

Chapter

(What was mentioned concerning: Verily some of this nation worship pagans).

Allah (the Exalted) has said, «**Hast thou not turned thy vision to those who were given a portion of the Book? They believe (May Allah's Mercy be upon them) in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way than the believers!**» (4: 51).

Chapter

His saying: Chapter (what was mentioned: Verily some of this nation worship Pagans).

(Allah (the Exalted) has said: «**Hast thou not turned thy vision to those who were given a portion of the Book? They believe in sorcery and evil.**» (4: 51).

«A pagan» is a noun used to mean a sort of worship regardless of Allah (the Exalted) such as graves, tombstones and others in accordance with what Al-Khalil (May Allah's Peace be upon Him) said: «**For ye do worship idols besides Allah, and ye invent falsehood**» (29: 17) and, «**They said, 'We worship idols, and we remain constantly in attendance on them'**» (26: 72) and, «**He said, 'worship ye that which ye have (yourselves) carved?'**» (37: 95) By this one realizes that verily "pagan" is a word given to idols and others that used to be worshipped regardless of Allah (the Exalted); as was mentioned above.

His saying: (They believe in sorcery and evil) Ibn Abi Hatem narrated after Ikrama, «Huyay Ibn Akhtab and Kaab ben Al-Ashraf came to the people of Mecca and told them: You are the people of the Holy Book and the people of knowledge so tell us about ourselves and about Muhammad. Thereupon they said: What are you and what is Muhammad? So they answered: We visit our relatives, and slay,

Also He (the Exalted) has said, «Say, ‘Shall I point out to you something worse than this, (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil». (5: 63).

And Muhammad separated us from our relatives and followed that the thieves of pilgrims from Ghifar. Is he better or are we? Thereupon they said: You are better and more guided.» Allah (the Exalted) sent down the following Holy Verse, **«Hast thou not turned thy vision to those who were given a portion of the Book? They believed in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way thou the believers!.»** (4: 51).

Something similar was mentioned in Ahmad’s «Musnad» after Ibn Abbas and others.

Omar ben Al-Khattab (May Allah be pleased with him) said, «Sorcery is magic and evil is the Shaitan». The same was said by Ibn Abbas, Abu Al-*Aliah*, Mujahid, Al-Hasan and others. And after Ibn Abbas, Ikrama and *Abi Malek*, «Sorcery is Ash-Shaitan- Ibn Abbas added: As to the Ethiopian» And after Ibn Abbas also, «Sorcery is polytheism» and «Sorcery means idols» And after him as well «Sorcery is Hayy ben Akhtab» And after Al-Shoubi «Sorcery means the priest» and after Mujahid «Sorcery is Kaab ben Al-Ashraf» Al-Jawhari said: «Sorcery is a word applied to an idol, priest or magician». And many such examples can be found.

The writer (May Allah’s Mercy be upon him) said: (This encompasses learning about believing in sorcery and evil; is it [believing] essential or is it that those people believe in them while they hate them and know about their invalidity?).

His saying: (Also He (the Exalted) has said: **«Say, ‘Shall I point out to you something much worse than this, (as judged) by the treatment received from Allah? Those who incurred the curse of Allah and His wrath, those of whom He transformed into apes and swine, those who worshipped evil.»** (5: 63).

Allah (the Exalted) tells His Holy Prophet Muhammad (May Allah’s blessings and peace be upon him): O Muhammad say shall I tell you about the punishment you will receive on the Day of Judgment as a result of what you thought about us? And you have these qualities which are made clear: (Who incurred the curse of Allah (the Exalted)) that is to say drove him away from Allah’s Mercy and wrath- to say such wrath after which Allah (the Exalted) would never become pleased (He transformed them into apes

and swine). Verily Ath-Thawri said about Alkama ben Marthad after Al-Mughira ben Abdullah Al-Yashkari after Al-Maarour ben Suweid that verily Ibn Masoud (May Allah be pleased with him) said,

202 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) was asked about apes and swine, are they what Allah (the Exalted) transformed? He said, that verily Allah (the Exalted) never annihilated a people- or he (May Allah's blessings and peace be upon him) said Allah (the Exalted) never transformed a people- and then allowed them to have progeny or descendants. Verily apes and swine existed before that.» This was narrated by Moslem.

Al-Baghawi said in his interpretation (say) O Muhammad (shall I point out to you) tell you (something worse than this), he means their saying: We never witnessed a people of religion who were less fortunate in the present life and in the Afterlife than you, nor did we witness a religion which is more evil than yours. So he said the answer by introductory terms even those such introduction is not evil; He (the Exalted) has said, «Say, 'Shall I tell you of something (far) worse than these signs? It is the Fire (of Hell)!» (22: 72).

His saying: (By the treatment received) as a reward or punishment from Allah? Those who incurred the curse of Allah) that is to say: He was cursed by Allah (the Exalted) (and His wrath) he means here the Jews (those of whom some He transformed into apes and swine). The apes are the people of Sabbath [Saturday] and swine are the unbelievers on the last dinner table of Jesus. And after Ali ben Abi Talha who narrated after Ibn Abbas: «Verily both transformed are the people of Sabbath; there you were transformed into apes and their oldmen were transformed into swine.»

(Those who worshipped evil) that is to say and made among them who worshipped evil; that is to say obeyed the Shaitan in that which he tempted him. Ibn Masoud rehearsed (those who worshipped evil-) while Hamza said «Oubada» [Evil was worshipped] and Al-Hasan rehearsed, «And he worshipped evil». That is say he talked about one person.

He said: Hamza's argument concerning his way of reading (Those who worshipped evil) that he made him do what he did as if: He (the Exalted) made among them the one who worshipped evil. The meaning of transformed here is created, like in His (the Exalted) saying: (And made the Darkness and the Light- and not (worshipped) as Allah (the Exalted) has said, «But if ye count the favours of Allah, never will ye be able to number

And Allah (the Exalted) has said, «**Those who prevailed over their affair said, 'Let us surely build a place of worship over them'.**» (18: 21).

It was narrated after Saïd (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Verily you would follow the way of those who came before you it is **them**». (14: 34). As if he were saying: Verily he worshipped evil in all possible ways.

As far he who said (And he worshipped evil) that is He (the Exalted) coupled him with (Those who incurred the curse of Allah).

Sheikh Al-Islam said concerning that: (Those who worshipped evil) the right meaning is coupled with the berbs that came before it. That is to say he who is cursed [By Allah (the Exalted)], and he who received Allah's wrath, and those whom Allah transformed into apes and swine and those who worshipped evil. He said: The verbs that came before the subject carries Allah's name [as subject] whether frankly mentioned or connoted in the context. Here the subject is the name of he who worshipped evil. It is the pronoun in (worshipped) and He (the Exalted) did not name (who) because He (the Exalted) made these actions a quality of one group of people, namely the Jews.

His saying: (These are (many times) worse in rank- than you think about us (and far more astray from the even path). In that connection Allah (the Exalted) has said: «**The companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.**» (25: 24). This interpretation was said by the savant, Ibn Kathir in his interpretation.

His saying: (And Allah (the Exalted) has said, «**Those who prevailed over their affair said, 'Let us surely build a place of worship over them'.**» (18: 21)) What is meant here is that they did for the young after their death that the doer is dispraised, because the Holy Prophet (May Allah's blessings and peace be upon him) said,

203 - «Allah (the Exalted) curses the Jews and the Christians; they took their prophet's and righteous men's graves Mosques.» He (May Allah's blessings and peace be upon him) wanted to warn his (May Allah's blessings and peace be upon him) nation against doing what those people had done.

His saying: (It was narrated after Abi Saïd (May Allah be pleased with him) that verily Allah's Holy Messenger said,

204 - «You would follow the way of life of those who came before you; it is like an arrow tracing another arrow; even if they entered the hole of the

like an arrow tracing another arrow; even if they enter the hole of the dabb, you would enter it. They said: O Allah's Holy Messenger, do you mean the Jews and the Christians? He (May Allah's blessings and peace be upon him) said: Then who?» It was narrated by Moslem and Al-Bukhary.

And Moslem narrated after Thawban (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «**Verily Allah (the Exalted) showed me the whole earth so I could see its eastern and western sides. Verily the property of my nation will reach those parts I saw. I was given...**

dabb, you would enter it; they said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him, do you mean the Jews and the Christians? He (May Allah's blessings and peace be upon him) said: Then who?» It was narrated by Moslim and Al-Bukhary) This is Moslem's text.

His saying: (Ways of life) means the traditions of those who came before you. Al-Malheb said:

His saying: (It is like an arrow tracing another arrow). That is to say you would follow their example in every thing they did and in that you are similar to them in as such an arrow's head looks like another arrow's head. This shows the fitting of the interpretation to the Holy Verses. And what he (May Allah's blessings and peace be upon him) told has already happened and he (May Allah's blessings and peace be upon him) is a Holy Prophet (May Allah's blessings and peace be upon him) among the eminent prophets.

His saying: (Even if they entered the hole of a dabb, you would enter it). And in another Honourable Hadith.

205 - «Even if there had been among them he who overtly approaches his mother [sexually], some one among my nation would have done so.» He (May Allah's blessings and peace be upon him) meant that his (May Allah's blessings and peace be upon him) nation does not leave any performance done by Jews and Christians without performing it completely, that is why Sufyan ben Aynah said: He who is corrupt and evil among our savants has in fact identified with the Jews; he who corrupts an evil among our people has in fact identified with the Christians.

I said: How plenty are those two! But because of Allah's Mercy and His (the Exalted) benefaction that He (the Exalted) made this nation never agree to that which is obsolete and invalid as will be mentioned in the Honourable Hadith of Thawban which will soon be mentioned.

.....

His saying: (They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), do you mean the Jews and the Christians? He (May Allah's blessings and peace be upon him) said: Then who? That is to say, are they the Jews and the Christians whose ways of life we follow?

His saying: (He (May Allah's blessings and peace be upon him) said: Then who?) This is an interrogation that connotes denial and rejection. That is to say, then who do I mean but those?

His saying: (It was narrated by Moslem after Thawban (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

206 - «Verily Allah (the Exalted) showed me the earth, so I could see its eastern sides and its western sides. And verily the property of my nation will reach those parts of the earth I was shown. I was given the two treasures: The red and the white. Verily I asked my Lord (the Exalted) not to annihilate my nation because of others general ways of life, and not to set up an absolute master on them an enemy but from among themselves; and that verily my Lord (the Exalted) said: O Muhammad if I decreed something then it cannot be changed, rejected or warded off, and I promised your nation not to annihilate it because of a general way of life. Also I promised not to set up an absolute ruler, an enemy but from among themselves who would violate theirs, even if all the people of the earth unite till they kill and capture each other».

The same Honorable Hadith was narrated by Al-Bukhary in his Saheeh and he added: «Verily I fear that there comes in my nation untruthful Imams. And if the sword befallen them, it will not be raised till the Day of Judgment. The Hour will not take place till a person from my nation identifies with the polytheists and till groups from my nation worship pagans. And that verily there will exist in my nation thirty liars, all of whom claims that he is a prophet; I am the seal of all prophets; no prophet will come after me. And a group of my nation keeps on sticking to that which is truthful and right, victorious and not harmed by those who let them down or by those who contradict them till Allah's (Be the blessed and raised above) command comes».

This Honourable Hadith was narrated by Abu Dawud in his «Sunan» and it was narrated by Ibn Majjah who included the addition mentioned by the writer.

... treasures; the red and the white. And I verily asked my Lord (the Exalted) not to annihilate my nation because of others' general ways of living and not to...

His saying: (After Thawban). He was a servant of the Holy Prophet (May Allah's blessings and peace be upon him). He accompanied him and stayed with him and after the Holy Prophet (May Allah's blessings and peace be upon him) died he went to Ash-Sham and died in Homs in the year 54 A.H.

His saying: (He (the Exalted) showed me the earth) At-Turbashti said: «Showed» here means concentrated and focused and made clearer to see; that is to say observe it closely. This means that Allah (the Exalted) folded the earth and made it look like the palm of a hand in his (May Allah's blessings and peace be upon him) field of vision so that he may look at it. At-Taibi said: That is to say He (the Exalted) concentrated, till he (may Allah's blessings and peace be upon him) could see the property of his nation from the far east till the far west.

His saying: (And verily the property of my nation will reach the parts that were concentrated for me to observe). Al-Kurtobi said: This information and the seriousness of the one who told it, as he said, and this was among the signs of his (May Allah's blessings and peace be upon him) prophecy; because the property of his (May Allah's blessings and peace be upon him) nations spread till it reached the most distant point At-Tanjah- which constitutes the boundaries of the western civilization; and it spread as well till the most distant point in the east which is a spot beyond Khurasan and the river and many of the countries of As-Sind, India and As-Su'd. However, that spreading did not continue in the direction of the south or the north and that was not mentioned by him (May Allah's blessings and peace be upon him) that it was shown to him (May Allah's blessings and peace be upon him) nor that he (May Allah's blessings and peace be upon him) was told that these places would be among the properties of his (May Allah's blessings and peace be upon him) nation.

His saying: (I was shown) probably it may be as well, He (the Exalted) showed me.

His saying: (I was given the two treasures: The red and the white) Al-Kurtobi said: He (May Allah's blessings and peace be upon him) means the treasure of Kisra; the king of the Furs [Persians] and the treasure of Ceasar who is the king of the Romans and their palaces and land. And verily he (May Allah's blessings and peace be upon him) said,

207 - «By the One who possesses my soul, you are going to spend both

... and not to set up an absolute master on them an enemy but from among themselves in order not to let such enemy violate their sacredness and that verily my Lord (the Exalted) said, O Muhammad if I decree something, then it can not be changed, rejected or warded off, and I promise your nation not to annihilate it because of a general way of life. Also I promise not to set up as absolute ruler an enemy but from themselves in order not to let such enemy violate their sacredness even if all the people of the earth unite till they kill and capture each other». The same Honourable Hadith was narrated by Al-Burkary in his Saheeh...

treasures for the sake of Allah (the Exalted)» And he (May Allah's blessings and peace be upon him) used the term red to mean Caesar's treasure because most of what they had was gold; he used the term white to mean Kisra's treasure because what they had most were jewels and silver. That materialized during the Caliphate of Omar. Since verily Kisra's crown and jewelry and all that was found in his treasury was driven to Omar, in addition to all what his vast and great kingdom possessed. Allah (the Exalted) did the same thing to Ceasar.

His saying: (Verily I asked my Lord (the Exalted) not to annihilate my nation because of a general way of life) that was proved in the reference of the writer (May Allah's Mercy be upon him).

His saying: Al-Jawhari said: Verily Allah (the Exalted) does not set up enemies on all of the Moslems so that this enemy might violate all their lands and properties even if all of those enemies came from all the parts of the earth and united their forces.

His saying: (Till they annihilate each other and capture each other) what is apparent here is that (till-) means that this issue will come to an end when they kill each other. Verily the reality is that some of them are set as absolute master on others and that is due to their variance and separation.

His saying: (Verily my Lord (the Exalted) said: O Muhammad, if I decreed something then it is never changed, rejected or warded off). Some said: That is to say if I judged a final and valid rule, then nothing can after, change or repel it; no body can do that as the Holy Prophet (May Allah's blessings and peace be upon him) said,

208 - «None can alter, reject or ward off what You decree».

His saying: (It was narrated by Al-Barkary in his Saheeh). He is the great memorizer Abu Bakr Ahmad Ash-Shafi'. He was born in the year 336 A.H and died in the year 425 A.G. Al-Khatib said: He was trustworthy and

... and he added, «Rather I fear that there comes in my nation untruthful Imams...

feared Allah (the Exalted); we never saw among our sheikhs any one who is more trustworthy than him; he was learned and knowledgeable concerning legislation and religious books. He wrote a reference in which he included what the two Saheehs included and he as well collected the Honourable Hadith of Ath-Thawri, Shuba and Taifa.

This Honourable Hadith was narrated completely by Abu Dawud and referred it to Abi Kulaba after Abi Asna' after Thawban (May Allah be pleased with him) who said: Allah's Holy Messenger said, «Verily Allah (the Exalted) or he said verily my Lord showed me the earth so I was shown the east and the west sides of the earth, and verily the property of my nation will reach all that was known to me. Also I was given the two treasures: The red and the white. And verily I asked [Allah (the Exalted)] not to annihilate my nation because of the general way of life, nor to set up as an enemy but those from among themselves, in order not to let such enemy violate their lands. And verily my Lord told me: O Muhammad verily if I decreed something, it cannot be altered, rejected or warded off; I will not annihilate them because of a general way of life, nor will I set up unto an enemy but from among themselves in order not to let such enemy violate their land even though all people from all parts of the world unite- or He (the Exalted) said- all countries of the world unite- against them till some of them kill the other and till some of them capture the other.

Rather I fear that there comes in my nation untruthful Imams. And if the sword befalls on them, it will not be raised till the Day of Judgment. The Hour will not take place till some tribes of my nation identify with polytheists, and till some tribes of my nation worship pagans, and verily there will exist in my nation thirty liars all of whom claim that he is a prophet. And I am the seal of prophets; there is no prophet after me; and a group of my nation keeps on sticking to that which is truthful and right, victorious and not harmed by those who let them down or by those who contradict them till Allah's command comes.»

Abu Dawud also narrated after Abdullah ben Masoud (May Allah be pleased with him) who in turn narrated after the Holy Prophet (May Allah's blessings and peace be upon him),

209 - «Islam will erupt for thirty- five, or thirty-six or thirty-seven; if they were perished, then they followed the path of those who perished; and if their religion is established, it would take seventy years; I said, seventy re-

maining years or seventy passing years? He said: Those that passed.»

He narrated in his Sunan also after Abu Huraira (May Allah's Mercy be upon him) from Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

210 - «Time approaches and knowledge decreases, ordeals appear, scarcity is cast, commotion and hubbub increase. It was said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what are they [commotion and hubbub]? He (May Allah's blessings and peace be upon him) said: Killing, killing».

His saying: (Rather I fear that there comes in my nation untruthful Imams) that is to say princes and savants who judge and rule the servants while they are devoid of right and correct knowledge, and they misguide them. Concerning that Allah (the Exalted) has said: **«And they would say, 'Our Lord! We obeyed our chiefs and our great ones, and they misled us from the (right) path»** (33: 67) And some of those used to tell his companions: he who has a need, let him come to my grave, I would fulfil it for him; there is no benefaction in a man who hides this benefaction under a cubit of dirt; they would say many like things. That is verily far misguidance; he calls his friends to worship him regardless of Allah (the Exalted) and he tells them to ask those needs and to dispel their worries which in reality he is not able to fulfil or dispel. Verily Allah (May He be Exalted) said: **«They call on such deities, besides Allah, as can neither hurt nor profit them. That is straying indeed (from the way)! (Perhaps) they call on one whose hurt is nearer than his profit: Evil, indeed, is the patron, and evil is the companion (for help)!»** (22: 12-13) and He (the Exalted) has also said: **«Yet have they taken, besides Him, gods that can create nothing but are themselves created; that have no control of hurt of good to themselves; nor can they control Death nor life nor Resurrection.»** (25: 3) and He (the Exalted) has said: **«Then seek ye sustenance from Allah, serve Him, and be grateful to Him: To Him will be your return.»** (29: 17) And many such examples are found in the Holy Koran in which Allah (the Exalted) shows the difference between guidance and going astray.

A similar example would be: He who claims that he reaches with Allah (the Exalted) to a state during which 'formalities' are dropped, and he claims that verily holymen can be invoked and sought refuge with during their lives and after their death and that verily they possess the abilities to harm, benefit, manage things because of their honour or charisma, and that he can see the «Lawh Al-Mahfouth» [A protected and kept tablet on which

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Allah (the Exalted) has decreed everything] and knows the secrets of people and their private thought, he permits building Mosques on graves of prophets and the righteous as well as lighting them with lanterns and candles and the like such as exaggeration and immoderation and worshipping other than Allah (the Exalted). O how plenty is such delirium and disbelief and challenge of Allah's Holy Book and Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (Rather I fear that there comes in my nation untruthful misleading Imams). He (May Allah's blessings and peace be upon him) used «Rather» which is usually used to specify something; he (May Allah's blessings and peace be upon him) used it because he (May Allah's blessings and peace be upon him) was so anxious that his (May Allah's blessings and peace be upon him) nation might go astray; what the Holy Prophet (May Allah's blessings and peace be upon him) thought of was nothing but that which Allah (the Exalted) informed him (May Allah's blessings and peace be upon him) about the unseen, that verily something similar to that mentioned in the Honourable Hadith will take place before him (May Allah's blessings and peace be upon him). We understand this from his (May Allah's blessings and peace be upon him) saying «You would follow the ways of life of those who came before you-till the end of the Honourable Hadith».

It was also narrated after Abi Ad-Dardara' that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

211 - «That which I fear most for my nation are the deluded Imams». This was narrated by Abu Dawud At-Tayalisi. And it was narrated after Thawban (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

212 -«Rather I fear for my nation of deluded Imams». This was narrated by Ad-Darimi.

Verily Allah (the Exalted) has shown in His Holy Book His straight path which is the path of the believers. So every one who performs something not found in Allah's Holy Book nor in the Tradition of His Holy Messenger (May Allah's blessings and peace be upon him) is cursed and his performance is rejected and turned down, as the Holy Prophet (May Allah's blessings and peace be upon him) said,

214 - «He who causes disorder or turmoil or shelters someone who caused them, then may the curse of Allah (the Exalted), angels and people altogether be upon him. On the Day of Judgment Allah (the Exalted) would

... if the sword is befallen it will not be raised till the Day of Judgment. The Hour will not take place till a living person from among my nation identifies with the polytheists and till groups of my nation worship pagans...

never accept from him spending money (or poor people- or straightness» And he (May Allah's blessings and peace be upon him) said,

214 - «He who causes among us that which contradicts or conflicts [with our religion» then he is considered a rejector». And he (May Allah's blessings and peace be upon him) said,

215 - «Every disorder or trouble is an innovation and every innovation is a delusion that misleads people». These are truthful Honourable Hadiths. Verily Allah (the Exalted) has shown these roots in many places of His Holy Book; in that connection He (the Exalted) has said, «**Follow (O men!) The revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little ye remember of admonition.**» (7: 3) and He (the Exalted) has said, «**Then we put thee on the (right) Way of Religion: so follow thou that (way), and follow not the desires of those who know not.**» (45: 18) Similar Holy verses in the Holy Koran are plenty.

It was narrated after Ziad ben Houdair: Omar (May Allah be pleased with him) who told me,

216 - «Do you know what destroys Islam? I said, 'No'. He said, 'It is destroyed by an error by religious authorities, a hypocrites argument concerning the Holy Koran, and the rule of deluded and misleading Imams». This was narrated by Ad-Darimi.

Yazid ben Omeir said,

217 - Muath ben Jabal (May Allah be pleased with him) used not set or confer with others invoking Allah (the Exalted) but to say: Allah (the Exalted) is a Just Ruler: May those who doubt this perish- This means: Beware when the wise man goes astray, verily the Shaitan used to say that delusion and untruthfulness comes through a wise man's tongue, and a hypocrite might say that which is truthful. I told Muath: How would I know, may Allah (the Exalted) be merciful with you, that verily a wiseman might say that which is deluding and untruthful and that a hypocrite may say that which is truthful? He said: You should avoid from a wise man's speech that which is doubtful and questionable about which people say: What is this? And say what is that, and never give up asking him, since verily he might rethink that which is truthful, and take that which is truthful when you hear, verily truth is lighted». This was narrated by Abu Dawud and others.

... and verily there will exist in my nation thirty liars all of which claim that he is a prophet...

His saying: (And if the sword is befallen, it will not be raised till the Day of Judgment). And that was what really happened. Verily the sword fell on the day Othman (May Allah be pleased with him) was killed and it is not raised yet; it will stay as such till the Day of Judgment; however, it might once be frequent and once infrequent at a certain area it would escalate while at others would recede.

His saying: (The hour will not take place till someone who is living from among my nation identifies and follows the polytheists). «Some one who is living» means one of the tribes and in Abu Dawud's narration «till tribes from among my nation identify with and follow the polytheists». This means: Verily they would be with them and become willingly rejectors of the Muslims and identify and follow the polytheists.

His saying: (Till groups from among my nation worship pagans).

218 - In Abu Dawud's narration, «till tribes from among my nation worship Pagans».

That is the proof of the interpretation; it includes responding to those who said that which contradicts it, those ungrateful grave worshippers who join in partners with Allah (the Exalted) by worshipping pagans. That is so because of their ignorance of the reality of monotheism and of the polytheism and joining in partners that contradicts it. Thus Monotheism is the utmost required thing and polytheism is the most serious among sins.

And concerning the meaning of this Honourable Hadith: What was mentioned in the two Saheehs after Abi Huraira (May Allah be pleased with him),

219 - «The Hour will not take place till the buttocks of the women of Dows become restless around Thi Al-Khisla. He said and this Al-Khisla is the tyrant of Dows whom they worshipped in Pre-Islamic times». Ibn Hibban narrated after Muamar and said that now there is a closed house built on it.

The savant Ibn Al-Qayyima (May Allah's Mercy be upon him) said concerning the story of destroying the Lat; when Thoukaif embraced Islam: It is not allowable to keep the spots of polytheism and evil after attaining the ability to destroy them and ruling them one day the same rule goes for tombstones which were built on graves and which were taken as pagans worshipped besides Allah (the Exalted) and those stones which people plan to

... and I am the seal of prophets; no prophet would come after me. and a

go to or to visit in order to get their blessings or in order to vow, it is not allowable to keep any thing of them on the surface of the earth if one is able to destroy and remove them. Many of those had the ranks of Lat 'Uzza and Manat, of what serious polytheism was practised at them and through them. Those followed the ways of life of those who came before them, and followed their path like an arrow head resembles another's arrow head, and polytheism prevailed among most people because of ignorance and obscurity of knowledge; then that which was considered known became rejected and that which was rejected became known; the Sunna became an innovation and an innovation became a Sunna, and knowledge was wiped out, and estrangement of Islam became more severe, savants became less, foolish and abusive persons become more abundant, suffering became more, corruption appears at land and at sea because of people's performances, yet a going of the Muhammadan group still adhere to Truth, and still fight the people of polytheism, and innovations till Allah (the Exalted) inherits the earth and those who are on it; He (the Exalted) is the best among inheritors.

I said: If that existed in the seventh century and before, then that which came after it, is considered as more serious in corruption as is the case.

I said: (There will exist in my nation thirty liars all claim that he is a prophet). Al-Kurtobi said: A number of them were mentioned in the Honourable Hadith of Huthaifa who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

250 - «There will appear in my nation twenty-seven liars and impostures; among them there are four women». This was narrated by Abu Naïm, who also said, that was a strange Honourable Hadith.

Thawban's Honourable Hadith is more correct than this.

Al-Kadi Iyyad said: He counted those who claimed prophecy since the time of Allah's Holy Messenger (May Allah's blessings and peace be upon him) till now; those known and deludedly and deviantly followed by a group of people. And he found this number fitting their number. He who read the books of history and dates learns about the truthfulness of this Honourable Hadith.

Al-Hafeth said: What confirms that started appearing on the days of Allah's Holy Messenger (May Allah's blessings and peace be upon him); Museilama the liar appeared in Al-Yamama, and Al-Aswad Al-Unsi appeared in Al-Yemen. During the Caliphate of Abu Bakr: Touleiha ben Kho-weilid appeared in Bani Asad ben Khuzeima, Sajaj in Bani Tamim, Al-

faction from among my nation still adheres to truthfulness and right; victorious and cannot be harmed by those who let them down till Allah (Be the blessed and raised above) commands.».

Aswad was killed before the Holy Prophet's (May Allah's blessings and peace be upon him) death, and Museilima was killed during the Caliphate of Abu Bakr (May Allah be pleased with him); he was killed by Wahshi the one who killed Hamza at the battle of Uhud; a man from the Ansar helped him kill Museilima on the day of Yamama. However, Touleiha repented and died as a Moslem at the time of Omar (May Allah be pleased with him).

It was said that verily Sajaj also repented. Then appeared Al-Mukhtar ben Abi Oubeid Ath-Thaqafi and he overcome Al-Kufa at the beginning of Ibn Al-Zubeir's Caliphate. He showed gratitude for the people of the house [Relatives of the Holy Prophet (May Allah's blessings and peace be upon him)] and called people looking for the killers of Al-Hussein. He followed their traces and killed many of them who started that killing or aided the killers. Thereupon the people loved him, then he claimed prophecy and that verily Gibrail (May Allah's peace be upon him) came to him. Al-Harith-The liar is among this group of liars; he appeared during the Caliphate of AbdulMalek ben Marwan and he was killed. Also during the Caliphate of Bani Al-Abbas a group of those liars appeared.

It is not meant by claiming prophecy at those who claim prophecy because they can not be counted because most of them do that either because of madness or because of depression. Rather, those who are meant here are those who became strong and powerful and doubt which we described appeared to them. Verily Allah (the Exalted) has annihilated those who behaved as such and there remained from them those to follow their friends' the last one was the Anti-Christ [Dajjal].

His saying: (I am the seal of prophets- Al-Hassan said: The seal is that with which things are sealed; he (May Allah's blessings and peace be upon him) means that he (May Allah's blessings and peace be upon him) is the last among a series of prophets. Concerning that, Allah (the Exalted) has said: «**Muhammad is not the father of any of your men, but (he is) the Apostle of Allah, and the seal of the prophets**» (33: 40)(Rather, Issa the son of Mariam would be descended soon before the Hour ruling according to the religion of Muhammad (May Allah's blessings and peace be upon him) turning to his Qibla when praying; he is like someone of his (May Allah's blessings and peace be upon him) nation; rather, he is the best among this nation. The Holy Prophet (May Allah's blessings and peace be upon him) said,

This chapter discusses many issues:

The first: Interpreting the Holy Verse of An-Nisa'

The second: Interpreting the Holy Verse of Al-Maida.

The third: Interpreting the Holy Verse of Kahf.

The fourth: -This is the most important- what is the meaning of believing in sorcery and evil? Is it a belief of the heart or is it just people's consenting while hating it and knowing that it is invalid?

The fifth: Their saying: Verily unbelievers who are aware of their disbelief are more guided than the believers.

The sixth: -This is what is meant by the interpretation- verily this must exist in this nation as was decided in the Honourable Hadith narrated by Abi Saad.

The seventh: Declaring its happening, I mean worshipping pagans in this nation as practised by many groups.

221 - «By the One who possesses my soul, the son of Mariam will descend among you as a just ruler; he will break the cross, kill the swine and impose tribute.»

His saying: (And a faction from among my nation still adhere to truthfulness and right; they are victorious and cannot be harmed by those who let them down). Yazid ben Haroun and Ahmad ben Hanbal said, «If they were not [The faction] the people of Honourable Hadith, then I donot know who they are?».

Ibn Al-Mubarak, Al-Bukhary and others said, «they are the people of Honourable Hadith». It was narrated after Ibn Al-Madani, «They are the Arabs» and he referred to various narratives they say that are the people of the west and he explained the west to be the Great Aquarius because the Arabs are the ones who resorted to it for rain.

An-Nawawi said: This faction could be a group of many kinds of believers the brave, the religious legislator, the conversationalist, the interpreter, the one who bids people to do that which is good and forbids them from doing that which is forbidden and abominable, the worshipper and ascetic; it is not necessary to find them in one country; rather, they may be found in one region or they may spread in many regions of the earth. They may be evacuated one after the other leaving one group of them in one country; when they perish, Allah's (the Exalted) command will happen. This was narrated by Al-Hafeth.

The eighth: The most strange event: The appearance of those who claim prophecy, like Al-Mukhtar even though he verbalized the two testifications [There is no God but Allah, and Muhammad is His Holy Messenger] and declaring that he belongs to this nation and that verily the Holy Messenger (May Allah's blessings and peace be upon him) and the Holy Koran are true. All this means that he accepts at the same time that Muhammad is the seal of all prophets; he is believed with all this clear contradiction. Al-Mukhtar appeared at the end of the time of the companions and he was followed by many tribes.

The ninth: The glad tidings that Truth cannot be completely eliminated as it was previously done; rather, a group of people still adheres to it.

The tenth: The great sign that even though they are few in number cannot be harmed by those who conflicted or contradicted with them.

The eleventh: Verily that condition stays till the Hour takes place.

Al-Kurtobi said: It includes the evidence that consensus constitutes and evidence and proof, because if the nation unanimously agreed then that victorious faction is among them.

The writer (May Allah's Mercy be upon him) said: (It includes the Holy Verse: Verily even though they are not many; those who let them down or conflict with them can not hurt them. It also includes the glad tidings that verily truth does not completely cease to exist).

I said; Imam Ahmad used it as reference that verily giving ones opinion concerning religious matters does not become suspended as long as this nation exists.

His saying: (Till Allah (the Exalted) commands) what appears here is that which was narrated about taking into death by sweet smelling and agreeable wind, happening of great signs; then He (the Exalted) does not leave but those who are evil people as was narrated by Al-Hakem that verily Abdullah ben Omar said,

222 - «The Hour does not take place but on those evil people; they are the most evil among Pre-Islamic times». So Oukba ben Amr told Abdullah: «I know what you say; as for me, I heard the Holy Prophet saying, 'A group of my nation still fight as Allah (the Exalted) commanded; non among those who contradicted them can harm them till the Hour takes place and they are on that». Abdullah said: «Allah (the Exalted) would send a wind that smells like musk and its touch is like silk; it will never leave a

The twelfth: The great signs they included.

One of which: Informing that verily Allah (the Exalted) showed him (May Allah's blessings and peace be upon him) the eastern and the western sides of the earth and he (May Allah's blessings and peace be upon him) informed about its meaning and whatever he (May Allah's blessings and peace be upon him) said in fact took place with the exclusion of the south and the north.

Informing that he (May Allah's blessings and peace be upon him) was given the two treasures.

His (May Allah's blessings and peace be upon him) informing that his (May Allah's blessings and peace be upon him) invocation for the sak, of his nation was answered concerning the two issues.

Informing that he (May Allah's blessings and peace be upon him) was not granted the second.

Informing that the sword will be befallen and if it were befallen it will never be raised.

Informing of the appearance of those who claim prophecy in this nation.

Informing that the victorious group will stay.

person with an atom's weight of faith in his heart without taking him into death; then those evil people stay; the Hour then takes place on them». And it was narrated in Moslem's Saheeh,

223 - «The Hour will not take place till it is said on earth Allah, Allah (the Exalted)».

Accordingly, that which is intended in Oukba's Honourable Hadith and that similar to it is the following: «Till the Hour comes and annihilates them». Their Hour is the time of their death by the blowing of the wind [That was mentioned above]. This was mentioned by Al-Hafeth.

Verily the savants did not agree concerning the place of the group of people; so Ibn Battal said: Verily it is at Beit Al-Makdiss [Jerusalem] as was narrated by At-Tabarani after Abi Umama's Honourable Hadith,

224 - «It was said: O Allah's Holy Messenger, where are they? He (May Allah's blessings and peace be upon him) said at Beit Al-Madkiss». Also Muath ben Jabal (May Allah be pleased with him) said,

225 - «They are in Ash-Sham [Damascus].» And in what At-Tabari said, is that which shows that it should not always be either in Ash-Sham or in Beit Al-Makdiss; rather, it might be in another place in some of the times.

I said: The reality as well as the state of the people of Ash-Sham and the people of Beit Al-Makdiss witness for what he (May Allah's blessings and peace be upon him) said. Verily they since a very long time it is not known that someone did this after Sheikh Al-Islam Ibn Taymiyya (May Allah be pleased with him) and his Companions in the seventeenth century and the beginning of the eighth. Verily they at their times were sticking to that which is true and just, calling people to follow it, debating about it and going for Holy struggle because of it. There might come people similar to them in Ash-Sham who do what they did concerning calling people to that which is true and just, and adhering to the Sunna. Allah (the Exalted) is Most Able to do whatever He (the Exalted) pleases.

That which supports this is that verily the people of Truth and Sunna at the time of the four Imams and the abundance of savants that time and before it; all those were found in one place; rather, they were round in most regions; in Ash-Sham there were Imams, as well as in Al-Hijaz, Egypt, Iraq and Yemen. All of them adhered to the Truth and fought for it, joined Holy struggle against the innovators, they have their own books which turned out to be guideposts for the people of Sunna, and an argument against every innovator.

Thus, this group of people might be found in one place or they might be spread; it might be in Ash-Sham or in other than Ash-Sham; verily Abi Umama's Honourable Hadith as well as that of Muath, do not denote limiting it to Ash-Sham; rather, it denotes that it might be in Ash-Sham at some times not at all times.

Every sentence of this Honourable Hadith is a sign among the signs of prophecy, verily all that which the Holy Prophet informed in that Honourable Hadith took place as he (May Allah's blessings and peace be upon him) said,

As for the attribute «Be blessed» it is His (the Exalted) exclusively, as He (the Exalted) has said about Himself, «**Blessed be Allah, the Cherisher and Sustainer of the worlds!**» (7: 54) and, «**Blessed be He in whose hands is Dominion; and He over all things hath Power**» (67: 1) Don't you see that it was regularly mentioned in the Holy Koran as exclusively His (the Exalted); it cannot be used to describe any body else? It was mentioned as a linguistic construction meaning extensiveness and exaggeration; such as «Raised above»; so the construction of «Blessed» added to «Raised above» is that which indicates the perfection of highness; there is nothing as high. By the same logic «Blessed» denotes the perfection of His (the Exalted) Blessing and greatness and their extensiveness.

Chapter: (What was mentioned about magic).

Allah (the Exalted) has said, «**And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter**». (2: 102).

Allah (the Exalted) has also said, «**They believe in sorcery and evil**». (4: 51).

Omar said, «**Sorcery is magic, and evil is the Shaitan**».

Chapter

His saying: (Chapter on what was mentioned about magic) and fortune-telling.

Magic in language; It is that the cause of which is concealed and delicate, that is why the Honourable Hadith said,

226 - «**Verily some of the eloquence is magic**».

Abu Muhammad Al-Makdissi said in his book «**Al-Kafi**»: **Magic is incantations, spells, and charms and knots, it affects the [psyche] heart as well as the bodies; it causes illness, kills, separates between the husband and wife. Concerning that Allah (the Exalted) has said, «They learned from them the means to sow discord between man and wife**». (2: 102) And He (Be the blessed and raised above) has said: «**From the mischief of those who practice secret arts**» (113: 4) He (Be the blessed and raised above) means the witches who in their magic use knots and exhale into those knots. Had magic not been real, Allah (the Exalted) would not have commanded people to seek refuge with Him (the Exalted) against it.

It was narrated after A'isha (May Allah be pleased with her).

227 - «**Verily, the Holy Prophet (May Allah's blessings and peace be upon him) was magic spelled such that he (May Allah's blessings and peace be upon him) used to think that he (May Allah's blessings and peace be upon him) had done something while in fact he (May Allah's blessings and peace be upon him) had not, and he (May Allah's blessings and peace be**

And Jaber said, «Evils are priests upon whom the Shaitan descended in every quarter one».

upon him) one day told her: Two angels came to me; one of them sat at my head and the other at my feet, and he said, «What hurts this man». He said: «He (May Allah's blessings and peace be upon him) is charmed». He said, «And who charmed him (May Allah's blessings and peace be upon him)?» He said: «Loubeid ben Al-Asam by using his (May Allah's blessings and peace be upon him) comb and combing and this was narrated by Al-Bukhary.

His saying: (And Allah (the Exalted) has said: **«And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter»** (2: 102)). Ibn Abbas said (no share in) Kutada said: This is the promise to the people of the Holy Book that verily a magician has no share in the happiness of the After-life. Al-Hassan said: He does not have a religion.

This Holy verse showed that magic is proscribed; it is proscribed in all messengers religions. In that connection Allah (the Exalted) has said: **«And the magician thrives not. (No matter) where he goes.»** (20: 69) And verily Ahmad's companions stated that if he learns it and teaches it, then he is considered a disbeliever. It was narrated by Abdul-Razzaq after Safwan ben Salam who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

228 - «He who learns some magic, whether little or much; Allah (the Exalted) would terminate His promise for him» And that is already told.

They conflicted as to the following: Shall a magician be said as an unbeliever first? Some of those who came before that magician becomes an unbeliever. Concerning this person Malek, Abu Hanifa and Ahmad (May Allah's Mercy be upon them) said: He (May Allah's blessings and peace be upon him) told his Companions: Unless his magic is by harmful medication, inhaling smoke, or giving something to drink, this magician is not an unbeliever.

Ash-Shafi said: If someone learns magic, we would say to him: Describe your magic for us; if he describes that which requires unbelief such as the people of Babel believed in like currying favour with the seven planets and believing that they can do what people ask them to do then he is an unbeliever, even though it doesnot by necessity require unbelief, thus if he believed that it is allowable, then he would become an unbeliever.

Verily Allah (the Exalted) has called it disbelief when He (the Exalted)

His saying: (Jaber said) He is Ibn Abdullah ben Haram Al-Ansari.

said: «**We are only for trial; so do not blaspheme**». (2: 102) and, «**The blasphemers were, not Solomon, but the evil ones**». (2: 102) Ibn Abbas said concerning that: (We are only for trial, so do not blaspheme) that is verily learned the difference between good and evil, belief and disbelief; so they knew that verily magic is considered disbelief.

His saying: (And Allah (the Exalted) has said: «**They believe in sorcery and evil**» (4: 51). Discussing this was mentioned in the Chapter that came before. It says that magic is one aspect of sorcery. This was said by the writer (May Allah's Mercy be upon him).

His saying: (Omar (May Allah be pleased with him) said; sorcery is magic and evil is the Shaitan). This was narrated by Ibn Abi Hatem and others.

His saying: (Jaber said: Evils are priests upon whom the Shaitan used to descend on in every quarter). This was narrated by Ibn Abi Hatem after Wahab ben Manbah who said, «I asked Jaber ben Abdullah about evils to which they resorted to judge among them; he said: Verily, there is one among Juhaina, one among Aslam, one among Hilal and among every tribe there is one; they are priests upon whom the Shaitans used to descend».

His saying: (Evils are priests- He meant that priests are from among evils.

His saying: (The Shaitan used to descend upon them). He meant the common noun Shaitan rather than the particular Shaitan who is Iblis; rather, the Shaitans descended upon them addressed them and told them what they overheard; they used to tell the truth once and tell along with it a hundred lies.

His saying: (One in every quarter) Quarters here mean tribes; that is to say in every tribe there was a priest to whom they resorted to judge among them and they sued to ask him about the unseen. That was the case before the Holy Prophet (May Allah's blessings and peace be upon him) was sent, so Allah (the Exalted) abolished that by the Islam and the sky was guarded by many shooting stars.

His saying: (It was narrated after Abi Huraira (May Allah be pleased with him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

229 - «Avoid the seven great sins. They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), what are they? He (May

They said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what are they? He (May Allah's blessings and peace be upon him) said, 'Polytheism, magic, killing those whom Allah (the Exalted) proscribed to kill...

Allah's blessings and peace be upon him) said: Polytheism, magic, killing the soul that Allah (the Exalted) forbade to kill but by right, usury, taking the money of an orphan, escaping from the Holy struggle, and defaming immaculate, inattentive believing women.»

The same thing was narrated by the writer but without mentioning any reference. Verily it was narrated by Al-Bukhary and Moslim.

His saying: (Avoid) that is to say do not approach, that is more eloquent than saying leave or drop because forbidding offering was already informed, that is similar to His saying: «**Come not night to shameful deeds, whether open or secret**]. (6: 151).

His saying: (Great sins) that is to say dangers leading to death. They were called great sins because it would wipe out those who practise them in the present life because of the consequence punishment and the torture in the After-life.

And in Ibn Omar's Honourble Hadith as was discussed by Al-Bukhary in his «Al-Adab Al-Mufrad» and by At-Tabari in his «At-Tafsir» and by Abdu-Razzak who said:

230 - «Great sins are nine- he mentioned the seven mentioned above- and added: Atheism concerning that which is inviolable and being ungrateful to ones parents.» Ibn Hatem narrated after Ali, he said, «Great sins- He mentioned the seven- but the property of an orphan and he added being ungrateful to ones parents, assimilating oneself to the Arabs after immigration, parting with the majority of Moslems, and breaking deals».

Al-Hafeth said: I need an answer to explain the wisdom behind limiting great sins to seven.

It is answered: Verily the concept of number can not be taken as an evidence and it is weak, or it is verily more informing of that which in cited. Then it is more informing concerning that which is added, thus one ought accept that which is added, or verily limiting is relative to the rank or position with respect to the one asking.

At-Tabarani and Ismail Al-Kadi narrated after Ibn Abbas that it was said to him, «The seven great sins». He said, «They are more than seven and seven». And in another narration, «They are closer to seventy». And in

... but by right, usury, taking the money of an orphan, escaping from the Holy struggle, and defaming immaculate, inattentive believing women».

another narration «to seven hundred».

His saying: (He (May Allah's blessings and peace be upon him) said polytheism) that is to join in a partner with Allah (the Exalted) invoking him, pleading him and fearing him as he should fear Allah (the Exalted). He (May Allah's blessings and peace be upon him) started by this because it is the greatest sin by which Allah (the Exalted) was disobeyed, as was mentioned in the two Saheehs after Ibn Masoud.

231 - «I asked the Holy Prophet (May Allah's blessings and peace be upon him) which is according to Allah the greatest sin? He (May Allah's blessings and peace be upon him) said: To join in a partner with Allah (the Exalted) while He is the One who created you... till the end of the Honourable Hadith». Also, At-Tirmithi narrated referring to Safwan ben Assal who said: «A Jew told his friend: Take us to this prophet, so he told his friend, do not say prophet, verily if he had heard you, he would have had four eyes. So they went to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and asked him (May Allah's blessings and peace be upon him) about nine Holy Verses. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) said:

232 - Do not join anything with Allah (the Exalted) in worship, do not steal, do not commit adultery, do not kill the soul that Allah (the Exalted) proscribed but by right, do not take an innocent person to a ruler who would kill him, do not use magic, do not take usury, do not defame an immaculate women, do not escape at the Holy struggle, and especially you the Jews do not attack on the Sabbath [Saturday]. So they kissed his (May Allah's blessings and peace be upon him) hands and face and said, we testify that verily you are a Holy Prophet (May Allah's blessings and peace be upon him)... till the end of the Honourable Hadith» Hasan said that it is righteous.

His saying: (Magic) Its meaning has already been discussed. This is how the Honourable Hadith fits the interpretation.

His saying: (Killing the soul that Allah (the Exalted) proscribed to kill) that is to say forbidden to kill. It is the soul of infallible Moslem.

His saying: (But by right- that is to say you cannot kill that soul unless it does what requires killing it, such as committing polytheism, [killing another] a soul for the soul, the one who commits adultery after marriage, also killing the ally, as was mentioned in the Honourable Hadith.

233 - «He who killed an ally will never smell the scent of the Garden».

The savants conflicted concerning the one who intentionally killed a believer; is his repentance accepted or not? Ibn Abbas, Abu Huraira, and others said that his repentance is not acceptable, taking Allah's (the Exalted) Holy Verse as reference, «**If a man kills a believer intentionally, his recompense is Hell, to abide there in (For ever)**». (4: 93) And Ibn Abbas said,

234 - «This Holy Verse descended and it was the last to descend, therefore no other Holy Verse invalidated it». And in another narration, «It descended among those Holy Verses that descended last; none invalidated it till Allah's Holy Messenger (May Allah's blessings and peace be upon him) died and no revelation descended after that». And citations by Imam Ahmad, An-Nasai' and Ibn Al-Munthir after Mouawiya who said that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying:

235 - «Allah (the Exalted) may forgive every sin but that of the man dying as a polytheist or intentionally killing a believer.»

Many among the people of this nation, those who came before and those who came after said that verily the killer can repent between him and Allah (the Exalted). If he repents and turns to Allah (the Exalted) and did that which is good and righteous Allah would reward him. Concerning that connection Allah (the Exalted) has said: «**Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; - and any that does this (not only) meets punishment (But the penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy, -Unless he repents, believe, and works righteous deeds.... till the end of the Holy verse)**». (25: 68-71).

His saying: (He who intentionally kills a believer) Abu Huraira and others said: «That is his penalty if He (the Exalted) punishes him».

And it was narrated after Ibn Abbas that which agrees with what most authorities say, thus Abed ben Houmeid and An-Nahas narrated after Saïd ben Oubadah that verily Ibn Abbas (May Allah be pleased with him) used to say: (He who kills a believer will be given the chance to turn to Allah (the Exalted) for repentance). The same was said by Omar's son (May Allah be pleased with them). It was narrated «Verily he will be punished in Hell Fire if He (the Exalted) punishes him».

His saying: (Taking usury) that is to say taking it by whatsoever means, as Allah (the Exalted) has said: «**Those who devour usury will not stand ex-**

It was narrated after Jundub, «The punishment of a magician is killing by sword». This was narrated by At-Tirmithi and he said: The truth is suspended.

cept as one stands whom the evil one by his touch hath driven to madness. That is because they say: 'Trade is like usury], But Allah hath permitted trade... till the end of the Holy verse» (2: 275-280). Ibn Dakeek Al-Eid said: It is subject to evil. We see refuge with Allah (the Exalted) from that.

His saying: (Eating the property of the orphan) He (May Allah's blessings and peace be upon him) means intruding upon his money, he (May Allah's blessings and peace be upon him) used eating because it is the most general aspects of benefit, as Allah (the Exalted) has said: «Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: they will soon be enduring a blazing fire.» (4: 10).

His saying: (Escaping on the day of Holy struggle) that is to say turning away from unbelievers during battles; rather, this behavior is considered a great sin if he escaped to another group of people or if he were not inclined to fight, as what was said in the Holy Verse.

His saying: (Defaming inattentive immaculate believing women) those protected from adultery or those who guard their pudendums; that which is meant by free women is chastice, that which is meant by accusing; this is accusing them of committing adultery or sodomy. Inattentive he means not aware or not knowing obscenity or what was said about them. Thus they are innocent because he who is unaware is innocent from what he has been accused of. By believers he means believers in Allah (the Exalted) guarding against defaming unbelieving women.

His saying: (It was narrated after Jundub,

236 - «The punishment of the magician is killing him by the sword.» This was narrated by At-Tirmithi and he said, the truth is suspended).

His saying: (It was narrated after Jundub) He is Thaher Sani' At-Tabarani, it was mentioned in Kabir that he is Jundob ben Abdullah Al-Bijali, not Jundub Al-Kheir Al-Azdi the killer of the magician; it was narrated in the interpretation of Jundub Al-Bijli after Khaled Al-Abed after Al-Hasan after Jundub after the Holy Prophet (May Allah's blessings and peace be upon him) Khaled Al-Abed is weak. Al-Hafeth said and the truth is that it is someone else. It was also narrated by Ibn Kani and Al-Hasan ben Sufyan in two different versions after Al-Hasan after Jundub Al-Kheir, «Verily he went to a magician and hit him by the sword till he died. Then he said, 'I

It was narrated in Al-Bukhary's Saheeh after Bajahah ben Abdah that,

Omar ben Al-Khattab wrote: Verily one should kill every magician and every witch. He said so we killed three witches.

It was also true that Hafsa (May Allah be pleased with her) ordered killing a servant who bewitched her. And she was killed. The same was narrated truly after Jundob.

heard Allah's Holy Messenger saying... and he mentioned the Honourable Hadith». Jundub Al-Kheir is Jundub ben Kaab, and it was said: Jundub ben Zuhair, and it was said; they are one person as was said by Ibn Hibban: Abu Abdullah Al-Azdi Al-Ghamidi who is one of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) who narrated after Ibn Al-Sakan from Buraida's Honourable Hadith that verily the Holy Prophet (May Allah's blessings and peace be upon him) said: «He should be hit once, so as if the whole nation hit him.»

His saying: (Punishment of the magician is killing him by the sword) and it was narrated in two ways the first was already mentioned, the second is (One blow by the sword and both are Saheeh).

Malek, Ahmad, and Abu Hanifa adopted this Honourable Hadith and said: «The magician should be killed». This was also narrated after Omar, Othman, Ibn Omar, Hafsa, Jundob ben Abdullah, Jundob ben Kaab, Kais ben Saad and Omar ben Abdul-Aziz; however, Ash-Shafi did not fancy killing just because of magic. Yet verily if he performs in his magic that which requires disbelief, the same was said and believed by Ibn Al-Munthir who narrated after Ahmad. The first has priority over the second concerning narrating after Omar, and the people performed according to it during the Caliphate of Omar without any rejector.

He said (It was mentioned in Al-Bukhary's Saheeh after Bijalah ben Abdah who said:

237 - Omar ben Al-Khattab wrote verily you should kill every magician and every witch. He said so we killed three witches).

This was narrated by Al-Bukhary as was said by the writer (May Allah's Mercy be upon him); however, he did not mention killing the witches.

His saying: (After Bijahah) He is Ibn Abadah Al-Anbari; he is a trustworthy man from Basra.

His saying: (Omar ben Al-Khattab wrote to us: Verily you should kill every magician and every witch). It appears that they are killed without repentance. The same thing was known to be narrated after Ahmad and Mal-

Ahmad said: After three of the Holy Prophet's (May Allah's blessings and peace be upon him) companions.

This chapter discusses many issues:

The first: The interpretation of the Holy Verse of Al-Baqara.

The second: The interpretation of the Holy Verse of An-Nisa'.

The third: Interpreting sorcery and evil and explaining the difference between them.

The fourth: Verily evil may be among the Jinns or may be among mankind.

The fifth: Knowing the seven great sins that are especially forbidden.

The sixth: Verily a magician becomes a disbeliever.

The seventh: Verily he is killed without being asked for repentance.

The eighth: The existence of this at the time of Omar; so how is it after him?

ek because knowing magic cannot be removed by repentance. And after Ahmad it is mentioned he is asked to repent; if he repents, his repentance would be accepted. This was said by Ash-Shafi because his sin does not go beyond polytheism, and even a polytheist is asked to repent and his repentance is accepted that is why the Pharaoh's magicians and their repentance and belief were accepted.

His saying (It was truly narrated after Hafsa that she ordered the killing of a servant of hers that bewitched her).

This was narrated by Malek in «Al-Muwatta'».

Hafsa is the mother of all believers, the daughter of Omar ben Al-Khattab. The Holy Prophet (May Allah's blessings and peace be upon him) married her after Khuneis ben Huthafa and she died in the year 45 A.H.

His saying: (The same thing was narrated after Jundob). The writer indicated by this to his killing the magician as was narrated by Al-Bukhary in the history of Abi Othman An-Nahdi that he wrote: «There was at Al-Walid's a man who plays; he slayed a man and showed us his head and we were astonished, then he returned his head and Jundob Al-Azdi came and killed him». This was narrated by Al-Baihaky in the «Dalail» at length. It was also narrated as, «So al-Walid ordered punishing him and he was imprisoned. And he mentioned the whole story; it has many versions.

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His saying: (Ahmad said after three of the Holy Prophet's Companions). Ahmad is Imam Ibn Muhammad ben Hanbal.

His saying: (After three) that is to say it is proper to kill a magician as was confirmed by three; or killing a magician was said by three of the Holy Prophet's Companions, that is to say Omar, Hafsa, and Jundob. And Allah (the Exalted) knows best.

Chapter: (Showing some kind of magic)

Ahmad said: We were told by Muhammad ben Jaafar that Awf told them after Hayyan ben Al-Ala' that Katan ben Kubaisa told them after his father that he heard the Holy Prophet (May Allah's blessings and peace be upon him) saying, «Verily all types of sorcery».

Awf said: Is driving away birds, and is drawing lines on earth.

And sorcery: Al-Hasan said «The tinkling of the Shaitan». Its references are good.

Chapter

His saying: Chapter (showing some kind of magic).

I said: The interpreter (May Allah's Mercy be upon him) mentioned here some aspect of usual supernatural acts and charismas of Holymen and he mentioned what many people were deceived by those Shaitanic states that deceived many commoners and ignorant people. They thought that it is a sign that the one whom it appeared through his hands is among those supported by the Shaitan rather than those supported by the Most Merciful. Then he said: And Sheikh Al-Islam has a book (Differentiating between the supporters of the Shaitan and the supporters of the Most Merciful).

He said (May Allah's Mercy be upon him): (Ahmad said: We were told by Muhammad ben Jaafar, that Awf told them after Hayyan ben Al-Ala' that Katan ben Kubaisa told them after his father that he verily heard the Holy Prophet (May Allah's blessings and peace be upon him) saying,

238 - «Abhorrence, getting the wind of, and foreboding are considered types of sorcery».

Muhammad ben Jaafar is the one known as Ghandar al-Hathli Al-Basri, a famous and a trustworthy man. He died in the year 206 A.H.

Awf is son of Abi Jamila Al-Abadi Al-Basri who is better known as Awf Al-Arabi. He is trustworthy; he died in the year 47 or 46 A.H. He was 86 years old then.

It was narrated after Dawud, An-Nisai' and Ibn Hibban who said in his Saheeh referred by him.

It was narrated from Ibn Abbas (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who acquired knowledge from the stars then had learned a branch of magic, the more he learns the greater is his» the reference is righteous.

And Katan is Abu Sahl Al-Basri' he is a trustworthy.

His saying: (After his father) who is Kubaisa Ibn Mukhariq Abu Abdullah Al-Hilali. He is a famous Companion of the Holy Prophet (May Allah's blessings and peace be upon him. He resided at Al-Basra.

His saying: (A type of sorcery) that is to say magic. Al-Kadi said: Originally sorcery is failure that carries no good or benefit, then this term was applied to whatever is worshipped besides Allah (the Exalted) and to call of magician or magic.

His saying: (Al-Hasan said: Tinkling of the Shaitan) I said: Ibrahim ben Muhammad ben Mufleh mentioned in the interpretation of Baqyy ben Makhlad that verily Iblis tinkled four times: Once when he was cursed; once when he was descended, once when Allah's Holy Messenger (May Allah's blessings and peace be upon him) was born and once when the opening chapter of the Holy Koran was descended. Saïd ben Jubeir said: When Allah (the Exalted) cursed Iblis his image changed and he would not resemble angels any more, and he tinkled once; thus each tinkling among these in the present life stays till the Day of Judgment. This was narrated by Ibn Abi Hatem. And it was narrated after Saïd ben Jubeir after Ibn Abbas. He said, When Allah's Holy Messenger (May Allah's blessings and peace be upon him) conquered Mecca Iblis tinkled once that made his soldiers gather around him. This was narrated by Al-Hafeth Ad-Diya in «Al-Mukhtara» tinkling is a sound and thus Al-Hasan's (May Allah's Mercy be upon him) saying is made clear,

His saying: (It was narrated after Dawud and Abi Hibban in his Saheeh: It is his reference) yet he did not mention the interpretation that was said by Awf. It was narrated by Abu Dawud in the above mentioned interpretation without mentioning that which was said by Al-Hasan.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them). He said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

And An-Nasai' narrated after Abi Huraira, «He who ties a knot and blows in it, has practised magic; he who practised magic has committed polytheism; he who hangs something [like an amulet] he would be assigned to him on the Day of Judgment».

239 - «He who acquired knowledge from the branch stars, then he had learned a branch of magic, the more he learns the greater is his sin». This was narrated by Abu Dawud and his reference is Saheeh). Also it was considered as Saheeh by An-Nawawi and Ath-Thahabi. It was narrated by Ahmad and Ibn Majah.

His saying: (He who acquired) Abu As-Saadat said: You acquire knowledge when you learn it.

His saying: (A branch) that is to say learn certain knowledge from a group of stars. A branch means a group. The Honourable Hadith makes the meaning of the term «Branch» clearer.

240 - «Shyness is a branch of faith) that is to say it is a part of it.

His saying: (He had learned a branch of magic) that is magic the learning of which is proscribed.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) declared that the science of stars is considered an aspect of magic, and Allah (the Exalted) has said, «And the magician thrives not, (No matter) where we goes.» (20: 69).

His saying: (The more he learns the greater is his sin) that is to say the more he acquires from the science of the stars the greater is his sin through his acquisition; verily that which he believes about stars concerning their effect is void and invalid, as well the effect of magic is void and invalid.

His saying: (It was narrated by An-Nasai' after Abi Huraira (May Allah be pleased with him).

241 - «He who ties a knot and blows in it has practised magic; he who practised magic has committed polytheism; he who hangs [around his neck or arm] anything, it will be assigned to him on the Day of Judgment»). This is an Honourable Hadith that was mentioned by the writer after Abi Huraira's Honourable Hadith that was referred to An-Nasai'. Verily it was narrated by An-Nasai' and it was improved by Ibn Muflih.

His saying: (It was narrated by An-Nasai'). He was an Imam the memorizer [of the Holy Koran and Honourable Hadith] Ahmad ben Shouaib, the writer of «As-Sunan» and other books. He narrated after Muhammad ben Al-Muthainna, Ibn Bashir, Kuteiba and Khalk. And to him all people

And it was narrated after Ibn Masoud that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Truly, shall I inform you about the backbiting?»

referred concerning the causes of Honourable Hadith. He died in the year 303 A.H. He was 88 year when he (May Allah's Mercy be upon him) died.

His saying: (He who ties a knot and blows in it has practised magic). Let it be known that if magicians want to practise magic, they would tie threads and blow at every knot till the magic they are aiming at takes place. Allah (the Exalted) has said, «**From the mischief of those who practice secret arts**». (113: 4). He (the Exalted) means witches who practise that, and blowing in fact is blowing accompanied by saliva not carrying along with it any spittle. Such act is practised by the magician. Thereupon if his soul adapted to that which is mischievous and evil directed at that witched or conjured and he asks to accomplish that magic for the help of evil spirits, he would blow in that knot blowing accompanied by saliva. So from an evil spirit there comes a breath mixed with evil and harm comparable with evil and harm comparable with saliva mixed with that, and he and the evil spirit might help each other to harm the conjured person so he would harm him by Allah's deterministic permission; rather than by His religious permission. This was said by Ibn Al-Qayyim (May Allah's Mercy be upon him).

His saying: (He who practised magic has committed polytheism). This is declaring that a magician is a polytheist, since magic can not take place without joining in partners with Allah (the Exalted) as was told by Al-Hafeth after some people.

His saying: (And he who hangs a thing [Hangs a charm or an amulet around his neck, arm or body], it will be assigned to him on the Day of Judgment). That is to say he whose heart gets attached to something, such that he depends on it and pleads it, Allah (the Exalted) will assign him to that thing [on the Day of Judgment]. Thus he who clings to his God, Lord, Master and Supporter, the Lord and Possessor of every thing Allah (the Exalted) would suffice, protect and support him. So how good is the Lord; How good is the supporter. Allah (the Exalted) has said: «**Is not Allah enough for His servant?**» (39: 36). And he who clings to the magician and Shaitans and others who are created, Allah (the Exalted) will assign him to all that to which he clinged and attached to, so he perishes. He who contemplates about that as far as the case of creatures is, and looked thoroughly, he saw that with his eyes, and this is among that which is agreed upon by

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all. And Allah (the Exalted) knows best.

He said: (It was narrated after Ibn Masoud (May Allah be pleased with him): That verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

242 - «Shall I inform you what the back-biting is? It is tattling; that is gossip among people». It was narrated by Moslim.

His saying: (Truly shall I inform you) tell you (back-biting) Abu As-Saadat said: That is how it is narrated in the books of Honourable Hadith.

Ibn Abdel-Barr narrated after Yahya ben Abi Kathir who said, «He who is a liar and tattler ruins in one hour what the magician can not ruin in one year». Abu Al-Khattab said in «Ouyoun Al-Masa-il», fabricating lies and causing trouble among people are aspects of magic. He said in «Al-Fourou'» he means that by fabricating and performing such man means to harm others through tricks and craftiness and that is more similar to magic. However, it is said: Verily a magician commits disbelief because of the characteristics of magic per se; that is a special issue that has a special evidence; such [person is not a magician; Further, his act does its effects so he gives his judgment but concerning that which is particular for disbelief and rejecting repentance.

Through this it is shown that the Honourable Hadith fits the interpretation. It indicates that tattling is proscribed. It is unanimously agreed on. Ibn Hazm (May Allah's Mercy be upon him) said: They agreed on proscribing slander and tattling in other required and necessary advice. It also includes that it is among major sins.

His saying: (That is gossip among people). Abu As-Saadat said: That is to say talking much and causing conflict and quarrel among people, and because of it the following Honourable Hadith was said.

He said: (And they narrated after Omar's son that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

243 - «Verily some of the eloquence is magic») Eloquence, good style, and fluency. Sa'sa ben Sowhan said, «Allah's Holy Prophet (May Allah's blessings and peace be upon him) said the truth, verily a man might be mistaken yet he is more fluent at mentioning evidence that the other person who has right. Thereupon he who charms the people has right, he charms them by his eloquence and good style which results in eliminating the truth». Ibn Abdel-Barr said that it was explained by a group of people and dispraised because magic is dispraised, and most people of knowledge and peo-

It is tattling: That is gossip among people.» It was narrated by Moslem.

They narrated after Omar's son (May Allah be pleased with them) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Verily some eloquence is magic».

This chapter discusses many issues:

The first: Verily as aspects of sorcery.

The second: Interpretation

The third: Verily the science of stars is an aspect of magic.

The fourth: Knotting with blowing [accompanied by saliva only] is considered an aspect of magic.

The fifth: Verily tattling is considered an aspect of magic.

The sixth: Some of the magic has to do with eloquence.

ple of literature held the view that it is to be praised because Allah (the Exalted) praised good style. He said, and Omar ben Abdul-Aziz told a man who asked him about a need; he had a good style in asking, so he liked what the man said. He said: «This by Allah (the Exalted) is allowable magic». The first is more correct and proper and that which is intended by good style is that good style, concealing the truth hiding the reality from the listener.

His saying: (Verily some aspects of eloquence is magic) that is considered a metaphor, because good style has the function of magic. Thus it renders that which is right and truthful in the form of that which is void and invalid, and that which is void and invalid in the form of that which is right and truthful, so it wins over the hearts of the ignorant till they accept that which is invalid and not right and reject that which is righteous and truthful. We ask Allah (the Exalted) to keep us consistent and straight following guidance.

As for good style which makes truth clear and proves it; good style which rejects that which is void and invalid and makes it obvious and clear. Such good style is praised. Such is the case of the messengers and their followers that is why their ranks have been raised concerning virtues and their benefactions have become greater.

In general, good style is not praised unless it does not go beyond over elaboration, exaggeration and concealing that which is right and truthful while ameliorating that which is void and invalid. So if it goes beyond that, it would be dispraised. All Hounorable Hadiths point at that, such as the

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Honourable Hadith of Al-Bab and that saying,

244 - «Verily Allah (the Exalted) hates the eloquent among men who uses his tongue to penetrate as the cow uses hers to penetrate». This Honourable Hadith was narrated by Ahmad and Abu Dawud.

Chapter: (What was mentioned concerning priests and those similar to them)

Moslem narrated in his Saheeh of some wives of the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said, «He who...

Chapter

His saying: (Chapter on what was mentioned concerning priest and those similar to them).

«The priest» is the one who takes after the over hearer; before Allah (the Exalted) sent the Holy Prophet (May Allah's blessings and peace be upon him) they were plenty. That is so because Allah (the Exalted) guarded the sky by shooting stars. Most of that which happens to this nation is what the Jinns tell to their supporters among mankind about things unseen concerning that which happens on earth, so the ignorant thinks that it is a charisma or revelation. Many people have been deluded by that thinking, the one informing them such news after the Jinns a holy man supported by Allah (the Exalted) while he is loyal and is supported by the Shaitan. Concerning that Allah (the Exalted) has said: **«One day will He gather them all together, (and say): 'O ye assembly of Jinns! Much (told) did ye take of men]. Their friends amongst men will say: 'Our Lord! We made profit from each other: But (alas!) We reached our term-which thou hast appoint for us». He will say, 'The fire be your dwelling place: You will dwell there in forever, except as Allah willeth'. For thy Lord is full of wisdom and knowledge».** (6: 128).

His saying: (It was narrated by Moslim in his Saheeh after some of the wives of the Holy Prophet (May Allah's blessings and peace be upon him) that he said: «He who went to a fortune-teller and asked him about a certain matter then he believes in him. No prayer will be accepted from him for forty days»).

... goes to a fortune-teller and asks him about a certain matter then he believed in him, no prayer will be accepted from him for forty days».

It was narrated after Abi Huraira who narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said, «He who came to a priest and believed in what he said has disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him)» This was narrated by Abu Dawud .

The four and Al-Hakem and it was said who narrated after the Holy Prophet (May Allah's blessings and peace be upon him), «He who goes to a priest or a fortune-teller and believes in what he said, then he verily disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him)».

His saying: (It was narrated after some of the wives of the Holy Prophet (May Allah's blessings and peace be upon him)). She was Hafsa. This was mentioned by Abu Masoud Ath-Thaqafi because he mentioned this Honourable Hadith in «al-Atraf» in the references.

His saying: (He who came to a fortune-teller). Defining a fortune-teller will be discussed later if Allah (the Exalted) wishes. What is apparent from that Honourable Hadith is that verily warning is a result of asking him, whether he believed in him or doubted his knowledge. Since verily in some of the narrations in the Saheeh it was said: «He who went to a fortune-teller and asks him about something, no prayer will be accepted from him for forty nights».

His saying: (No prayer will be accepted from him) if that was the case of the one asking, so how is the case of the one asked? An-Nawawi and others said: It means that his prayer will not have recompensed, even though it was subdivided because this duty has become invalid. This interpretation concerning this Honourable Hadith is inevitable, verily the savants agreed that he who comes to a fortune-teller does not have to repeat the prayers of forty nights.

The Honourable Hadith also had forbidden the priest or any one similar to him to do that. Al-Kurtobi said: He who is able to do that such as a treasurer or a teller or others, must supervise those merchants or dealers who practise that and deny it seriously; deny going to them; he should not be deluded by their truthfulness in some matters, nor by the multitude of people that go to them especially those who are well knowledgeable, since ve-

Abi Ya'la narrated with a good reference after Ibn Masoud a similar Honourable Hadith.

It was narrated after Imran ben Houssein, [He who foresees an evil omen] or foretold or...

rily they are not deep rooted in knowledge; rather, they are considered to be ignorant because they commit that against which they were warned.

He said: (It was narrated after Abi Huraira (May Allah be pleased with him) who narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said,

246 - «He who went to a priest and believed in what he said, then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him).» This was narrated by Abu Dawud).

247 - And in Abu Dawud's narration, «or went to a woman- Musaddad said: His woman during her menses or went to a woman. Musaddad said: Sodomized his woman- then this man is free from what was sent down on Muhammad (May Allah's blessings and peace be upon him). The one who told this Honourable Hadith from the Sunnan deleted this sentence and limited himself to that which suited the interpretation.

He said: The four and Al-Hakem- (and it was righteous narrated after the Holy prophet (May Allah's blessings and peace be upon him): He who goes to a priest or a fortune-teller and believes in what he says, then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him).

That is how the writer copied the name of the narrator. This was narrated by Ahmad, Al-Bayhaki and Al-Hakem after Abi Huraira.

His saying: (He who goes to a priest). Some said: There is no contradiction between this and the Honourable Hadith saying, «He who goes to a fortune-teller and asks him about a certain matter, no prayer is acceptable by him for forty nights». This is according to those who say that such an act is considered a sort of disbelief. Accordingly he who adheres to the exact apparent terms of the Honourable Hadith, asks about the point behind pairing between those two Honourable Hadiths. That which appears from the Honourable Hadith is that this man is considered a disbeliever when he believed him in whatsoever. Most priests used to take after the Shaitans before the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (Then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him)). Al-Kurtobi said: What is

... had somebody fortelling for him, or used magic or had someone use magic for him, and he who goes to a priest and believes in what he said then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him).» It was narrated by Al-Bazzaz with good reference.

It was also narrated by At-Tabarani in «Al-Awsat» with good reference after Ibn Abbas.

Al-Baghawi said: A fortune-teller is the one who claims knowing things through signs or introductions which help know that which was stolen or the place of that which was lost and the like.

meant by sent down are the Holy Koran and the Sunna. These are the most two famous narratives after Ahmad (May Allah's Mercy be upon him).

He said: (It was narrated after Abi Ya'la with good reference after Ibn Masoud a similar Honourable Hadith).

Abu Ya'la is Ahmad ben Ali ben Al-Muthama Al-Mousali, the Imam and writer of many books such as «Al-Musnad» and others. He narrated after Yahya ben Mouin, Abi Khaithama, Abi Bakr ben Abi Shaiba and Khalaq. He was are of the memorizer Imams. He died in the year 307 A.H. This Honourable Hadith was also narrated by Al-Bazzar who said,

248 - «He who goes to a priest or a magician and believes in what he said: Then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him).» It also shows that the priest and the magician are disbelievers because they claim to know the unseen and that is disbelief, and he who believes in them believes in what they said and, accepts that and that is also disbelief.

He said: (It was narrated after Imran ben Hussein (May Allah be pleased with him) that,

249 - «He who sees an evil omen [in order to forsee an evil omen] or foretells, or uses magic or has someone using magic for him. He who goes to a priest and believes in what he says, he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him). It was narrated by Al-Bazzar with good reference. It was also narrated by At-Tabarani with good reference after Ibn Abbas; however, he did not say, «He who came». Till the end).

His saying: (Is not from us- This includes strict warning that shows that such matters are considered among major sins and it was mentioned before that priesthood, and magic are considered disbelief.

His saying: (He who sees an evil omen). The same logic goes for «or

And it was said: He is a priest and the priest is the one who tells about that which is unseen in the future. And it was said: He is the one who tells what is in one's mind.

Abu Al-Abbas, Ibn Taymiyya said: A fortune-teller is one of the names of a priest, soothsayer, and the like who talk about knowing matters using these ways.

foretells or has somebody foretelling for him». He is like the one who goes to the priest, believes and follows him, the same logic also goes to the one for whom magic was performed.

Thus every one who learns these matters from those who practise them Allah's Holy Messenger (May Allah's blessings and peace be upon him) would clear himself (May Allah's blessings and peace be upon him) from him because they constitute polytheism [in order to see an evil omen] or disbelieve such as priesthood and magic; thus he who accepts that and sticks to it, is considered as a doer because he accepts that which is void and invalid and follows.

His saying: (It was narrated by Al-Bazzar). He is Ahmad ben Amr ben Abed el-Khaliq; Abu Bakr Al-Bazzar Al-Basri the writer of «al-Musnad Al-Kabir». He narrated after Ibn Bashir, Ibn Al-Muthri and Khaliq. He died in the year 292 A.H.

His saying: (Al-Baghawi said... till the end) Al-Baghawi is Al-Hussein ben Masoud Al-Farra' Ash-Shafi the writer of «At-Tasanif» and the authority of the people of Khurasan. He was trustworthy, a religious legislator and an ascetic. He died in the month of Shawwal in the year 516 A.H.

His saying: (The fortune-teller is that who claims knowing matters) literally: A fortune-teller is the one who tells about events such as the theft, the thief, the lost object and its place.

Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) said: Verily a fortune-teller is a name of the priest or the soothsayer and the like such as the guesser who claims knowing that which is unseen or claims the ability to reveal things.

He also said: And the soothsayer is also a term used to describe a fortune-teller; some even consider that it is the meaning of fortune-teller.

He also said: The term soothsayer is one of the names of the priest as considered by Al-Khatabi and other savants. This was narrated also after the Arabs while others consider it a sort of priest and even much worse than him.

Imam Ahmad said: Fortune telling is a sort of magic; however, magic is more evil.

Abu As-Saadat said: A fortune-teller is a soothsayer and a guesser who claims knowing the unseen; such knowledge is exclusively Allah's (the Exalted).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He who was famous of being good at predicting was called a «A-if» that is to say a person who sees an evil omen in flying birds or a fortune-teller.

What is intended here is the following: Knowing that he who claims knowing something of the unseen can be classified as a priest, or he shares with him the name morally; thus he follows him morally. That is saying correctly something about unseen matters sometimes takes places through revelation and some of it is through Shaitans or through good omen, flying birds, throwing stones, drawing lines on earth, augury, priesthood, magic or the like from the arts of Pre-Islamic times.

By Pre-Islamic times we mean all those who are not followers of messengers (May Allah's peace be upon them) such as philosophers, priests, and astrologists. Pre-Islamic times of the Arabs existed before the Holy Prophet (May Allah's blessings and peace be upon him) was sent, and the one who called for practises all such matters is called a priest, a fortune-teller or something that carries the name meaning; thus he who goes to them and believes in what they say, is meant by this warning. Many people inherited and learned such knowledge from them and thus they claimed to know that which is unseen exclusively belongs to Allah (the Exalted) . They claimed that they are holymen and that was their charisma.

There is no doubt that he who claims being a holyman, and used his information by some of that which is unseen, then he is among those loyal to the Shaitan not among those loyal to the Merciful verily charisma is something that Allah (the Exalted) makes happen through His (the Exalted) believing and pious servant, either through invocation or through good deeds not created by the holy man nor is he able to perform them, that is in contradistinction with the person who claims that he is a holyman and tells people: Verily I know that which is unseen; since verily all such matters may take place due to the causes mentioned before, even though these causes might be mostly proscribed and untruthful, that is why the Holy Prophet (May Allah's blessings and peace be upon him) said describing priests,

250 - «They would lie a hundred lies with it». Thus he showed that they

Ibn Abbas said -About a people who wrote and observe the stars- «I do not think that he who did so will have a recompense from Allah (the Exalted)».

tell the truth once and lie a hundred times, and that is the case of the one who follows the path of priests who claim to be holymen and knowing what people think even though their claim by itself is a lie, because claiming to be a holyman he justifies himself and that is proscribed by Allah (the Exalted) who said, «Therefore justify not yourselves»i. (53: 32) and that is not the business of holymen; so how is it that they come to people and say: Know that we are holymen; we verily know that which is unseen? This denotes asking for a special rank in the hearts of the creatures and catching the present life by such matters. You need only think of the case of the Companions and the followers of the Holy Prophet (May Allah's blessings and peace be upon him) and they are the masters of holymen; did they have any of such claims.....? No. By Allah (the Exalted); rather, the one of them could not even prevent himself from crying when he rehearsed the Holy Koran; like [Abu Bakr] As-Siddiq (May Allah be pleased with him); and Omar (May Allah be pleased with him) used to be heard sobbing when he cried during his prayer. He (May Allah be pleased with him) used to be heard at the back lines of prayers; also while reading a section of the Holy Koran recited every night he used to become sick for nights and people used to visit him after he had read a Holy Verse.

And Tamim Ad-Dari used to turn on his bed and sleep just for a little time out of fear of Hell-Fire then he used to pray. Suffice are the attributes of holymen that are mentioned by Allah (the Exalted) in the Holy Sura of Al-Raad, Al-Mu'minun, Al-Furkan, Ath-Thariyat and At-Tur. Thus verily these characterized with these qualities are the pure holymen, not those qualities are the pure holymen, nor those claiming to be as such, those lying and contradicting the Lord of the worlds, concerning attributes which are exclusively His such as pride, glory, and knowledge of the unseen; rather, just claiming to know that which is unseen makes such people liars.

How is it possible that such a person who claims to possess such attributes be a holyman supported by Allah (the Exalted)? Verily harm has become more serious and misfortune has become more severe because of those fabricators of liars who inherited such knowledge from the polytheists and made things obscure for those whose hearts were predisposed he asks Allah (the Exalted) peace of heart, and good health in the present life and in the Afterlife.

This chapter discusses many issues:

The first: One can not pair between believing a priest [a fortune-teller] and believing in the Holy Koran.

The second: Stating that it is disbelief.

The third: Discussing the one to whom the fortune-teller predicted events.

The fourth: Discussing the evil omens.

The fifth: Discussing the one for whom magic was used.

The sixth: Discussing the one who learned Abi Jad.

The seventh: Discussing the difference between a priest and a fortune-teller.

His saying: (Ibn'Abbas said about a people who wrote the language of Abu Jad, till the end). This was narrated by At-Tabarani after Ibn Abbas. His reference is weak and it goes as follows,

251 - «Many skilled teachers, one is Abi Jad who observed the stars and studied astrology will not be recompensed by Allah (the Exalted) on the Day of Judgment». This was narrated by Ahmad ben Zanjawaih also saying, «Many star observers and learners of the crafts as Abi Jad, will not be recompensed on the Day of Judgment».

His saying: (He did not see) a meaning he does not know of such a person. It also might mean. I do not think so.

The writing of «Abi Jad» and teachings to those who claim to know the unseen the knowledge of which is known as the science of the letter' is what the warning was about; as for learning it in order to know how to spell and to construct sentences, then there is no objection to that.

His saying: (And they observe the stars) that is to say observe the stars and believe that they have effects [on people in the present life] as will be discussed in the chapter on astrology. Among the benefit of this Honourable Hadith is not to be deceived by what untruthful people show of their knowledge and sciences as Allah (the Exalted) has said, «**For when their apostles came to them with clear signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were want to scoff hemmed them in**». (40: 83).

Chapter: (What was mentioned about incantations)

It was narrated after Jaber that Allah's Holy Messenger (May Allah's blessings and peace be upon him) was asked about incantation? He (May Allah's blessings and peace be upon him) said, «It is considered an act of the Shaitan.» This was also narrated by Ahmad with good references. It was also narrated by Abu Dawud who said: Ahmad was asked about it and he said: Ibn Masoud hates all that.

Chapter

His saying: (Chapter concerning what was mentioned about incantations).

Abu As-Saadat said: The incantation is a kind of therapy and charms, which was used to treat he who was thought to be mad.

Al-Hasan said: The incantation is a kind of magic. Thus the Honourable Hadith narrated, «May be he was afflicted by magic; then incanted, to say: I seek refuge with the Lord and Cherisher of mankind.» That is to say he enchanted him.

Ibn Al-Jouzi said: The incantation is undoing magic from the one who is afflicted by. Almost no one can practice it but those who know magic.

He said: (It was narrated after Jaber (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

252 - «I was asked about incantation, thereupon he (May Allah's blessings and peace be upon him) said: It is considered an act of the Shaitan». This was also narrated by Ahmad with good reference. It was also narrated by Abu Dawud who said: Ahmad was asked about it and he said: Ibn Masoud hates all that).

This Honourable Hadith was narrated by Ahmad and Abu Dawud narrated it in his Sunan after him. It was also narrated by Al-Fadl ben Ziad in

It was mentioned by Al-Bukhary after Kutadah: I told Ibn Al-Mus-sayeb a man afflicted by magic or separated from his woman, is it removed from him or shall he be incanted? He said: There is no objection about it, rather, they mean to do that which is good; that beneficial aspect was not forbidden.

And it was narrated after Al-Hasan who said: Magic can not be removed but by a magician.

«Kitab Al-Masail» after Abdur-Razzaq after Oukail ben Maakal ben Manbah after Jaber who mentioned it. Ibn Mufleh said: It has good references. Also Al-Hafeth supported it.

His saying: (He (May Allah's blessings and peace be upon him) was asked about incantation) that is to say the usual incantation that Pre-Islamic people made and it is considered among the deeds of the Shaitan.

His saying: (He said: Ahmad was asked about it and said. Ibn Masoud hates all that). Ahmad (May Allah's Mercy be upon him) wanted to say that Ibn Masoud hates incantation which is considered among the deeds of the Shaitan, as he hates absolutely wearing amulets.

His saying: It was narrated by Al-Bukhary after Kutadah: I told Ibn Al-Mousayyeb: «A man was afflicted by magic, shall he be separated from his woman, shall it be removed, or shall he be incanted? He said: There is no objection about it; rather, the beneficial aspect was not forbidden».

His saying: (It was narrated after Kutadah). He as the son of De-amah Ad-Dawsi. He is a reliable religious legislator and among those followers who memorized most [of the Holy Koran and Honourable Hadith]. It was said that he is Akrama's son. He died about the year 112. A.H.

His saying: (A man was afflicted with magic) that is to say he was bewitched.

Ibn Al-Anbari said: Using magic to cure illness is called treatment.

His saying: (Shall he be separated) that is to say separated from his wife and prevented from intercourse with her.

His saying (There is no objection about that). He means that there is objection about incantation because they mean to do good, that is to say to remove magic; it was not forbidden to practise it if that which is meant is reconciling [between a man and his wife]. This is said by Ibn Al-Moussayib. It sustains a kind of incantation not known to be magic.

His saying: (And it was narrated after Al-Hassan that he said, «Magic can not be removed but by a magician»). This was narrated by Ibn Al-Jouzi in «Jami' Al-Masanid».

Ibn Al-Qayyim said: Incantation is removing magic from the one afflicted by it; it is of two kinds (one) is removing magic by another magic; that is considered among the deeds of the Shaitan. Accordingly what Al-Hassan said is supported. The incanted and the incantor curry favor with the Shaitan by doing what he likes he removes magic from the one afflicted (and the second) incantation by enchanting, seeking refuge with Allah, medicines, and allowed invocations; this is allowable.

This chapter discusses many issues:

The first: Forbidding incantation.

The second: The difference between that which is forbidden and that which is allowable in a way that removes obscurity.

Al-Hassan in Ibn Abi Al-Hassan. His name is Yasar Al-Basri Al-Ansari: he is their master; a reliable religious legislator and an Imam among the best followers. He (May Allah's Mercy be upon him) died in the year 110 A.H. and he was almost ninety years old.

His saying: (Ibn Al-Qayyim said: The incantation is removing magic from the one afflicted and it is of two kinds, removing magic by a similar magic, which is considered among the deeds of the Shaitan -till the end of the Honourable Hadith). And among that which was mentioned about the characteristics of allowed incantation are the following: What was mentioned by Ibn Abi Hatem and Abu Al-Sheikh after Laith ben Abi Salem who said: «I heard that those Holy Verses constitute a cure from magic by Allah's permission. They are read over a pot of water then poured on the head of the man afflicted by magic. The Holy Verse in the Holy Sura of Younis, **«When they had had their throw, Moses said, 'What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief. And Allah by His Words doth prove and establish his Truth, however much the Sinners may hate it!»** (10: 81-82) and, **«Thus truth was confirmed, and all that they did was made of no effect»**. (7: 118) till the end of the four Holy verses [118-120], and **«What they have faked is but a magician's trick: And the magician thrives not, (no matter) where he goes»**. (20: 69).

Ibn Battal said in Wahab ben Mubbah's book: Verily he takes seven leaves from a green nabk tree, then he pounds them between two stones, then he beats them with water and read the Holy Verse of [Kursy] Throne and the Holy Verses Of [Kwakil] Al-Iklas, Al-Falaq, and An-Nas and he

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sips from this mixture thrice. Then he washes himself with it; all his ailments will go away; that is good for the man if he were impotent.

I said: What the savant Ibn Al-Qayyim said (the second is incantation by enchanting, seeking refuge with Allah (the Exalted), invocation, and allowable medicines; that is allowable) He (May Allah's Mercy be upon him) points at something similar, and thus he supports those who allowed incantation.

Conclusion: Verily that [incantation] that is related to magic is proscribed, and that which is performed by the Holy Koran, invocations and allowable medicines then that is allowable: Allah (the Exalted) knows best.

Chapter

(What was mentioned about flying birds in order to see an evil omen).

Allah (the Exalted) has said, «**Behold! In truth the omens of evil are theirs in Allah's sight, but most of them do not understand!**» (7: 131).

And He (the Exalted) has said, «**They said, 'Your evil omens are with yourselves: (Deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bonds!**» (36: 19).

Chapter

His saying: (Chapter concerning what was mentioned about that who sees an evil omen).

That is to say concerning was forbidding and warning against practising it. It originated from those «Favourable and advantageous» and those «unfavourable and disadvantageous» by using birds, deer or the like. That practice used to keep them off their goals, thus it was rejected by the Legislator and considered it invalid and informed that such practice does not have any effect in bringing benefit or driving harm away.

Al-Madaini said: «I asked Rou'ba ben Al-Ajjaj. I said: What is that which is «Favourable and advantageous»? He said that which went or flew to your right. I said what is that which is «unfavourable and disadvantageous». « He said that which went or flew to the left. And that which went straight in front of you is the butter while that which came from behind you is the sitting and the disabled.»

Since seeing evil omen through such methods is considered polytheism that denies the necessary perfection of unification because they are thrown into the soul by the Shaitan, his horror and his obsession. This was mentioned by the writer (May Allah's Mercy be upon him) in the Book of Monotheism as a warning against that which contradicts the necessary perfection.

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His saying: (Allah (the Exalted) has said: **«Behold! In truth the omens of evil are theirs in Allah's sight»** till the end of the Holy Verse. (87: 131) Allah (the Exalted) has mentioned this Holy verse in His context, **«But when good (times) came, they said, 'This is due to us'; when gripped by calamity, they ascribed it to evil omens connected with Moses and those with him!»** till the end of the Holy Verse. (7: 131) The meaning verily the people of the Pharaoh, at good times; fertility, prosperity and good health, as was interpreted by Mujahid and others- used to say we really deserve it however, when they were afflicted by calamities, that is to say drought, they saw bad omen in Moses and those with him. They used to say: That is because of Mosa and his companions; we were afflicted by their bad omen, thus Allah (the Exalted) said, **«Behold! In truth the omens of evil are theirs in Allah's sight»** (7: 131). Ibn Abbas said «Omens: What was predestined and predetermined for them». And in another narration **«Their omens of evil are their's in Allah's (the Exalted) sight and by Him (the Exalted)»** that is to say; rather, evil afflicted them by Allah (the Exalted) because of their disbelief and their giving the lie to His Holy Verses and messengers.

His saying: (But most of them do not understand) that is to say most of them are ignorant and do not know. If they had understood, they would have known that what Mousa brought encompasses nothings but benefaction, blessing, happiness and success for he who believed and followed him.

His saying: (Allah (the Exalted) has said, **«They said, your evil omens are with yourselves...»** Till the end of the Holy Verse (36: 19). The meaning of this Holy Verse is- and Allah (the Exalted) knows best- your lot and whatever evil afflicting you takes place because of your [evil] deeds and disbelief and your contradiction to those advising you; it is neither for our sake nor because of us; rather, it is because of your wrong-doing, oppression and aggression., Since the evil omen of the oppressor is with him; any evil that afflicts him is really caused by him he is the one who brings it to himself. That is due to Allah's Ability, Wisdom and Justice.

Concerning that Allah (the Exalted) has said, **«Shall we then treat the people of Faith like the people of Sin?: What is the matter with you? How judge ye?»** (68: 35-36). And the meaning might be: Your evil omen is with you, that is to say it returns to you; the evil omen that took place will return to you; this is a sort of punishment and he (May Allah's blessings and peace be upon him) said something similar.

It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «No contagion, no evil omen...

253 - «If the people of the Book greeted you then say, 'And upon you'» This was mentioned by Ibn Al-Qayyim (May Allah's Mercy be upon him).

Allah's (the Exalted) saying: (If ye are admonished): That is to say because we admonished you, reminded you, and ordered you to unify Allah (the Exalted) you responded by saying this, (Nay, but ye are a people transgressing all bounds). Kutadah said: If we remind you of Allah, you believe that we are evil omen.

The fitting of the two Holy Verses to the interpretation: Verily seeing evil omen was among the performances of Pre-Islamic times and polytheists. Allah (the Exalted) has dispraised them and detested them for that; Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade seeing evil omen and informed that polytheism will be mentioned in the Honourable Hadiths in this chapter.

He said: (It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

254 - «No contagion, no seeing evil omen, no vermin and no hunger». It was narrated by both. Moslem added, «And no tempest and no ghouls»).

255 - It was narrated by Moslem that Abi Huraira used to say «No contagion» and said after the Holy Prophet (May Allah's blessings and peace be upon him), «A sick person who has a contagious disease should not be admitted to a healthy person.» Then verily Abu Huraira limited himself to the Honourable Hadith, «A person who has a contagious disease should not be admitted to a healthy person». And he abstained from saying the Honourable Hadith: «No contagious». They told him: We heard you say it; he refused to admit that. Abu Maslama- the one narrating after Abi Huraira -said: I do not know whether he forgot or one of the Honourable Hadiths cancelled the other.

A group of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) narrated the Honourable Hadith, «No contagion». They are Anas ben Malek, Jaber ben Abdullah, Al-Sa'ib ben Yazid, Ibn Omar and others. It was mentioned in one of the narratives of this Honourable Hadith.

256 - «You should escape from the leper as you should escape from a lion».

The savants conflicted over that. The best said about it was what Al-Baihaqi said and was followed by Ibn As-Saleh, Ibn Al-Qayyim, Ibn Rajab. In Mufleh and others: Verily saying, «No Contagion» according to the way thought of by Pre-Islamic people; they thought that this action is done by other than Allah (the Exalted) that verily such matters are naturally contagious; otherwise Allah (the Exalted) would render by His over will the mixing of healthy person with a sick person a reason for that to happen, that is when he (May Allah's blessings and peace be upon him) said: «You should escape from a leper as you should escape from a lion». And He (May Allah's blessings and peace be upon him) said,

257 - « A person who has a contagious disease should not mix with a healthy person». And He (May Allah's blessings and peace be upon him) said about the plague.

258 - «He who heard that it spread in a certain region, then let him not approach that region». And all of that takes place by the determination of Allah (the Exalted) . It was narrated by Ahmad and At-Tirmithi after Ibn Masoud, «Nothing is contagious» he (May Allah's blessings and peace be upon him) said it thrice, so an Arab asked him (May Allah's blessings and peace be upon him): O Allah's Holy Messenger (May Allah's blessings and peace be upon him) verily a puncture which is one of the early signs of scabies appears at the camel's lip or the tail of very big camels then it spreads all over its body? Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Then who became seabied first? No contagion, no evil omen, no vermin, and no hunger; Allah (the Exalted) created every soul and wrote its life, affliction and subsistence». He (May Allah's blessings and peace be upon him) informed that all of that is predetermined by Allah's determinism and fatalism, and that the servant is commanded to avoid the causes of evil if he is healthy.

Thus as one is commanded not to throw himself in water or in fire such that one might get killed or get hurt. In the same way one should avoid mixing with the sick such as the leper or going to a region where there is plague. Verily all these are the causes of decay and illness, since verily Allah (Be the blessed and raised above) is the Creator of all causes and effects. There is no other creator but Him (the Exalted) and no pre-determiner but Him. However, if dependence on Allah (the Exalted), and faith in His (the Exalted) determinism and fatalism became so great thus strengthening the soul to pursue these causes depending on Allah (the Exalted) and hoping that He (the Exalted) would never let one be hurt; in such cases it is allowed

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to pursue that, especially if there is general interest or private interest; thus accordingly the Honourable Hadith narrated by Abu Dawud and At-Tirmithi is supported.

259 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) held the hand of a leper and put it in a pot and said «Eat in the name of Allah (the Exalted), trusting Allah (the Exalted) and depending on Him». This was accepted by Imam Ahmad. This was also narrated after Omar, his son and Salman (May Allah be pleased with them). And something similar was narrated after Khalid ben Al-Walid (May Allah be pleased with him) that he ate poison from it and walked away. Also Saad ben Abi Waqqas and Abi Moslem Al-Khoulani walked on the sea; this was said by Ibn Rajab (May Allah's Mercy be upon him).

His saying: (No evil omen). Ibn Al-Qayyim (May Allah's Mercy be upon him) said: It might be a rejection or forbidding, that is to say do not see evil omen, but his (May Allah's blessings and peace be upon him) saying in the Honourable Hadith, «No contagion, no hunger and no vermin» indicates that which is intended here is rejection and considering these matters that Pre-Islamic times people suffered from, are invalid. Such rejection is more significant than forbidding because rejection indicates that it is invalid and ineffective, but forbidding means that it is prevented.

It was narrated in the Saheeh of Moslem after Mouawiah ben Al-Hakem that he told Allah's Holy Messenger (May Allah's blessings and peace be upon him),

260 - «Among us there are people who see evil omen. He (May Allah's blessings and peace be upon him) said: That is something that one of you finds in himself so let it not shun you». He (May Allah's blessings and peace be upon him) was told that his being hurt and his pessimism by evil omen; rather comes from himself and from what he believes in, not in the object used for seeing evil omen. Thus his delusion, fear and polytheism is the thing that makes him see evil omen and give it precedence for what he sees or hears. Thereupon he (May Allah's blessings and peace be upon him) explained the issue for his nation and made clear the invalidity of seeing evil omen so that they may realize that Allah (Be the blessed and raised above) did not make it a sign for them nor did He (Be the blessed and raised above) make it an indicator, nor erected it as a cause for their fear and caution, and in order to calm their hearts and let their souls become tranquil in the Monotheism of Allah (the Exalted) with which He (the Exalted) sent His messengers, and sent down His Books, and for which He (the Exalted) cre-

... no vermin and no hunger» It was narrated by both.

Moslem added, no tempest and no ghoul».

ated the Heavens and the earth and filled the Heaven and Hell-Fire. He (May Allah's blessings and peace be upon him) suspended polytheism from their hearts so that none of polytheism stays in them, that they will not commit any of the acts of the people of Hell-Fire.

Thus he who adheres to the steadfast tie of unification, and adhered to its tight rope and depended on Allah (the Exalted), would have severed the obsession of seeing evil omen before it established itself. Ikrama said: We were sitting at Ibn Abbas when a bird passed by singing, so one of the people said: Good, good. Ibn Abbas told him: That is neither good, nor evil. Thus he took the initiative of rejecting that will not think that he believed in good or evil. Tawus accompanied by his friend set off for travel, then a crow cried and the man said: Good. Then Tawus said: What good does that have? Do not accompany me.

Also some Honourable Hadiths were mentioned which made some people think that it shows that seeing evil omen is permissible, such as his (May Allah's blessings and peace be upon him) saying,

261 - «Evil omen is in three: A woman, a riding animal, and a house». And the like.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: his (May Allah's blessings and peace be upon him) telling about evil omen in those three does not confirm seeing evil omen which Allah (Be the blessed and raised above) rejected; rather, he means that verily Allah (Be He blessed and raised above) may create from them those who are evil to the one who approaches or inhabits them or those who are blessed that does not harm the one who approaches it. That is like His (Be the blessed and raised above) giving the parents a blessed child that brings forth benefaction, by the same logic He (the Exalted) may give other parents an evil child who brings forth evil with him. Also what He (the Exalted) gives the servant such as support or the like; the same thing goes for the house, the woman, or a horse. Allah (Be the blessed and raised above) is the Creator of that which is good and that which is bad, that which is fortunate and that which is unfortunate. Thus He (the Exalted) would create some of those blessed and fortunate and determines that he who approaches them becomes happy and fortunate prosperous and blessed and He (the Exalted) creates some of them as unfortunate that cause the misfortune for those who approach them. All that is because of His predetermination and fatalism as He (Be the blessed

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and raised above) created all other causes and connected them to their varied and opposing effects as He (the Exalted) created the musk and other good scents and made those people who approached them enjoy them. He (the Exalted) also created their opposite and made it the cause of pain for those who approach them, and the difference between these two types is perceived by the senses, the same thing goes for houses, women and horses. That is something and seeing evil omen is something else.

His saying: (no vermin). Al-Farra' said it is one of the birds of the night. As if he meant the owl. Ibn Al-Arabi said: They used to see evil omen with it if it falls on the house of one of them. They used to say: It announced to him his own death or the death of one of the household, so the Honourable Hadith was said rejecting this and invalidating it.

His saying: (no hunger). Abu Oubaida said in a strange Honourable Hadith after Rou'ba: It is a sort of snake found in the belly [Stomach and intestines] of cattle and people, it is more contagious than scabies that afflicted the Arabs. Thus accordingly what is intended by rejecting it is what they believed in concerning contagion. Among those who believed so, is Sufyan ben Ayyina and Imam Ahmad, Al-Bukhary and Ibn Jarir.

Others said what is intended is the month of «Safar», and rejecting what Pre-Islamic people did by postponing; they exchanged the month of Safar for the month of Muharram. This was said by Malek.

Abu Dawud narrated after Muhammad ben Rashed that: Verily the people of Pre-Islamic times used to see evil omen in the month of Safar and said: It is an evil month; so the Holy Prophet (May Allah's blessings and peace be upon him) invalidated that. Ibn Rajab said: Perhaps this saying is the most obscured among the sayings; seeing evil omen in the month of Safar is a sort of seeing evil omen which is forbidden. The same thing goes for evil omen in one of the days such as Wednesday and the Pre-Islamic times people's seeing evil in marriage especially in the month of Shawwal.

His saying: (no tempest) The tempest will be discussed in a special chapter if Allah wishes.

Abu As-Saadat said: The ghouls are a kind of Jinns and Shaitans which the Arabs claimed they existed in empty places and were seen by people. They could assume several forms and delude them and misguide from their correct way and kill them. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) rejected this and invalidated it.

Thereupon it was said: What does rejection mean while the Holy Pro-

Also they narrated after Anas who said: Allah's Holy Messenger (May Allah's peace be upon him) said, «No contagion, no evil omen and I like good omen. They asked; and what is good omen. He (May Allah's blessings and peace be upon him) said: It is the nice word».

phet (May Allah's peace be upon him) said,

262 - «If the ghouls attack them start calling on for prayer».

It was answered: Verily that was at the beginning, then Allah (the Exalted) repelled them from His servants. Or it is said: That which is rejected is not the existence of the ghouls; rather, what the Arabs claimed of its acting freely and independently, or the meaning of, «No ghouls» is that it cannot delude or misguide anybody along with invoking Allah (the Exalted) and depending on Him (the Exalted). The second Honourable Hadith supports this interpretation, «No ghouls but aggressors are witches of the Jinns». That is to say, but there are magicians and witches among the Jinns who can confuse people and make them imagine things. Thus the following Honourable Hadith.

263 - «If the ghouls were attacked, then start calling for prayer». That is to say ward off its evil by invoking Allah (the Exalted). This indicates that he (May Allah's blessings and peace be upon him) did not intend to deny them or to deny their existence. Thus the Honourable Hadith of Abi Aiyoub, «I used to have dates; while I was inattentive, the ghouls used to come and take from them».

His saying: (Also they narrated after Anas who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «No contagion, no evil omen and I like good omen. They asked, 'What is good omen'? He (May Allah's blessings and peace be upon him) said, it is the good word»).

His saying: (and I like the good omen) Abu As-Saadat said: Good omen is that which might please or displease, while evil omen is only that which displeases. It might be used only for that which pleases. It is said: I had good omen by so and so; rather, he (May Allah's blessings and peace be upon him) liked good omen because if people looked forward on Allah's benefaction and hoped for benefit from Him (the Exalted) for every cause whether weak or strong then they are doing good, but if they lose hope that Allah (the Exalted) would benefit them, that would be evil. As for seeing evil omen, then verily it constitutes mistrusting Allah (the Exalted) and expecting affliction, seeing good omen: Verily when a man, for example, is sick and he hears another saying: O Salem; or when one is seeking something is lost and hears another saying: O the One; he believes that he will be cured from his

It was narrated by Abi Dawud with a righteous reference after Oukba ben Amer who said, «Seeing evil omen was mentioned in front of Allah's Holy Messenger (May Allah's blessings and peace be upon him); he (May Allah's blessings and peace be upon him) said: 'The best is good omen; it does not discourage a Moslem. If any of you sees what he hates, he should say: O Allah (the Exalted) none can bring forth benefaction but you; none can remove evil but you; there is no power or might but through You».

illness or find what he has lost. Thus the Honourable Hadith was said, «It was said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what is good omen? He (May Allah's blessings and peace be upon him) said, 'It is the good word».

His saying: (They said: What is good omen? He (May Allah's blessings and peace be upon him) said: It is the good word.) He (May Allah's blessings and peace be upon him) showed that he liked good omen thus he indicated that it is not considered among the forbidden seeing of evil omen.

Ibn Al Qayyim (May Allah's Mercy be upon him) said: There is not any sort of polytheism in liking good omen; rather, that shows the natural needs and the essential innate human nature to tend to that which suits it as he (May Allah's blessings and peace be upon him) told them.

264 - He (May Allah's blessings and peace be upon him) verily liked from the present life, women and scents, and he (May Allah's blessings and peace be upon him) liked sweets and honey, the Holy Koran and the call for the prayer rehearsed. He (May Allah's blessings and peace be upon him) liked refined morals and virtuous practices. In general, he (May Allah's blessings and peace be upon him) liked all that which is good, and perfect and all that leads to them. And Allah (Be the blessed and raised above) has verily furnished the people's instincts with the admiration of hearing and liking the nice name as well as tending to it. He (the Exalted) also furnished it with satisfaction, rejoicing at success, peace, congratulation, glad tidings, winning achievement and the like; thus if those words were said, people would rejoice at them, chests would expand and hearts would become stronger while if their opposites were heard, just the opposite would be felt and experienced; the soul would become sad, afraid, pessimistic, withdrawn, depressed about what it aimed at and determined to do; this would result in harm in the present life and a deficiency in faith and committing polytheism.

Al-Houleimy said: Verily he (May Allah's blessings and peace be upon him) used to like good omen because pessimism is mistrusting Allah (the Ex-

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alted) without any certain cause. Seeing good omen is trusting Him (the Exalted); the believer is commanded to trust Allah (the Exalted) whatsoever.

His saying: (It was narrated after Abi Dawud with good reference after Oukba ben Amer who said,

265 - «Seeing evil omen was mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said: The best is seeing good omen; it does not discourage a Moslem, if one sees what he hates, he should say: O Allah (the Exalted) none can bring forth benefaction but you; none can remove evil but You; there is no power and might but through you.»).

His saying: (after Oukba ben Amer) That is how it was mentioned in «Naskh At-Tawhid). The correct thing is: It was narrated after Ourwa ben Amer. That is how it was mentioned by Ahmad, Abu Dawud and others. He is from Mecca and the authorities conflicted as to his lineage; Ahmad said: It was narrated after Ourwa ben Amer Al-Kurashi; others said: Al-Juhanni. Also they conflicted concerning his companions; Al-Mawardi said: He had companions and Ibn Hibban mentioned him among the reliable followers, and Al-Muzni said, he did not have real companionship.

His saying: (So he (May Allah's blessings and peace be upon him) said, the best is good omen). It was mentioned before, that the Holy Prophet (May Allah's blessings and peace be upon him) liked good omen. At-Tirmithi narrated and corrected after Anas (May Allah be pleased with him),

266 - «Verily the Holy prophet (May Allah's blessings and peace be upon him) used to like to hear O Najih! O Najih! When he (May Allah's blessings and peace be upon him) left his (May Allah's blessings and peace be upon him) house for doing something». And Abu Dawud narrated after Bouraida,

267 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) never saw evil omen in anything; when he (May Allah's blessings and peace be upon him) wanted to send a ruler, he (May Allah's blessings and peace be upon him) used to ask him about his name. If he (May Allah's blessings and peace be upon him) liked it, he (May Allah's blessings and peace be upon him) would be happy, and if he (May Allah's blessings and peace be upon him) hated it, it would be shown on his (May Allah's blessings and peace be upon him) face.» Its reference is good. This Honourable Hadith includes his (May Allah's blessings and peace be upon him) using of good omen.

It was narrated after Ibn Masoud, «Seeing evil omen is polytheism; seeing evil omen is polytheism. None of us but [Had some doubt in his heart], but Allah (the Exalted)...

Ibn Al-Qayyim said: He (May Allah's blessings and peace be upon him) informed that seeing good omen is a sort of seeing evil omen yet it is better. Thus he (May Allah's blessings and peace be upon him) invalidated seeing evil over and told that good omen is part of it yet it is better; so by this he (May Allah's blessings and peace be upon him) separated between seeing good and evil omen, because of the difference and contradiction and because one of them is beneficial while the other is harmful. That which is similar to this is his (May Allah's blessings and peace be upon him) forbiddance of incantation through joining in partners with Allah (the Exalted), and allowing it if it does not denote polytheism because the former includes benefit devoid of evil.

His saying: (It does not discourage a Moslem) At-Tiabi said: This shows that the opposite happens to the disbeliever.

His saying: (O Allah (the Exalted), none can bring forth benefaction but You; none can remove evil but You) that is to say, seeing evil omen does not bring forth benefaction, nor can it dispel that which is hated; rather, You (the Exalted) Alone, having no partner, can bring forth benefaction, and dispel evil. «Benefaction» here means blessings and comfort while «Evil» means disaster and affliction.

In that connection Allah (the Exalted) has said: **«If some good befalls them, they would say, 'This is from Allah'; but if evil, they say: 'This is from thee' (O Prophet). Say, 'All things are from Allah'. But what hath come to these people, that they fail to understand a single fact? Whatever good, (O man!) Happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul».** (4: 78-79). This Holy Verse shows that it is rejected to let the heart cling to other than Allah (the Exalted) concerning benefaction or dispelling harm; that is Monotheism. Also this Holy Verse includes the right call for the one in whose heart there is some evil omens well as declaring that it neither brings forth profit nor does it dispel harm and the one who believes in it is considered a stupid polytheist.

His saying: (There is no strength nor might but through Allah (the Exalted)). This is asking for Allah's aid to help one depend on Him (the Exalted) and trust Him (the Exalted) and not to turn to seeing evil omen which might be the cause of that which is hateful as a punishment to the

... removes it by trust [in Him (the Exalted)] and dependence. It was narrated by Abu Dawud and At-Tirmithi. The last one to say it was Ibn Masoud.

Also, it was narrated by Ahmad after Amr's son, «He who is turned away from his need by seeing evil omen, has in fact committed polytheism». They said, «How can that be atoned?»

doer. This invocation rather, emanates from the truth of dependence and trust which are the strongest causes of bringing forth benefaction and dispelling that which is hated.

And «Ability» here means the ability to change and move from one situation to another; «Strength» here means that Allah (the Exalted), Alone who does not have a partner possesses this ability [To change things]. This includes freeing oneself from ability, strength or will regardless of the ability, strength or will of Allah (the Exalted). That is Monotheism of Lordship; it is the evidence on the Monotheism of Deity which is allotting all kinds of worship to Allah (the Exalted); That is unification of volition and intention; that was, praise Allah (the Exalted), discussed before.

His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him)).

268 - «Seeing evil omen is polytheism, seeing evil omen is polytheism; none of us but [Had some doubt in his heart], but Allah (the Exalted) removes that by trust and dependence on Him (the Exalted) .» This was narrated by Abu Dawud and At-Tirmithi the last to narrate it was Ibn Masoud.

It was also narrated by Ibn Majah and Ibn Hibban. Abi Dawud pronounced «seeing evil omen is polytheism, seeing evil omen is polytheism, seeing evil omen is polytheism». That is clear concerning proscribing seeing evil omen and that it is a considered sort of polytheism because it requires that the heart clings to other than Allah (the Exalted).

Ibn Hamdan said: Seeing evil omen should be hated. The same thing was said by Ahmad's companions.

Ibn Mufleh said: And the first says that it is absolutely proscribed because it is polytheism; so how can polytheism be hated?

He said in «Sharh As-Sunan»: Rather he (May Allah's blessings and peace be upon him) considered seeing evil omen as a kind of polytheism because they used to believe that seeing evil omen would bring them benefit or

He said: You should say: O Allah (the Exalted) there is no benefaction but yours; there is no omen but yours' there is no God but You».

And he narrated after Al-Fadl Ben-Abbas (May Allah be pleased with him), «Verily evil omen is what makes you go or turn away».

dispel harm if they performed according to it. Thus it is as if they joined partners with Allah (the Exalted).

His saying: (None of us but [had some doubt in his heart]). Abu Al-Kassem Al-Asbahani and Al-Munthuri said: This Honourable Hadith conceals a meaning which is: None among us but has experienced some doubt in his heart concerning that matter.

Al-Khilkhali said: Deleting that which is excepted because of the hateful state that it connotes. That is good style in literature.

His saying: (But Allah (the Exalted) removes it by trust and dependence [on Him (the Exalted)]). That is to say when we trusted Allah (the Exalted) and depended on Him (the Exalted) in bringing forth benefit and removing harm, Allah (the Exalted) would remove it because of that trust and dependence.

His saying: (And the last one to say it was Ibn Masoud). Ibn Al-Qayyim said: And that is right; verily seeing evil omen is a sort of polytheism.

He said: (And Ahmad narrated after Amr's son: He who is turned away from his need by seeing evil omen, has in fact committed polytheism. They said: How can that be atoned? He said: You should say,

269 - O Allah (the Exalted) there is no benefaction or grace but Yours; there is no omen but yours; there is no God but You).

This Honourable Hadith was narrated by Ahmad and At-Tabarani after Abdullah ben Amr ben Al-Ass and its reference is by Abi Louhai and the rest of the men who narrated it are reliable.

His saying: (after Amr's son) He is Abdullah ben Amr ben Al-Ass. It was said Abu Abdur-Rahman; one of the wealthy and first Companions [of the Holy Propeht (May Allah's blessings and peace be upon him)] and one of the religious and worshipping jurists. He died in Thi'l Hijja most probably in At-Taif.

His saying: (He who is turned away by evil omen has in fact committed polytheism). That is so because seeing evil omen is becoming pessimistic through that which is seen or heard thus if he is turned away from a need by something of the sort, such as he suspended his travel or the lie, and

then in turn prevents him from getting what he wants or seeks because of what he sees or hears, then such a person has committed polytheism, as was mentioned before; he has not absolutely trusted Allah (the Exalted) and depended on Him (the Exalted) by turning to others. Thus the Shaitan has his share of him.

His saying: (How can that be atoned?) Till the end of the Honourable Hadith. Thus if he says that and turns away from what enters his heart and does not turn to it, Allah (the Exalted) would forgive him and remove that which enters his heart through this invocation that connotes and denotes depending on Allah (the Exalted), Alone and turning away from all others.

The Honourable Hadith also denotes that seeing evil omen does not harm the one who hates it and continues his way; as for the one who does not faithfully depend on Allah (the Exalted) and let oneself go with the Shaitan concerning that matter. Thus he might be punished by getting caught in what he hates, because he turned away from the duty of believing in Allah (the Exalted) and (the Exalted), Alone possesses all benefaction; He by His volition and will brings it to His servant and He (the Exalted) by His ability, kindness, Grace and Benefaction can dispel harm; no benefaction can take place but through Him (the Exalted), and He is the One who dispels harm away from His servant. Thus what afflicts him is due to his sin as Allah (the Exalted) has said: «Whatever is good, (O man!) Happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul». (4: 79).

His saying: (And he narrated after Al-Fadl ben Abbas,

270 - «Verily evil omen is what made you go or made you turn away.»).

This Honourable Hadith mentioned by Imam Ahmad after Al-Fadl ben Abbas, «I went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) one day; he (May Allah's blessings and peace be upon him) harassed a deer; it swayed so I embraced it and said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) have you seen evil omen; he (May Allah's blessings and peace be upon him) answered: Rather, evil omen is that which wakes you up or makes you turn away.» And both references are separated, that is to say between Maslamah the narrator of the Honourable Hadith and Al-Fadl who is Al-Fadl ben Al-Abbas ben Abdul-Muttaleb the Holy Prophet's (May Allah's blessings and peace be upon him) cousin. Ibn Mou'in said: He was killed during the battle of Yarmouk. Others said: He was killed on the battle of «Marj As-Soufar»

This chapter discusses many issues:

The first: Warning concerning (In truth the omens of evil are theirs) and (they said, 'Your evil omens are with yourselves).

The second: Rejecting contagion.

The third: Rejecting seeing evil omen.

The fourth: Rejecting the vermin.

The fifth: Rejecting Jafar.

The sixth: Verily good omen is not considered among the above mentioned; rather, it is desired.

The seventh: Explaining good omen.

The eighth: Verily that taking place in the hearts from that, even though it is hated; it does not harm; rather, Allah (the Exalted) removes it by dependence on Him (the Exalted) and by trusting in Him.

The ninth: Mentioning all that.

The tenth: Declaring that verily seeing evil omen is polytheism.

The eleventh: Explaining dispraised omen.

in the year thirteen A.H. He was twenty-two years then. Abu Dawud said: He died in Damascus and on him he had Allah's Holy Messenger's (May Allah's blessings and peace be upon him) shield.

His saying: (rather, evil omen is what makes you so or makes you turn away) that is the limit beyond which one is punished; the limits are forbidden to go beyond. It is that which makes man continue doing what he wants or prevents him from doing what he wants. As for good omen which was preferred by the Holy Prophet (May Allah's blessings and peace be upon him); this includes a kind of glad tidings. Thus a servant becomes happy with it and does not depend on it, that is in contradistinction with what makes him continue or turn away, since such makes the heart a sort of dependence. So understand and conceive of the difference and Allah (the Exalted) knows best.

Chapter

(What was mentioned about Fortune-telling [Astrology or augury]).

Al-Bukhary said in his Saheeh: Kutadah said, «Allah (the Exalted) created those three stars as a decoration for the Heaven and as objects to stone the Shaitans, ...

Chapter

His saying: (Chapter concerning what was mentioned about fortune-telling [Astrology or augury]).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Astrology is inferring through astronomical states events that happen on earth.

Al-Khatabi said: The forbidden astrology is that claimed by astrologers such as knowing those beings, entities and events that will take place in the future, such as when the wind will blow, when it will rain, when the prices will change, and what it denotes or connotes of the matters claiming that they can be predicted by studying the paths and orbits of planets, as well as by studying when they pair or separate; they claim that they influence things below and such behavior over that which is unseen and dealing with knowledge which is exclusively for Allah (the Exalted); no body knows the unseen but Him.

His saying: (Al-Bukhary said in his Saheeh: Katada said: Allah (the Exalted) created those three stars a decoration for the sky and as objects for stoning the Shaitans as well as marks that guide [people in their travel]. Thus he who used them for other than the above purpose has made a mistake and lost his lot and burdened oneself to discuss that which he does not know).

This Honourable Hadith was interpreted by Al-Bukhary in his Saheeh. It was also narrated by Abdur-Razzak, Abed ben Houmaid, Ibn Jarir, Ibn Al-Mounthir and others. It was narrated by Al-Khatib in his book «Kitab

... and signs for guiding [people travelling]. Thus he who inferred through them other than this, has made a mistake, lost his chance and burdened himself with discussing that which he does not know».

An-Noujoum» after Kutada who said: «Verily Allah (the Exalted) created those three stars for three functions: He (the Exalted) made them decoration for the sky, He made them signs of guiding [Travellers] and objects for stoning the Shaitans. Thus he who dealt with them in a way other than that, would have said his own opinion and missed his fortune and lost his chance and burdened himself by discussion that which does not know and that verily some people ignorant of Allah's command have given rise to priesthood out of those stars: He who is wedded by such and such a star, such and such would happen to him; he who travelled by such and such a star such and such would happen to him. By my life there is not a star but when it shines the red, the black, the toll, the short, the handsome and the ugly are born. And these stars, this riding animal, and this bird do not know of any thing of the unseen and if one wishes to know that which is unseen, it would be Adam who was created by Allah (the Exalted) and to whom He (the Exalted) commanded His angels to prostrate, and He (the Exalted) taught him the nature of all things».

Then think about what this Imam has rejected from those abominable happenings at the times of those to follow. Still evil increases with every decade [after the Holy Prophet (May Allah's blessings and peace be upon him)] till it reached the maximum in our times, and affliction with it has become general in all regions, the poor, the rich and fewer people reject and deny it. Thus the affliction has become more serious as far as religion is concerned. To Allah (the Exalted) we belong, and to Him (the Exalted) is our return.

His saying: (Allah (the Exalted) created those three stars) Allah has said: «**And we have (from of old), adorned the lowest heaven with lamps, and we have made such (lamps) (as) missiles to drive away the evil ones.**» (67: 5) and He , has also said, «**And marks and sign-posts; and by the stars (men) guide themselves.**» (16: 16). There is an indication that verily the stars of the lowest sky, as was narrated by Ibn Mardawaih after Ibn Masoud (May Allah be pleased with him) who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «As for the lowest sky, verily Allah (the Exalted) has created it from smoke and He (the Exalted) created in it a lamp and a shining moon, and He (the Exalted) decorated it by lamps which He (the Exalted) made as missiles for driving the Shaitans away, as well as protection from every stoned Shaitan.

His saying: (And marks) That is to say indicators of the directions (to be guided by) that is to say people use it to know directions.

In that connection Allah (the Exalted) has said, «**He who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea**». (6: 97) That is to say to use it in order to know where the direction you want. It is not meant that they [The stars] guide people to know that which is unseen, as astrologists think. Its untruthfulness and its being invalidated have been mentioned above in Kutada's discussion: «He who inferred from them other than this.» That is to say claimed other than that which was mentioned by Allah (the Exalted) in His Holy Koran, then he has committed a mistake, because he claimed something that Allah (the Exalted) has not authorized any body with, and he lost his chance of getting all benefaction because he occupied himself with what harms and does not benefit him.

If it were said: A fortune-teller might tell the truth? It is said: His telling the truth is similar to that of the priest; he tells the truth once and lies a hundred times. Moreover, his telling the truth is not built on knowledge; rather it is built on chance. Thus what he says may become evil to the one who believes him.

It was narrated after Ibn Abbas concerning Allah's (the Exalted) saying: «**And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves; and marks and sign-posts**». (16: 15) His saying «marks and sign-posts» is coupled with what was mentioned before about the earth, then He continued and said (And by the stars (Men) guide themselves). This was mentioned by Ibn Jarir after Ibn Abbas and both gave the same meaning.

The Honourable Hadiths were mentioned after the Holy Prophet (May Allah's peace be upon him) invalidating astrology [Augury or Fortune-telling], such as,

271 - «He who learned something from a group of stars, then he had acquired something of magic. The more they acquire the greater is his sin.

It was narrated after Raja' ben Hayat that verily the Holy Prophet (May Allah's blessings and peace be upon him) said, «Verily I fear about my nation most: Believing in stars, denying determinism and the Imams' wrong doing.» This was narrated by Abed ben Hamid. It was also narrated after Abi Mihjan,

And Kutada hated:

Learning the phases of the moon, and Ibn Ouyayna did not allow it. This was mentioned by Ibn Harb concerning them. However, Ahmad and Is-haq allowed learning about those phases.

And it was narrated after Abi Mousa that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Three will not be admitted into the Garden: An addict [Alcoholic], ...

272 - «I fear of three things for my nation: The Imams' wrong-doing, believing in stars and denying fate» This was narrated by Ibn Asaker, and was corrected by As-Seyouti.

It was narrated after Anas (May Allah be pleased with him).

273 - «I fear that after me my nation would adhere to two habits: Denying fate and believing in stars.» This was narrated by Abu Yala, Ibn Ouday and Al-Khattab in «Kitab An-Noujoum». It was also corrected by As-Seyouti. Honourable Hadiths concerning dispraising astrology and warning against it are plenty.

His saying: (And Katada hated learning about the phases of the moon. Ibn Ouyayna did not allow it. This was mentioned by Ibn Harb about them. However, Ahmad and Ishaq allowed learning about those phases.

Al-Khatabi said: As for astronomy which is the science of studying stars by observing them and of telling when mid-day take place and which is the direction of the Qibla is, such science is not included by that which is forbidden. That is knowing that observing the shade is nothing more than the shade when it diminishes. This means that the sun is rising to the middle of the sky in the east, and if it starts to increase then one knows that the sun is setting from the middle of the sky in the west. Such is a science that may be learned by observation; however, the people of this science have managed with the machines they invented which helps the observer to do without caring for the duration and observation. As for those stars which are used to find the direction of the Qibla; these are planets observed by those experienced among the Imams in whose care for the matters of religion, knowing them, and their telling the truth, we do not doubt; such as observing them while at the Qaaba and while not there. Thus their conception was through observation, and our conception is through their experience.

It was narrated by Ibn Al-Munthir after Mujahid that verily he did not object if a man learned about the phases of the moon. It was narrated after Ibrahim that he did not object if a man learned about the stars that which

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helped him know his direction. Ibn Rajab said: That which is permitted to be learned is that connected with knowing direction not that knowledge of the effects [of stars on earth]; this is verily invalid and proscribed, whether it was practised or not. As for that science of knowing directions, one should learn only what he needs in order to find his way and know the direction of the Qibla; that is allowable by all the savants.

His saying: (This was mentioned by Harb about them). He is the Imam, the memorizer Harb ben Ismail, Abu Muhammad Al-Karamani a religious jurist and one of the best companions of Imam Ahmad. He narrated after Ahmad, Ishaq, Ibn Al-Madini, Ibn Mouin and others. He compiled «Kitab Al-Massail» [Matters] about which Imam Ahmad and others were asked. He died in the year 280 A.H. As for Ishaq, he is Ibn Ibrahim An-Naisabouri, the Imam known as Ibn Rahawaih. He narrated after Ibn Al-Mubarak, Abi Ousama, Ibn Ouyiyna and those similar to them. Ahmad said: We consider Ishaq as one of the Imams of the Moslims. Ahmad Al-Bukhary, Moslim, Abu Dawud and others narrated after Him. He also narrated after Ahmad. He died in the year 230 A.H.

He said: (It was narrated after Abi Mousa (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

274 - «Three will not be admitted into the Garden: An addict [Alcoholic], the one who severs relations with relatives, and a believer in magic». It was narrated by Ahmad and Ibn Hibban in his Saheeh.

This Honourable Hadith was also narrated by At-Tabarani and Al-Hakem who said: It is righteous. It was confirmed also by Ath-Thahabi. The complete Honourable Hadith is, «He who dies as an addict to alcohol, Allah (the Exalted) would make him drink from the river of Al-Ghouta; a river flowing from the vulvas of harlots; the people of Hell-Fire are harmed by the wind of their vulvas.

His saying: (It was narrated after Abi Mousa). He is Abdullah ben Ghaddar, Abi Moussa Al-Ashari. He is an honourable Companion. He died in the year fifty A.H.

His saying: (Three will not be admitted into the Garden). This is among the texts of warning which those who came before hated to interpret. They said: Take it as it is, as for interpreting them it is considered a dangerous sort of saying about Allah (the Exalted) that you do not know. It is best to say: Verily every deed that is below polytheism and disbelief which casts one

... the believer in magic, and the severer of relations with relatives». This was narrated by Ahmad and Ibn Hibban in his Saheeh.

This chapter discusses many issues:

The first: The wisdom behind creating the stars.

The second: Replying to who claimed otherwise.

The third: Mentioning disagreement concerning learning about the phases [of the moon].

The fourth: Warning those who believe in any sort of magic even though he knew that it was invalid.

out of the religion of Islam. It verily is up to Allah's (the Exalted) volition; if He (the Exalted) tortures him, then he deserves torture; if He (the Exalted) forgives him, then it is because of His benefaction and mercy.

His saying: (An addict [Alcoholic]) that is to say who constantly drinks wine.

His saying: (The severer of relationships with relatives) He (May Allah's blessings and peace be upon him) means relatives as Allah (the Exalted) has said: **«Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?»** (47: 22) Till the end of the Holy Verse.

His saying: (The believer of magic) that is to say absolutely including astrology, because of what was mentioned above. That is how the Honourable Hadith fits the interpretation.

Ath-Thahabi said concerning major sins: Magic includes learning tricks and performing them, separating a man from his wife, making a man love his wife by using unknown terms. He said: Many major sins- rather almost all of them- people do not know that it is proscribed, it is warned against and performers are reproached.

Chapter

(Concerning what was mentioned about asking for rain from the moon).

Allah (the Exalted) has said, «**And have ye made it your livelihood that ye should declare it false?**» (56: 82).

Chapter

His saying: (Chapter concerning what was mentioned about asking for rain from the moon.

That is to say warning that was said about that matter. That which is meant: Attributing the coming of water and rain to the phases of the moon. Abu As-Saadat said: They are twenty-eight phases. Every night the moon passes through one of those phases. In that connection Allah (the Exalted) has said, «**And the Moon, we have measured for her mansions (to traverse).**» (36: 39) It sets in the west every thirteen nights one phase with dawn, and another phase starts from the east. Thus all of them pass by the end of the year. The Arabs used to claim that with the setting of a phase and the rising of another, rain comes, and they used to attribute rain to them [The phases] and say, «Our rain takes place during such and such a phase.»

His saying: (Allah (the Exalted) has said: «**And have ye made your livelihood that ye should declare it false?**» (56: 82) It was narrated by Ahmad, At-Tirmithi- he improved it-Ibn Jarir, Ibn Abi Hatem, Ad-Dia' in his book «Al-Mukhatara» after Ali (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

275 - «'And have Ye made your livelihood', He says: Your being grateful, 'that ye should declare it false?' You say: Our rain comes during such and such a phase [of the moon]: by such and such a star». This is the first interpretation of the Holy Verse. That was narrated after Ali, Ibn Abbas, Kutada, Ad Dahhak, Attar Al-Khurasani and others. That is what the ma-

It was narrated after Abi Malek Al-Ashari (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Four [habits] in my nation that are [inherited] from Pre-Islamic times and they will not be dropped...

majority of interpreters say and through it, is shown the aspect of the writer's (May Allah's Mercy be upon him) inferring from the Holy Verse.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: You determine your lot from this benefaction which is the cause of your life: You deny it, that is to say the Holy Koran. Al-Hasan said: You determine your lot and fortune from the Holy Koran and it is a lose.

His saying: (It was narrated after Abi Malek Al-Ashari (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «My nation will not leave four [habits] from Pre-Islamic times: Pride in descent, defaming ancestry, asking for rain through the stars, and wailing.» And he (May Allah's blessings and peace be upon him) said:

276 - «If a wailing woman does not turn to Allah (the Exalted) in repentance, she will be ressurected on the Day of Judgment with a garment of tar and a shield of scabies on her» This Honourable Hadith was narrated by Moslem) Abu Malek's name is Al-Hareth ben Al-Hareth Ash-Shami. He is a companion after whom Abu Salam exclusively narrated. And among the companions there are two others Abu Malek Al-Ashaari.

His saying: (My nation will not leave four [habits] from Pre-Islamic times). This nation will perform them either knowing that it is proscribed or without knowing that, even though it is among the dispraised, hated and proscribed practices of Pre-Islamic times. What is meant by Pre-Islamic times here is: All that took place before the dispatching of the Holy Prophet (May Allah's blessings and peace be upon him). They said that because of their excessive ignorance. All that contradicts what the Holy Messenger (May Allah's blessings and peace be upon him) came with. Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) contradicted them concerning many or most of their affairs, and that can be seen by contemplating about the Holy Koran and by learning the Sunna. Our Sheikh (May Allah's Mercy be upon him) has a book in which he mentioned that which Allah's Holy Messenger (May Allah's blessings and peace be upon him) contradicted Pre-Islamic people; they are about one hundred and twenty topics.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: He (May

... pride, defaming ancestry, asking for rain through the stars and the wailing woman».

Allah's blessings and peace be upon him) informed that some of the habits and practices of Pre-Islamic times will not be dropped by people as a way of dispraising those who do not drop it. This requires that all the habits and practices of Pre-Islamic times are dispraised by the religion of Islam, otherwise there was no necessity to add all those to deny Pre-Islamic practices and dispraise them, and it is known that adding those to Pre-Islamic times meant to dispraise them.

In that connection Allah (the Exalted) has said: **«And make not a dazzling display, like that of the former times of Ignorance»**. (33: 33) Verily that includes dispraising wearing make up as well as the early Pre-Islamic times; that necessitates forbidding identification with them all together.

His saying: (Pride in descent) that is to say treating people haughtily because of ones fathers' achievements; that is great ignorance since there is no honour but through piety as Allah (the Exalted) has said: **«The sight of Allah is the most righteous of you»**. (49: 13) and, **«It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness these are the ones for whom there is a multiple Reward for their deeds, while secure they (reside) in the dwellings on high!»** (34: 37).

It was narrated by Abi Dawud after Abi Huraira,

277 - «Verily Allah has eliminated of Pre-Islamic times in its pride in fathers; rather, he is a pious believer, or a dissolute wrong-doer; people are the sons of Adam and Adam was created from clay; let men put their pride away rather, they are wood coal from that of Hell-Fire, or they would be easier for Allah (the Exalted) than scarabs».

His saying: (defaming ancestry) that is to say shaming and disparaging them. When Abi Tharr (May Allah be pleased with him) dispraised a man by his mother, the Holy Prophet (May Allah's blessings and peace be upon him) held him,

278 - «Did you shame him by his mother? You are a man who still carries Pre-Islamic habits». This Honourable Hadith is agreed upon. This indicates that defaming ancestry is among the practices of Pre-Islamic times and that verily a Moslem may still have some of these habits named as ignorance, Judaism and Christianity, and that does not demand that he his disbelieves or is straying from the right path. This was said by Sheikh of Islam (May Allah's Mercy be upon him).

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His saying: (And asking for rain through the stars) that is attributing rain to the Naw' which is the falling of a star. Also Imam Ahmad, Ibn Jarir narrated after Jaber As-Siwai who said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

279 - «I fear that my nation would suffer from three: Asking for rain through stars, the Sultan's injustice, and denying destiny».

Thus if someone said: Our rain is attributed to such a star or such a Naw, then he must believe that such things play a role in bringing rain. That is polytheism and disbelief. And that is what is believed by Pre-Islamic people; it is similar to their belief that invoking the dead and the absent can bring them benefit or dispel harm, or that dead or absent persons can because of their invocation intercede for them; that is polytheism against which Allah's Holy Messenger (May Allah's blessings and peace be upon him) was sent and against which he (May Allah's blessings and peace be upon him) fought.

In that connection Allah (the Exalted) has said, «**And fight them or until there is no more tumult or oppression, and there prevail justice and faith in Allah.**» (8: 39). Tumult is polytheism. But if he says: Our rain takes place during such and such a Naw, for example, but with believing that the only cause for rain is Allah (the Exalted) also. Yet it is something usual that rain falls when such a star falls; that which is right is the following: It is proscribed to attribute that to the star even by way of metaphor, since Ibn Mufleh declared in «Al-Fourou», that it is proscribed to say, Our rain is attributed to such and such a Naw'». And he stated positively that proscribing it even if it were used metaphorically, is proscribed and he did not mention anybody who contradicted him. That is so because the one who says so has attributed that which no one can perform but Allah (the Exalted) to another creature who is subjugated, and who can neither harm nor benefit nor possess the ability to do anything. Thus this is considered minor polytheism. Allah (the Exalted) knows best.

His saying: (And the wailing woman) that is to say raising the voice in crying and lamenting the dead, because she shows dissatisfaction with Allah's determinism, and that contradicts the required patience. That is considered among major sins because of the intense warning and punishment promised.

His saying: (The wailing woman, if she did not repent before her dead): This includes remarking that repentance leads to granting remission of sin

And he (May Allah's blessings and peace be upon him) said, «The wailing woman if she does not repent before her death, she will be resurrected on the Day of Judgment wearing a garment of tar and a shield of scabies». It was narrated by Moslem.

They also narrated after Zaid ben Khaled (May Allah be pleased with him) who said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) led us in the Dawn prayer at the Houdaybiyya Day; when he (May Allah's blessings and peace be upon him) finished he (May Allah's blessings and peace be upon him) approached the people and asked them; do you know what your Lord said? They said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: There emerged among My servant a believer in Me and a disbeliever.

even though it might be serious; that is generally agreed upon. Also good deeds, the Moslems' invocation for each others' sake, intercession if Allah (the Exalted) permits, and Allah's forgiveness for whomever He (the Exalted) wishes among those who do not join in partners in worshipping Him (the Exalted). All these may be used to be granted remission of sins. It was narrated after Ibn Omar.

280 - «Verily Allah (the Exalted) accepts the servant's repentance unless he bubbles.» This was narrated by Ahmad, At-Tirmithi, Ibn Majah and Ibn Hibban.

His saying: (On the Day of Judgment she will wear a garment of tar and a shield of scabies). Al-Kurtobi said: A garment is a sort of clothes and shirts, that is to say they will be stained with tar which will be like shirts so that lighting their bodies with fire will be more serious and their smell will be worse and their pain because of scabies will be more severe. It was narrated after Ibn Abbas: Verily what is meant by tar here is melted brass.

He said: (They narrated after Zaid ben Khaled who said:

281 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) led the Dawn prayer at the Houdaybiyya directly after a night sky; when he (May Allah's blessings and peace be upon him) accomplished he (May Allah's blessings and peace be upon him) approached the people and asked them: Do you know what your Lord said? They said: Allah (the Exalted) and His Holy Messenger know best. He (May Allah's blessings and peace be upon him) said: He (the Exalted) said: There emerged among My servants a believer in Me and a disbeliever. As for the one who said: Our

As for the one who said: Our rain takes place because of Allah's Benefaction and Mercy; such a person believes in Me and disbelieves in planets. As for the one...

rain takes place because of Allah (the Exalted) and His Mercy, such a person is a believer in Me; a disbeliever in planets. As for the one who said: Our rain takes place during such and such a phase; such a person disbelieves in Me and believes in planets).

Zaid ben Khaled Al-Jouhni is a famous companion. He died in the year 68 A.H and it was said in other years. He was 85 years old when he died.

His saying: (When he (May Allah's blessings and peace be upon him) finished praying and turned to those people praying behind him, he said,

282 - «Haven't you heard what your Lord has said to night?». This is among the Honourable Hadiths. It shows that a savant put a question before his companions testing them.

His saying: (They said: Allah and His Holy Messenger know best). This shows good manners of the one asked about that which he does not know; he just says that this knowledge belongs to the one who knows it. That is a must.

His saying: (There emerged among My servants). That is to say showing that people are divided into a believer and a disbeliever. In that connection Allah (the Exalted) has said: **«He who has created you; and of you are some that are unbelievers, and some that are believers.»** (64: 2).

His saying: (A believer in Me and a disbeliever). If one believes that the phases of the moon do affect rain fall, then such a person has committed polytheism in Lordship. A polytheist is a disbeliever even if he did not think so. It is considered a minor polytheism because he attributed benefaction of Allah (the Exalted) to other than Him (the Exalted) and because Allah (the Exalted) did not make the phase a reason for rain; rather, it is the result of Allah's (the Exalted) Benefaction and Mercy; He withholds it if He (the Exalted) wishes.

This Honourable Hadith also shows that it is not allowable for any one to add to Allah's deeds to other than Allah (the Exalted) even metaphorically.

The writer (May Allah's Mercy be upon him) said: (This Honourable Hadith includes realizing belief in this topic). It shows that it is verily faith.

His saying: (As for the one who says: Our rain takes place because of

... who says our rain takes place during such and such a phase, such person is a disbeliever in Me and a believer in planets...

Allah's Benefaction and Mercy). Verily benefaction and mercy are two of Allah's (the Exalted) attributes. And the people of the Sunna: Verily that which Allah (the Exalted) used to describe Himself and that which His Holy Messenger (May Allah's blessings and peace be upon him) used to describe such as: Life, Knowledge, Mercy with which He has compassion for His servants. All these attributes are particular to Allah (the Exalted) and do not belong to any body else.

This Honourable Hadith also means: Verily it is not allowable to add or attribute to Allah's benefaction but to Him; He (the Exalted) Alone is praised for it; that is the case of the people of Monotheism.

His saying: (As for the one who says: Our rain takes place during such and such a phase). Till the end of the Honourable Hadith; this was discussed above.

The writer (May Allah's Mercy be upon him) said: (This Honourable Hadith includes realizing disbelief in this topic).

He indicates that attributing benefaction to other than Allah (the Exalted) is disbelief, that is why some savants have asserted that it is proscribed even though it is not believed that the phases can effect rainfall. Thus it is considered as disbelieving in Allah's benefaction because it is not attributed to the one who grants it and because it is attributed to someone else; in that connection Allah (the Exalted) has said, «**They recognize the favours of Allah' then they deny them**». (16: 83).

Al-Kurtobi said while interpreting Zaid ben Khaled's Honourable Hadith: The Arabs used to do the following; if a star rose in the East and another fell in the West and this was followed by rain or win; some of them used to attribute that to the rising star while others to the falling using terms such as create or make, and they used to say that term mentioned in the Honourable Hadith. Thus the religious legislator forbade that so that no one believes in what they believed, or identify with what they said.

His saying: Some of them used to attribute that... using terms such as create or make -this shows that some of them did not believe in that, as Allah (the Exalted) said, «**And if indeed thou ask them who it is that sends down rain from the sky, and gives life there with to the earth after its death, they will certainly reply, «Allah says, 'Praise be to Allah!' But most of them do not understand.**» (29: 63).

... as creating the rain. Yet those may think that phases have something to do with it. Al-Kurtobi in his interpretation did not state that all Arabs believed as such. Thus it is not objected in the Holy Verse because of the above mentioned probability that, **«this is indeed an honourable Koran, in a well-guarded book...»**

Also they narrated after Ibn Abbas: «Some said: Such a phase and such a phase predicted rain truthfully. So Allah (the Exalted) sent down the following Holy Verses, **«Furthermore I call to witness the setting of the stars, - and that is indeed a mighty adjuration if ye but know, that this is indeed an honourable Koran, in a well-guarded Book, which none shall touch but those who are clean: A Revelatoin from the Lord of the Worlds. It is such a Message that ye would hold in light esteem? And have ye made it your livelihood that ye should declare it false?»** (56: 75-82). And it was narrated after Ibn Abbad who said: «It raised during the Holy Prophet's (May Allah's blessings and peace be upon him) time, so he (May Allah's blessings and peace be upon him) said: Some of the people are unbelievers. They said: That is Allah's Mercy while some said: Such and such a phase of the moon predicted rain truthfully». He said: Thus the Holy verse was sent down, «furthermore I call to witness the setting of the stars».

That is an oath by Allah (Be the blessed and raised above). He (the Exalted) swears by any of His creatures on whom He desires. The answer to the other (it is the Holy Quran). This means: It is not as you claimed that the Holy Koran is magic or fortune-telling; rather, it is a Holy Koran. Ibn Jarir said: Some Arabs said: The meaning of His saying: (Furthermore I call to witness). It is not as you say; then the oath was continued: The setting of the stars. Ibn Abbas said: He (the Exalted) means the stars of the Holy Koran since it was descended in the night of «Kadr». From the upper sky to the lower sky, then it was descended [to earth] part by part the years to follow. Then Ibn Abbas read this Holy Verse. Their settings: Their descending one after the other. Mujahid said: The setting of the stars are the places where they rise and set. Ibn Jarir chose that interpretation. Accordingly the congruence between that sworn by and that sworn on-which is the Holy Koran has many aspects:

The first is that Allah (the Exalted) has created them in order to guide people in the darkness of land and sea, while the Holy Verses of the Holy Koran are used to guide people in the darkness of ignorance and sin. The former constitutes guidance in physical darkness, while the Holy Koran constitutes guidance in moral darkness. So He (the Exalted) paired between

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these two types of darkness in addition to apparent decoration of the stars. In the Holy Koran there is hidden decoration, and in addition to the stoning of the Shaitans characteristic of the stars, while in the Holy Koran there are connoted stoning of the Shaitans of mankind and the Shaitans of Jinns. The stars are observable by eyes while the Holy Verses of the Holy Koran are recited and heard; in addition to what morals and denotation their setting in the west have, as well indicating the Holy Verses and their places of descending. This was mentioned by Ibn Al-Qayyim (May Allah's Mercy be upon him).

His saying: (And that is indeed a mighty adjuration). Ibn Kathir said: That is to say verily that is the oath which I used; it is verily a great one; if you had known its greatness, you would have aggrandized the one using it.

His saying: (That this is indeed an Honourable Koran). That is: The sworn on, the Holy Koran, that is to say it is Revelation from Allah (the Exalted) and His words sent down, not as the unbelievers say: It is magic and fortune-telling or poetry; rather, it is a Holy Koran, that is to say great and has much benefaction because it is what Allah (the Exalted) said.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Describing Him (the Exalted) by using the terms necessitated by His Goodness, Benefaction, and Exaltedness. Verily the generous is the glorious who has much benefaction; it is the best and most virtuous of everything. Allah (Be the blessed and raised above) described Himself (the Exalted) by generosity, He also used the same term to describe His words, His Throne and whatever of the plants that has much benefaction and good appearance that is why the term «generous» was explained as good. Al-Azhari said: Generous is a name that includes all that is praised, and Allah (the Exalted) is generous and has beautiful deeds, and it is a Generous Koran that is praised because of the guidance, eloquence, knowledge and wisdom which it contains.

His saying: (In a well-guarded book) that is to say in an exalted and revered book. This was said by Ibn Kathir.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: The interpreters conflicted about this; thus it was said: This well guarded tabled; the truth is that the book which is in the angels hands and that is which is mentioned in the Holy Verse, «(It is) in Books held (greatly) in honour, exalted (in dignity), kept pure and holy (written) by hands of scribes-honourable, pious and Just» (80: 13-16). His (the Exalted) saying (which none shall touch but those who are clean) indicates that it is the book that angels carry, and that they touch

... which none shall touch but those who are clean: A Revelation from the Lord of the worlds. It is such a Message that ye would hold in light esteem?» (56: 75-82).

it with their hands.

His saying: (Which none shall touch but those who are clean). Ibn Abbas (May Allah be pleased with them) said: «None shall touch but those who are clean. He said: The book that is in the sky.» And in another Version, «None shall touch but those who are clean: This means the angels». Kutada said: «None at Allah's (the Exalted) shall touch but those who are clean.» As for the present life it is touched by the Magus, unclean, hypocrite, and filthy». This explanation was chosen and adopted by many among them are Ibn Al-Qayyim (May Allah's Mercy be upon him). Ibn Zaid said: Quraish claimed that this Holy Koran was brought down by the Shaitans, thus Allah (the Exalted) informed that none shall touch it but those who are clean. Concerning Allah (the Exalted) said: **«No evil ones have brought down this (Revelation). It would neither suit them nor would they be able (to produce it). Indeed they have been removed far from even (a chance of) hearing it.»** (26: 210-212) Ibn Kathir said: This is a good discussion and it does not contradict that which came before it. Al-Bukhary (May Allah's Mercy be upon him) said in the Saheeh about this Holy Verse, **«None can taste it but those who believe in it.»**

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: This is what the Holy Verse points at and draws attention to, understands it and thinks about it but he who witnesses that it is really Allah's words that have been really spoken and sent down as Revelation on His Holy Messenger (May Allah's blessings and peace be upon him). None shall understand its meanings but he whose heart does not have any wrong-doing whatsoever.

Others said: (None shall touch it but those who are clean) that is to say clean from sexual impurity and excrement. They said: The terms of the Holy Verse is information that carries the meaning of request. They said: What is meant by the Koran here is the Holy Koran and as evidence they gave what Malek narrated in «Al-Mouwatta'» after Abdullah ben Hazm.

248 - «Verily it is mentioned in the letter written by Allah's Holy Messenger to Amr ben Hazm: Verily none shall touch the Holy Koran but a clean person».

This Honourable Hadith discusses many issues:

The first: Interpreting the Holy Verse of Al-Waqia.

The second: Mentioning the four [Characteristic habits] of Pre-Islamic people.

The third: Mentioning that some of them is disbelief.

His saying: (A Revelation from the Lord of the worlds). Ibn Kathir said: This Holy Koran is sent down by the Lord of the worlds and not as you say that it is magic, fortune-telling or poetry; rather, it is the undoubtful truth and this Holy Verse says that they are Allah's spoken words.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said; that which is similar to it, **«But the word from Me»**. (32: 13) And, **«Say the Holy Spirit has brought the revelation from thy Lord in Truth.»** (16: 102). That is a proof that Allah (the Exalted) is above His creatures. Since verily bringing [down (as the Arabic term means)] is that action perceived by minds and realized by inborn nature, that is the arrival of something from an upper place to a lower one, He (the Exalted) said: **«And he sent down for you eight heads of cattle in pairs»**. (39: 6) because we say: Verily the one who sent them above His (the Exalted) case with the creatures; how is it proper with His perfect Lordship over them, to leave them in vain, ignore them, and create them to no avail. That is to say, does not command them, prohibit them, reward them, or punish them? Thus he who acknowledges that He (the Exalted) is the Lord of the worlds, acknowledges that He (the Exalted) is the Lord of the worlds, acknowledges that the Holy Koran is sent down by Him (the Exalted) or His Holy Messenger (May Allah's blessings and peace be upon him), and concluded through His being the Lord of the worlds that His Holy Messenger's (May Allah's blessings and peace be upon him) Message is Truthful; this conclusion is stronger and more virtuous than concluding through miracles and supernatural acts, even though they constitute a closer evidence as far as the minds of common people are concerned. Such proof is particular to those intellectuals.

His saying: (It is such a Message that ye would hold in light esteem?) Mujahid said: Do you want to support and trust them?.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Then He (the Exalted) reprimanded them because they hold light esteem where it should not be held and that they flatter where they should let it be known,

The fourth: Verily some of unbelief is that which does .
from the sect.

The fifth: His saying, «There is among My servants a believer in Me
and a disbeliever» Because of the [falling rain] benefaction.

The sixth: Realizing faith in this part.

The seventh: Realizing disbelief in this part.

The eighth: Realizing his (May Allah's blessings and peace be upon
him) saying: (Such and such a phase [of the moon] predicted the
truth).

The ninth: Teaching something by asking about it when he (May
Allah's blessings and peace be upon him) said, «Do you know what
your Lord said?».

The tenth: Warning the wailing woman.

**And have ye made it your livelihood that ye should declare it false?) (56:
75-82).**

adopted, fought for and made peace for, nor should one turn from it to the
right or left, nor should the heart turn to someone else for justice, nor
should one claim enmity but for His sake. There is guidance for reaching es-
teemed goals but through His light, no cure but through Him (the Exalted);
He (the Exalted) is the essence of existence, the life of the world, the source
of happiness, leader to success and happiness, leader to success and to the
road of deliverance, the path to right guidance and the light of insight. So
how is flattery requested in His (the Exalted) case while He (the Exalted)
sent down every thing for the sake of Truth. Flatter is practiced concerning
that which is invalid and strong and cannot be eliminated, or concerning a
weak subject that cannot be supported. Thus the flatterer needs to let some
truth and adopt some falsehood; but that Truth upon which is erected every
other Truth, how can such a thing be flattered?

His saying: (And ye have made it your livelihood that ye should declare
it false?) This was discussed earlier. Allah (the Exalted) knows best.

Chapter

Allah (the Exalted) has said, «**Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah**» (2: 165).

Chapter

His saying: (Chapter: Allah (the Exalted) has said: «**Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah**» (2: 165)).

When loving Him (Be the blessed and raised above) has been the essence of the religion of Islam around which it rotates, thus when this love is perfect then this faith becomes perfect, and when it is defective, then man's unification becomes defective. The writer has drawn the attention to that in this interpretation.

His saying: (Yet there are men who take (for worship) others besides Allah, as equal (with Allah)) till the end of the Holy Verse. He said in his «Sharh Al-Manazel» Allah (the Exalted) informed that any one who loves besides Allah (the Exalted) something, then he has taken besides Him (the Exalted) others as equal to Him (the Exalted), such is an equal in loving not in Lordship and creation. Since verily none of the people of the earth do not confirm such an equal, that is contrary to the equal in loving. Verily most of the people of the earth have taken as equals to Allah (the Exalted) in love and aggrandizing. Then He (the Exalted) said: «**But those of faith are overflowing in their love for Allah**». (2: 165) This Holy verse has two connotations: One of them says: And those who believe in Allah (the Exalted) are more loving to Allah (the Exalted) than those other gods and aggrandize them regardless of Allah (the Exalted).

It was narrated by Ibn Jarir after Mujahid concerning His (the Exalted) saying: «They love them as they should love Allah (the Exalted)». Then he narrated after Ibn Zaid, he said: Those polytheists have their gods which are

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their equals whom they loved and worshipped with Allah (the Exalted); they love them as those believers love yet those who believe love Allah (the Exalted) more than those who love their gods.

The second: Those who believe love of Allah (the Exalted) more than those who join partners [as equals] with Allah (the Exalted). Thus verily the believers' loving is pure and the polytheists' loving of their equals [with Allah (the Exalted)] is impure; pure loving is more powerful than that which has partners. These two explanations are built on what Allah (the Exalted) said: «They love them as they should love Allah». Also about this there are two interpretations; the first; they love them [The partners] as they love Allah (the Exalted); thus He (the Exalted) would have confirmed that they love Allah (the Exalted). Then Allah (the Exalted) showed that the believers' love of Allah (the Exalted) is greater and more powerful than the polytheists love of those partners [equals] .

Sheikh Al-Islam, Ibn Taymiyya (May Allah's Mercy be upon him) preferred the first explanation and said: Rather, they were dispraised because they joined between Allah (the Exalted) and their equals [of Allah] in loving and they were not purely and only loving of Allah (the Exalted) as the believers loved Allah. This equivalence is mentioned in His saying: A story about them while in Hell-Fire. Telling their gods and equals present with them during their torture, **«By Allah, we were truly in a manifest error when we held you as equals with the Lord of the Worlds»**. (26: 97) And it is known that they did not hold them as equals [of Allah (the Exalted)] in creation or lordship; rather, they held them as equal in love and aggrandizement and that is repeated by him (Be the blessed and raised above) in the following Holy Verse, **«Praise be to Allah, who created the Heavens and the earth, and made the Dærkness and the Light. Yet those who reject faith hold (others) as equal with their Gaurdian-Lord»**. (6: 1) That is to say they held others as partners in worship which is loving and aggrandizing.

He (the Exalted) said: **«Say, 'If ye do love Allah, follow me, Allah will love you»**. (3: 31) This is called the Holy Verse of trial. Some of those who came before said: A group of people claimed to love Allah (the Exalted) so He (Be the blessed and raised above) sent down this Holy Verse: **«Say, 'If ye do love Allah, follow me, Allah will love you.»** (3: 31). This was sent down as an indication of the consequence and benefit of loving Allah (the Exalted); thus the sign and indicator of this loving is: Following Allah's Holy Messenger; its consequence and benefit is the loving of the sender. Thus if you do

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not consistently follow, then your love is not taking place and His (the Exalted) love is denied.

Allah (the Exalted) has said: **«O ye who believe! If any from among you turn back from his Faith, soon will Allah produce people whom He will love as they will love Him, -lowly with the believers, mighty against the rejectors, fighting in the way of Allah, and never afraid of the reproaches».** (5: 57) He (the Exalted) mentioned four signs:

The first is that they are lowly with the believers. It was said: It means that they are tender, merciful pitiful and kind with the believers; when He (the Exalted) connoted the term «Lowly» with those meanings He (the Exalted) then said «with» *Ata'* (May Allah's Mercy be upon him) said: They are to the believers as a child to his father, and as a servant to his master; while with the rejectors they are like the lion with his prey, **(And those who are with him are strong against the unbelievers, (but) compassionate amongst each other)** (48: 29).

The third sign: Holy struggle for Allah's (the Exalted) sake can be by the soul, hand, money and tongue. That is accomplishing or realizing the claimed love.

The fourth sign: Verily they are not affected, concerning this love, by reproaches.

This is an indication that this love is truthful. Thus every loving person who reproaches or blames his beloved is not really loving. Allah (the Exalted) has said: **«Those whom they call upon do desire (for themselves) means of access to their Lord,)- even those who are nearest: They hope for His Mercy and fear His Wrath».** (17: 57). Thus He (Be the blessed and raised above) mentioned the three ranks in love. It is desiring approaching Him (the Exalted) and pleading to Him (the Exalted) by doing righteous deeds. Hope and fear show that desiring the means is an additional issue hoping for mercy and fear of torture. It is absolutely known that the competition can not but for approaching he whose proximity is loved, and loving his proximity is a consequence for loving his essence or self; rather, loving his self necessitated loving his proximity.

The Juhmites believed: All that is not true; they believe that His (the Exalted) essence does not approach anything; nothing can approach His (Be the blessed and raised above) self; He (the Exalted) does not love either, so they denied the life of hearts [Affection], the happiness of spirits, the joy of souls, and delight of the eye and the highest delight of the present and the

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Afterlife. That is what their hearts were stricken by roughness and toughness and between them and Allah (the Exalted) there existed a screen that prevented them from knowing Him (Be the blessed and raised above) and loving Him (Be the blessed and raised above); thus they do not know Him (the Exalted), love or invoke Him (the Exalted) but when His names and attributes are suspended, thus mentioning those attributes or names is among the greatest and most serious sins; rather, they punish the one who invokes Him (the Exalted) by saying His names and attributes and call them as an attribute they are more deserving. It is sufficient for he who has insight and a living heart to see and how is their rough and tough folk they may love Allah (the Exalted) unifying and knowing Him (the Exalted) as something repelled and disgusting. We seek the aid of Allah (the Exalted) .

He (May Allah's Mercy be upon him) also said: Loving can not be bound by bounds which are more obvious than it. Verily those boundaries only increase its privacy. Thus limiting it denotes its existence, and loving can not be described by that which is more obvious than loving itself; rather, people discuss its causes, consequences, signs, evidence, results and rules. And the most agreed upon discussion concerning that is what was mentioned by Abu Bakr Al-Kitani who narrated after Al-Junaid.

Abu Bakr said: «A discussion concerning love took place at Mecca - May Allah (the Exalted). Cherish this city at the season of Hajj- Thus the sheikhs discussed and Al-Junaid was the youngest among them. Thereupon they said: Tell us what you want to say, O Iraqi [Man who comes from Iraq], and he bowed his head and his eyes were filled with tears. Then he said: A servant who forgets about himself, continuously invokes his Lord, rising to give Him (the Exalted) that which is due to Him (the Exalted), looking at Him (the Exalted) through his heart; he burnt his heart by the lights of His (the Exalted) Reverence; his drink from the cup of His love which is pure, modesty is uncovered by the screens of His unseen; thus if he talks, he talks by Allah (the Exalted); if he speaks, he speaks about Allah (the Exalted); if he moves, he moves by Allah's command; if he dwells, he dwells with Allah; he is for Allah. So the sheikhs wept and said: Nothing can be added to this; may Allah (the Exalted) support you, O the crown of those who know».

He (May Allah's Mercy be upon him) mentioned also: Verily the causes that bring love are ten:

The first: Rehearsing the Holy Koran by thinking about and understanding its meanings and its aims.

And His (the Exalted) saying: «Say, 'If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight- are dearer to you than Allah, or His Apostle, or the striving in His cause; - then wait until Allah brings about His Decision». (9: 24).

The second: Currying favor with Allah (the Exalted) by performing that which is supererogatory after performing that which is required.

The third: Invoking Him (the Exalted) continuously and under all circumstances, through the tongue, the heart, and deeds. His share from love is equal to these performances.

The fourth: Preferring loving Him (the Exalted) to your other loved objects when desire predominates.

The fifth: The heart's rehearsing of His (the Exalted) names and attributes, and observing them and researching restlessly within the gardens and realms of knowledge.

The sixth: Observing His kindness, benefaction, and favors; both in the hidden and in the open.

The seventh: -This is the most astounding- when between His hands, the heart breaks.

The eighth: Seclusion during divine descension. [That is two thirds of the night pass] and rehearsing His Holy Koran, then ending that by repentance and asking for forgiveness.

The ninth: Sitting with the truthful and loving, and catching from what they say, the best; and not talking unless you realize that talking is beneficial and is profitable for you and for others.

The tenth: Putting away every cause that parts between the heart and Allah (Be the blessed and raised above).

Thus through these ten causes, the lovers have reached the ranks of love and joined the beloved.

His saying: (Allah (the Exalted) has said: «Say, 'If it be that your fathers, your sons, your brothers, your mates, or you kindred; the wealth that ye have gained; the commerce in which ye fear a decline: Or the dwellings in which ye delight- are dearer to you than Allah, or His Apostle, or the striving in His cause; -then wait until Allah brings about His Decision: and Allah guides not the rebellions». (9: 24).

Allah (the Exalted) commanded His Holy Prophet (May Allah's blessings and peace be upon him) to warn the one who loves his relatives, property, kindred, trade and habitat; all or some, more than Allah (the Exalted)

It was narrated after Anas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «None of you becomes a believer unless he loves me more than he loves his child, father and people altogether.» This was narrated by both.

required him to perform, those performances loved and accepted by Allah (the Exalted) such as immigration, Holy struggle and the like.

The authority Ibn Kathir (May Allah's Mercy be upon him) said: That is to say if those things were (loved by you more than you loved Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) and the Holy struggle for the sake of Allah (the Exalted) that is to say wait for the punishment that will befall you. Imam Ahmad and Abu Dawud- the text is his- narrated after Abi Abdur-Rahman As-Salami after Ata' Al-Khurasani after Nafi' Ibn Omar (May Allah be pleased with them) that the later said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

285 - «If you buy and sell oxen, take the tail of cows, accept planting and dropped Holy struggle, Allah (the Exalted) would set upon you lowliness which He (the Exalted) would never remove unless you go back to your religion».

Thus it is necessary for Allah's servant to prefer that which is loved and wanted by Allah (the Exalted) to that which is loved and wanted by the servant, so he loves what Allah (the Exalted) loves and hates what Allah (the Exalted) hates; he supports those supported by Him (the Exalted) and declares enmity against those declared enemies by Him (the Exalted), and follows His Holy Messenger as was mentioned in the Holy Verse of Trial as well as in those similar to it.

His saying: (It was narrated after Anas (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

286 - «None of you becomes a believer unless he loves me more than he loves his child, his father and people altogether». It was narrated by both). That is to say Moslem and Al-Bukhary.

His saying: (None of you becomes a believer) That is to say the required belief, and that which is meant here is its perfection, so that the Holy Messenger (May Allah's blessings and peace be upon him) is more beloved by the servant than the servant's child, father and people altogether; rather, this perfection is not accomplished unless the Holy Messenger is loved by the servant more than the servant loves himself, as narrated by the Honourable Hadith,

287 - «Verily Omar ben Al-Khattab (May Allah be pleased with him) said: O Allah's Holy Messenger (May Allah's blessings and peace be upon

They narrated after him: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «There are three [characteristics] leading one to the delightfulness of Faith...

him) I love you more than anything but not more than myself. He (May Allah's blessings and peace be upon him) said: By the One who possesses my soul, I will be beloved by you more than you love yourself. Thereupon Omar told him (May Allah's blessings and peace be upon him): Now you are loved by me more than I love myself, so He (May Allah's blessings and peace be upon him) said: O, Omar, now». This was narrated by Al-Bukhary.

He who said: That denied is perfection, if he wanted the required perfection which the one who drops is dispraised and is made liable to punishment, then he said the truth; and if he meant that that which is denied is desired perfection, such was never mentioned by Allah (the Exalted) or by His Holy Messenger, (May Allah's blessings and peace be upon him). This was said by Sheikh Al-Islam (May Allah's Mercy be upon him).

Thus he who claims loving the Holy Prophet (May Allah's blessings and peace be upon him) without following his (May Allah's blessings and peace be upon him) path and preceding what he (May Allah's blessings and peace be upon him) said to what others said, is considered a liar as Allah (the Exalted) has said, «**They say, 'We believe in Allah and in the Apostle, and we obey.'** But even after that, some of them turn away; they are not (Really) believers.» (24: 47). Thus He (the Exalted) rejected to call believers those who turned away from obeying the Holy Messenger (May Allah's blessings and peace be upon him). However, every Moslem is a loving Moslem in as much as he has of Islam and each Moslem has to be a believer even though his belief is not an absolute one, because that happens only to those distinguished believers.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: As for the commoners who became Moslems after they were disbelievers, or if they were born Moslems and adhered to the rules of Islam and they obeyed Allah (the Exalted) and His Holy Messenger. They are Moslems and their Faith is a general one. However, embracing the true faith to their hearts takes place gradually if Allah (the Exalted) grants them that, otherwise, many people do not reach certainty nor to Holy struggle, if they were subjected to doubt, they would doubt; if they were ordered to go to the Holy struggle, they would not go because they do not possess of the certain knowledge what dispels doubt, nor do they possess of the strength of love for Allah (the Exalted) and His Messenger (May Allah's blessings and peace be upon him) what they precede to relatives and property, for if those were

... to verily love Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) more than anything else...

guarded from trial, they died and entered the Garden; and if they were afflicted by someone who brought them that which is suspicious, they would become full of doubt and move to a type of hypocrisy.

This Honourable Hadith says: Verily eminent deeds are from faith, because love is a deed of the heart.

It also says: Verily loving Allah's Holy Messenger (May Allah's blessings and peace be upon him) is an obligation and is necessitated by loving Allah (the Exalted), it is love for Allah's sake and for Him (the Exalted) at the same time, it increases by augmenting the love of Allah (the Exalted) in the heart of the believer and decreases when that decreases. Such love does not include any of the impurities of polytheism such as depending on Him (the Exalted) and pleading Him to fulfill a need or to dispel something feared. And that loving which has impurities of polytheism such as clinging to others and currying their favor besides Allah (the Exalted), by this one can distinguish between loving by Allah (the Exalted) and for Allah which is the perfection of unification and between loving [Someone] with Allah which is loving equals [to Allah (the Exalted)] besides Him (the Exalted) due to what adheres to the hearts of polytheists of that divinity which is not allowable but for Allah (the Exalted).

His saying: (And they-that is to say Al-Bukhary and Moslem- narrated after Anas (May Allah be pleased with him)- who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

288 - «There are three [characteristics] in whomever they are, they lead him to the delightfulness of Faith: To verify the love to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) more than anything else; to love only for Allah (the Exalted); to hate to return to disbelieve after being salvaged by Allah (the Exalted) from it as he hates to be thrown into Fire.» And in another version, «No one discovers the delight of Faith till he loves only for the sake of Allah (the Exalted) till the end of the Honourable Hadith.»).

His saying: (They lead him to delightfulness of faith). Delightfulness here is expressed through sense because of that enjoyment, happiness, delight and nourishment of the heart, and that is something left and found by the people of faith in their hearts.

Al-Seyouti (May Allah's Mercy be upon him) said in «At-Tawshih». «He found the delight of Faith» This includes an imaginable metaphor. He compared the believer's desire in Faith as something sweet and proved that

... to love only for Allah (the Exalted); to hate to return to disbelief after being salvaged by Allah (the Exalted) from it as he hates to be thrown into Fire».

it is contingent.

An-Nawawi said: Delight of Faith means enjoying obedience, tolerating hardships and preferring them to the matters of the present life; and the servant's love to Allah (the Exalted) by obeying Him (the Exalted) and leaving what contradicts Him (the Exalted). The same thing goes for the Holy Messenger (May Allah's blessings and peace be upon him).

Yahya ben Mouath said: The truth about loving Allah (the Exalted): It does not increase by piety nor is it decreased by roughness.

His saying: (Verily the love to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) are more than anything else). By «else» he means all that is naturally loved by man, such as loving one's children, property and the like.

Al-Khatabi said: What is meant here by loving is that love which is chosen not that which is natural. That is what he said.

As for polytheistic love which was discussed above, whether much or little all of it contradicts loving Allah (the Exalted) and His Holy Messenger. And in some Honourable Hadiths it was said,

289 - «Love Allah (the Exalted) with all of your hearts». Thus among the signs of loving Allah (the Exalted) and His Holy Messenger is: Loving what Allah (the Exalted) loves and hating what Allah (the Exalted) hates and the prayers to please Him (the Exalted) rather than others, and striving to please Him (the Exalted) as such as he can, and to avoid what Allah (the Exalted) proscribed and to hate it most, and to follow His Holy Messenger (May Allah's blessings and peace be upon him) and obey him (May Allah's blessings and peace be upon him) and leave what he (May Allah's blessings and peace be upon him) ordered him to leave.

Concerning that Allah (the Exalted) has said: «**He who obeys the Apostle, obeys Allah.**» (4: 80) Thus he who prefers others to him (May Allah's blessings and peace be upon him) and contradicts what he (May Allah's blessings and peace be upon him) prohibited, that constitutes a sign not loving Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). Verily loving the Holy Messenger (May Allah's blessings and peace be upon him) is necessitated by loving Allah (the Exalted). Thus he who loves Allah (the Exalted) and obeys Him (the Exalted), loves the Holy Messenger (May Allah's blessings and peace be

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upon him) and obeys him (May Allah's blessings and peace be upon him). And he who does not [love him (May Allah's blessings and peace be upon him) and obey him (May Allah's blessings and peace be upon him)] then he doesnot [love and obey Him (the Exalted)] as was mentioned in the Holy Verse of Trial and those similar to it. May Allah (the Exalted) aid us.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: The Holy Prophet (May Allah's blessings and peace be upon him) informed that in whomever there existed three characteristics, finds the delight of Faith, because finding delight of something follows loving it. Thus whoever loves something and desires it; if he gets what he wants and desires, then he will find delight, pleasure and happiness in that and pleasure is something that follows that which is suitable which is the beloved or the desired. He said: Thus the delight of faith that includes pleasure and happiness follows the perfection of the servants love of Allah (the Exalted) and that is through three things: Perfecting loving, performing it and repelling that which contradicts it. Thus perfection is when Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) become loved by the servant more than any body else, since loving Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is not enough; rather, it is necessary that Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) become more beloved by the servant rather than any one else.

I said: Loving Allah (the Exalted) requires loving to obey Him (the Exalted) since He (the Exalted) verily loves to be obeyed by the one who worships Him (the Exalted), and a lover loves that which is loved by his lover.

And among the requirements of loving Allah (the Exalted) also: Loving the people who obey Him (the Exalted) such as loving His prophets, messengers, and righteous men among His servants. Thus loving what Allah (the Exalted) loves and whom Allah (the Exalted) loves is among the things that perfect Faith, as was narrated by Ibn Abbas.

He said: Performing it; this means that one should not love but for Allah's sake. He said: Repelling that which contradicts it means to hate that which is against faith as he hates to be thrown into Hell-Fire.

His saying: (To verily love Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) more than anything else. This was explained in two ways:

And in another narration, «None can reach the delight of Faith» Till the end of the Honourable Hadith.

It was also narrated after Ibn Abbas, «He who loves for Allah (the Exalted), hates for Him, supports [others], antagonizing for Him. Verily Allah's support is gained through these...

The first: That one should love them both and that loving one of them only is invalid.

290 - He (May Allah's blessings and peace be upon him) ordered a speaker [At the Friday prayers] to talk about Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) independently without joining them.

The second: The speaker's speech would be more polite and the more deserving, and that is the allowable.

A third answer: This was originally mentioned and the speaker's speech is a tradition thus it is more acceptable.

His saying: (As he hates to be thrown into Hell-Fire) that is to say both cases are considered by him as equivalent. This includes a response to those who suppose that when a servant commits a sin, this will absolutely decrease his right even though he repents while that which is correct is the following. Verily if he did not repent, decrement would take place and if he repents, then [decrement] would not take place. That is why the Immigrants and Ansar (May Allah be pleased with them) are considered among the best of this nation even though originally they were unbelievers, whom Allah (the Exalted) guided to Islam and Islam effaces that which took place before it; the same thing goes for immigration. There is a righteous Honourable Hadith about that.

His saying: (And in another narration: none can reach). This narration was told by Al-Bukhary in his Saheeh and it goes as follows, «None can reach the delight of faith till the one who loves only for Allah (the Exalted) and till throwing him into fire becomes more desired by him than returning to disbelief after being saved from it by Allah (the Exalted) and till he loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) more than anything else».

It was mentioned before, that loving here is considered as a kind of worship concerning that delight, pleasure, happiness, reverence, veneration and all that which follows these are reached or achieved by the believer.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased

... and no servant would discover the taste of faith, no matter how frequently he prays or fasts till he becomes as such. It has become a general practice that people follow each other concerning matters of the present life; *that does not ever benefit those who practise it.*» It was narrated by Ibn Jarir.

with them) who said: [He who loves for Allah's sake hates for Allah's sake, supports for Allah and antagonizes for Allah (the Exalted). Verily Allah's support is gained through these, and no servant would discover the test of faith, no matter how frequently he prayed or fasted, till he becomes as such. It has become a general practice that people follow each other concerning matters of the present life; that does not ever benefit those who practise it.» It was narrated by Ibn Jarir).

His saying: (He who loves for Allah's sake. That is to say he loves the people of beliefs in Allah (the Exalted) and those who obey Him (May Allah's blessings and peace be upon him) because of that.

His saying: (Hates for Allah (the Exalted)) that is to say hates those who disbelieve in Allah (the Exalted) and join in partners with Him and disobey Him, he hates them because what they did makes Allah (the Exalted) wrathful even though they may be among those very close to Him (the Exalted). Concerning that He (the Exalted) has said: **«Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle... till the end of the Holy Verse».** (58: 22).

His saying: (Supported for Allah (the Exalted)). This condition and the one before it are requirements of the servants love of Allah (the Exalted) becomes strong in his heart, the more such actions resulting from them become strong; when they become perfect the process of unification performed by the servant becomes perfect and its weakness takes place relative to the weakness of the servant's love of his Lord (the Exalted), thus there is the poor, the rich and the deprived [concerning such loving].

His saying: (Verily Allah's (the Exalted) support is gained through these). That is to say His support from His servant; that is to say brotherhood, loving and support. Ahmad and At-Tabarani narrated after the Holy Prophet (May Allah's blessings and peace be upon him) who said,

291 - «A servant cannot reach frank faith till he loves and hates for Allah (the Exalted). If he loves and hates for Allah (the Exalted), then he deserves Allah's (the Exalted) aid and support.» And it is narrated in another Honourable Hadith,

Ibn Abbas said concerning Allah's saying, «**And all relations between them would be cut off**». (2: 166) He said that it is «Friendliness and intimacy».

This chapter discusses many issues:

The first: Interpreting the Holy Verse of Baqara.

The second: Interpreting the Holy Verse of Baraat [Immunity] or [Tauba (Repentance)].

The third: It is necessary to love him (May Allah's blessings and peace be upon him) more than one loves himself, wife and children and property.

The fourth: Denying faith does not indicate leaving Islam.

The fifth: That faith has delight that man may or may not reach.

The sixth: The four deeds of the heart that Allah's support is not achieved without reaching the taste of Faith.

The seventh: How the companion understand reality.

292 - «The strongest bond of Faith is his love for Allah (the Exalted). It was narrated by At-Tabarani.

His saying: (And no servant would discover the taste of Faith) till the end of the Honourable Hadith. That is to say he would not acquire the taste, pleasure, and delight of Faith even though he frequently prays or fasts unless he becomes as such; that is to say until he loves, hates and antagonizes for Allah (the Exalted) and supports for Him.

It was narrated in Abi Umama's Honourable Hadith,

293 - «He who loves, hates, gives and forbids for Allah (the Exalted), then he has perfected his Faith». This was narrated by Abu Dawud.

His saying: (It has become a general practice that people follow each other concerning matters of present life; that does not ever benefit those who practise it). That is to say it does not profit them; rather, as Allah (the Exalted) has said, it harms them, «**Friends on that Day will be foes, one to another, -except the righteous**» (43: 67). Thus if affliction prevailed at the time of Ibn Abbas which is considered the best among the centuries, then after that time, the situation augmented till people supported each other concerning polytheism, innovation, sin and disobedience. In fact what he (May

Allah's blessings and peace be upon him) told had happened,

294 - «Islam started as strange and it will return strange as it started.» The Companions (May Allah be pleased with them) among Muhajirin and Ansar at the time of the Holy Prophet (May Allah's blessings and peace be upon him) as well during the time of Abi Bakr, and Omar (May Allah be pleased with them). Concerning this He (the Exalted) has said, «**But give to them preference over themselves, even though poverty was their (own lot),**» (59: 9) And it was narrated after Omar's son (May Allah be pleased with them) that he said, «You could see us during the time of Allah's Holy Messenger (May Allah's blessings and peace be upon him) none of us thinking that he is more deserving of his Dinar more than his Moslem brother». This was narrated by Ibn Majah.

His saying: (Ibn Abbas said concerning Allah's (the Exalted) saying: «**And all relations between them would be cut off**». (2: 166). He said that it is friendliness and intimacy). This was narrated by Abed ben Hamid Ibn Jarir, Ibn Al-Munthir, Ibn Abi Hatem and Al-Hakem.

His saying: (He said that it is friendliness and intimacy). That is to say friendliness and intimacy that existed among them in the present life betrayed them when they needed it most, and they cleared themselves from one another as Allah (the Exalted) has said: «**And he said, 'For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: And your abode will be the Fire, and ye shall have none to help**». (29: 25).

The savant Ibn Al-Kayyim said concerning His (the Exalted) saying: «**Then would those who are followed clear themselves of those who follow (them): They would see the penalty... till the end of the Holy Verses**» (2: 166-167). Those followed were on the right path and their followers claimed following their path and ways while they contradicted them and followed other than their path and claimed that loving them would benefit them even though they contradicted them. Thus on the Day of Judgment they would clear themselves from them since they took them as supporters regardless of Allah (the Exalted) and that is the case of any one who takes supporters regardless or besides Allah (the Exalted), and that is the case of any one who takes supporters regardless or besides Allah (the Exalted), supporting others for them, antagonizing for them, becomes pleased for them, angry for

The eighth: Interpreting (And all relations between them would be cut off).

The ninth: Verily among the polytheists those who love Allah (the Exalted) very much.

The tenth: Warning those who loved the eight [Fathers, sons, brothers, husbands and wives, tribe, property, business and houses] more than they love their religion.

The eleventh: Verily he who takes and equals to Allah (the Exalted) in love has committed major polytheism.

them, verily all his deeds are invalid and he sees his deeds on the Day of Judgment as regrets for him due to their being intense, plenty, and tiring, since he did not dedicate his support, hostility, love, hate preference and aid only for Allah (the Exalted).

Thus Allah (Be the blessed and raised above) invalidated all those deeds and cut all those relations thus on the Day of Judgment all relations, cause and intercession and friendship that was directed for other than Allah (the Exalted) will be cut and there only remains that relation connecting, the servant and his Lord (the Exalted). That is his lot from migrating to him and to His Holy Messenger (May Allah's blessings and peace be upon him) and dedicating his worship to Allah (the Exalted) along; such as love, hate, giving, forbidding, support, antagonizing approaching and keeping away, as well as following Allah's Holy Messenger (May Allah's blessings and peace be upon him) purely and without contaminating this by turning away from him (May Allah's blessings and peace be upon him) to others in addition to joining between him (May Allah's blessings and peace be upon him) and others and preferring what others say to him (May Allah's blessings and peace be upon him). That is the relation that is not cut and that is the relation between a servant and his Lord (the Exalted); it is pure slavery [To Allah (the Exalted)]; it is his intimacy which cannot be achieved but through purely following Messengers. Since this such worship was mentioned by them and it was not known but through them, and it cannot be achieved but by following them. He (the Exalted) has said, **«And we shall turn to whatever deeds they did (in this life), and we shall make such deeds as floating dust scattered about»**. (25: 23) Thus those deeds that were performed in the present life in a way different from the way of His messengers and their tradition and for other than Him (Be the blessed and raised above), He (the

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Exalted) would make those deeds as floating dust scattered about which will not benefit their performer by anything. That is considered among the most serious of laments on the servant on the Day of Judgment: That he observes that all what he had done is lost. Verily the people who strive to perform that which is beneficial would be happy by their deeds.

Chapter

Allah (the Exalted) has said, **«It is only the evil one that suggests to you fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith»** (3: 175).

Chapter

His saying: (Chapter [concerning what] Allah (the Exalted) has said, **«It is only the evil one that suggests to you fear of his votaries: be ye not afraid of them, but fear Me, if ye have Faith»** (3: 175)).

Fear is one of the best and most high ranks of religion, and the most common among the kinds of worship which must be performed sincerely for Allah (the Exalted). Verily Allah (the Exalted) has said, **«And they stand in awe and reverence of His (glory)»**. (21: 28) He (the Exalted) has also said, **«They all revere their Lord, high above them»** (16: 50) And, **«But for such as fear the time when they will stand before (the Judgment seat of) their Lord, there will be two Gardens»**. (55: 46) And, **«Then fear Me (and Me alone).»** (16: 51) And He (the Exalted) has said, **«Therefore fear not men, but fear Me»**. (5: 47) There are many similar Holy Verses in the Holy Koran.

Reverence is divided into three parts:

The first: The secret reverence, that is to fear other than Allah (the Exalted) such as an image, or evil or to fear that he might afflict him by that which he hates. That is as Allah (the Exalted) has said about the people of Hud(**«May Allah's peace be upon him) that they said, [We say nothing but that (perhaps) some of our gods may have seized thee with imbecility'. He said, 'I call Allah to witness, and do ye bear witness that I am free from the sin of ascribing, to Him, other gods as partners! So scheme (your worst) against me, all of you, and give me no respite»**. (11: 54) And He (the Exalted) has said: **«They try to frighten thee with other (gods) besides Him!»** (39: 36) That is the case of the grave worshippers and those who worship similar pa-

gans and fear them and use it to frighten the people of unification if they rejected worshipping them and ordered to worship Allah (the Exalted) sincerely. This contradicts Monotheism.

The second: That man drops that which he is required to perform, out of fear of some people. That is proscribed and is considered as a sort of polytheism that contradicts the perfection of Monotheism. That is the reason for sending down this Holy Verse, as Allah (the Exalted) said: «Men said to them, 'A great army is gathering against you]. And frightened them: But it (only) increases their Faith: They said, 'For us Allah sufficeth, and He is the best Disposer of affairs]. And they returned with Grace and Bounty from Allah: No harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded. It is only the evil one that suggests to you the fear of his votaries.» Till the end of the Holy Verse (3: 173-175) And it was narrated in the Honourable Hadith,

295 - «Verily Allah (the Exalted) will say to the servant on the Day of Judgment: What prevented you to change that which is abominable when you saw it? He will say: O Lord I feared people. He (the Exalted) will say: You had better feared Me».

The third: The natural fear, that is fear of an enemy, a lion or other. Than that such fear is not dispraised as Allah (the Exalted) said in the story of Mousa (May Allah's peace be upon him), «**He therefore got away there from, looking about, in a state of fear**». Till the end of the Holy Verse.

The meaning of the Holy Verse (It is only the evil one that suggests to you fear of his votaries) that is to say his supporters make you afraid (be ye not afraid of them, but fear Me. That is Allah's (the Exalted) forbidding the believers to fear other than Him and He commanded them to exclusively fear Him; they should not fear other than Him (the Exalted). That is faith and sincerity which Allah commanded His servants to perform and which He accepted from them. Thus if they feared Him only faithfully as well as worship, He would give them all they hoped for and He would be secured then and reassured them concerning the fears of the present and Afterlife. In that connection Allah (the Exalted) has said, «**Is not Allah enough for His servant? But they try to frighten thee with other (gods) besides Him!**» Till the end of the Holy Verse. (39: 36).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: An example of the deception of Allah's enemy: He verily frightens the believers by his troops and supporters so that [The believers] will not

And He (the Exalted) has said: **«The Mosques of Allah shall be visited and maintained by such who believed in Allah and the Last Day, establish the regular prayers, and practise regular charity, and fear none (at all) except Allah. They who are expected to be of true guidance»** (9: 18).

enter into Holy struggle against them, order them to do that which is kind and prohibit them from performing that which is abominable. He also informed that such is from the deception and frightening of the Shaitan and He (the Exalted) commanded us not to fear them. He (the Exalted) said: This meaning is agreed upon by all interpreters: He frightens them by his supporters. Kutada said: He makes them aggrandized in your hearts. Thus whenever the servant's Faith becomes stranger, fear of the Shaitan's supporters will be removed from his heart; and the more his Faith becomes weak; his fear of them will become stronger. Thus this Holy Verse indicates that fearing [Allah, Alone] faithfully is among the conditions that perfect Faith.

His saying: (And Allah (the Exalted) has said: **«The Mosques of Allah shall be visited and maintained by such a believer in Allah and the Last Day, establish regular prayer, and practise charity, and fear none (at all) except Allah...** (9: 18)).

Allah (the Exalted) has informed that verily Allah's Mosques are only established and visited by the people of Faith who believe in Allah (the Exalted) and the Last Day, those who believed through their hearts and performed by their senses, and sincerely feared Him (the Exalted) Alone, thus He (the Exalted) established for them building Mosques after He (the Exalted) denied it for the polytheists, because establishing Mosques is through obedience and righteous work yet when the polytheist performs something his performance would be [As Allah (the Exalted) has said, **«... like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing»**. (24: 39) or **«... as ashes, on which the wind blows furiously on a tempestuous day»**. (14: 18) And void is considered to be better than that which is as such. Thus Mosques cannot be established but by faith which is mostly unification paired with righteous deeds that are pure from impurities of innovations and polytheism. All of that is classified under absolute faith by the people of Sunna and consensus.

His saying: (And fear none (at all- except Allah). Ibn Atiyya said: He (the Exalted) means fearing through aggrandizing, worshipping and obeying. It is definite that man fears the dangers of the present life and he should fear in all of that Allah's (the Exalted) pre-determinism, fatalism and full authority.

Allah (the Exalted) has also said **«Then there are among men such as say, ‘We believed in Allah’; but when they suffer affliction in (the cause of) Allah they treat men’s oppression as if it were the Wrath of Allah!...»** (29: 10).

Ibn Al-Qayyim (May Allah’s Mercy be upon him) said: Fear is slavery of the heart. It should not be performed but for Allah (the Exalted), it is like humbleness, turning for repentance, love, dependence, hope and other matters concerned with the subservience of the heart.

His saying: (They who are expected to be or true guidance) Ibn Talha said after Ibn Abbas (May Allah be pleased with them): He (the Exalted) says: Verily those are the guided; every time the terms «Should» or «expected» are used in the Holy Koran. As to the Honourable Hadith:

296 - «If you see a man habitually visiting Mosques, then witness that he is a Faithful believer. Concerning that Allah (the Exalted) has said: **«The Mosques of Allah shall be visited and maintained by such a belief in Allah and the Last Day»**. (9: 18). It was narrated by Ahmad, At-Tirmithi and Al-Hakem after Abi Saïd Al-Khidri.

His saying: (**«Then there are among men such as say, ‘We believe in Allah.’. But when they suffer affliction in (the cause of) Allah, they treat men’s oppression as if it were the Wrath of Allah!...»**) (29: 10).

Ibn Kathir (May Allah’s Mercy be upon him) said: He (the Exalted) says informing about the qualities of a people of liars who claim to believe through their tongues, while faith is not really established in their hearts: Verily if they were afflicted in the present life they will think that Allah’s wrath is directed at them. Thus they turned away from Islam. Ibn Abbas (May Allah be pleased with them) said, «To treat people» means to turn away from his religion if he suffers of affliction in (the cause of) Allah (the Exalted)».

Ibn Al-Qayyim (May Allah’s Mercy be upon him) said: If messengers were sent to people, those people would oscilate between two eases; either one of them says: We believed or he would not say so; rather, he would keep on doing wrong and disbelief. Thus he who said: We believed, his Lord would test [his faith] and make him suffer of affliction [in His cause]. Affliction and suffering is testing so that the liar and the truthful would be distinguished. He who did not say: We believed, let him not make it impossible for Allah (the Exalted), escape or overcome Him (the Exalted). Thus he who believes in messengers and obeys them is treated with hostility, harm and suffer affliction by their enemies; he who did not believe and obey them is punished in the present and After life. Such pain would be greater and more

It was narrated after Abi Saïd (May Allah be pleased with him),

«Verily pleasing people by Allah's wrath, and praising them for Allah's (Be the blessed and raised above) benefaction is considered weakness of certainty», ...

transient pain. But this person due to his weak insight has escaped from the pain caused the the enemies of the messengers by agreeing with them and by following them. Thus he escaped from the pain of their torture to the pain of Allah's torture. Thus he made the pain of people's suffering but escaping from him as equivalent to Allah's torture and he was treated unjustly since he sought refuge from shelter with fire. He escaped from the pain of one hour to eternal pain; and if Allah (the Exalted) rendered His soldiers and supporters victorious He (the Exalted) said: It was with you. And Allah (the Exalted) knows best what hypocrisy his chest contains.

In the Holy Verse also there is a response to the Murjia and Al-Karriyya. It says: They were not profited by saying: We believed in Allah (the Exalted), in addition to their impatience to the harm of those who were hostile against them for Allah (the Exalted). Thus saying and confirming without performing are not profitable. Thus religious belief is not confirmed for a man unless three conditions are met: Believing through the heart and its deeds; saying through the tongue; and acting according to the pillars [of Islam]. That is what the people of Sunna and consensus, say and believe, whether those who came before or those who came after, and Allah (Be the blessed and raised above) knows best.

It also includes fear of currying favour with people concerning that which is truthful. He who is guarded is the one guarded by Allah (the Exalted) .

His saying: It was narrated after Abi Saïd,

297 - «Verily pleasing people by Allah's wrath and praising them for Allah's (Be the blessed and raised above) benefaction and verily dispraising them for what Allah (the Exalted) has not given you, is considered as weakness of certainty. Verily Allah's benefaction is not brought forth by desire of the one who desires, nor is it turned away but the hatred of one who hates.»).

This Honourable Hadith was narrated by Abu Naïm in «Al-Houlya» as well as by Al-Bathaqi; Muhammad ben Marwan As-Siddi said: It is weak. Also Atiyya Al-Awfi said: It was mentioned by Ath-Thahabi among the weak and abandond Honourable Hadiths; the meaning of the Honourable Hadith is righteous.

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298 - «Verily Allah (the Exalted) through His wisdom made relief and joy found in acceptance and certainty and He (the Exalted) made distress and grief found in doubt and wrath.»

His saying: (Is considered as weakness of certainty.) Weakness is the opposite of strength and «Certainty» is the perfection of Faith. Ibn Masoud said, «Certainty is all Faith; patience is half of the Faith». This was narrated by Abu Naïm in «Al-Houlya» and by Al-Bayhaqi in «Al-Zuhd». He said:

299 - «If you could perform while accepting certainty, then do; if you could not, then being patient concerning that which you hate leads to much benefaction.» And in another version, «It is said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), what shall I do with certainty? He (May Allah's blessings and peace be upon him) said: You should verily realize that which happened to you, would not have mistaken you and that which mistook you, would not have happened to you».

His saying: (Verily pleasing people by Allah's wrath) that is to say to prefer pleasing them to pleasing Allah (the Exalted) aggrandizing Allah and raising Him above and fearing Him, the things that prevent him from asking for the acceptance of other creatures which in turn brings forth unto him his Lord's, Creator's and Master's wrath, the One who disposes of the hearts and dispels worries and forgives sins. According to this he commits some kind of polytheism because he preferred pleasing other creatures to pleasing Allah (the Exalted) and he curried his [The creature] favour by performing that which makes Allah (the Exalted) wrathful. None can be saved from that but those who are saved by Allah and guided by Him to know Him (Be He blessed and raised above) and to learn what is allowable concerning Allah (the Exalted) such as confirming His qualities and whatever suits His Glory and raising Him above all that which deserves His perfection; and knowing how to unify Him (the Exalted) as Lord and as Diety. All success is granted by Allah (the Exalted).

His saying: (And praising them for Allah's benefaction). That is to say praising them for whatever reaches you through them by attributing it to them and thanking them for it. Verily in reality the Benefactor is Allah (the Exalted) Alone, He is the One who determines it and made it reach you; if he (the Exalted) wanted something to happen, he would lead to it its causes. This does not contradict any Honourable Hadith.

300 - «He who does not thank people does not thank Allah (the Exalted).» Because thanking then is by invoking Allah for them because Allah

... and verily dispraising them for what Allah (the Exalted) has not given you, is considered as weakness of certainty. Verily Allah's benefaction is not brought forth by desire of the one who desires, nor is it turned away by the hatred of the one who hates».

(the Exalted) led that thing or benefaction through their hands; thus you invoke Allah (the Exalted) for their sake or you reward them. That is in accordance with the following Honourable Hadith,

301 - «You should reward the one who does you a favour; if you do not find what to reward him with, then keep on invoking Allah (the Exalted) for him till you see that you reward him.» Thus attributing performance to them because they became a cause through which benefaction reached you, while the one who predestined it and led it to you is Allah (the Exalted) Alone.

His saying: (And verily dispraising them for what Allah (the Exalted) has not given you) because He did not predestine what you asked for to take place through them; thus if He (the Exalted) had predestined it, destinies would have led it to you. Thus he who knows that the one who exclusively gives and prevents is Allah (the Exalted) Alone and that he is the One who endows the servant with or without reason and from where he does not expect; this person will never praise another creature for certain benefaction nor will he dispraise someone for preventing benefaction and he entrusts his state and depends on Him concerning all the affairs of his present and After-life. Verily the Holy Prophet (May Allah's blessings and peace be upon him) established this meaning in the Honourable Hadith, «Verily Allah's benefaction is not brought forth by the desire of the one who desires, nor is it turned away by the hatred of the one who hates». Concerning that, Allah (the Exalted) has said: **«What Allah out of His Mercy doth bestow on mankind there is none can withhold: What He doth withhold, there is none can grant, a part from Him: and He is the Exalted in Power, Full of Wisdom».** (35: 2).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Certainty connotes being certain concerning performing Allah's command, it connotes being certain of what Allah (the Exalted) promised those who obey Him (the Exalted). It also connotes being certain of Allah's predestination, creation and managing. Thus if you please them by Allah's wrath, you would not be certain neither about His promise, nor about His benefaction; verily that which drives man to that is either a tendency to get what they possess so he by Allah's command stops supporting them because he has a need

It was narrated after Aisha (May Allah be pleased with her) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who entreats Allah's pleasure and acceptance through people's wrath, Allah (the Exalted) will be pleased with him and will make people pleased with him; he who entreats people's pleasure and acceptance through Allah's wrath, Allah (the Exalted) will be wrathful with him and will make people wrathful with him.» It was narrated by Ibn Hibban in his Saheeh.

that they have, or because his belief in what Allah (the Exalted) promised those who obeyed Him (the Exalted) such as victory, support, reward in the present and in the Afterlife is weak.

Thus if you please Allah (the Exalted), He would support, benefact you and suffice you from needing them. And pleasing them by performing that which makes Him angry, which is rather due to fearing and pleading them, all of that is due to weak certainty. And if it was not destined for you that which they did to you then it is Allah's command not theirs. Verily whatever He wishes, takes place and whatever He does not wish will not take place. Thus if you dispraise that who did not predestine, due to the weakness of your certainty, do not fear or, plead or dispraise them with respect to yourself and your desire, but he who is praised by Allah (the Exalted) and by His Holy Messenger (May Allah's blessings and peace be upon him) is the praised and he who is dispraised by Allah (the Exalted) and by His Holy Messenger (May Allah's blessings and peace be upon him) is the cursed. When some of the delegation of Bani Tamim said, «O Muhammad give me. Verily my praising is good and my dispraising is shame.

302 - The Holy Prophet (May Allah's blessings and peace be upon him) said «That is to Allah (the Exalted).» The Honourable Hadith showed that Faith increases and decreases and that verily deeds are determined by Faith.

His saying: (It was narrated after Aisha (May Allah be pleased with her) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

303 - «He who entreats Allah's pleasure and acceptance through people's wrath, Allah (the Exalted) will be pleased with him and will make people pleased with him; he who entreats people's pleasure and acceptance through Allah's Wrath, Allah (the Exalted) will be wrathful with him and will make people wrathful with him.» It was narrated by Ibn Hibban in his Saheeh).

This Honourable Hadith was narrated as such by Ibn Hibban. It was

This chapter discusses many issues:

The first: The interpretation of the Holy Sura of Al-Imran.

The second: The interpretation of the Holy Sura of Barat.

The third: The interpretation of the Holy Sura of Ankabout [Spider].

The fourth: That certainty may become weak or strong.

The fifth: The sign of its weakness. And among that are those three.

The sixth: Verily fearing Allah (the Exalted) sincerely is among the religious obligations.

seventh: Mentioning the reward of the one who performs it.

The eighth: Mentioning the punishment of the one who drops it.

also narrated by At-Tirmithi after a man from the Medina who said, «Mouawiya (May Allah be pleased with him) wrote to Aisha (May Allah be pleased with her): Write me a letter in which you advise me, but do not write a lengthy one. Aisha (May Allah be pleased with her) wrote: To Mouawiya, May peace be upon you verily I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «He who entreats Allah's pleasure and acceptance through people's wrath, Allah (the Exalted) will suffice him needing people; he who entreats people's pleasure through Allah's wrath, Allah (the Exalted) will entrust him to people». May peace be upon you. It was narrated after Abu Naïm in his book «Al-Houlya».

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Aisha wrote to Mouawiya; it was narrated that she presented it, «He who pleases Allah (the Exalted) through people's wrath, Allah would suffice him the need of people. Those people did not suffice him [instead of Allah (the Exalted)].» That is the presented version. And the undecided version is, «He who pleases Allah (the Exalted) through people's wrath; Allah (the Exalted) would be pleased with him and will make people pleased with him; he who pleases people through Allah's wrath his praises would dispraise him and that is considered as the greatest and deepest knowledge of religion. Thus he who pleases Allah through their wrath, has in fact revered Him and became His righteous servant, and Allah supports and helps those who are righteous, and Allah suffices His servant.

Concerning that He (the Exalted) has said, **«And for those who fear**

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Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine». (65: 2-3) And Allah (the Exalted) would doubtlessly suffice him needing people. As for all people becoming pleased with him, such thing would not happen, but they become pleased with him if they are saved from the intentions and if they realize the consequences. «And he who pleases people through Allah's wrath, those people will not suffice him». Like the oppressor who bites his hands. As for his praiser turning into dispraising him, that thing frequently happens and it takes place in the generations to follow. Verily offspring that follow reverence does not take place due to their desires.

Ibn Rajab (May Allah's Mercy be upon him) said: He who realizes that every creature existing above dirt is dirt, so how would he prefer to obey who is dirt to obedience of the Lord of lords? Or how does he please dirt by the wrath of the most benefacting Lord? That is most astounding.

It was mentioned in the Honourable Hadith: The punishment of he who fears people and prefers pleasing them to pleasing Allah (the Exalted) and that such punishment can be about religion. We seek refuge with Allah (the Exalted) against that. Concerning that Allah (the Exalted) has said, «**So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day where they shall meet Him: Because they broke their covenant with Allah, and because they lied (again and again)».** (9: 77).

Chapter

Allah (the Exalted) has said, «But on Allah put your trust if ye have faith.» (5: 26).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «But on Allah put your trust if ye have faith.» (5: 26)).

Abu As-Saadat said: It is said: Trust [in Allah (the Exalted)] concerning an issue. [It is said so] if he ensures performing it; and I entrust so and so if I depend upon him; so and so entrusted so and so if he thinks that such is reliable or if he himself was unable to perform it by himself.

The writer (May Allah's Mercy be upon him) aimed through this interpretation of the Holy Verse to show that trust is a religious obligation that must be sincerely performed for Allah (the Exalted). Verily making the object come first means exclusivity. That is to say on Allah (the Exalted) put your trust not on anybody else, such is among the most comprehensive and significant forms of worship because of the righteous deeds that result as a consequence. Thus if one depends on Allah (the Exalted) in all the matters of his present life and religious life, regardless of all else, his sincerity and dealing with Allah (Glory be to Him) become right since such is among the highest ranks, «**Thee do we worship, and thine aid we seek**» (1: 5). Thus the three types of perfection of unification do not take place unless with the perfection of trust in Allah (the Exalted) as mentioned in the Holy Verse and as Allah (the Exalted) has said: «**If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)**». (10: 84) and, «**He is the Lord of the east and the west: There is no God but He: Take Him therefore for (thy) Disposer of Affairs**» (73: 9). And the Holy Verses commanding people to trust in Allah (the Exalted) are many. Imam Ahmad (May Allah's Mercy be upon him) said: «Trust is an act of the heart».

His saying: «For believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.» (8: 2).

Ibn Al-Qayyim said about the meaning of the interpreted Holy verse: Thus trust in Allah (the Exalted) was made a condition to Faith so it showed that faith does not exist when it does not exist, and in the other Holy Verse, «Moses said: **'O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His).**» (10: 84). Thus He (the Exalted) made trust [in Allah] as an indication to the real submission to Allah's will. The stronger the servant's Faith is the stronger his trust and if Faith becomes weak, trust would become weak; and if trust is weak, it indicates that faith is weak and that is definite; Allah (the Exalted) pairs between trust and worship and between trust and faith and between trust and reverence and between trust and Islam and between trust and guidance.

Thus it is shown that trust is the basis of all the ranks of Faith and Benefaction and of all the deeds related to Islam and that its rank is similar to that existing between the head and the rest of the body. Thus as the head cannot be erected by one the body, Faith and its ranks and deeds can not be erected or based but on trust [in Allah (the Exalted)].

Sheikh Al-Islam (May Allah's Mercy be upon him) said: No creature has pleaded another or trusted in him but later was disappointed and he is a polytheist, «**If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far distant place.**» (22: 31).

The interpreter (May Allah's Mercy be upon him) said: I said: But trust in Allah is of two types: The first is trusting the affairs that Allah (the Exalted) does not like those who trust in the dead and evils hoping that their requests such as victory, protection, benefaction or intercession are answered. That is major polytheism.

The second: Trust in apparent causes, such as he who trusts in a prince or a sultan concerning the benefaction that Allah (the Exalted) predestined for him, or concerning dispelling harm or the like, such is a kind of minor polytheism. The only allowable trust is that of a man trusting in another man concerning what that man can do for him in his absence, but not to depend upon him in making that happen; rather, he should trust in Allah (the Exalted) in facilitating his affairs which he or the one who takes his place requests; that is among the things that are allowable; they can not depend on

And His (the Exalted) saying, «O Apostle! Sufficient unto thee is Allah -(unto thee) and unto those who follow thee among the believers.» (8: 64).

it, rather, the one who is dependent on or trusted in, is the One who created the cause and the effect.

He said: (Allah (the Exalted) has said: «**For believers are those who, when Allah is mentioned, feel a tremor in their hearts... till the end of the Holy Verse**» (8: 2).

Ibn Abbas said about the Holy Verse, «As for the hypocrites, nothing enters their hearts of invoking Allah (the Exalted) when they perform them and they do not believe in any of the Holy Verses of Allah (the Exalted) nor do they believe in Allah or pray if they were absent or pay regular charity. Then Allah (the Exalted) informed that they are not believers, then he described the believers when He (the Exalted) said: «**For believers are those who, when Allah is mentioned, feel a tremor in their hearts.**» (8: 2). They performed the duties He (the Exalted) set». It was narrated by Ibn Jarir and Ibn Abi Hatem. The tremor of the heart when Allah (the Exalted) is mentioned requires performing that which He commanded and dropping that which He proscribed. As-Siddi said: Those, when Allah is mentioned, feel a tremor in their hearts. It is about a man who wants to do wrong or it is said started to commit a sin, so it is said to him: Fear Allah (the Exalted), thus he feels a tremor in his heart. It was narrated by Ibn Abi Shaiba and Ibn Jarir.

His saying: (And when they hear His signs rehearsed, their faith strengthened). The Companions (May Allah be pleased with them) of the Holy prophet (May Allah's blessings and peace be upon him) and the followers and those who followed them from the people of Sunna inferred from this Holy Verse and from similar Holy Verses that faith may increase or decrease.

Omar ben Habib As-Safi, a Companion [of the Holy prophet (May Allah's blessings and peace be upon him)] said, «Verily faith can increase and decrease, so he was told: And how can it increase or decrease? He said: If we invoke Allah (the Exalted) and fear Him then that would be an increase, while if we miss and forget and lose, then that would be its decrease.» It was narrated by Ibn Saad.

Mujahid said: «Faith may increase or decrease and it is verbal». It was narrated by Ibn Abi Hatem.

Ash-Shafi' said that it is unanimously agreed upon. Then something

He (the Exalted) has said, «And if any one puts his trust in Allah sufficient is (Allah) for him.» (65: 3).

was said by Ahmad, Abu Oubeid and others (May Allah's Mercy be upon them).

His saying: (And put (all) their trust in their Lord) that is to say they depend on Him (the Exalted) is to say they depend on Him through their hearts, entrusting to Him (the Exalted) all their affairs. Thus they do not ask from anybody else or resort to anybody but Him (the Exalted); they know that whatever He (the Exalted) wishes will come into existence and whatever He (the Exalted) does not wish will not, materialize, and that He (the Exalted) Alone is the disposer of all dominion and He (the Exalted) is the only worshipped one, He (the Exalted) has no partner.

In the Holy Verse He (the Exalted) described the believers in three ranks of the ranks of benefaction, they are: Fear, increasing faith and trusting in Allah (the Exalted) Alone. Those ranks require perfection of its deeds, both secret and overt. An example about that is the prayer, thus he who prays and perservers in prayer and gives regular charity as Allah (the Exalted) commanded him then such act requires performing the duties he is able to perform and leaving all those proscribed as Allah (the Exalted) has said, «**For prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt.**» (29: 45).

He (the Exalted) has said: «**O Apostle! Sufficient unto thee is Allah, - (unto thee) and unto those who follow thee among believers**» (8: 64). Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That is to say Allah (the Exalted) Alone will suffice you and your followers. Thus you will not need besides Him (the Exalted) anyone. That is the opinion of Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him).

It was said: This means Allah (the Exalted) is sufficient for you and the believers are sufficient for you.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That is a clear mistake and it is not allowable to attribute such meaning to the Holy Verse, since sufficiency such as trust, fear, and worship belong to Allah (the Exalted) Alone. Allah has said: «**Should they intend to deceive thee, - verily Allah sufficeth thee: He is that who hath strengthened thee with his aid and with (the company of) the believers.**» (8: 62). Thus He has differentiated between sufficiency and support [strengthened]. Thus He (the Exalted) made sufficiency His own and made support through Him (the Exalted) and

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through His servants. And He praised the people of unification among His servants who distinguished Him by sufficiency. Thus He (the Exalted) has said: **«Men said to them, ‘A great army is gathering against you’: And frightened them: But it (only) increased their Faith: They said: ‘For us Allah sufficeth, and He is the best Disposer of affairs.’»** (3: 173); they did not say: For us Allah and His Holy Messenger sufficeth.

A similar Holy Verse is His (Be the blessed and raised above) saying: **«And had said, ‘Sufficient unto us is Allah! Allah and His Apostle will soon give us of His bounty: To Allah do we turn our hopes!’ (That would have been the right course)»**. (9: 59). He (the Exalted) did not say; for us sufficeth Allah and His Holy Messenger ; rather, He made it exclusively His (the Exalted), as He said: (To Allah do we turn our hopes). Thus He (the Exalted) made turning hopes to Him, Alone as He (the Exalted) said, **«And to thy Lord turn (all- thy attention.»** (94: 8). Thus turning to, trusting in, and sufficiency are Allah’s alone, in the same way that worship, fear, prostration, vowing swearing are directed to Him (Be the blessed and raised above) Alone.

Through this it is shown how the Holy Verse fits the interpretation. Thus if He (the Exalted) suffices His servants, he must not trust but in Him and any time he turns his heart to some one else, Allah (the Exalted) will assign him to the one whom he turned to as is mentioned in the Honourable Hadith,

304 - «He who hangs [on his body] something, will be assigned to it [on the Day of Judgment].».

He said: (Allah (the Exalted) has said: **«And if any one puts his trust in Allah, sufficient is (Allah) for him.»** (3: 65).

Ibn Al-Qayyim (May Allah’s Mercy be upon him) and others said: That is to say He (the Exalted) suffices him. And he whom Allah (the Exalted) provides and suffices and protects him, then no enemy will be tempted to attack him but by inevitable harm, such as heat, cold, hunger and thirst. As for being hurt by this enemy so that this enemy gets his desires, such thing will never happen, and he distinguished between harm which appears to be hurting while in fact it is benefaction and harming himself and between harm through which he takes revenge. Some of those who came before said Allah (the Exalted) has made a reward for every deed from Himself (the Exalted), and He rewarded trust in Him (the Exalted) by sufficing the person

It was narrated after Ibn Abbas who said, «For us Allah sufficeth, and He is the best disposer of affairs; it was said by Ibrahim (May Allah's blessings and peace be upon him) when he was thrown into fire and by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be upon him). A great army is gathering against you', and frightened them: But it (only) increased their Faith: They said, 'For us Allah sufficeth, and He is the best Disposer of affairs' (3: 173)» It was narrated by Al-Bukhary and An-Nasai.

who trust in Him (the Exalted); Therefore, He (the Exalted) did not say: He will be rewarded with such and such a reward as He said concerning deeds rather He (Be the blessed and raised above) made Himself as sufficient for His trusting servant as well as his supporter and protector. Thus if the servant depends on Allah (the Exalted) truthfully and faithfully, and the skies, the earth and those living in them plan to harm him, Allah (the Exalted) would create a way out, provided for him, supported him as well sufficient for him.

And in another Honourable Hadith narrated by Ahmad about ascitism after Wahab ben Manbah. He said, the Holy Books: I swear by My Glory and power that he who takes refuge with Me then the skies and those living in them and the earths and those living in them plan to harm him, I will create a way out for him; and he who does not seek refuge with Me, I will deprive him of all the means of Heaven and I will cause the earth to sink under his feet. Thus I will make him stand in the air and assign him to himself. I am a sufficient resort for my servant. If My servant obeys Me, I will give him before he asks and I will respond to him before he invokes Me. I verily know his need which,

The Holy Verse contains an indication on the virtue of trust [in Allah (the Exalted)] and that it is among the greatest causes that bring forth profit and dispel harm, because Allah (the Exalted) conditioned the last clause by the first clause. Thus it is not possible to equate the presence of a condition with its absence because Allah (the Exalted) disposed judgement according to its suitable description. Thus it is known that his trust [in Allah (the Exalted)] is the cause of Allah being sufficient for him,

It also includes: Warning [people] to trust in Allah (the Exalted) with performing the causes, because He (the Exalted) mentioned piety then He mentioned trust, as He has said, «**So fear Allah, and on Allah let believers put (All) their trust**». (5: 12).

Thus He (the Exalted) made trust in Him and fearing Him or the estab-

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lishment of the commanded causes. Thus trust without establishing the commanded causes is mere disability even though it might be accompanied by a sort of trust. Thus it is not proper for the servant to make his trust, disability, nor his disability trust; rather, he should make his trust among the other causes without which all the goal can not be accomplished. This meaning was mentioned by Ibn Al-Qayyim.

305 - He said: (It was narrated after Ibn Abbas (May Allah be pleased with them) who said: «For us Allah sufficeth, and He is the best Disposer of affairs». It was said by Ibrahim (May Allah's blessings and peace be upon him) when he was thrown into fire and it was said by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be upon him). A great army is gathering against you, and frightened them; but it (only) increased their Faith: They said, for us Allah sufficeth, and He is the best Disposer of affairs). This was narrated by Al-Bukhary.

His saying: (For us Allah sufficeth) that is to say He (the Exalted) provides for us and He (the Exalted) gives us enough [Food and support]. Thus we do not trust but in Him (the Exalted). He (the Exalted) said: **«Is not Allah enough for His servant?»** (39: 36).

His saying: (and He is the best Disposer of affairs- that is to say the best entrusted as Allah (the Exalted) has said, **«And hold fast to Allah! He is your Protector- the best to protect and the best to help!»** (22: 78). The subject of the «the best» is He (the Exalted).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He (the Exalted) suffices those who trust in Him (the Exalted) and provides he who seeks refuge with Him (the Exalted); He is the One who pacifies the fear of he who is afraid, saves the one who seeks refuge. Thus he who resorts to Him (the Exalted), asks for His help and trusts in Him and is devoted completely to Him, He will protect him, guard him, and support him. He who fears and reverses Him, He will ressure him against what he fears of and will bring to him all the benefits that he needs.

His saying: Allah (the Exalted) has said: **«They said: «Burn him and protect your gods, if ye do (anything at all)!» We said, 'O fire be thou cool, and (a means of) safety for Ibrahim'. then they sought a stratagem against him: But we made them the ones that lest most!»** (21: 68-70).

His saying: (It was said by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be

This chapter discusses many issues:

The first: Verily trusting [in Allah (the Exalted)] is among religious obligations.

The second: It is among the conditions for Faith.

The third: The interpretation of the Holy verse of Anfal.

The fourth: Interpreting the Holy verse.

The fifth: Interpreting the Holy verse of At-Talaq [Divorce].

The sixth: The great significance of this term; it was said by Ibrahim and Muhammad (May Allah's blessings and peace be upon him) at hard times.

upon him): «A great army is gathering against you and frightened them but it (only) increased their faith. They said: 'For us Allah is sufficient, and He is the best disposer of affairs».) That was after Quraish and the Ahzab [the parties] left Uhud, «It reached him (May Allah's blessings and peace be upon him) that Abu Sufyan and those with him decided to raise against them again.

The Holy Prophet (May Allah's blessings and peace be upon him) set out with twenty horsemen and rode till he (May Allah's blessings and peace be upon him) reached a place called Hamra As-Assad, where Allah (the Exalted) threw horror in the heart of Abu Sufyan. Thereupon he returned and those with him to Mecca. Then a group from Abed Al-Qais passed by him. He said: Where are you going? They told him we are going to Medina. He said: You tell Muhammad this message? They said: Yes. He said: If you meet him tell him that we gathered a great army and we will return to extract those remaining. Then those people passed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was still at Hamra As-Assad. He told him (May Allah's blessings and peace be upon him) what Abu Sufyan had said. So he (May Allah's blessings and peace be upon him) said: For us Allah (the Exalted) sufficeth and He (the Exalted) is the best Disposer of affairs». In those two stories lies the virtue of this great term; it was said by the two lovers [of Allah (the Exalted)] May Allah's peace and blessing be upon them at times of hardship. It was mentioned in the Honourable Hadith,

306 - «If you were afflicted by serious trouble, then say: For us Allah (the Exalted) sufficeth and He (the Exalted) is the best Disposer of affairs».

Chapter

Allah (the Exalted) has said, «Did they then feel secure against the Plan of Allah? -But no one can feel secure from the Plan of Allah, except those (Doomed) to ruin!» (7: 99)).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «**Did they then feel secure against the plan of Allah. -But no one can feel secure from the plan of Allah except those (Doomed) to ruin!**» (7: 99)).

The writer (May Allah's Mercy be upon him) meant to say by mentioning this Holy Verse that safety against the plan of Allah (the Exalted) is of the greatest sins and that it contradicts the perfection of unification, as does despairing from Allah's Mercy, that shows that the believer walks forth towards Allah (the Exalted) between fear and hope as was shown by the Holy Koran and the Sunna and as was told by those of this nation who came before as well as by the Imams.

The meaning of the Holy Verse is: Verily when Allah (Be He blessed and raised above) mentioned the case of the villagers who give the lie to messengers, He (the Exalted) showed that the thing that motivated them to do that was securing themselves against the plan of Allah (the Exalted) and not fearing Him, as He has said, «**Did the people of the towns feel secure against the coming of Our Wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (care-free)? Did they then feel secure against the plan of Allah? But no one can feel secure from the plan of Allah except those (Doomed) to ruin!**» (7: 97-99) That is to say those who will perish, that is so because they secured themselves from the plan of Allah (the Exalted) when He seduced them by prosperity and benefaction. Thus they ruled out that might be a plan.

Al-Hasan (May Allah's Mercy be upon him) said: «He who is bene-

And His (the Exalted) saying, «And who despairs of the mercy of his Lord, but such as go astray?» (15: 56).

facted by Allah (the Exalted) and he did not think that he is secure against the plan of Allah, then he is not obeyed.

Also, Qutadah said, «Allah's command came unexpectedly upon people, and Allah never punished a people but during their fun, prosperity and heedlessness. Thus never become enticed by Allah (the Exalted)'.

307 - It was mentioned in the Honourable Hadith, «If you see Allah (the Exalted) give the servant from the [Joys] of the present life even though that servant was disobeying Him (the Exalted) than that is enticement.» It was narrated by Ahmad, Ibn Jarir and Ibn Abi Hatem.

Ismail ben Rafi said, «An example of securing oneself against the plan of Allah (the Exalted) is to perform the sin while hoping for forgiveness from Allah (the Exalted)». This was narrated by Ibn Abi Hatem.

And that is the interpretation of the plan of Allah (the Exalted) as said by some of those who came before, «Allah (the Exalted) intices them by prosperity if they disobey Him, and He prolongs their lives then He (the Exalted) takes them unexpectly as most powerful, Most Able.» That is the meaning of Plan, trick and the like. This was mentioned by Ibn Jarir.

He said: (And Allah (the Exalted) has said, «**And who despairs of the Mercy of his Lord, but such as go astray?**» (15: 56) Dispair: Thinking that relief and dispelling away worries is far away and losing hope. It corresponds to securing oneself against the Plan of Allah (the Exalted). Both are great sins. What was mentioned above about it was mentioned because it contradicts the perfection of Monotheism.

The writer (May Allah's Mercy be upon him) mentioned this Holy Verse along with one that precedes it in order to attract attention that it is not permissible to the one who fears Allah (the Exalted) to despair of His Mercy; rather, he should fear Him and hope from Him; he should fear his sins, obey Him and hope for His Mercy, as He has said: «**Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of His Lord- (like one who does not)?**» (39: 9) and He (the Exalted) has said, «**Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, -they have the hope of Mercy of Allah; and Allah is Oft-Forgiving, Most Merciful.**» (2: 218).

It was narrated after Ibn Abbas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) was asked about major sins and he (May Allah's blessings and peace be upon him) answered, «Joining in partners with Allah, losing hope in Allah's support and security».

Thus hoping for Mercy along with sinning and disobeying Allah (the Exalted) is a temptation of the Shaitan, not that he may entrap the servant in fears in addition to dropping all the causes of salvation from pitfalls, that is in contradistinction to the people of Faith who adopted the causes of salvation while fearing Allah (the Exalted) and escaping His punishment and desiring His forgiveness and reward.

The meaning: Verily Allah (the Exalted) narrated the speech of His lover Ibrahim (May Allah's peace be upon him) when the angels gave him the glad tidings concerning his son Ishaq, «**He said, Do you give me glad tidings that old age has seized me? Of what then is your good news?**» (15: 54) because it is the usual course of things when a man and his wife become old. They are less likely to have a child. Allah (the Exalted) is able to do everything, thus the angels said (we give thee glad tidings in truth) which can not be doubted. Verily if Allah (the Exalted) wants something to happen, he would say «Be» and it would come into existence (Be not then in despair) that is to say among those who have lost hope. Thereupon he (May Allah's peace be upon him) said, «And who despairs of the Mercy of his Lord, but such go astray?) Thus it is known that Allah (the Exalted) has the ability and Mercy to do that which is greater; and Allah (the Exalted) knows best-he said that in exclamation.

His saying (But such go astray). Some said: But those who mistake the right path, like His saying, «**Truly no one despairs of Allah's soothing Mercy, except those who have no Faith.**» (12: 87).

308 - His saying: (It was narrated after Ibn Abbas that Allah's Holy Messenger (May Allah's peace be upon him) was asked about major sins and he (May Allah's blessings and peace be upon him) answered, «Joining in partners with Allah, losing hope in Allah's support and security against the Plan of Allah (the Exalted).» This Honourable Hadith was narrated by Al-Bazzar, Ibn Abi Hatem after Shabib ben Bishr after Ikrama after Ibn Abbas and all of them but Shabib ben Bishr was the most trustworthy. So Ibn Mouin said: [He is] reliable. Abu Hatem mitigated it. Ibn Kathir said: There is some doubt concerning its references, and most probably it is suspended.

His saying: (Joining in partners with Allah (the Exalted)). This is the

greatest among major sins. Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Joining in partners with Allah (the Exalted) is doing wrong to Lordship dispraising Diety and mistrusting the Lord of the worlds.

Verily he (May Allah's blessings and peace be upon him) said: «**Yet those who reject faith hold (others) as equal with their Guardian-Lord.**» (1: 6) Also He (the Exalted) has said, «**False worship is indeed the highest wrongdoing**» (31: 13) that is why Allah (the Exalted) does not forgive anyone but after repenting.

His saying: (Losing hope in Allah's support). That is to say despairing from all hope in Allah (the Exalted) concerning that which he fears and hopes for, and that is mistrusting Allah (the Exalted) and being ignorant of Him, the vastness of His Mercy, His generosity and forgiveness .

His saying: (And security against the Plan of Allah (the Exalted)). That is to say against His tempting the servant and depriving him of the faith He gave. We seek refuge with Allah (the Exalted) against that. That is verily ignorance of Allah (the Exalted) and His ability and self confidence and conceit.

Let it be known that it was not intended through this Honourable Hadith to limit major sins in three; rather, major sins are many yet those three are among the greatest major sins mentioned in the Holy Koran and the Sunna; it is checked by what the savants said: Every sin was sealed by Allah by Fire, curse, wrath or torture. Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) added: Or denying Faith.

I said: Also the one from whom Allah's Holy Messenger (May Allah's blessings and peace be upon him) cleared himself from: Did not he (May Allah's blessings and peace be upon him) say: «He who does so and so does not belong to us».

It was narrated after Ibn Abbas (May Allah be pleased with them): «They are nearer to seven hundered than to seven; yet there is no major sin along with asking for Allah's forgiveness, nor there is a minor sin along with intention».

309 - His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him), «The greatest among major sins is joining in partners with Allah (the Exalted), securing oneself against Allah's (the Exalted) plan, losing hope in Allah's Mercy, and despairing from Allah's support». It was narrated by Abdur-Razzak).

It was also narrated by Ibn Jarir and supported by truthful references

It was narrated after Ibn Masoud, «The greatest among major sins: Joining in partners with Allah (the Exalted), securing oneself against the Plan of Allah (the Exalted), losing hope in Allah's Mercy, and despairing from Allah's support. It was narrated by Abdur-Razzak.

This chapter discusses many issues:

The first: Interpreting the Holy verse of Aaraf.

The second: Interpreting the Holy verse of Houjor.

The third: Serious warning of he who secured himself against Allah's plan.

The fourth: Serious warning against losing hope.

after Ibn Masoud (May Allah be pleased with him).

His saying: (The greatest among major sins are joining in partners with Allah (the Exalted). That is to say in His Lorship or worship. That is unanimously agreed upon.

His saying: (Losing hope in Allah's Mercy) Abu As-Saadat said: It is the most difficult dispair.

This [Honourable Hadith] includes pointing out for hope and fear; thus if he fears, then he should not lose hope or become desperate; rather, he should hope for Allah's Mercy. Those who came before us to desire fear concerning health, and hope concerning illness. That is the way of Abi Suleiman Ad-Darimi and many others. He said: The heart should mostly fear, thus if hope was more than fear then the heart would grow corrupt. Allah (the Exalted) said: «As for those who fear their Lord unseen, for them is Forgiveness and a great Reward,» (67: 13) And He (the Exalted) also said, «Their (only) fear is for the Day when hearts) and eyes will be transformed (in a world wholly new)» (24: 37). And He (the Exalted) said, «And those who dispense their charity with their hearts full of fear, because they will return to their Lord; Those who hasten in every good work, and these who are foremost in them.» (23: 60-61). And He (the Exalted) said: «Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord- (like one who does not)?» (39: 9). He (the Exalted) gave priority to caution and not to hope in this Holy Verse.

Chapter

(Among the Characteristics of Faith in Allah (the Exalted): Being patient with what Allah (the Exalted) predestined).

Chapter

His saying: (Chapter: Among the characteristics of Faith in Allah (the Exalted): Being patient with what Allah predestined).

Imam Ahmad said: Allah mentioned patience in ninety places in His Holy Koran.

310 - It was mentioned in the righteous hadith, «Patience is light.» It was narrated by Ahmad, Moslim as well as by Al-Bukhary and Moslem.

311 - «None has been given a gift wider than patience».

312 - Omar (May Allah be pleased with him) said: «We found the best of our living through patience.» It was narrated by Al-Bukhary.

Ali (May Allah be pleased with him) said, «Verily patience is to Faith as is the head to the body- then he raised his voice- he said truly he who is not patient does not believe.» It was presented by Al-Bukhary and Moslem.

Its derivation the one who is patient is a person who suppressed and deprived. Patience is suppressing the soul from impatience or worry, it is suppressing the tongue from complaining and becoming wrathful; it is restraining the senses from slapping the cheeks and tearing pockets and the like. It was mentioned by Ibn Al-Qayyim (May Allah's Mercy be upon him).

Let it be known as well, that patience is three kinds: Patience for what Allah (the Exalted) has commanded, patience for what Allah (the Exalted) has proscribed, and patience for the ordeals that He (the Exalted) predestined.

His saying: (Allah (the Exalted) has said, «**And if any one believes in Allah, (Allah) guides his heart (aright)**» (64: 1).

Allah (the Exalted) has said, «And if any one believes in Allah, (Allah) guides his heart (a right): for Allah knows all things». (64: 11).

Alkama said, «He is the man who is afflicted by disaster and he knows that it is from Allah (the Exalted); he accepts and surrenders.».

The beginning of the Holy Verse is **(No kind of calamity can occur, except by the leave of Allah)** (64: 11). That is to say by His (the Exalted) volition, will and wisdom, as He said in the following Holy Verse, «**No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence: That is truly easy for Allah**». (57: 22) And He (the Exalted) also said, «**But give glad tidings to those who patiently persevere, - who say, when afflicted with calamity, 'To Allah we belong and to Him is our return.': -They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.**» (2: 155-157).

His saying: (And if any one believes in Allah, (Allah) guides his heart (aright). Ibn Abbas said concerning His saying (except by leave of Allah) that is to say «except by Allah's command» means His predestination and volition (And if any one believes in Allah, He guides his heart (aright). That is to say he who is afflicted by a disaster and knows that it has been predestined by Allah (the Exalted) and he stays patient, becomes contended and surrenders to Allah's predestiny. Allah (the Exalted) would guide his heart and compensate for him what he missed from the present life as guidance in his heart and truthful certainty. And He (the Exalted) may return to him what was taken from him.

His saying: (For Allah knows all things). This is pointing out that this emits from His knowledge which includes His wisdom. And that necessitates patience and acceptance.

His saying: (Alkama said: He is the man who is afflicted by disaster and he knows) that it is from Allah (the Exalted); he accepts and surrenders).

This Honourable Hadith was narrated by Ibn Jarir and Ibn Abi Hatem.

Alkama is Ibn Qais Al-Koufi. He was born while the Holy Prophet (May Allah's blessings and peace be upon him) was still alive, and heard from Abi Bakr, Omar, Othman, Ali, Saad, Ibn Masoud, Aisha and many others (May Allah be pleased with them). He is among the great followers and most knowledgeable and reliable among them. He died after sixty years old.

His saying: (He is the man who is afflicted by disaster ...). This Honour-

It was narrated in Moslem's Saheeh after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Two qualities of people include disbelief: Defaming ancestry and wailing over the dead person».

And they narrated after Ibn Masoud, «he does not belong to us, he who beats his cheeks, tears his clothes, and calls for the practices of Pre-Islamic times».

able Hadith was narrated by Al-Amash after Abi Thibyan. He said: We were at Alkama's and this Holy Verse was recited (And if any one believes in Allah, (Allah) guides his heart (aright). He said: It is the man afflicted by disaster and he knows that it is from Allah (the Exalted) so he accepts and surrenders. That is the text of Ibn Jarir. This includes an evidence that verily deeds are from Faith. Saïd ben Joubair said (He who believes in Allah (the Exalted), Allah would guide his heart). That is to say: He says: We belong to Allah (the Exalted) and to Him we return. Also it is shown in this Holy verse that patience is the cause of the guidance of the heart and that is «Guidance of the Heart» the reward of those who are patient.

313 - His saying: (It was narrated in the Saheeh by Moslim after Abi Huraira (May Allah be pleased with him) that: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Two qualities of people include disbelief: Defaming ancestry, and wailing over a dead person.»).

That is to say when they exist in people they constitute disbelief since they were among the practices of Pre-Islamic times; they exist in people and none is saved from them but he who is salvaged by Allah (the Exalted) and endowed knowledge and faith to light his way. But it is not who performed it a branch of the branches of disbelief becomes a disbeliever such as absolute disbelief. Also, it is not who performed it a branch of the branches of Faith becomes a believer, an absolute believer.

314 - «Between a servant and the disbelief or polytheism there exists nothing but dropping the prayer».

His saying: (Defaming ancestry) that is to say shaming which includes his saying: That is not so and so's son even though his fatherhood is known.

His saying: (And wailing over the dead person) that is to say raising the voice while crying and mentioning the virtues of the dead person, because that includes objecting against patience, for example, the wailing woman who says: O my supporter, O My defender and the like. It also includes the patience as an obligation and that all which is not copied after the creed is considered disbelief.

It was narrated after Anas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «If Allah (the Exalted) desires that which is good for His servant, He (the Exalted) would hasten the punishment in...

315 - His saying: (And they narrated after Ibn Masoud, «He does not belong to us, he who heats his cheeks, tears his clothes and calls for the practices of Pre-Islamic times»).

That is among the texts of threatening; and it was narrated after Sufyan Ath-Thawri and Ahmad that it is hated to interpret so that its impact on the soul is greater and its deterrent effect is more eloquent, and it indicates that such practices contradict the required perfection of Faith.

His saying: (He who beats his cheeks) Al-Hafeth said: The cheek was mentioned in particular because beating it was more pervasive, otherwise beating the whole face is similar.

His saying: (Tearing clothes-) It is the part of the clothes where the head enters, and that was the tradition of the Pre-Islamic people when they wanted to express their sorrow for a dead person.

His saying: (Calls for Pre-Islamic practices). Sheikh Al-Islam said: It is wailing over the dead person. Others said: It is calling with woe and grief. Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Calling with Pre-Islamic calls such as calling for tribes and tribalism, and being fanatic for sects, creeds and sheikhs and preferring one for the other, invoking that and supporting others against him or becoming hostile, all such practices are among the practices of Pre-Islamic times.

It was also mentioned by Ibn Hajjah and considered as righteous by Ibn Hibban who narrated after Ibn Umama.

316 - «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the woman who scores her face, the woman who tears her clothers, and the woman who calls woe and grief».

This indicates that such matters are considered among major sins, and a small part of that might be forgiven if it was truthful and not for wailing and objecting against destiny. This was narrated by Ahmad (May Allah's Mercy be upon him) for what happened to Abi Bakr and Fatima (May Allah be pleased with them) when Allah's Holy Messenger (May Allah's blessings and peace be upon him) died.

These Honourable Hadiths do not include that which says that crying is forbidden.

... the present life, and if He (the Exalted) desires that which is evil, He (the Exalted) suspended his punishment till He (the Exalted) meets him on the Day of Judgment»...

317 - Verily when Ibrahim, Allah's Holy Messenger's (May Allah's blessings and peace be upon him) son died, he (May Allah's blessings and peace be upon him) said: «The eye tears, the heart grieves, yet we do not say but that which pleases the Lord, and we are sorry for you O Ibrahim.» It was mentioned in the two Saheehs.

318 - It was narrated after Ousama ben Zaid (May Allah be pleased with him), «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) set off to one of his daughters who had a dying son. He was raised to him (may Allah's blessings and peace be upon him) and his breath was clattering. Thereupon his (May Allah's blessings and peace be upon him) eyes became full of tears. Saad said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what is this? He (May Allah's blessings and peace be upon him) said: That is mercy that Allah (the Exalted) put in the hearts of His servants, and verily Allah is Merciful with His servants.».

319 - His saying: (It was narrated after Anas (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «If Allah (the Exalted) desires that which is good for His servant He would hasten his punishment in the present life, and if He desires that which is evil, He would suspend his punishment till He meets him on the Day of Judgment.»).

This Honourable Hadith was narrated by At-Tirmithi and Al-Hakem and was improved by At-Tirmithi. It was presented by At-Tabarani and Al-Hakem after Abdullah ben Maghfal. It was also presented by Ibn Al-Maghfal. It was also presented by Ibn Adi after Abi Huraira while At-Tabarani narrated it after Ammar ben Yaser.

His saying: (If Allah desires that which is good for His servant, He hastens his punishment in the present life. That is to say He would cast on him affliction and disasters because of his excessive sins, so he would drop those sins and become sinless and meets his Lord as such on the Day of Judgment.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Disasters are benefaction because they grant remission of sins and call for patience. Thus the servant is rewarded for them. They required turning to Allah (the Exalted) in repentance and becoming humble in front of Him. They require shunning from creatures as well as other great benefits. Thus the very same

... and he (May Allah's blessings and peace be upon him) said «verily the greater the affliction the greater the reward).

affliction is used by Allah (the Exalted) to remit people's sins and guilts, and that is among the best kinds of benefaction. Thus disasters are mercy and benefaction to all creatures, but if he who is afflicted commits because of them more serious sins than those before affliction then that would be evil for him as far as his religion is concerned, since verily there are some people who when afflicted by poverty, sickness, or pain, they would suffer from hypocrisy; fear, sickness of heart and overt disbelief and dropping some duties and performing some proscribed actions the thing that causes him harm as far as his religion is concerned, for such a person health is better for him as far as what the disaster concerned has given him not as far as the disaster per se is. Also they become patient and obedient because of a disaster, such disaster is a religious benefaction for him, it is itself caused by the Lord (Be He blessed and raised above) and it is Mercy for the creatures and Allah (the Exalted) is praised for it. Thus he who is afflicted and then endowed with patience, patience was a benefaction in as far as his religion is concerned, and he got what remitted his sins; that is Mercy he got through praising his Lord (the Exalted) his Lord's . Allah (the Exalted) has said, **«They are those on whom (Descend) blessings from Allah and Mercy.»** (2: 157) He would get forgiveness of sins and raising of his ranks. Thus he who performs the required patience, would get that.

His saying: (And if He (the Exalted) desires that which is evil; He suspended His punishment. That is to say He delays punishing him for his sins till He meets him on the Day of Judgment».

Al- Azizi said: That is to say He (the Exalted) does not punish him for his guilts in the present life till he reaches in the Afterlife having committed all his sins, so he gets all the punishment that he deserves. This sentence is the last sentence of the Honourable Hadith. The Holy Prophet (May Allah's blessings and peace be upon him) said: «The greater the affliction, the greater is the reward,» till the end of the Honourable Hadith, that is the beginning of another Honourable Hadith, yet when At-Tirmithi narrated them referring to one reference and one companion of the Holy Prophet (May Allah's blessings and peace be upon him).

It also demonstrates at the hope in Allah (the Exalted), and thinking about Allah (the Exalted) all that is good concerning what He predestines for you. In that connection He (the Exalted) has said, **«But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad**

And verily if Allah (the Exalted) loves people, He (the Exalted) would send them ordeal. Thus he who accepts gets acceptance [Allah (the Exalted) will be pleased with him] and he who becomes angry gets [Allah's (the Exalted) wrath] It was improved by At-Tirmithi.

for you. But Allah knoweth, and ye know not» (2: 216).

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) said, «Verily the greater the affliction the greater the reward. Verily if Allah (the Exalted) loves a group of people He (the Exalted) would send them ordeal. Thus he who accepts gets acceptance [Allah (the Exalted) will be pleased with him] and he who becomes angry he gets [Allah's (the Exalted)] wrath.» It was improved by At-Tirmithi).

320 - At-Tirmithi said: Kuteiba told us that Al-Laith narrated after Anas, and he mentioned the preceding Honourable Hadith. Then he said: And with such reference after the Holy Prophet (May Allah's blessings and peace be upon him) verily he (May Allah's blessings and peace be upon him) said, «Verily the greater the affliction.... till the end of the Honourable Hadith.» Then he said: That is good Honourable Hadith yet strange from this aspect. It was also narrated by Ibn Maja.

321 - Imam Ahmad narrated after Mahmoud ben Labib that: «If Allah (the Exalted) loves a group of people, He (the Exalted) would send them ordeal. Thus he who is patient would get [Allah's] patience; he who becomes grieved would get grief.» Al-Munthiri said: Those who narrated this Hadith are reliable.

His saying: (The greater the reward) that is to say he whose affliction is greater in quantity and quality.

This Honourable Hadith may be used as an evidence by the one who says: Verily disasters are rewarded in addition to remission of sins, and Ibn Al-Qayyim considered it better, that its reward is only the remission of sins unless they were the reason for a good deed such as patience, acceptance, repentance and asking for forgiveness, since then he would be rewarded for what results from them. It is said about the meaning of the Honourable Hadith: Verily the greater the affliction, the greater the reward if he is patient.

322 - His saying: (Verily if Allah (the Exalted) loves a group of people, He (the Exalted) would send them ordeal). That is why it was mentioned in Saad's Hadith, «He (May Allah's blessings and peace be upon him) was asked, which of the people suffers from affliction? He (May Allah's blessings and peace be upon him) said: The prophets, then the best then the best. The

This chapter discusses many issues:

The first: Interpreting the Holy verse of At-Taghabon.

The second: Verily that is considered faith in Allah (the Exalted) .

The third: Defaming ancestry.

The fourth: Serious warning against hitting cheeks and tearing clothes and calling for the practices of Pre-Islmic times.

The fifth: The sign that Allah (the Exalted) wants to do to His servant.

The sixth: Allah (the Exalted) wishes to do him harm.

The seventh: The sign that Allah (the Exalted) loves the servant.

The eighth: Proscribing discontent and wrath.

The ninth: Rewarding acceptance by affliction.

a man is afflicted according to his religion; if he were firm concerning his religion, then his affliction would be more severe; if he were lenient concerning his religious duties, he would be afflicted according to his religion. Affliction sticks to the servant till he walks on earth carrying no sin.» This Honourable Hadith was narrated by Ad-Darimi; Ibn Majah and At-Tirmithi.

This Honourable Hadith as well as those similar to it of the evidences of unification. Thus if the servant knows that prophets and the holymen are afflicted with their souls, that is in reality mercy and it cannot be dispelled away from them but by Allah (the Exalted). He [The servant] would realize that they do not possess the ability to protect or to benefit themselves. Thus it is proscribed to go to them or to resort to them in order to ask them to fulfil a need or dispel worry. In the affliction that befalls the prophets and the righteous, there are countless secrets, wisdom, interests and good consequences.

His saying: (Thus he who accepts get the acceptance). That is to say from Allah (the Exalted), acceptance and being pleased are two adjectives which Allah (the Exalted) used to describe Himself (the Exalted) in many places of His Holy Book, such as, «**Their reward is with Allah Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him**». (98: 8). And the way of those who came before as well as those who followed them among the people of the Sunna: Confirming the attributes which Allah (the Exalted) used to describe

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Himself and with which Allah's Holy Messenger (May Allah's blessings and peace be upon him) described Him, in a way that fits His Glory and Greatness. That does not include likening [Allah (the Exalted) to others] and infallibility that does not include any suspension; thus if Allah (the Exalted) becomes pleased with him, every sort of good and benefaction will happen to him, and he will be saved from every evil. Acceptance is when the servant surrenders himself totally to Allah (the Exalted) and does not doubt or suspect Allah (the Exalted), and desires His reward; he may find in that comfort and relaxation because of his love for Allah and trust. As Ibn Masoud (May Allah be pleased with him) said: Verily Allah (the Exalted) by His Justice. He (the Exalted) created happiness and joy in certainty and acceptance, and He (the Exalted) created sadness in anger and doubt.

His saying: (And he who becomes angry) Abu As-Saadat said: Anger is hating the thing and not accepting it. That is to say he who becomes angry with Allah (the Exalted) concerning that which He predestined. This person will receive anger from Allah (the Exalted); such punishment is sufficient. It might be used to indicate the necessity of acceptance, and that is Ibn Akil's choice. However, Al-Kadi decided that it is not necessary yet it was preferred by Sheikh Al-Islam and Ibn Al-Qayyim.

Sheikh Al-Islam said: [Allah (the Exalted)] did not command people to be accepting as He (the Exalted) commanded them to be patient. Rather, those who accept [their destiny] were praised. He said,

323 - As for the following, «He who is not patient with My affliction and does not accept My predestiny let him take another god.» That is Israeli and it is not a righteous Hadith told after the Holy Prophet (May Allah's blessings and peace be upon him).

Sheikh Al-Islam said: That which is higher in rank than that -that is to say acceptance- is to verily thank Allah (the Exalted) for the affliction and disaster because of the benefaction of Allah (the Exalted) that he sees in it. And Allah (the Exalted) knows best.

Chapter

(Concerning what was said about hypocrisy).

Allah (the Exalted) has said, «Say, 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one God: Whoever expects to meet his Lord, let him work righteous, and in the worship of his Lord, admit no one as partners» 918: 110).

Chapter

His saying: (Chapter concerning what was said about hypocrisy).

That is to say [Chapter concerning] forbidding hypocrisy and warning against it.

His saying: (Allah (the Exalted) has said: «Say, 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one God». (18: 110) That is to say I have nothing to do with Lordship or diety; rather, all that belongs to Allah (the Exalted) Alone, He (the Exalted) has no partner and He (the Exalted) revealed that to me, «Whoever expects to meet his Lord» (18: 110) That is to say whoever fears Him (the Exalted), «let him work righteous, and in the worship of his Lord admit no one as partner.» (18: 110) His saying: (No one) is generalizing proscription and this generalization includes prophets, angels, the righteous, the Holy men and others.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: As for «meeting» it was interpreted by some of those who came before and those who came after as to mean observing the Lord with the eye. They said: Meeting Allah (the Exalted) includes seeing Him (the Exalted) on the Day of Judgment and they gave an evidence.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said about the Holy Verse: Since Allah (the Exalted) is one and since there is no God but Him (the Exalted) then worship should be for Him (the Exalted) Alone without joining in partners, thus as He is exclusively a diety, He (the Exalted) should

It was narrated after Abi Huraira with references, «Allah (the Exalted) said, «I satisfy the partners from joining in partners, he who does something and joins in partners with Me, I let him in his polytheism.» It was narrated by Moslem.

be exclusively worshipped. Thus a righteous deed is free from hypocrisy and bound by the Sunna.

The Holy Verse also includes the evidence that the root of the religion with which Allah (the Exalted) sent His Holy Messenger (May Allah's blessings and peace be upon him) as well as other messengers before him (May Allah's blessings and peace be upon him) and that is performing all sorts of worship exclusively for Allah (the Exalted). In that connection he (the Exalted) has said, «**Not an apostle did we send before thee without this inspiration sent by us to him: That there is no God but I; therefore worship and serve Me**». (21: 25).

And those among this nation who contradict this fundamental principle are divisions: An evil person who contends with Allah (the Exalted) concerning His Lordship and Diety, and calls people to worship Him, or an evil who calls people to worship idols, or a polytheist who invokes other than Allah (the Exalted) and curries his favour through all or some sorts of worship, or someone doubting unification [The Oneness of Allah (the Exalted)]: is it true or is it allowable to join in partners with Allah (the Exalted) in worship? Or an ignorant person who thinks that polytheism is a religion that leads to Allah (the Exalted) and that is the most prevalent state of most commoners because they are ignorant and because they just immitate those who came before them, otherwise people wouldnot have been alienated from religion and knowledge of the religion of messengers were forgotton.

324 -His saying: (It was narrated after Abi Huraira (May Allah be pleased with him), «Allah (the Exalted) has said, «It satisfies partners from joining in partners, he who does something to join in partners with Me, will be let by Me in his polytheism». It was narrated by Moslem).

His saying: (He who does something to join in partners with Me). That is to say intended through his deed [to worship] other than Me from among other creatures, I let him and his polytheism alone. And Ibn Maja said: «I am free and he is the one who committed polytheism».

Ibn Rajab (May Allah's Mercy be upon him) said: Let it be known that dedicating deeds to other than Allah (the Exalted) is divided into divisions: Thus once it were hypocrisy as is the case of hypocrites. In that connection

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Allah (the Exalted) has said, «When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance». (4: 142) Such pure hypocrisy hardly ever be done from a believer during the prayer or fasting. It might be done while giving alms or during required Hajj or others of the seen deeds or it does not exceed the benefits of those deeds, since Faith while performing such deeds is rare. No Moslem doubts that such deed is wrong and that the doer deserves Allah's wrath and punishment.

At other times the deeds are dedicated to Allah (the Exalted) yet it is combined with hypocrisy, so if it originally was combined with hypocrisy then we say that the truthful texts show that it is invalid. He mentioned Honourable Hadiths that show that, for example, this Honourable Hadith and Shaddad ben Aws's Honourable Hadith.

325 - «He who dissimulates in prayer has in fact committed polytheism; he who dissimulates in fasting has in fact committed polytheism; he who dissimulates when alms giving has in fact committed polytheism, and verily Allah (Be the blessed and raised above) says: I am the best oath for he who joins in partners with Me. Thus he who joins in a partner with Me, then the truthfulness of his deed whether little or much, is dedicated to the partner he joined with Me. I am satisfied without him.» It was narrated by Ahmad.

And he mentioned the Honourable Hadiths that have the same meaning. Then he said: Thus, for example, if the intention were to go for the Holy struggle and it was combined with something other than hypocrisy, such as taking a salary for the service, taking something from the loot or goods then the reward for his Holy struggle would decrease yet it would not be totally eliminated.

Ibn Rajab said: Imam Ahmad (May Allah's Mercy be upon him) said: The merchant, the hired, the mercenary, they get their reward for their Holy struggle according to the purity of their intentions and they are not equal to the one who goes to Holy struggle sacrificing himself and giving his money with pure intentions.

He also said about the one who takes fees for the Holy struggle: If he did not set for the Holy struggle but for money, then there is no objection, it is as if he sets off for the sake of his religion, if he were given something, he would take it. It was narrated after Abdullah ben Amr (May Allah be pleased with them) that, «If the one of you decides to go for the Holy struggle and Allah (the Exalted) provides for him as some sort of recompense

It was narrated after Abi Saïd, «Shall I inform you of that which frightens me a more than the Anti-Christ? They said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) yes. He (May Allah's blessings and peace be upon him) said: Secret polytheism: The man stands and prays so he prays well when some other man looks at him.» It was narrated by Ahmad.

then there is no harms in that. Yet if the one of you goes for the Holy struggle only when he is given money and if he were not given money he would not go then there is no good in him.,»

It was narrated after Mujahid (May Allah's Mercy be upon him) that he said about the Hajj of the camel driver and the Hajj of the merchant, «It is perfect and complete; it does not decrease anything from their reward». That is to say because their original intention is to perform the rituals of Hajj regardless of gain. He said: But if the origin of the deed as for Allah's (the Exalted) sake then hypocrisy is incidental, then if it were just a passing through and he dispels it then this would not cause him harm, that is not disputed. Yet if he indulges in it, would his deed be considered wrong or would he not be rewarded for the original intention? The savants among those who came before conflicted over that issues. This was told by Imam Ahmad and Ibn Jarir and overweighed that his deed would not be considered invalid and that he would be rewarded for his first and original intention. This is narrated after Al-Hassan and others. The Honourable Hadith of Abi Tharr after the Holy Prophet (May Allah's blessings and peace be upon him) carries the same meaning.

326 - «He (May Allah's blessings and peace be upon him) was asked about the case of a man who does that which is good and for which people praise him. He (May Allah's blessings and peace be upon him) said: That is the immediate glad tidings of the believer». It was narrated by Moslem.

I said: And the completeness of this rank is made clear in the interpretation of the Honourable Hadith of Abi Saïd if Allah (the Exalted) wishes.

327 - His saying: (It was narrated after Saïd (May Allah be pleased with him), «Shall I inform you about what I fear most for you than the Anti-christ? They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), yes. He (May Allah's blessings and peace be upon him) said: Secret polytheism: The man stands and prays, and he pretends to pray well when some other man looks at him». It was narrated by Ahmad.

328 - It was narrated by Ibn Khouzeimah in his Saheeh after Mahmoud

This chapter discusses many issues:

The first: The interpretation of the Holy Sura of Kahf.

The second: The serious issue of rejecting a good deed if it includes something for other than Allah (the Exalted) .

The third: Mentioning the cause requiring that; it is perfect sufficiency.

The fourth: Verily among the causes: He (the Exalted) is the best among partners.

The fifth: The Holy Prophet's (May Allah's blessings and peace be upon him) fear for his companions against hypocrisy.

The sixth: He (May Allah's blessings and peace be upon him) explained that as the man praying for Allah (the Exalted) yet praying properly when he sees another man looking at him.

ben Labeed, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) came and said: O people! Beware of secret polytheism! They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), what is secret polytheism? He (May Allah's blessings and peace be upon him) said the man stands and prays and when he sees another man looking at him he prays properly. That is secret polytheism».

His saying: (It was narrated after Abi Saïd Al-Khidri) This was mentioned before.

His saying: (Secret polytheism) He (May Allah's blessings and peace be upon him) called it secret because the person who practises it shows that his deeds are for the sake of Allah (the Exalted) while he means others, or he joins in partners by praying properly for this partners.

329 - It was narrated after Shaddad ben Aws, «During the Holy Prophet's (May Allah's blessings and peace be upon him) days we considered hypocrisy as minor polytheism». It was narrated by Ibn Abi Ad-Dunia in the «Book of Ikhlas» and by Ibn Jarir in «At-Tahtib» and by Al-Hakem.

Ibn Al-Qayyim said: As for minor polytheism, it is like little hypocrisy, dissembling in front of people and swearing by other than Allah (the Exalted) and the man telling another man! What Allah (the Exalted) wishes and what you wish, and that is from Allah (the Exalted) and that is from you, and I swear by Allah (the Exalted) and by you, and I have no one but Allah (the Exalted) and you, and I depend on Allah (the Exalted) wishes and what you wish, and that is from Allah (the Exalted) and that is from

Chapter

(A man desiring the present life through his deeds is among polytheistic acts).

Allah (the Exalted) has said, «Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: Vain are the designs they frame therein, and of no effect are the deeds that they do!» (11: 15-16).

CHAPTAR

His saying: (Chapter concerning a man desiring the present life through his deeds is considered among polytheistic acts).

Thus if it is said: What is the difference between this interpretation and the interpretation mentioned in the previous chapter?

I say: There is between them absolute common and particular aspects that are combined in subject matter, that is if what man intends to dissemble in front of people and believing properly in order to be praised by them, then that is hypocrisy as was mentioned before. That is the case of the hypocrites: Also, it is desiring the present life by dissimulating in front of people and asking for their praise and honour. It is differentiated from hypocrisy by being a righteous deed through which one desires an aspect of the present life, like going for Holy struggle in order to take money, as will be mentioned in the following Honourable Hadith.

330 - «Miserable is he who worships the dinar». Or goes for Holy Struggle in order to gain or other than that of the matter, mentioned by our Sheikh after Ibn Abbas (May Allah be pleased with him) as well as after other interpreters of Allah's Holy Verse, «**Those who desire the life of the present and its glitter**» (11: 15).

The writer (May Allah's Mercy be upon him) meant by this interpreta-

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tion and by what followed, that verily working for the present life is considered an act of polytheism that contradicts the required perfection of unification and deems all actions wrong. It is more serious than hypocrisy because the one desiring the present life might have a will that overpowers or controls most of his deeds, as for the hypocrites, hypocrisy might ensue in one deed but not another and he might not indulge in it, and the believer is cautious against this and that.

His saying: Allah (the Exalted) has said, **«Those who desire the life of the Present and its glitter, -to them we shall pay (the price of) their deeds therein, without diminution, they are those for whom there is nothing in the Hereafter but the Fire; vain are the designs they frame therein, and of no effect are the deeds that they do»** (11: 15-16)).

Ibn Abbas (May Allah be pleased with him) said, «Those who desire the life of the present life» that is to say its reward and «Its glitter» is its money. «We shall pay» that is to say we provide them with the reward for their deed through health and happiness with money, wives; and children. Later on, it was revoked by the following Holy Verse, **«If any do wish for the transitory thing (of this life). We readily grant them - much thing as we will...»** Till the end of the two Holy Verses. (17: 18-19) It was narrated by An-Nahhas in his «Nasikh».

His saying: «Later on it was revoked» that is to say conditioned. Thus the Holy Verse did not say absolute.

Kutadah said, «He for whom the present life was his want, desire and intention will be rewarded by Allah (the Exalted) for his good deeds in the present life and he will reach the After life without a good deed to be rewarded for. As for the believer, he will be rewarded for his good deeds in the present life and recompensed for them in the Afterlife». It was mentioned by Ibn Jarir and supported it by his reference. Then he continued.

331 - Abi Huraira's Honourable Hadith after Ibn Al-Moubarak after Haywat Ibn Shouraih: He said: I was told by Al-Waled ben Moslem who told him that Shoufayy ben Mati' Al-Asbahi told him (Verily he entered Medina to reach a man around whom people gathered. Thereupon he said: Who is this? They said: Abu Huraira. He said so I approached him till I could sit between his hands [Very close to him] while he was talking to people. When he stopped talking and became alone I said: I beseech you to tell me an Honourable Hadith that you heard from Allah's Holy Messenger (May Allah's blessings and peace be upon him) and that you learned and

understood. He said: Thereafter Abu Huraira said: I will do, I'll tell you an Honourable Hadith that Allah's Holy Messenger (May Allah's blessings and peace be upon him) hold me in this house while we were alone then Abu Huraira sobbed and took a deep breath; then he came back to consciousness and said: I will tell you an Honourable Hadith that Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me in this house while we were alone. Then he sobbed another time and fell on his face, and he stayed like that for a long time. Then he came back to consciousness and said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me, «Verily when Allah (Be the blessed and raised above) descends on the Day of Judgment to judge among the people while every nation is kneeling, the first one to be called is the reciter of the Holy Koran, a man who died for Allah's sake, and a man who has a lot of money.

Then Allah (Be the blessed and raised above) would say to the rehearser of the Holy Koran: Havenot I told you what I sent down on My Holy Messenger? He said: Yes. He (the Exalted) said: What did you benefit from what you learned? He said: I prayed all through the night and all through the day. Then Allah (the Exalted) would tell him: You lied, and the angels would tell him: You lied, and Allah (the Exalted) would tell him; rather, you wanted the people to say that so and so rehearsed the Holy Koran, then that is said. The one who has money is brought, and Allah (the Exalted) would tell him: Havenot I given you money so that you would not need any body? He said: O Lord, yes. He (the Exalted) said: What did you do with what I gave you? He said I used to pay alms and visit my relatives consistently, so Allah (the Exalted) would tell him; You lied and the angels would tell him: You lied. And Allah (the Exalted) would say; rather, you wanted people to say that so and so is generous, then it was said. Then the one who died for the sake of Allah (the Exalted) is brought and asked: Why were you killed? He would say: I was commanded to go for the Holy struggle and I fought till I was killed. Allah (the Exalted) would tell him: You lied; and the angels would tell him: You lied and Allah (the Exalted) would say; rather, you wanted people to say So and So is brave and it was said: Then Allah's Holy Messenger hit my knees and said: O Abu Huraira these three people are going to be the first three of Allah's (the Exalted) creatures with whom Fire is lit on the Day of Judgment».

Verily our Sheikh asked the writer (May Allah's Mercy be upon him) about this Holy Verse and he answered the summary of which is: He mentioned after those who came before types of what people practise today

without realizing its meaning.

Such as: A good deed done by many people for Allah's sake, such as alms giving and prayer, visiting relatives, being good to people, leaving wrong doing and the like of what the man does or drops purely for Allah's sake, yet he does not desire its reward in the Afterlife; rather, he wants Allah's sake. Yet he does not desire its reward by preserving and developing his money, or by guarding his family and children, or maintaining benefaction, while he does not worry about desiring the Garden or escaping from Hell-Fire, that person is rewarded for his deeds in the present life and not in the Afterlife. This type was mentioned by Ibn Abbas.

The second type: And this is greater than the first and more feared; it is the type that was mentioned by Mujahid about the Holy Verse: It was sent down concerning him: That verily he does righteous deeds while his intention is to dissimulate people not to ask for the reward of the Afterlife.

The third type: To verily perform righteous deeds aiming to earn money, such as performing the Hajj rituals to take some money, or immigrates for a present life matter, or to marry a woman or he sets off for Holy Struggle because of gains; this type was also mentioned in interpreting this Holy Verse; it is similar to the case of the man who learns for the school of his family or for their gain or for becoming their leader, or he learns the Holy Koran and perseveres on praying because he wants to get a job in a Mosque.

The fourth type: Is to verily perform deeds obeying Allah (the Exalted) faithful in that to only Allah (the Exalted) without introducing a partner, yet he is performing something that brings him out of Islam, such as the Jews and the Christian when they worship Allah (the Exalted) or when they give alms or fast for Allah's sake and for the sake of the Afterlife and like many of the people of this nation who perform in a way of disbelief or major polytheism that brings them totally out of Islam; if they obey Allah (the Exalted) they would obey Him (the Exalted) purely desiring His reward in the Afterlife? But they perform deeds that take them out of Islam and make their deeds rejected; this kind was also mentioned in the Holy Verse as was narrated after Anas and others; those who came before used to fear them; thus some of them said: Had I known that Allah (the Exalted) accepts one's prostration from me, I would have desired death because Allah (the Exalted) says, **«Allah doth accept of the sacrifice of those who are righteous»**. (5: 30).

Then he said: Finally it should be said: If a man performs the five prayers, gives alms, fasts and performs the rituals of Hajj for the sake of

It was mentioned in the Saheeh after Abi Huraira: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Miserable is the one who worships the dinar; Miserable is the one who worships the dirham; miserable is the one who worships the black garment; miserable is the one who worships the thicket; if he was given, he became pleased and if not he becomes angry, miserable and set back is he and if he...

Allah (the Exalted) asking for the reward of the Afterlife, then after that he performs deeds through which he shows desire for the present life such as going to the Hajj for the sake of Allah (the Exalted) then he goes another time to Hajj for the sake of present life, as the case of our reality, then he is classified with that which is preferred by him. Some said: The Holy Koran often mentions the pure among the people of the Garden and those who purely belong to Hell-Fire.

332 - His saying: (It was mentioned in the Saheeh after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Miserable is the one who worships the dinar; Miserable is the one who worships the dirham; miserable is the one who worships the black garment, miserable is the one who worships the thicket; if he was given he is pleased, and if not he becomes angry, miserable and set back is he; if he is stunned by a thorn he cannot remove it. Blessed is a servant who rides his horse for Allah's sake, his hair is unkempt, his feet are dusty if he is guarding then he is in the rear lines, then he is in the rear lines; if he asks for permission, he is not allowed, and if he interceded he.».

His saying: (It was narrated in the Saheeh) That is to say Al-Bukhary's Saheeh.

His saying: (Miserable) that is to say fell, what is intended here is perished. This was said by Al-Hafeth who said in another place: It is the opposite of fortunate and happy wretched. Abu As-Saadat said: Miserable is said if one tumbles and falls on his face. That is invoking Allah (the Exalted) to make him perish.

His saying: (worshipped the dinar) it is that known amount of gold such a weight.

His saying: (Miserable is the worshipper of dirham) and that is made of silver, it was estimated by philologist to be equal to a grain of barely in weight, and we have a dirham that was coined by Bani Umayya and it is equal to the weight of fifty grains of barely and two fifth of a grain. He

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called him a servant of it because it [the dirham] is what is intended by his deed, thus every one who orients himself to other than Allah (the Exalted), has in fact joined in a partner with him in worshipping Him (the Exalted) as the case of many people.

His saying: (Miserable is the worshipper of the black garment). Abu As-Saadat said: It is a silk or wool labeled garment and it is said that it is not called as such unless it is labeled and black.

His saying: (Miserable and set back) Al-Hafeth said he became sick again. Abu As-Saadat said: That is to say he fell up side down. That is invoking Allah (the Exalted) to fail him. At-Tibi said: It includes invoking Allah (the Exalted) against him because if he becomes miserable, he will fall on his face and if he is sent back he will fall on his head another time.

His saying: (If he is pricked by a thorn) that is to say if a thorn enters under his skin (he cannot remove it) by means of tongs. This was said by Abu As-Saadat.

What is meant here is that if such was his case, then he deserves that Allah (the Exalted) invokes against him; and any one whose case was as such, should find due to such invocations what harms him in his present lives as well as in his Afterlife.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: The Holy Prophet (May Allah's blessings and peace be upon him) called him the worshipper of the dinar and dirham the worshipper of the velvet and the worshipper of the black silk garment and he (May Allah's blessings and peace be upon him) mentioned that which is considered invoking Allah (the Exalted) against such person by saying: «Miserable is he and set back is he and it was pricked by a thorn he cannot remove it». That is the case of the one who is afflicted by evil that does not leave him and he does not succeed because he is miserable and is set back thus he could not get what he wants or free himself from that which is hated, and that is the case of the one who worships money, and he (May Allah's blessings and peace be upon him) described him by «if he is given he will be pleased, and if not he will become angry».

In that connection Allah (the Exalted) has said: **«And among them are men who slander thee in the matter of (the distribution of- the alms: If the one given part there of, they are pleased, but if not, behold! They are indigents!« (9: 58) Thus they are pleased for other than Allah (the Exalted) and they become angry for other than Allah (the Exalted), and that is the case of that**

... blesses a servant...

who clings to a leadership or a picture or something similar to that who desires; if he gets that thing he becomes pleased and if not he becomes angry. Such is the servant of his desires; he is the slave of such things since slavery and servitude are in reality the slavery and servitude of the heart. Thus whatever enslaves the heart makes the heart its servant -till he said-

The same thing goes for the money seeker, that also enslaves him and such affairs are of two kinds: That which is needed by the servant as he needs his food, drink, mate, habitat and the like, such person asks from Allah (the Exalted) and resorts to Him (the Exalted). Thus for him money is used by him to satisfy his need; it is like his monkey that he rides, and his carpet on which he sits without being enslaved by it.

And one of them: What the servant does not need; his heart should not cling to this; if his heart clings to it, he will become enslaved to it, and he might become enslaved by and dependant on other than Allah (the Exalted), thus neither real servitude to Allah (the Exalted) nor real dependance on Him stay with him; rather, he possesses a branch of worship to other than Allah (the Exalted) and a branch of dependance on other than Allah (the Exalted), and that person is most deserving of the Holy prophet's (May Allah's blessings and peace be upon him) saying, «Miserable is the worshipper of the dinar; miserable is the worshipper of the dirham: Miserable is the worshipper of the dirham, miserable is the worshipper of black silk garment, and miserable is the worshipper of the thicket».

This person is a slave to such matters even if he demands them from Allah (the Exalted); verily if Allah (the Exalted) gave them to him, he would be pleased; if Allah (the Exalted) didnot give them to him, he would become angry. Verily, Allah's servant is someone who is pleased by what pleases Allah (the Exalted) and becomes angry by what makes Allah (the Exalted) angry, and he loves what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love, and hates for Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); he supports the holymen of Allah (the Exalted) and is hostile to the enemies of Allah (the Exalted).» Such person is one who perfected his Faith.

His saying: (Blessed is a servant) Abu As-Saadat said: «Blessed» is [in Arabic «Touba»] the name of the Garden and it was said a tree in the Garden, and this is supported by what Ibn Wahab narrated after Abi Saïd who said, «A man said: O Allah's Holy Messenger (May Allah's blessings and

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peace be upon him) what is Touba [Blessings]? He (May Allah's blessings and peace be upon him) said: It is a tree in the Garden, the size of which is the walking distance of one hundred years; the clothes of the people of the Garden come out of its sleeves».

333 - And it was narrated by Imam Ahmad: We were told by Hasan ben Mousa that he heard Abdullah ben Louhai' say that Darraj Abu Samah said: Abu Al-Haitham told him after Abi Saïd Al-Khidri after Allah's Holy Messenger (May Allah's blessings and peace be upon him). «Verily a man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) blessed is the one who saw you and believed in you. He (May Allah's blessings and peace be upon him) said: Blessed is the man who saw me and believed in me, and blessed, and blessed and blessed is the one who believed in me without seeing me. A man told him: What is blessing [Touba]? He (May Allah's blessings and peace be upon him) said: It is a tree in the Garden the size of which is the walking distance of a hundred years; the clothes of the people of the Garden come out of its sleeves».

This Honourable Hadith has evidence in the two Saheeh, as well as in others. Also Ibn Jarir narrated a strange Honourable Hadith. Wahab (May Allah's Mercy be upon him) said, «Verily there is in the Garden a tree called Touba; a riding person rides in its shade for a hundred years without reaching the end: its flowers are thin garments and its leaves are thin gowns, its branches are amber, and its base is corundum, its soil is camphor, its dirt is musk, rivers of wine, milk and honey came out of its base and it is a place for the people of Garden to sit around; while they are sitting angels who came to them from their Lord leading excellent horses tied to gold chains their faces are as beautiful as lamps, their skin is as soft as silk, their saddles are made from gold and their clothes are from sarcenet and brocade; they would make it kneel down and say: Verily our Lord (the Exalted) has sent us to you so that you may visit Him (the Exalted) and salute Him (the Exalted). He (May Allah's blessings and peace be upon him) said: They would ride them. He (May Allah's blessings and peace be upon him) said that they are faster than the bird and smoother than butterflies. Trotting without being trained, the rider rides next to his brother while talking to him and whispering to him, not an ear of those riding horses would hit the ear of another nor would one kneel even a tree would move away from their way in order not to separate between a man and his brother.

He (May Allah's blessings and peace be upon him) said: Thereupon they reached the Most Merciful, Most Compassionate and He (the Exalted)

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shows them His generous face so that they may look at Him and when they would see Him (the Exalted) they would say: O Allah (the Exalted): You are the Peace and from You the Peace; You deserve all Glory and Honour. He (May Allah's blessings and peace be upon him) said then Allah (Be He blessed and raised above) would say: I am the Peace, from Me the Peace, and on you My Mercy and Love. Welcome My servants who fear and obey Me without seeing Me . He (May Allah's blessings and peace be upon him) said: Thereupon they would say: O Our Lord (the Exalted) we did not worship You as You should be worshipped, and we did not appreciate You as we should. Thus permit us to prostrate in front of You. He (May Allah's blessings and peace be upon him) said: Then Allah (the Exalted) would say: This is not an abode of hard work or worship; rather, it is an abode of comfort and I verily freed you from the hardships of worship. Thus ask Me whatever you want such that every man among you has a wish, so they would ask Him (the Exalted), even the one who has the shortest wish will say: O My Lord, the people of the present life competed among each other and they were disturbed because of that, so give me every thing they had from the day you created the present life till the day You ended it.

Thereupon Allah (Be the blessed and raised above) would say: Today you asked a short wish and you asked something lower than your rank; that is from Me to you and I will bestow upon you with My rank because there is not misery or shortage of benefaction. He (May Allah's blessings and peace be upon him) said: He (the Exalted) would say: Show My servants what their wishes did not reach and what no one thought about. He (May Allah's blessings and peace be upon him) said: Thereupon they would show them till they feel that their wishes in their souls were short among those things they were shone as if complied Jades on each four there is a bed made of one ruby and on every bed a horrible gold dome and in every dome there is a furniture of the Garden and in every dome there are two maids each is wearing two of the garments of the Garden. There is not a color in the Garden but found in them; there is not a nice smell but from them; the light penetrates their faces through the dome so that who sees them thinks that the dome does not exist. Their brain could be seen through their legs like a white line in a red ruby. They see his virtue as compared to his companions as the virtue of the sun is compared to stones or better. And he sees in them the same. Then he enters to where they are so they salute, kiss and hug him and say: By Allah (the Exalted) we never thought that Allah (the Exalted) would create someone like you. Then Allah (the Exalted)

commands the angels so they lead them to the Garden in one line till each of them reaches his prepared rank».

This Honourable Hadith was narrated by Abi Hatem and referred to Wahab ben Manbah, and he added, «Thus look at the gifts of your Lord who endowed you [with those gifts]; and then there are domes at the upper comrade and rooms built from pearls and their doors are made from gold and their beds from rubies, their mats from silk and brocade and their pulpits from light; light like the ray of the sun radiates from their doors and courts, they are like the twinkling planet in day light, and there are great laces in the highest places made from rubies which also shine. Had it not been subjugated, eyes would have been dazzling; all that is in those places is made from white rubies and furnished with white silk; and that which is made from green rubies is furnished with green silk, and that made from yellow rubies is furnished with assorted green esmerald, red gold and white silver, their angles and legs are made from jewels and their balconies are domes of pearls and their towers are rooms of. When they went to get what their Lord gave them Jades made of white rubies were brought to them; life was breathed into them; under them there are immortal scions, each scion has in his hand the rein of a jade of those jades as well as its bridles which are made from white silver on which pearls and rubies are arranged, beds set and covered by silk and brocade. Those jades took them while they observe the gardens of the Garden, so when they reach their houses, they will find angels sitting at platforms made from light waiting for them to visit them and shake hands with them and congratulate them on the honour granted by their Lord. Thus when they enter their palaces they find them all that they request and ask for; at the door of every palace of those palaces there are four gardens; two of these have plants that have branches and two green gardens, in them there are two flowing springs and there are two pairs of every kind of fruit, also there are young maids limited to tents, so when they enter their houses and settle down their Lord would tell them (Did you find that what your Lord promised you?). They said: By our Lord (the Exalted), yes. He (the Exalted) would say: Did you accept your Lord's reward? They said: O Our Lord (May Allah be pleased with him), we are pleased, may Thou be pleased with us. He (the Exalted) would say, My being pleased with you, I placed you in My abode and I let you look at My face. Then they said: (Praise Allah (the Exalted) who freed us from sadness, verily our Lord (the Exalted) is Most Merciful Most Grateful, He places us in this abode because of His benefaction. We are not afflicted by fatigue, nor do

... who rode his horse for Allah's sake, his hair is unkempt, his feet are dusty, if he is guarding then he is guarding, and if he is in the rear lines, then he is in the rear lines; if he asks for permission he is not allowed and if he intercedes, he was not granted intercession».

we feel exhausted). That is a strange text and parts of it are mentioned in the two Saheehs.

Khaled ben Maadan said, «Verily there is in the Garden a tree called Toubah [Blessing] all of it is udders, it suckles the boys of the people of the Garden and that the miscarried babies of women are in a river of the rivers of the Garden living in it till the Day of Judgment, when he is resurrected as a forty years old man.» It was narrated by Ibn Abi Hatem.

His saying: (Riding his horse for Allah's (the Exalted) sake) that is to say going for the Holy struggle.

His saying: (Unkempt) that is to say Holy Struggle kept him busy thus he did not have time for enjoying oils or combing his hair.

His saying: (If he were guarding then he would be guarding that is to say protect the army from the attacks of an enemy.

His saying: (Then he would be guarding-) that is to say he was not neglectful or unaware and such terms are used to describe the one who performs his jobs perfectly.

His saying: (If he were in the rear lines, then he is the rear lines) that is to say in the rear lines of the army, moving himself from one position to another for the sake of Holy Struggle. Thus every position or rank that he occupies whether by day or by night, desiring Allah's reward and seeking to please and to obey Him (the Exalted).

Ibn Al-Jawzi (May Allah's Mercy be upon him) said: He is unknown and does not aim at gaining prestige.

Al-Khilkhali said: It means that he follows the orders given to him and stays where he is asked to stay; he does not lose his position; rather, he mentioned guarding the rear lines because they are the most difficult positions. It also includes the virtue of guarding for the sake of Allah (the Exalted) .

His saying: (If he asks for permission, he was not granted permission) that is to say if he asks for the permission of the princes and those similar in position and authority to them, he is not granted permission because he does not have a high rank or position relative to them. All that is because he did not demand having a high rank; rather, he demands what Allah (the

This chapter discusses many issues:

The first: The man desiring the present life by working for the After-life.

The second: The interpretation of the Holy verse of Hud.

The third: Naming the Moslem Man, the worshipper of the dinar, dirham, and thicket.

The fourth: Interpreting that if he were given, he would be pleased; if he were not given, he would become angry.

The fifth: His saying: «Miserable and set back».

The sixth: His saying: «If he were pricked by a thorn he could not remove it».

The seventh: Praising the one who goes to Holy struggle and possesses these qualities.

Exalted) has to give without directing his act to other than Him (the Exalted).

His saying: (and if he intercedes) (he would not be allowed). That means if his case requires his intercession concerning something loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) his intercession is not accepted by princes and the like.

334 - Imam Ahmad and Moslem narrated after Abi Huraira, «May an unkempt person motivate by hand the sworn to Allah (the Exalted), He would answer him».

335 - Also it was narrated by Imam Ahmad after Mousaab ben Az-Zoubeir, he said: Othman (May Allah be pleased with him) said- while in a sermon- «I will verily tell you an Honourable Hadith that I heard from Allah's Holy Messenger (May Allah's blessings and peace be upon him). Nothing prevented me from telling it to you but my suspect in you. I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Guarding one right for Allah's (the Exalted) sake is better than a thousand nights in which one prays and fasts during their days».

Also it was narrated by Al-Hafeth Ibn Assaker in the interpretation of Abdullah ben Al-Moubarak; Abdullah ben Muhammad, the judge of Nousseibeen, said that Muhammad ben Al-Moubarak told him, dictated the following Verses in Tartous in the year 177 A.H.

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He said: Thereupon I met Al-Fadl through what he wrote at the Holy Mosque, when he read it his eyes were filled with tears. He said: Abu Abdur-Rahman told the truth and he advised me. Then he said: You are among those who write the Honourable Hadith? I said: Yes, he told me: Write down this Honourable Hadith and Al-Fadl ben Ayyad told me: We were told by Mansour ben Al-Moutamir after Abi Saleh after Abi Hurayira.

336 - «Verily a man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) teach me something which I win with the reward of those who struggle for the sake of Allah (the Exalted). Thereupon he (May Allah's blessings and peace be upon him) said: Can you pray without saying and fast without breaking the fast? Thereupon he said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) I am weaker than being able to do that, then the Holy Prophet (May Allah's blessings and peace be upon him) said: By the One who possesses my soul, if I were to tolerate that, I would not reach the virtue of those who struggle for the sake of Allah (the Exalted), do not you know that the horse of the one who fights for the sake of Allah (the Exalted) will be followed in his power and thus good deeds would be recorded for him?».

Chapter

(He who obeys religious authorities and princes in proscribing what Allah (the Exalted) allowed or allowing what Allah (the Exalted) proscribed, then he has taken them as lords besides Allah (the Exalted)).

Ibn Abbas said, «Stones from the sky are about to fall upon you; I say: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and you say: Abu Bakr and Omar said?».

Chapter

His saying: (He who obeys the savants and princes in proscribing what Allah (the Exalted) allowed, then he had taken them as lords besides Allah (the Exalted)).

Allah (the Exalted) has said: «**They take their priests and their anchorites to be their lords in derogation of Allah, and (they will take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one God there is no God but He. Praise and Glory to Him: (Far is He) from having the partners they associate (with Him)**» (9: 31). The explanation of this Holy Verse was mentioned above by the Honourable Hadith of Adi ben Hatem (May Allah be pleased with him).

His saying: (And Ibn Abbad (May Allah be pleased with them) said: Stones from the Heaven are about to fall on you. I say: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and you say: Abu Bakr and Omar said?«).

His saying: (Are about) that is to say approaching fast.

This saying after Ibn Abbas (May Allah be pleased with them) is the response to the one who said to him: «Verily Abu Bakr and Omar (May Allah be pleased with them) do not consider relishing Umra [Minor Hajj] and Hajj.

This saying after Ibn Abbas (May Allah be pleased with them) is the

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response to the one who said to him: «Verily Abu Bakr and Omar (May Allah be pleased with them) do not consider relishing Umra [Minor Hajj] and Hajj; rather, they consider that it is better to exclusively go to Hajj». Or that which has the meaning of this. Ibn Abbas believed that enjoying the Minor Hajj when going to Hajj is an obligation and he used to say:

337 - «If one circumambulates around the House [Kaaba] and walks between As-Safa and Al-Marwa seven times, then he would be free from his Minor Hajj whether he likes or not». It was narrated after Souraka ben Malek, when they were ordered by the Holy Prophet (May Allah's blessings and peace be upon him) to perform the Minor Hajj and to be free when they circumambulate around the House and walk between As-Safa. He said: «O Allah's Holy Messenger(May Allah's blessings and peace be upon him), does this apply to this year only or shall we apply it for ever? He (May Allah's blessings and peace be upon him) said: Rather once for ever.» The Honourable Hadith is mentioned in the two Saheehs.

Then there is no excuse here for the one who asks for the opinions of the creeds of the savants and what each Imam used as a reference and takes from their saying what is shown by evidence if he has the faculties that enables him to do that. Concerning that Allah (the Exalted) has said: «If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: that is the best and most suitable for final determination». (4: 59).

338 - It was narrated after Al-Bukhary, Muslim and others that the Holy Prophet (May Allah's blessings and peace be upon him) said, «Had I confronted what turned my back to, I would have never guided, and had not I got the sacrifice with me I would have freed myself». That is how it was said by Al-Bukhary after A'isha (May Allah be pleased with her). The same Honourable Hadith was said by Jaber: «Do what I ordered you to do, had not I got the sacrifice, I would have done as you were ordered». There are many Honourable Hadiths that support Ibn Abbas.

In general that is why Ibn Abbas said with the opinion of Abu Bakr and Omar (May Allah be pleased with them) when the people objected to this Honourable Hadith. They (May Allah be pleased with them) said, «Stones from the sky are about to fall unto you... till the end of the Honourable Hadith».

Imam Malek (May Allah's Mercy be upon him) said, «There is none among us but is a respondent and responded to, but the one who is buried

Imam Ahmad said, «I am surprised by a people who knew [Honorable Hadith] and realized that it is truthful, and they go and ask for Abi Sufyan's opinion while Allah (the Exalted) has said: «Then let those beware who withstand the Apostle's order, lest some trial befall them, ...

in this grave (May Allah's blessings and peace be upon him)».

The discussions of the savants concerning this, are plenty.

339 - The savants still give their personal opinions about incidents and developments; he who is right will have a double rewarded, and he who makes a mistake will be rewarded once, as has been mentioned in the Honourable Hadith.

However, if the evidence becomes clear to them, they would adapt it and leave their own opinion. But in case the Honourable Hadith did not reach them or was not proved that it was said after the Holy Prophet (May Allah's blessings and peace be upon him), or if it was proved yet it was contradicted or objected against by someone. Then it is permissible for the Imam to give his own religious opinions. During the time of the four Imams (May Allah's Mercy be upon him), the Honourable Hadiths used to be asked of those who had them through hearing and lecturing, and a man would travel through countries for several years seeking to hear the Honourable Hadiths.

Then the Imams took care of the books and gathered those Honourable Hadiths in books and narrated them with references and showed that which is truthful that which is good and that which is weak. Religious jurists classified and wrote books about every creed and they mentioned the evidence of those who gave their opinions. Thus it was made easy for the one who sought knowledge. Every Imam mentions the opinion and its proof or evidence. In what Ibn Abbas (May Allah be pleased with them) said there is the evidence and does not work according to it - imitating the Imam- then this should be denied by being rough because he contradicted the evidence.

Imam Ahmad said: We were told by Ahmad ben Omar Al-Bazzaz that they were told by Ziad ben Aiyoub, that Abu Oubeida Al-Haddad told them after Malek ben Dinar after Ikrama after Ibn Abbas: «There is none among us but one who adapts from his sayings and leaves other than the Holy Prophet (May Allah's blessings and peace be upon him)».

Thus according to this, he should reject the one who leaves the evidence as to the saying of one of the savants: No matter who he is; the Imams say

... or a grievous Penalty be inflicted on them» (24: 63). Do you know what trial is? Trial is polytheism.

this, verily imitation is not permissible but in matters of opinion whereby there is no evidence that can be used as reference such as the Holy Koran and the Sunna. What is meant by some of the savants, when he said: Matters of opinion are not rejected. As for the one who contradicts the Holy Koran and the Sunna, such person should respond to what was said by Ibn Abbas, Ash-Shafi', Malek and Ahmad, and that is unanimously agreed upon, as was mentioned above by Ash-Shafi' (May Allah's Mercy be upon him).

His saying: Imam Ahmad said, «I am surprised by a people who realized that it is truthful and they go and ask for Abu Sufyan's opinion while Allah (the Exalted) has said, «Then let those be aware who withstand the Apostle's order, lest some trial befall them or a grievous penalty be inflicted on them.» (24: 63).

Do you know what the trial is? The trial is polytheism, perhaps had he repeated some of his sayings, some would have remained in his heart so he would perish».

This was said by Imam Ahmad (May Allah's Mercy be upon him) and it was narrated after him by Al-Fadl ben Ziad and Abu Taleb. Al-Fadl said after Ahmad: «I thought over the Holy Koran and I found obeying the Holy Messenger (May Allah's blessings and peace be upon him) mentioned in thirty-three places. Then he started to rehearse: «Then let those beware who withstand the Apostles's orders, lest some trial befall them... till the end of the Holy verse». (24: 63) And he mentioned: The trial which is polytheism - till he said - would perish». Then he started rehearsing this Holy verse, «But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction» (4: 65).

And Abu Taleb said after Ahmad and it was said to him: «Verily a people who leave the Honourable Hadith and refer to the opinion of Sufyan and others. Thereupon he said: I am surprised by a people who hear the Honourable Hadith and know the evidence and realize its truthfulness and they abandon it and resort to the opinion of Abu Sufyan and others. Allah (the Exalted) has said, «Let those beware who withstand the Apostle's order, lest some trial befall them, or a grievous penalty be inflicted on them» (24: 63). Do you know what the trial is? The trial is disbelief. Allah (the Exalted) had said: «Tumult and oppression are worse than slaughter». (2: 217) There-

upon they left the Honourable Hadith said by Allah's Holy Messenger (May Allah's blessings and peace be upon him) and they were overwhelmed by their desires to resort to an opinion.» This was mentioned by Sheikh Al-Islam (May Allah's Mercy be upon him).

His saying: (They knew the evidence) that is to say the references of the Honourable Hadith and its truthfulness. Thus if the reference is truthful, then it is considered a truthful Honourable Hadith by the authorities of the Honourable Hadith as well as by other savants.

And Sufyan is: Ath-Thawri the ascetic, reliable, worshipper, and jurispudent Imam. He had Companions who learned after him and is a famous creed and his mention by the savants in the books such as «At-Tamhid» by Ibn Abdel-Barr and «Al-Istithkar» and «Kitab Al-Ashraf Ala Mathahib Al-Ashraf» by Ibn Al-Munthir, «Al-Muhalla» by Ibn Hazm, «'Al-Mughni» by Abi Muhammad Abdullah ben Ahmad ben Qudama Al-Hanbali and many others.

Thus when Imam Ahmad (May Allah's Mercy be upon him) said: «I am surprised by a people who know the evidence and its truthfulness... etc...» he rejected that. And he indicated hesitation of the heart which makes the person a disbeliever. This affliction has become widespread specially among those who are educated and they in turn played their tricks for preventing people from adapting the Holy Koran and the Sunna and they prevented people from following the Holy Messenger (May Allah's blessings and peace be upon him), aggrandizing his orders or forbidding; an example of that what they said: Only they are who seek guidance by the Holy Koran and the Sunna, and Opinion has been suspended. And he said: This very person whom you imitate knows about the Honourable Hadith better than you, and there are many such sayings which aim at making people stop following the Holy Messenger (May Allah's blessings and peace be upon him) who do not talk because of desire; and they drive them to depend on the opinion of those who may make mistakes; other Imams contradict him; his opinion is suspended with an evidence; there is not an Imam but possessing a part of the knowledge rather than all of it. Thus it is the duty of every responsible person, if that evidence from Allah's Holy Book and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) reach him and he understands its meaning, he should work accordingly in spite of those who contradict him, as Allah (the Exalted) has said: «Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye who remember of admonition». (7: 3).

He (the Exalted) has also said: «Is not enough for them that we have sent down to thee the Book, in it is Mercy and a Reminder to those who believe» (29: 51).

The story of the consensus has already been mentioned above; and it has been shown that he who copies is not considered among the people of knowledge, and it was also narrated by Abu Omar Ibn Abdel-Barr and others that such matter is unanimously agreed upon.

I said: No one contradicts that but those ignorant imitators, because they are ignorant of the Holy Koran and the Sunna, and because they turn away from it. Those people, even if they thought that they followed the Imams, in reality they contradicted them and followed a course different from theirs. As we mentioned earlier after Malek, Ash-Shafi and Ahmad, yet Ahmad's (May Allah's Mercy be upon him) discussion shows that copying before having evidence is not dispraised; rather, it is rejected for the one who has evidence and it is contradicted, because of an opinion of one of the Imams, and that starts by turning away from thinking about Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and resorting to the books of those who came after and being satisfied with such books regardless of the two revelations, that resemble what happened to the people of the Book about whom Allah (the Exalted) said, «They take their priests and their anchorites to be their Lords in derogation of Allah» (9: 31).

As will be discussed in the Honourable Hadith of Uday ben Hatem. Thus the one who is wise should if he reads the books of the savant and thought about them and realized what they said refer to the Holy Koran and the Sunna, since every religious authority who has as opinion as well as those who follow him and adapt his creed must mention him in his reference, and the truth about this issue is one, and the Imams are rewarded for their opinion; the writer considers thinking what they say a way to know about different issues and to keep them in mind and to distinguish between right and wrong by using evidence mentioned by those seeking knowledge, and through this one recognizes he who is worthier than the savants because of the evidence, and the evidence of the original from Allah's book and from most of the Honourable Hadith, as was said by Abu Suweid after some people among Mouath's companions.

340 - «Verily when Allah's Holy Messenger intended to send Mouadth to Yemen he (May Allah's blessings and peace be upon him) said: How would you rule if you were asked to judge? He answered: I judge by Allah's

.....

Holy Book; he (May Allah's blessings and peace be upon him) said: If you do not find what you want in Allah's (the Exalted) Holy Book? He said: Then I refer to the Sunna of Allah's Holy Messenger (May Allah's blessings and peace be upon him). He (May Allah's blessings and peace be upon him) said: If you do not find what you want in the Sunna of Allah's Holy Messenger nor in His (the Exalted) Holy Book? He said: I give my own opinion without hesitation. He said: so Allah's Holy Messenger (May Allah's blessings and peace be upon him) stroke his chest and said: Praise Allah (the Exalted) who guided the messenger of Allah's Holy Messenger to what pleases Allah's Holy Messenger (May Allah's blessings and peace be upon him)». And he supported this by what was said by Al-Hareth ben Omar after some people of Mouath ben Jabal's companions, «Verily sent him to Yemen... etc...».

All the Imams (May Allah's Mercy be upon him) did not neglect or refrain from explaining things; rather, they forbade people from imitating them in case the Sunna was clear because they realized that the knowledge was always something that they did not know about and that knowledge might reach others; and examples about that are plenty as it cannot be concealed from the one who read the discussions of the savants.

Abu Hanifa (May Allah's Mercy be upon him) said: If the Honourable Hadith after Allah's Holy Messenger (May Allah's blessings and peace be upon him) was mentioned then it is highly esteemed and respected and if it was narrated after the Companions (May Allah be pleased with them) then, it is also highly esteemed and respected, but if it was narrated after the followers, then we say, we are men and they are men.

And he said: If I say something and the Holy Book of Allah contradicts it, then leave it and follow what Allah (the Exalted) said in His Holy Book. It was said: If what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said contradicts it? He said: Leave what I said and follow what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said. It was said: If the Companions contradict it? He said: Leave what is said and follow what the Companions said.

Al-Rabi' said: I heard Ash-Shafi' (May Allah's Mercy be upon him) saying: If you find in my Book what contradicts Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Sunna then follow and leave what I said.

And he said: If there is a righteous Honourable Hadith that contradicts what I have said, then drop what I have said.

It was narrated after Uday ben Hatem that he heard the Holy Prophet (May Allah's blessings and peace be upon him) rehearsing this Holy verse, «They take their Priest...

Malek said: From everyone there are sayings that are adopted while others are dropped with the exception of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

Something like this was also mentioned after him earlier, thus there is no excuse for any imitator after this. And if we interpret all that was said by the savants about this issue we would not be brief; what we mentioned is sufficient for the seeker of guidance.

His saying: (Perhaps if he rejects some of what he (May Allah's blessings and peace be upon him) said, to say what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said. (Some aberrance might take place in his heart thus he might perish-. He (May Allah's Mercy be upon him) warned that rejecting what the Holy Messenger (May Allah's blessings and peace be upon him) said is a cause for the aberrance of the heart and that is perishing in the present life as well as in the Afterlife, as Allah (the Exalted) has said: «Then when they go astray, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors». (61: 5).

Sheikh Al-Islam (May Allah's Mercy be upon him) said concerning the meaning of Allah's (the Exalted) saying: «Then let those beware who witnessed the Apostle's order (24: 63). Thus if the one who contradicted His (the Exalted) command was warned against disbelief and polytheism; or from painful torture, that would show that it might lead to disbelief and painful torture, and it is well known that leading to the painful torture is merely due to committing an act of disobedience only. Thus leading to disbelief is rather because of disparaging the truth is associated with it as was done by Ibliss, may Allah (the Exalted) curse him.

Abu Jaafar ben Jarir (May Allah's Mercy be upon him) said after Ad-Dahhak: «Let those who disobey His command be afflicted with the turmoil». He said, «[Allah (the Exalted)] would install in his heart so he would not believe, verily disbelief would appear through his tongue and his neck is beaten».

His saying: (Or a grievous penalty be inflicted on them) in the present life a painful torture from Allah (the Exalted) because they contradicted and disobeyed the orders of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (It was narrated after Uday ben Hatem (May Allah be

... and their anchorites to be their lords in derogation of Allah, and (They take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: There is no God but Him. Praise and glory to Him: (For is He) from having the partners they associated (with Him).» (9: 3) So I told him; «We do not worship them. He said: «Donot they proscribe what Allah (the Exalted) allowed and in turn you proscribe it; do not they allow what Allah (the Exalted) proscribed and you allow it? So I said: Yes. He said: That is worshipping them». It was narrated by Ahmad and At-Tirmithi.

pleased with him) that he heard the Holy Prophet (May Allah's blessings and peace be upon him) reciting the following Holy verse, «They take their priests and their anchorites to be their lords in derogation of Allah, and (They take as their Lord) Christ the son of Mary....» (9: 31).

So I said, «We do not worship them. He said: Do not they proscribe what Allah (the Exalted) allowed and you proscribe it; and they allow what Allah (the Exalted) proscribed and you allow it? I said: Yes. He said: That is worshipping them». It was narrated by Ahmad and At-Tirmithi).

341 - This Honourable Hadith was narrated in many ways; it was narrated by Ibn Jarir, At-Tabarani, Ibn Mardawaih and Al-Baihaqi.

His saying: (It was narrated after Ouday ben Hatem) that is to say the famous At-Tai. Hatem is Ibn Abdullah ben Al-Hashraj a person famous for his generosity. He came to the Holy Prophet (May Allah's blessings and peace be upon him) in the month of Shaaban in the year 9 A.H. He embraced Islam and lived for one hundred and twenty years.

The Honourable Hadith includes evidence that obeying priests and anchorites in matters of disobedience to Allah (the Exalted) is considered worshipping them in derogation of Allah (the Exalted) and it is classified under major polytheism that is not pardoned by Allah (the Exalted) as mentioned at the end of the Holy verse, «Yet they were commanded to worship but One, Allah: There is no God but Him. Praise and glory to Him: (Far is He) from having the partners they associate with Him.» (9: 31). He (the Exalted) also said something similar in the following Holy verse: «Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.» (6: 121).

Many people have fallen in this along with those who identified with them because they never took into consideration the evidence if it contra-

This chapter discusses many issues:

The first: The interpretation of the Holy verse of An-Nour.

The second: The interpretation of the Holy verse of Bara't.

The third: Drawing attention to the meaning of worship that was denied by Ouday.

The fourth: Likening Ibn Abbas by Abi Bakr and Omar; and likening Ahmas by Sufyan.

The fifth: Changing conditions to reach this end till worshipping anchorites became for most the best deed and it was called guardianship; and worshipping anchorites was considered knowledge and jurisprudence; then the situation changed till those who were not righteous were worshipped besides Allah (the Exalted). And worshipped those who were ignorant.

dicted the copier, and it is classified under such polytheism. And there is among them those who went too far and believed that adapting the evidence under such circumstances is hated or proscribed, thus the trial became more grievous. And he said: They know about evidence better than we do, and no one adapts the evidence but he who has an opinion and may be they verbalized dispraising the one who works according to the evidence; and there is no doubt that such is considered among the things that alienated the Islam as our Sheikh (May Allah's Mercy be upon him) said in Al-Masail:

So circumstances changed and reached this end. Thus worshipping anchorites became for most among the best deeds, and they called it guardianship, and worshipping anchorites was considered knowledge and jurisprudence. Then the situation changed till those who were not considered righteous used to be worshipped, and worshipped those who are ignorant.

As for obeying the princes and following their path on matters that contradict what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) legislated, then such an act led in the past as well as in the present to affliction in the rules of most rulers after the Orthodox Caliphs and so on. Verily Allah (the Exalted) has said: «But if they hearken not to thee, know that they only follow their own lusts: And who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrong-doing» (28: 50).

It was narrated after Ziad ben Houdair that he said: Omar (May Allah be pleased with him) told me, «Do you know what destroys Islam? I said:

.....

No. He said: It is destroyed by the mistake of a savant, a discussion by a hypocrite, and the rule of wrong-doing Imams». It was narrated by Ad-Dirani.

May Allah (the Exalted) make us among those who are guided by the Truth and to be just with it.

Chapter

Allah (the Exalted) has said: «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the evil one, though they were ordered to reject him...» (4: 60)...

Chapter

Chapter (Allah (the Exalted) has said, «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee... till the end of the Holy verse.» (4: 60).

Al-Imad Ibn Kathir (May Allah's Mercy be upon him) said: The Holy verse dispraises those who turned away from the Holy Book and the Sunna and they resorted to others concerning matters of justice; that is what is meant by the evil here.

What the savant Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the definition of the evil, has been mentioned before; it is all behavior through which the worshipper exceeded his limits concerning a worshipped, followed, or an obeyed; thus every one who resorts for judgment for other than the Holy Book of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him), then he has resorted to the evil whom Allah (the Exalted) has commanded His believing servants to reject, since resorting for judgment is only to the Holy Book of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and to those who judge by resorting only to them; thus he who resorts for judgment to others, has exceeded his limits and dropped what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) legislated and put him in a position which he does not deserve.

The same thing goes for the one who worships someone or something

... but the Shaitan's wish is to lead them astray far away (from the Right)»
(4: 60)....

besides Allah (the Exalted); he verily has worshipped the evil one; thus if the worshipped is righteous then the act of worship performed by the worshipper and directed towards him, went to the Shaitan, the one who ordered him to perform it. Concerning Allah (the Exalted) has said: «One Day shall we gather them all together. Then shall we say to those who join gods (with Us), to your place. Ye and those ye joined as partners. We shall separate them, and their partners shall say: We are not whom ye worshipped! Enough is Allah a witness between us and you: We certainly knew nothing of your worship of us.» There will every soul prove (The fruits of) the deeds it sent before: They will be brought back to Allah to their rightful Lord, and their invented falsehoods will leave them in lurch». (10: 28 - 30) and He (the Exalted) has also said, «One Day He will gather them all together, and say to the angels, are not you that these men used to worship? They will say: «Glory to thee our (tie) is with Thee as Protector- not with them. Nay, but they worshipped the Jinns: Most of them believed in them». (34: 40 -41).

And if he were among those who called others to worship him or if it were a tree, a stone, a tombstone or others such as those things taken by polytheists as images carved according to the shapes of the righteous, angels or other subjects, that is then considered an evil doing that Allah (the Exalted) commanded His worshippers to reject in worship and to free themselves from; He (the Exalted) commanded them to worship any other but Allah (the Exalted) no matter what that thing was, and all that is a result of the Shaitan's works, and seduction, since he is the one who called people to perform all that which is wrong and he beautified it for whomever performed it, and that contradicts unification which constitutes the meaning of «There is no God but Allah». Thus Monotheism is rejecting all that which is evil and wrong worshipped by worshippers besides Allah (the Exalted).

Concerning that Allah (the Exalted) has said: «There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people, we are clear of you and of whatever ye worship besides Allah. We have rejected you, and there has arisen, between us and you, enmity and hatred for ever, -unless ye believe in Allah and Him Alone». (60: 4) Among them who worship other than Allah (the Exalted) has in fact gone beyond his limits and performed towards this person worship that he does not deserve.

Imam Malek (May Allah's Mercy be upon him) said: «Evil is that

... When it was said to them, «Come to what Allah hath revealed, and to the Apostle». Thou seest the hypocrites avert their faces from thee in disgust. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah; we meant no more than good-will and conciliation!» (4: 61-62)...

which is worshipped regardless of Allah (the Exalted)».

Also, the one who seeks the judgment of other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) has in fact abandoned what the Holy Messenger (May Allah's blessings and peace be upon him) brought, avoided and joined a partner with Allah (the Exalted) in matters of obedience and contradicted what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought that is which Allah (the Exalted) commanded him (May Allah's blessings and peace be upon him) when He (the Exalted) said: «So judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee» (5: 51) and He (the Exalted) has also said, «But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction». (4: 65) Thus he who contradicts what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) commanded that is to say by judging between people by resorting to other than what Allah (the Exalted) sent down or if he desires following his desires and wants, then such a person has removed the religion of Islam and Faith from around his neck.

If such a person claims that he is a believer, verily Allah (the Exalted) rejects that and calls them liars when He (the Exalted) said «Declare»; verily «Declare» is mostly said to those who claim something and then contradict it by performing the opposite; this is verified through His (the Exalted) saying, «And they were commanded to reject it» because rejecting evil is the pillar of Monotheism, as mentioned in the Holy verse of Al-Baqara if this pillar was not accomplished, then this person would not be considered a monotheist, and then unification is the essence of faith through which all deeds become right and without which all deeds become invalid. That is evident in His (the Exalted) saying, «Whomever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold... till the end of the Holy verse». (2: 256). That is, seeking Judgment of the evil is believing in him.

His saying, (but the Shaitan's wish is to lead them astray for among (from the Right) (4: 60) Allah (the Exalted) shows in this Holy verse that re-

... «when it is said to them, «Make not mischief on the earth». They say, «Why we only want to make peace!» (2: 11)...

sorting to the judgment of the evil concerning that which the Shaitan commands and beautifies for those who obey him; and He (the Exalted) shows that that is among the delusions of the Shaitan; that shows that such delusion is among the most serious among delusions, and the farthest from the right path.

There are four issues in this Holy verse:

The first: It is the Shaitan's desire.

The second. It is delusion.

The third: Confirming it.

The fourth: Describe it as far from the right path and truth.

Thus praise Allah (the Exalted) how great this Holy Koran is and How Eloquent it is! It shows that it is the Lord of the world's words, He (the Exalted) revealed it to His most honourable Holy Messenger (May Allah's blessings and peace be upon him) and taught it to His truthful and honest servant (May Allah's blessings and peace be upon him).

His saying: (When was is said to them, Come to what Allah has revealed and to the Apostle. Thou seest the hypocrites avert their faces from thee is disgust) (4: 61) Allah (the Exalted) has shown that such is a quality of the hypocrites, and that the one who does so asks for it, even though he claims to be a believer he is verily far from Faith.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That constitutes an evidence that he was called to ask for the judgment of the Holy Koran and the Sunna and his refuse is considered among the hypocrites.

His saying: (avert their faces) means they turn away and reject. How plenty are those who possess such qualities, especially those who claim to be learned. They verily turn away from that which is required by the evidence brought by Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and he resorts to the opinions of those who commit many mistakes; those who relate to the four Imams by identifying with those that may not be identified with, and through depending and relying on the opinion of those whose opinion may not be adapted; they adopt the opinion of those people which contradict the text of the Holy Koran, the Honourable Sunna, and the fundamental rules of religion. Thus the followers of the Holy Messenger (May Allah's blessings and peace be

.....
upon him) become estranged among those people, as has been mentioned and warned from in the previous chapter.

So think about those Holy verses as well as about those to follow, you will realize what has befallen most people of averting from the Truth and of dropping work according to it in most cases. Allah's helps is sought from Himself.

His saying: «When it was said to them: Make not mischief on the earth, they say, why, We only want to make peace!» (2: 11) Abu Al-Aliya said about this Holy Verse: It means that you should not disobey Allah (the Exalted) on earth, because he who disobeys Allah (the Exalted) on earth or orders others to disobey Allah then he commits mischief on earth, because peace on earth and in Heaven can be accomplished by obeying Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). And verily Allah (the Exalted) has told about the brothers of Yousuf [Joseph](May Allah's peace be upon him) who said, «They shouted out, O Crier, O ye (in) the caravan! Behold! Ye are thieves, without doubt! They said, turning towards them, What is it that ye miss? Then said, «We miss the great breaker of the king; for him who produces it, is (the reward of) a camel load' it will be bound by it. (The brothers) said: By Allah! Well ye know that we came not to make mischief in the land, and we are no thieves» (12: 70 - 73). Thus this Holy verse showed that every act of disobedience is considered mischief on earth.

This Holy verse fits the interpretation in the following sense: Verily seeking Judgment to other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is classified among the deeds of hypocrites and it is considered as mischief on earth.

The Holy verse includes: Warning against being inticed by the sayings of the people of desires even though they decorated them by swearing. It also includes warning against being deceived by an opinion if its truth has not been supported by evidence from Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him). So how plenty are those who believe that which is untruthful and disbelieves that which is truthful; such is mischief on earth and it results in much corruption that lead who commit it away from Truth and leads him to that which is invalid. He asks Allah (the Exalted) to forgive and grant us constant health, both concerning religion, the present and the Afterlife.

So think and you will find that such is the case of most people except

... «Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): For the Mercy of Allah is (always) near to those who do good.» (7: 56).

Allah (the Exalted) has said, «Do they then seek after a judgement of (the Days of) Ignorance? But who for a people whose faith is assured, can give better judgment than Allah?» (5: 53).

those who are guarded and protected by Allah (the Exalted) and are endowed with the Strength of faith; those who are endowed with a sound mind; those whose desires are driven away from them; those endowed with insight to drive away that which is similar to the truth is untruthful; that is benefaction of Allah (the Exalted); He grants it to whomever He desires. O Allah (the Exalted) possess all Great Benefaction.

His saying: «Do no mischief on the earth after it hath been set in order». (7: 56) Abu Bakr ben Ayyash said concerning this Holy verse: Verily Allah (the Exalted) has sent Muhammad (May Allah's blessings and peace be upon him) to the people of the earth when they were corrupt and doing mischief, and Allah (the Exalted) reformed them through Muhammed (May Allah's blessings and peace be upon him). Thus he who calls for that which contradicts what Muhammed (May Allah's blessings and peace be upon him) brought is classified among those doing mischief on earth.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Most interpreters said: Do not do mischief on it [Earth] by disobeying [Allah (the Exalted)] and by obeying other than Allah (the Exalted) after Allah (the Exalted) has reformed it by sending messengers, revealing religion and calling [people] to obey Allah (the Exalted). Verily worshipping other than Allah (the Exalted) and calling for other than Him (the Exalted) and joining in partners with Him (the Exalted) are considered as the most serious kinds of mischief on earth; rather, mischief on earth is in reality through joining in partners with Him (the Exalted) and contradicting His commands, since joining in partners with Him (the Exalted) and calling for other than Allah (the Exalted) and erecting another object of worship, as well as following other than Allah's Holy Messenger (May Allah's blessings and peace be upon him) are considered the most serious mischiefs on earth; no reform can take place for it or for its people unless Allah (the Exalted) Alone is worshipped and obeyed and called for; while His Holy Messenger (May Allah's blessings and peace be upon him) is followed and obeyed; others should be obeyed [only] if they order others to obey the Holy Messenger (May Allah's blessings and peace be upon him).

It was narrated after Abdullah ben Amr (May Allah's Mercy be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «The one among you does not believe...

If this person orders people to disobey him (May Allah's blessings and peace be upon him) and contradicts his religion, then this person should never be obeyed. He who thinks about the state of the world, finds that all reform and righteousness on earth are a consequence of unifying Allah (the Exalted) worshipping Him (the Exalted) and obeying His Holy Messenger (May Allah's blessings and peace be upon him); and that every disturbance, affliction, draught, seeking up an enemy as the absolute master, and many other such things, is caused by contradicting His Holy Messenger (May Allah's blessings and peace be upon him) as well as by calling for other than Him (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

This interpretation fits the Holy verse in the following manner: Verily seeking the judgment of other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is considered among the deeds that cause most serious corruption; there is no reform or correction of the state of affairs but through seeking the Judgment of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and that is the path of believers, and the people of faith. In that connection Allah (the Exalted) has said, «If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, what an evil refuge!» (4: 115).

His Saying: (Allah (the Exalted) has said: «Do they then seek after a judgment of (the Day of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?» (5: 53).

Ibn Kathir (May Allah's Mercy be upon him) said: He (the Exalted) rejects everyone who turns away from Allah's judgment that encompasses all that which is good, proscribes all that which is evil; He rejects everyone who turns away to other ideas, desires and terms laid by men without referring to Allah's religion, as the people of Pre-Islamic times used to judge through ignorance, delusions as the Tatars judged or ruled through the policies adapted after Jenkis Khan who wrote the «Al-Yasiq» which is nothing but a book including judgments adapted from different religions, such as Judaism, Christianity and Islam, and which also includes many judges which are abso-

... until his desire fits that which I brought». An-Nawawi said: That is a truthful Honorable Hadith which we narrated in the book «Kitab Al-Hijjah» with proper reference.

lutely his personal opinion and desires. So it became something legal that is preferred to judging through the Holy Koran and the Honourable Sunna. Thus he who does that is considered a disbeliever and fights till he returns to the Judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); he would not judge by using any other reference whether rare or frequent.

His saying: (But who, for a people whose faith is assured, can give better judgment than Allah? (5: 53) This is an interrogation that carries the meaning of rejection, that is to say there is not better than His Judgment. That is a sort of using comparison of adjectives when the other party does not exist; that is to say and who is more just than Allah (the Exalted); he who realizes the religion of Allah (the Exalted) and believes in Him and realizes that He is the best Judge and more merciful with His Servants than a mother is with her child; he recognizes and knows the best interest of His servants, He (the Exalted) who is able to do every thing, the wise in what He (the Exalted) says, does, legislates and predestines?.

And the Holy verse includes; warning against the rule and judgment of ignorant and people [Pre-Islamic judgment] and choosing it or preferring it to the judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); thus he who had done that, would have left or turned away from that which is better, that is the truth, which contradicts the invalid .

342 - His saying: (It was narrated after Abdullah ben Amr (May Allah be pleased with them): Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: [The one among you does not believe until his desire fits that which I brought». An-Nawawi said: That is a truthful Honorable Hadith which we narrated in the book «Kitab Al-Hijjah». with proper reference»).

This Honourable Hadith was narrated by Ash-Shafi in the book, «Al-Hujja, Ala Tarik, Al-Hujjah». with proper reference as was narrated by the writer (May Allah's Mercy be upon him) after An-Nawawi. It was also narrated by At-Tabarani, Abu Bakr ben Assem and Al-Hafeth Abu Naim in «Al-Arba-in» (the forty Hadiths) the condition that they should be truthful. As a reference and witness to that in the Holy Koran is what Allah (the Exalted) has said, «But no, by thy Lord, they can have no (real) Faith, until

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they make thee judge in all disputes between them...» (4: 65) and. «It is not fitting for a believer, a man or a woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision...» (33: 36) and «But if they hearken not to thee, know that they only follow their own lusts...» (28: 50) as well as other similar Holy verses.

His saying: (The one among you does not believe) that is to say is not considered among the people of perfect and required faith for which Allah (the Exalted) promised its people to admit them into the Garden and to save them from Hell-Fire. Such a person might have the rank of disobedience and wrong-doing among the people of Islam.

His saying: (Till his desire fits what I brought). «Desire» is what he loves and have a tendency to; so if you love, like or have tendency to, and if you perform what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought, he will not perform that which contradicts him (May Allah's blessings and peace be upon him). Such is the attribute of the people of absolute Faith; and if he contradicts that whether in some of his states or in most of them, requires perfect Faith cannot be attributed to him as was mentioned in the Honourable Hadith of Abi Huraira.

343 - «An Adulterer is not considered adulterer unless he commits adultery while he is a believer; a thief is not considered a stealer unless he steals while he is a believer». This means that by committing an act of disobedience; the attributed of required perfect Faith is denied for him and his belief diminishes. Thus the attribute Faith cannot be said about him unless associated with the act of disobedience or immorality. Thus it is said: A disobedient believer, or it is said: A believer in as far as his Faith is concerned, yet he is immoral as far as an act of disobedience in concerned; thus he has absolute Faith without which his Islam becomes invalid as Allah (the Exalted) has said, «... he should free a believing slave...» (4: 92) and evidence on the state of those among this nation who came before as well as its Imams: Verily Faith is that which is verbalized, done, and intended; it is increased by obedience and decreased by disobedience: Examples on that from Allah's Holy Book and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) are more than can be counted; however, an example from the Holy Koran, «... and never would Allah make your faith of no effect...» (2: 143) That is to say, your prayer directed at Beit Al-Maqdiss [Jerusalem] before it was changed to the Qibla [in Mekka], [a nother example is] the Holy prophet's (May Allah's blessings and peace be upon him) saying to the delegation of Abdel-Qais.

344 - «I order you to believe in Allah (the Exalted) Alone, do you know what believing in Allah (the Exalted) Alone is? It is the witness that there is no God but Allah». Till the end of the Honourable Hadith. It is mentioned is the two Saheehs as well as in As-Sunnan.

Also the evidence that Faith may increase is what Allah (the Exalted) has said, «... and the believers may increase in Faith...» (74: 31) and «... Yea, those who believe, their faith is increased, and they do rejoice...» (9: 124) that is contrary to those who said: Verily faith is that which is said, they are Al-Murji'a and he who said: Part of Faith is to believe, such as Al-Ash'arites. And it is very well known both mentally and religiously that the intention of truth is believing, and working according to it is believing and saying that which is truthful is believing, and the people of innovations do not have that which contradicts what the people of the Sunna and consensus say, all thanks and grace belong to Allah (the Exalted). Allah (the Exalted) has said, «It is to righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day... Such are the people of truth...» (2: 177) that is to say the overt and the secret deeds they performed in this holy verse. What the Arabs say is a witness on that: A truthful campaign. And Allah (the Exalted) has named the desire which contradicts that which the Holy Messenger (May Allah's blessings and peace be upon him) brought, a god, so He (the Exalted) has said, «Seest thou such a one as taketh for his God his own passion (or impulse)?» (25: 43) Some interpreters said: One does not have passion without committing it.

Ibn Rajab (May Allah's Mercy be upon him) said: As for the meaning of the Honourable Hadith: Verily man does not require perfect Faith till his passion becomes in accordance with what the Holy Messenger (May Allah's blessings and peace be upon him) came with such as the commands, the forbidden and others. So he likes what he was ordered to perform and hates what he was forbidden from; such a meaning was mentioned in the Holy Koran in more than one place; He (the Exalted) dispraised the one who hates what Allah (the Exalted) likes, or likes what Allah (the Exalted) hated, as He said: «This is because the followed, called forth the wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect» (47: 28). Thus every believer has the duty to like what Allah (the Exalted) likes, performing all the ritual; if the loving increases till he performs what is required of him, that will be considered benefaction; if he hates what Allah (the Exalted) prohibited him to abstain from what Allah (the Exalted) has proscribed; if this hatred increases till it necessitates abstaining from per-

Al-Sha'bi said, «There was a man among thee hypocrites and an other Jewish man between whom there was a conflict. Thereupon the Jewish said: Let's go to Muhammad (May Allah's blessings and peace be upon him) and ask him (May Allah's blessings and peace be upon him) to judge between us, because he knew that he (May Allah's blessings and peace be upon him) does not take bribes; the hypocrite said let's go to the Jews to judge between us, because he knew that they can be bribed. So they agreed to go to a priest in Jouheina and ask him to judge between them, so the Holy verse, «Hast thou not turned thy vision to those who declare...» (4: 60).

forming that which is hated, that will be considered benefaction.

Thus he who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) a heartily and truthful love, that necessitates or requires of him to love with his heart what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love, and hate what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) hate, and he accepts what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) accept and becomes wrathful at what makes Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) wrathful, and he should perform by his senses according to such love or hate, so if he performs through his senses something that contradicts that, such as committing some of what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) hate, and drops what Allah and His Holy Messenger love while able to do it; that indicates that his love is deficient, thus he has to repent and resume perfecting this necessary love with a pillar of worship if it is perfected. Thus all sorts of disobedience arise from preceding passions of the soul to the love of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

Allah (the Exalted) has described the polytheists by following desires, in many parts of His Holy Koran. He (the Exalted) has said: «But if they hearken not to thee, know that they only follow their own lusts: And who is more astray than one who follows his own lusts, devoid of guidance from Allah?» (28: 50). Also innovations develop from preceding passions and desires to religion. That is why those people were called the people of lusts or the people of passion and desires, the same thing goes for acts of disobedience, they develop through preceding passion and lust to the love of Allah (the Exalted) and the love of what He loves; the same thing also goes for the love of persons: Such love should be according to what the Holy Mes-

And it was said: I reached two conflicting men. One of them said: Let us go to the Holy Prophet (May Allah's blessings and peace be upon him) to judge between us, the other said, let us go to Ka'b ben Al-Ashraf then they went to Omar; one of them told him what happened so he came to the one who rejected Allah's Holy Messenger's (May Allah's blessings and peace be upon him) judgment: Is that so? He said: Yes. So he hit him with the sword and killed him».

senger (May Allah's blessings and peace be upon him) brought. Thus the believer should love what Allah (the Exalted) loves among angels, messengers, Prophets, righteous men, martyrs and believers in general, that is why among the signs of faith are: Verily a man loves only for Allah (the Exalted) thus it becomes proscribed to support the enemies of Allah (the Exalted) as well as those hated by Allah (the Exalted) in general; thus by doing this, all religion becomes to Allah (the Exalted); he who loves; gives and prevents for Allah (the Exalted), has perfected Faith, and he whose love, hate, giving and prevention because of personal desires, such is considered a defect in his necessary Faith. Thus repentance is necessary.

This Honourable Hadith fits the interpretation in the following manner: It shows the difference between the people of Faith and the hypocrites and those who commit acts of disobedience in their deeds, sayings and intentions.

345 - His saying: (Ash-Sha'bi said) He is Amer ben Shourahil Al-Koufi, an authority of his time. He was among those who memorized [the Holy Koran and the Honourable Hadith]. He used to say, «I never wrote on paper». [Became of his very strong memory, he could do without writing]. He witnessed many of the [Holy Prophet's] Companions and lived over eighty years. This was said by Ath-Thahabi.

Some of what was said by Ash-Shabi is that which shows that a hypocrite hates the judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) most and more than the Christians and Jews. Also he has more enmity than those towards people of Faith. As the case during these times and before them such as giving aid to enemies against Moslems, and their being keen to extinguish the light of Islam and Faith. And he who thinks about history and about the events and battles that has taken place, realizes that such has been the case of hypocrites at present as well as in the past. And Allah (the Exalted) has warned His Holy Prophet (May Allah's blessings and peace be upon him) from

them and from approaching him (May Allah's blessings and peace be upon him). He (the Exalted) urged him (May Allah's blessings and peace be upon him) to set the Holy Struggle against them in many places of His Holy Koran.

Concerning that He (the Exalted) has said: «O Prophet! Strive hard against the unbelievers and the Hypocrites, and be firm against them...» (66: 9). And in the story of Omar (May Allah's Mercy be upon him) and his killing the hypocrite who requested the judgment of the Jewish Kaab ben Al-Ashraf an indication that he who shows disbelief and hypocrisy must be killed, and Kaab ben Al-Ashraf showed extreme enmity and harm toward the Holy Prophet (May Allah's blessings and peace be upon him). Thus it is legal to kill such a person. Also Moslim narrated in his Saheeh after Omar.

346 - I heard Jaber saying: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Who would kill Kaab ben Al-Ashraf? Since he has hurt Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); Muhammad ben Muslima said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) do you like me to kill him? He (May Allah's blessings and peace be upon him) said: Yes. Thereupon he said: Allow me to speak, he (May Allah's blessings and peace be upon him) said: Speak; he approached towards him and mentioned what happened between them and said: Verily this man wanted alms and he tormented us, when he heard him he (May Allah's blessings and peace be upon him) said: By Allah (the Exalted) you would also become bored. He said: Now we have followed him and we hate to let him go before knowing what would happen to him. He said: I wanted you to grant me a loan. He said: What would you give me as a lien? He said: What do you want? He said: I accept your women as a lien? He said: You are the most beautiful among the Arabs, shall we give you our women in lien? He said: I want your children? He said: The one of us is cursed by saying: He was given as a mortgage against two measures of dates. However, we give you our weapons as mortgage. He said: Yes. And he promised to bring him Al-Hareth, Abi Abs ben Jaber and Oubada ben Bushr. He said: They came at right and he descended to meet them. Sufyan said, Amr said: The women told him: I hear a voice that resembles that of Adam. He said, rather, that is Muhammad ben Muslima and Roudai'a and Abu Naila, verily if the generous were invited to stab him at night he would answer.

Muhammad said: When he comes I would catch him from his head, so when I firmly hold him you can kill him. He said: When he descended he was wearing his clothes loosely, and they said: We can smell scents, he an-

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swered yes, I have such and such wives and the best woman among Arab women to apply scent. He said: Do you allow me to smell? He said: Yes. So he smelled, and said: Can I go back now. He said: Thereafter he caught his head and said: Come and kill him and they killed him».

Omar's (May Allah's Mercy be upon him) story shows that the hypocrite when he manifests his hypocrisy should be killed as was mentioned in the two Saheehs and in others.

347 - Verily the Holy Prophet (May Allah's blessings and peace be upon him) abandoned killing who overtly manifested his hypocrisy. He (May Allah's blessings and peace be upon him) said: «That the people would not say that Muhammed is killing his companions». May Allah's peace and blessings be upon him.

Chapter

He who rejects some of the names and attributes. And Allah (the Exalted) has said, «Yet do they reject (Him), the Most Gracious! Say, He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30).

Chapter

His saying: (Chapter concerning he who rejects some of the names and attributes. And Allah (the Exalted) has said, yet do they reject (Him), the Most Gracious. Say, He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30).

The reason for sending down this Holy verse is known and mentioned in the interpretation of books as well as in others. That is other polytheists of Quraish rejected the name «Most Merciful» because they were obstinate, and He (the Exalted) has said: «Say, Call upon Allah or call upon the Most Gracious: By whatever name ye call upon Him (it is well): To Him belongs the Most Beautiful Names...» (17: 110) And «Ar-Rahman» [The Most Merciful] is His name and His attribute; this name indicates that Mercy is His attribute, and that is among the attributes of perfection, so if the polytheists rejected one of His names, and it is one of the names that pointed at His perfection, then rejecting the meaning of that name and other similar names is as such, verily Jahm ben Safwan and those who followed him claimed that it did not point at a permanent attribute of Allah (the Exalted); they were followed by groups of Mutazila, Al-Asharites and others. That is why they were declared unbelievers by many of the people of Sunna.

Those Juhmites as well as those who agreed with them concerning suspension, rejected that which Allah (the Exalted) used to describe Himself with such as they attribute of His perfection and Exaltedness, and they built this suspension on invalid bases that they erected. Thereupon they said:

It was mentioned in the Saheeh of Al-Bukhary that Ali said, «Talk to people about what they know; do you want Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to be given the lie?».

These attributes are used to describe physical bodies, thus they necessitate that Allah (the Exalted) has a body; that is the origin of their delusions; they did not understand by Allah's attributes but that which they have conceived of from the attributes of creatures, so they drew similarities in the beginning between Allah (the Exalted) and His creatures then they suspended the attributes of His perfection, and compared Him (the Exalted) to those imperfect; material and nonexisting objects. First they compared then they suspended. They compared Him (the Exalted) to every imperfect and non-existing. They dropped what the Holy Koran and the Sunna indicated an evidence that Allah (the Exalted) used to describe Himself or to describe His Holy Messenger (May Allah's blessings and peace be upon him) with that which fit His Greatness and Exaltedness. That is what this nation as well as its Imams who came before have agreed on. They verily confirmed to Allah (the Exalted) what His Holy Messenger (May Allah's blessings and peace be upon him) has confirmed without using similitude or integrity without suspension. Since verily discussing attributes is a branch of discussing the essence which is identified with. As those suspending attributes [of Allah (the Exalted)] confirm that Allah (the Exalted) has an essence that does not resemble any other essence. The people of Sunna believed in this and confirmed the attributes that Allah (the Exalted) used to describe Himself and that His Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him; attributes concerning His Perfection, Exaltedness and which do not resemble any of the attributes of His creatures. Since verily they have been endowed with the Holy Book [Holy Koran] of Allah (the Exalted) and the Sunna [Honorable Hadith] of His Holy Messenger (May Allah's blessings and peace be upon him) and they havenot fallen into contradictions, while those suspending the attributes, have denied and rejected what has been mentioned in the Holy Book and the Sunna concerning those attributes and they have fallen into contradictions. So logic and reported narrations have made what they said obsolete, grave and praise, also their claims have been made obsolete by the consensus of the people of the Sunna such as the companions, the followers, their followers and the Imams of the Moslems.

Religious authorities (May Allah's Mercy be upon them) while respond-

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ing to the Juhmites, Mouattila [Those suspend the attributes of Allah (the Exalted)], Moutazila, Al-Asharites and others, concerning invalidating or rejecting those innovations and the contradictions and disintegration they included are: Imam Ahmad and his famous response, «Kitab As-Sunna» by Abi Abdullah Al-Marouzi, Othman ben Said's response to the «Stubborn Disbeliever» that is to say Bishr Al-Marisi, «Kitab At-Tawhid» by the leader of Imams, Muhammad ben Khouzeima Ash-Shafi, «Kitab As-Sunna» by Abi Bakr Al-Khallal, Abi Othman As-Sabouni Ash-Shafi, Sheikh Al-Islam Al-Ansari Abi Omar ben Abdelbarr An-Nimri, and many people among the companions and followers of the four Imams as well as the people of Sunna and those who came later such as Abu Muhammad Abdullah ben Ahmad ben Kodamah, Sheikh Al-Islam Ibn Taymiyya and his companions and followers as well as others. Thereupon to Allah (the Exalted) alone belongs all praise and grace because the people of Sunna still exist even though desires and opinion have become varied and diversified. And Allah (the Exalted) knows best.

348 - His saying: (It was narrated in the Saheeh of Al-Bukhary after Ali(May Allah be pleased with him), «Talk to people about what they know; do you want Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to say lie?»).

«Ali» is the prince of believers; he is Abu Al-Hassan Ali ben Abi Taleb, one of the Orthodox Caliphs. The reason for his saying and Allah (the Exalted) knows best is what happened during his Caliphate; many people wanted to learn and discuss the Honourable Hadith. Many narrators and preachers existed. They used to include in their narration Hadiths, not known previously. Some people might have objected against them and rejected them [the alleged Honorable Hadiths]. However, some of them might have some basis or truthful meaning, so some mistakes and corruption used to take place because of that. The Prince of Believers (May Allah be pleased with him) guided them by telling them not to discuss with people but that which is known to benefit people concerning their religion and its rules, such as showing that which is allowed and that which is proscribed which they were assigned to learn and apply without getting busy in what might reject truth which in turn would lead to be lie [Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him)] especially at a time when people conflicted, contradicted and their arguments and discussions were extensive.

Our Sheikh (May Allah's Mercy be upon him), the writer of this book,

Abdur-Razzak narrated after Mouammar after Ibn Tawus after his father after Ibn Abbas, «Verily he saw a man trembling when he heard an Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him) concerning attributes - as an objection against that- so he said: What made those [people] afraid? They feel at ease with very well defined matter [or Holy verse] and become terrified with every ambiguous one».

did not like someone to read to people but that which benefited their religion, worship and interaction with each other, matters that they cannot do without; he used to prohibit them from reading in books such as the books of Ibn Al-Jawzi: At-Tabsira because they drop that which is more required, and more beneficial, also they include what Allah (the Exalted) knows best that it should not be believed. He who is safeguarded [from such mistakes] is one who is safeguarded by Allah (the Exalted).

Also the Prince of Believers, Mouawiya ben Abi Sufyan used to prevent the narrators from narrating, because of the strange matters they narrated as well as because of leniency in copying narrations and many other causes; he used to say:

349 - «The only person who is allowed to narrate is an Amir or a person ordered by the Amir». All this was done in order to keep the straight path straight in knowledge, in deed, in intention, and drop every thing that is considered a means to leave it. [The straight path] such as innovations and their means, and Allah (the Exalted) is the One who guides to the right thing; there is no strength or ability but through Allah (the Exalted) .

350 - His saying: (It was narrated by Abdur-Razzak after his father from Ibn Abbas: «Verily he saw a man trembling when he heard an Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him) concerning the attributes, as an objection against that. He said: What made those people distribute? They fell at ease with every very well defined matter [or Holy verse] and become terrified with every ambiguous one»).

His saying: (It was narrated by Abdur-Razzak). He is Ibn Hammam As-Sanai Al-Muhaddith [a narrator] the narrator of Al-Yaman and the compiler of «At-Tasnifs» of books. He narrated much after Mouammar ben Rashid the writer of Az-Zuhri. He is Sheikh Abdur-Razzak who narrated much after him.

Mammar is Abu Ourwa ben Abi Amr Rashid Al-Azdi Al-Hirrani then

Al-Yamani. He is one of the scholars among the companions of Muhammad ben Shehab Az-Zuhri. Many narrations are narrated after him.

His saying: (After Ibn Tawus), He is Abdullah ben Tawus Al-Yamani Mammār said: He was the best to know about the Arabic language. Ibn Ouyina said he died in the year 132 A.H.

His saying: (After his father). He is Tawus ben Kaysan Al-Jundi, the Imam. It was said: His name is Thakwan; this was said by Ibn Al-Jawzi.

I said: He is one of the Imams of interpretation [of the Holy Koran and Honourable Hadith] as well one of the most learned people. He said in «Tahthib Al-Kamal», after Al-Waleed Al-Mokari after Az-Zuhri. He said: «I went to Abdel-Malek ben Marwan. He said: O Zuhri! Where did you come from? He said. I said: From Mecca. He said: Who did you leave to rule it and rule its people? I said: Ata ben Abi Rabah. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is among the non-Arab supporters. He said: How did he rule? He said, I said: By religion and narration. He said: Verily the people who know their religion [Islam] and narration [Honorable Hadith] must become rulers. He said: Who rules the people of Yeman? I said: Tawus ben Kaysan. He said: Is he an Arab or is he one of the non-Arab supporters? He said, I said: He is one of the non-Arab supporters. He said: How did he rule them? I said: He did what Ata had done. He said: That should happen. He said: Who rules the people of Egypt? I said: Yazid ben Habib. He said: Is he an Arab or is he a non-Arab supporter? He said, I said: He is a non-Arab supporter. He said: Then who rules the people of Ash-Sham? I said: Makhoul. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is one of the non-Arab supporters, a Noubian slave, set free by a woman from Houthail. He said: Then who rules the people of the Peninsula? I said: Mayman ben Mihrawan. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is one of the non Arab supporters. He said so who rules the people of Khurasan? He said, I said: Ad-Dahhak ben Mouzahim. He said: Is he an Arab or is he a non-Arab supporter? He said, I said: He is a non-Arab. He said: Who rules the people of Al-Basra? He said, I said: Al-Hasan Al-Basri. He said: Is he an Arab or is he a non-Arab? I said: He is a non-Arab. He said: Woe unto you! And who rules the people of Al-Koufa? He said, I said: Ibrahim An-Nakhii, he said: Is he an Arab or is he a non-Arab supporter? He said, I said: O Zahir, woe unto you; you made me feel relieved, by Allah (the Exalted) non-Arab supporters would rule over Arabs in this country and they would stay as such till orators deliver speeches for them while the

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Arabs are under them. He said, I said: O prince of Believers; rather, this is a religion: He who keeps it and preserves it, would rule; he who loses it would fail».

351 - His saying: (After Ibn Abbas) he was introduced before, he was the authority of this nation and the interpreter of the Holy Koran; the Holy Prophet (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake and said, «O Allah (the Exalted) teach him religion and interpretation».

His companions, the Imams of interpretation, narrated after him: Such as Moujahid, Said ben Joubair, Ata ben Abi Rabah, Tawus and others.

His saying: (What made those people afraid). He is asking his companions: He points at some people who attend his general meetings; if they hear something from the Holy Koran which is well understood and which has clear meaning they become afraid; if they hear something from the Honorable Hadiths concerning attributes, they would tremble and shake like those denying it; thus the required Faith which Allah (the Exalted) requested from His believing servants did not take place. Ath-Thahabi said: Waki' narrated about Israel the following, «If the Lord is seated on the Chair». Thereupon a man who was at Waki's trembled, and Waki became angry and said, «Al-Amash and Sufyan reached us narrating such narrations without rejecting them». This was narrated by Abdullah ben Ahmad in the book «Ar-Rad Ala Al-Johmiyya». They might drop that which must be believed in case it was not accepted; so their case resemble the case of those about whom Allah (the Exalted) has said: «Then is it only a part of the Book that ye believe in, and do ye reject the rest?» (2: 85). Thereafter no one would be saved from disbelief but those who work according to what has been required of him such as believing in Allah's Holy Book all, and being sure about that.

Concerning that Allah (the Exalted) has said, «He who has sent down to thee the Book: in it are verses basic or fundamental (of establishing meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part there of that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: «We believe in the Book; the whole of it is from our Lord:» and none will grasp the Message except men of understanding.» (3: 7) Those whom Ibn Abbas (May Allah be pleased with him) had abandoned what is due on them of faith by that which they did not understand from the Holy

Koran which in fact is absolute Truth that no believer should suspect or doubt. And some of them understand from those texts other than the intended meaning; that meaning intended by Allah (the Exalted) so they would give this text another different meaning as has happened to the people of innovations such as the Kharijites, Rafidites and Kaderites, as well as others similar to them who use their innovation in order to interpret the Holy Koran. They had in fact gone astray from the straight path; that which is done by the people of innovations, their reality and their distortion and changing the meanings of Holy verses manifest what Ibn Abbas had said.

The cause of all those innovations is the ignorance and stupidity of the people who made them, as well as adapting the religious teachings as they appear or those teachings through those people guided by Allah (the Exalted) to the intended meaning, bringing into agreement two texts and deciding that they do not contradict each other and turn that which are to judge. That is the method of the people of Sunna and consensus at every time and in every place; so Praise be to Allah (the Exalted).

(Mentioning what was mentioned by the authorities who came before concerning that which is allegorical).

He said in «Ad-Durr Al-Manthour»: Al-Hakem said:

352 - On the authority of Ibn Masoud from the Holy Prophet (May Allah's blessings and peace be upon him), «The First Holy Book was descended in one chapter and one accent, then the Holy Koran was descended in seven chapters and seven accents: prevention, command, allowable, proscribed, perfect, allegorical, allow what it allowed, proscribe what it proscribed, do what you were commanded to do, prohibit what you were prevented to do, learn from its examples, do according to its perfect Holy verses, and believe that which is allegorical and say we believed, all comes from our Lord».

He said: Abdul-Hamid narrated after Kutadah concerning the Holy verse, «But those in whose hearts is perversity follow the part there of that is allegorical...» (3: 7) He said: People tried to interpret [this Holy Verse] they committed mistakes and reached trouble; they tried to interpret that which is allegorical and they perished.

Also, Abd ben Hamid, Ibn Jarir, and Ibn Abi Hatem narrated after Ibn Abbas concerning His saying (Verses that are basic or fundamental). He said: Among them is His saying, «Say, come, I will rehearse what Allah

And when Quraish heard Allah's Holy Messenger mention «The Most Gracious» they rejected that. Thereupon Allah (the Exalted) sent about them, «Yet do they reject (Him) the Most Gracious!» (13: 30).

hath (really) prohibited you from...» (6: 151-153) and, «Thy Lord hath decreed that ye worship none but Him...» (17: 23-39)l.

Also Ibn Jarir narrated from of Abi Malek who narrated after Abi Saleh after Ibn Abbas, after Mourra after Ibn Masoud and some people of the companions (May Allah be pleased with them) said: «The basic and fundamental [Holy verses] are those annulling [others] and which people [are required] to work accordingly; those allegorical are those annulet».

And Abd ben Hamid, Ibn Jarir, and Ibn Abi Hatem narrated after Ishaq ben Souweid that Yahya ben Ya'mar and Aba Fakhita discussed the following Holy verse, «In it are verses basic and fundamental» (3: 7) so Abu Fakhita said, «They are the opening terms of the Holy Suras, from them the Holy Koran is extracted such as, «ALM This is the Book» from this the Holy Sura of cow was extracted and from «ALM Allah! There is no God but He...» (3: 2) the Holy Sura of Al-I' -Imran was extracted. However, Yahya said: They are the Holy verses that include religious obligations, that which is allowable, that which is not allowable and the limits and the pillar of religion».

Also Ibn Jarir narrated after Muhammad ben Jaafar ben Az-Zoubeir. He said: «Basic and fundamental Holy verses include the wisdom of the Lord and the virtue of servants, wording off enemies and that which is obsolete, they [The Holy verses] do not possess an additional authority and «other [Holy verses] which are allegorical» concerning truth, they can be interpreted; Allah (the Exalted) has afflicted the servants by them as He has afflicted them by that which is allowable and that which is not allowable; they do not lead to that which is obsolete nor do they deviate from Truth».

Ibn Al-Hatem narrated after Moukatel ben Hayyan who said: (In it are verses basic and fundamental) because there doesnot exist a person who is believing who does not accept them and (others are allegorical) meaning what reached us such as «ALM», «ALMS» and «ALMR».

I said: There is not in those references or others similar one what makes one feel that the names of Allah (the Exalted) and His attributes include an allegorical aspect; what those denying names and attributes had said such claiming that they constitute similitude, is just a claim without proof.

His saying: (When Quraish heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) mention the Most Gracious, they rejected

This chapter discusses many issues:

The first: One becomes an unbeliever if he denies or rejects one of the [Beautiful] names or attributes of Allah (the Exalted).

The second: The interpretation of the Holy verse of Raad. [Thunder].

The third: Dropping discussions that do not benefit the listener.

The fourth: Mentioning the reason [for the third issue]; it leads to giving the lie to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) even though that was not intended by the one denying or rejecting [Those names or attributes].

The fifth: The discussion of Ibn Abbas concerning the one who denies or rejects one of those attributes or names and telling that that made him perish.

that Allah (the Exalted) sent down the following Holy verse about them, «Yet, do they reject (Him) the Most Gracious!» (13: 30). Ibn Jarir narrated after Kutada: Yet, do they reject (Him) the Most Gracious! He mentioned to us that Allah's Holy Prophet at the time of Houdaybiyya when he (May Allah's blessings and peace be upon him) reconciled with Quraish, he (May Allah's blessings and peace be upon him) wrote, «That is what Muhammad, Allah's Holy Messenger, has reconciled. Thereupon the polytheists of Quraish said: Had you been Allah's Holy Messenger and we fought you, we would have done wrong to you, thus write: That is what Muhammad ben Abdullah has reconciled... So Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Companion said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) let us fight them. So he (May Allah's blessings and peace be upon him) said: No. Just write what they want: I am Muhammad ben Abdullah, then when the writer wrote (In the name of Allah, Most Gracious Most Merciful) Quraish said: As for the Most Gracious, we do not recognize. And the people of Pre-Islamic times used to write, In your name, Allah. So his (May Allah's blessings and peace be upon him) Companions said: Let us fight them. He (May Allah's blessings and peace be upon him) said: No! Just write what they want».

It was also narrated after Mujahid who said, Allah (the Exalted) has said, «Thus have we sent thee amongst a People before whom have (other) people (gone and) passed away; in order that thou mightest rehearse unto them what we send down into thee by inspiration. Yet do they reject (Him), the Most Gracious! Say: «He is My Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30) He said, that is what happened

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between Allah's Holy Messenger (May Allah's blessings and peace be upon him) and Quraish at Houdaybiyya; he (May Allah's blessings and peace be upon him) wrote (In the name of Allah, Most Gracious Most Merciful). They said: Do not write the Most Gracious; we do not know what the Most Gracious is? We write only! In your name Allah. Allah (the Exalted) has said, (Yet, do they reject (Him), the Most Gracious!...).

Also it was narrated after Ibn Abbas (May Allah be pleased with them) who said: «Allah's Holy Messenger (May Allah be pleased with them) used to invoke while prostrating: O Most Gracious, O Most Merciful. So the polytheists said: That person claims that he is invoking one while he is invoking two, so Allah (the Exalted) sent down the following Holy Verse, «Say, Call upon Allah, or call upon Rahman: By whatever name ye call upon Him, (it is well): For to Him belongs the Most Beautiful names...» (17: 110).

Chapter

Allah (the Exalted) has said, «They recognize the favours of Allah; then they deny them; and most of them are ungrateful (creatures)». (16: 83).

Moujahid's saying means, «It is the man saying: That is my money and property, I inherited them through my fathers».

Awn ben Abdullah's saying, «They say; had it not been for so and so, such and such a matter would not have happened».

Koutaiba said, «They say: That [took place] because of the intercession of our gods».

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «They recognize the favours of Allah; then they deny them, and most of them are ungrateful (creature)» (16: 83).

The writer (May Allah's Mercy be upon him) mentioned some of what was mentioned by the savants concerning its [The Holy Verse] meaning. Ibn Jarir said: Verily those experts in interpretation conflicted over that which is meant by the term «favours». Thereupon Sufyan mentioned after As-Sadi (They recognize the favours of Allah; then they deny them). He said: [It means] «Muhammad (May Allah's blessings and peace be upon him)» while others said; rather, it means that they know that the favours which Allah (the Exalted) listed are from Allah (the Exalted) and that Allah is the One who sends His favours to them, but they deny this and claim that they inherited them through their fathers.

It was narrated after Moujahid, «They recognize the favours of Allah; then they deny them». He said: [These favours] are houses, animals and whatever they earn through them, also iron and clothes; the unbelievers of Quraish recognized this yet they deny it by saying: That had belonged to our fathers and inherited them. Others said: When the unbelievers are asked:

Also Abu Al-Abbas said after Zaid ben Khalid's Honorable Hadith in which he mentioned that Allah (the Exalted) has said, There have become among My servants a believer in Me and a disbeliever...» and it has already been mentioned: this has been so much mentioned in the Honorable Hadith and the Holy Koran: [Allah (the Exalted)] dispraises the one who attributes His (the Exalted) favours to someone else and joins in partners with Him (the Exalted).

Some of those who came before said: That is like their saying: The wind was good and the sailor was skillful, and many other such examples that is said by many people.

Who benefacted you? They acknowledged that Allah (the Exalted) is the One who benefacts them then they deny that by saying: We were benefacted through the intercession of our gods.

The writer mentioned something similar after Kutaiba: He is Abu Muhammad Abdullah Ad-Dainouri the judge of Egypt; he was a linguist and wrote interesting and beneficial books which included much knowledge. He worked at Baghdad and heard the Honorable Hadith from Ishaq ben Raha-wayh and those of the same rank. He died in the year 276 A.H.

Others said: What the writer mentioned (after Awn ben Masoud Al-Hathfali), Abu Abdullah Az-Zaid after his father, Aisha and Ibn Abbas at whom Kutada, Abu Az-Zubeir and Az-Zuhri and he was trusted by Ahmad and Ibn Mouin. Al-Bukhary said: He died after the age of 120 (They recognize the favours of Allah; then they deny them). He said: «Denying those favours takes place when the man says: Had it not been for so and so, such and such a matter would not have taken place; had it not been for so and so, I would not have attained such and such». Ibn Jarir chose the first saying; others decided that the Holy verse encompasses all that which was said by the savants about it. That is which is correct and Allah (the Exalted) knows best.

His saying: (Moujahid said) he is the Sheikh of interpretation the Imam Ar-Rabbani, Moujahid ben Jabr Al-Makki, a Mawla (freedslave) of Bani Makhzoum. Al-Fadl ben Maymoun said: I heard Moujahid saying: I showed the Holy Koran to Ibn Abbas several times; I stopped at every Holy verse and asked him: Why was it sent down? How was it sent down? What does it mean? He died in the year 102 A.C. He (May Allah's Mercy be upon him) was 83 years old.

His saying: (Abu Al-Abbas said) He is Sheikh Al-Islam Ahmad ben Ab-

dulHaleem ben Abdes-Salam Ibn Taymiyya the honorable Imam(May Allah's Mercy be upon him)- After the Honorable Hadith of Zaid ben Khalid. He said: That was mentioned much in the Holy Koran and in the Honorable Sunna; He (the Exalted) dispraises the one who attributes His favours to other than Him (the Exalted) and joins in partners with Him (the Exalted). Some of those who came before said: It is like saying: The wind is good and the sailor is skillful, and other similar terms that are used by many people.

The discussion of Sheikh Al-Islam indicates that the application of this Holy verse is general concerning those who attribute favours to other than Allah (the Exalted), or attribute their causes to other than Him (the Exalted), as has been mentioned in the discussions of interpreters, some of which is mentioned here.

Our Sheikh (May Allah's Mercy be upon him) said: This stance leads to conflicting feelings in the heart; such terms are called denying favours.

This Chapter discusses many issues:

The first: The interpretation of the meaning of favour and denying it.

The second: Knowing that this is said by many people.

The third: Calling this speech as denying favours.

The fourth: Combining between contradictions in one heart.

Chapter

Allah (the Exalted) has said. «Then set not up rivals unto Allah when ye know (the truth).» (2: 22).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «Then set not up rivals unto Allah when ye know (the truth)» (2: 22).

A rival is the one who is equal and setting a rival unto Allah (the Exalted) is a sort of worship or some of it for other than Allah (the Exalted) such as the case of those who worship Pagans who believe in that which they invoke or plead that he can benefit them or drive away harm or intercede for them. This Holy verse fits this context; He (the Exalted) has said, «O ye people! Adore your Guardian-Lord who created you and those who came before you, that ye may have the chance to learn righteousness; who has made the earth your couch, and the Heavens your canopy; and sent down rain from the Heavens; and brought forth there with fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).» (2: 21-22). Imam Ibn Kathir (May Allah's Mercy be upon him) said in his interpretation: Abu Al-Aliya said: (Set not up rivals unto Allah) that is to say equals and partners. The same thing was said by Al-Rabi ben Anas Kutada, As-Sadi, Abu Malek and Ismail ben Abi Khaled.

Ibn Abbas said: (Then set not up rivals unto Allah when ye know (the truth) that is to say, not to join in any partners with Allah (the Exalted); rivals that can neither benefit nor harm, and you know that He (the Exalted) is your Lord; you do not have any Lord by Him (the Exalted) to benefact you, and you have come to know that which Allah's Holy Messenger (May Allah's blessings and peace be upon him) calls for such as Monotheism, is the Truth which cannot be doubted. The same thing was said by Kutada. It was also said after Kutada and Mujahid (Then set not up rivals unto Allah) that is to say men who are highly qualified and able and whom you obey in

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disobeying Allah (the Exalted).

Ibn Zaid said: Rivals are gods which they joined [in worship] with Him (the Exalted) and which they treated as they treated Him (the Exalted). It was said after Ibn Abbas (Then set not up rivals unto Allah) that is to say those that you consider as similar to Him (the Exalted), and Mujahid said: (Then set not up rivals unto Allah, when you know (the truth). He said: You know that He is One God as has been mentioned also in the Old and New Testament. Then he mentioned an Honorable Hadith concerning the meaning of this Holy verse; it was taken from Ahmad's Musnad.

353 - It was narrated after Al-Hareth Al-Ashari that Allah's Holy Prophet (May Allah's blessings and peace be upon him) said: «Verily Allah (the Exalted) commanded Yahya ben Zakariyya (May Allah's Peace be upon Him) to perform five deeds and to order Bani Israel to perform them, and he almost lagged behind, so he was told by Issa (May Allah's Peace be upon Him): Verily Allah (the Exalted) has commanded you to do five, and to order Bani Israel to do them, so either you inform them or I do it myself. He said: O brother, I fear that if you preceded me, I would be tortured or disgraced. He said: So Yahya ben Zakariyya gathered Bani Israel at Beit Al-Makdiss, until the Mosque was full, and people stood on the balconies. Then he thanked Allah (the Exalted) and praised Him (the Exalted) then he said: Verily Allah (the Exalted) has commanded me to do five, and I order you to do them: The first: To worship Allah (the Exalted) without joining any partner with Him (the Exalted). That is like a man who bought a slave by his money and gold, and this slave in turn used to work [in his master's Land] giving all revenue to other than his master; who among you would be happy to have such a slave? Verily Allah (the Exalted) has created you and benefacted you so worship Him (the Exalted) and do not join in partners with Him (the Exalted).

Also I order you to pray since verily Allah (the Exalted) looks at His servants face if the servant does not turn sideways, so when you pray do not turn sideways. I order you to fast; this is like the example of a man who has a package of musk and he is with a group, so all the group can smell musk, and verily the smell of a fasting man's mouth is considered by Allah (the Exalted) as much better than that of musk. Also I order you to pay the [Sada-ka]. Verily that is like the example of the man captured by enemies who tied his hands to his neck and brought him to be beheaded so he told them: May I pay a ransom to save myself? He paid to set himself free. And I order you to invoke Allah (the Exalted) much; verily that is like the example

Ibn Abbas said about the Holy verse, «Rivals means here polytheism [Joining in partners with Allah (the Exalted)] which is more concealed than the sound of walking ants on a black ground on a very dark night. It is like saying: By Allah (the Exalted), O So and So by your life, by my life and say: Had it not been to this dog, thieves would have come to us. And had it not been to ducks found in our house, thieves would have come to us. And like a man telling his friend: What Allah (the Exalted) and you wish, and the man saying: Had it not been to this man and Allah (the Exalted). Allah». This was narrated by Ibn Abi Hatem.

of the man wanted by an enemy running after him, so he went to a strong fortress and hid there; verily the servant is protected from the Shaitan most when he invokes Allah (the Exalted), He said: And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: And I order you to perform five which Allah (the Exalted) commanded me to perform. Obeying consensus, obedience and immigration, and fighting for the sake of Allah (the Exalted) [Holy struggle]. Verily he who drops consensus by one span, has in fact released himself from Islam, and he who calls for Pre-Islamic practices, will kneel down in Hell-Fire. They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) and even if he prays and fasts? He (May Allah's blessings and peace be upon him) answered: Even if he prays and fasts and claims to be a Moslem, so call the Moslems by the names that Allah (the Exalted) named them with: The believing Moslems are Allah's (the Exalted) servants».

This Holy verse shows that the unification of Allah (the Exalted) by worship, He (the Exalted) is Alone; He (the Exalted) has no partners. Many interpreters used it as an evidence on the existence of the Creator; and the Holy verses in the Holy Koran that show this are plenty.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them) about the Holy verse: Rivals means here polytheism, it is more concealed than the sound of ants walking on black ground on a dark night. It is like saying by Allah (the Exalted) and by so and so, by your life, by my life and say: Had it not been to this dog, thieves would have come to my house. And had it not been to the ducks found in our house, thieves would have come to us. And like a man telling his friend what Allah (the Exalted) and you wish and the man saying: Had it not been to this man and to Allah (the Exalted). All this includes polytheism». This was narrated by Ibn Abi Hatem).

It was narrated after Omar ben Al-Khattab (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who swears by other than Allah (the Exalted), has either become a disbeliever or a polytheist». It was narrated by At-Tirmithi and improved and corrected by Al-Hakem.

Ibn Masoud said, «I would rather swear by Allah (the Exalted) while lying, then swearing by another while telling the truth».

Ibn Abbas (May Allah be pleased with them) shows that all of this is considered polytheism and it is the reality and the case now-a-days of many people who neither know unification nor polytheism: So beware of such matters. They are considered among that which is seriously rejected which people should be ordered not to perform because it is among the most serious of major sins. And that is from Ibn Abbas (May Allah be pleased with them).

354 - (It was narrated after Omar ben Al-Khattab (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «He who swears by other than Allah (the Exalted) has either become a disbeliever or a polytheist». It was narrated by At-Tirmithi and improved and corrected by Al-Hakem].

His saying: (Has either become a disbeliever or a polytheist). Thus this person has disbelieved and joined in partners. It is disbelief which is under major disbelief and it is considered minor polytheism as well. Something similar to this was narrated after Ibn Masoud, as the following.

355 - His saying: (And Ibn Masoud said: «I would rather swear by Allah (the Exalted) while lying. That swear by another while telling the truth»).

It is known that swearing by Allah (the Exalted) while telling a lie is considered among the major sins, but committing polytheism is the most serious major sin. Even though it might be insignificant as was mentioned before; if that is the case of minor polytheism, how is the case of major polytheism which requires abiding in Hell-Fire? [Major Polytheism] such as invoking other than Allah (the Exalted) and seeking refuge with him, approaching him, asking ones needs from him, as is the case of most people of this nation at these times as well as before them: Such as aggrandizing graves and taking them as Pagans and building constructions on them, taking them as praying places and building tombstones carrying the name of the dead person in order to worship that person and aggrandize him, and in

It was narrated after Houthaifa (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said, «Do not say what Allah (the Exalted) and So and So wish; rather, say what Allah (the Exalted) wishes then So and So wishes». It was narrated by Abu Dawud with correct reference.

And it was narrated after Ibrahim An-Nakai' «He hates to seek refuge with Allah (the Exalted) and with you. It is allowable to say: By Allah (the Exalted) then by you. He said and he says: Had it not been to Allah (the Exalted) then to So and So. And do not say: Had it not been to Allah (the Exalted) and to So and So».

357 -His saying: (It was narrated after Houthaifa (May Allah be pleased with him) that Allah's Holy Prophet (May Allah's blessings and peace be upon him) said, «Do not say what Allah (the Exalted) wishes and So and So wishes; rather say what Allah (the Exalted) wishes then that So and So wished». It was narrated by Abu Dawud with a fine chain of transmission).

That is so because the noun coming after «and» becomes equivalent to the noun coming before it; equating the creator and the creature is polytheism, if it was minor -like this- then it is minor, and if it was major then it is major. Concerning that Allah (the Exalted) has said: «By Allah, we were truly in a manifest error, when we held you as equals with the Lord of the worlds» (26: 97-98).

His saying: (It was narrated after Ibrahim An-Nakhai, «He hates a man to say: I seek refuge with Allah (the Exalted) and with you. It is permissible to say: By Allah (the Exalted) then by you. He said: He says: Had it not been to Allah (the Exalted) then to So and So. Do not say had it not been to Allah (the Exalted) and So and So).

The difference between that which is allowable and that which is not has been discussed before. That is concerning the person who is alive and has ability to perform and cause things to happen. He is the one treated as such. As for the dead, who do not feel those invoking them or possess the ability to benefit or harm. Nothing is said about them from that. Thus it is not allowable to cling to him whatsoever, the Holy Koran shows that and tells that such treatment would turn them into gods especially if they were asked something or if someone approaches them: Through his overt or secretive deeds, thus he who thinks about the Holy Koran and is endowed the ability to understand it, would have insight concerning his religion. And success is granted by Allah (the Exalted).

This chapter discusses many issues:

The first: The interpretation of the Holy Sunna of Baqara concerning rivals.

The second: That verily the Companions interpret the Holy verse which descended concerning major polytheism and they generalize it to minor polytheism.

The third: That verily swearing by other than Allah (the Exalted) is polytheism.

The fourth: That verily if it is sworn by other than Allah (the Exalted) while saying the truth, is considered as more serious than swearing by Allah (Glory be to Him) while not telling the truth.

The fifth: The difference in meaning resulting from the use of «and» and «then».

And that which is more important than this is the one who is endowed by Allah (the Exalted) the ability to understand and memorize; he worked hard in earning such knowledge, He (the Exalted) leads whomever of His servants to success. Concerning that He (the Exalted) has said, «And [He] taught thee what thou knowest not (before): and great is the Grace of Allah unto thee». (4: 113).

Chapter

(What was mentioned about the one who is not convinced by swearing by Allah (the Exalted)

It was narrated after Ibn Omar that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not swear by your fathers; he who was sworn to by Allah (the Exalted), should believe. He who was sworn to by Allah (the Exalted), should accept; he who does not accept is not from Allah (the Exalted)». This was narrated by Ibn Maja with good reference.

Chapter

His saying: (Chapter concerning what was mentioned about the one who is not convinced by swearing by Allah (the Exalted)).

358 - (It was narrated after Ibn Omar (May Allah be pleased with them) that verily Allah's Holy Messenger said: «Do not swear by your fathers; he who was sworn to, should believe; he who was sworn to by Allah (the Exalted) should accept; he who does not accept is not from Allah (the Exalted)». It was narrated by Ibn Maja with good reference).

His saying: (Do not swear by your fathers) forbidding swearing by other than Allah (the Exalted) in general has already been discussed.

His saying: (He who swears by Allah (the Exalted), should believe) that is what Allah (the Exalted) requires of His servants and urges them to perform in His Holy Book. He (the Exalted) has said: «O ye who believe! Fear Allah and be with those who are true (in word and deed).» (9: 119) and, «For true men and women». (33: 35) and, «It were best for them if they were true to Allah». (47: 21) and that is the case of the people of piety, as Allah (the Exalted) has said: «But it is righteousness to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers.... such are the people of truth, the Allah-fearing» (2: 177).

This chapter discusses many issues:

The first: Forbidding swearing by fathers.

The second: Commanding the person who is sworn to, by Allah (the Exalted) to accept.

The third: Warning the person who does not accept.

His saying: (He whom it is sworn for him by Allah (the Exalted), should accept; he who does not accept is not from Allah (the Exalted). But if he did not have according to the rule of religion against his opponent to swear and he asked him to swear, then he should accept that. It was among the daily matters that happen between people such as apologies or the like; that is the right of a Moslem; if another Moslem swears, apologizing or clearing himself of a certain event, this Moslem should accept and to assume that the other party has good will if he does not see otherwise, as was narrated after Omar (May Allah be pleased with him), «Do not doubt that an evil word said by a Moslem while you can find for it a place in that which is good».

It also includes: Humbleness, friendliness and loving as well as other benefits loved by Allah (the Exalted) which cannot be concealed from the one who has good intelligence and understanding. That is among the reasons that make the hearts gather in agreement to obey Allah (the Exalted), then it is classified under good manners which is the heaviest thing placed in the balance of a servant; it was mentioned in the Honorable Hadith that it is considered among nobility of character.

O you wise person, contemplate about what reconciles you with Allah (the Exalted) such as performing whatever is His rights as well as the rights of His servants and making the Moslems happy and pleased, and dropping secluding oneself from them or looking down on them. That encompasses harm that no one thinks or imagines. Such matters are discussed in ethics books as well as in others. Thus he who is endowed with what should be done, is highly religious and his mind is perfect. Allah (the Exalted) grants success and helps the weak and poor servant. And Allah (the Exalted) knows best.

Chapter

His saying, «What Allah (the Exalted) wishes and what you wish»

It was narrated after Kutaila, «Verily a Jew came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: You are committing polytheism; you say: What Allah (the Exalted) wishes and what you wish, and you say: By the Kaaba. So the Holy Prophet (May Allah's blessings and peace be upon him) ordered them if they wanted to swear to say: By the Lord of the Kaaba, and to say: What Allah (the Exalted) wishes then what you wish.» It was narrated by An-Nasai.

Chapter

His saying: (Chapter concerning his saying, «What Allah (the Exalted) wishes and what you wish».

359 - (It was narrated after Kutaila, «Verily a Jew came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: You are committing polytheism; you say: What Allah (the Exalted) wishes and what you wish, and you say: By the Kaaba. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) ordered them to say if they wanted to swear: By the Lord of the Kaaba, and to say: What Allah (the Exalted) wishes then what you wish.» It was narrated by An-Nasai).

His saying: Accepting that which is truthful from any one. Also showing that it is forbidden to swear by the Kaaba, even though it is the «House of Allah (the Exalted)» and it is an obligation to set for it, in order to perform the minor or the major Hajj. This shows that forbidding joining a partners with Allah (the Exalted) is general and that nothing of it is acceptable; neither for an angel nor for a sent messenger, nor for the Kaaba which is the House of Allah (the Exalted) on His land. That is while you can observe the people now adays swearing by the Kaaba and asking from it what only Allah (the Exalted) can give. It is very well known that the Kaaba can

Also he narrated after Ibn Abbas, «Verily a man told the Holy Prophet (May Allah's blessings and peace be upon him): What Allah (the Exalted) wishes and what you wish; he (May Allah's blessings and peace be upon him) said; have you made me Allah's rival; rather say, what Allah (the Exalted) Alone wishes».

neither harm nor benefit. Rather Allah (the Exalted) legislated for His servants the circumambulation around it and worshipping Him during that time ; He (the Exalted) made it a Qibla [People direct their prayers towards it] for the nation [of Islam]; thus circumambulating is allowable while swearing by it and invoking with it are proscribed. So you should distinguish between that which is permissible or that which is proscribed, even though some people may contradict you; some people who are like the cattle; rather, they are those who have went astray.

His saying: (You are committing polytheism: You say what Allah (the Exalted) wishes and what you wish) and the servant, even though he has a wish, his wish follows that of Allah (the Exalted) he does not possess the ability to wish something unless Allah (the Exalted) has wished it. Concerning that Allah (the Exalted) has said, «(With profit) to whoever among you wills to go straight: But ye shall not will except as Allah wills the Cherisher of the worlds». (81: 29) and, «This is an admonition: whosoever will, let him take a (straight) Path to his Lord. By ye will not, except as Allah wills; for Allah is full of knowledge and wisdom» (76: 29).

These Holy verses and Honorable Hadiths include the following: Responding to Al-Qadisiyya and Al-Mu'tazila; those who deny determinism and confirm to the servant a wish that contradicts that which Allah (the Exalted) desires and wishes from the servant. What invalidates their beliefs will be discussed in «Chapter on what was mentioned concerning those who deny determinism». If Allah (the Exalted) wishes; they are the Magus of this nation.

As for the people of the Sunna and consensus, they adhered to the Holy Koran and the Honorable Sunna regarding this issue as well as other issues. They believed that the servant's wish follows that of Allah (the Exalted) concerning everything that agrees with what Allah (the Exalted) has legislated or contradicted of the deeds and words of the servants. Everybody is covered by Allah's (the Exalted) wish and volition. Thus that which agrees with His legislation is accepted and loved by Him (the Exalted); That which contradicts it, is hated to be performed by the servant.

Concerning that He (the Exalted) has said, «If ye reject (Allah), truly

It was narrated by Ibn Maja after At-Toufail Aisha's maternal brother, «I dreamed that I passed by a group of Jews and I said: Verily you would have been the people had not you said Ouzair is Allah's (the Exalted) son. They said: And verily you would have been...

Allah hath no need of you; but He liketh not ingratitude from His servants...» (39: 7) It also includes: Showing that swearing by the Kaaba is polytheism since verily the Holy Prophet (May Allah's blessings and peace be upon him) agreed with the Jew in his saying, «You are committing Polytheism».

360 - His saying: (Also he narrated after Ibn Abbas (May Allah be pleased with them), «Verily a man told the Holy Prophet (May Allah's blessings and peace be upon him), what Allah (the Exalted) wishes and what you wish. Thereupon he (May Allah's blessings and peace be upon him) said: Have you made me Allah's (May Allah's blessings and peace be upon him) rival? Rather say: What Allah (the Exalted) Alone wishes.»).

That confirms what has been mentioned before; that is considered polytheism.

361 - His saying: (Have you made me Allah's rival). This shows that he who equates a servant with Allah (the Exalted) ever in minor polytheism, has in fact made him Allah's rival, whether he likes it or not. That is contrary to what the ignorant say concerning that which differentiates Allah (the Exalted) from His servants and those are of the two types of polytheism that should be prohibited. When Allah (the Exalted) wishes that which is good for someone, He (the Exalted) teaches him religion.

362 - His saying: (Ibn Maja narrated after At-Toufail, Aisha's maternal brother who said: «I dreamed as if I passed by a group of Jews, and I said: Who are you? They said: We are the Jews, I said: You would have been the people, had not you said Ouzair is Allah's son. They said: And verily you would have been the people had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; then I passed by a group of Christians, and said: Who are you? They said: We are the Christians. I said: Verily you would have been the people, had not you said Christ is Allah's son. They said: Verily you would have been the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. When I got up in the morning I told about it then I went to the Holy Prophet (May Allah's blessings and peace be upon him) and told him. He (May Allah's blessings and peace be upon him) said: Did you tell

... the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. Then I passed by a group of Christians and I said: Verily you would have been the people. Had not you said: Christ is Allah's son. They said: And verily you would have been the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. So when I got up in the morning I told some people about it. Then I went to the Holy Prophet (May Allah's blessings and peace be upon him) and told him. He (May Allah's blessings and peace be upon him) said: Have you told anybody about it? I said: Yes, he (May Allah's blessings and peace be upon him) thanked Allah (the Exalted) and praised Him (the Exalted) then he (May Allah's blessings and peace be upon him) said: And now verily Toufail had a dream about which he told some of you, ...

anybody about it? I said: Yes. He (May Allah's blessings and peace be upon him) thanked Allah (the Exalted) and praised Him then he (May Allah's blessings and peace be upon him) said: And now verily Toufail had a dream that he told some of you, and you said a word that such and such a thing prevented me from forbidding you from saying it. So do not say: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; rather say what Allah (the Exalted) Alone wishes»).

His saying: (After At-Toufail, Aisha's maternal brother), he is At-Toufail ben Abdullah ben Sakhbara, Aisha's maternal brother, a Companion after whom Ibn Maja narrated, and that is what the writer mentioned in the chapter [we are discussing].

This dream was accepted by Allah's Holy Messenger (May Allah's blessings and peace be upon him) who also worked according to it. Thereafter he (May Allah's blessings and peace be upon him) forbade them from saying: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes, and ordered them to say, «What Allah (the Exalted), Alone wishes».

He (May Allah's blessings and peace be upon him) ordered them in this Honorable Hadith as well as in the one preceding it to say: «What Allah (the Exalted) Alone wishes». There is no doubt that such is more perfect as far as faith is concerned and it is farther from polytheism than saying: «And what so and so wishes», because in the former [What Allah (the Exalted) Alone wishes] declares unification that rejects joining in rivals in all its aspects. So he who has insight chooses for himself the highest ranks of perfec-

... and you said a word that such and such a matter prevented me from forbidding you. So do not say: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; rather, say: What Allah (the Exalted) Alone wishes».

This chapter discusses many issues:

The first: That the Jews knew about minor polytheism.

The second: That a human being is able to understand if he has an inclination.

The third: His (May Allah's blessings and peace be upon him) saying, «Have you made me Allah's rival». So how is the case of the one who said, «I have no one else but one to seek refuge with».

The fourth: That this is not major polytheism because he (May Allah's blessings and peace be upon him) said, «Such and such a matter prevented me».

The fifth: A righteous dream is considered a branch of revelation.

The sixth: It [dream] may be a good cause for legislating some rules.

tion as far as Monotheism and faithfulness are concerned.

His saying: (Such and such a matter prevented me from forbidding you from saying it). It was mentioned in some references that «He (May Allah's blessings and peace be upon him) was prevented by shyness». Then after this dream of At-Toufail, he (May Allah's blessings and peace be upon him) strictly forbade them; he (May Allah's blessings and peace be upon him) kept on teaching them till Allah (the Exalted) perfected His religion and completed His favour and he (May Allah's blessings and peace be upon him) informed people about the manifest message, may Allah's peace and blessings be upon him and on his kinsfolk and Companions altogether.

It also includes the meaning of what he (May Allah's blessings and peace be upon him) said.

363 - «A virtuous and true dream is one part out of forty-six parts of prophecy».

I said: And if it were a dream, then it would be considered revelation that confirms what revelation [perse] confirms in as far as orders and prohibitions are concerned. And Allah (the Exalted) knows best.

Chapter

(He who curses Time [or the vicissitudes of Time] is considered to have done wrong to Allah (the Exalted)).

Allah (the Exalted) has said, «And they say, «What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us». But of that they have no knowledge: They merely conjecture». (45: 24).

Chapter

His saying: (Chapter concerning he who curses Time [or the vicissitudes of Time] is considered to have done wrong to Allah (the Exalted)).

Allah (the Exalted) has said: «And they say: «What is that but our life in this world? We shall die and we live, and nothing but Time can destroy us». But of that they have no knowledge: The merely conjecture» (45: 24)).

Ibn Kathir said in his interpretation: Allah (the Exalted) informs about atheism of the unbelievers and those who agreed with them among the polytheists of the Arabs rejecting the idea of resurrection (And they say, what is there but our life in this world? We shall die and we live, and nothing but time can destroy us). There is nothing but this present life; people die and others live; there is no resurrection neither at the Last Day. That is what the polytheists among the Arabs believed in, those who deny resurrection. The philosophers discussing theology among them believed in this and they deny the beginning and resurrection. The atheist philosophers who believed in periodicity and deny the existence of the Creator believe that every thirty-six thousand years every thing returns to what it was on. And they claimed that the night is repeated endlessly; so they stubbornly contended with that which is reasonable and denied that which is reported, that is why they said: (And nothing but Time can destroy us) however, Allah (the Exalted) has said (but of that they have no knowledge: They verely conjective) that is to say imagine and fancy. As for the Honorable Hadith narrated by the writers of As-Saheeh, Abu Dawud and An-Nasai.

364 - It was narrated after Sufyan Ibn Ayyina after Az-Zuhri after Said ben Al-Musyeb after Abi Huraira who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) says: Ibn Adam is doing wrong to Me; he curses Time and I am the Time; all is in My Hands; I alternate the day and night».

365 - And in another narration, «Do not curse Time since I am Time».

366 - And in another narration, «Ibn Adam should not say: Time has let us down; verily I am Time; I send the day and night; if I wish, I stop them».

He said in «Sharh As-Sunna»: It is an agreed upon Honorable Hadith; it is also truthful and they narrated it after Muammar in many different ways after Abi Huraira. He said: It means that the Arabs used to curse Time during hard times or disasters because they used to attribute disasters that happened to them and they would say: They were afflicted by adversities of Time, and Time has contradicated them; so if they added to Time whatever had afflicted them, they would curse the cause and this goes back to Allah (Glory be to Him) since He (the Exalted) is in reality the doer of all things that they do, so they forbade cursing Time.

Also Ibn Jarir narrated it within a strange context, he said, «Pre-Islamic people used to say: Verily the day and night destroy us, and He (the Exalted) is the one who destroys us, takes us in death and gives us life. Thus Allah (the Exalted) has said in His Holy Book (And they say, what is there but our life in this world? We shall die and we live and nothing but Time can destroy us) and they curse Time, so Allah (the Exalted) said, «Ibn Adam does wrong to Me; he curses Time and I am Time; all is in My Hands; I alternate the day and night».

It was also narrated by Ibn Abi Hatem after Ahmad ben Mansour after Soureij ben An-Naaman after Ibn Ayyina. They narrated something similar. Then he narrated after Younes after Ibn Wahab after Az-Zuhri after Abi Salma after Abi Huraira: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: «Allah (the Exalted) says: Ibn Adam curses Time, and I am the Time; all power over the day and night is in my hands». It was also narrated by the writer of as-Saheeh and An-Nassai after Younes ben Yazid's Hadith.

367 - Muhammad ben Ishaq said after his father after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon

And in another narration, «Do not curse Time; Verily Allah (the Exalted) is the Time».

This chapter discusses many issues:

The first: Forbidding to curse Time.

The second: Calling it as doing wrong to Allah (the Exalted).

The third: Contemplating in his (May Allah's blessings and peace be upon him) saying, «Verily Allah (the Exalted) is the Time».

The fourth: Verily one might be cursing even though deep in his heart he does not mean it.

him) said, «Allah (Glory be to Him) says: I asked My servant for money, and he did not give me; he curses Me by saying: Oh Time, and I am the Time».

Ash-Shafi, Abu Oubeid and other Imams said interpreting his (May Allah's blessings and peace be upon him) saying: «Do not curse Time; verily Allah (the Exalted) is the Time». The Arabs in Pre-Islamic times and at times of distress and disaster used to say: O Time has let us down, so by this they used to attribute those actions to the Time and curse it; rather, the doer is Allah (the Exalted). It is as if he cursed Allah (the Exalted) because in reality He (the Exalted) is the doer. That was forbidden, to curse Time as such because Allah (the Exalted) is Time whom they mean or to whom they attribute those actions. That has been the best thing said concerning its interpretation -and that is the wanted- and Allah (the Exalted) knows best.

Ibn Hazm and those who followed him of the Thahiriyya have committed a mistake in considering «Time» among the Beautiful Names by deriving from this Honorable Hadith.

And he showed the meaning of «I alternate the day and night». That He (the Exalted) alternates, is to say controls them by making people experience what they like or hate.

And in this Honorable Hadith there is an addition which was not mentioned by the writer (May Allah's Mercy be upon him) which is, «All is in My Hands».

His saying: (And in another narration, «Do not curse Time since verily Allah (the Exalted) is the Time»).

The meaning of this is the following: That is what He (the Exalted) declared in the Honorable Hadith by saying, «I am the Time; I alternate the day and night». This means that whatever goes on during the passage of

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time whether good or evil happens through Allah's volition and management; He (the Exalted) knows about it and controls it; there is no body to share Him (the Exalted) this. Whatever He (the Exalted) wishes, takes place and comes into existence, and whatever He doesnot wish, will never happen or come into existence. Thus it is an obligation to thank Him (Glory be to Him) in both cases and turning to Him in repentance.

Concerning that Allah (the Exalted) has said: «We have tried them with both prosperity and adversity: Inorder that they might turn (tolls)» (7: 168) and He (the Exalted) has also said, «... And We test you by evil and by good by way of trial. To us must ye return» (21: 35), and attributing the action to Time and cursing time has become frequent as in the poems of some poets such as Ibn Al-Mu'taz, Al-Mutanabbi and others. Describing the years as tough is not considered as such, in that connection Allah (the Exalted) has said, «Then will come after that (Period) seven dreadful (years)...» (12: 48).

Chapter

(Naming such as the Judge of Judges and other similar matters)

It was narrated in the Saheeh after Abi Huraira after the Holy Prophet (May Allah's blessings and peace be upon him), he (May Allah's blessings and peace be upon him) said, «The most degraded name according to Allah (the Exalted), is a man called the owner of estates; there is no owner but Allah (the Exalted)».

CHAPTER

His saying: (Chapter concerning the judge of judges and other similar matters).

The writer (May Allah's Mercy be upon him) mentioned this interpretation in order to point at that calling judge of judges includes similitude in meaning so it is forbidden.

368 - His saying: (It was narrated in the Saheeh after Abi Huraira (May Allah be pleased with him) after the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said: «The most degraded name according to Allah (the Exalted) is a man called the owner of estates; there is no owner but Allah (the Exalted)».

Verily this term truly fits Allah (the Exalted) because He (the Exalted) is the owner of everything; there is no king mightier or greater than Him; He is the owner of all dominion, all Glory belongs to Him (the Exalted). All possessions are granted by Allah (the Exalted) to whomever He (the Exalted) desires from among His servants. He is Allah (the Exalted), He removes the king from his kingdom once and another time He removes the kingdom from the king, so his reality would become only a name whose name was removed. As for the Lord of the worlds, His dominion is permanent, and perfect, it does not end; He controls lot; He increases or decreases

Sufyan said, «This is like Shahan Shah [The emperor of emperors].

And in another narration, «He is the man that stirs Allah's wrath most on the Last Day; he is the Worst».

His saying: «The most degraded» means the meanest.

This chapter discusses many issues:

The first: Forbidding to call others by the owner of estates.

The second: Verily it means as Sufyan said.

The third: Being aware of strict warning against that as well as other similar things in addition to the fact that deep inside the person did not mean it.

The fourth: Being aware that this is for Allah (Glory be to Him) sake.

it and preserves for His servants their deeds; all is covered by His knowledge and whatever the writer [in Heaven] assigns to them. So He (the Exalted) rewards each worker by his deeds; if the deed is good then the reward would be good, if it were evil, then the reward would be evil. As was mentioned in the Honorable Hadith, «O Allah (the Exalted) all praise belongs to You; all dominion belongs to you; You Possess all that which is good and to you belongs all command. I ask You from that which is good, and I seek refuge with You from all evil».

His saying: (Sufyan said)he means Ibn Ayyina (the example of Shahan-shah of the Persians means the owner of estates. That is why Sufyan used it as an example because it is a persian term.

His saying: (And in another narration, «The man who stirs Allah's wrath most on the Last Day; is the worst».

His saying: (Wrath) means anger and hate; such man is hated by Allah (the Exalted).

His saying: (The worst) also shows that Allah (the Exalted) is concerned and such person is mean, thus all these matters gathered round him because he aggrandizes himself and aggrandizes people by this term which is the greatest means of aggrandizing, so his self aggrandizement and his aggrandizing of people with what is not theirs, places him in such position on the Last Day. Thereupon he becomes the meanest, most hated and worst among Allah's creatures, because the mean person who is hated by Allah (the Exalted) is on the Day of Judgment the meanest and the worst among people because he used to look down on the creatures of Allah (the Exalted) while he was enjoying the favours of Allah.

His saying: (The most degraded means the meanest) that is the meaning of «most degraded» and it adds to the meaning of «He is the man that stirs Allah's wrath» that he is mean and hated by Allah.

It also includes warning against all that includes aggrandizement. Abu Dawud narrated after Abi Mijliz; he said.

369 - «Mouawiya (May Allah be pleased with him) set for fighting Ibn Az-Zoubeir and Ibn Amer, so Ibn Amer stood up and Ibn Az-Zoubeir sat down, so Mouawiya told Ibn Amer: Sit down; I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: He who loves men to stand up for him, they would be seated in his place in Hell-Fire». It was also narrated by At-Tirmithi; he said: It is a fine hadith.

370 - It was narrated after Abi Oumama (May Allah be pleased with him) who said: «Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to us leaning on a stick, we stood up [to help him (May Allah's blessings and peace be upon him)] and he (May Allah's blessings and peace be upon him) said: Do not stand up as non-Arabs do; they aggrandize each other». It was narrated by Abu Dawud.

His saying: (He is the man that stirs Allah's (the Exalted) wrath most) such is among the adjectives that pass as it came; it is nothing that was mentioned in the Holy Koran and the Honorable Sunna. Otherwise one must follow the Holy Koran and the Honorable Sunna concerning that and confirm what fits Allah's Glory and Exaltedness; confirming without comparison and desdaining without suspension as was mentioned before. That is what the people of Sunna and consensus from among the Companions and the followers then those surviving seventy-three groups. This diversity and contradiction rather took place at the end of the third century and the centuries coming after; what happened to the nation of diversity, contradiction and going astray cannot be concealed. We seek help from Allah (the Exalted).

Chapter: (Revering Allah's (the Exalted) names and changing the name because of that)

It was narrated after Abi Shouraih that he used to be called Aba Al-Hakam. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) told him, «Verily Allah (the Exalted) is Al-Hakam [Judge] and to Him (the Exalted) belongs all the reign.

CHAPTER

His saying: (Chapter revering Allah's names and changing the name because of that).

371 - (It was narrated after Abi Shouraih that he used to be called Aba Al-Hakam [the ruler's father]. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) told him, «Verily Allah (the Exalted) is Al-Hakam [Judge or ruler] and to Him (the Exalted) belongs all judgement. He said: Verily when my people (conflict about something they would come to me and I would judge between them and both parties would be satisfied. Thereafter he (May Allah's blessings and peace be upon him) said: How good is that! Do you have children? I said: Shouraih, Moslim and Addullah. He (May Allah's blessings and peace be upon him) said: Who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih». It was narrated by Abu Dawud and others).

His saying: (It was narrated after Abi Shouraih) he said in «Khoulasat At-Tahthib»: He is Abu Shouraih Al-Khouzai'; his name is Khouweilid ben Amr; he embraced Islam on Al-Fath Day. He has twenty Honorable Hadiths, they agreed on the Honorable Hadiths and Al-Bukhary. Abu Said Al-Mikbari, Nafi' ben Joubair and others narrated after him. Ibn Saad said: He said in Al-Medina in the year 68 A.H. The interpreter said: His name is Hani' ben Yazid Al-Kindi; this was said by Al-Hafeth. It was also said: Al-Hareth Ad-Dababi; it was said by Al-Mizzni.

His saying: (He used to be called- that is to say what was begun by Abu or Umm [Mother] or something similar, while a nickname is not as such; it is like Zein Al-Abideen for example. [The best among worshippers].

The Holy Prophet's (May Allah's blessings and peace be upon him) saying, «Verily Allah (the Exalted) is Al-Hakam [Judge or ruler] and to Him belongs the judgement». He (Glory be to Him) is the Ruler in the Present life as well as in the Afterlife; he rules among His creatures through His revelation that He sent down on His Prophets and Messengers; O there is not a case but Allah (the Exalted) has sent down a rule or judgment concerning it on His Holy Prophet (the Exalted), judgment from the Holy Koran. Allah (the Exalted) has facilitated such knowledge to most savants of this nation; they never unanimously agreed on that which is delusion; verily, the savants even though they conflicted about some rules, one of them must be right. Thus he who has been endowed by Allah (the Exalted) the ability to understand and to discriminate that which is right from the sayings of religious authorities, He (the Exalted) facilitated that for him as a favour and as benefaction. O how great is that endowment. We ask Allah to endow us from His Grace and favour.

His saying: (To Him belongs all rule in the present life and in the Afterlife). Concerning that Allah (the Exalted) has said: «Whatever it be wherein ye differ, the decision, there of, is with Allah: such is Allah my Lord: in Him I trust, and to Him I turn» (42: 10) and, «O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination». (4: 59) Thus rule and final decision belong to Allah (the Exalted); the decision goes to His Holy Book and to His Holy Messenger (May Allah's blessings and peace be upon him) during his life and his Sunna after his death.

372 - He (May Allah's blessings and peace be upon him) told Mouath when he (May Allah's blessings and peace be upon him) sent him to Yeman, «What would you use to rule? He said: Allah's Holy Book. He (May Allah's blessings and peace be upon him) said: If you don't find [what you want]? He said: Allah's Holy Messenger's Sunna. He (May Allah's blessings and peace be upon him) said: If you do not find [what you want]? He said: I would judge to my own opinion. Thereupon he (May Allah's blessings and peace be upon him) said: Praise to Allah (the Exalted) who granted the messenger of Allah's Holy Messenger (May Allah's blessings and peace be upon him) to whatever pleases Allah's Holy Messenger (May Allah's blessings and peace be upon him)».

So he said: Whenever my people conflicted over something they would come to me and I would judge between them and both parties would be pleased. So he (May Allah's blessings and peace be upon him) said: How good is that! Do you have children? He said: Shouraih, Moslem and Abdullah. He (May Allah's blessings and peace be upon him) said: Then who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih». It was narrated by Abu Dawud and others.

Thus Mouath is one of the most important savants among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him); he knows about the rules and about that which is proscribed and that which is allowable as well as the rules of the Honorable Sunna and the Holy Koran. That is why he was allowed to give his personal opinion whenever he did not find a decision in the Holy Koran or Allah's Holy Messenger's Honorable Sunna. That is contrary to what happens now adays or even before it by the learnt people concerning the rules; those people are ignorant of Allah's rules and decisions mentioned in His Holy Koran or the Honorable Sunna of His Holy Messenger (May Allah's blessings and peace be upon him). He thinks that he is allowed to give a personal opinion even though he is ignorant of the rules of the Holy Koran and the Honorable Sunna.

As to the Day of Judgment, no one judges or rules among people but Allah (the Exalted) when He descends to rule and judge among His servants; He (the Exalted) would judge between people by His Knowledge. He (the Exalted) is the One that nothing of the deeds of His creatures can be concealed from Him. Concerning that He (the Exalted) has said: «Allah is never unjust in the least degree: If there is any good (done), He owns a great reward». (4: 40) And the judgement on the Day of Judgment is by that which is good and that which is bad so it is taken from the oppressor for the sake of the oppressed in as much as he oppressed in case he had good deeds. If he did not have good deeds it would be taken from the evil deeds of the oppressed.

His saying: (Whenever my people conflicted over something, they would come to me and I would rule among them and both parties would be pleased. Thereupon he (May Allah's blessings and peace be upon him) said: How good is this!).

This means- and Allah (the Exalted) knows best- that when the people of Abu Shouraih realized that he was just and knew what pleased the two parties they accepted that and that was a reconciliation because it aims at

This chapter discusses many issues:

The first: Revering Allah's (the Exalted) names and attributes.

The second: Changing the name because of that.

The third: Closing the eldest son's name as an aagnomen.

acceptance rather than imposing; it is neither built on priests, or the people of the book of the Christians and the Jews, nor on referring to the state of Pre-Islamic times who used to refer to their eldest or those who came before them who rule and decisions contradict the rules of the Holy Koran and the Honorable Sunna. As frequently happens these days such as the case of the dictators or tyrants who do not refer to the rules of Allah (the Exalted) or His Holy Messenger (May Allah's blessings and peace be upon him). Rather when they refer to their personal opinions, passions and desires.

Some imitators may follow those imitated and drop that which is just and proper that agrees with the fundamentals of the Holy Koran and the Honorable Sunna. We seek Allah's help.

And Allah's Holy Messenger's (May Allah's blessings and peace be upon him) saying: (Do you have children? He said: Shouraih, Moslem and Abdullah. He (May Allah's blessings and peace be upon him) said: Who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih). This means that the eldest is preceded concerning the agnomen. This meaning was mentioned in more than one Honorable Hadith. And Allah (the Exalted) knows best.

Chapter

(He who talks lightly about something that includes Allah's name, the Holy Koran or the Holy Messenger (May Allah's blessings and peace be upon him).

Allah (the Exalted) has said, «If thou dost question them, they declare (with emphasis), «We were only talking idly and in play. Say, was it at Allah, and His signs, and His Apostle, that ye were mocking?» (9: 65).

CHAPTER

His saying: (He who talks lightly about something that includes Allah's name, the Holy Koran or the Holy Messenger (May Allah's blessings and peace be upon him)] is an infidel.

His saying: (Allah (the Exalted) has said: «If thou dost question them, they declare (with emphasis), We were only talking idly and in play. Say, was it at Allah, and His Signs, and His Apostle, that ye were mocking?» (9: 65).

The religious authority Ibn Kathir (May Allah be pleased with him) said in his interpretation: Abu Maashar Al-Madani said after Muhammad ben Kaab Al-Kurthi and others, «They said: A man from among the hypocrites who are the most greedy among us, the best liars and turn away when one comes across them. So that was reported to Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was riding his (May Allah's blessings and peace be upon him) camel. The man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were just playing and discussing things because the travel was long and we forget our hardships of travel. So he (May Allah's blessings and peace be upon him) said, (Did you mock at Allah (the Exalted) His signs and His Holy Messenger? Do not appologize; you have disbelieved after believing; if we forgive a group of you we torture a group because they were wrong doers) and his feet will be burnt

It was narrated after Ibn Omar, Muhammad ben Kaab, Zaid ben Aslam and Kutadah -their discussions were- that a man at the invasion of Tabouk said, «We never saw like our Present readers; they are the most greedy, the best liars and most coward at fighting; he meant Allah's Holy Messenger and his (May Allah's blessings and peace be upon him) Companions who rehearse the Holy Koran. So Malek ben Awf told him: You are a liar, yet you are a hypocrite; I will tell Allah's Holy Messenger. Thereupon Awf went to Allah's Holy Messenger (May Allah's blessings and peace be upon him) telling him, but he found that the Holy Koran reached first. So that man came to the Holy Messenger (May Allah's blessings and peace be upon him) who had ridden his (May Allah's blessings and peace be upon him) camel and set out; he said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were only discussing matters lightly and trying to kill time during this long road.

Ibn Omar said: It is as if I were looking at him hanging from Allah's Holy Messenger's (May Allah's blessings and peace be upon him) camel and [Hot] stones burning his feet while he was saying: We were playing and discussing matters lightly, and Allah's Holy Messenger (May Allah's blessings and peace be upon him) telling him (Do you mock at Allah (the Exalted), His Holy signs and His Holy Messenger? Do not appologize; you have disbelieved after believing). Without turning to him).

with [hot] stones and the Holy Messenger (May Allah's blessings and peace be upon him) will not turn to him while he is hanging from Allah's Holy Messenger's (May Allah's blessings and peace be upon him) camel».

373 - Abdullah ben Wahab said: Hisham ben Saad told me after Zaid ben Aslam after Abdullah ben Omar, «A man at the invasion of Tabouk said at an assembly; we did not see like our readers; the most greedy, the best liars, and the most coward at fighting. Thereupon a man at the assembly said: You are a liar; yet you are a hypocrite. I will tell Allah's Holy Messenger. That reached Allah's Holy Messenger (May Allah's blessings and peace be upon him) and the Holy Koran [concerning that] was revealed. Abdullah ben Omar said: And I saw him hanging from Allah's Holy Messenger's (May Allah's blessings and peace be upon him) camel while being hit by stones and saying: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were only joking and discussing matters lightly and Allah's Holy Messenger (May Allah's blessings and peace be upon him) told him: (We are at Allah, and His signs, and His Apostle, that ye were mock-

ing? Make no excuses: Ye have rejected Faith after ye had accepted it). It was also narrated by Al-Laith after Hisham ben Saad).

Ibn Ishaq said: «A group of hypocrites among whom was Wadia ben Thabet the brother of Bani Oumayya ben Awf, and a man among the most courageous allies of Bani Salma who used to be called Moukhshy ben Himyar; they were pointing at Allah's Holy Messenger (May Allah's blessings and peace be upon him) while going to fight at Tabouk and tell each other: Do you consider fighting Bani Al-Asfar like the fighting that takes place between the Arabs? By Allah (the Exalted) as you will tomorrow adhere to the mountains in order to frighten and terrify the believers. So Moukhshy ben Himyar said: By Allah (the Exalted) I hope that I was a judge to whip each one of us one hundred times; we expect a Holy verse to be sent down because of what you said. And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said concerning that to Ammar ben Yasser: Those people realized that they would burn [in Hell-Fire] so ask them about what they had said; if they denied tell them; rather, you said such and such a thing, so Ammar went and told them that. They came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) in order to apologize. So Wadia ben Thabet said while Allah's Holy Messenger (May Allah's blessings and peace be upon him) was riding his camel- and he started saying while taking hold of its reins: Or Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were rather playing and lightly discussing matters, so Moukhshy ben Himyar said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), my name and my father's name have failed me; so what he meant was what He (the Exalted) has said, «If we pardon some of you, we will punish others amongst you...» (9: 66) Moukhshy Ibn Himyar was called Abdur-Rahman and he asked Allah (the Exalted) to be killed as a martyr without anybody finding his body; so he was killed on the battle of Yamama and he was never found».

Ikrama said concerning the interpretation of this Holy verse, «A man among those -if Allah (the Exalted) wishes- Pardoned used to say: O Allah (the Exalted) verily I can hear a Holy verse; I mean one that makes people shudder and the hearts dread. O Allah (the Exalted) make me die killed for your sake; no one should say that I was washed, wrapped in a shroud or buried. He said: He was hit at the battle of Yamama; none of the Moslems was not found but him».

His saying: (Make no excuses; Ye have rejected faith after ye had ac-

This chapter discusses many issues:

The first: Which is the most serious- verily the one who mocks by this is a disbeliever.

The second: That this is the interpretation of the Holy verse concerning the one who does such a thing no matter who he was.

The third: The difference between reporting and advising for the sake of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

The fourth: The difference between forgiving is liked by Allah (the Exalted) and being rough to the enemies of Allah (the Exalted).

The fifth: That there are cases where making excuses is not acceptable.

cepted it). That is to say through what you said mocking (If we pardon some of you) that is to say Moukhshy ben Himyar (we will punish others amongst you) that is to say not every body will be pardoned; some of you have to be punished (For that they are at sin) that is to say because of this wrongful and dissolute discussion.

Sheikh Al-Islam said: Allah (the Exalted) has verily commanded him (May Allah's blessings and peace be upon him) to say (Ye have rejected Faith after ye had accepted it) and it is said: They rejected faith after they had accepted it through their tongues (verbally) with their disbelief through their hearts first: This is not proper because expressing Faith verbally while heartily disbelieving is associated with disbelief. So it is not said: You infidel after you had believed; verily they are still disbelieving; if it was meant that you became infidel after believing; they did not show but to those prominent people; and with them they are still as such. This term does not show that they are still hypocrites.

He (May Allah's Mercy be upon him) said in another place: He (the Exalted) has informed that they disbelieved after believing when they said: Rather we talked that which is considered disbelief without thinking that it was disbelief; rather, we were playing and discussing matters lightly. He (May Allah's blessings and peace be upon him) showed that mocking at Allah's Holy verses, committing an act of disbelief. Had faith been in his heart, it would have prevented him from saying such a thing. The Holy Koran shows that faith deep in the heart necessitates manifest performance according to it.

Concerning that Allah (the Exalted) has said: «They say, We believe in Allah and in the Apostle, and we obey»: But even after that, some of them

turn away... the answer of the believers, when summoned to Allah and His Apostle, in order that they may judge between them, is no other than this: They say, «We hear and we obey.»: It is such as these that will attain felicity» (24: 47-52). So He (the Exalted) denied that those who do not obey the Holy Messenger (May Allah's blessings and peace be upon him) are faithful and informed that if the believers were summoned by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to judge among them; they would listen and obey; He (the Exalted) showed that this is among the requirements of faith.

It also includes: Showing that man may commit an act of disbelief by saying a term or doing an act. The most serious is that which is willed by the hearts. It is like the sea which has no coast. It denotes great hypocrisy. Verily Allah (the Exalted) determined and affirmed for those faith without saying what they said, as was said by Ibn Abi Moulaiika.

374 - «I caught up with thirty of Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Companions, all of whom fear hypocrisy and fear to become a hypocrite». We ask Allah (the Exalted) to grant us peace, forgiveness, and good health in the present life as well as in the Afterlife.

Chapter

Allah (the Exalted) has said, «When we give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say, «This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (Stored) in His sight! But we will show the Unbelievers the truth of all that they did, and we shall give them the taste of a severe Penalty». (41: 50).

Moujahid said, «That is through my action and I am responsible for it».

His saying: (He said, This has been given to me because of a certain knowledge which I have». (28: 78) Kutada said, «This has been given to me because of a certain knowledge that there are benefits».

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said: «When We give him a taste of some mercy from Ourselves...» (41: 50).

The writer (May Allah's Mercy be upon him) said after Ibn Abbas and other interpreters about the meaning of the Holy verse and whatever after it that which satisfies the meaning and satisfies ones thirst.

His saying: (Moujahid said: That is through my actions and I am responsible. And Ibn Abbas said: «This has been given to me because of a certain knowledge which I have». (28: 78) Kutadah said, «This has been given to me because of a certain knowledge that there are benefits». Others said, «Allah (the Exalted) knows that I am qualified for that». That is the meaning of Moujahid's saying: I was granted it for an honor).

What they mentioned does not conflict; rather; it is intending purpose.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) concerning the meaning of the Holy verse, «... But when we bestow a favour upon him as from ourselves, he says, «This has been given to me because of

Others said, «Allah (the Exalted) knows that I am qualified for that». This is what Moujahid meant when he said, «I was endowed this because of my qualifications».

It was narrated after Abi Huraira that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily, three among Bani Israel: A leper, a hairless, and a blind. Allah (the Exalted) wanted to try them. Thereupon He (the Exalted) sent them an angel. This angel came to the leper...

a certain knowledge (I have)! Nay, but this is but a trial, but most of them understand not» (39: 49). He (the Exalted) informs that when Man is hurt and suffering, humiliates himself to Allah (the Exalted) and pleads and invokes Him, then if He bestows him a certain favour, he will become tyrannical and will do wrong. He said: «This has been given to me because of a certain knowledge which I have». That is to say because Allah (the Exalted) knows that he deserves and is qualified; had not I been lucky from Allah (the Exalted), He (the Exalted) would not have endowed me with this. He (the Exalted) has said: «Nay, but this is but a trial». (39: 49). That is to say the case is not as it was claimed; rather, we have endowed him with this favour to try him concerning our endowment; would he obey or disobey? That is in addition to our preceding knowledge that «Nay, but that is but a trial». That is to say a test (but most of them understand not) that is why they say what they say and invoke what they invoke. (Thus did the generations) before them say!) (39: 50) that is to say many of those who came before said this, claimed such things and invoked such an invocation. (But all they did was of no profit to them) (39: 50) that is to say what they said was not truthful, nor did it benefit them.

Concerning that Allah (the Exalted) said telling us about Qarun, «... Behold, his people said to him, «Exult not, for Allah loveth not those who exult (in riches), but seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy position in this world: But do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief». He said: «This has been given to me because of a certain knowledge which I have». Did he not know that Allah had destroyed, before him, (whole) generations, -which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.» (28: 76-78). He (the Exalted) has also said..

And we are not the ones to receive pains and Penalties!» (26: 138).

.... He (May Allah's blessings and peace be upon him) said: What is it that you like best? He said: A good color and good skin that rids me of what caused the people to call me filthy. He said so and he (May Allah's blessings and peace be upon him) cleaned him, and the dirt was eradicated and he was given a good color and good skin.

He (May Allah's blessings and peace be upon him) said: Which kind of property do you like best? He said: Camels or cows -Ishaq doubted- So he was given a pregnant camel, that was about to deliver] and said: May Allah (the Exalted) bless it for you. He said: Then the hairless man came, and he (May Allah's blessings and peace be upon him) asked him: What is it that you like best? He said: Good hair that rids us of what caused the people to call me filthy. So he (May Allah's blessings and peace be upon him) wiped him, and he was given good hair. Then he (May Allah's blessings and peace be upon him) said: Which kind of property do you like best? He said: Cows or camels. So he was given a pregnant cow. He (May Allah's blessings and peace be upon him) said: May Allah (the Exalted) bless it for you.

Then he (May Allah's blessings and peace be upon him) approached the blind and said: What is it that you like best? He said: I would like to have my eyesight back, so that I may see people. So he (May Allah's blessings and peace be upon him) wiped him and he was given back his eyesight. He (May Allah's blessings and peace be upon him) said: What kind of property do you like best? He said: Sheep. So he was given an ewe that has already delivered. So the camel and the cow delivered, and one had a valley of camels, the other a valley of cows, and the last also a valley of sheep. He said: Then he (May Allah's blessings and peace be upon him) came to the leper in his previous image. He (May Allah's blessings and peace be upon him) said: I am a poor man who is detached from his kinsfolk while travelling; I will

375 - (It was narrated after Abi Huraira (May Allah be pleased with him) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily three...».

(It was narrated by both) by Al-Boukhary and Moslem. And the pregnant camel.

His saying: (So it produced) and in another narration (so it produced) it means he took care of it during the delivery process; such person to a camel is like a midwife to a woman.

His saying: (I do not put much stress upon you) that means: I do not

not be able to reach my people but through Allah (the Exalted) then through you. I ask you by the One who gave you good color and good skin and property, to give me a camel so that I may be able to continue my travel. Thereupon he said: The rights are many. Thereupon he (May Allah's blessings and peace be upon him) said it is as if I had known you before, were not you a leper people look at you as poor and filthy. Allah (the Exalted) gave you property, so he said: Rather, I inherited this property from my fathers. Thereafter he (May Allah's blessings and peace be upon him) said: If you were a liar, may Allah (the Exalted) turn you back to your previous state. Then he (May Allah's blessings and peace be upon him) went to the hairless man in the image of a hairless man; he (May Allah's blessings and peace be upon him) told him the same as he told the leper and the latter gave him a similar answer. He (May Allah's blessings and peace be upon him) said: If you were a liar, may Allah (the Exalted) turn you to your previous state. He said: Then he (May Allah's blessings and peace be upon him) went to the blind in the image of a blind man. He (May Allah's blessings and peace be upon him) said: I am a poor man and a traveller. I am detached from my kinsfolk during my travels and I will not be able to reach my people unless through Allah (the Exalted) then through you. I ask you by the One who gave you back your eyesight an ewe that helps me continue my travel. He said: I was blind and Allah (the Exalted) gave me back my eyesight, so take whatever you want and leave whatever you want, and by Allah (the Exalted) I will not subject you to great stress concerning anything that you take for Allah's sake. So he (May Allah's blessings and peace be upon him) said: Cling to your property; verily you were tried and verily Allah (the Exalted) is satisfied with you and wrathful with your friends». It was narrated by both.

make it unbearable for you to return something that you take or ask from my money. It was mentioned by An-Nawawi.

This great Honorable Hadith has a theme: Verily the first two denied the favour of Allah (the Exalted); they did not acknowledge Allah's favour, nor did they attribute the favour to the one who gave it to them, nor did they perform that which is Allah's right. Thus Allah's wrath descended upon them. As for the blind men he acknowledged Allah's favour and attributed it to the one who endowed it and paid that which is Allah's right. So he deserved Allah's satisfaction through his thanking Allah (the Exalted) for the favour because he mentioned the three pillars of thanking Allah (the Ex-

This chapter discusses many issues:

The first: The interpretation of the Holy verse.

The second: The meaning of (... he is sure to say, This is due to my (merit)).

The third: The meaning of (... He said, This has been given to me because of a certain knowledge which I have).

The fourth all the great them included in this strange store.

alted) without which cannot be accepted. That is acknowledging favours, attributing them to the one who gave it, and spending it the way he desires.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: At the essence of being grateful is acknowledging the favours of who gave them through submitting to him, loving him and being humble in front of him. Thus he who doesnot know the favour; rather, he was ignorant of it, wouldnot be grateful; he who acknowledges it and did not know the one who granted it, would not also be thankful. He who acknowledges favours and the one who granted them, but he denied it in the same way the one who denied favour, then he would be considered as rejecting it. He who acknowledges favors and the one who grants them and does not reject it, but he does not submit to the benefactor, love him or accept him or thank him; he who knows it and knows the one who grants it and submits to the one who grants it, loves him and accepts him and uses it as a means of loving him and obeying him; that is the grateful. Thus to be grateful, it is necessary for the heart to know and the person to perform accordingly. It is the tendency to the one who grants favours, loving him and submitting to him.

His saying: (The people called one filthy as a way of expressing hatred to see or approach him).

Chapter

Allah (the Exalted) has said, «But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: But Allah is exalted high above the partners they ascribe to Him». (7: 190).

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said, «But when He giveth them a good child, they ascribe to others a share in the gift they have received: But Allah is exalted high above the partners they ascribe to Him» (7: 190).

Imam Ahmad (May Allah's Mercy be upon him) said about the meaning of this Holy Verse: We were told by Abdes-Samad after Omar ben Ibrahim after Kutadah after Al-Hasan after Samourah from the Holy Prophet (May Allah's blessings and peace be upon him), who said,

376 - «When Hawwa [Eve] delivered, Iblis walked around her and her children used to die after birth, Iblis told her: Call him Abdel-Hareth, he will live. She called him Abdel-Hareth and he lived. That was an inspiration from the Shaitan and of his command». That was also narrated by Ibn Jarir after Muhammad ben Bashshar Bundar after Abdus-Samad ben Abdul-Warith. It was also narrated by At-Tirmithi in the interpretation of this Holy Verse after Muhammad ben Al-Muthni after Abdes-Samad. And he said: That is a good and strange Honorable Hadith; we know it only through Omar ben Ibrahim. It was also narrated by some others after Abdes-Samad. It was narrated by Al-Hakem in his «Mustadrak» after Abdes-Samad, and he said that it is an Honorable Hadith that has good references. They [Moslem and Al-Bukhary] did not narrate it. It was also narrated after by Imam Abu Muhammad ben Abi Hatem in his interpretation after Abi Zaraa Ar-Razi after Hilal ben Fayyad after Omar ben Ibrahim.

And Ibn Jarir said: We were told by Ibn Waki' after Souhail ben Yusuf after Amr after Al-Hasan (they ascribe to others a share in the gift they

Ibn Hazm said: They agreed to proscribe every name enslaved [called Abed] to other than Allah (the Exalted). Such as Abed Omar, Abdul-Kaaba and the like...

have received). He said: «That was the habit of some of the people of some creeds and it was not Adam». And we were told by Bishr ben Mouath after Yazid after Said after Kutada who said: Al-Hasan used to say: «They [The creeds] were the Jews and the Christians; Allah (the Exalted) endowed them with children and they Judaized and Christianized». That has a good reference after Al-Hasan(May Allah's Mercy be upon him).

The religious authority Ibn Kathir said in his interpretation: As for the reports: Muhammad ben Ishaq said after Dawud ben Al-Houssein after Ikrama after Ibn Abbas that, «Hawwa [Eve] used to give birth to Adam's children and she used to call them Allah's servants such as Abdullah, Oubeidallah and the like; however, they used to die shortly after birth; so Iblis came to them and said: Had you called them by other names, they would have survived. So when she gave birth to a baby boy, he called him AbdulHareth.

Concerning that Allah (the Exalted) sent down the following Holy verse, «your Guardian-Lord, who created you from a single Person...» (4: 1) and Al-Awfi said after Ibn Abbas, «Then the Shaitan came to them and said: Do you know what will be born for you? Or do you know whether it is going to be a beast or not? Then he adorned that which is bad and untruthful for them; he is a skillful linguist; before that she had given birth to two children who later died. Thereupon the Shaitan told them: Verily if you do not call your child after me, he will not be born normal; he will die as the preceding one died. So they called their son Abdel Hareth, thus Allah (the Exalted) has said: «But when He giveth them a goodly child, they ascribe to others a share in the gift then a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him» (7: 190)».

Something similar was mentioned after Sad ben Joubair after Ibn Abbas. It was also narrated by Ibn Abi Hatem. He received this Tradition [Honorable Hadith] after Ibn Abbas a group of his Companions such as Moujahid, Ikrama and Sad ben Joubair. And from among the second rank [of narrators]: Kutadah, As-Sadi and a group of those who came after. And among the interpreters and those to follow uncountable groups have narrated it. The religious authority Ibn Kathir said: Its origin -and Allah (the Exalted) knows best- was taken from the people of the book.

... with the exception of Abdul Muttaleb.

I said: That is very unlikely.

His saying: (Ibn Hazm said: They agreed to proscribe every named enslave [called Abed] to other than Allah (the Exalted) . Such as Abed Omar, Abdel-Kaaba and the like, with the exception of Abdel-Muttaleb).

Ibn Hazm: He is a religious authority from Andalus. He is Abu Muhammad Ali ben Ahmad ben Sad ben Hazm Al-Kurtobi Ath-Thahiri. He is the writer of «At-Tasanif» He died in the year 456 A.H. and he was 72 years old.

AbdelMuttaleb is Allah's Holy Messenger's grandfather. He is Ibn Hashim ben Abed Munaf. Doubtlessly they are the descendants of Ismail ben Ibrahim Al-Khalil (May Allah's peace be upon them).

He (May Allah's Mercy be upon him) narrated the consensus of the servants concerning proscribing all names enslaved to other than Allah (the Exalted) because it is polytheism in Lordship as well as in Divinity. That is so because all creatures belong to Allah (the Exalted) and are His servants; He enslaved them to worship Him Alone and in order to unify Him (the Exalted) in His Lordship and Divinity. Some of them worshipped Allah (the Exalted) Alone in as far as His Lordship and Divinity are concerned; some others joined in partners with Him in as far as His Divinity is concerned while acknowledged His Lordship, names and attributes, while His predetermined rules definitely apply to them.

Concerning that Allah (the Exalted) has said: «But one of the beings in the Heavens and the earth but must come to (Allah) Most Gracious as a servant» (19: 93). That is general slavery. As for private slavery, it is particular to the people of faith and obedience. In that connection He (the Exalted) has said: «Is not Allah enough for His servant?» (39: 36) and the like.

His saying: (With the exception of Abdel-Muttaleb) that is an exception from the general because the origin of this name lies in slavery. That is so because Al-Muttaleb Hashim's brother came to Medina and his nephew «Shaiba» had already grown up with his uncles [His mother's brothers] Bani An-Najjar from Al-Khazraj because Hisham had married one of their women; she delivered this son and when he grew up with his uncles and became a teenager; his uncle Al-Muttaleb took him to Mekka his father's city and the home of his clan. He brought him to Mekka and when people there saw him after his skin color changed due to travel in the sun, they thought that he was Al-Muttaleb's slave. So they said that is Abdel-Muttaleb, and

It was narrated after Ibn Abbas concerning the Holy verse, «He said when Adam has intercourse with Hawwa, she got pregnant. So Iblis came to them and said: I am your friend who led you out of the Garden; you must obey me otherwise I will make to your son the horns of a deer and he will come out of your belly by cutting it, and I will do such and such, and such and such. So call him Abdul Hareth. They refused to obey him, and the child was born dead. Then she got pregnant again, so he came to them and repeated what he had said and they refused to obey him and once again the child was born dead. Then she got pregnant again so he came to them and repeated what he had said; they were overwhelmed by the love of having a child, so they called him Abdul Hareth, that is why Allah (the Exalted) has said, «... they ascribe to others a share in the gift they have received». It was narrated by Ibn Abi Hatem.

And he narrated with good reference after Kutada, «Partners in obeying Him; not in worshipping Him».

And he narrated with good reference after Moujahed concerning (If thou givest us a goodly child) (7: 189). He said: «They feared that it might not be a human being.» And he mentioned its meaning after Al-Hassan said and others.

this name stuck to him and he was only called by it. Also the Holy Prophet (May Allah's blessings and peace be upon him) said.

377 - «I am the son of Abdel-Muttaleb and he has become aggrandized among Quraish and among the Arabs, he is the Master of Quraish and the most honorable in Pre-Islamic times; he is the one who dug [the well] Zam Zam and watering belonged to him and to his progeny after him. And «Abdullah» is Allah's Holy Messenger's father and he is one of Abdel-Muttaleb's sons. He died while his father was still alive. Al-Hafeth Falah Ed-Din Al-Alai' said in the book «ad-Durra as-Sunnyya fi Mawlid Khair Al-Bar-iyya». When his (May Allah's blessings and peace be upon him) mother Amenah became pregnant with him (May Allah's blessings and peace be upon him) his father's age was eighteen. The latter went to Medina to buy dates for his family and he died there while he was at his uncles Bani An-Najjar; the Holy Prophet (May Allah's blessings and peace be upon him) was a foetus then,

I said: When his mother gave birth to him (May Allah's blessings and peace be upon him) his grand-father, Abdel-Muttaleb, supported him (May Allah's blessings and peace be upon him). Al-Hafeth Ath-Thahabi said: His

This chapter discusses many issues:

The first: Proscribing every name enslaved to other than Allah (the Exalted).

The second: The interpretation of the Holy verse.

The third: Verily this kind of polytheism is merely naming the reality of which was not intended.

The fourth: Verily it is a favour of Allah (the Exalted) when He gives him a normal baby girl.

The fifth: Those who came before mentioned the difference between joining in partners in obedience and joining in partners in worship.

(May Allah's blessings and peace be upon him) father Abdullah died while the Holy Prophet (May Allah's blessings and peace be upon him) was twenty-eight months old; it was said that he (May Allah's blessings and peace be upon him) was even younger. It was said: He (May Allah's blessings and peace be upon him) was a foetus. He died in Medina where he was buying dates and it was said: He was passing by it on his way back from Ash-Sham and that he lived twenty-five years. Al-Wakidi said: That confirmed what was said about his age and his death. His mother Amenah died in Al-Abwa' while returning with him (May Allah's blessings and peace be upon him) to Mekka after visiting the uncles of his (May Allah's blessings and peace be upon him) father, Bani Adi ben An-Najjar; he (May Allah's blessings and peace be upon him) was then six-years and one hundred days old; it was said he was four years old. So when his mother died Um Ayman, and he (May Allah's blessings and peace be upon him) was supported by him till he died and the Holy Prophet (May Allah's blessings and peace be upon him) was eight years old; then he was supported by his (May Allah's blessings and peace be upon him) uncle Abi Taleb.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them) concerning the Holy verse: We have already discussed something similar after Ibn Abbas.

His saying: (And he narrated with good reference after Kutada, «Partners in obeying; not in worshipping Him (the Exalted).») Our Sheikh (May Allah's Mercy be upon him) said: Verily that is joining in partners in merely naming and they did not mean its reality desired by Iblis.

Chapter

Allah (the Exalted) has said, «The most beautiful names belong to Allah: So call on Him by them; but shun such men as use profanity in His names...» (7: 180).

CAPTER

His saying: (Chapter: Allah (the Exalted) has said: «The most beautiful names belong to Allah: so call on His by them; but shun such men as use profanity in Him names...» (7: 180).

378 - It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Verily Allah (the Exalted) has ninety-nine names; one hundred but one. He who learns them, will be admitted into the Garden. And He (the Exalted) is One and He loves the odd number». It was narrated by both in the two Saheehs after Sufyan Ibn Ayyina. It was also narrated by Al-Bukhary.

379 - It was narrated after Abi Al-Yaman after Abi Az-Zinad after Al-Araj and was reported by Al-Jawzani after Safwan ben Saleh after Al-Walid ben Moslem after Shouaib with similar reference. And he added, «He loves the odd number.» : He is Allah (the Exalted) whom there is no God but Him, the Most Gracious, the Most Merciful, the [one and only] king, the Holy, Peace, Absolute Master, the Cherished, Almighty, the Proud, the Creator, the Fashioner, the Subduer, the Donor, the Provider, the Opener [of the gates of Profit], the Omniscient, the controlling, the Kind, the Lowerer, the Raiser, the Humiliator, the All-Hearing, the All-seeing, the Judge, the Just, the Most kind, the all knowing, the tolerant, the All-Forgiving, the Appreciative, The Most High, the Great, the Guardian Lord, the Nourisher, the Sufficient, the Exalted, the Generous, the observer, the Responding, the Rich, the Wise, the Nice, the Glorious, the Inducer, the Witness, the Truth, the Truster, the Strong, the Enduring, the Harmless Lord, the Reckoner, the

Ibn Abi Hatem mentioned after Ibn Abbas, «... use profanity in His names...» (7: 180) that is to say join in partners».

After Him (the Exalted) they derived the name Lat that is to say from Ilah, and Uzza from Aziz.

It was narrated after Al-Aamash, «They include in them what is not really included».

Originator, the Restorer, the Resurrector, the One who takes in Death [the Deadly], the All-Living, the Eternal, the Exalted Wrathful, the One, the Matchless, the Singular, the Everlasting, the Capable, the Able, the Advancer, the Delayer, the Last, the Overt, the Covert, the Governor, the Supreme, the Charitable, the Most Forgiving, the Most Revengeful, the Forgiver, the Most Compassionate, the Possessor of all Dominion, to whom all Exaltedness and Honor belong, Fair, the All-Inclusive, the self-Sufficient, the Benefactor, the Giver, the Forbidder, the Harmful, the Light, the Guider, the Maker, the Eternal, the Inheritor, the Wise, the Patient». Then At-Tirmithi said: That is a strange Honorable Hadith.

380 - It was also narrated after Abi Huraira, we do not know in many reports the mentioning of names but in this Honorable Hadith. And that which a group of memorizers [of the Holy Koran and Honorable Hadith] relied on, is that the listing of names is included in it. It is so as was narrated by Al-Walid ben Moslim and AbdelMalek ben Muhammed who said that it reached him from many authoritative sources that they said so. That is to say, that collected [Those beautiful names] from the Holy Koran as was narrated after Jaafer ben Muhammed and Sufyan and Abi Zaid Al-Laghawi and Allah (the Exalted) knows best.

That was what the religious authority Ibn Kathir mentioned in his interpretation. Then he said: Let it be known that the beautiful names are not limited to ninety-nine in number. As an evidence for that we mention what Ahmed narrated after Yazid ben Haroun after his father after ben Masoud after the Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

381 - «No one who was afflicted by sorrow or grief and said: O Allah (the Exalted) I am your servant the son of your servant, the son of our female servant, you control me; Your rule is executed on me. Your Judgment and Justice pass on me; I ask You, O' Allah (the Exalted) by every name You Possess; you called yourself with or sent down in Your Holy Book or taught to one of Your creatures or kept unknown to us, to make the Holy Koran the spring of my heart and the light of my chest and relief of my

.....

grief and the removal of my worry and gloom; Allah (the Exalted) will definitely remove his worry and grief and replace them by happiness. Thereupon it was said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him): Shall we learn them? He (May Allah's blessings and peace be upon him) said: Yes. The one who hears them should learn them.» It was narrated by Abu Hatem and Ibn Hibban in his Saheeh.

Al-Awfi said after Ibn Abbas concerning Allah's (the Exalted) saying, «Shun such men as profanity in His names...» (7: 180) He said, «Profanity of atheists if they called Lat with Allah's (the Exalted) names». Ibn Juraij said after Moujahid, «Shun such men as use profanity in His names...» He said: They derived Lat from Allah (the Exalted) and the Uzza from Al-Aziz».

Kutada said: «Use profanity: Commit polytheism» and Ali ben Abi Talha said after Ibn Abbas, «Use profanity: giving the lie to».

And all the [beautiful] names of the Lord (the Exalted) are names and attributes that define Allah (the Exalted) to His worshippers and indicates His exaltedness and perfection (Glory be to Him).

He (May Allah's Mercy be upon him) said: Profanity and atheism take place either by rejecting or by denying them; Either by rejecting their meanings and suspending them or by changing them from that which is correct and deviating them from the Truth by interpretations, or by making them names of those creatures, such as the Profanity of the people of Al-Ittihad. Verily they made them the names of this universe; that which is praised and that which is dispraised. Till their leader said: He (the Exalted) is the named by every name that is praised both from a logical point of view, religious and traditional point of view; and by every name that is dispraised logically, religiously and traditionally. May Allah (the Exalted) be raised high above what they say.

I said: And that which is the case of the people of the Honorable Sunna and consensus; those of them who came before and those who came later: They confirm the attributes which Allah (the Exalted) used to describe Himself and which Allah's Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him with what fits His Exaltedness and Majesty; affirming without comparison or likening; desdaining without suspension. Concerning that He (the Exalted) has said: «There is nothing whatever like unto Him and He is the One that hears and sees (all things)» (42: 11). Verily discussing attributes is a branch of discussing the essence and it follows its example. As it is a must to know that Allah (the Exalted)

.....

is a true essence that resembles anything of the essence of those created [by Him (the Exalted)], He possesses true attributes that do not resemble the attributes of creatures. Thus, the one who rejects any attributes that Allah (the Exalted) used to describe Himself or used by His Holy Messenger (May Allah's blessings and peace be upon him) to describe Him, or if this person interpretes this attribute to mean other than what its meaning is; this person is a Juhmite and has followed a path other than that of the believers.

In that connection Allah (the Exalted) has said, «If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, -What an evil refuge!» (4: 115).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said also:

(A significant Advantage).

That which passes from month to month concerning an attribute of a report about Allah (Glory be to Him) is divided into sections:

The first: What is related to the very essence, such as your saying: An essence and existing.

The second: What is related to His (the Exalted) attributes and qualities, such as the All-knowing, the capable, the All-Hearing and the All-seeing.

The third: What is related to His (the Exalted) actions such as the Creator and the Benefactor.

The fourth: Absolute desdaining. It is inescapable, since there is no perfection in absolute non being, such as the Peace and the all-Holy.

The fifth: It was not mentioned by most people- it is the name indictating a group of various attributes that does not specialize in a specific attribute, rather, it indicates many meanings such as the Glorious, the Mighty and the Everlasting. Verily the Glorious is the one who has many and varied attributes of the attributes of perfection; he is a subject to increase ability and greatness. It is said (the Glorious Lord of the Throne) as an attribute of the Throne due to his ability, greatness and honor. Just imagine how this name was associated by Allah commanding the Holy Messenger (May Allah's blessings and peace be upon him) to pray as he taught us because He is in the rank of requesting more; the request included a name that He (the Exalted) requires; as you say: [O Allah (the Exalted)]

This chapter discusses many issues:

The first: Affirming the [Beautiful] names [of Allah (the Exalted)].

The second: [Those names] being beautiful.

The third: Commanding us to call on Him (the Exalted) by using them.

The fourth: Teaching those ignorant and atheist opposers.

The fifth: Explaining atheism through them.

The sixth: Warning and threatening those who are atheists.

forgive me, and be merciful to me; you are the All-Forgiving and Most Merciful. That is interceding by using His names and attributes and that is among the fastest means of intercession and mostly loved by Allah (the Exalted). In that connection the following Honorable Hadith was narrated.

382 - «Seek refuge by: O' You to whom all Glory and all Honor belong». and,

383 - «O' Allah I ask you by all Praise which belongs to You; there is no God but You; You are the Benefactor, the Creator of Heavens and earth; O' You who possess all Glory and all Honor». That is a request pleading Him through praising and by saying that there is no God but Him; the Benefactor who is pleading to Him by using His names. O how that pleading deserves to be answered and how great it is. That is a very important door of the doors of Monotheism.

The sixth: An additional attribute that takes place by associating two names or two attributes. That increases their meaning; for example, the All-Forgiving the Able, The Glorious, the Harmless and the rest of the attributes associated with other attributes and names associated with other names in the Holy Koran. Verily the Rich and the Glorious are attributes of perfection. When they are associated they lead to another perfection; He is praised through His richness and through His Glory and is praised through their association; the same goes for the All-Forgiving, the Able, the Mighty, the Wise, and the Glorious, the Harmless. So think about Him; He (the Exalted) is the most Honored of knowledge.

Chapter

It cannot be said, «May peace be upon Allah (the Exalted)».

It was narrated in the Saheeh after Ibn Masoud (May Allah be pleased with him), «We were with the Holy Prophet (May Allah's blessings and peace be upon him) praying. We said: The salutations be upon Allah (the Exalted) before His servants; may peace be upon so and so. So the Holy Prophet (May Allah's blessings and peace be upon him) said: Do not say peace be upon Allah (the Exalted). Verily Allah (the Exalted) is the Peace».

CHAPTER

His saying: (Chapter: It cannot be said, «May peace be upon Allah (the Exalted)»).

His saying: (It was narrated in the Saheeh after Ibn Massoud... etc) This Honorable Hadith was narrated by Al-Bukhary, Moslem, Abu Dawud, An-Nasai and Ibn Maja.

384 - It was narrated after Abdullah ben Masoud (May Allah be pleased with him), «We sat with Allah's Holy Messenger (May Allah's blessings and peace be upon him) in order to pray and we said: May peace be upon Allah (the Exalted) before it is upon His servants; May peace be upon so and so ... till the end of the Honorable Hadith». And at its end the last testification: [There is no God but Allah (the Exalted) and Muhammad is Allah's Holy Messenger] was mentioned. It was narrated by At-Tirmithi after Al-Aswad ben Yazid after Ibn Masoud.

385 - He (May Allah's blessings and peace be upon him) mentioned in the Honorable Hadith the reason for such prohibition by saying, «Verily Allah (the Exalted) is the Peace and all Peace comes from Him.» And the Holy Prophet (May Allah's blessings and peace be upon him) used to ask for Allah's forgiveness after each required prayer by saying, «O Allah, You are the Peace and all peace comes from You; be raised far above of You to

whom all Glory and all Honor belongs».

386 - It was mentioned in the Honorable Hadith, «Verily this is the greetings of the people of the Garden to their Lord may He be blessed and raised far above».

387 - In the «Holy Verses] sent down that which indicates that the Lord may He be blessed and raised above greets them in the Garden. In that connection He (the Exalted) has said,

His (May Allah's blessings and peace be upon him) saying: «Verily Allah (the Exalted) is Peace». Means that Allah (the Exalted) is complete of all deficiency and all similitude; He (the Exalted) is described as possessing all perfection, high above any defects.

The religious authority Ibn Al-Qayyim said in «Badai Al-Fawaid»: There are two famous sayings:

The first: Verily Peace here is Allah (Glory be to Him) and this means: May His (the Exalted) blessings descend on you. So this meaning was chosen from His names; the names «Peace» regardless of other names.

The second: Verily peace means safety and soundness and that is required and used at salutation. Those who believe so give the following reasoning: Verily it is not used with a definite article [The] so the Moslem would say: «Peace be upon you». Had it been one of Allah's names, it would not have been used as such. Another reason they give: This meaning is not intended; rather, that which is intended is announcing safety both by informing about it as well as by good wish.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: The final decision is: Both opinions are right; it is correct to combine the two; verily that is shown in a principle which is: Verily it is the right of who invokes Allah (the Exalted) by His beautiful names to ask for anything and intercede by using the name required for the specific matter; the invoker asks for the intercession of Allah (the Exalted) and pleads to Him. He said: O my Lord forgive me and pardon me, You are the All-forgiving the All-Pardoning. This person has asked for two matters and pleaded by using two names of His names which are necessary for that to happen.

388 - He (May Allah's blessings and peace be upon him) told Abi Bakr (May Allah be pleased with him) when he asked him (May Allah's blessings and peace be upon him) to teach him a phrase he may use to invoke Allah

This chapter discusses many issues:

The first: Explaining Peace.

The second: It is a way of greeting.

The third: It is invalid to direct it to Allah (the Exalted).

The fourth: The reason for that.

The fifth: Teaching them the greeting suitable for Allah (the Exalted).

(the Exalted), «Say: O Allah I have verily done much wrong to myself; none can forgive sins but You, may Thou grant me forgiveness from You and be merciful to me You are the All-Forgiving, the Most Gracious».

Thus when the context is that of requesting safety which is more important to a man, it was requested through saying one of the names of Allah (the Exalted) namely «Peace» from whom safety is requested. Thus the term «Peace» denotes two meanings: The first: Invoking Allah (the Exalted); the second: requesting safety and that is the aim of a Moslem. Thus the term «May Peace be upon you», includes one of Allah's names as well as requesting safety from Him. Thereupon think about this advantage. Its reality is: Innocence, salvation, and safety from evil and deficiencies.

389 - «O My Lord save, save». It is also said Sallam [Derived from peace and safe meaning handed in] That is to say he received it and does not share it with anybody. He (the Exalted) has said, «That is to say exclusively his; no one shares ownership with him. Also the term peace which is the opposite of war is derived from it: Because each one of the fighting parties is saved from the harm of the Other. Also the sound [as-Salim] heart means the heart which is pure from impurities. It really means: This heart is purely for Allah (the Exalted), it is safeguarded against polytheism and other impurities as well as against sins and infringements; this heart is straight, truthful concerning its love [of Allah (the Exalted)] and the good treatment. Such guarantees safety from Allah's torture and secures winning His miracles. From this term, the term Islam was derived, it means surrendering and submitting oneself to Allah (the Exalted) and getting rid of impurities of polytheism; so he is safeguarded only to his Lord (the Exalted), like a slave who is kept only for his master without being shared with other conflicting partners. That is why Allah (the Exalted) has given these examples to the Moslem who is Faithful to his Lord and to the one joining in partners with Him (the Exalted).

Chapter

His saying: «O Allah (the Exalted) forgive me if you wish».

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, [Let none of you say: O Allah (the Exalted) forgive me if you wish; O Allah (the Exalted) be Merciful to me if you wish; rather, let him resolve the matter [without saying: If you wish] since verily there is no one who can curse Allah (the Exalted)»].

CHAPTER

His saying: (Chapter: Saying, «O Allah (the Exalted) forgive me if you wish»).

This means that it is not allowable because forbidding it has been mentioned in the Honorable Hadith of this chapter.

390 - His saying: (It was narrated in the Saheeh after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Let none of you say: O Allah (the Exalted) forgive me if You wish; O Allah (the Exalted) be merciful to me if you wish rather, let him resolve the matter [without saying if You wish], since verily there is no one who can detest Allah (the Exalted)». That is in contradistinction to the servant; he would respond to the one asking him to do something either because he needs him, or because he fears him or because he hopes or expects something from him; he would satisfy the other's need while he hates to satisfy it. Thus it is suitable for the one asking for something from another creature to suspend the fulfilment of this need on the volition of the responsible person out of fear of giving him whatever he requests unwillingly'; that is in contradistinction to the Lord of the worlds (the Exalted), since that is not suitable to be said about Him because of His self-sufficiency, and perfection of generosity; all are in need of Him, they cannot do without Him

ever for a blink of an eye.

391 - It was narrated in the Honorable Hadith, «Allah's (the Exalted) right hand is full [with what to give]; it is not diminished by charge, it gives during the day and night. Have you seen what He has spent since He created the Heavens and earth? What is in His right hand has not diminished; in His (the Exalted) other hand there is which He (the Exalted) lowers or raises». He (the Exalted) grants because of His wisdom and holds back because of His wisdom; He is the All-knowing, All-Wise. So it is proper for the one who asks Allah (the Exalted) for something to resolute the matter [without saying if you wish] since He (the Exalted) does not endow His servant unwillingly nor because of the importance of a certain issue.

Verily a servant once give and many times holds back and He may give unwillingly; stinginess is more prevailing [as a quality of his]. As for his present state, whatever he gives is not great. As for what Allah (the Exalted) gives to His servants, such is permanent and continuous. He endows even without asking since the sperm has been put in the womb. So His favours on the foetus which in his mother's womb are plenty; He develops; when his mother delivers him, his parents will be kind to him and He (the Exalted) brings him up till he becomes independent; he enjoys Allah's favours all through his life. If his life was full of Faith and Piety, Allah's favours would be increased for him after he is taken into death times and those favours he enjoyed in the present life. Favours that cannot be counted but by Allah (the Exalted). Those are [The favours] from what Allah (the Exalted) has prepared for His pious and believing servants.

Every thing that a servant gets during his present life even though some of them reach him through another creature; they reach him after Allah's permission, volition, and benefaction granted to His servant. Verily Allah (the Exalted) is the Praised and thanked for all these favours; He (the Exalted) is the One who desires them, predestine them, bestow them [upon His servants] because of His generosity and benefaction. All favours belong to Him; all grace belongs to Him; and all good praise belongs to Him (the Exalted).

Concerning that He has said: «And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans». (16: 53) He (the Exalted) may detain when He is asked by His servant only because of a wisdom and knowledge with what corrects His servant; He (the Exalted) might delay giving His servant what he asked, till the

And Moslem said, «Let one ask for something great; verily there is nothing great for Allah (the Exalted) to give».

This Chapter discusses many issues:

The First: Forbidding exclusion while invoking Allah (the Exalted).

The second: Showing the reason for that.

The third: His saying, «Let him resolve the matter».

The fourth: Making that which is desired greater.

The fifth: Rationalizing this.

predestined time reaches, or may be to give him more. Blessed is Allah; the Lord of the worlds.

392 - His saying: (And Moslem said, «Let one ask for something great» That is to say while asking his need from his Lord (the Exalted); He verily gives that which is glorious and magnificent because He is generous, open-handed and graceful. Verily there is nothing magnificent or glorious in front of Allah even though the creature sees it as magnificent or glorious, because the one who asks a creature, does not ask him but that which is easy for him; that is in contradistinction with the Lord of the worlds since verily His gift is volition. He has said: «Verily, when He intends a thing, His command is «Be», and it is! » (36: 82). Thereupon Glory be to the one who predetermines lots for the creatures, there is no God but Him and no Lord but Him (the Exalted).

Chapter

(One should not say: My slave and my female slave).

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «None of you is to say feed your Lord or clean your Lord; he should say my Chief and my Master. None of you should say: My slave and my female slave; he should say my boy or my girl».

CHAPTER

His saying: (Chapter: One should not say: My slave and my female slave).

He mentioned the Honorable Hadith narrated in the Saheeh (It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

393 - «No one of you is to say feed Your Lord or perform ablution to your Lord; he should say my master and my chief. None of you should say my slave and my female slave; he should say my boy and my girl and my lad»).

These are the forbidden terms even though linguistically they exist. Verily the Holy Prophet (May Allah's blessings and peace be upon him) proscribed them in order to verify and block the way for all the rationalizations of polytheism because those terms denote joining in partners [with Allah (the Exalted)]. That is so because Allah (the Exalted) is the Lord of all servants, no if it was generalized to other, this person would share Him the name. Thus such is forbidden even though committing polytheism concerning the Lordship has not been intended; Lordship which is an attribute of Allah (the Exalted). However, the meaning says that such person also possesses such an attribute, thus proscribing it in order to resolve the issue of comparison [committing polytheism] between the Creator [Allah (the Exalted)] and the created [Man] as well as to achieve Monotheism and getting

This chapter discusses many issues:

The first: Forbidding people from saying: My slave and my female slave.

The second: A servant should not say: My Lord or feed your lord.

The third: Teaching the first to say my boy, my girl and my lord.

The fourth: Teaching the second to say my master and my chief.

The fifth: Drawing attention to the goal; it is achieving unification even in using terms.

away from polytheism even in the use of terms. That is among the best goals of legislation because of the aggrandizing of the Lord and because it is far away from comparing Him to the creatures; consequently, he (May Allah's blessings and peace be upon him) guided them to what stands for those [proscribed] terms. That is saying, «My master and my chief». The same thing goes for his (May Allah's blessings and peace be upon him) saying: «None of you should say my slave and my female slave». Because slaves are Allah's (the Exalted) slaves only and female slaves are Allah's (the Exalted) female slaves only.

Concerning that Allah (the Exalted) has said: «Not one of the being in the Heavens and the earth but must come to (Allah) Most Gracious as a servant» . (19: 93). Thus attributing those two terms to other than Allah (the Exalted) is joining in partners. Thereupon he (May Allah's blessings and peace be upon him) forbade them from that in order to aggrandize Allah (the Exalted) as good manners and departing from polytheism while achieving unification. He (May Allah's blessings and peace be upon him) guided them to say: «My boy, my girl, and my lad». That is his (May Allah's blessings and peace be upon him) way of protecting unification; verily he (May Allah's blessings and peace be upon him) taught his people all that benefits them and forbade them from performing all that leads to deficient religious practices. There is no good but he (May Allah's blessings and peace be upon him) guided them to it especially when unification is concerned; there is no evil but he (May Allah's blessings and peace be upon him) warned them against, especially if it brought them closer to polytheism whether it were by words or not intended. All success is through Allah (the Exalted) .

Chapter

(The one who asks by Allah (the Exalted) is not to be turned down)

It was narrated after Ibn Omar (May Allah's blessings and peace be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who asks by Allah (the Exalted) should be given...»

CHAPTER

His saying: (Chapter: The one who asks by Allah (the Exalted) is not to be turned down).

394 - The literal meaning of the Honorable Hadith is forbidding to turn down the one who asks if he asks by Allah (the Exalted). However, this general and apparent meaning needs clarification and explanation according to what was mentioned in the Holy Koran and in the Honorable Sunna. Thus if the one requesting something that is his right such as the treasury, should be given as such as he needs and deserves; that is an obligation. Also if the one in need asks from a person who has extra money, this person should give him relative to state and case of the one asking for money, especially if he asks someone who does not have extra money; it is recommendable that this person gives him relative to his own state in a way that does not cause harm to him or to his own family and if he were much in need he should give him what dispels his need.

The rank of spending is among the highest ranks of religion; people vary concerning it in as much as their nature possess of generosity and openhandedness the opposite of which are stinginess and avarice. The first is praised by the Holy Koran and the honorable Sunna while the second is dispraised. Verily Allah (the Exalted) has urged His servants to spend because of the importance of its benefit and the ampleness of its reward.

Concerning that Allah (the Exalted) has said: «O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of

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the earth which we have produced for you, and do not even aim at getting anything which is bad, in order ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise. The evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things». (2: 267-268). He (the Exalted) has also said: «And spend (in charity) out of the (substance) whereof He has made you heirs» (57: 7). Such spending is considered among the characteristics of piety mentioned in His saying: «It is not righteousness that ye turn your faces towards east or west; but it is righteousness to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask...» (2: 177).

Thus He (the Exalted) mentioned it (spending) after mentioning the fundamentals of Faith and before mentioning the prayer. That - and Allah (the Exalted) knows best - because its benefit is excessive. Allah (the Exalted) has also mentioned it among the deeds which He (the Exalted) commanded His worshippers to perform, and He (the Exalted) considered it among the acts of worship and promised them great reward [if they performed it]. He (the Exalted) has said, «For Muslim men and women, for believing men and women, for devoted men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and reward». (33: 35).

The Holy Prophet (May Allah's blessings and peace be upon him) used to urge his (May Allah's blessings and peace be upon him) Companions to give charity, even women; he (May Allah's blessings and peace be upon him) guided the nation of Islam to what benefits them whether sooner or later. Allah (the Exalted) has commanded Al-Ansar [supporters of the Holy Prophet (May Allah's blessings and peace be upon him)] because they favor [others to themselves]. Thereupon Allah (the Exalted) has said, «But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, -they are the ones that achieve prosperity». (59: 9) And preference is considered among the best habits of the believer as the mentioned Holy verse says.

... and he who seeks refuge by Allah (the Exalted), should be helped; he who called upon you should be answered and he who did something good to you should be rewarded; verily if you could not find what to reward him with, invoke [Allah (the Exalted)] for his sake till you fancy that you have rewarded him». This was narrated by Abu Dawud and An-Nasai and is supported by truthful reference.

This chapter discusses many issues:

The first: Helping the one who seeks refuge with Allah (the Exalted).

The second: Give the one who asks Allah (the Exalted).

The third: Answering the call.

The fourth: Rewarding a favour.

The fifth: Verily invoking Allah (the Exalted) can be a reward if one cannot reward with maternal things.

The sixth: Saying: Till you fancy that you have rewarded him.

Concerning that Allah (the Exalted) has said: «And they feed, for the love of Allah, the indigent, the orphan, and the capture, (saying), we feed you for the sake of Allah, Alone: No reward do we desire from you, nor thanks». (76: 8).

The Holy verses and the Honorable Hadiths concerning the virtue of charity are plenty; he who works for the Afterlife desires in that and encourages others to do it. All success is through Allah (the Exalted) .

His saying: (He who calls upon you should be answered) that is among the rights that Moslems mutually share: Responding to the call of a Moslem; that is among the causes of love and unity among the Moslem.

His saying: (He who do a favour should be rewarded). He (May Allah's blessings and peace be upon him) charged them with rewarding others for favours since verily a reward for a favour is considered of the dignity loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) as was shown by this Honorable Hadith. No one ignores a reward in return of a favour but those who are mean and ignoble; some mean people reward others by doing harm to them in return of favours. We ask Allah (the Exalted) for forgiveness, and good health in the present life and in the Afterlife. The people of Faith and piety verily drive away harm and evil doing by performing charity as in obedience to Allah (the Exalted) and performing what He (the Exalted) loves and accepts for them.

Concerning that He (the Exalted) has said: «Repel evil with that which is best: We are well acquainted with the things they say. And say, O My Lord! I seek refuge with thee from the suggestions of the evil ones. And I seek refuge with Thee, O my Lord! Lest they should come near me» (23: 96-97) and He (the Exalted) has said, «Repel [Evil] with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune». (41: 34-35) and those are whom Allah (the Exalted) has already granted happiness.

His saying: (So if you couldnot find something to reward him with, invoke [Allah (the Exalted)] for his sake), he (May Allah's blessings and peace be upon him) guided them that invoking Allah (the Exalted) for the sake of the one who has done them a favour in case they did not fancy that the reward for the favour was enough; he would invoke Allah (the Exalted) a relative to the favour.

His saying: (Fancy that you have rewarded him) or maybe you know [That you have rewarded him. What was mentioned in the Sunan of Abi Dawud after Ibn Omar supports that.

395 - «Till you know».

296 - «You should answer the request of the one who asks you by Allah (the Exalted). And Abi Dawud said in the narration of Abi Nouhaik after Ibn Abbas,.

397 - «Give whoever asks you for the sake Allah (the Exalted). And in Oubeid Allah Al-Qawariri's narration of this Honorable Hadith,

398- «Give whoever asks you by Allah (the Exalted)» as was narrated in Ibn Omar's Honorable Hadith.

Chapter

(Nothing can be asked for the sake but the Garden) of Allah (the Exalted).

It was narrated after Jaber: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Nothing can be asked for the sake of Allah (the Exalted) but the Garden». It was narrated by Abu Dawud.

CHAPTER

His saying: (Chapter: Nothing can be asked for the sake of Allah (the Exalted) but the Garden).

Jaber said -It was narrated by Abu Dawud after Jaber: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

399 - «Nothing can be asked by the face of Allah (the Exalted) but the Garden».

Here is a question: It was mentioned in the Holy Prophet's (May Allah's blessings and peace be upon him) invocation when he left At-Taif when they be lied to him and to those Meccan residing in At-Taif. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) used the reported invocation.

400 - «O Allah (the Exalted) to You I express my weakness, insufficiency of my strength and the people's humiliating me; you are the Lord of the oppressed and You are my Lord; to whom do You assign me? To a far away person who frowns at me or to an enemy whom you made him control me? If you werenot wrathful at me, then I would not complain; however, Your protection is more ample for me» and at the end of this Honorable Hadith he (May Allah's blessings and peace be upon him) said, «I seek refuge with the light of your face, from which all darkness becomes bright and the state of the present life and the Afterlife become straight, to save me from Your Wrath, and anger. [O Allah (the Exalted)] blame me till You become satisfied and there is no strength or might but by You.

This chapter discusses many issues:

The first: Forbidding people from asking by Allah's face but for the most significant of requests.

The third: Confirming the attribute of face.

401 - «O Allah (the Exalted) You are the One who deserves to be invoked most and who deserves to be worshipped most- and at its end- I seek refuge with your light coming from Your face for which the Heavens and the earth have brightened.» And in another version of this Honorable Hadith, «I seek refuge with Allah's generous face and with Allah's magnificent name and with His perfect words, against the evil of the poisonous and the evil eye and against any evil that You created. O! Lord, and against the evil of this day and the days to come and against the evil of the present life and that of the Afterlife». Such examples in the Honorable Hadiths are reported and supported by truthful or good references which are plenty.

Thereupon the answer: Verily what has been mentioned from that is a request concerning what brings one closer to the Garden or prevents him from committing acts that prevent him from entering the Garden. This he (May Allah's blessings and peace be upon him) has asked by Allah's face and by the light shining from Allah's (the Exalted) face what brings him closer to the Garden as has been mentioned in the Honorable Hadith.

402 - «O Allah (the Exalted) I ask You to admit me into the Garden and to endow me with whatever act or words that bring me closer to it and I seek refuge with You against Hell-Fire and whatever acts or words that bring me closer to it». That is in contradistinction with what is related to the present life such as asking for money, prosperity, livelihood and affluence as an expression of desires of the present life; that is regardless of the fact that he wanted whatever helps him in his Afterlife. It is doubtless that the Honorable Hadith indicated that it is forbidden to ask for the present life needs by using Allah's face. Accordingly there is no contradiction between the Honorable Hadiths; this can not be concealed. And Allah (the Exalted) knows best.

The Honorable Hadith mentioned in this chapter is among the evidence frequently reported in the Holy Koran and the Honorable Sunna confirming Allah's face. Verily it is a quality of perfection: And negating it is the utmost degree of deficiency and comparison by those deficient. It is like their negation of all qualities or some of them so they got caught in something more serious than that from which they escaped from. May Allah be raised far above what those wrong doers say. The way of the people of Sunna and

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consensus whether those who came before or those who will come after is the following: Believing in whatever Allah (the Exalted) used to describe Himself in His Holy Book as well as in whatever His Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him (the Exalted) in his Sunna in a way appropriate for His Glory and Exaltedness. Thus they confirm to Him what he confirmed to Himself (the Exalted) in His Holy Koran and what His Holy Messenger (May Allah's blessings and peace be upon him) confirmed; they deny that He (the Exalted) resembles any creature. As the essence of the Lord (the Exalted) does not resemble other essences, His attributes do not resemble other attributes of creatures. Thus he who rejects them has negated or denied His perfection.

Chapter

(What was mentioned about «If»)

Allah (the Exalted) has said, «They say (to themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).

CHAPTER

His saying: (Chapter: What was mentioned about «If»).

That is to say warning against it and prohibiting it when one faces hateful matters, such as disasters when brought by destiny because it [If] denotes impatience and sorrow for what happened; that which cannot be recovered. Verily one's duty is to accept and surrender to destiny and perform required worship which is staying patient about that hateful matter that afflicted the servant. And believing in destiny is one of the six fundamental bases of Faith. The writer introduced the definite article to «if» thus saying «The if» and this does not denote a definition.

His saying: (Allah (the Exalted) has said, «They say (To themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).

Some of the hypocrites said on the day of the Battle of Uhud: Because of their fear, worry and weakness.

Ibn Ishaq said: Yahya ben Az-Zoubeir told me after his father Abdullah. Az-Zoubeir said,

403 - «I was with Allah's Holy Messenger (May Allah's blessings and peace be upon him) when we were so much frightened when Allah made us to sleep. There was not a man among us but his beard was touching his chest. He said: By Allah (the Exalted) I can hear what Mou'tab ben Koushair is saying; I can hear it as if I were dreaming: If we had had anything to do with this affair, we should not have been in the slaughter here. So I

And He (the Exalted) has said, «(They are) the one that say, (of their brethren slain), while they themselves sit (at ease), If only they had listened to us, they would not have been slain.» (3: 168).

memorized it, then Allah (the Exalted) sent the following Holy verse concerning it, «They say (To themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).» It was narrated by Ibn Abi Hatem.

Allah (the Exalted) has said, «Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death...» (3: 154).

The religious authority Ibn Kathir said: (They are the ones that say of their brethren slain, while they themselves sit (at ease). If only they had listened to us, they would not have been slain, that is to say had they listened to our advice by staying home and not going [to fight] they would not have been killed with those who were killed. Allah (the Exalted) has said, «Say: Avert death from your own selves, if ye speak the truth» (3: 168). That is to say if sitting at ease saves the person from killing and death, then you would not die while death is surely coming to you even if you live in towers built up strong and high, so dispel death if you were truthful.

Mujahid said after Jaber ben Abdullah: «This Holy verse was sent down concerning Abdullah ben Oubay and his companions». This means that he is the one who said so. Also Al-Baihaqi said after Anas that Abu Talha said, «We felt sleepy while we were preparing for the battle of Uhud; my sword fell from my hand and I picked it up and it fell and I picked it up. He said: While the other party - the hypocrites - were only concerned with themselves; the most coward and frightened people (Moved by wrong suspicions of Allah- suspicions due to ignorance. (3: 154) They are definitely people suspicious of Allah (the Exalted)».

His saying: (... was stirred to anxiety by their own feelings) that is to say they cannot sleep due to worry, anxiety and fear (Moved by wrong suspicions of Allah -suspicions due to ignorance).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: When he mentioned what Abdullah ben Oubay said during the battle of Uhud. He said: When he was led down on the day of the battle of Uhud he said: «He drops my opinion and takes the opinion of youngsters?» Or as he said... many people turned the Moslems down and left the battlefield many of whom were not hypocrites before. Those were Moslems and they were believers and that

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Seek whatever benefits you and ask for Allah's help and never become powerless»...

is the light which Allah (the Exalted) gave as an example. Had they died before the affliction and before hypocrisy. They would not have died as Moslems and they would not have been considered true believers as those believers who were tried and stuck to their belief during the affliction, nor among the true hypocrites who rejected faith. That is the case with many Moslems in our times or may be most of them who when afflicted by disaster which shakes the faith of those who are faithful; their faith diminishes much and many of them became hypocrites. Among them are those who overtly declared dropping Islam in case the enemy was winning and we have seen examples about that and others have learned lessons. And if good health or if the Moslems were out numbering their enemies they would become Moslems and they believe in messengers both covertly and overtly; however, it is a faith that does not hold during affliction; that is why those people more frequently drop their religious duties and do that which is proscribed those are the people who said we believed and they were told.

That is to say absolute Faith; that Faith of the true believers. Verily that is the faith which was absolutely mentioned in Allah's Holy Koran, as have been indicated by the Holy Koran and the Honorable Sunna, so they did not become suspicious at times of affliction that decreases Faith from the hearts.

His saying: And we have seen examples about that and others have learned lessons.

I said: We also have learned lessons from that when the enemy won; they helped the enemy against the Moslems, suspected religion and criticized it, showed enmity and did their best to put off the light of Islam and to extinguish the Moslems and the list is long. All aid is from Allah (the Exalted).

His saying: (It was narrated in the Saheeh) that is to say the Saheeh of Moslem who narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

404 - «Seek...the Hadith».

The writer (May Allah's Mercy be upon him) had briefly introduced this Honorable Hadith; in full it says: It was narrated after the Holy Pro-

... and if you were afflicted with something do not say: Had I done such and such a thing, such and such would have happened; rather, you should say: Allah (the Exalted) has predestined; He (the Exalted) has done whatever He wishes. Verily the term «if» opens the way for the Shaitan to interfere».

phet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said, «A strong believer is seen by Allah (the Exalted) as better than a weak believer, he is loved by Allah (the Exalted) more as well. Concerning all that is good, make whatever benefits you». That is to say concerning your living and your Afterlife. What is desired here is to seek doing all that which leads to the benefit of the servant in his present and Afterlife; all that Allah (the Exalted) has allowed His servants to perform; all those matters preferred, required and allowed.

In case he behaved as such the servant would be asking for the help of Allah (the Exalted) regardless of all others so that benefit can be achieved, while only depending on Allah (the Exalted) because He is in the One who created the cause and the effect; no cause can benefit such person unless Allah (the Exalted) benefits him with it. Thus his dependence in seeking the cause is on Allah (the Exalted) and seeking the cause is a Sunna and depending on Allah (the Exalted) is unification. So if the person does them both, he will get what he desires after Allah's permission.

His saying: (And never become powerless) He (May Allah's blessings and peace be upon him) forbade him from becoming weak and he dispraised weakness. Weakness is religiously and logically dispraised. It was mentioned in the Honorable Hadith.

405 - «The shrewd person is a person who opposes his desires and works for the Afterlife; the weak is the one who follows his desires and asks Allah (the Exalted) to give him his desires». Thereupon he (May Allah's blessings and peace be upon him) guided him through this Honorable Hadith not to say when afflicted: Had I done such and such a thing, this or that would not have happened; rather, he should say: Allah (the Exalted) has predestined and He (the Exalted) has done whatever He (the Exalted) wished. That is to say, the destiny determined by Allah (the Exalted) and the duty is to surrender to destiny, accept it and be rewarded for that.

His saying: (Verily the term «If» opens the way for the Shaitan to interfere). That is to say because of regretting what passes and lamenting and blaming fate, and that is incompatible with acceptance and patience; Patience in duty; believing in destiny is an obligation. Concerning that Allah (the Exalted) has said: «No misfortune can happen on earth or in your souls

but is recorded in a decree before we bring it into existence: That is truly easy for Allah: In order that ye may not despair over matters that pass by you nor exult over favours bestowed upon you. For Allah loveth not any vain glorious boaster». (57-22-23).

The prince of all believers, Ali ben Abi Taleb (May Allah be pleased with him) said, «Patience is a type of Faith; it is as important as the head is to the body». Imam Ahmad said: «Allah (the Exalted) mentioned patience in ninety places of the Holy Koran».

Sheikh Al-Islam (May Allah's Mercy be upon him) said and he mentioned the Honorable Hadith mentioned in this chapter in full- then he said concerning its meaning, «Never fail to perform a command; never fear in front of fate; some people combine the two evils, so the Holy Prophet (May Allah's blessings and peace be upon him) ordered [People] to seek that which is beneficial and to ask for Allah's (the Exalted) help. Command necessitates obligation; otherwise, preference; he (May Allah's blessings and peace be upon him) forbade (people) to be feeble and said:

406 - «Verily Allah (the Exalted) blames for weakness». And the weak and disabled is the opposite of (Those who win) thus commanding people to be patient and forbidding them from becoming weak are two things that Allah (the Exalted) commanded people to qualify with in many places of the Holy Koran. That is so because man is between two commands: A command that he was commanded to perform; thus he must perform and adhere to it and ask for Allah's help without becoming weak; a command which afflicted him without performing it; he must be patient and never become terrified by it. That is why some reasonable persons said -Ibn Al-Mouqaffa and others- Commands are of two kinds: One what has energy and which you do not fall unable to perform; another which has no energy so do not be terrified to face. That is in all cases but for the case of the believer: That which has strength is that which Allah (the Exalted) has commanded [people] to perform. Verily Allah (the Exalted) has not commanded him but to do that which he is able and powerful enough to perform; since verily Allah (Glory be to Him) does not place a burden on a soul greater than it can bear; He (the Exalted) commanded him to perform all benefaction that he is able to perform.

That which he is not able to perform is that which afflicted him without doing it. And the names of good deeds and bad deeds discuss two sections: Deeds such as He (the Exalted) has said: «He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recom-

This chapter discusses many issues:

The first: The interpretation of two Holy verses in the Holy Sura of Al-Imran.

The second: Forbidding people to say «If» if something happens to them.

The third: Rationalizing this by saying that it opens the way for the Shaitan to interfere.

The fourth: Guiding [people] to good talk.

The fifth: Ordering [people] to seek all that benefits them in addition to seeking Allah's (the Exalted) help.

The sixth: Forbidding the opposite of that; that is to say becoming disabled.

pensed according to his evil». (6: 160) And: «If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves». (17: 7) and «The recompense for an injury is an injury equal there to (In degree)» (42: 40), and «Nay, those who seek gain in Evil, and are girt round by their sins...» (2: 81) as well as many other Holy verses with similar meaning and Allah (the Exalted) knows best.

The second section: What happens to the servant not because of his actions whether they be favors or afflictions. Concerning that Allah (the Exalted) had said: «Whatever good, (O man!) Happens to thee, is from Allah' but whatever evil happens to thee, is from thy (own) soul...» (4: 79) and the Holy verse preceding it; thus «good» mentioned in these two Holy verses: Favours; and evil: Affliction and disasters. That is the second of the two sections.

And I think that Sheikh Al-Islam (May Allah's Mercy be upon him) mentioned this in this site and it might be that the one who reported or copied it dropped it; Allah (the Exalted) knows best.

Then he (May Allah's Mercy be upon him) said: Verily Mankind is not commanded to view destiny when he is commanded to perform; rather, when he is afflicted by disasters which he does not possess the power to drive away; thus whatever happens to you because of other Mankind or without them should make you patient, and you should be patient and accept it. Concerning that Allah (the Exalted) has said, «No kind of calamity can occur, except by the leave of Allah: And if any one believes in Allah, He guides his heart (a right)...» (64: 11) that is why Adam told Mousa;

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407 - «Do you blame me for a matter that Allah (the Exalted) has predestined to happen before I was born by forty years? Thereupon Adam convinced Moussa». Because Moussa told him, «Why did you bring us and yourself out of the Garden». Then he [Moussa] blamed him for the disaster that took place because of his performance; not because it [his performance] is considered a sin. As far as it is considered a sin- as many people think - that is not the goal of the Honourable Hadith since verily Adam (May Allah's peace be upon him) has repented the sin and the one who repents is like someone who is sinless. It is not allowable to blame the one who has repented. This is agreed upon by all people.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: This Honorable Hadith has included significant fundamental rules of faith. The first: Verily Allah (Be the blessed and raised above) possesses the attribute of love and He (the Exalted) really loves. The second: Verily He (the Exalted) loves whatever is required of His names and whatever fits them. He is the Most powerful and loves the Powerful believer; He is one and He loves the odd number; He is beautiful and loves beauty; He is All-knowing and loves scholars and scientists; He is clean and loves cleanliness; He is believing and loves believers; He is Benevolent and loves benevolents; He is patient and loves those who are patient; He is thankful and loves those who are thankful.

His love is in degrees; so He loves some people more than He loves others.

Verily the happiness of Mankind lies in his seeking all that benefits him in his present and Afterlife. Seeking is working hard and doing ones best. So if he comes across that which benefits him; if he seeks that which does not benefit him or if he performed what benefits him without being keen, then his perfection is relative to what he missed. Verily all good lies or is found in seeking that which benefits.

And when mankind's seeking and performance are achieved by Allah's aid, volition and guidance, he is commanded to seek Allah's help, that he may reach the rank of «Thee do we worship, and Thine aid we seek». (1: 5) Verily he seeks what benefits him in worshipping Allah (the Exalted). That cannot be accomplished but through His help; thus to seek His aid. Thus the one who seeks what benefits him; the one who seeks Allah's aid against failure, that is guiding him before that which predestined takes place to that which is more serious and more important than the causes of its happening;

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that is seeking in addition to seeking the aid of the One who is in control of all things.

If he misses what was predestined for him, then he has two states: Failure and disability. That is the key to the actings of the Shaitan; so failure would lead him to say «if» and «if» does not benefit here; rather, it is the key to blame, failure, anger, being sorry and sorrow, and all that is the result of the acts of the Shaitan. Thereupon he (May Allah's blessings and peace be upon him) forbade the man from starting his performances by this and ordered him to perform the second case which is viewing destiny and observing it and believing that had it been predestined for him, he would not have missed anything, nor would any one have preceded him. So there is nothing left here for him more beneficial than predestiny and the Lord's volition that is valid and effective, which requires and necessitates that which is predestined. If it was not there he would not be existing, that is why he said, «If you were overcome by something do not say: If I had done such and such a thing; rather, say: Allah (the Exalted) has predestined and has done whatever He wished». Thus he (May Allah's blessings and peace be upon him) guided him to that which benefits him in the two cases: The case of achieving that which is wanted and the case of missing it. That is why this Honorable Hadith has been among those Honorable Hadiths indispensable for the servant; rather, he is in bad need for it and it includes confirming destiny, gaining, choosing and performing overt and covert worship whether that which is wanted takes place or not. All guidance and success is through Allah (the Exalted).

Chapter: (Forbidding the cursing of the wind)

It was narrated after Oubay ben Kaab (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not curse the wind; if you come across what you hate, say: O Allah (the Exalted) we ask you to give us the good of this wind, the best that it carries; the best that it has been commanded to do. We seek refuge with You against the evil of the wind, the evil it carries and the evil it was commanded to do». It was corrected by At-Tirmithi.

This Honorable Hadith discusses many issues:

The first: Forbidding the cursing of the wind.

The second: Guiding to beneficial talk if Mankind sees what he hates.

The third: Telling people that it is commanded.

The fourth: It might be commanded to do that which is good or that which is evil.

CHAPTER

His saying: (Chapter: The forbiddance from the wind).

It was narrated after Oubay ben Kaab (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said.

408 - «Do not curse the wind; if you come across what you hate, say: O Allah (the Exalted) we ask You to give us the good of this wind, the best that it carries, and the best that it has been commanded to do. We seek refuge with You against the evil of the wind, the evil it carries, and the evil it was commanded to do». It was corrected by At-Tirmithi.

Because it - that is to say the wind - rather blows because Allah (the

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Exalted) has created and commanded it. Because He is the One who brought it into existence and commanded it. Thus cursing it, is cursing the one who created it and He is Allah (Be the blessed and raised above). The forbiddance from cursing time has been discussed before and this resembles it; it is not done but by those people who are ignorant of Allah (the Exalted) and of whatever He (the Exalted) legislated for His (the Exalted) servants. Thereupon he (May Allah's blessings and peace be upon him) forbade the people of Faith from saying what the people of ignorance and refused to say and he (May Allah's blessings and peace be upon him) guided them to what should be said when the wind blows. Thus he (May Allah's blessings and peace be upon him) said: «If you see what you hate, say: O Allah (the Exalted) we ask you to give us from the good of this wind and from the best that it has been commanded to do». That is to say, if you see what you hate then the wind blows, then turn to your Lord by Unification and say: «O Allah (the Exalted) we ask You to give us from the good of this wind, from the best that it carries and from the best that it has been commanded to do; we seek refuge with You against the evil of this wind, the evil it carries and the evil it has been commanded to do». This includes servitude to Allah (the Exalted) and obedience to Him (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him) as well as driving away evil by seeking refuge with Him (the Exalted) and it shows His benefaction and favours; this is the case of the people of unification and faith; that is in contradistinction with those people who stray away from the right path and disobey those who are deprived of the taste of unification which is the reality of Faith.

Chapter

Allah (the Exalted) has said, «... moved by wrong suspicions of Allah - suspicions due to ignorance. They said, «What affair is this of ours?» Say thou, «Indeed, this affair is wholly Allah's». They hide in their minds what they dare not reveal to thee. They say (to themselves), «If we had anything to do with this affair, we should not have been in the slaughter here». Say, «Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death»; but (all this was) that Allah might lest what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts». (3: 154).

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said: «... moved by wrong suspicious of Allah -suspicious due to ignorance. They said, what affair is this of ours?» Say, Thou, indeed, this affair is wholly Allah's» (3: 154).

This Holy verse was sent down by Allah (the Exalted) within the context of what He said concerning the battle of Uhud, «After (The excitement) of the distress, He sent down calm on a band of you...» (3: 154) He (the Exalted) means the people of Faith, stability, and truthful dependence; they are those who determined that Allah (the Exalted) would grant victory to His Holy Messenger (May Allah's blessings and peace be upon him) and make him (May Allah's blessings and peace be upon him) attain his goal. That is why He (the Exalted) has said, «While another band was stirred to anxiety by their own feelings...» (3: 154) that is they cannot sleep because of horror, fear and anxiety (they moved by wrong suspicious of Allah -Suspicious due to ignorance...).

Concerning that He (the Exalted) has said: «Nay, ye thought that the Apostle and the believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people last (in wickedness)». (48: 12). Thus those thought that when the polythe-

And Allah (the Exalted) has also said, «Men and women, who imagine an evil opinion of Allah. On them is a round of evil...» (48: 6).

Ibn Al-Qayyim said about the first Holy verse: This suspicion was interpreted that He (Be the blessed and raised above) does not grant His Holy Messenger (May Allah's blessings and peace be upon him) victory and that his (May Allah's blessings and peace be upon him) call would decline and he explained that what afflicted him (May Allah's blessings and peace be upon him) was not due to Allah's predestination and wisdom, and it was interpreted as rejecting wisdom, rejecting destiny, and rejecting that His Holy Messenger's (May Allah's blessings and peace be upon him) call would be accomplished and that Allah (the Exalted) would grant it victory over all other religions.

Such suspicion is the suspicion of the hypocrites and polytheists mentioned in the Holy Sura of Fath. Rather, that was considered suspicion because it is improper for Allah (the Exalted), His wisdom, praise and Truthful promise. Thus he who suspects that He (the Exalted) changes that which is obsolete to that which is truthful in a way that declines truth, or rejects that which has happened because of His predestination or rejects that His predestination is due to some wisdom of His (Be the blessed and raised above) for which He (the Exalted) deserves to be praised and exalted; rather, he claims that it happened because of an abstract volition.

ists appeared that time, they are the winners and that the Islam and its people will be extinguished. That is the state of the people of suspicion and doubt when one of those bad incidents happen to them. It was narrated after Ibn Juraij: It was said to Abdullah ben Oubay, «Banu Al-Khazraj were killed today? He said: «Is what happened our affair?»».

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) discussed what happened during the battle of Uhud: He explained this suspicion that is not proper for Allah (Be the blessed and raised above) that He (the Exalted) will not grant His Holy Messenger (May Allah's blessings and peace be upon him) victory and that he (May Allah's blessings and peace be upon him) was declining and that He (the Exalted) would let him (May Allah's blessings and peace be upon him) be killed. He interpreted their suspicions that what happened to them was not due to Allah's predeterminism and destiny and that He (the Exalted) does not have a wisdom behind that. It also includes rejecting wisdom, predestiny, and that His Holy Messenger's (May Allah's blessings and peace be upon him) call

Such is the suspicion of those who disbelieved. So woe unto those who disbelieved; they are going to be admitted into the Garden.

And most people suspect Allah (the Exalted) with evil suspicions as far as they are concerned and as far as what He (the Exalted) does to others; no one is clear from such suspicion but the one who knows Allah (the Exalted), His beautiful names and His attributes, and whatever requires His wisdom and Praise. So let the one who is reasonable and intelligent take care of himself and let him repent and ask for Allah's forgiveness he who suspects evil of his Lord. If you search you would find him obstinate against destiny and blaming it and that he should have been so and so. So think about yourself, are you clear?

would not be completed or He (the Exalted) would not grant him (May Allah's blessings and peace be upon him) victory over all other religions. That is suspicion which was thought by hypocrites and polytheists mentioned in the Holy Sura of Faith where He (the Exalted) has said: «And that He may punish the hypocrites, men and women, who imagine an evil opinion of Allah. On them is a round of evil: The wrath of Allah is on them: He has cursed them and the Hell is ready for them: And evil is it for a destination» (48: 6) rather, that was suspicion, the suspicion of ignorance and Pre-Islamic times- that is attributed to the people of ignorance- it is the untruthful suspicion because it is not what fits His beautiful names and exalted attribute and essence cleared from every defect and evil; that is contradictory to what fits His wisdom.

Praise, Lordship and Divinity, or what fits His word sent to His messengers and which says that He (the Exalted) grants them victory and never lets them down, as well as to His soldiers that they are going to be victorious. Thus he who suspects that He (the Exalted) does not grant victory to His messengers or complete their call or support them and their party, and grants them victory over their enemies and that He does not support His religion and His Holy Book, and that He changes unification into polytheism and that which is truthful into that which is obsolete such as unification and truth will be declined in a way after which they will not be erected any more.

Then such a person had suspected Allah (the Exalted) badly and attributed to Him that which does not fit His Exaltedness, Perfection, Attributes and qualities. Verily praising Him (the Exalted), His Glory, Wisdom and Divinity reject that and refuse to see His soldiers and party become humiliated and hate to see His polytheist enemies being victorious.

Thus he who suspects Him (the Exalted) in fact did not know Him, His names, His perfection and His attributes. Also he who denies that which happens by His predestiny and determinism is considered and treated as has been mentioned above. He does not know Him (the Exalted) nor does he know His Lordship (the Exalted), His Dominion and His Glory. Also he who denies that He (the Exalted) has predetermined what He (the Exalted) predetermined because of a major wisdom and commanded, for which He deserves all Praise. And they think that it has come from a volition, separated from Him; from a needed aim that is more loved by him than missing it, and that all those reassured leading to it and hated by him its importance does not exceed wisdom because it leads to whatever he loves even though he hates it; He has not determined it in vain, nor has He wished it, nor has he (the Exalted) created it uselessly. Concerning that He (the Exalted) has said: «That wereth thought of unbelievers! But woe to the unbelievers because of the Fire (of Hell)!» (38: 27).

And most people think about Allah (the Exalted) other than that which is right; evil taught concerning matters that concern them, and concerning what He (the Exalted) does to others. No one is clear from this but the one who knows Allah (the Exalted), His beautiful names and His attributes and knows His wisdom and praised Him (the Exalted). Thus he who despairs of His mercy, and despairs of His compassion, has in fact thought evil of Allah (the Exalted). And he who allows himself to think that He punishes His supporters even though they are faithful and benevolent and equates between them and His enemies, then he has thought evil of Him (the Exalted). And he who thinks that He lets His creatures in vain without commands or prohibitions and that He does not send them messengers or send down His Holy Books; rather, He (the Exalted) leaves them like riding animals and beasts, then he has thought evil of Allah (the Exalted); he who thinks that He (the Exalted) will not gather His servants after their death in order to reward or to punish them in an abode where the benefactor is rewarded by his benefaction and the wrong -doer by his evil doings and He (the Exalted) shows His creatures the reality of what they conflicted over and shows to all the people His Truth and His Messengers' Truth and that His enemies were the liars since they thought evil of Him.

And wastes their good and righteous deeds they performed purely for Him (the Exalted) and in order to obey Him, that He (the Exalted) would invalidate their deeds without any reason made by the servant, and that He (the Exalted) would punish him for what he did not commit or chose to

This Honorable Hadith discusses many issues:

The first: The interpretation of the Holy Sura of Al-Imran.

The second: The interpretation of the Holy Sura of Al-Fath.

commit or had the ability to commit or the will to commit; rather, *He (the Exalted)* would punish him for what *He (Be the blessed and raised above)* had done, or if he thought that *He (the Exalted)* might support His lying enemies by miracles with which His Prophet and messengers are supported by Him and which *He (the Exalted)* executes through them in order to delude His servants; and that every thing is expected from Him (*the Exalted*) including torturing those who spent their lives in obeying Him (*the Exalted*) by putting them forever in Hell-Fire, and that he who had spent his life declared enmity against Him (*the Exalted*) and His Messengers and religion, would be admitted into the Garden.

Also he who thinks that Allah (*the Exalted*) informed about Himself, His attributes and actions in a way that is concerned by delusions, similitude and comparison and that *He (the Exalted)* dropped that which is truthful and never informed people about it; rather, *He* figuratively mentioned it instead of declaring it; *He* always informed in a way full of comparison, similitude and delusions and that *He* wanted His creatures to use their minds, powers and thought, distorting His words and interpreting His orders in a different way and they require various probabilities and possibilities which are hated and which constitute puzzles that resemble more visions and style and refer them for knowing His names and attributes to their minds and opinions rather than to His Holy Koran.

Rather, he did not want them to consider His words in relation to the language they know even though *He (the Exalted)* is able to report that which is Truthful and that which should be reported, and relieves them from the terms. That makes them believe in that which is obsolete and *He (the Exalted)* does not do that; rather *He (the Exalted)* guided them to a path which is opposite to the path of guidance. Such person has thought evil of Allah (*the Exalted*). Thus if he aids: *He* is verily unable to express that which is truthful by plain terms which he and those who came before him used to express. Then this person has thought that failure and disability as His qualities even though *He* says that *He (the Exalted)* is able without showing it and he turned away from showing and from stating that which is truthful to that which is deluding; rather, *He (the Exalted)* guides to the impossible delusion and invalid belief, then he thought evil about His wisdom and Mercy.

The third: Telling that this is of types that can not be counted.

The fourth: No one is clear from that but the one who learns the beautiful names, attributes and knows himself.

He who thinks that he and those who came before him expressed that which is Truthful regardless of Allah Messenger (May Allah's blessings and peace be upon him) and that guidance and truthfulness are in their speech and terms while from Allah's terms, comparison and similitude and delusion are taken from its literal meaning. While the literal meaning of those confused is guidance and Truthfulness. Such is the worst suspicion in Allah (the Exalted).

All those suspecting Allah (the Exalted) and those who think about Allah (the Exalted) other than truthfulness are similar to those of Pre-Islamic times.

And he who thinks what is Allah's dominion there is that which He (the Exalted) does not wish or that which He (the Exalted) is unable to create or bring into existence, such has thought evil of Allah (the Exalted) .

And he who thinks that Allah (the Exalted) has been suspended from eternity to perpetuity, not to be done and he is not described then with the ability on the doing, then he is able to perform it, after his disability, then he has thought with bad thinking.

He who thinks that Allah (the Exalted) neither hears nor sees or knows about the existence of things, number of skies and stars, Mankind and their deeds and movements, or objects existing in essence; such a person has suspected Allah (the Exalted) .

He who thinks that Allah (the Exalted) does not possess hearing, sight, knowledge, volition, and terms and that He (the Exalted) does not talk to any one of the creatures and that He (the Exalted) never talks, talked and that He neither commands or forbids; such a person has suspected Allah (the Exalted).

He who thinks that Allah (the Exalted) is not above His skies, on His Throne distinct from His creatures and that relating Himself to His Throne is like relating it to the lowest ranks and to the places which He (the Exalted) shuns from mentioning and that He is down in the same way He (the Exalted) is up and that he who says: Glory to my Lord the Lowest, is like saying: Glory to my Lord, the highest such a person has suspected Allah (the Exalted). O how evil is such suspicion.

He who thinks that He (the Exalted) loves disbelief, insipation and dis-

obedience and that He (the Exalted) loves corruption in as much as He loves Faith, obedience, piety and making right, such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) neither loves nor accepts; neither becomes wrathful nor angry; neither supports nor declares enmity; neither approaches one of His creatures nor is He (the Exalted) approached by them and that verily the essence of the Shaitans in approaching His essence is like the essence of those close to Him (the Exalted) and those successful supporters, such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) equates between opposites, or discriminates between those who are equal in every respect, or that He (the Exalted) frustrates and turns down the obedient life long performances which are purely done for His sake because of one following major sin and thus He (the Exalted) sends the doer of those obedient performances to eternal torture in Hell-Fire just because of that major sin, and that He, because of it, turns down all those pious performance and tortures him eternally in the same way He (the Exalted) tortures the one who has not believed in Him (the Exalted) even for the duration of the blink of an eye, and spent his life performing all that which makes Him (the Exalted) angry and wrathful and in doing all that is against His messengers and religion; such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) has a child who shares things with Him (the Exalted) or that there exists someone who intercedes at Him (the Exalted) without His permission or that between Him (the Exalted) and His creatures there are intercessors that relay their needs to Him (the Exalted) and that He (the Exalted) assigned righteous men for His servants to carry His favour regardless of Him (the Exalted), and to approach Him (the Exalted) through them, and to play the role of intercessors between Him (the Exalted) and them; thus they invoke, fear them and plead to them; such a person has suspected Allah (the Exalted), and such is the worst type of suspicion and doubt.

He who thinks that he can get what Allah (the Exalted) gives by disobeying and contradicting Him (the Exalted) in the same way he can get it by obeying and approaching Him. Then such a person has suspected Him contrary to His wisdom and contrary to what His names and attributes mean and require. That is also evil suspicion.

He who thinks what if he gets something for His sake, He would not give him better than it in recompense, or if he does something for His sake

He (the Exalted) would not give him better than it; such a person suspects Allah (the Exalted).

He who thinks that He (the Exalted) may become wrathful with His servant and punishes him without committing a crime, a sin or without a reason that the servant has done but just because He wanted and desired this then he has suspected Allah (the Exalted).

He who thinks that if he believes Him (the Exalted) concerning wish and fear, and pleaded and asked Him and depended upon Him (the Exalted) that He might let him down and not to give him what he asks for them such a person has suspected Allah (the Exalted) and that contradicts His qualities and what He (the Exalted) really deserves.

He who thinks that Allah (the Exalted) will reward him in case he disobeys Him (the Exalted) in the same sense He rewards him when he disobeys Him (the Exalted) and if he asks that while invoking Him then this person has thought about Allah (the Exalted) that which contradicts His wisdom and praising Him (the Exalted); in contradiction to what He (the Exalted) deserves or does.

He who thinks that he makes Him angry and wrathful and disobeys Him and takes others regardless of Him (the Exalted) and invokes besides Him an angel or a living or dead humanbeing hoping that he would benefit him and free him from the torture of his Lord; such a person has suspected Allah (the Exalted).

Thus most creatures; rather all of them -but what Allah (the Exalted) wishes- think about Allah (the Exalted) other than that which is truthful; verily most of the sons of Adam think that they are withheld their lacking luck and that they deserve more than what Allah (the Exalted) wishes or gives. He says: My Lord (the Exalted) has done wrong to me and prevented me from getting what I deserve and his soul witness that while he verbally denies and doesnot dare declare it overtly. He who searches inside himself and goes deep in knowing its secrets, will find that aspect in it latent and concealed like fire in the gunlock. Thus pull the trigger of whomever you wish and he will tell you what is in his gun lock. And if you search whomever you search you will find hid obstinate (and blaming) destiny and suggesting to get other than what he has already got of happened and that it should be such and such; search yourself! Are you free from this?

So let the shrewd person to take care of this and let him turn to Allah (the Exalted) and repent and ask for His forgiveness at every time, he who

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suspects Allah (the Exalted) and let such a person suspect himself which is the medium of every evil and the source of every evil; it is built on ignorance and wrong doing. It deserves to be suspected more than the most just among judges; the most merciful among merciful people, the one who does not need anybody and the one who deserves all Praise; all perfect praise and perfect wisdom belong to Him (the Exalted); He is above all evil related to His essence, attributes, deeds, and names since His essence has absolute perfection from every aspect; the same goes for His attributes and deeds which are full of wisdom, benefit, and justice. His names are all beautiful.

His saying: (Who imagines an evil opinion of Allah). Ibn Jarir said in interpreting (and that He may punish the hypocrites, men and women, and the polytheists, men and women, who imagine an evil opinion of Allah that He (the Exalted) will not support you and those who believe in you against your enemies and that He will not grant His word victory over the word of the unbelievers. That was because of their evil opinions that Allah (the Exalted) has mentioned here. He (the Exalted) says: Those hypocrites, men and women; polytheists, men and women who imagined this evil opinion are themselves evil; that is to say they will be tortured.

His saying: (The wrath of Allah is on them: He has cursed them) that is to say: He harmed them by His wrath and has cursed them. He (the Exalted) says that He (the Exalted) moved them far away and deprived them of His Mercy (and got Hell ready for them), He (the Exalted) says: He prepared Hell for them on the Day of Judgment (and evil is the destination). He (the Exalted) says: Hell Fire is the worst place, that those hypocrites and polytheists, men and women would reach.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said: (And that He may punish the hypocrites, men and women, and the polytheists men and women, who imagine an evil opinion of Allah). That is to say accuse Allah (the Exalted) of being unjust and suspect the Holy Messenger (May Allah's blessings and peace be upon him) and his Companions would be killed and completely eradicated. That is why He (the Exalted) has said, (On them is a round of evil) and he said about the meaning of the other Holy verse something similar to what Ibn Jarir said (May Allah's Mercy be upon him).

His saying: (Ibn Al-Qayyim (May Allah's Mercy be upon him) said that which was mentioned by the writer in the original text has been introduced by me from the beginning till the end.

Chapter

(What was mentioned concerning those who deny Predestination).

Ibn Omar said, «By the One who possesses Ibn Omar's soul, had anyone of you an amount of gold as big as the Mount of Uhud and he had spent it for Allah's (the Exalted) sake, He would not accept it from him till he believes in predestiny». Then he referred to what the Holy Prophet (May Allah's blessings and peace be upon him) said, «Faith is believing in Allah (the Exalted), His angels, books, messengers and the Last Day, as well as believing in predestiny; its good and evil aspects.» It was narrated by Moslem.

CAPTER

His saying: (Chapter: what was mentioned concerning those who deny destiny) that is to say the strong threat and the like.

409 - Abu Dawud narrated after Abdul Aziz ben Abi Hazm after Omar's son (May Allah be pleased with them) from the Holy Prophet (May Allah's blessings and peace be upon him), «Fatalists and determinists are the Magus of this nation; if they get sick, do not visit them; if they die, do not walk in their funeral procession and do not pray for them».

And after Omar, Ghoufra's friend, narrated after a man among the Ansar from Houthaifa. He is Ibn Al-Yaman (May Allah be pleased with them), he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

410 - «Every nation has its Magus; the Magus of this nation are those who say: There is no destiny; so do not attend the funeral of the one who dies among them and do not visit the sick of them; they are the party of the deceiver; it is Allah's right to make them join the deceiver».

His saying: (And Ibn Omar said: By the One who possesses my soul etc...) Ibn Omar's Honorable Hadith was narrated by Moslem, Abu Dawud,

At-Tirmithi, An-Nasai and Ibn Maja after Yahya ben Yamar who said:

411 - «Maabad Al-Jouhanni was the first to discuss fate and determinism at Al-Busra. Once Houmaid ben Abdur-Rahman Al-Himyari and I set off for Hajj or Minor Hajj. We said: We wish if we meet one of the Companions of Allah's Holy Messenger (May Allah's blessings and peace be upon him) to ask him about fate and determinism. Thereupon Allah (the Exalted) guided us to Abdullah ben Omar while entering the Mosque. My friend and I approached him. I thought that my friend would ask me to talk, I said: I am Abdur-Rahman, verily we faced people who rehearse the Holy Koran and seek knowledge, yet they claim that destiny does not exist and that such matters are looked down upon. Thereafter he said: If you meet those people (again), tell them that I cleared myself of them and they have nothing to do with me. And by the One whom Abdullah ben Omar swears, had any one of them an amount of gold as big as the Mount of Uhud and he spent it for the sake of Allah (the Exalted), Allah (the Exalted) would not accept it unless he believes in the destiny».

Then he said: Omar ben Al-Khattab (May Allah be pleased with him) said: «While we were sitting at Allah's Holy Messenger (May Allah's blessings and peace be upon him), a man wearing white clothes appeared in front of us, his hair was dark black, and no trace of travelling appeared on his face. No one recognized him. He approached the Holy Prophet and reclined his knees against his (May Allah's blessings and peace be upon him) and put his palms on his (May Allah's blessings and peace be upon him) thighs. Then he said: O Muhammad tell me about Islam. Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Islam is to testify that there is no God but Allah (the Exalted) and that Muhammad is Allah's Holy Messenger (May Allah's blessings and peace be upon him), pray, pay charity [Zakat], fast the Holy month of Ramadan and perform the Hajj if you were able [Physically and financially] to do so. He said: You told the truth. We were astonished, that man asks him then he tells that he (May Allah's blessings and peace be upon him) has told the truth. Then he said: Tell me about Faith. He (May Allah's blessings and peace be upon him) said: It is to believe in Allah (the Exalted), His angels, His books, His Messengers and the Last Day and to believe in the destiny; its good and evil aspects. He said: You told the truth. Then he said: Then tell me about good deeds; he (May Allah's blessings and peace be upon him) said: To worship Allah (the Exalted) as if you could see Him (the Exalted); if you did not see Him,

It was narrated after Oubadah ben As-Samet that he told his son, «O my son you would not realize the taste of Faith till you learn that what had happened to you, would not have missed you and that what had missed you, would not have happened to you. I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Verily Allah (the Exalted) created the pen first, then He commanded it and said: Write. It said: O My Lord what shall I write? He said: Write the fate of everything till the moment the Hour starts. O my son I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: He who dies not believing in this does not belong to my nation».

then He (the Exalted) sees you. He said: Then tell me about the Hour. He (May Allah's blessings and peace be upon him) said: The one who is asked does not know more than the one who is asking. He said: Then tell me about its signs. He said: Verily when the female servant gives birth to her mistress; when you see those naked barefooted poor shepherds climb up buildings. He said: Then go ahead. He stayed for three and in another narration for a long period of time, then he (May Allah's blessings and peace be upon him) said: O Omar do you know who is asking? He said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: He is Gibrail; he came to you in order to teach you your religion».

This Honorable Hadith states that believing in destiny is among the six pillars of Faith. Thus he who does not believe in faith; its good and evil aspect is considered to drop and reject one of the pillars of religion; and the following Holy verse would apply to them, «... Then is it only a part of the Book that ye believe in, and do ye reject the rest?...» (2: 85).

His saying: (It was narrated after Oubadah). He was already introduced in the chapter of the value of unification. This Honorable Hadith was narrated after him by Abu Dawud and Imam Ahmad. He said: We were told by Al-Hasan ben Siwar that Laith told them after Mouawiya who said: I visited Oubadah and he was sick that I thought he was going to die. I said: O my father advise me and give me your opinion. He said: Help me sit. He said: O my son you will never realize the taste of Faith nor achieve the reality of Allah (the Exalted) unless you believe in the destiny; its good and bad aspects. I said: O my father, how shall I learn about the good and bad aspects of destiny? He said: You should know that what has missed you,

And in another narrative by Amad, «Verily Allah (the Exalted) created the pen first. He commanded it: Write. So it wrote in that hour what will take place till the Day of Judgment».

And it was narrated by Ibn Wahab that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who does not believe in the good and bad aspects of destiny will be burnt by me in Hell-Fire».

It was narrated in Al-Musnad and As-Sunnan after Ibn Ad-Dailami, «I came to Oubay ben Kaab and said: I have something to ask about destiny, so tell me something may Allah (the Exalted) remove that from my heart. So he said: If you spend gold as much as Uhud, Allah (the Exalted) would not accept till you believe in destiny and till you learn that whatever happened to you would not have missed you and whatever missed you would not have happened to you. If you die not believing in that, you would become one of the people of Hell-Fire. He said: So I came to Ibn Masoud, Houthaifa ben Al-Yaman and Zaid ben Thabet and all of them told me something similar after the Holy Prophet (May Allah's blessings and peace be upon him).» This is a righteous Honourable Hadith narrated by Al-Hakem in his Saheeh.

would have never happened to you; and what had happened to you, would have never missed you.

412 - O My son I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: «Verily Allah (the Exalted) created the pen first; and commanded it: Write, and it wrote what will happen till the Day of Judgment. O My son, if you die not believing in that, you would be admitted into Hell-Fire.» It was narrated by At-Tirmithi after Ata ben Abi Rabah after Al-Walid ben Oubadah from his father. He said: This Honorable Hadith is righteous and strange.

This Honorable Hadith and those similar to it: Show the comprehensiveness of Allah's knowledge and encompassing of what had been and what will happen, both in the present life and in the Afterlife. Concerning that Allah (the Exalted) has said: «Allah is He who created seven firmaments and of the earth a similar number. Through the midst of them (all) descends His command: That ye may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge» (65: 12).

Imam Ahmad (May Allah's Mercy be upon him) said when he was asked about the destiny, «Destiny is the power of the Most merciful.» Ibn Akil considered what Ahmad (May Allah's Mercy be upon him) said as good.

This Honorable Hadith shows many issues:

The first: Showing that believing in destiny is an obligation.

The second: Showing the nature of Faith.

The third: Defeating the deeds of those who do not believe in it.

The fourth: Telling that no one realizes the taste of Faith unless he believes in it.

The fifth: Mentioning the first thing that was created by Allah (the Exalted).

The sixth: That it wrote destinies from that hour till the Day of Judgment.

The seventh: What he (May Allah's blessings and peace be upon him) is clear of those who do not believe in it.

This means: Nothing can prevent or stop Allah's (the Exalted) power. Those who reject and deny destiny have rejected Allah's (the Exalted) ability and power thus they went astray. Some of those who came before said: Argue with them by using [religious] knowledge. If they consent then they are defeated, and if they reject it, then they disbelieved.

413 - His saying: (And it was mentioned in Al-Musnad and Sunan Abi Dawud after Ibn Ad-Dailami). He was Abu Bisir and it was said Abu Bishr, His name was Abdullah ben Fairouz. Abu Dawud also narrated it. He said: «If Allah (the Exalted) tortures those living in His Heavens and on His earth; He (the Exalted) tortures them without doing them wrong or oppression. And if He (the Exalted) is merciful with them, His mercy is going to be in excess to theirs deeds.

And if you spend an amount of gold that is as much as the mount of Uhud, He (the Exalted) will not accept it from you unless you believe in destiny and realize that what have missed you, and what had missed you would not have happened to you. And if you die not believing in this, you would be one of the people of Hell-Fire». He said: So I went to Abdullah ben Masoud and he said something similar then I went to Houthaifa ben Al-Yaman and he said something similar; he said then I went to Zaid ben Thabet. He said: He told me something similar after the Holy Prophet (May Allah's blessings and peace be upon him). It was narrated by Ibn Majah.

The eighth: The custom of those who came after of asking the religious authorities about obscure similar matters.

The ninth: Verily the savants gave him the answer that removes his doubt. That is they attributed the discussion to Allah's Holy Messenger (May Allah's blessings and peace be upon him) only.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said after Ali ben Abi Taleb (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

414 - «A servant is not considered a believer unless he believes in four things: To witness that there is no God but Allah (the Exalted) and that I am Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent by Him (the Exalted) to inform about the Truth, believes in resurrection after death and believes in destiny; its good and bad aspects». Something similar was narrated by At-Tirmithi after An-Nadr ben Shoumail after Shouba after Mansour. And he narrated it from the Honorable Hadith from of Abi Dawud At-Tailisi after Shouba after Roubi' from Ali.

It was confirmed in Moslim' Saheeh who narrated it after Abdullah ben Wahab and others after Ibn Hani Al-Khoutani after Abdur-Rahman Al-Hubla after Abdullah ben Amr who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

415 - «Verily Allah (the Exalted) has written the lots of creatures before He created Heavens and earth by fifty thousand years -Ibn Wahab added- and His (the Exalted) Throne was on water». It was narrated by At-Tirmithi and he said: This is a fine and strange Honorable Hadith.

All these Honorable Hadiths and what they carry of serious warning against not believing in destiny and they are the proof against those who deny destiny such as the Moutazila and others. They said: Those disobeying people are going to stay in Hell-Fire eternally. What they thought is among the most serious of major sins and acts of disobedience.

In reality, if we consider establishing a proof against them by using texts from the Holy Koran and Honorable Sunna that are frequently mentioned, then they have caused themselves to stay in Hell-Fire eternally, unless they repent. That is necessary, since they have contradicted what was frequently mentioned by the Holy Koran and Honorable Sunna proving

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destiny and about those unifiers [who believe that Allah (the Exalted) is One] who would not remain eternally in Hell-Fire.



Chapter

(That was mentioned about those who draw images).

416 - It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) said: No one has done wrong more than the one who tried to create creatures like Mine. Let them increase an atom, a seed or let them create one seed of barley.» It was narrated by both.

417 - They also narrated after Aisha (May Allah be pleased with her) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The people who are going to be tortured most on the Day of Judgment are those who compare their works with that of Allah (the Exalted)».

418 - They also narrated after Ibn Abbas that he said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Every image drawer is going to be put in Hell-Fire; for every picture he draws, he will be assigned a soul to be tortured in Hell».

419 - They also narrated, «He who in the present life draws a picture is asked to breathe life into it; he is not able to do that».

CHAPTER

His saying: (Chapter concerning what was mentioned about those who draw images) that is to mention the severe punishment that Allah (the Exalted) subjects to as well as tortures them.

And the Holy Prophet (May Allah's blessings and peace be upon him) mentioned the reason: It is comparing what they draw with Allah's creatures because Allah also possesses the ability to create and command; He (the Exalted) is the Lord and Possessor of every thing. He (the Exalted) is the Creator of every thing; He (the Exalted) is the One who fashioned all creatures and put in them souls that make them alive. Concerning that He (the Ex-

And Moslem narrated after Abi Al-Hayyaj, he said, «Ali (May Allah be pleased with him) told me: Shall I teach you what Allah's Holy Messenger (May Allah's blessings and peace be upon him) taught you? Do not leave a picture without buying it, nor a built grave without bringing it down to earth».

alted) has said, «He who has made everything which He has created most Good: He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature:

But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding) little thanks do ye give!» (32: 7-9). Thus when the image maker fashions the image according to what Allah (the Exalted) has created such as Man and animals, he became compatible with Allah's (the Exalted) creation. Thus whatever he fashioned will be his torture on the Day of Judgment and he would be assigned to breathe the spirit into it while he is unable to do that. So he would receive the most serious torture because his sin is among the greatest.

So if this person has drawn a picture similar to animals that Allah (the Exalted) has fashioned, so how would be the case of the one who equates the creature with the Lord of the worlds and compares Him with His own creature and performed towards that sort of worship for which Allah (the Exalted) has created creatures; to worship Him Alone, that is which others do not deserve of every act loved by Allah and accepted by Him (the Exalted).

Thus equating the created with the creature by performing that which belongs to Him (the Exalted) to others among His creatures who do not deserve it, and by joining with Him a partner in as far as what is exclusively His (the Exalted). That is considered the greatest sin through which Allah (the Exalted) is disobeyed. That is why He sent His messengers and sent down His Holy Books to show this polytheism and to forbid people from performing it, and in order to faithfully worship Allah (the Exalted); He salvaged His messengers and those who followed them and made those who rejected unification and persisted on polytheism perish. O! How great is that sin, «Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else to whom He pleaseth». (4: 48 and 116) and «... if anyone assigns partners to Allah, he is as if he had fallen from Heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place». (22: 31).

This chapter discusses many issues:

The first: Talking about image makers with roughness.

The second: Warning people against the cause which is dropping good manners with Allah (the Exalted). He (May Allah's blessings and peace be upon him) said, «No one has done wrong more than the one who tried to create creatures like Mine».

His saying:

420 - (It was narrated after Moslem after Abi Al-Hiyyaj Al-Asadi- Hayyan ben Houssain- He said: He is Ali ben Abi Taleb (May Allah be pleased with him) the prince of the believers.

His saying: («Shall I teach you what Allah's Holy Messenger (May Allah's blessings and peace be upon him) taught me? Do not let an image without burying it, nor a built grave without bringing it down to earth»).

This includes the declaration that the Holy Prophet (May Allah's blessings and peace be upon him) sent Ali for that purpose. As for the pictures, it is because they are compatible with Allah's creatures. As for bringing down to earth all built graves it is because erecting them means that one is fascinated by those buried in them and that one aggrandizes them. That is considered among the rationalizations and means of polytheism. Thus devoting ones effort to such matters and others similar to them is in the best interests of religion, as well as its goals and duties. When people become lineant concerning such matters they fell in that which is forbidden; fascination by those lords of the graves became great and those graves consequently became the goal of those travelling and aggrandizing worshippers. So they performed towards them most acts of worship such as invocation, asking for help, seeking refuge, pleading, sacrificing, vowing and many other performances classified under proscribed polytheism.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He who compares between Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Sunna concerning graves and what he (May Allah's blessings and peace be upon him) ordered people to do and what he (May Allah's blessings and peace be upon him) ordered people to refrain from doing and what was the custom of his (May Allah's blessings and peace be upon him) Companions and between what most people perform those days; he would see that they contradict each other and oppose each other such that they can never be combined in one practice.

The third: Drawing attention to His ability and their disability by saying, «let them create an atom or a seed or a seed of barley».

«Let them create an atom or a seed or a seed of barley».

The fourth: Declaring that they will be tortured most severely.

The fifth: Verily Allah (the Exalted) creates souls comparable to the number of pictures and tortures the drawer of pictures in Hell-Fire.

The sixth: Verily he is commanded to breathe life into them.

The seventh: Ordering their burial if they were found, or discovered.

Thus Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade praying at graves; and those people pray for them. He (May Allah's blessings and peace be upon him) also forbade taking them as praying places; and those build Mosques on them and call them tombstones in order to be compatible with the houses of Allah (the Exalted). He also forbade lighting candles and lanterns at them; and those light lanterns at them. He (the Exalted) also forbade having a feast at them and those take them as place of celebration and meet at them as if they were meeting for a holiday or more and He (May Allah's blessings and peace be upon him) ordered people to level them down to the earth.

421 - Also Moslem narrated in his Saheeh after Abi Al-Hiyyaj Al-Asadi- He mentioned the Honorable Hadith in this chapter- and the Honorable Hadith of Toumamah ben Shoufay and this Honorable Hadith is narrated by Moslem as such, «We were with Foudalah ben Oubeid in the land of the Romans in Dardas, when our friends died, so Foudalah ordered us to level his grave with the earth and it was done. Then he said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) ordering people to level them (graves).» And those exaggerate in contradicting these two honorable Hadiths and they erect tombs above the earth level as if they were houses and they built domes above them. He forbade using clay or building on a grave.

422 - Also Moslem narrated in his Saheeh after Jaber (May Allah be pleased with him, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade using clay in graves, building domes on them or building on them». He (May Allah's blessings and peace be upon him) also forbade writing on them as was narrated by Abu Dawud in his Sunan. It was narrated after Jaber that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

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423 - «I had forbidden from using clay in graves or writing on them». At Tirmithi said: It is a good and fine Honorable Hadith. Yet these people erect boards on them, write the Holy Koran and other than it; he (May Allah's blessings and peace be upon him) forbade adding to them other than their own dust and dirt.

424 - Also it was narrated by Abu Dawud after Jaber that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade people to use clay on a grave, writing on it or adding [more than necessary dirt] on it.» And those add to it clay bricks and stones. Ibrahim An-Nakii said: They used to hate to put bricks on their graves.

What is meant is the following: Verily those who aggrandize graves and celebrate around them lighting lanterns at them, building Mosques and domes at them contradicting the orders of Allah's Holy Messenger (May Allah's blessings and peace be upon him) challenging what he (May Allah's blessings and peace be upon him) brought; the most serious is taking them as Mosques and lighting candles at them. That performance is among major sins and the savants among the companions of Ahmad as well as many others have considered such practice as proscribed.

Abu Muhammad Al-Makdissi said: Had lighting lanterns at them been allowed, he (May Allah's blessings and peace be upon him) would not have cursed the one doing that. And because such practice includes losing time and money in vain and because such practice, aggrandizing graves, is similar to aggrandizing images. He said: That is why it is not allowable to build Mosques at graves, and because the Holy Prophet (May Allah's blessings and peace be upon him) said:

425 - «Allah (the Exalted) curses the Jews and the Christians since they took of their prophet's graves places of prayers. You are warned not to do the same as they did». It is an agreed upon Hadith, because praying at graves resembles aggrandizing images and approaching them. And we have already said that worshipping images started by aggrandizing the dead by erecting their images, staying and praying at them.

Those deluded polytheists ended up legislating or allowing people to perform the Hajj to those places and the set procedures for that till those extremists among them wrote a book and called it «Procedures of Hajj to Tombstones and Graves», including Bait Al-Haram and it is not a secret that such a practice contradicts the religion of Islam and enters the realm of worshipping idols. So look at this great contradiction between what was le-

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gislated by Allah's Holy Messenger (May Allah's blessings and peace be upon him) and what he (May Allah's blessings and peace be upon him) meant by forbidding what was mentioned above concerning attitudes towards graves and tombstones and between what those people legislated and meant. There is no doubt that it includes corruption that cannot be counted.

For example: Aggrandizing sites, making feasts around them, setting for them, being similar to worshipping idols through the performance done when staying at them, living near them, hanging curtains and serving them. Those worshipping them prefer staying at them to stay at Al-Masjid Al-Haram and they think that their servants and guards as higher in rank and better than those serving Mosques. Woe to them the night the hanging lantern is blown off vowing for them and for their servants the polytheist's thinking that through them affliction is removed and victory over enemies is achieved, rain is brought down, depressions removed, needs granted, the oppressed supported, and the frightened helped and many other things such as being cursed by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) because one erects Mosques on them and lights lanterns, and finally such practice leads to major polytheism.

Other examples are: Harming those buried in them because of what the polytheists do at their graves; they are verily harmed by what is performed at their graves; they extremely hate those practices as Christ hates what the Christian perform at his grave.

The same thing goes for other prophets, holymen and Sheikhs who are harmed by what the Christians perform at their graves. On the Day of Judgment those Prophets, holymen and Sheikhs will clear themselves of such people. Concerning that Allah (the Exalted) has said: «The Day He will gather them together as well as those whom they worship besides Allah, He will ask: Was it ye who led these My servants astray, or did they stray from the Path themselves?» They will say, Glory to thee! For us that we should take for protectors others besides Thee: But thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: For they were a people (worthless and) lost». (25: 17-18). Allah (the Exalted) has told the polytheists, «(Allah will say): «Now have they proved you liars in what ye say...» (25: 19). He (the Exalted) has also said, «And behold! Allah will say, «O Jesus the son of Mary' Didst thou say unto men, worship me and my mother as gods in derogation of Allah? He will say, Glory to Thee! Never could I say what I had no right (to say)....» (5: 119) He (the Exalted) has also said, «One Day He will gather them all together, and say to the angels,

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«were you that these men used to worship» They will say, «Glory to Thee! Our (tie) is Thee- As Protector- not with them. Nay, but they worshipped the Jinns: Most of them believe in them». (34: 40-41).

Others examples are: Extinguishing the Sunnan and bringing innovations.

Other examples are: Preferring those graves to the best sites and most loved by Allah (the Exalted). Since verily grave worshippers set off for them aggrandizing them, respecting them, revering them, being kind to them, staying at them; this is something that does not take place in Mosques, nor something similar or close to it.

Another example: Verily that which has been allowed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) when visiting graves does not exceed the goal of reminding the visitor of the Afterlife, invoking Allah and, asking Him (the Exalted) for his sake, asking Allah to be merciful with him and to forgive him.

Thus the visitor turns out to be benevolent towards himself as well as towards the dead. But those polytheists have reversed those facts and contradicted religion by making the goal of the visit joining the dead as a partner of Allah (the Exalted), invoking Him, seeking refuge with Him, asking Him to satisfy their needs, asking for his blessing, and victory over enemies and the like. So they have done wrong to themselves and to the dead. And Allah's Holy Messenger (May Allah's blessings and peace be upon him) has forbidden men from visiting graves in order to block the way in front of rationalizations. But when unification became stable in their hearts he (May Allah's blessings and peace be upon him) permitted them to visit them in as far as they followed what he (May Allah's blessings and peace be upon him) has legislated. He (the Exalted) forbade them to use obscene language; among the most severe uses of obscene language: Committing polytheism at graves, both orally and in action.

426 - It was narrated in the Saheeh of Moslem after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Visit graves; such a visit reminds you of death». And after Abi Abbas (May Allah be pleased with them).

427 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) passed by the graves of Medina; so he (May Allah's blessings and peace be upon him) approached them and faced them and said: O people of graves: May Allah's peace be upon you, may Allah (the Exalted) for-

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Examples of corrupt acts: Taking those places to make feasts and pray around them and to circumambulate around them, kiss them and cover their cheeks with their dirt, worship those buried in them, seeking refuge with them, asking them to grant them victory, benefaction, health, and relief. Their depression help them and other requests that used to be requested by image worshippers. So if you see those extremists who assign a feast for them, when they get off their riding animals when they see it from afar, so they assign them collectors and kiss the earth, uncovered their heads, their voices and noises became loud, they cried aloud and saw that they gained from those visiting such places and sought the help of those who are unable to start a life or end it and they called yet from afar till they reached them. They would pray at the grave and they think that they have achieved a reward yet he who prays to two Qiblas will not receive a reward !! So you can observe them bowing down and prostrating seeking favours and acceptance from the dead; they verily have filled their palms with loss and failure.

It is to other than Allah (the Exalted) -rather to the Shaitan- that those tear drops fall, their voices are raised, needs are asked from the dead, relieving depression, seeking refuge making those poor rich, making those ill, healthy then they start circumambulating around the grave, as if it were the Sacred House what was rendered by Allah (the Exalted) blessed with guidance to all people. Then they start to kiss and become dependant. Did you see the Black Stone and what those coming to the Sacred House do to it? Then they would cover their foreheads and cheeks with its dust which Allah (the Exalted) knows that they were not covered with dust for Him (the Exalted) during prostration, then they continued the procedures of visiting the grave by shaving their hair, and sacrificing at that image and their prayer and sacrifice were to other than Allah (the Exalted) . Therupon if you see them congratulating each other saying: May Allah (the Exalted) reward you and us generously; when they return those extremists would ask them to sell the reward of visiting the grave because they could not go and visit the Sacred House. Thereupon he would say no no, by your Hajj every year.

So far discussing them we have not gone beyond, or told all their innovations and delusions since they are beyond what one can imagine or think. That is the principle of worshipping images as was practised by the people of Noah. And any one who smelled the least amount of knowledge and religious knowledge, realizes that among the most important issues is blocking the way to rationalization this forbidden matter. And that the Legislator knows about the consequences of practising what was forbidden more than

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any one else, and that good and guidance are achieved by following it, and evil and delusion are achieved by disobeying and contradicting him.

Chapter

(That which was mentioned about frequent swearing).

Allah (the Exalted) has said, «... but keep to your oaths...» (5: 89).

It was narrated after Abi Huraira (May Allah be pleased with him) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying that «Swearing pushes the sale commodity yet it wipes out the gain». It was narrated by both.

CHAPTER

His saying: (Chapter on that which was mentioned about frequent oath taking (swearing). That is to say forbidding it and warning against it.

(Allah (the Exalted) has said, «... but keep to your oaths...» (5: 89)).

Ibn Jarir said: Do not have it without considering those who frequently swear as unbelievers. Other interpreters mentioned after Ibn Abbas that this is telling people: Do not swear. Others said: Keep to your oaths that is to say do not break them. It was mentioned by Ibn Abbas in his book. Verily the two interpretations are inseparable since frequent swearing means taking it lightly and not aggrandizing Allah (the Exalted) as well as other things. That contradicts the perfection of required unification.

(It was narrated after Abi Huraira (May Allah be pleased with him) who said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying:

430 - «Swearing sells the commodity, yet it exhausts gain». It was narrated by both.

That is to say Al-Bukhary and Moslem. It was also narrated by An-Nasai'. It means the following: Verily if one swears about his commodity, by saying that he was offered such and such a sum of money or that he bought it for such and such a sum of money; the buyer might think that he is telling the truth with such swearing; he would buy it for more than its actual

It was narrated after Salman that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

«There are three people that Allah (the Exalted) would not talk to nor

value while the seller is lying because he wants the extra price. By doing this he disobeys Allah (the Exalted) and he would be punished by eradicating prosperity and when prosperity goes, he would suffer shortage greater than that increase he gains by swearing; and may be the price of that commodity would be eradicated. What Allah (the Exalted) has cannot be achieved but by obeying Him (the Exalted) and even if the present life is decorated for the disbeliever, its consequences decline, decay and perish.

His saying: (It was narrated after Salman (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

431 - «Three people that Allah (the Exalted) would not talk to nor purify and they would suffer severe and painful punishment: An adulterous with grey hair, a haughty needy person, and a man who turns Allah (the Exalted) as a commodity; he buys and sells only by his oath» It was narrated by At-Tabarani with a good reference).

Salman may be he is Salman Al-Farisi Abu Abdullah. He witnessed the battle of Khandaq. Abu Othman An-Nahdi, Sharhabil ben As-Samet and others narrated after him. The Holy Prophet (May Allah's blessings and peace be upon him) said:

432 - «Salman is considered one of us, the people of the house, verily Allah (the Exalted) loves from among my Companions four: Ali, Aba Tharr, Salman, and Al-Mokdad». It was narrated by At-Tirmithi and Ibn Maja. Al-Hasan said: Salman was a prince ruling thirty thousand people. He used to address them on Friday sermon wearing a gown half of which he wore and half of which he spread on the ground. He died during the Caliphate of Othman (May Allah be pleased with him). Abu Obeida said in the year 36 A.H. It is possible that he is Salman ben Amer ben Aws Ad-Dabbi.

His saying: (Three people Allah (the Exalted) would not talk to these disobeyers this is an indication that He (the Exalted) will talk to those who obey Him. And that speech is one of the qualities of His (the Exalted) perfection. The evidence on that is taken from the Holy Koran and the Sunna. And that is the way of the people of Sunna and consensus those researching Allah's performance of actions and that verily the action takes place by His will and volition and His ability and He still possesses this quality. He is unique, eternal, as said by the people of Honorable Hadith

purify and they would suffer severe and painful punishment: an adulterous grey haired, a haughty needy person, and a man who turned Allah (the Exalted) into a commodity of his; he never buys without swearing nor does he sell without swearing». It was narrated by At-Tabarani with right reference.

and others among the Companions of Ash-Shafi, Ahmad and other sects. Concerning that Allah (the Exalted) has said, «Verily when He intends a thing, His command is, Be, and it is!» (36: 82). Thus He (the Exalted) mentioned the many letters indicating receiving, and actions indicating state and receiving as well. Such examples in the Holy Koran are numerous.

Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) said: If they tell us that He (the Exalted) means those who deny the attributes of Allah (the Exalted): This requires that accidental qualities exist as part of Him (the Exalted). We said: He who denies this before you from those who came before and those Imams? The text of the Holy Koran and the Honorable Sunna encompasses this along with clear thought. The term accidental is general it might mean performances and contradictions, while Allah (the Exalted) is clear from all these matters- but He (the Exalted) does whatever He wishes from what He (the Exalted) says or does, an example about that is the following: That which has been indicated by the Holy Koran and the Sunna. The correct thing to say is- it is what the people of religious knowledge and Honorable Hadith say: Allah (the Exalted) talks and still has the ability to talk if He (the Exalted) wishes so, as was said by Ibn Al-Moubarak, Ahmad ben Hambal and others of the Imams of Sunna.

I said: Accidents are existing with Him (the Exalted) means: His ability to create them and make them happen and exist by His volition and command. And Allah (the Exalted) knows best.

His saying: (Nor would He (the Exalted) purify them and they would suffer severe and painful punishment). When their guilt became great, their punishment became great, thus they were punished by these three [Punishments] which are the greatest types of punishment.

His saying: (An adulterous with grey hair that is to say because the reason for committing sin has become weak and it indicates that the motive for adultery is the love of disobedience and fornication and not his fear of Allah (the Exalted). When the reason for disobedience is weak and if one commits it, then that necessitates making the punishment more severe and more painful that is in contradistinction to the case of the young man whose strength of the motive of [sexual] desire may get over him even though he fears Allah (the Exalted) and he might repent and blame himself for being disobedient and stops committing it.

It was narrated in the Saheeh after Imran ben Housein (May Allah be pleased with him): Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The best among my nation are those who come in my generation then those who come after them, then those who come after them -Imran said: I donot remember whether he (May Allah's blessings and peace be upon him) said after his (May Allah's blessings and peace be upon him) generation twice or thrice? Then after you come a people who witness but not die in battles for the sake of Allah (the Exalted), betray...

The same goes for the haughty needy because he does not allow him to be haughty because the motive for haughtiness is mostly having a lot of money, prosperity and leadership. And the needy poor does not have the reason for being haughty. Thus his haughtiness with the absence of a reason for that indicates that haughtiness is a part of his character and nature, residing in his heart, thus his punishment becomes great because the reason for haughtiness does not exist, that is why it is classified among the greatest sins.

His saying: (And a man who swears by Allah (the Exalted) to sell his commodity), thus making Him (the Exalted) his commodity for associating Him (the Exalted) with the goods he sells and buys. These deeds show that the one performing them, if he were a unifier, his unification is weak and his deeds are weak, according to what he believed in and according to what his tongue said and he performed those serious acts of disobedience while there was no reason or motive for them. We ask Allah (the Exalted) to save and grant us health and we seek refuge with Allah (the Exalted) from committing any act that He (the Exalted) does not love or accept.

His saying: (It was narrated in the Saheeh) that is to say Moslem's Saheeh. It was also narrated by Abu Dawud, At-Tirmithi and Al-Bukhary.

His saying: after Imran ben Housein (May Allah be pleased with him): Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

433 - «The best among my nation are those living in the same generation, then those who came after them, then those who come after them- Imran said: I do not remember whether he (May Allah's blessings and peace be upon him) said after his (May Allah's blessings and peace be upon him) generation twice or thrice -then verily there will come a people after you who witness but do not die in battles fighting for the sake of Allah (the Exalted), betray and cannot be trusted, vow and donot fulfil their vows; among them appears those who are fatty».

... and cannot be trusted, vow and do not fulfil their vows; among them appears those who are obscene».

His saying: (The best among my nation are those people of my generation) because of the virtue of that century in matters of religious knowledge, faith and righteous deeds for which people competed and rivaled for precedence so the good overwhelmed and good people become plenty while evil people declined and Islam and faith were more glorious; religious authority and religious teaching were more (than those who came after them) they were preferred to those who came after them, because the Islam appeared during their time as well as those calling people for it. And the innovations that appeared during the first generation were rejected and eradicated like the innovation of the Kharijites, Kadarites, Rafidites; such innovations, even though they appeared, those believing in those innovations lived in humility, disgrace and fear of being killed when they were stubborn and did not reject.

His saying: (I do not remember whether he (May Allah's blessings and peace be upon him) said after his generation twice or thrice) this is doubted by the narrator of the Honorable Hadith, Imran ben Houssein (May Allah be pleased with him). What is known in the narrations: Verily the preferred generations are three. However, the savants were available and Islam was evident and Holy struggle existing. Then he mentioned the aversion from religion and following ones desires that took place.

So he said, «Then after you there will come people who witness but who do not die in Holy struggle», because they took the matter of dying in Holy Struggle lightly and they never searched for that which is truthful that is so because their Faith was not perfect and their Islam was weak.

His saying: (They betray and can not be trusted) this indicates that verily betrayal overwhelms many of them or even most of them (those vow and do not fulfil their vows) that is to say they do not perform that which is their obligation, so the appearance of those ugly and disgraceful acts indicates the weakness of Islam and unbelief.

His saying: (Among them appears those who are fat) due to their desire in the present life, enjoying it and forgetting about the Afterlife and working for it. Anas said:

434 - «There will never come a time on people but the one after it is more evil; this will continue as such till you meet your Lord (the Exalted)».

Anas said: I heard this from your Holy Prophet (May Allah's blessings and peace be upon him); evil still increases in this nation till polytheism ap-

Also it was narrated after Ibn Masoud that the Holy Prophet (May Allah's blessings and peace be upon him) said, «The best among people are those living in my generation then those who come after them, then those who come after them, then those who come after them. Then comes a people whose witness precedes his oath and his oath is his witness».

Ibrahim said, «They used to beat us».

This Honorable Hadith denotes many issues:

The first: Advising people to keep their oaths.

The second: Informing that swearing promotes a commodity and eradicates prosperity.

The third: Serious warning to the one who constantly swears when he buys and sells.

The fourth: Warning that a sin becomes more serious when it is committed in the absence of necessity.

The fifth: Dispraising those who swear and ask others to swear.

The sixth: His (May Allah's blessings and peace be upon him) praising the three or four generation coming after him (May Allah's blessings and peace be upon him) and mentioning what will happen.

The seventh: Those who came before used to be their children to say the witness.

pears and innovations among many of them even among those who belong to the world of knowledge, teaching, and books.

I said: Rather, they called for polytheism, delusion and innovations, and they wrote in that books and poems. We seek refuge with Allah (the Exalted) from whatever makes Him wrathful.

His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said:

435 - «The best among people are those living in my generation, then those who come after them, then those who come after them. Thereafter comes a people whose witness precedes their oath and their oath precedes their witness».

I said: That is the case of he who turns his desires to the present life and forgets the After life. Thus he took witness and swearing lightly because he is care free and fears Allah (the Exalted) less and that is the case of most

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of them. And all is sought from Allah (the Exalted). Thus if this happened during the beginning of Islam then that which happened later is much greater than that. Thereupon the people were careful.

His saying: (Ibrahim said- he is An Nakhi- they used to beat us.

That happened because those followers [of Islam] had abundant religious knowledge and strength of Faith of their Lord (the Exalted) and performing the duty and ordering people to do that which is kind and forbidding them from doing that which is hated because it is among the best of Holy Struggle and because religion can not be but by it. This includes a desire to train the children to obey their Lord and to refrain from doing that which harms them. That is Allah's (the Exalted) benefaction, He (the Exalted) grants it to whomever He (the Exalted) desires and all benefaction belongs to Him (the Exalted).

Chapter

(What was mentioned about Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him)).

Allah (the Exalted) has said, «Fulfil the covenant of Allah when ye enter into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety...» (16: 91).

CHAPTER

His saying: (Chapter concerning what was mentioned about protection by Allah (the Exalted) and protection by His Holy Prophet (May Allah's blessings and peace be upon him) and Allah (the Exalted) has said: «Fulfil the covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety...» (16: 91).

The religious authority Ibn Kathir said: That is what Allah(the Exalted) commands [People to perform] to fulfil their promises and covenant and to keep Faith. That is why He (the Exalted) has said, (and break not our oaths after ye have confirmed them) and there is no contradiction between this, «And make not Allah's (name) an excuse in your oaths» (2: 224) and between, «... that is the expiation for the oaths ye have sworn. But keep to your oaths». (5: 92). That is to say do not leave them without expiation and between what he (May Allah's blessings and peace be upon him) said as has been mentioned in the two Saheehs.

436 - «Verily by Allah (the Exalted) if He wishes I do not swear about something without expiating myself from it when I see that other options are better - and in another narration- and I expiated my oath». There is no contradiction between all this and between the here mentioned Holy verse (and break not your oaths after ye have confirmed them) because the oaths meant here are those concerned with covenants and promises and not those concerned with forbidding [others from doing something or inducing and motivating them to do something]. That is why Moujahid said about the

It was narrated after Bouraida, «Whenever Allah's Holy Messenger (May Allah's blessings and peace be upon him) assigned a prince [Ruler] over an army, he (May Allah's blessings and peace be upon him) used to advise him to revere Allah (the Exalted) and fear Him to be good and kind with the Moslems who are with him. He (May Allah's blessings and peace be upon him) said: Invade in the name of Allah (the Exalted); for the sake of Allah (the Exalted) fight those who do not believe in Him.

Holy verse: It is concerned with swearing; the swearing practised in Pre-Islamic times. He is supported by Imam Ahmad after Jubeir ben Matam who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

437 - There is no swearing in Islam; rather swearing used to be a Pre-Islamic practice which was made stronger by Islam». The name was narrated by Moslem.

It means that Islam doesnot need to be associated with swearing that Pre-Islamic people practised; verily adhering to Islam is sufficient.

Allah (the Exalted) has said, «... For Allah knoweth all that ye do». (16: 91) is warning and threatening he who breaks oaths after confirming them.

His saying: (It was narrated after Bouraida) he is Ibn Al-Housaib Al-Aslami. And this Honorable Hadith has been narrated after his son Souleiman after him who mentioned it in [his book] «al-Moufhim».

His saying: (He said: whenever Allah's Holy Messenger (May Allah's blessings and peace be upon him) assigned a prince [Ruler] over an army or a battalion, he (May Allah's blessings and peace be upon him) used to advise him to revere and fear Allah (the Exalted).

Al-Harbi said: A battalion may reach a number of four hundred horsemen. An army is whatever is more than that in number. Revering Allah (the Exalted) and fearing Him and being careful in obeying Him (the Exalted) in order to avoid His Punishment.

I said: And that is materialized by doing what Allah (the Exalted) has commanded us to do and refraining from doing what He forbidden us.

His saying: (And be good and kind with the Moslems who are with him) that is to say he (May Allah's blessings and peace be upon him) advised him to treat them in a good way: To be kind to them, be friendly to them and be humble with them and not to treat them haughtily.

Invade yet donot be extremists, nor cheat, deceive, maim or kill. If you meet your polytheist enemies call them to three habits or dispositions and to whichever they respond to accept from them and donot fight them any more. Then ask them to embrace Islam, if they respond positively, then accept from them, ask them to move from their homes to the homes of immigrants, and tell them that if they did so, they would get what the immigrants get and they will pay what the immigrants have to pay.

Then if they refuse to move tell them to be like the Moslem Arabs, subdued to the rule of Allah (the Exalted), they do not get war gains unless they join Holy struggle with the Moslems. If they refuse then ask them to pay Jizya [Tribute], if they agree, then accept it and stop fighting them, and if they refuse ask for Allah's help and fight them.

His saying: (Invade by the name of Allah (the Exalted) that is to say start your invasion asking for the help of Allah (the Exalted) and being Faithful to Him.

His saying: (Fight those who do not believe in Allah (the Exalted). This general statement encompasses all the disbelievers; those fighting as well as those who are not. And he (May Allah's blessings and peace be upon him) intended among them those who were protected, priest and women and those under age and he (May Allah's blessings and peace be upon him) said: And do not kill a friary; rather, he forbade killing priests and women because they mostly do not fight and when they fight they usually get killed or escapage.

I said: The same goes for children and dividing it saying:(Do not gain without nor cheat or maim) that is to say do not take it without dividing it among other fighters. Cheating is breaking a covenant. Maiming is mutilating the killed person like cutting off his nose, ear or other organs. There is no conflict over proscribing taking gain without dividing it among fighters or cheating and hating mutilation.

His saying: (And if you meet your polytheist enemies call them to three habits or characters). Habits or characters in this context are the same.

His saying: (For whichever they respond to, you should accept and stop fighting them) that is to say accept whichever they accept.

His saying: (Then ask them to embrace Islam), this text was mentioned in the same way in all the copies of Moslem's book «then call them» adding «then» and the correct thing is to delete it. It was also narrated in books other than Moslem's such as Abu Dawud's, and «Kitab Al-Amwal», by Abi Oubaid because that was the beginning of the interpretation of the three ha-

And if you besiege a people in a fort and they want you grant them the protection of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him), then do not grant...

bits.

His saying: (Then ask them to move to the homes of immigrants) he means to Medina. At the very start every one who embraced Islam had to immigrate to Medina and this shows that the immigration used to be an obligation on every one who becomes a believer among the people of Mecca and other cities.

His saying: (Then if they refuse to move) he means that if someone embraced Islam and did not immigrate or join in the Holy Struggle, would not be given from the fifth (Zakat), or from Al-Fai (war gains). And Ash-Shafi (May Allah's Mercy be upon him) did not see that they deserved to get something of Al-Fai. Rather, they only deserved alms taken from their rich and given in turn to their poor. Also, the people of Holy struggle and the soldiers of Moslem do not have the right to get alms from those people; every sort of money should be spent only for the sake of its people. Malek and Abu Hanifa equated between the two kinds of property and allowed it to be given to the weak.

His saying: (So if they refuse, then ask them to pay (Jizyah tribute) this shows a reason and a proof for Malek, his companions and Al-Ouzai concerning the necessity of taking tribute from every unbeliever an Arab or a non-Arab who believes in a Holy Book or not. Abu Hanifa said that it should be taken from all but Arab disbelievers and Arab Magus. Ash-Shafi said: It should not be taken from the people who have a Holy Book whether Arabs or non-Arabs. This was said by Imam Ahmad; it should be taken from the Magus.

I said because the Holy Prophet (May Allah's blessings and peace be upon him) took it from them and said:

438 - «Apply on them the Sunna of the people of the Holy Book».

However, they conflicted concerning the ration of that tribute. Thus Malek said: Four dinars should be paid by the people of Gold; four dirhams should be paid by the people of paper; shall the weak pay less or not? There are two opinions about that Ash-Shafi said: One dinar should be paid by the poor and by the sick. Abu Hanifa said as well as the people of Kufa: The rich should pay forty-eight dirhams the average should pay twenty-four dirhams and the poor twelve dirhams. That is what Ahmad ben Hanbal (May Allah's Mercy be upon him) said.

... then the protection of Allah (the Exalted) or the protection of His Holy Prophet (May Allah's blessings and peace be upon him); rather, grant them your protection and the protection of your companions. Verily it is easier and more suitable to guard what you protect than to guard what Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him) guard. And if you besiege a fort, and they want you to let them settle in accordance with Allah (the Exalted), let them settle according to your rule. Verily you do not know whether you do that correctly or not? This was narrated by Moslem.

This Honorable Hadith encompasses many issues:

The first: The difference between Allah's (the Exalted) protection, His Holy Prophet's (May Allah's blessings and peace be upon him) protection and the Moslem's protection.

The second: Guiding [people] to the least dangerous issue:

The third: His saying: «Invade in the name of Allah (the Exalted) and for the sake of Allah (the Exalted)».

The fourth: His saying: «Fight those who disbelieve in Allah (the Exalted)».

The fifth: His saying: «Seek Allah's (the Exalted) help and fight them».

The sixth: The difference between Allah's (the Exalted) judgment and that of religious authority.

And Malek and all other Moslem religious authorities believe that only the adult free slave men should pay it; rather it is taken from those reigned by the Moslems and not from those far away and it should be sent to the Moslem countries or wars fought by Moslems.

His saying: (And if you besiege people inside a fort) the speech contains a proof for those religious authorities and fundamentalists who say: In matters of opinion the correct opinion is one. That is known after the creed of Malek and others and they say so because the Holy Prophet (May Allah's blessings and peace be upon him) stated that Allah (the Exalted) has a certain specified judgment concerning opinions. Thus he who agreed with Him (the Exalted), is the one who is right, and the one who disagreed with Him (the Exalted) is the one who is mistaken.

439 - His saying: (If you besiege a people inside a fort and they want you to grant them protection of Allah (the Exalted) and the protection of His Holy Prophet (May Allah's blessings and peace be upon him)...) Protection is a covenant and abrogate not to be revoked: As if he said: If revoke takes place from someone going beyond limits and hostile, that would be

The seventh: That the companion rules when need exists by a rule that *he does not know whether it agrees with that of Allah's (the Exalted) or not.*

considered revoking the covenant or promise between creatures and that is easier than revoking Allah's covenant. And Allah (the Exalted) knows best.

His saying: (and Nafi said when he called on people to embrace Islam before fighting them and he mentioned that the creed of Malek combines between the Honorable Hadiths concerning calling to Islam before fighting. He said that Malek said: The disbelievers should not be fought before calling them to embrace Islam and they should not be touched before the call of Islam reaches them. Then it is allowable to fight them and the conclusion of Malek is the correct one because the benefit of the call is to let the enemy realize that Moslems do not fight for the present life or for fanaticism; rather, they fight for religion. Thus when they learn that that might be a reason for their inclination towards the Truth in contradistinction to those who do not learn about the intent of Moslems. Thus some might think that they fight for the sake of a kingdom and the present life so they would become more stubborn. And Allah (the Exalted) knows best.

Chapter

(What was mentioned concerning: Giving the Oath to Allah (the Exalted)).

It was narrated after Jundub ben Abdullah (May Allah's Mercy be upon him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «A man said, May Allah (the Exalted) not forgive so and so, thus Allah (the Exalted) said, Who is it that gives the oath to Me that I shouldn't forgive so and so? Verily I have forgiven him and failed you». This Honorable Hadith was narrated by Moslem.

CHAPTER

His saying: (Chapter [on] what was mentioned concerning giving the oath to Allah (the Exalted)).

The writer mentioned an Honorable Hadith. (It was narrated by Jundub ben Abdullah (May Allah's Mercy be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

440 - «A man said, «By Allah (the Exalted) may He not forgive so and so. Thus Allah (the Exalted) said: «Who is it that gives the oath to Me that I should not forgive so and so? Verily I have forgiven him and failed you». This Honorable Hadith was narrated by Moslem).

His saying: (Give the oath to Allah (the Exalted)) that is to say swear. Al-Baghawi said in «Sharh As-Sunna» that Abi Huraira said -and he used Ikrama ben Ammar as a reference- He said, «I entered the Mosque of Medina, and a sheikh called on me saying: O Yamami, come here. I did not know the man before. He said: Do not say to a man: By Allah (the Exalted), may Allah (the Exalted) not forgive you nor admit you into the Garden. I said: And who are you (May Allah's Mercy be upon him)? He said: Abu Huraira. Thereupon I said: Verily such a term is told by one of us to his family members when he is angry, or to his wife or to his servant. He

And it was narrated after Abi Huraira: «Verily the one who says is a worshipping man. Abu Huraira said: He said a word that ruined his present life as well as his Afterlife.

said: Verily I heard Allah's Holy Messenger saying:

441 - Verily there were two men among Bani Israel who loved each other, one of them was a very good worshipper while the other as if he said that he was guilty. So he started saying: Stop what you are doing. He said : Let me and my Lord Alone. He said: Then came a day when he found him committing a great sin. Thereupon he said: Stop what you are doing. He said: Leave me and my Lord Alone. Were you sent to watch me. So he said: By Allah (the Exalted) may He not forgive you nor admit you into the Garden. He said: So Allah (the Exalted) sent on them an angel who took them in death then they met at Him (the Exalted); He told the guilty man: Be admitted into the Garden by virtue of My Mercy; and He told the other one: Can you prevent My Mercy from reaching My servant? He said: O Lord, No. He (the Exalted) said: Take him to Hell-Fire. Abu Huraira said: By the one who possesses my soul he said a word that ruined his present life as well as his Afterlife».

It was narrated by Abu Dawud in his «Sunnan». The following is Abi Huraira's (May Allah's Mercy be upon him) narration, «There were two brotherly friends among Bani Israel; one of them used to commit guilts while the other was a good worshipper. The worshipper always saw the other committing guilt and he used to say: Stop doing that. So one day he saw him committing a sin, and he told him: Stop doing that. The other man said: Leave me and my Lord Alone; were you sent to observe me? He said: By Allah (the Exalted), may He (the Exalted) not forgive you or admit you into the Garden. So He (the Exalted) took them in death then they met at the Lord of the worlds. So He (the Exalted) told the good worshipper: Did you know all about Me, or were you able to control what I control? So He (the Exalted) told the guilty: Go and be admitted into the Garden, and he told the other one: Take him to Hell-Fire».

His saying: (It was mentioned in Abi Huraira's Honorable Hadith that the narrator is a worshipping man) indicates as to his saying in this Honorable Hadith «One of them is a good worshipper», and these Honorable Hadith show the dangers of the tongue and that shows that one has to be careful what to say. Concerning that we mention the Honorable Hadith of Mouati.

442 - «I said O Allah's Holy Messenger (May Allah's blessings and peace be upon him); are we to be judged for what we speak? He (May

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Allah's blessings and peace be upon him) said: May your mother be bereaved of you, O Mouath, would people be thrown into Hell-Fire on their faces and on their roses -but as a consequence of what they say. And Allah (the Exalted) knows best».

This Honorable Hadith encompasses many issues:

The first: Warning against giving the oath to Allah (the Exalted).

The second: Hell-Fire being closer to the one of us than his shoe-lace.

The third: The same thing goes for the Garden.

The fourth: There is an evidence for his saying, verily a man says the word...».

The fifth: Verily a man may be forgiven because of something that he hates most.

Chapter

(Allah (the Exalted) cannot be called on to intercede for the sake of His creatures).

It was narrated after Jubeir ben Moutam (May Allah be pleased with him), «An Arab came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) the people are exhausted, children and women are hungry, the property is ruined. Thereupon ask your Lord (the Exalted) for our sake for we intercede with Allah (the Exalted) through you and intercede with you through Allah (the Exalted). Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) said: Praise Allah (the Exalted), Praise Allah (the Exalted) and he (May Allah's blessings and peace be upon him) kept on...

CHAPTER

His saying: (Chapter [about] Allah (the Exalted) cannot be called on to intercede for the sake of His creatures).

And he [The writer] narrated this Honorable Hadith and the text of Abi Dawud in his «Sunan» in a way which is more perfect and complete than that narrated by the writer (May Allah's Mercy be upon him).

(It was narrated after Jubeir ben Moutam after his father from his grandfather who said, «An Arab came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and said: O Allah's Holy Messenger, people are exhausted, children and women are hungry, the property is ruined, riding animals are extinguished, may you ask Allah (the Exalted) to send us rain since we verily ask you to intercede with Allah (the Exalted) for our sake; Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Woe on you. Do you realize what you say? Then Allah's Holy Messenger (May Allah's blessings and peace be upon him)

... praising till that was realized in the faces of his Companions. Then he (May Allah's blessings and peace be upon him) said: Woe unto you, do you know what is Allah (the Exalted). He is verily greater than that. Verily it is not allowable to intercede with Allah (the Exalted) for the sake of one of His creatures». It was narrated by Abu Dawud.

praised Allah (the Exalted) and kept on praising Him (the Exalted) till he (May Allah's blessings and peace be upon him) realized that on the faces of his Companions, then he (May Allah's blessings and peace be upon him) said: Woe on you, it is not allowable to intercede with Allah (the Exalted) for the sake of one of His creatures; Allah (the Exalted) is much greater than that. Woe on you, do you know what Allah (the Exalted) is? His Throne on His Heavens is as such- Then he (May Allah's blessings and peace be upon him) drew a dome in the air by his (May Allah's blessings and peace be upon him) finger- and it is to make a sound like the sound of the camel when one is riding on it.

443 - Ibn Bashshar said in his Honorable Hadith, «Verily Allah (the Exalted) is above His Throne and His Throne is above His Heavens».

Al-Hafeth Ath-Thahabi said: It was narrated with good reference when responding to the Juhmites after an Honorable Hadith by Muhammad ben Ishaq ben Yasar.

His saying: (Woe on you, it is not allowable to intercede with Allah (the Exalted) for the sake of one of His creatures). Verily He (the Exalted) is the Lord and Possessor of every thing. All good and benefaction belong to Him; no one can prevent people from taking what He (the Exalted) gave or give what He kept; nor there is any one who can remove what He (the Exalted) predestined; there is nothing in Heavens or on earth that can make Him be disabled; He (the Exalted) is All knowing and All-Mighty. Rather, if He (the Exalted) wants something to happen He (the Exalted) will say be and it is. Allah creatures and all what they possess belong to Him (the Exalted); He manipulates them the way He likes and, He accepts intercession of interceders, that is when He (the Exalted) rejects what the Arab said.

His saying: (... and he (May Allah's blessings and peace be upon him) praised Allah (the Exalted) and glorified Him a lot, because it is improper to talk about the Creator as such. Praise be to Him (the Exalted) verily Allah (the Exalted) is greater and above all that.

Meanings hidden in this honorable Hadith: Proving that Allah (the Exalted) is above all His creatures and that His Throne is above His Heavens. It also includes interpreting the term «sit firmly» to mean above as was ex-

This Honorable Hadith encompasses many issues:

The first: It is rejected to say: We intercede Allah (the Exalted) over you.

The second: His (May Allah's blessings and peace be upon him) change because of this in a way that was realized by his Companions.

plained by the Companions [of the Holy Prophet (May Allah's blessings and peace be upon him)], the followers, and the Imams, that is contrary to what the Juhmites and suspenders [Mouattila] and Moutazila and those learning after them believe in, such as the Asharites and those following them such as those disbelieving in the names of Allah (the Exalted) and in His attributes and those intended for them which confirm His Perfection. Such is the belief of those righteous who came before and the Imams, as well as those following them among those adhering to the Sunna since they confirm what Allah (the Exalted) has confirmed for Himself and what His Holy Messenger (May Allah's blessings and peace be upon him) confirmed for Him of the attributes of perfection that fit His glory and exaltedness without comparing Him to others.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said in his book «Mouftah As-Saada»- after a discussion preceding that about what makes the servant know himself and his Lord through the wanders of His creatures. After that he said:

And the second: Is to go beyond that to looking through the insight so the doors of Heavens open to him and he would roam its regions and between its angels; then a door after door opens to him till the march of the heart reaches the Throne of the Most Merciful where he would observe its vastness, glory, exaltedness, highness, and greatness; he would see the seven Heavens and the two earths as a ring thrown in an uninhabited land; he would see the angels close to the Throne Praising, Thanking, Glorifying and Eulogizing while the commands [of Allah (the Exalted)] descend unto them through rulers and soldiers known only by their Possessor and Lord.

Thus the command to bring certain people to life and like other into death, to support certain people and to humiliate others, to erect a kingdom and to destroy another, to move a certain favour from one place to another, to fulfil various types of needs: [such as] compensating for a broken hearted, enriching a poor, healing a sick person, removing grief, forgiving a sin, removing harm, supporting an oppressed, guiding a lost person, educating an ignorant, returning a traveller, pacifying a frightened person, helping an asker for help, aid the weak, rescuing the one asking for help, help the dis-

The third: Verily he (May Allah's blessings and peace be upon him) did not reject his saying, «We ask you to intercede for us...».

The fourth: Drawing attention to the interpretation of «Praise Allah».

The fifth: That verily Moslem may ask him (May Allah's blessings and peace be upon him) for rain.

abled, revenging of an oppressor, stopping aggression; they are the lives of justice and benefaction, wisdom and Mercy, executed in all regions of the world.

He (the Exalted) can not be distracted from them by anything else, nor can He (the Exalted) be mistaken due to the vast number of problems and needs of various types, languages and times; nor are His (the Exalted) stores decreased by an atom; There is no God but He (the Exalted) the Most powerful the Most Wise. Then the heart stands between the hands of the Most Merciful, keeping silent out of fear of His Glory, and Power, so he prostrates himself between His hands one prostration from which he does not rise till the Day of Judgment; that is the travel of the heart while it is still in its place. That is among the greatest signs of Allah (the Exalted) as well as the greatest marvels of His creation. On what a travel, how blessed it is, how truthful it is, how great is the gain it returns, how exalted is its benefit and consequence. The life of spirits is travel, the key to happiness, the gain of minds and hearts; it is not like travel which is a piece of torture.

As for asking for the intercession of Allah's Holy Messenger (May Allah's blessings and peace be upon him) during his life time; what is meant here is asking for his (May Allah's blessings and peace be upon him) invocation, and not something special; rather, ever living righteous creatures desires that his request be answered thus there is no objection if he (May Allah's blessings and peace be upon him) is asked to intercede for that which is general and particular.

444 - As the Holy Prophet (May Allah's blessings and peace be upon him) said to Omar when he wanted to perform the Umra, «O our brother, do not forget to invoke Allah (the Exalted) for our sake». As for the dead, verily it is allowable to invoke Allah (the Exalted) for his sake during his funeral and at his grave and in other than that. That is which is allowable concerning the dead, as for calling on him, that is not allowed; rather, that was indicated by the Holy Koran and the Sunna that it is not allowable and warned against. Concerning that Allah (the Exalted) has said, «... and those whom ye invoke besides Him have not the least power. If ye invoke them, they will not listen to your call, and if they were to listen, they can not an-

swer your (prayer). On the Day of Judgment they will reject your Partnership» (35: 13-14).

Thus He (the Exalted) has shown that invoking he who does not hear or answer is polytheism that classifies the doer on the day as a disbeliever that is to say He (the Exalted) will reject this person and become the enemy of the one who does so. In that connection He (the Exalted) has said in the Holy Sura of Ahqaf, «And when mankind are gathered together (at the resurrection) they will be hostile to them and reject their worship (all together)»(46: 6). Thus every dead person or absent person, neither hears, answers, benefit or harms and the Companions (May Allah be pleased with them) [of the Holy Prophet (May Allah's blessings and peace be upon him)] especially those who came before such as the Orthodox Caliphs. It was never reported that they or others invoked the Holy Prophet (May Allah's blessings and peace be upon him) after his (May Allah's blessings and peace be upon him) death to satisfy their needs even at times of drought.

445 - As has happened to Omar (May Allah be pleased with him) when he went in order to ask Allah for rain he took with him Al-Abbas, the Holy Prophet's uncle. So he asked him to ask Allah (the Exalted) to send rain because he is present and alive and can invoke his Lord (the Exalted). Had it been allowable to ask someone to ask Allah (the Exalted) to send rain after his death, he would have asked Omar (May Allah be pleased with him) and those who came before. Through this the difference between he who is dead and he who is alive is made evident, because he who is alive can invoke Allah (the Exalted) wherever he is present verily in reality they asked Allah (the Exalted) by asking someone who invokes and pleads Him (the Exalted); they also invoke their Lord (the Exalted). Thus he who went beyond that which is allowable to that which is allowable, will be lost and will make others lost. Had the invocation of a dead person be good, the companions would have deserved it more. Thus he who adheres to Allah's Holy Book will be saved, and he who leaves it and depends merely on his mind, will perish. All success is achieved through Allah (the Exalted).

Chapter

(What was mentioned about the Holy Prophet's (May Allah's blessings and peace be upon him) protection of unification and his (May Allah's blessings and peace be upon him) blocking the paths of polytheism).

It was narrated after Abdullah ben Ash-Shakhir (May Allah be pleased with him) that he said, «I let the delegation of ben Amr to Allah's Holy Messenger (May Allah's blessings and peace be upon him) thereupon we said: You are our master. So he (May Allah's blessings and peace be upon

CHAPTER

(His saying: Chapter on what was mentioned about the Holy Prophet's (May Allah's blessings and peace be upon him) protection of Monotheism and his (May Allah's blessings and peace be upon him) blocking the Paths of Polytheism).

His (May Allah's blessings and peace be upon him) protection of unification from what contaminates it such as sayings and deeds along which unification weakens or becomes deficient. That is frequently quoted after him (May Allah's blessings and peace be upon him), for example.

446 - «Do not praise me as the Christians have praised the son of Mar-iam; rather, I am a servant. Thus say: Allah's servant and Holy Messenger». He (May Allah's blessings and peace be upon him) also said:

447 - «It is not allowable to seek my help; rather, you should seek Allah's help.» And the like. He (May Allah's blessings and peace be upon him) forbade people to praise each other and strengthens that by saying to the one who praised another man.

448 - «Woe unto you! You have cut the neck of your friend...» It was narrated by Abu Dawud after Abdur-Rahman ben Abi Bakr after his father, «Verily a man commanded another man in the presence of the Holy Prophet (May Allah's blessings and peace be upon him) so he (May Allah's blessings

him) said: The Master is Allah (Be the blessed and raised above). We said: You are the most virtuous among us, and the most powerful among us. He (May Allah's blessings and peace be upon him) said: Say what you say or part of it but do not follow the Shaitan». It was narrated by Abu Dawud with good reference.

It was narrated after Anas (May Allah be pleased with him) «Verily some people said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), O the best among us and the son of the best among us,

and peace be upon him) told him: You have cut the neck of your friend... He (May Allah's blessings and peace be upon him) repeated it three times». Then he (May Allah's blessings and peace be upon him) said:

449 - «If you meet commanders then throw dirt into their faces». It was narrated by Moslem, At-Tirmithi, Ibn Maja after Al-Mokdad ben Al-Aswad.

In this Honorabe Hadith, «He (May Allah's blessings and peace be upon him) forbade people from saying: You are our master, then he (May Allah's blessings and peace be upon him) said: The Master is Allah (Be the blessed and raised above)». And he (May Allah's blessings and peace be upon him) forbade them to say, «and the most virtuous among us and the most powerful among us». And he (May Allah's blessings and peace be upon him) said:

450 - «Do not follow the Shaitan».

451 - Also he (May Allah's blessings and peace be upon him) said in an Honorable Hadith narrated by Anas after him (May Allah's blessings and peace be upon him), «Verily some people said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him). O you are the best among us and the son of the best among us...» He (May Allah's blessings and peace be upon him) hated to be praised or commanded out of fear that they would go to exaggeration. The commanded by his praise- even though it applies to him- is considered among the deeds of the Shaitan because of aggrandizing that the love of praise may lead to and that contradicts the perfection of unification, since verily worship can not be established but through its pole without which it cannot run and that is being extremely humble and loving and the perfection of humility requires submission, fear and depending on Allah (the Exalted) and to see oneself only in a state of criticizing and blaming it in as far as worshipping his Lord (the Exalted) is concerned. Also loving cannot be achieved unless one loves what Allah (the

our master and the son of our master. So he (May Allah's blessings and peace be upon him) said, «O people, say what you say and do not follow the Shaitan; I am Muhammad, Allah's servant and Holy Messenger. I do not like you to raise me above my rank assigned to me by Allah (Be the blessed and raised above)». It was narrated by An-Nasai with good reference.

This Honorable Hadith encompasses many issues:

The first: Warning people against exaggeration.

The second: What the one who is told: You are our master should say.

The third: His saying, «Do not follow the Shaitan». even though they said nothing but the truth.

The fourth: His saying, «I do not like you to raise me above my rank».

Exalted) loves and hates what Allah (the Exalted) hates of sayings, deeds and wants.

Loving the praise by the servant contradicts what Allah (the Exalted) wants him to be while the commander seduces him. Thus he would become a wrong doer, thus the rank of slavery requires hating praise. As well as forbidding them in order to protect and maintain this rank. Thus whenever the servant behaves humbly in front of Allah (the Exalted), his deeds become pure and correct and whenever he introduces to it what contaminates it this rank of worship becomes corrupt and deficient if praise lead him to conceit and that contradicts the essence of worship as has been mentioned in the following Honorable Hadith.

452 - «Pride and glory are My garment and exaltdness is My wrap around; thus he whoever contends with Me about them, I will torture him». And it was narrated in another Honorable Hadith:

453 - «He who has in his heart as much as the weight of an atom of haughtiness will not be admitted into the Garden» love of praise may be the cause and the ladder on which such deficiets climb. Conceitedness eats good deeds like the fire eats wood; as for the one who commands, such command might lead him to placing the commanded in a rank that he does not deserve, also there is in their poems that exaggeration which the Holy Messenger (May Allah's blessings and peace be upon him) prohibited and warned against, verily many people have fallen in this till they declared polytheism in Lordship, Divinity and Rule as has been mentioned before. And the Holy Prophet (May Allah's blessings and peace be upon him), when Allah (the Exalted) perfected the rank of worship for him (May Allah's blessings and

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peace be upon him). He (May Allah's blessings and peace be upon him) hated to be commanded in order to protect and maintain this rank and he (May Allah's blessings and peace be upon him) guided the nation to quit that practice advising them and protecting the rank of unification from corruption or from being weakened by polytheism and its means. Concerning that Allah (the Exalted) has said, «But the transgressors changed the word from that which had been given them...» (2: 59) and they saw that doing what he (May Allah's blessings and peace be upon him) prohibited them from doing [Not Performing that which is unallowable] is the best means of approaching [Allah (the Exalted)] and a benefaction among the best!

As for calling the servant «Master», the religious authorities have conflicted over that.

The religious authority Ibn Al-Qayyim said in his book «Badai Al-Fawaid». The people disagreed as to whether calling mankind «Master» is allowable or not; wrong people prohibit it and he narrated after Malek and they used what the Holy Prophet (May Allah's blessings and peace be upon him) said when they told him, «O Our master, he (May Allah's blessings and peace be upon him) said:

454 - «The Master is Allah (Be the blessed and raised above)» while other people who allowed it, and used the Holy Prophet's (May Allah's blessings and peace be upon him) discussion with the Ansar as an evidence.

455 - «Rise to your Master». This Honorable Hadith is more correct than the first one. Those people said: It is not allowable to use this term [Master] in order to address Allah (the Exalted); when the term is used to address Him (the Exalted) then He (the Exalted) is in the rank of Possessor, Lord and Supporter and it does not carry the meaning meant when applied to mankind.

I said: Thus what has been narrated after Ibn Abbas (May Allah be pleased with him) is true and correct concerning the meaning of the following Holy verse, «Say, shall I seek for (my) Cherisher other than Allah». (6: 164). That is to say a God and a Lord. And he said about the Holy verse, «Allah the Eternal Absolute...» (113: 2) «He (May Allah's blessings and peace be upon him) is the Master who encompasses all kinds of perfection». Abu Wael said: «He (the Exalted) is the Master whose has come to an end». As for their referring to the Holy Prophet's (May Allah's blessings and peace be upon him) saying to the Ansar, «Rise to your Master». It appears that the Holy Prophet (May Allah's blessings and peace be upon him) did not face Saad thus there is no preference and Allah (Glory be to Him) knows best.

Chapter

(What was mentioned concerning the Holy verse, «No just estimate have they made of Allah, such due to Him: On the Day of Judgment the whole of the earth will be but His handful and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!«) (39: 67).

It was narrated after Ibn Masoud (May Allah be pleased with him) that he said, «One of the bishops came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and said: O Muhammad, we verily consider that Allah (the Exalted) places the Heavens on one finger and the earths on one finger,...

CHAPTER

His saying: (Chapter on what was mentioned concerning the Holy verse, «No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!» (39: 67) that is to say the Honorable Hadiths said concerning the meaning of the Holy verse.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) says: The polytheists did not estimate Allah (the Exalted) justly till they reached the stage of worshipping others along with Him (the Exalted) while He is the Most Glorious, the One able to do everything, the One who possesses every thing, the One who subdues every thing.

Mujahid said: This Holy verse was send down concerning Quraish. As-Sidi said: They did not glorify Him (the Exalted) as He should have been glorified. Muhammed ben Kaab said: Had they justly estimated Him they, wouldnot have to be lied to Him. And Ali ben Abi Talha said after Ibn Abbas: They are disbelievers, those who did not believe in Allah's power over

... and the trees on one finger, and water on one finger, and the earth on one finger, and the rest of the creatures on one finger. Then he (the Exalted) would say: I am the king. Thereupon the Holy prophet (May Allah's blessings and peace be upon him) laughed till his molar became apparent believing what the bishop said. Then he (May Allah's blessings and peace be upon him) rehearsed, «No just estimate have they made of Allah, such as is due to Him; on the Day of Judgment the whole of the earth will be but His handful...» (39: 67).

Also it was narrated by Moslem, «and the mountains and trees on one finger, then He (the Exalted) shakes them and say: I am the Possessor, I am Allah».

Also it was narrated by Al-Bukhary, «He (the Exalted) places the Heavens on one finger, water and soil on another, and the rest of the creatures on one finger». It was narrated by both.

them. Thus he who believed that Allah (the Exalted) is able to do every thing, such a person would estimate Allah (the Exalted) justly; those who did not believe in that, did not estimate Allah (the Exalted) justly.

456 - Many Honorable Hadiths connected to this Holy verse were mentioned; it was interpreted as it was descended without adaptation or distortion- the Honorable hadith narrated by Ibn Masoud as well as by the writer (May Allah's Mercy be upon him) in this chapter when he said: It was also narrated by Al-Bukhary in more than one place of his Saheeh. Also it was narrated by Imam Ahmad, Moslem At-Tirmithi, An-Nasai. All of whom narrated after Suleiman ben Mihran Al-Amash after Ibrahim after Oubeida from Ibn Masoud.

Imam Ahmad said: We were told by Muawiya: We were told by Al-Aamash after Ibrahim after Alkama after Abdullah who said, «A man from among the people of the book came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: O Aba Al-Kassem did you know that Allah (the Exalted) would place all creatures on a finger, Heavens on a finger, the earths on another, trees on a finger, soil on a finger and the rest of the creatures on a finger and then He (the Exalted) would say: I am the king? So Allah's Holy Messener (May Allah's blessings and peace be upon him) laughed till his molars appeared in believing what that bishop said. He (May Allah's blessings and peace be upon him) said, «No just estimate...» (39: 67). Thus it was narrated by Al-Bukhary, Moslem, An-Nasai after Al-Aamash.

It was narrated by Moslem after Ibn Omar, «On the Day of Judgment Allah (the Exalted) would roll the Heavens then take them by His right hand then say, I am the king where are the mighty? Where are the arrogant? Then He (the Exalted) would roll the seven earths, then He (the Exalted) would take them by His left arm, then say: I am the king where are the mighty? Where are the arrogant?».»

It was narrated after Ibn Abbas that, «The seven Heavens and seven earths are nothing in the palm of the hand of the Most Gracious but like a seed of mustard in the palm or the hand of one of your».

Imam Ahmad said: We were told by Al-Hussein ben Hasan Al-Ashkar that they were told by Abu Kudainah after Ata after Abi Ad-Duha after Ibn Abbas who said: «A Jew passed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was sitting [and discussing matters with people]. He said: O Aba Al-Kassem how do you say: On the day that Allah (the Exalted) would place Heavens on -this and he pointed at his index finger- and the earth on this, and the mountains on this and the rest of the creatures on this? Saying all that while pointing with his finger. Thereupon Allah (the Exalted) sent down the Holy verse, «No just estimate... The same was narrated by At-Tirmithi in the interpretation with reference after Abi Ad-Duha Moslem ben Sabih. He said: [This Honorable Hadith] is righteous and good we only know it in this version. Then Al-Bukhary said: We were told by Saïd ben Oufair that Al-Laith told him that Abdur-Rahman ben Khalid ben Mosafer told him after Ibn Shehab after Abi Salma ben Abdur-Rahman that Abi Huraira (May Allah be pleased with him) said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Allah (the Exalted) would seize the earth and roll the earth with His (May Allah's blessings and peace be upon him) right one, where are the kings of the earth?» Moslem narrated this Honorable Hadith in another way.

Also Al-Bukhary said: We were told by Mukdaem ben Muhammad that his uncle Al-Kassem ben Yahya told them after Oubeidallah after Ibn Omar (May Allah be pleased with him) who said: Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Verily on the Day of Judgment Allah (the Exalted) would seize the earths and put them on one finger while the Heaven on His right hand, then He (the Exalted) would say: I am the king». It was narrated by Moslem in another way.

457 - It was also narrated by Imam Ahmad through another source and in another version which is easier than this one however, longer. Thus he

Ibn Jarir said: I was told by Younes that Ibn Wahab told them: Ibn Zaid said: My father told me: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The seven Heavens as compared to the Throne are nothing but like seven dirhams thrown into a shield».

459 - He said: Abu Tharr (May Allah be pleased with him) said that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «The chair is nothing compared to the Throne but like an iron ring thrown in a desert».

It was narrated after Ibn Masoud that, «Between the lowest Heaven and that which comes directly after it, five hundred years, and between every Heaven there are five hundred years and between the seventh Heaven and the Throne, five hundred years, and between the Throne and water five hundred years and the Throne is above water. And Allah (the Exalted) is above the Throne, nothing of your deeds can be concealed.» It was narrated by Ibn Mahdi after Hammad ben Soulam after Asem, after Zarr after Abdullah.

said: We were told by Affan that they were told by Houmad ben Salam that Ishaq ben Abdullah ben Abi Talha told them after Oubeidallah ben Maksam after Ibn Omar that Allah's Holy Messenger (May Allah's blessings and peace be upon him) one day read this Holy verse while on pulpit, «No just estimate have they made of Allah, such is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the Heavens will be rolled up in His right hand: Glory to Him: High is He above the partners they attribute to Him!» (39: 67) and Allah's Holy Messenger (May Allah's blessings and peace be upon him) said that while moving his (May Allah's blessings and peace be upon him) hand to and fro the Lord glorifies Himself saying: I am the all-Mighty, I am the arrogant, I am the king, I am the all-Powerful, I am the Generous. So the pulpit shook with Allah's Holy Messenger (May Allah's blessings and peace be upon him) till we said: It would fall.

458 - His saying: (It was narrated by Moslem after Ibn Omar...) that is to say Moslem narrated it as such. Al-Houmaidi said that it is more perfect. Moslem narrated it after Salem who narrated it after his father. It was also narrated by Al-Bukhary after Oubaidallah after Nafeh after Ibn Omar (May Allah be pleased with them) who said, «Verily on the Day of Judgment Allah (the Exalted) would seize the earths while the Heaven is in His right hand». It was also narrated by Moslem after Oubaidallah ben Maksam.

460 - It was also narrated by Ibn Masoud in a similar way after Asem after Abi Wael after Abdullah.

Al-Hafeth Ath-Thahabi (May Allah's Mercy be upon him) said: It was narrated in several versions.

I said: All those Honorable Hadiths show the Glory and Might of Allah (the Exalted) and the greatness of His creatures. He (Be the blessed and raised above) learned about His servants through His attributes and wonders of His creatures all of which point at His perfection and show that He Alone is the worshipped not having a partner nor in His Lordship or in His Divinity. It indicates that the attributes are confirmed to be His in a way that suits His Glory and Exaltedness, confirmed without comparison and that is indicated by the texts of the Holy Koran and Honorable Sunna and the texts which have been followed and obeyed by those who came before of this nation and its Imams and all who have followed them and identified with them as far as their Islam and faith are concerned.

Just contemplate those Honorable Hadiths in which the Holy Prophet (May Allah's blessings and peace be upon him) aggrandized his (May Allah's blessings and peace be upon him) Lord by mentioning the attributes of His perfection in a way that suits His Exaltedness and believing what the Jews said about Allah (the Exalted) when those attributes point at His Glory, just think about how they confirm that Allah (the Exalted) is High above the Throne; the Holy Prophet (May Allah's blessings and peace be upon him) never said about any of them: Verily superficial meaning is not wanted and that it indicates likening the attributes of Allah (the Exalted) to the attributes of His creatures. Verily Allah (the Exalted) perfected religion by this and completed favours, so he (May Allah's blessings and peace be upon him) taught people the clear Message. May Allah's blessings be on him and on his family and Companions and all those who follow them till the Day of Judgment. The Companions (May Allah be pleased with them) received after the Holy Prophet (May Allah's blessings and peace be upon him) all that he (May Allah's blessings and peace be upon him) used to describe his Lord (the Exalted) such as the attributes of perfection and exaltedness so they believed in him (May Allah's blessings and peace be upon him) and in Allah's Holy Book and all their Lord's attributes that it encompassed.

Concerning that Allah (the Exalted) has said: «And those who are firmly grounded in knowledge say: «We believe in the Book; the whole of it is from our Lord...» (3: 7) and the same goes for those who followed them

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kindly and the Imams; those religious authorities all of whom used those attributes to describe Allah (the Exalted) and He used them to describe Himself and His Holy Messenger. They did not reject any of those attributes and none of them said: That its superficial meaning is not wanted or that it necessitates likening; rather, they rejected those strongly and while responding to those concepts they wrote large volumes that are between the hands of the people of the Sunna and consensus.

Sheikh Al-Islam Ahmad ben Taymiyya (May Allah's Mercy be upon him) said: And Allah's Holy Book from its beginning till the end as well as the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and discussions of the Companions and the followers, as well as discussions of various Imams are full with experts that say that Allah (the Exalted) is above every thing and that He is above the Throne, over the Heavens and straightening on the Throne.

Concerning that He (the Exalted) has said: «To Him mount up (All) words of Purity: He who exalts each Deed of Righteousness». (35: 10) and, «... O Issa! I will take thee and raise thee to Myself». (3: 55) and, «Nay, Allah raised him up unto Himself..» (4: 158) and, «... Lord of the Ways of Ascent . The angels and the Spirit ascend unto Him...» (70: 3-4) and «He rules (all) affairs from the Heavens to the earth: At the end will (all affairs) go up to Him...» (32: 5), and, «They all revere their Lord high above them...» (16: 50) and, «He who hath created for you all things that are on earth; moreover his design comprehended the Heavens, for He gave order and perfection to the seven firmaments...» (2: 29) and, «Your Guardian-Lord is Allah, who Created the Heavens and the earth in six days, and is firmly established on the Throne (of authority): He draweth the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command.

Blessed be Allah, the Cherisher and Sustainer of the worlds!» (7: 54) and «Verily your Lord is Allah, who created the Heavens and the earth in six days, and is firmly established on the Throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave». (10: 30) He (the Exalted) has mentioned unification in this Holy verse.

Allah (the Exalted) has said, «Allah is He who raised the Heavens without any pillars that ye Can see; is firmly established on the Throne (of Authority) ». (13: 2) and «A revelation from Him who created the earth and the Heavens up high. (Allah) Most Gracious is firmly established on the

Throne (of authority)». (20: 4-5) and. «And put thy trust in Him who lives and dies not; and celebrate His praise; and enough is He to be acquainted with the faults of His servants; He who created the Heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of authority): Allah Most Gracious: Ask thou, then, about Him of any acquainted (with such things)». (25: 58-59) and, «Allah who has created the Heavens and the earth, and all between them, in six days, and is firmly established on the Throne (of authority): Ye have none, besides Him, to protect or intercede (for you): Will ye not then receive admonition? He rules (all) affairs from the Heavens to the earth: Tell the end, «will (all affairs) go up to Him, on a Day, the space where of will be (as) a thousand years of your reckoning.» (32: 4-5) and,

«He who created the Heavens and the earth in six Days, and is moreover firmly established on the Throne (of authority). He knows that what enters within the earth and what comes forth out of it, what comes down from Heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do». (57: 4). He (the Exalted) mentioned His knowledge, ability, and vision. He (the Exalted) has also said: «Do ye feel secure that He who is in Heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? Or do ye feel secure that He who is in Heaven will not send against you violent tornado (with showers of stores), so that ye shall know how (terrible) was My warning?» (67: 16-17) and, «It is sent down by one Full of Wisdom, Worthy of all Praise». (41: 42) and «The revelation of the Book is from Allah the Exalted in Power, Full of wisdom» (45: 2) and, «Pharaoh said, O Haiman! Build me a lofty palace, that I may attain the ways and means- the ways and means of (reaching) the Heavens, and that I may mount up to the God of Moses: But as far as I am concerned I think (Moses) is a liar!» (40: 36-37).

I said: And the Imams (May Allah's Mercy be upon him) mentioned in their books that they wrote in response to those who deny attributes such as the Juhmites, Muttazila, Asharites and the like. For example, what was mentioned by Al-Hafeth Ath-Thahabi in his book «al-Ulum» as well as in other books supported with correct references after Umm Salma the Holy Prophet's (May Allah's blessings and peace be upon him) wife who said concerning His (the Exalted) saying, «(Allah) Most Gracious is firmly established on the Throne (of authority)» (20: 5). She said: «The straightening is not unknown, accepting it is believing, rejecting it is disbelief».

It was narrated by Ibn Al-Munthir, Al-Lalkai and others with correct

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references. He said: It was confirmed that Sufyan ben Aiyina (May Allah's Mercy be upon him) said: When Rabia ben Abi Abdur-Rahman asked: How is it possible to be established [on the Throne]? He said: Being established is not unknown, the manner is not conceived, and from Allah (the Exalted) we get the Message, and the Holy Messenger (May Allah's blessings and peace be upon him) has to inform, we have to believe. Ibn Wahab said: We were at Malek's when a man entered and said: O Abu Abdullah «(Allah) Most Gracious is firmly established on the Throne (of authority)» (20: 5). How was He (the Exalted) established? So Malek (May Allah's Mercy be upon him) thought for sometime and said: (Allah) Most Gracious is firmly established on the Throne (of authority); that is how He described Himself and it can not be asked how? Saying how about Him is rejected and you came with an innovation. Take him out». It was narrated by Al-Baihaqi with correct reference after Ibn Wahab. It was also narrated by Yahya ben Yahya who said: Straightening is not unknown, the manner is not possible, believing is an obligation, and asking about it is an innovation.

Ath-Thahabi said: Look at how they confirmed that Allah (the Exalted) straightens on the Throne, and informed that it is understood and does not need any further explanation and they rejected the mechanism. Al-Bukhary said in his Saheeh; Mujahid said (reestablished) means that He (the Exalted) is above the Throne. Also Ishaq ben Rahaweh said: I heard more than one of the interpreters saying (Allah) on the Throne) that is to say He (the Exalted) is raised above. And Muhammad ben Jarir At-Tabari said about His (the Exalted) saying: (Allah) Most Gracious is firmly established on the Throne) that is to say raised above.

Also, Ad-Darimi, Al-Hakem and narrated after Ali ben Al-Hussein ben Shakik. He said: I heard Abdullah ben Al-Mubarak saying: «We know that our Lord is above His seven Heavens firmly established on the Throne, and we do not say what the Juhmites say». Ad-Darimi said we were told by Al-Hasan ben As-Sabbah Al-Bazzar that they were told by Ali ben Al-Hussein ben Shakik after Ibn Al-Mubarak: He was told: «How can we know our Lord (the Exalted)? He said: By that He (the Exalted) is above the seventh Heaven on the Throne.

We have already mentioned what Al-Ouzaii said: We were -and the followers present- saying: Verily we believe in what was mentioned in the Sunna.

Abu Omar At-Talamanki said in «Kitab Al-Ousoul»: The people of the Sunna have unanimously agreed that Allah (the Exalted) straightens on the Throne essentially.

In the same book he also said: The people of the Sunna have unani-

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mously agreed that verily Allah straightens on the Throne in reality not metaphorically; then he supported his discussion by what Malek said: Allah (the Exalted) is in Heavens and His knowledge is every where; then he said in this book: The people of the Sunna have unanimously agreed that the meaning of the following Holy verse «... and He is with you wheresoever ye may be» (57: 4) and like Holy verses mentioned in the Holy Koran: That is His knowledge, and that verily Allah (the Exalted) is above Heaven) essentially straightens on His Throne as He (the Exalted) wished. That is how he said it.

Sush discussions are frequently found in the discussions of the Companions, followers and Imams; they confirmed what Allah (the Exalted) has confirmed in His Holy Book through His Holy Messenger (May Allah's blessings and peace be upon him); that is to say the reality that meets His exaltedness and Glory; they rejected saying that He (the Exalted) is similar to the creatures; they did not say how; we have already discussed this in this chapter.

Al-Hafeth Ath-Thahabi said: The first time I heard the saying of the one who denied that Allah (the Exalted) is above His Throne: He is Al-Ja'd ben Dirham. He also rejected all the attributes. He was killed by Khalid ben Abdullah Al-Kisri. His incident is very much famous. However, this was adopted after him by Al-Jahm ben Safwan the Imam of Juhmites, so he overtly discussed it and supported it by obscure evidence. That was during the last period of the followers. Thus the Imams of that time rejected his opinion, such as Al-Ouzai, Abu Hanifa, Malek, and those Imams of guidance that followed them. Thus the Ouzai, the Imam of the people of Sham said when this opinion appeared: We were told by Abdul-Wasi Al-Abhari with reference to Abi Bakr Al-Baihaqi: We were told by Abu Abdullah Al-Hafeth, I was told by Muhammad Ali Al-Jawhari -in Baghdad- we were told by Ibrahim ben Al-Haitham, we were told by Muhammad ben Kathir Al-Mussaissi that he heard Al-Ouzai saying: We- and the followers- were saying: Verily Allah (the Exalted) is above His Throne. We believe in His attributes mentioned in the Honorable Sunna. This was narrated by Al-Baihaqi concerning the attributes. The narrators are reliable.

Imam Ash-Shafi (May Allah's Mercy be upon him) said: Allah(the Exalted) has names and attributes that no one can reject or deny and he who contradicts them after being given evidence, had in fact disbelieved. As before being given evidence, then he would be excused due to his ignorance and we confirm these attributes and reject likening Him (the Exalted) to any

It was narrated after Al-Abbas ben Abdul Muttaleb (May Allah be pleased with him) that he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

461 - «Do you know the distance between the earth and Heavens? We said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: The walking distance of five-hundred years exists between them, and between each two Heavens there exists the walking distance of five-hundred years and the thickness of every Heavens the walking distance of five-hundred years and between the seventh Heavens and the Throne there exists a sea the depth of which is equal to the distance existing between the earth and Heaven; Allah (the Exalted) is above all that; nothing of the deeds of Bani Adam can be concealed from Him (the Exalted).» This Honorable Hadith was narrated by Abu Dawud and others.

other as He (the Exalted) has rejected likening Himself to any thing else. Concerning this He (the Exalted) has said, «... There is nothing whatever like unto Him, and He is the One that hears and sees (all things)». (42: 11).

His saying: (It was narrated after Al-Abbas ben Abdul-Muttaleb) the writer (May Allah's Mercy be upon him) just summarized this for us; that which was mentioned in Abi Dawud's «Sunan»: It was narrated after Al-Abbas ben Abdul-Muttaleb that he said: I was in the desert with a group with Allah's Holy Messenger (May Allah's blessings and peace be upon him) when a cloud passed by us, so he (May Allah's blessings and peace be upon him) looked at it and said: «What do you call that?» They said: Clouds, he (May Allah's blessings and peace be upon him) said: And it is said: Rain cloud. Thereupon they said: Rain cloud.

Abu Dawud said: I did not completely understand the last term very well- he (May Allah's blessings and peace be upon him) said: Do you know the distance existing between the earth and Heaven? They said: We do not know. He (May Allah's blessings and peace be upon him) said: The distance existing between them is either one or two or seventy-three years, then the same thing goes for the Heavens above, till he (May Allah's blessings and peace be upon him) counted seven Heavens. Above the seventh there is a sea the depth of which is equal to the distance existing between two Heavens, then above that eight ibex between their hoofs and knees there exists the distance equal to that existing between one Heaven and the other. Then on their backs they carry the Throne the height of which is equal to the dis-

This Honorable Hadith encompasses many issues:

The first: Interpreting His (the Exalted) saying (... the whole of the earth will be but His handful).

The second: Such knowledge and the like is known by the Jews living at his (May Allah's blessings and peace be upon him) time. They did not deny or interpret it.

The third: Verily when the bishop talked to the Holy Prophet (May Allah's blessings and peace be upon him), he (May Allah's blessings and peace be upon him) believed him and the Holy verses was sent down confirming that.

The fourth: Allah's Holy Messenger (May Allah's blessings and peace be upon him) laughed when the bishop mentioned this great knowledge.

The fifth: Stating the existence of hands and that the Heavens are in the right hand, while the earths are in the other.

The sixth: Stating that it is called left (hand).

The seventh: Mentioning those who are haughty and arrogant.

The eighth: Saying like a seed of mustard in the palm of the hand of one of you.

The ninth: The greatness of the chair relative to the sky.

The tenth: The greatness of the Throne relative to the chair.

The eleventh: That verily the Throne is not the same as the chair and water.

tance existing between one sky and another. Then Allah (the Exalted) is above all that». It was narrated by At-Tirmithi, and Ibn Maja.

At-Tirmithi said: This is a strange yet good Honorable Hadith. Al-Hafeth Ath-Thahabi said: It was narrated by Abu Dawud with good reference. Also At-Tirmithi narrated something similar after Abi Huraira saying: «The distance existing between one Heaven and the other is five-hundred years», and there is no contradiction between the two Honorable Hadiths because estimating that by five-hundred years is related to the speed of a Caravan, for example, and seventy years, something as far as the speed of mail is concerned, because it is correct to say: Between Egypt and our country there exists the distance of twenty days considering normal walk; and three days considering mail speed. Sharik also narrated part of this Honorable Hadith after Sammak.

The twelfth: The distance existing between the seventh sky and the chair.

The thirteenth: The distance existing between one sky and the other.

The fourteenth: The distance existing between the chair and water.

The fifteenth: That verily the Throne is above water.

The sixteenth: Verily Allah (the Exalted) is above the Throne.

The seventeenth: The distance existing between the earth and Heaven.

The eighteenth: The thickness of every sky is one-hundred years.

The nineteenth: Verily the sea existing above the skies has a depth of five-hundred years and Allah (the Exalted) knows best.

Praise be to Allah the Lord of the worlds and May His blessing be upon our Master Muhammad as well as upon his family and Companions altogether.

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