



A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah - Part 8

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

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[Q. 141] What is the proof for imaan in the second level i.e. the Writing of the Decree?

[A. 141] Allaah, the Most High, said, **“And all things We have recorded with numbers (as a record) in a Clear Book.”** (Yaa Seen: 12)

Allaah, the Most High, said, **“Verily, it is (all) in the Book (al-Lawh ul-Mahfoodh.)”** (al-Hajj: 70)

He, the Most High, said regarding the debate between Musaa and Fir'awn, **“He (Fir'awn) said, “What about the generations of old?” Musaa said, “The Knowledge thereof is with my Lord, in a Record. My Lord neither errs nor does He forget.”**” (Taa Haa: 51-52)

Allaah, the Most High, said, **“And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (al-Lawh ul-Mahfoodh).”** Surely, that is easy for Allaah.” (Faatir: 11)

And there are many other verses.

He (sallallaahu alaihi wasallam) said, *“There is not a soul, except that Allaah has written its place in the Paradise or Hell-Fire. And it has been written whether it will be miserable or happy.”*¹ Reported by Muslim, and in it Suraaqah bin Maalik bin Ju'shum said, “O Messenger of Allaah, explain our deen to us as if we had been created just now. Whatever deeds we do today, are they because of the fact that the pens have dried and the

¹ Agreed upon. Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The tafseer of the Surah, “By the night and when it envelops...” (6/84) (Eng. Trans. no. 4944) without the addition of Suraaqah. And reported by Muslim in full in the Book of Qadr, Chapter: How the human being was created. (8/47-48)

destinies have begun to operate or do these actions have effects in the future? The he (sallallaahualaihi wasallam) said, "The pens have dried and the destinies have begun to operate." Suraaqah asked, "If this is so, then what is the use of doing good deeds?" He replied, "Do good deeds for each one will be facilitated." And in another narration, "Each doer will be facilitated upon his deed." ²

And there are many other narrations.

[Q. 142] How many Pre-ordainments are implied in this level?

[A. 142] There are five Pre-ordainments in this level, all of which belong to Knowledge:

First: The writing (of the Decree) fifty thousand years before the creation of the heavens and the earth, when Allaah created the Pen, which is the Eternal Pre-ordainment.

Second: The Life-time Pre-ordainment, when He took the Covenant (from the Children of Adam) when He said to them, "Am I not your Lord?"

Third: The Life-time Pre-ordainment, when the nutfah (mixed drops of male and female sexual discharge) is given life inside the womb.

Fourth: The Annual Pre-ordainment, on the Night of Qadr (Laylat ul-Qadr).

Fifth: The Daily Pre-ordainment, which is carrying out all of the above at their proper times and places.

[Q 143] What is the proof for the Eternal Pre-ordainment?

[A. 143] Allaah, the Most High, said, "**No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (al-Lawh ul-Mahfoodh) before We bring it into existence.**" (al-Hadeed: 22)

And in the Saheeh (al-Bukhaaree), the Prophet (sallallaahualaihi wasallam) said, "*Allaah wrote the Decree of the creation fifty thousand years before He created the heavens and the earth, and His Throne is upon water.*"³

² ibid.

³ Reported by Muslim in the Book of Qadr, Chapter: The discussion between Aadam and Musaa (alayhumaa salaam) (8/51), by at-Tirmidhee in the Book of Qadr, Chapter 18 (no. 2156) with the wording, "Allaah decreed the Pre-ordainment fifty thousand years before

And he (sallallaahualaihi wasallam) said, *“The first thing that Allaah created was the Pen and He said to it, “Write!” It (the Pen) asked, “O Lord! What shall I write?” He said, “Write the Decree of everything (that will occur) until the Hour is established.”*⁴ And this hadeeth is found in the Sunan.

And he (sallallaahualaihi wasallam) said, *“O Abu Hurayrah, the Pen has dried (after writing) that which would occur.”*⁵ And the hadeeth is found in al-Bukhaaree and there are many other narrations.

[Q. 144] What is the proof for the Life-time Pre-ordainment, when He took the Covenant (from the Children of Aadam when He, said to them, “Am I not your Lord)?”

[A. 144] Allaah, the Most High, said, **“And (remember) when your Lord brought forth from the Children of Aadam, from their loins, their seed (or from Aadam’s loin his offspring) and made them testify as to themselves (Saying), “Am I not your Lord?” They said, “Yes! We testify.””**

(al-Aa’raaf: 172)

And Ishaaq ibn Rahaawiyyah reported that a man said, “O Messenger of Allaah, are deeds to be initiated, or is everything already ordained?” He (sallallaahualaihi wasallam) replied, *“When Allaah, the Most High, brought forth the Children of Aadam from his loin, He made them testify against themselves, then He put them in His Palm and said, “These are for Paradise and these are for the Hell-Fire.” So the people of Paradise are facilitated to do the deeds of the people of Paradise, and the people of the Hell-Fire are facilitated to do the deeds of the people of the Hell-Fire.”*⁶

He created the heavens and the earth.” And by Ahmad in the Musnad (2/169), and all of them report the hadeeth by way of Abdullah bin Amr bin al-‘Aas (radiallaahu anhumaa).

⁴ Reported by at-Tirmidhee in the Book of Qadr (4/458 no. 2155) and he said that the hadeeth is ghareeb by this chain. And it is reported by Ahmad in his Musnad (5/317), and by Abu Dawood in the Book of Sunnah (no. 4700). And it is been authenticated by Shaykh al-Albaanee (rahimahullaah) due to other supporting chains. Refer to Sharh Aqeedatut-Tahaaweeyyah where the Shaykh refers to the saheeh hadeeth found in Silsilah (1/207).

⁵ Reported by al-Bukhaaree in the Book of Qadr, Chapter: The Pen has dried with the Knowledge of Allaah (7/210) (Eng. Trans. no. 5076). And it is reported by Imaam Ahmad in his Musnad (no. 6854) with the checking of Ahmad Shaakir who said that its chain is saheeh.

⁶ Refer to ad-Durr al-Manthoor fit-Tafseer bil-Ma’thoor (3/743), and Ibn Katheer (2/229), and it is mentioned by Ibn Abee Aasim in Kitaab us-Sunnah, with the checking of Shaykh al-Albaanee who mentioned that its chain is saheeh and all its narrators are reliable.

And in the Muwatta that Umar ibn al-Khattaab (radiiallaahu anhu) was asked about the verse, **“And (remember) when your Lord brought forth from the Children of Aadam, from their loins, their seed (or from Aadam’s loin his offspring) and made them testify against themselves (Saying), “Am I not your Lord?” They said, “Yes! We testify.” Lest you should say on the Day of Resurrection, “Verily we have been unaware of this.” (al-Aa’raaf: 172)** So Umar ibn al-Khattaab said, “I heard the Messenger of Allaah (sallallaahualaihi wasallam) being asked about this (verse) so he (sallallaahualaihi wasallam) replied, *“Verily, Allaah, the Blessed, the Most High, created Aadam and then wiped his back and brought out from him his offspring. Then He said, “I have created these for the Hell-Fire, and they will do the deeds of the people of the Hell-Fire.”*⁷

And in at-Tirmidhee from the hadeeth of Abdullaah ibn Amr (radiiallaahu anhumaa) who said, “The Messenger of Allaah came out to us with two books in his hand and then asked, *“Do you know what these two books are?”* We replied, “No, O Messenger of Allaah, unless you inform us.” So he said about the one in his right hand, *“This is a Book from the Lord of the worlds, in it are names of the people of Paradise, the names of their fathers and their tribes, and so forth until the end of them, no one will ever be added or taken away from it.”* Then he said, about the one in his left hand, *“This is a Book from the Lord of the worlds, in it are names of the people of the Hell-Fire, the names of their fathers and their tribes, and so forth until the end of them, no one will ever be added or taken away from it.”* Then his Companions asked, “Then why do we act, O Messenger of Allaah if the matter is already settled?” He replied, *“Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can. For verily the person (who is destined) to Paradise will conclude his deeds with those of the people of Paradise, no matter what he (previously) did. And verily the person (who is destined) to the Hell-Fire will conclude his deeds with those of the people of the Hell-Fire, no matter what he (previously) did.”* Then he (sallallaahualaihi wasallam) said, *“Your Lord has settled (the matter between) the slaves, a group in Paradise and a group in the Fire.”*⁸

⁷ Reported by Imaam Maalik in the Chapter: Prohibition from speaking about Qadr (p. 502 no. 1618), by Ahmad in the Musnad (1/44), and by at-Tirmidhee in the Book of Tafseer (5/266 no.3075) and he said that the hadeeth is hasan. Muslim bin Yasaar did not hear from Umar and some have mentioned that between Muslim bin Yasaar and Umar there is an unknown narrator. And thus the hadeeth is munqati’. And Shaykh al-Albaanee indicated its weakness in Daeef al-Jamee’ as-Sagheer (no. 1602) and referenced the hadeeth back to Da’efah (no. 3071). However, Shaykh al-Albaanee declares a similar narration but with a different chain, in the Sunan of Abu Dawood (no. 4703) to be saheeh.

⁸ Saheeh. Reported by Ahmad in the Musnad (2/167), and by at-Tirmidhee in the Book of Qadr, (no. 2141), Chapter: That which has been reported regarding the fact that Allaah Wrote a book containing the people of Paradise and a book containing the people of the

At-Tirmidhee said this hadeeth is hasan saheeh ghareeb.

[Q. 145] What is the proof for the Life-time Pre-ordainment when the nutfah is first created?

[A. 145] Allaah, the Most High, said, **“He Knows you well when He created you from the earth (Aadam), and when you were foetuses in your mothers wombs. So ascribe not purity to yourselves. He Knows best him who fears Allaah and keeps his duty to Him (i.e. those who are al-muttaqoon (the pious)).”** (an-Najm: 32)

And in the two Saheehs the Prophet (sallallaahu alaihi wasallam) said, *“Verily one of you has his creation put together in the womb of his mother for forty days as a nutfah (mixed drops of male and female sexual discharge), then as an ‘alaqah (clot) for a similar period, then as a mudghah (lump of flesh) for a similar period. Then an angel is sent to him and he blows the soul into him, and he is ordered (to write) four things: his provision, his lifespan, his deeds, whether he will be miserable or happy. So by the One besides whom there is no other deity worthy of worship, verily one of you does the deeds of the people of Paradise until there is only a cubit between him and it (Paradise), then that which has been written regarding him overtakes him and he does the deeds of the people of the Hell-Fire and enters it (the Hell-Fire). And verily one of you does the deeds of the people of the Hell-Fire until there is only a cubit between him and it (the Hell-Fire), then that which has been written regarding him, overtakes him and he does the deeds of the people of Paradise and enters it (Paradise).”*⁹

And there are other narrations from a group of the Companions with different wordings but the meaning is the same.

[Q. 146] What is the proof for the Annual Pre-ordainment on the Night of Qadr (Laylatul-Qadr)

Fire. And he said that the hadeeth is hasan ghareeb saheeh, and it was authenticated by Shaykh al-Albaanee.

⁹ Agreed upon. Reported by al-Bukhaaree in the beginning of the Book of Qadr (7/210) (Eng. Trans. no. 6094), and Muslim in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother, and the writing of his provision, lifespan, and whether he will be miserable or happy (8/44).

[A. 146] Allaah, the Most High, said, **“Therein (that night is decreed every matter of ordainments). As a Command (or this Qur’aan or the Decree of every matter) from Us.”** (ad-Dukhaan: 4-5)

And Ibn Abbaas (radiallaahu anhumaa) said, “On the Night of Qadr, the deaths or births, the provision, the rain, and even the pilgrims of the (forthcoming) year, such that it is said so and so will perform Hajj, are written from the Umm ul-Kitaab (al-Lawh ul-Mahfoodh).”

And the like of this was said by al-Hasan, Saeed bin Jubayr, Maqaatil and Abu Abdur-Rahmaan as-Sulamee and other than them.¹⁰

[Q. 147] What is the proof for the Daily Pre-ordainment?

[A. 147] Allaah, the Most High, said, **“Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!”** (ar-Rahmaan: 29)

And in the Saheeh of al-Haakim, Ibn Abbaas (radiallaahu anhumaa) said, “From the things that Allaah, the Most High, created is the Lawh ul-Mahfoodh, (it is created) from a white pearl and its covers are red rubies, and its pen is light, and its book is light, every day He looks at it three hundred and sixty looks or times. In each of those looks He creates, provides, gives life, ordains death, gives honour, and brings about humiliation, and does as He wishes. So that is the meaning of His saying, **“Every day He is (engaged) in some affair!”** (ar-Rahmaan: 29)¹¹

All these types of Pre-ordainments are detailed components of the Eternal Pre-ordainment which Allaah, the Most High, ordered the Pen to write in al-Lawh ul-Mahfoodh, when He created it (the Pen). And it was with this meaning that the following verse was explained by Ibn Abbaas and Ibn Umar (radiallaahu anhumaa), **“Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).”** (al-Jaathiyah: 29)

And all of that has its source in the Knowledge of Allaah which is His, the Blessed, the Most High’s, Attribute.

¹⁰ This statement of Ibn Abbaas is mentioned in ad-Durr al-Manthoor (6/25).

¹¹ The hadeeth is found in Saheeh ul-Haakim in the Book of Tafseer (3/519), and he said that the hadeeth has a saheeh chain, and adh-Dhahabee agreed with him.

[Q. 148] What does the Pre-ordainment of happiness or misery necessitate?

[A. 148] All the divine books and prophetic ways are agreed upon the fact that Pre-ordainment does not negate doing deeds, nor does it necessitate reliance, rather it necessitates striving and enthusiasm for righteous actions, and thus when the Prophet (sallallaahualaihi wasallam) informed his Companions about Preordainment, and the occurrence of the Divine Decree and the drying of the Pen due to (the writing of) it, some of them said, "Should we not rely upon what has been written for us and leave off doing (good) deeds?" He (sallallaahualaihi wasallam) replied, "*No, do (good) deeds, for each (person) will be facilitated (to do that which has been written for him).*"¹² Then he recited, "**As for him who gives (in charity) and keeps his duty to Allaah and fears Him. And believes in al-Husnaa. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies al-Husnaa. We will make smooth for him the path for evil.**" (al-Layl: 5-10)

Allaah, the One free from all imperfections, has decreed the destinies and prepared the means for them, and He is the All-Wise in the means He has set up for this life and the next. And He has facilitated for all His creation that which He created them for in the world and the Hereafter. So He is the One who prepares (the means) and the One who facilitates (those means).

So if the slave knows that the benefits of his Hereafter are linked to the means set for it in this present life, then he strives harder in acting upon (the means) and establishing them, to a greater extent than the means he acts upon for his present life and the benefits of his worldly affairs.

And this matter was understood in the complete sense by the Companion who said upon hearing the narrations regarding Pre-ordainment, "I have never been more diligent (to do good deeds) than I am at present."

And the Prophet (sallallaahualaihi wasallam) said, "*Be enthusiastic for that which benefits you and seek help from Allaah, and do not be weak.*"¹³

And he, (sallallaahualaihi wasallam) was asked, "What do you think of medicine we take as treatment and the ruqyaa which we use? Does any of

¹² Saheeh, its reference has already preceded.

¹³ Saheeh and it is a part of a long hadeeth reported by Muslim in his Saheeh in the Book of Qadr, Chapter: The command to be strong and to abandon weakness (8/56), and Ahmad in his Musnad (2/370), and Ibn Maajah (no. 4220), and the first part is that a strong believer is better and more beloved to Allaah. The hadeeth in its full form is the hadeeth of Abu Hurayrah (radiallaahu anhu).

that repel the Decree of Allaah?” So he (sallallaahu alaihi wasallam) replied, *“These things (medicine and ruqyaa) are from the Decree of Allaah.”*¹⁴ Meaning, that it is Allaah who has Decreed the good and bad, and causes for each one of them.

[Q. 149] What is the proof for the third level – imaan in the Will (of Allaah)?

[A. 149] Allaah, the Most High, said, **“But you cannot will, unless Allaah Wills.”** (al-Insaan: 30)

Allaah, the Most High, said, **“And never say of anything, “I shall do such and such thing tomorrow.” Except (with the saying), “If Allaah Wills!””** (al-Kahf: 23-24)

Allaah, the Most High, said, **“Allaah sends astray whom He Wills and He guides on the Straight Path whom He Wills.”** (al-An'aam: 39)

Allaah, the Most High, said, **“And had Allaah Willed, He could have made you (all) one nation.”** (al-Maa'idah: 48 & an-Nahl: 93)

Allaah, the Most High, said, **“And if Allaah had Willed, He could have made them one nation.”** (ash-Shoora: 8)

Allaah, the Most High, said, **“But if it had been Allaah's Will, He Himself could certainly have punished them (without you).”** (Muhammad: 4)

Allaah, the Most High, said, **“He is the Doer of whatsoever He Intends (or Wills).”** (al-Burooj: 16)

Allaah, the Most High, said, **“Verily, His Command, when He Intends a thing, is only that He says to it, “Be!” - and it is!”** (Yaa Seen: 82)

Allaah, the Most High, said, **“Verily! Our Word unto a thing when We Intend it, is only that We say unto it “Be!” - and it is!”** (an-Nahl: 40)

Allaah, the Most High, said, **“And whomsoever Allaah Wills to guide, He opens his breast to Islam, and whomsoever He Wills**

¹⁴ Saheeh. Reported by Ibn Maajah in the Chapter: Allaah has not sent down a disease except that He has sent down a cure for it (no. 3480), and at-Tirmidhee in the Book of Medicine, Chapter: What has been reported regarding ruqaa (pl. of ruqyaa) and medicines (no. 2065), and he said regarding it that this hadeeth is hasan saheeh.

to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.”

(al-An'aam: 125)

And there are many other verses, which cannot be enumerated.

And he (sallallaahualaihi wasallam) said, *“The hearts of the slaves are between the two fingers of the Most Merciful, as one heart. He turns them how He Wills.”*¹⁵

And he (sallallaahualaihi wasallam) said regarding their sleep in the valley, *“Verily Allaah, the Most High, took your souls when He Willed and He returned them when He Willed.”*¹⁶

And he (sallallaahualaihi wasallam) said, *“Intercede and you will be rewarded, and Allaah will fulfil upon the tongue of His Messenger that which He alone Wills.”*¹⁷

And he (sallallaahualaihi wasallam) said, *“Do not say, “What Allaah Wishes and what so and so wishes.”, rather say, “Whatever Allaah Wishes.” only.”*¹⁸

And he (sallallaahualaihi wasallam) said, *“Whoever Allaah Wishes good for, He gives him understanding of the deen.”*¹⁹

¹⁵ Saheeh. Reported by Muslim in the Book of Qadr, Chapter: Allaah’s turning of the hearts how He Wishes (8/50), and it is reported by at-Tirmidhee in the Book of Qadr, Chapter: What has been reported regarding the fact that the hearts are between the Fingers of ar-Rahmaan (4/448 no.2140) and he said that the hadeeth is hasan, and by Ahmad (3/257).

¹⁶ Reported by al-Bukhaaree in the Book of Tawheed, Chapter: Regarding the Wish and the Will (8/192) (Eng. Trans. No. 7471), and by an-Nasaaee in the Book of Leading the Prayer, Chapter: The congregation for the one who misses the prayer (2/105), and by Ahmad in his Musnad (5/307).

¹⁷ Saheeh. Reported by at-Tirmidhee in the Book of Knowledge, Chapter: That which has been reported regarding the one who guides is like the doer (no. 2672), and an-Nasaaee in the chapter of interceding in giving charity (5/78 no. 2557), and by Abu Dawood in the Chapter of Intercession (4/334 no. 5131), and by Ahmad in the Musnad (4/409), and at-Tirmidhee said that the hadeeth is hasan saheeh.

¹⁸ Saheeh. Reported by Abu Dawood in the Book of Morals (4/295 no. 4980), and by Ahmad in the Musnad (5/284), and al-Baihaqee (3/216), and Shaykh Naasir indicated that the hadeeth is saheeh in Silsilah where he said, “I say the chain is saheeh and its narrators are all trustworthy, and they are the narrators of al-Bukhaaree and Muslim, except Abdullaah bin Yasaar.” (no. 137).

¹⁹ Reported by al-Bukhaaree in the Book of Knowledge, Chapter: Knowledge before speech and actions (1/25), and by at-Tirmidhee in the Book of Knowledge, Chapter: If Allaah

And he (sallallaahu alaihi wasallam) said, *“When Allaah, the Most High, Wishes mercy for a nation He takes its prophets’ (life) before that of the nation. And when He Wishes destruction for a nation He punishes it while its prophet is still alive.”*²⁰

And there are many other countless narrations which mention the Will and Wish (of Allaah).

[Q .150] Allaah, the Most High, has informed us in His Book and upon the tongue of His Messenger, and from what we know of His Attributes, that He Loves those who do good, are pious and have patience; and He is Pleased with those who believe and do righteous deeds. And (we know) that He does not Like the disbelievers and the oppressors, and He is not Pleased with disbelief for His slaves nor does He Like mischief. However all this occurs by the Will and Wish of Allaah, and if He Wished none of that would occur and there would not be anything that He did not Desire in His Dominion. So what is reply to the one who asks, “How can He Will and Desire that which He is not Pleased with or Likes?”

[A. 150] Know that the Will mentioned in the texts has two meanings:

1) The Universal Pre-Ordained Will – and it does not necessitate Like or Pleasure (by Allaah) rather it includes disbelief and imaan, obedience and disobedience, that which is pleasing and that which is liked and disliked. And no one can escape this Will, as He, the Most High, said, **“And whomsoever Allaah Wills to guide, He opens his breast to Islam; and whomsoever He Wills to send astray, He makes his breast closed and constricted.”** (al-An’aam: 125)

And He, the Most High, said, **“And whomsoever Allaah wants to put in al-Fitnah [error, because of his rejecting of faith), you can do nothing for him against Allaah. Those are the ones whose hearts Allaah does not want to purify (from disbelief and hypocrisy).”** (al-Maa’idah: 41)

2) The Religious Legislated Will – is specific to what Allaah is Pleased with and Likes, and according to which, He ordered and prohibited His slaves,

Wishes good for His slave, He grants him the understanding of the deen (5/28), and he said that this hadeeth is hasan saheeh, and by Ahmad in the Musnad (4/92).

²⁰ Reported by Muslim in the Book of Virtues, Chapter: When Allaah Wishes mercy for a nation He takes its prophets (life) before that of the nation (7/65). And it was mentioned by Shaykh al-Albaanee in Saheeh ul-Jaami’ (no. 1703).

such as His, the Most High's saying, **"Allaah Wishes for you ease, and He does not Wish to make things difficult for you."** (al-Baqarah: 185)

Allaah, the Most High, said, **"Allaah Wishes to make clear to you and to show you the ways of those before you, and accept your repentance, and Allaah is All-Knower, All-Wise."** (an-Nisaa': 26)

And there are many other verses.

And this type of Will (Religious Legislated) cannot be enacted except by the one for whom the Universal Will has already preceded. So the Universal and Legislated Will combine for the obedient believer, whereas only the Universal Will is operative for the sinful evil-doer.

So Allaah, the One free from all imperfections, has invited all His slaves in general to His Pleasure and guided whoever He Wished amongst them to respond. As He, the Most High, said, **"Allaah calls to the Home of Peace and guides whom He Wills to the Straight Path."** (Yunus: 25)

So He, the One free from all imperfections, made the invitation general but specified guidance to whomever He wished, **"Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance."** (an-Najm: 30)

[Q. 151] What is the proof for the fourth level of imaan in Qadr – the level of Creation?

[A. 151] Allaah, the Most High, said, **"Allaah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things."** (az-Zumar: 62)

Allaah, the Most High, said, **"Is there any creator other than Allaah who provides for you from the sky (rain) and the earth?"** (Faatir: 3)

Allaah, the Most High, said, **"This is the creation of Allaah. So show Me that which those (whom you worship) besides Him have created."** (Luqmaan: 11)

Allaah, the Most High, said, **"Allaah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection.)" Is there any**

of your (so-called) partners (of Allaah) that do anything of that?" (ar-Room: 40)

Allaah, the Most High, said, **"While Allaah has created you and what you make!"** (as-Saaaffat: 96)

Allaah, the Most High, said, **"By the nafs (Aadam or a person or a soul), and Him Who perfected him in proportion then He showed him what is wrong for him and what is right for him."** (ash-Shams: 7-8)

Allaah, the Most High, said, **"Whomsoever Allaah guides, he is the guided one, and whomsoever He sends astray, then those, they are the losers."** (al-Aa'raaf: 178)

Allaah, the Most High, said, **"But Allaah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allaah and His Messenger) hateful to you."** (al-Hujuraat: 7)

And there are many other verses.

It is reported by al-Bukhaaree in 'Khalq af'aal ul-'Ibaad' from Hudhayfah in marfoo' form, "Allaah created every doer and his action."²¹

The Prophet (sallallaahu alaihi wasallam) said, *"O Allaah, give my soul its taqwaa and purify it, You are the best of those who purify. Verily, You are its Owner and Protector."*²²

And there are many other narrations.

[Q. 152] What is the meaning of the saying of the Prophet (sallallaahu alaihi wasallam), "And all the good is in Your Hands

²¹ Reported by al-Bukhaaree in "The Actions of the Slaves are created" (page 73), and by al-Bayhaqee in "Asmaa wa-Sifaat" (page 26), and reported by al-Haakim in the Book of Imaan (1/32) and he said the hadeeth is saheeh according to the conditions of Muslim, and adh-Dhahabee agreed with him.

²² Part of a long hadeeth reported by Muslim in the Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Chapter: Seeking refuge from the evil of deeds done and not done (8/81-82). And reported by Ahmad in the Musnad (4/371), and an-Nasaabee in the chapter on seeking refuge from weakness (no. 5458).

while evil is not ascribed to You.”²³ despite the fact that Allaah is the Creator of everything?

[A. 152] The meaning is that all the Actions of Allaah are purely good by way of His Attribution to them and their emanating from Him, they have no relation to evil. For He, the Most High, is the Most Wise, the Most Just, and all His Actions comprise Wisdom and Justice. He settles everything in the places suitable for them, as is known to Him, the One free from all imperfections and the Most High. Whereas, were there any degree of evil included in the ordainment, it would be on the part of the slave who may be inflicted with destruction due to what he has earned himself, in just and full measure.

Allaah, the Most High, said, **“And whatever of misfortune befalls you, it is because of what your hands have earned. And He Pardons much.”**

(ash-Shooraa: 30)

Allaah, the Most High, said, **“We wronged them not, but they were the dhaalimoon (polytheists, wrongdoers).”** (az-Zukhruf: 76)

Allaah, the Most High, said, **“Truly! Allaah wrongs not mankind in aught, but mankind wrong themselves.”** (Yunus: 44)

[Q. 153] Do the slaves have ability and will over their actions?

[A. 153] Yes, the slaves do have ability, wish and will over their actions, and their actions are actually attributed to them. They are responsible for their actions, are rewarded and punished because of them, and Allaah has not made them responsible with that which they cannot bear, and He has affirmed that, in the Book and the Sunnah and described them with it. However, they can only have ability over that which Allaah has made them capable of, and they cannot will except that which Allaah Wills. They cannot do except by making themselves become the doers as has preceded in the texts related to the Will, the Wish and the Creation. So just as they haven't created themselves, they do not create their own actions, ability, will and wish. Actions follow on from His Ability, Wish and Actions, since He is their Creator, the Creator of their ability and the Creator of their will and actions. And their will, wish, ability and actions are not like the Will, Wish, Ability and Actions of Allaah, just as they are not like Him, far removed is Allaah from that.

²³ Reported by Muslim in the Book of the Salaah of the Travellers and its intent, Chapter: Supplicating in the night prayer and standing therein (1/534), and it is part of a long hadeeth from Alee bin Abee Taalib (radiallaahu anhu).

So their actions are created, emanate from them, are befitting for them and actually attributed to them, and they are from the affects of the Actions of Allaah which emanate from Him befitting for Him and actually Attributed to Him. So Allaah is actually the Doer and the slave is actually the one who carries out the action and Allaah is actually the Guide and the slave is the one who is actually guided. Thus He Attributed His action to Himself and the slaves action to him. He, the Most High, said, **“He whom Allaah Guides, he is the rightly guided.”** (al-Kahf: 17)

So Attributing the act of Giving Guidance to Allaah is a reality, and attributing the act of receiving guidance to the slave is a reality. So just as the Guide is not like the guided, then similarly Giving Guidance is not like receiving it. And similarly He misguides whom He Wishes and that slave is then truly misguided. And this is the same for all of Allaah's Actions regarding His slaves. So whoever attributes the action and that which is acted upon to the slave then he is a disbeliever; and whoever attributes the action and that which is acted upon to Allaah, then he is a disbeliever also; and whoever attributes the action to Allaah and that which is acted upon to the slave, then he is a real believer.

[Q. 154] How can we answer the one who says, “Isn't Allaah able to make all His slaves obedient, rightly-guided believers, along with His Love of that from them, in accordance to the Legislated Decree?”

[A. 154] Yes, He is Able to do that as He, the Most High, has said, **“And had Allaah Willed, He could have made you (all) one nation, but He sends astray whom He Wills and Guides whom He Wills. But you shall certainly be called to account for what you used to do.”** (al-Maa'idah: 48 & an-Nahl: 93)

And He, the Most High, **“And had your Lord Willed, those on earth would have believed, all of them together.”** (Yunus: 99)

And there are many other verses. However that which He does to them is necessitated by His Wisdom and obligated by His Rububiyyah, Uluhiyyah and Asmaa was-Sifaat. So the saying of the questioner, “Why are there obedient ones and disobedient ones from His Slaves?” is like the saying of the one who says, “Why does He have Names such as the One Who causes harm and brings about benefit (ad-Daar an-Naafi'), the One who gives and withholds (al-Mutee' al-Maani'), the One Who humiliates and raises (al-Khaafid al-Raafe'), the One Who gives blessings (al-Mun'im), the One who exacts retribution (al-Mut'im) etc?” This is because the Actions of Allaah are requirements of His Names and effects of His Attributes, so rejecting His Actions is the same as rejecting His Names and Attributes. Rather, it is rejection of His Uluhiyyah and Rububiyyah, **“Glorified is Allaah, the Lord of the Throne, (High is He) above all that (evil) they**

associate with Him! He cannot be questioned as to what He does, while they will be questioned.” (al-Ambiyaa: 22-23)

[Q. 155] What is the status of imaan in Qadr with regard to the religion?

[A. 155] Imaan in Qadr is required by tawheed, just as having imaan in the means which bring about good and repel evil is required by the Sharee'ah. However, the matter of the religion cannot be sound except and until one believes in Qadr and complies to the Sharee'ah.

Similarly the Prophet (sallallaahu'alaihi wasallam) affirmed imaan in Qadr and said to the one who asked, "Should we not then depend upon what has been written for us and leave actions?" *"Act, for each will be facilitated for that which he has been created for."*²⁴

So whoever denies Qadr claiming that it contradicts the legislation of the deen, then he has negated Knowledge and Ability for Allaah, and made the slave independent in his actions and a creator of his own deeds. So he has affirmed another creator alongside Allaah, rather He affirms that all the creation are creators.

And whoever affirms it, using it as an excuse against the legislation of the deen, negating the ability and choice of the slave granted to him by Allaah the Most High, who made him responsible for carrying them out, claiming that Allaah has charged His slaves with that which they cannot do, like entrusting the blind man to read the Qur'aan, has accused Allaah of oppression, and his predecessor in that is Iblees, may Allaah curse him, when he said, **"Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path."** (al-Aa'raaf: 16)

As for the true believers, they believe in Qadr, its good and bad, and that Allaah is the Creator of all that, and they submit to the legislation of the deen in its orders and prohibitions, and they judge by it amongst themselves in secret and in open. And guidance and misguidance are in the Hands of Allaah, He guides whom He Wishes from His Mercy, and misguides whomever from His Justice, and He is most Knowledgeable about the implementation of His Mercy and Justice. **"Verily, your Lord it is He who Knows best him who goes astray from His Path, and He Knows best him who receives guidance."** (an-Najm: 30) And in this lies the greatest Wisdom and the utmost degree of proof (against the slaves), and that reward and punishment are dependant upon the legislation of the deen, not on Qadr rather they only console themselves

²⁴ Saheeh. Its takhreej has already preceded.

with Qadr during calamities. And when good occurs to them they ascribe it to One to who it belongs, saying, **“All the praises and thanks be to Allaah, who has guided us to this, and never could we have found guidance, were it not that Allaah had guided us!.”** (al-Aa'raaf: 43) They do not say, that which the evil one said, **“This has been given to me only because of the knowledge I possess.”** (al-Qasas: 78)

And when they commit a sin, they say, **“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”** (al-Aa'raaf: 23) They do not say that which Shaytaan said, **“O my Lord! Because you misled me!”** (al-Hijr: 39)

And when a calamity befalls them they say, **“Truly! To Allaah we belong and truly to Him we shall return.”** (al-Baqarah: 156) They do not say that which those who disbelieved said, **“Who say to their brethren when they travel through the earth or go out to fight, “If they had stayed with us, they would not have died or been killed.” So that Allaah may make it a cause of regret in their hearts. It is Allaah that gives life and causes death. And Allaah is All-Seer of what you do.”** (aal-Imraan: 156)

[Q. 156] How many branches of imaan are there?

[A. 156] Allaah, the Most High, said, **“It is not al-Birr (piety, righteousness, and each and every act of obedience to Allaah, etc.) that you turn your faces towards east and (or) west (in prayers); but al-Birr is (the quality of) the one who believes in Allaah, the Last Day, the angels, the Book, the prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-masaakeen (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs as-salaah, and gives the zakaah, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles.”** Such are the people of the truth and they are al-muttaqoon (the pious).” (al-Baqarah: 177)

And the Prophet (sallallaahu alaihi wasallam) said, *“Imaan has seventy odd branches (and in a narration “sixty odd branches”) the greatest of them is the saying, “Laa ilaaha illallaah”, and the lowest of them is to remove something harmful from the road, and modesty is a branch of imaan.”*²⁵

²⁵ Reported by al-Bukhaaree in the Book of Imaan, Chapter: The matters of imaan (1/8) (Eng. Trans no.9). And reported by Muslim in the Book of Imaan, Chapter: The branches

[Q. 157] How have the scholars explained these branches?

[A. 157] A group of the scholars of hadeeth counted them and authored many books and benefited the ummah greatly. However, knowledge of their number is not a condition of imaan, rather it is sufficient to have faith in them in general and they are all found in the Book and the Sunnah. So it is upon the slave to comply to the commands of the Book and the Sunnah, to avoid their prohibitions and to affirm their reports. And the branches of imaan have been completed and that which they counted is correctly from the matters of imaan, however, to say decisively that any one of the matters that they mentioned is definitely from the hadeeth is something that needs proof.

[Q. 158] Mention a summary of what they counted?

[A. 158] Al-Haafidh (Ibn Hajr) summarized in al-Fath (ul-Baaree) that which is mentioned by Ibn Hibbaan, saying, "These branches are divided into actions of the heart, actions of the tongue, and actions of the body.

As for the actions of the heart then they are the beliefs and the intentions, and they are divided into twenty-four parts: Imaan in Allaah which includes imaan in His Essence, Attributes, tawheed, in the fact that, **"There is nothing like unto Him and He is the All-Hearer and the All-Seer."** (ash-Shooraa:11), and that all other than Him is created. Imaan in His angels, books, messengers, Qadr, its good and its bad, and imaan in the Last Day, included in this is the questioning in the grave, the resurrection, the reckoning, the Balance, the Bridge, Paradise and Hell-Fire.

And love of Allaah, loving and hating for His sake, loving the Prophet (sallallaahu alaihi wasallam) and honouring him which includes supplicating for him and following his Sunnah.

And to have sincerity which includes abandoning showing-off, hypocrisy, repentance, hope, gratitude, fulfilment, patience, being pleased with the Decree, reliance, and mercy and humility, which includes respecting the elders and being merciful to the young, abandoning pride, conceitedness, jealousy, malice and anger.

Actions of the tongue comprises of seven parts: Verbalizing tawheed, recitation of the Qur'aan, learning and teaching knowledge, supplication,

of imaan; with the second narration containing, "Seventy or sixty something branches, the greatest of them..." (1/46).

dhikr (remembrance of Allaah) which includes seeking forgiveness and avoiding evil speech.

Actions of the body comprises of thirty-eight parts: Amongst them that which is related to oneself, and they are fifteen parts: Physical and spiritual purification, and it comprises of providing food, honouring the guest, the obligatory and voluntary fasts, 'Itikaaf, worship on the Night of Qadr, Hajj, umrah and similarly tawaaf, and fleeing with one's religion, which includes migration from the land of shirk, and fulfilling the vows oaths and paying the expiations.

And there are six parts which relate to ones close relatives and people: Preserving chastity through marriage, establishing the rights of the family, being good to the parents which includes avoiding disobedience of them, educating the children, keeping the ties of the womb, obeying the masters and having mercy to the slaves.

And there are seventeen parts related to the public: Establishing leadership with justice, sticking to the Jamaa'ah, obeying the ruler, reconciliation between the people which includes fighting the Khawaarij and the rebels, cooperating upon righteousness which includes enjoining good and forbidding evil, executing the prescribed punishments and jihaad which includes guarding the frontiers, keeping the trust, paying the Khumus (one fifth of the war booty), lending and paying the loan back, respecting the neighbour. As well as good dealings, which includes earning money by lawful means, and spending it in the right manner by avoiding wastage and squandering; returning the salaam, responding to the one who sneezes, avoiding harming the people, avoiding evil speech, and removing something harmful from the road.

These are sixty-nine branches; they can be counted as seventy-nine if the sub-branches are included as well. And, Allaah Knows Best.

[Q. 159] What is the proof for ihsaan (perfection of faith) from the Book and the Sunnah?

[A. 159] There are many proofs amongst them is His, the Most High's, saying "**And do good. Truly, Allaah loves al-muhsinoon (the good-doers).**" (al-Baqarah: 195)

Allaah, the Most High, said, "**Truly, Allaah is with those who fear Him (keep their duty unto Him), and those who are muhsinoon (the good-doers).**" (an-Nahl: 128)

Allaah, the Most High, said, **“And whosoever submits his face (himself) to Allaah, while he is a muhsin, then he has grasped the most trustworthy hand-hold.”** (Luqmaan: 22)

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

Allaah, the Most High, said, **“Is there any reward for good other than good?”**
(ar-Rahmaan: 60)

The Prophet of Allaah (sallallaahu alaihi wasallam) said, *“Verily, Allaah has ordained ihsaan (perfection) for everything.”*²⁶

He (sallallaahu alaihi wasallam) said, *“Blessed is the slave who dies while perfecting his worship of Allaah, and serving his master properly, blessed is he.”*²⁷

[Q. 160] What is ihsaan (perfection of faith) in worship?

[A. 160] The Prophet (sallallaahu alaihi wasallam) explained it in the hadeeth when Jibreel asked him, “So inform me about ihsaan.” He (sallallaahu alaihi wasallam) replied *“That you worship Allaah as if you see Him, for though you don't see Him, verily, He sees you.”*²⁸

So he (sallallaahu alaihi wasallam) explained that ihsaan has two different levels:

The first: Worshipping Allaah as if you see Him, this is the level of witnessing or seeing. And it is that the slave acts in accordance to his seeing Allaah, the Most High, with his heart. This means that his heart is enlightened with imaan and the insight becomes sharper in recognition until the unseen becomes like the seen. And this is the reality of ihsaan.

²⁶ Saheeh. Reported by Muslim in Slaughtering and Sacrifices, Chapter: The command to have ihsaan in sacrificing and killing and sharpening the knife (6/72), and by at-Tirmidhee in the Book of Blood Money, Chapter: What has been reported regarding the prohibition of mutilating (4/23) (no. 1409), and by Ibn Maajah (no. 3208).

²⁷ Reported by Muslim in the Book of Imaan, Chapter: The reward and recompense of the slave when he is sincere to his master (5/94). And reported by Ahmad with the same wording as that of the author (2/270), and authenticated by Shaykh Ahmad Shaakir (no. 7642).

²⁸ The hadeeth of Jibreel. Its takhreej has already preceded.

The second: The level of being observed. And it is that the slave acts in a way such as he envisages the fact that Allaah watches him, has Knowledge of him and is close to him. So when the slave envisages this in his actions and acts based on this, then he is sincere to Allaah, because his envisagement of that in his actions prevents him from turning to other than Allaah, the Most High, and from desiring to do deeds for other than Allaah.

The reward of the people of these two levels differs according to the penetration of the each one's sight.