

ISLAMIC BELIEFS

English Translation of Shaykhut Tafseer Allama Muhammad Idris Saheb
Kandhlavi (Rahmatullahi Alayh)'s

AQAA'IDUL ISLAM

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FORWARD:

All praise in reality is only for Allaah. We laud Him and beseech His aid and beg forgiveness from only Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide and there is none to guide whom Allaah intends to mislead. I bear witness that there is no one worthy of worship only Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

In this age of trials and tribulations, every so often, one hears and reads about a new unheard of fabricated belief floating around or denial of a standard belief of the Ahle Sunnat Wal Jamaat. Furthermore, due to our world becoming a global village because of the latest advanced communications system at large, there erroneous and fallacious beliefs circulate viciously and rapidly. We have translated, "Aqaaidul Islaam", of Hadhrat Moulana Idris Khandhelvi (A.R), who was a senior authority in Darul Uloom Deoband for many years. He wrote extensively on most aspects of Islaam. Later he migrated to Lahore.

Thus in this book, the original (Beliefs) of the Ahle Sunnat Wal Jamaat have been listed and explained. It is essential for every Muslim to have valid, reliable and authentic beliefs in conformity to the Ahle Sunnat Wal Jamaat.

We have commenced verbal commentary of this book.

We earnestly request readers to make duaa that Allaah Ta'ala accepts us for his Deen.

A. H. Elias (Mufti) 1421/ 2001

AQAA'ID RELATING TO THE BEING AND QUALITIES OF ALLAH TA'ALA

Allaah Ta`ala, with His ever-existent Being and Qualities is existent by Himself. Besides Him every other thing came into existence by His doing. By His creation every other thing came into being from non-existence into existence. The reason for calling Allaah Ta'ala, 'Khuda' is because He is there by Himself ('Khud Ba Khud'- Urdu). His Being is Himself. Besides His Being and Qualities, every other thing in the universe is newly created, from non-existence into existence.

1. It is for this reason that no thing in the universe remains in one state. It is clear from the fact that these things are targets for changes and alterations and things are on course in disintegrating, disappearing and appearing, this proves that this universe is not existent by itself. In fact its existence and bringing into creation is the work of another Being. Hence, that Great Being, Who is responsible for bringing everything into existence, and Who is the Owner thereof, is the One we call Allaah, Khuda and Owner of the universe. The original and real Owner is He Alone, in Whose Majestic control is the existence of the entire universe. Understand well that He is the real Owner, the Owner of creation. That one who is not the owner of creation cannot be the real owner.

2. Also, whatever one's sight falls upon from the things in this universe, it has the effects of dependancy, insignificance, lowness and helplessness. This will affirm that nothing in this universe is existent by itself. If anything was existent by itself then it would be 'Khuda', and it would not be dependant upon anything.

3. Allama Ahmed Bin Miskoyah mentions in his Kitaab, "Alfawzul Asghar": If you look at anything from the sky down to the earth, you will not find nothing that is free from movement (i.e. it is stagnant). There are six types of movements; movement of existence (movement within itself), a troubled movement, a movement of growth, a destructive movement, a changing movement and a movement of place. These things can also be seen by the eye, that all movements are not the same. From this we gather that the movement of anything is not by virtue of itself or choice, in fact it is administered thereupon, by something that is separate from its being. Hence the real Administrator, by whose actions all these movements occur, is 'Khuda' (Allaah Ta'ala), who through the means of this 'puppet show' displays and exhibits His Absolute Power and Control.

A REFUTATION TO THE DENIERS OF ALLAH TA'ALA (ATHEISTS)

It is a well known historical fact that since the beginning of creation until present times, almost every person accepted the existence of a Creator. (Almost) Every religion, creed and community are unanimous on this fact that there exists a Creator. And that He had created this universe by His Choice and Will.

The group that believes in matter (that everything came into existence by itself), who are also known as atheists, refute and reject the existence of a Creator. They claim that there is no reality and truth in the existence of Allaah. They claim that the existence of a Creator is restricted to the minds of man, who had made this up. They claim that man has unnecessarily transferred the control of their actions, speech and conditions, in fact the creation of the entire universe to a supposed Being (Nauthoobillah!). They say that it is unnecessary for man to believe in a Great Being. They say that man has resorted to believing in a Super Being due to his fear of the natural occurrences in the universe. They say that there is no necessity to believe in a Creator, simply because of the changes and occurrences that take place in the universe. They say that matter is also existent from time immemorial, and so is its movement and changes. By saying matter they refer to the smallest particles known to man which are called microbes and atoms, etc. They claim that regular changes occur in these micro-particles and over time they give rise to things which make up this universe.

Recent (scientific) research has shown that both the celestial and earthly things that exist in the universe, are essentially constructed from two constituents; matter and its movements. Both these were always existent and they are inextricable. One cannot exist without the other, just like a result is effected by the cause without its choice or intention, so too did this entire universe come into existence. The sky, earth, stars, trees, planets, vegetation, etc., etc. all came into being owing to matter and its movements. For this reason they claim that they do not have to believe in a Creator, nor do have a need for one. They thereby free themselves from (what they believe to be) the clutches and restrictions of adhering to any religion. They do not believe in a Creator and

they firmly accept that matter and its resultant effects are the cause of the existence of this universe.

This, then is the claim of the atheists which you have just read, which besides their imagination and estimation amounts to nothing else. It is a completely haughty and arrogant claim, which comprises of absolutely no solid proof.

We, the worshippers of a Creator, say to the atheists that their reasoning for the existence of this universe is nothing else besides an empty claim and fancy imagination. They do not have a shred of evidence for their claim, and we have not found any success in understanding the crux of the matter (by their explanations) as to how this universe came into existence. We would like to know this, that whatever exists in this universe, all the wonderful and strange occurrences that take place with all their secrets and mysteries, which even the experts of science and research cannot fathom - who brought all this and how did all this come into existence? Give us the exact cause for all these effects to take place. One group says this that the perfect administration and regulation of this universe, speaks for itself, by testifying that our Creator and 'Supervisor' is an extremely Knowledgeable, Wise, Powerful and Mighty Being.

The atheists claim that this universe is the result of matter and its coincidental and accidental movements. They also acknowledge that matter is deaf, dumb, blind and without any sensory perception. It (matter) cannot speak, hear, see or think. No action of it is done by its own intention or design. It has no knowledge of planning or designing. Matter is also not bound to any fixed system or strategy. And yet this entire universe with all its beauty and perfect system came into existence by itself?!?

The atheists have taken the deaf, dumb and blind matter as their creator of this universe. They grovel at the feet of an insensitive thing and worship it although they do not call it their god. The worshippers of A Creator say that to accept matter and its coincidental and accidental movements as the result of the existence of this universe is as follows:

THE EXAMPLE OF A BEAUTIFULLY PENNED BOOK

For example if a person looks at a book which is beautifully penned, i.e. the calligraphy and contents of this book is extremely beautiful and eloquent, and this person says that all this is not the work of an experienced and expert author and calligrapher, but rather it is the result of ink and its coincidental and accidental movements.

THE EXAMPLE OF A ROYAL PALACE

If a person looks at a beautiful palace, which has numerous spacious and impressive rooms, the carpets and light fittings are extremely beautiful, the springs and fountains that grace the gardens are equally as beautiful, and this person says that all this is not the work of an expert engineer and builders, but rather it is the result of the coincidental and accidental mixing of sand and water. This mixture of sand and water gave rise to this beautiful structure, its beautiful interior and lovely garden, all of which came there by themselves. Which person who has any intelligence would accept such drivel? Anyone who talks in this fashion would surely be classified insane.

THE EXAMPLE OF A WATCH

If one looks at a watch and one observes all the intricate parts thereof, and when one takes note of the accurateness which its movements take place and how it functions so meticulously, then one naturally comes to the conclusion that this is the result and the work of an expert watch-maker. If someone claims that a blind, deaf and dumb person, who has no knowledge or understanding of watch-making, is the one who constructed this watch, then any intelligent human will never accept this statement.

Alternatively, if one claims that a watch is not the work of an expert watch-maker, but that it is the result of the coincidental and accidental movements of matter which gave rise to this form of a watch, and then after further movements of this matter, all the intricacies of the watch was

formed, and then all these parts got together by themselves and started functioning, and it gives accurate time. Any listener to this type of drivel will have no other alternative but to burst out laughing.

Which intelligent person can accept that this entire universe with all its intricacies and wonders is the result of the blind and accidental movements of matter?

Our question to you is the following: 'According to you, all this variety and objects (in the universe), are all new, because they were all nonexistent previously and then they came into existence later (as science has proven). This then is the reality of a new thing. So if the reason for the existence of this new variety is the ever-existent matter, and its constant and continuous movements, then it follows that all this variety and objects also have to be ever-existent, because since the reason is ever-existent, then the result should also be ever-existent. Yes, if you say that all this variety and objects came about by the choice and intention of matter, then we can say that the resultant effect by the choice of an ever-existent thing is something that is newly created and was never present. However, even you concede that matter does not have any life or senses. So how can all this (universe and its constituents) be newly created?

In short, no rational and intelligent mind can accept that a lifeless thing such as matter which has no senses, is responsible for the creation of this entire universe and all its wonders, and that this system will continue for always.

THE EXAMPLE OF PLACE

When one looks at a space, then without any deep contemplation, one will come to this conclusion that there MUST be a Creator for all this. Will one not come to this definite conclusion that the Creator of this space whose floor is the earth and ceiling the sky, is a Most Powerful, Knowledgeable, All-Knowing and Wise Being?

The question now remains that who is this Creator and where is He? It will be very foolish and asinine to aver that one cannot believe merely because one cannot see. Seeing is not a condition for believing. Everyone accepts the existence of the mind and soul, but to date no one has ever seen the mind or soul with their naked eye. Not seeing something does not negate its existence. The mind issues a decree behind its veil, and people bow down to this order with heads lowered. Nobody ever says that since we have not seen the mind we cannot accept any of its orders. Scientists must tell us if they ever witnessed matter and its movements, (which according to them is the reason for this entire creation). They have never done so nor will they ever do so. They claim that since they cannot see a thing they will not believe therein. Where then is this principle of theirs, whereby they deny the existence of Allaah Ta'ala. It is due to these type of principles that they deny the existence of the Aakhirat (Hereafter), and they have no proof for this denial. Those people who are besotted with the acceptance of (only) the visible and perceptible, and are not acquainted with insight and contemplation, believe that nothing can be created without other things. Just like how one human being cannot be born except through another human being or one animal through the medium of another. In the same way they feel that this universe came into existence because of the interaction of matter and not that it was created from total non-existence.

This contention is completely incorrect. These people have based their reasoning and rationale of Allaah Ta'ala on that of human beings, in that just as a carpenter or a potter is dependant upon wood and clay respectively, in order to make furniture or pottery, so too, Nauthubillaah, is Allaah Ta 'ala dependant upon matter for the bringing into existence of this universe.

These people also accept that the non-static and constantly changing things of this universe, like figures, lines, embellishments, designs and decorations are not the product of any (solid) thing (matter), in fact, they are things which have come into existence from a state of nonexistence. So if these things have come into existence without the interference of man and they are created without the medium of matter, then why is it that they cannot accept that the Beauty and Being of Allaah Ta 'ala is Ever-Existent and will always be in Existence?

We now understand that this concept that anything that is existent must be created from something else that is also existent is Baatil (rejected). It is for this reason that to create and bring

into existence is the Special Quality of Allaah Ta'ala. To create a thing would mean to bring it into existence from non-existence.

This entire universe was first non-existent and then with the Word from Allaah Ta'ala, "Kun" (Be), it came into existence. This is the Power of Allaah Ta'ala that He brings into existence without any means.

ANECDOTE #1

Once a group of atheists came to Imaam Abu Hanifah (rahmatullahi alaih) with the intention of killing him. Imaam Saheb asked them what they would say about a person who claims that he sees a ship laden with goods sailing on the sea, and it takes the goods from one end to another. This ship navigates the waves perfectly and there is no sailor (captain) to steer the ship. The goods get loaded on and off the ship by itself. They replied that this is such a nonsensical contention that no sane human would accept it. Imaam Saheb told them : "Pity upon your intelligence. If a ship cannot sail and operate without a sailor, how can this entire universe operate without an operator?" Upon hearing this all of them were embarrassed and they repented and accepted Islaam at Imaam Saheb's hands.

ANECDOTE #2

Someone once asked Hadhrat Imaam Maalik (rahmatullahi alaih) for the proof of a Creator. He replied by indicating towards the face and said that the face of man is small, and yet it consists of eyes, nose, ears, tongue, cheeks, lips, etc., etc. Notwithstanding this, no two persons faces are the same. The voices, mannerisms, habits, etc. of each person is unique. In short, the fact that every person's features and profiles are not alike, nor are their voices, tones, habits and characters alike, proves that all this is definitely the work of a Supreme Creator, Who has blessed each person with his/her own uniqueness, which differs from others. This can never be the work of insensitive matter or molecules.

ANECDOTE #3

An atheist asked Imaam Shaafi (rahmatullahi alaih) for the proof of a Creator. He said that one must look at the leaves of a mulberry tree. The taste, colour, and smell of all of them are alike, but when a silk-worm eats therefrom, then silk is produced and when a bee eats therefrom, then honey is made and when a sheep eats therefrom, then it ejects it as droppings and if a deer eats therefrom, then it produces musk. All this different things are made from one and the same source. It is obvious that all these different products are the result of an AllKnowing, Most Powerful Creator. These are certainly not the result of 'natural' occurrences. If it were, then the result would have all been the same.

AQEEDAH #2

Allaah Ta'ala is one. None is His partner or equal, because a partnership is a deficiency and Allaah Ta 'ala is free from all faults. Also, a partnership is desirable when one is incapable or not self-sufficient, and this is a fault. This would be the antithesis of Divine Existence. And since, HE is independent and capable, then the need for a partner would be superfluous and in vain, and whatever is in vain and wasteful is NOT Allaah Ta'ala. Hence, in order to establish and accept a partnership, one has to accept that one of the partners (on his own) is insufficient and incapable. This is the negation of Divinity. In short, we understand that (in this case) by trying to prove a partnership, the opposite is being achieved. Hence, we accept that for Allaah Ta'ala to have a partnership is impossible. Now, when we have established that Allaah Ta'ala has no partner, then it follows that He has no son, daughter, parents or any other being similar to HIM either. For example, if we accept that Zaid is the son of his father, then although father and son may not look

alike, nevertheless, we will still say that Zaid has a connection with the human species. So, if it is said that Allaah Ta'ala has a son, then one has to accept that this son is also divine and has a connection with a Divine Being. Then this son would also be a Allaah like our Allaah (Nauthubillah!).

It is for this reason that Allaah Ta'ala says in the Qur'aan Majeed: "Pure and free is HE (Allaah), from that He has a son."

AQEEDAH #3

Allaah Subhaanahu Wa Ta'ala is Ever-existent and Eternal, i.e. neither does He have any beginning nor end. He is purely eternal.

"He is The First and the Last", Besides Him there is NO other thing which can be established to be ever-existent and eternal. Imaam Ghazali (rahmatullahi alaihi) has denounced the claim of those people who aver that matter, features, intelligence and the sky are ever-existent. The fact of the matter is this that besides Allaah Ta'ala, nothing else is eternal, because nothing in the universe (besides Allaah Ta'ala) is free from any fault or flaw.

Matter is completely deaf, dumb and blind. The soul (of man), besides its name, nothing else is known about it (to man). Knowledge and perception of the soul is unattainable (by man), hence a thing which is unattainable and of which one has no knowledge, cannot be eternal or ever-existent. If the soul was ever-existent, by itself, then calamities, difficulties, pain, sorrows and grief would most certainly never have affected it. Even a dim-witted person would understand that how can pain and difficulties ever affect a thing which is ever-existent, since all these things are new and were created later. Everything in the universe was created by Allaah Rabbul Izzat.

AQEEDAH #4

Life, knowledge, power, intention, hearing, seeing, speaking and creation, are all the perfect and complete Attributes and Qualities of Allaah Ta'ala. That is, HE is Alive, Intelligent, has full Power and full choice. Whatever He does, is by His choice. He is All Knowing and Most Knowledgeable. There is no atom or speck in this universe that is outside His knowledge, control or hidden from Him. He listens to every thing's voice and call, whether it is in the heavens or the earth. He even hears the sound of the movements of the smallest ant that moves beneath the seven earths. He hears the sound of the entire universe at one and the same time. The sound of one thing does not overcome or interrupt the sound of another, in HIS hearing. He sees everything in the universe at one and the same time. No screen or darkness can ever separate HIS sight from it. He can speak and is not dumb. He is THE Creator, i.e. He has the ability and quality to create and bring things into existence. Whoever HE wishes He gives life and whoever He wishes He gives death. To bestow honour or to disgrace is totally in HIS Control.

All these complete and perfect Qualities belong to Allaah Ta'ala ALONE, and it is for this reason that all the strange and wonderful things in this universe bear testimony to HIM. It is clear that all the creation is not the work and craftsmanship of a some dead, ignorant and incapable thing, rather it is all the work of A Being that is Alive, Knowledgeable, Powerful and Most Wise.

These qualities (life, knowledge, power, intention, hearing, seeing, speech, creation) are also present in the creation. According to all intellectuals these qualities (in man) are perfect. So, if these qualities were not perfect in the Creator, then how could it ever be in the creation? Allaah Ta'ala has placed a sign of these perfect qualities in man so that when he reflects upon himself then he will recognise his Creator. He will realise that these perfect qualities that are found within himself are merely a reflection of the perfection of Allaah Ta'ala. In actual fact, the qualities that are found in man are not even comparable to those found in Allaah Ta'ala. The similarity is confined to the words.

NOTE: One should know that there are two types of qualities: The first type is intrinsic (Zaatia) and the second the practical form (Fe'lia).

The intrinsic qualities (Sifaat-e-Zaatia) are those that cannot exist together with their opposites in one being, for example, knowledge and power. Allaah Ta'ala has these to qualities in Him, and He does not have their opposite qualities, which are ignorance and weakness. That is, Nauthubillah, we will never say that Allaah Ta 'ala is dead, ignorant, weak, helpless, deaf, blind and dumb, because death, ignorance, etc. are all faults and shortcomings, of which the Being of Allaah Ta'ala is free and pure.

The practical form of qualities are those qualities, which do exist in a being with their opposites, and they are in relation to others (i.e. their connection is with other things besides the Being in which they exist). For example, to give life and death, to bestow honour and disgrace, to grant sustenance and not'to, etc. Such qualities are called Sifaat-e-Fe'lia.

Where a Being can be described as having both the opposites at the same time, then this Sifaat-e-Fe'lia is included in the Sifat-e-Takweeni (quality of creation). It is as though the quality of creation is the summary of all this (Sifaat-e-Fe'lia), and they are its exegesis. If Allaah Ta 'ala did not have this quality of creation, then this entire universe and all its beauties, intricacies and wonders would not have come into existence.

Allaah Ta'ala says: "Indeed HIS order (is such that) when HE intends a thing, He (merely) says 'Be' and it is. Allaah Ta 'ala is not in need of any raw materials and products. Takween means to create merely by the use of the word "Be".

AQEEDAH # 5

Allaah Ta 'ala is knowledgeable in every group and individual. There is not a single particle that exists in the skies or the earths that is beyond His Knowledge. It follows that since Allaah Ta 'ala has created everything, He must necessarily be aware of it all. It is not possible that the creator of a thing is unaware of its existence. **"Do they know who has created? It is the Most Subtle and All-Knowing"**

Some unfortunate and stupid people (philosophers, etc.) are such that they do not accept that Allaah Ta' ala is aware of everything and yet they understand their own stupidity to be perfect thinking.

The quality of Knowledge: This is an eternal and all-encompassing quality of Allaah Azza Wa) all. He is fully aware of the various conditions and opposing factors of everything in the universe at one and the same time. His knowledge encompasses every aspect of the universe. At any given moment He knows whether Zaid is alive or nonexistent, sick or healthy, honourable or disgraced, etc., etc. Since time immemorial until eternity, His Knowledge is so all-encompassing that there never is, was or will be even the slightest change or adulteration.

When a person can identify at one and the same time the different types and conditions of a word, that is at any given time one can identify whether a word is a noun or verb or conjunction, whether it is a three-letter word or a four letter word, whether it is a declinable or non-declinable word, etc., etc. When a person can identify in detail the condition and type of one word at the same time, then can it ever be possible that the Most Knowledgeable, All-Knowing, All-Encompassing not know about the various different conditions and specifications of the entire universe at one and the same time?

Nothing of the future and past, and every other aspect of time and place, is out of the quality of Allaah Ta' ala. **His quality of Knowledge in unlimited. Everything in the Knowledge of Allaah Ta'ala is encompassed all the time.**

AQEEDAH # 6

Allaah Ta'ala is Omnipotent. He is free from being forced or coerced (into doing any act). Imaam Rabbaani (rahmatullahi alaih) has mentioned that the philosophers, due to their stupidity and ignorance, have understood the need for consent and to be forced as a sign of perfection and have negated the intervention of Allaah Ta'ala (in the creation of things). These idiots have taken the Ever-Existent to be useless and ineffectual. They have attributed the creation of things to something other than Allaah Ta'ala, which is merely a figment of their imagination. They have no relation to the Being of Allaah-Ta'ala. Hence at the time of difficulty and adversities, these ignoramuses should seek refuge in their imaginary creator, and not turn to Allaah Ta'ala. They have not linked and related the first creation of the universe to Allaah Ta'ala.

According to them, Allaah Ta'ala does not have a choice in actions, in fact they believe Him to be subservient to asking for consent and force. They believe that HE does not have the ability to ward off calamities, hence their asking Him for help would be futile and of no benefit.

This deviant group (philosophers) belie, deny, mock and scoff at the Divine revelations.

When the message of the Nabuwat of Hadhrat Isaa (alaihi salaam) reached Plato, who was the leader of the philosophers, he commented:

"We are a nation that is guided, we have no need for a guide (or teacher)."

This idiot should have gone and met Hadhrat Isaa (alaihi salaam) and witnessed first-hand how he (with the Order of Allaah Ta'ala) used to make the dead alive, cure the born blind and lepers. Plato made this statement without any investigations into the personality of Hadhrat Isaa (alaihi salaam). This proves his pride and arrogance.

AOEEDAH # 7

Just as all the elements, like jewels, organs, bodies, brains, skies, earths, stars, planets, etc. were created by The MostPowerful, and all of them were brought from non-existence into existence, so too, was their effects, specialities and qualities, brought from non-existence into existence. If anything is wide, then it is owing to His creation. If some thing is made up of different constituents, then also it is owing to His creation. If any element is hot, then it is so owing to His command and if any element is cold then it is so owing to His creation. Just like how fire and water are bestowed by Him, the heat in fire and the coolness in water are all owing to His creation. Nothing can be hot or cold merely on its own doing. In short, the being and qualities and their specialities of everything is only possible through Allaah Ta'ala. Just as Allaah Ta'ala is the Master of the creation of the elements, i.e., that when He desires He brings it onto existence, so too, is He the Master of the specialities and qualities of these elements. When He desires then He may remove the quality of an element. For example, If He wishes to remove the quality of heat from fire for any special and chosen servant of His, then He has the ability to do it. He has full control of creating the ability of heat in fire or to remove that same quality.

The quality, ability and speciality of everything is created by only Him. It is not that Allaah Ta'ala created the fire and the quality of heat came on its own in fire. In fact, He is responsible for creating this quality in the fire. It is not that Allaah Ta'ala created man and the qualities of discernment and senses came about in man on their own. These qualities in man are also the creation of Allaah Ta'ala. All these qualities are completely subservient to the Will and Command of Allaah Ta'ala. It projects neither too much nor too little, but rather in exactly the required amount desired by Allaah Ta'ala. If Allaah Ta'ala wills, fire will burn, otherwise not. Just as the creation of the qualities of everything is dependant upon the Will and creation of Allaah Ta'ala, so too is their existence and continuity. As long as Allaah Ta'ala desires the quality of thing lasts, it will do so. When He decides it to be removed, it will be removed.

Just as an intelligent person sees the reaction of any mineral, and he intelligently concludes that the resultant effect of this mineral was not due to its own doing but rather it was due to its reaction with another, similarly, any intelligent and wise person, when he sees all the occurrences and

movements of the universe will naturally conclude that all this is not occurring on its own, but rather it is done through the intervention and creation of some Doer. All these occurrences are in actual fact a concealment of the actual Creator.

AOEEDAH # 8

Allaah Ta'ala is the creator of good and evil, as well. Whilst He has created both, He prefers the good over the evil. Darkness and light, cleanliness and filth, angels and devils, pious and impious, all are His creations. He prefers the pious (good) over the impious (bad). There is a very fine line of difference between (having a) choice and (Divine) pleasure, to which He has guided the Ahle Sunnat Wal Jamaat. All the other sects have not recognised this difference and they have been led into deviation.

AQEEDAH # 9

Just as Allaah Ta'ala is the creator of human beings, so too is He is the Creator of their characters, habits, qualities and actions. These actions, be they good or bad, are all in the Taqdeer, control and knowledge of Allaah Ta'ala. Nevertheless, He is pleased with good and displeased with evil. One must remember this and remember well, that to attribute only evil to Allaah Ta 'ala is contrary to respect and etiquette. It is inappropriate to (only) say that Allaah Ta 'ala is the Creator of evil, it will be more befitting to say that He is the Creator of good and evil. One should say that Allaah Ta'ala is the Creator of everything. One should never (only) say that Allaah Ta 'ala is the Creator of filth and pigs, etc. It is wholly disrespectful and sacrilegious to attribute such things (alone) to Allaah Ta'ala, Who is a Pure Being. In short, just as the servants are the creation of Allaah Ta 'ala, so too are their actions the creation of Allaah Ta 'ala. However, some actions of man are voluntary, which come into being with the order of Allaah Ta 'ala, and others are involuntary, which occur without man's intention or will, and without his intervention, like the hand of a person who shakes from shaking palsy. In this shaking there is no intention, nor desire of the person for it, hence this is known as an involuntary action. When the doer desires for an action and he initiates it, then it is known as a voluntary action, for example, when one stretches the hand to make musafaha (handshake), or one lifts his hand to strike someone out of anger. These are voluntary actions.

Just like how a person sees with the eyes given to him by Allaah Ta'ala, and he hears with the ears given to him by Allaah Ta'ala, so too does he carry out actions by the power and ability given to him by Allaah Ta'ala. All these actions of man, although they are created by Allaah ta'ala, and they come into existence by His Will and Decree, however, since they are voluntary by man, and through these actions he carries out good actions, therefore he is compensated for it. If he does any evil action, then he will be punished for it. The Mu'tazilas and Qadarias (deviant sects), hold this belief, that man has the full control of his actions and man is the creator of the same. The Jabaria (another deviant sect) hold this belief, that man has absolutely no control of his actions, whatever man does is not out of his own choice, just like how the movements of a tree or stone occur, so too do the actions of man. Hence, their belief is that man will not be taken to task or punished for any evil actions, but he will be compensated for good actions. According to them the sinners and the Kuffaar are all excusable and they will not be questioned.

The Ahlus Sunnah Wal Jamaat say that both these beliefs are wrong and incorrect. The belief of the Qadarias and Mu'tazilas is incorrect because man does not have the ability to create his own actions. It is impossible for man to, bring a non-existent thing into existence. Also, the Pure Being of Allaah Ta 'ala, Who has no partner is also free from this that there can be partners to His exclusive Quality of creating. He Alone has the quality of creation. As Allaah ta'ala says: "Do they ascribe partners to Allaah, that they (can) create like how He creates. They are equating the creation to Him, Say! Allaah is the Creator of everything. He is One, Most Powerful."

The helplessness of man is such that he cannot even utter the letter `meem' from the throat or

the letter 'ain' from the lips. With such a profound debility, how can the quality of creation be attributed to man? The belief of the Jabaria is incorrect because it is contrary to common sense and logic. Therefore, all intellectuals are unanimous on this point that actions are of two categories; voluntary and involuntary. They also agree on this point that whoever carries out a voluntary good action, he will receive a reward, and whoever carries out a voluntary evil action, should be punished. The Jabaria sect oppose this differentiation and categorisation of actions. According to them all actions are involuntary and no action is voluntary.

The trustworthy, protectors and protagonists of any land are rewarded and the rebels are imprisoned and punished. The thieves and evil people are imprisoned for a while and have to undergo a trail of suffering. If there was no system of reward or punishment in this world for good and evil actions then this world would have been absolutely destroyed and devastated long ago. When this system of rewarding the good and punishing the evil is acceptable and commended as being justice by the temporary governments of this world, then how come there is a doubt and objection to this system with regard to Allaah Ta'ala, Who is the Best Judge amongst judges. If a thief is caught stealing and he offers. he following excuse that he was forced to commit the crime and it was an involuntary actions on his part, then he will be told that he is lying and if he was forced, then how come he left his home? Can we say that it is an involuntary action to come out at night and break someone's lock or break down his door? If man can be subservient to the temporary justice of man, how can he not be subservient to the eternal and perfect Justice of Allaah Ta'ala? The Ahlus Sunnat Wal Jamaat say that these two views, that man is completely in control and that he is completely helpless, are unacceptable and incorrect, and they are contrary to common sense and logic. He Straight Path is the one that goes between the excesses. That is that man is neither completely in control (of his actions) nor is he completely helpless, in fact we are in between being forced and having full choice. Logically as well, this is the Truth, because the view of the Jabaria that man is completely helpless and incapable of intention and choice, is contrary to common sense and real life. who does not know that man has the quality of choice and intention? Every person knows that his/her actions are not like that of a stone. The movements of a stone are done without its choice and intervention, whereas man has a choice and intention in his/ her actions.

Now that it is established that man has choice and intention, then there are now two possibilities. Either this choice is fixed and unshakeable or it is fixed to only this level that Allaah Ta'ala's Will has no play in a person's kufr and lmaan. This is the Mazhab of the Qadarias.

The second possibility is this that man has choice and intention. But this intention and choice is not fixed and firm, rather it is subservient to the Desire and Will of Allaah Ta 'ala. This is the Mazhab of the Ahlus Sunnat Wal Jamaat. Logically and rationally, this is the truth. Because for a person to have such full and fixed control over his choice, that is not subservient to Allaah Ta 'ala, is impossible. When the mere existence, qualities and character of man is not fixed but completely subservient to the Will and Desire of Allaah Ta 'ala, then how can the quality of power and choice be fixed in man? Allaah Ta'ala says: "And you do not desire, except that which Allaah Ta 'ala, Rabbul Aalameen, Desires."

From this we deduce that man has desire and choice, but this is limited to and under the control of Allaah Ta 'ala. Therefore, the Ahlus Sunnat Wal Jamaat say that man is in between being totally in control or under control. In a way, he has a choice, therefore he is able to carry out actions by choice and intention. He is not totally helpless, but he also has no choice in this choice. Just like a how a person has the choice to see and listen, however, he has no choice in the ability of hearing and seeing. In the same way, man has choice in his actions, but he has no choice in this choice, in fact he is helpless in his having a choice. When a person carries out an action through this Allaah given choice, then in the Shariah we say it is 'Kasab' (earned). Allaah Ta'ala is the Creator of actions and He brings it into existence. Man is the earner, actor and doer of the actions. This earning and acting is sufficient to warrant reward or punishment. For the weak, a weak choice is appropriate, and a full and complete choice is appropriate for The Creator and not the created.

The difference between the Qadaria and the Ahlus Sunnat Wal Jamaat is this that the Qadarias claim that man has fixed and total choice over his actions, and we say that this choice is not full or fixed. We take the middle path and say that man's choice is between full choice and no choice, and this is what we call in the Shariah earning and acting. In the Qur' aan Majeed, Allaah Ta 'ala has in all places attributed the quality of creation exclusively to Himself, and earning and acting (carrying out actions) to His servants.

"And Allaah created you and you carry out the actions." In this Aayat, Allaah Ta' ala attributes the quality of creation to Himself and the carrier out of the actions is man. There is absolutely no doubt that every action of man comes into being by the Knowledge and Will of Allaah Ta 'ala. However, Allaah Ta 'ala has also granted a certain amount of power and ability to man, whereby man carries out actions and he becomes worthy of reward for it or punishment in this world. Similarly, he will be rewarded or punished for his actions in the Aakhirat (Hereafter).

AQEEDAH # 10

Fate and Divine Decree is Haqq (Truth), and it is Fardh (obligatory) to believe in it. To bring Imaan in Divine Decree means that one should believe that Allaah Ta'ala had predestined for mankind even before their creation, the good and the bad, Imaan and kufr, guidance and deviation, and obedience and disobedience, and all this has been recorded. Now whatever occurs in this universe, is doing so at the behest and wish of Allaah Ta 'ala. Also whatever happens, Allaah Ta'ala knew about it in its entirety even before its occurrence. The dictionary meaning of Taqdeer is to measure or estimate. That occurrence that happens by desire and intention, is done with full understanding and measure. For example, a person wants to build a house. First a plan will be drawn so that the walls, etc. of the house can conform to some set standard.

In the same way, when Allaah Ta'ala intended to bring this universe into existence, He first set out a plan in His infinite Wisdom and Knowledge, and He measured each and everything from the time of inception until the end. Hence this 'design' and 'plan' of Allaah Ta'ala is known as Taqdeer. Allaah Ta'ala, in His infinite Wisdom and Knowledge had already meted out that at a certain time a certain occurrence will happen at a certain place, or that a person after his birth will bring Imaan at a certain time, or that a person after his birth at a certain time will make kufr, etc., etc. As Allaah ta'ala says: "Indeed Allaah had made everything in measure."

Taqdeer is that Allaah Ta'ala measured out everything of this universe even before its creation. Qadha (Fate) is that Allaah Ta'ala created and brought into existence everything according to His plan. and measure. The dictionary meaning of Qadha is to create. As Allaah Ta'ala says: "And He created in them seven skies."

Hence the unanimous belief of the Ahlus Sunnat Wal Jamaat is that Fate and Decree are Haqq. There is not an atom (or even the smallest particle) which is beyond the Taqdeer of Allaah Ta'ala. No one has the ability or potential to ward off or evade His Decree. Or even to delay it or expedite it. Whoever He wishes, He grants guidance to and whoever He wishes He leads him astray. There will never be any questioning Him or asking for explanation. However, He will question His bondmen regarding their actions. They will then be rewarded or punished for their good deeds or their evil actions. Nevertheless, Allaah Ta'ala's Decree and fate is Haqq. There can never be any chance of mistakes or miscalculations in His Actions. A human will first draw a plan prior to building a house, and Allaah Ta'ala had planned this universe prior to His creating it, but between the planning and knowledge of man and that of Allaah Ta'ala is a vast difference. The difference is that man, due to some obstruction or the other, may have to change or alter his originally intended plans, hence the planning and knowledge of man can be incorrect and deficient. But when Allaah Ta'ala intends to do something, there is nothing that will or can ever prevent Him, because the planning and Taqdeer of Allaah Ta'ala can never be incorrect or deficient. His

intentions always come into being and none can prevent it. Also, the knowledge of man is extremely deficient. There are many things that man only comes to know about after he had drawn up his plans, therefore, there will be a difference between the plan of man and the outcome. And the Knowledge of Allaah Ta'ala, because it is All-Encompassing, therefore there will never be a difference between the plan and the outcome of Allaah Ta'ala.

The Taqdeer of Allaah Ta'ala is Haqq. It is Fardh to bring Imaan in it. It is incorrect to present Taqdeer as an excuse to our actions and deeds. For example, a man steals or commits Zina (adultery), and then he makes the excuse that this was written in his Taqdeer. This excuse of his is unacceptable and insufficient to avert punishment from him. Indeed, Allaah Ta'ala has decreed everything, but you did not have any knowledge thereof. When you had stolen or committed Zina, then you did so purely out of nafsaani(inner) desires and to satisfy yourself. At that moment you were unaware as to what was decreed for you. This is all an excuse, you have no knowledge of Taqdeer. You committed this act voluntarily and by purpose. You were not forced into doing it, in fact you expanded your effort, strength, desire and gratification, hence for anyone to say that he/she was compelled by Taqdeer to carry out a certain act is a lie and deception. The bondsman is not bound or compelled by Allaah Ta'ala or Taqdeer. Whatever the servant of Allaah does, he does so of his own intention and accord, even though this intention and thought is made possible by Allaah Ta'ala, nevertheless, the servant has the choice of carrying out the action, he is not forced. Now remains the contention that since it is impossible for the servant to act contrary to Taqdeer, is not this a form of being forced? No this is not the case. Allaah Ta'ala's Knowledge and planning is complete and flawless. There can never be a mistake in the Taqdeer of Allaah Ta'ala. Hence, to act contrary to this Taqdeer is impossible. Taqdeer is the information and 'data' of Allaah Ta'ala. Knowledge follows that which is known. Information and data is something that follows what is related and transmitted, and it conforms to the reality. What is known does not follow the knowledge of it and what occurs and the reality of a situation does not follow the information and data of that incident. Just like how Allaah Ta'ala has the knowledge of our actions and deeds, so too has He the Knowledge of His actions. Nevertheless, Allaah Ta'ala does not force anyone on account of His knowledge. In this way, understand that the servant is not forced due to Allaah Ta'ala's knowledge or Taqdeer. Allaah Ta'ala's Knowledge is on its place and the servant is on his place. In this world a person is not regarded as being forced. If people were being forced, then the governments would not need to make prisons for the transgressors. Allaah Ta'ala had granted His bondsmen choice and ability, whereby he conducts his Deeni and worldly affairs. But, this choice of the servant is not with him by choice. Just like how a person has eyes and ears, not by choice but the actions he does with the eyes (looking) and ears (listening) are done by his choice. In a similar way, a person makes a choice _to do something and he has the ability granted to him to carry it out, by his own choice. It is for this reason that it is said that a person has no choice in his qualities, but he has choice in his actions.

To believe that Allaah Ta'ala is the Creator of man's actions, movements and animations does not necessarily mean that these movements are out of man's choice and power, because Allaah Ta'ala has created both the power and the one who has the power. He has created both the choice and the one who has the choice. Power is one of the qualities of man, which Allaah Ta'ala had created and Allaah Ta'ala has created both man and his qualities. All this is in His Control. If man carries out an action through this Allaah given quality of power of his, then according to all learned men, this is by his (man's) choice, and not an involuntary action. In short, we say that the existence of man, his actions and qualities, although we relate all this to Allaah Ta'ala, does not mean that man is helpless.

Allaah Ta'ala's Power and Will is connected to the existence of man, but owing to this connection man does not become obliterated. In a similar way, by Allaah Ta'ala's Power and Will being connected to man's power and choice does not make man helpless. Man is however the servant and the creation of Allaah Ta'ala. It is not possible for the creation's existence and qualities to supercede the Encompassing Power and Will of the Creator. Those who aver that man is the creator of his own actions and that (Nauthubillah!) man's actions have no relation to the Power and Will of Allaah Ta'ala, are trying to say that the creation can supercede the Creator's Power

and Will. The entire Ummat unanimously agree that "Whatever Allaah Ta'ala Wills comes to pass and whatever He does not Will does not occur."

The Mu'tazilas believe that the actions of the servant are excluded from the Will of Allaah Ta'ala. LAA HAWLA WA LAA QUWWATA ILLAA BILLAAHIL ALIYIL AZEEM.

Allaah Ta'ala has created this universe with different things in it, the size and shape of everything is different for one another. The ability of each thing also differs from the next. Take the example of a tree which has thousand different types of wood, some are used for burning, others for making wooden boards, others for roofing, etc., etc. Everyone agrees that if everything in this universe had the same qualities and conditions, then this universe would not be able to function properly and smoothly.

Now remains the contention that why are the abilities of everything different. This answer has still not been fathomed until today.

Muslims say that all this is in the Wisdom of the All-Knowing and AllWise. The atheists say that all these different abilities are due to the movements of the blind and deaf matter.

Just as Allaah Ta'ala, in His Infinite Wisdom has created the abilities and shapes of trees and stones different from one another, He has also created the abilities of man different from one another. Some He made intelligent and sagacious, whilst others He made stupid and ignorant. Some He made susceptible to the Haqq and others to kufr. He made; the heart of some dean and clear, whilst that of others are black and dark. "None can ask about what He does, whilst they are at answerable."

AN OBJECTION AND ITS ANSWER

The objection is that the actions and speech of man is dependant upon their respective abilities. And all this is pre-destined, and not in the power of man, hence why is there an indictment against the Kuffaar, when they are in actual fact helpless and without choice.

ANSWER

Allaah Ta'ala has created two types of creations. Some are those which Allaah Ta'ala did not give any knowledge or (intelligent) qualities, like trees and stones. This type of creation will have no questioning or retribution. They will not be rewarded or punished. The other type of creation is that one on whom Allaah Ta'ala placed intelligence and choice, like man and jinn. For this creation Allaah Ta'ala granted them intelligence, choice and power. They have also been given limbs and organs, whereby they willingly carry out actions, and these actions are attributed to them. For example, they say that we have done this action with our hands, or that 'I have said this', or 'I did that', etc., etc. They accept and agree that whatever (worldly) reward or recompense is due upon them for any action carried out, is for them and that they deserve it. But when it comes to reward or punishment in the Hereafter they say that we are helpless. They do not realise that Allaah Ta'ala has granted them intelligence and choice in this world so that they may follow and carry out the Commands of Allaah Ta'ala, and then be liable for either reward or punishment. Just like how in this world one is merely rewarded because of his ability and potential, so too is a person not punished in the Hereafter simply due to his ability. Reward and punishment will be meted out only after one carries out good or bad actions.

A person is not rewarded merely because he is brave and strong. He has to go out into the ring and prove himself. In a similar way, a person will not be rewarded (by Allaah Ta'ala) merely on account of his ability. He must carry out actions that will warrant a suitable retribution.

AQEEDAH # 11

Allaah Ta'ala is a Speaker. From time immemorial until eternity, Allaah Ta'ala had the ability to speak, never once was He ever without this quality. At any given time, He can listen to the entire creation and reply to each one's du'aas and requests. He is never unwary or kept occupied, whilst attending from one side to the other. The Tawraah, Injeel, Zaboor, Qur'aan Majeed and all other Divine Scriptures are all manifestations and descriptions of His Speech. The Speech of Allaah Ta'ala is one and encompassing. All Divinely revealed Books and Scriptures are pages of His encompassing Speech, that have various effects in their revelations.

Speech is a complete quality of perfection and dumbness is a fault. All perfect qualities are established for Allaah Ta'ala, and He is free and pure from all qualities of fault. Since Speech is an inherent quality of Allaah Ta'ala, it is eternal (always was existent) and is not newly acquired. The quality of an eternal Being is also eternal. Some Bid'atees have this view that Allaah Ta'ala is 'Mutakallim' (Speaker) in this sense that He creates speech in others. This view is clear and open ignorance and stupidity. It smacks of misunderstanding of the Arabic language. The word 'Mutaharrik' (something that moves), according to the dictionary means something that has the quality of movement. Something that makes other things move is not called 'Mutaharrik', hence the Creator of speech is not called 'Mutakallim'. One should understand that the Speech of Allaah Ta'ala is unlike the speech of others. The entire Muslim Ummat is unanimous on this that Allaah Ta'ala speaks. However the difference of opinion arises in the reality and type of speech.

Some say that the Speech of Allaah Ta'ala does not comprise of words and sound. The Speech of Allaah Ta'ala is a quality of His that is part of His Being, it has neither words nor sound. The Arabic text and calligraphy that we see in the Kitaabs is merely a manifestation and proof of His Eternal Speech, which is a means that allows us to read and listen to his Eternal Speech. The words and letters that allows us to read and listen to Allaah Ta'ala's eternal Speech is just a covering and clothing for it. It is not the actual Speech. Rationally speaking this explanation is understandable, that an eternal thing can manifest itself in a newly created thing. A new thing cannot contain an eternal thing, but a new thing can be used as a mirror to reflect the qualities of an eternal thing. The sky can be reflected and seen through the pupil of the eye, but the sky can never be contained in the eye. The Auliya and Aarifeen are unanimous that the Speech of Allaah Ta'ala is inherent to His Being and does not have words or sound. The Muhadditheen say that the Speech of Allaah Ta'ala has words and sound, but these words and sounds are unlike the words and sounds that are found in the universe. Just like how the Being of Allaah Ta'ala is incomparable, so too is His Speech. "There is nothing like Him."

The Mutakallimeen say that just as the Being of Allaah Ta'ala is unique and incomparable, so too is His quality of Speech. There can be no connection between Him and His created universe. Allaah Ta'ala makes use of the Arabic language as a medium for His servants to understand Him. Words and sounds are a covering for His Speech. Language is a mirror and manifestation to His Speech. The Aayats of the Qur'aan, which are made up of words are also a mirror of Allaah Ta'ala's Speech. Therefore according to the Shariah it is Waajib to have respect and to honour the Qur'aan. It cannot be touched without wudhu.

Its recitation should also be carried out with utmost respect. Therefore the Arabic recitation (of the Qur'aan) is a cloth for His incomparable eternal Speech. Understand that Allaah Ta'ala's unique and incomparable Speech is hidden and concealed behind this veil. The Arabic recitation is not the actual Eternal Speech, infact it is a covering. ALLAAH TA'ALA KNOWS BEST.

AQEEDAH #12

The Qur'aan Majeed is the speech of Allaah Ta'ala. It is eternal and uncreated. Allaah Ta'ala has referred to the Qur'aan as His Speech and has linked it to Himself. There is a unanimous consensus of the Ummat on this that the Qur'aan Shareef is the Speech of Allaah

Ta'ala and it is His quality. Allaah Ta'ala is eternal in all His Qualities. There was no difference of opinion during the first era of Islaam that the Qur'aan is uncreated, even the predecessors after the era of the Sahaabah were unanimous that the Qur'aan is not a creation. Allaah Ta'ala says: **"Indeed Our Speech to a thing when We desire it, then We say to it 'Be' and it is."**

Therefore if everything is created by the word "Be" then it should be understood that these words and this Speech of Allaah Ta'ala is not a creation. Otherwise to create this word another word "Be" would be necessary. And for the second one a third would be necessary. This will continue into infinity. Hence it is established that the Speech of Allaah Ta'ala is not a creation.

Hadhrat Ibn Abbas (radhiAllaahu anhu) says regarding the Aayat: **"The Arabic Qur'aan, in it there is no crookedness"**, indicates that the Qur'aan is not a creation. "Because there is no creation except that crookedness is found in it."

Also Allaah Ta'ala says regarding the Qur'aan Shareef that there is no crookedness in it. Hadhrat Ibn Abbas (radhiAllaahu anhu) once heard a person saying at the Kaaba "O Rabb of the Qur'aan". Then Hadhrat Ibn Abbas (radhiAllaahu anhu) said "Do not let your tongue utter such words, indeed everything that is been nourished (Marboob) is a creation; and the Qur'aan is uncreated."

Also, if the Qur'aan is a creation then it would be possible to find its equivalent. Imaan Rabbani Mujjaddid Alfa Thaani (rahmatullahi alaihi) said: The Qur'aan Majeed is the Speech of Allaah Ta'ala, which He has clothed with words and sounds and revealed it upon our Nabi (sallAllaahu alaihi wasallam). In it He has addressed His servants with Commands and prohibitions. Just as we would bring to the fore our own speech by means of effort and the tongue, similarly our hidden object and aim is brought to the fore. In the same way Allaah Ta'ala has clothed His own Speech in words and sounds without the use of effort or tongue, merely by His perfect Power. In this way he has revealed it upon His servants and through the means of words and sounds He has made known His object. Therefore both types of speech that is His Own Speech and worded speech, are in reality the Speech of Allaah Ta'ala. Just like the two types of our speech, own and worded are in reality one speech. Not that the first type (own) is literal and the second type (worded) is figurative. Because a sign of figurative is that it is permissible to negate it and (thereby) negate worded speech. And not to regard it as Allaah ta'ala's speech is undoubtedly Kufr. Like it is mentioned in the Qur'aan that the Kuffaar say: "This (Qur'aan) is but the speech of man."

Also if the Qur'aan was a creation then it would be possible to bring a similarity to it. And since it is not possible to bring anything similar to the Qur'aan then it should be understood that it is eternal and uncreated. Allaah Ta'ala says: "They listen to the Speech of Allaah and then they change it." The crux is that just like worded speech, own speech is also in reality speech. Like Allaah Ta'ala says: "They say to themselves why does Allaah not punish us for what we say," "Lower your speech or make it loud," Hadhrat Omar (RadhiAllaahu anhu) said on the day of Saqeefah: "I prepared some speech in my mind."

From these texts it is dear that both, worded speech and own speech, are in reality refer to as speech.

One should know that the speech of Allaah Ta'ala is based in two meanings. Firstly, Speech is Allaah Ta'ala's encompassing Quality, that is connected to the Being of Allaah Ta'ala. There is no doubt on its being eternal. The second meaning is that by saying Speech, those words of Allaah Ta'ala are meant which He has spoken. The Qur'aan is referred to as the Speech of Allaah Ta'ala in this meaning. This Qur'aan is the Speech of Allaah Ta'ala that was revealed upon Nabi (sallAllaahu alaihi wasallam), that we recite with our tongues and listen to with our ears and memorise in our hearts and is written on our pages. It is eternal and uncreated. However, the recitation of the Qur'aan and its listening to and its writing is new and created, because this recitation and listening and writing are the doings of the servants. The actions of the servants are new and created actions. This is the view held by Imaam Bukhari and other Ulama-e-Muhaqqiqeen (rahmatullahi alaihim).

Imaam Zehli's (rahmatullahi alaih) view is that the person who says that the words of the Qur'aan are new, that is the recitation and the listening to the Qur'aan is new, then that person is a Bid'atee.

The object of Imaam Bukhari (rahmatullahi alaih) was to differentiate between the Quality of Allaah Ta'ala and the action of the slave.

AQEEDAH #13

Allaah Rabbul Izzat is free and pure from all faults, deficiencies and innovations. He is not restricted to a body or matter. Neither to place nor time. He is free from temporary qualities and limbs. In His existence, there is no consideration of place or time. All this are creations of His.

AQEEDAH # 14

Allaah Ta'ala is not united with anything, nor is anything united with Him. Neither is He transmigrated with anything nor is anything transmigrated with Him. According to the Christians, Allaah Ta'ala was transmigrated into Hadhrat Isaa (alaihi salaam). According to the Hindus, Allaah Ta'ala is transmigrated into humans, animals, trees and plants. Saamiri (person during the time of Hadhrat Moosa - alaihi salaam) also held the view that Allaah Ta'ala had transmigrated into the calf. The Saamiriyaan Hindus who worship the cow are the followers of the same Egyptian Saamiri. The custom of the 'untouchables' practised by the Hindus is also an offshoot of the Qur'aanic phrase of "Laa Misaas", which applies to Saamiri.

Imaam Raazi (rahmatullahi alaih) has written regarding Saamiri, that he was from amongst those who held the view that Allaah Ta'ala transmigrates into another form. It is for this reason that the Hindus in India also follow this belief. In fact they are more stalwart than Saamiri, because it was never reported that Saamiri drank the urine of a cow. The cow and buffalo are (words of) personifications used for stupidity, hence if one wants to refer to another as being stupid he will say "You buffalo!". Just look at the Hindus! Firstly, they have chosen an animal as their deity, and then to top it, they have chosen that animal which is used as a personification for stupidity. From this perspective, (that the deity is used to describe stupidity), the slave (Hindus) is superior to the deity (cow / buffalo), whereas, it is not supposed to be possible for the servant to be more better and perfect than the deity.

AQEEDAH # 15

There is no equal and similarity to Allaah Ta'ala. He has no wife or children. In His Qualities and Being, He is without any similarity, equal or comparable. This much we know that Allaah Ta'ala is an embodiment of ALL perfect Qualities. Whatever comes to our (small) minds and imaginations, Allaah Ta'ala is free from that and supercedes everything.

AQEEDAH # 16

Nothing is binding upon Allaah Ta'ala. Wujoob (necessity) is something that can never apply to Allaah Ta'ala. Who or what is there that can impose something upon Allaah Ta'ala? The Mu'tazilas aver that it is binding upon Allaah Ta'ala to consider for His slaves those things which are good and beneficial, otherwise (they say) miserliness will apply (to Allaah Ta'ala). This view is due to the Mu'tazilas deficient intelligence and disrespect for Allaah Ta'ala. Miserliness means to withhold a necessary right. There is no right due upon Allaah Ta'ala. He is Master and has all choice. Neither is compassion binding upon Him nor is Force. Whoever He wishes, He will guide and whoever He wishes, He will lead astray. There can be nothing more beneficial or better than

guidance, but even that is not binding upon Allaah Ta'ala. It is for this reason, that Allaah Ta'ala says: "If (Allaah) desires, then He will guide all of you."

However, because of some Wisdom, Allaah Ta'ala has not granted guidance to everyone. From this we deduce that to grant guidance is not binding upon Allaah Ta'ala . If Allaah Ta'ala, owing to His Mercy, grants guidance to anyone, then it is not binding upon Him to grant reward to that person. If He grants reward then it is owing to His Mercy and Kindness. If He gives punishment, then it will be due to His justice. In short, there is no right that is due upon Allaah Ta'ala. Yes, The Most Merciful of all those who show mercy and The Most Honourable, owing to His magnanimous Mercy and Kindness, has said that the believing people have this right that they be granted Jannat, and that they be granted reward (for their good actions).

The 'necessity' of Jannat and reward for the believers is because of Allaah Ta'ala's promise, and not because they deserve it or are worthy of it. Guidance is also the Mercy of Allaah Ta'ala, and it is due to His Taufeeq that people bring Imaan and they carry out good actions, with the limbs, power and intellect granted by Him. This is all the Benevolence of Allaah Ta'ala . He is the One who has granted the Guidance and He is the One who has promised Jannat. "And this is through the Mercy of Allaah Ta'ala, which He grants to whomever He wishes."

AQEEDAH #17

Allaah Ta'ala is the Master and He has full choice. The creation are His bondsmen and servants. Whatever He does with them or orders them with is in reality goodness and full of wisdom. He is free and pure from oppression and mischief. If He desires to place all of mankind into Jahannum and let them always be punished, then there can never be any reason or right for objection. He is the absolute Master over everything. Whatever, we own is in actual fact not really in our ownership. It was all given to us by Allaah Ta'ala. Our actions with regard to whatever has been placed in our ownership is restricted to whatever He orders us with. If a human, in this figurative ownership of his, decides to slaughter an animal, for no apparent reason, that is in his ownership, then this will be permissible and not be regarded as oppression. So then if Allaah Ta'ala, who is the Absolute Master, decides to punish a slave of His for no apparent reason or sin, then this will not be considered as oppression. Oppression is actually means to abuse something which belongs to someone else, and it is very clear that there is nothing that is beyond of the ownership of Allaah Ta'ala.

The meaning of the Aayat: "Indeed Allaah Ta'ala does not oppress, even equal to the amount of an atom", is that no action of Allaah Ta'ala can ever be regarded as oppression. Neither can an action of Allaah Ta'ala , be it literally or figuratively, ever be regarded as being oppression.

Yes, the promise made by Allaah Ta'ala of reward or punishment, will most certainly be fulfilled. There will never be any turning back on this promise. "Indeed Allaah Ta'ala never reneges on His promise, and who can be more truthful than Allaah in his speech?"

However, one must remember this, the promise (of Allaah Ta'ala) for the reward that will be granted for obedience will be carried out owing to Allaah Ta'ala choice alone. That is, He will enter the believers into Jannat owing to His Power, Mercy and choice. They will not be entered into Jannat due to some force (on Allaah Ta'ala). It is a sign of perfection to complete one's promise owing to one's own choice and power, and not that one completes one's promise due to some force and necessity. If a king can carry out his promise because of his choice and power and not because he is bound to do so, and cannot do contrary to it, then what can be said of the Most Just, when he fulfills His promise with regard to the believers and the kuffaar? Can it be said that Allaah Ta'ala is bound to fulfil His promise after He has made it, and that it is beyond His ability to act contrary to this? I seek protection in Allaah, indeed Allaah Ta'ala has Absolute Power over everything.

Without doubt, Allaah Ta'ala has the Power to place His friends into Jahannum and His enemies into Jannat. But, he will never ever do so, because He has made a promise, and "Indeed Allaah never reneges on His promises."

On the Day of Qiyaamah, when Allaah Ta'ala will question the people who had taken Hadhrat Isaa and his mother (alaihima salaam) as deities, then at the end, Hadhrat Isaa (alaihi salaam) will make an entreaty to Allaah Ta'ala, saying: "If You punish them, then indeed (You have all the right, because) they are Your servants, and if You forgive them, (then also You have all the right) because You are Most Beneficent, Most Wise." In other words, if Allaah Ta'ala desires, then He may punish and if He wishes, then He may forgive. There is no action of Allaah Ta'ala that is free from Wisdom. If Allaah Ta'ala desires to forgive these transgressors, then in this act there is certainly wisdom and it will be correct. And if Allaah Ta'ala desires to punish them, then in this act there will be justice. In the statement of Hadhrat Isaa (alaihi salaam) "Indeed You are Most Beneficent, Most Wise", there is a clear indication that it is within the Power and ability of Allaah Ta'ala to forgive even the worst transgressor. And if Allaah Ta'ala does so then in it will be wisdom and it will be correct. "He will not be questioned for what He does, but they will be questioned"

THE STAGES OF QUALITIES AND THE AMBIGUOUS QUALITIES

The qualities of Allaah Ta'ala that are enumerated in the Qur'aan Shareef and the Ahaadith are of two types. The first are those whose meanings and imports are clear and easily understood, like Knowledge, Power, Choice, Speech, etc., etc. Such Qualities are known as "Sifaate- Mukhimaat" and "Sifaat-e- Waadihaat". Regarding these, there is a consensus amongst the Ahle Haqq that it is necessary and binding upon us to believe and accept these Qualities upon their apparent meanings. It is not permissible to offer any interpretations regarding the meanings of any of these Qualities.

The second type, are those in which there is no clarity and certainty with regard to their meaning. Besides the words and dictionary meaning there is no definite certainty to their meanings. There is no room or authority for conjecture and opinions. Examples for these types of Qualities are; 'Face' (of Allaah Ta'ala), 'Hand', 'Soul', 'Eye', 'Feet', 'Fingers' and Allaah Ta'ala's being established on His Throne. Such types of Qualities are known as 'Sifaat-e-Mutashaabihaat'. Regarding these Qualities there are three groups; first the Qadaria and Mu'tazila, second the Mujassima and Mushabbiha, and thirdly the Ahte Sunnat Wal Jamaat.

MUSHABBIHA SECT

The Mushabbiha sect is also known as the Mujassima sect. They have opted for the literal meanings to these Qualities of Allaah Ta'ala, and they have gone to such an extent that they aver that Allaah Ta'ala has limbs and body parts, like face, hands, feet, etc., etc. And they aver that Allaah Ta'ala sits on His Throne just like how a king sits on a throne. This sect has turned a blind eye and pleaded ignorance to the Aayaat; "There is nothing like Him". "There is no equal to Him"; And for Allaah is the highest example'; etc. They regard Allaah Ta'ala as having a body and form.

MU'TAZILA SECT

This sect has taken the exact opposite view of the Mushabbiha sect. They regard these Qualities as being completely figurative in meaning, so much so that they refute these Qualities and Names of Allaah Ta'ala. Without any real proof, they have resorted to making all sorts of interpretations for these words. For example, wherever the word 'hand' appears in the Qur'aan or Hadith for Allaah Ta'ala, they interpret it as 'Power' or 'Ability'. Sometimes they interpret it as a 'blessing'. The Qur'aan Majeed, itself, according to the context of the Aayaat, renders such interpretations as Faasid and incorrect. The word 'hand' at time appears in the dual form, implying two hands. As Allaah Ta'ala says: "What prevents you (O shaitaan) that you prostrate to that which I have created with My two hands?"

In this Aayat, to regard the meaning of 'hand' as Power would be incorrect, since the Aayat talks

of two hands and Allaah Ta'ala 's Power is One. It would be incorrect to say that Allaah Ta'ala has two Powers. Secondly, this Aayat portrays the superiority and honour of Hadhrat Aadam (alaihi salaam), in that Allaah Ta'ala says he created him with His two hands, therefore why do you (shaitaan) not make sajdah to him. If the meaning of 'hand' was Power, then it would not show any honour to Hadhrat Aadam (alaihi salaam), since shaitaan was also created through the Power of Allaah Ta'ala. In fact, all the creation was created through the Power of Allaah Ta'ala. What then would be so special of Hadhrat Aadam (alaihi salaam)? Everything and everybody was created with the Power of Allaah Ta'ala. In the same way to interpret the word 'hand' to mean 'blessings' would also be incorrect, since the blessings of Allaah Ta'ala cannot be restricted to one or two, they are numerous. In short, just like the Mushabbihah's this Mu'tazila sect is also astray.

AHLE SUNNAT WAL JAMAAT

This the group on Haqq. They say that the sects of the past are all wrong and deviated. The Mushabbihah sects seem to deny the Aayat "There is nothing like Him"; and the Mu'tazila sect seem to deny the Aayats of Mutashaabihaat. It is dear that both these sects are on the path of deviation. The Ahle Haqq say that the truth is this that we accept these qualities for Allaah Ta'ala and no effort will be made to unravel the reality of it through conjecture, opinion, "kashf" and "ilhaam". As these qualities of Mutashaabihaat appear in the Qur'aan and Sunnat, we accept them as they are without any investigations. We do not interpret them as do the Mu'tazilas, so that we do not become deniers of the qualities of Mutashaabihaat as the Qadarias and Mu'tazilas and we do not say like the Mushabbihahs and the Mujassamas that, Nauthubillah, Allaah Ta'ala has limbs and organs. We also do not say that Allaah Ta'ala sits on His Throne.

Those qualities which Allaah Ta'ala attributes to Himself in the Qur'aan and Hadith, we believe in it and we hand over the reality of their meanings to Allaah Ta'ala. Allaah Ta'ala is All Hearing and All Seeing. However, His Listening and Seeing is not like our listening and seeing. In the same way His Hand and Feet is unlike our hands and feet. The Ahle Haqq have not gone to the extreme like the Mu'tazilas on the one hand and the Mushabbihahs on the other. We have taken the middle path. It is the belief of all the pious predecessors and the four Imaams of Fiqh. Imaam Abu Hanifa (rahmatullah alaih) says: "When Allaah Ta'ala mentions in the Qur'aan about (His) Face, Hands, Soul, Eyes, thus they are His Qualities. It is not said that His Hand signifies His Power and Blessings, because indeed in it is negation of His Qualities, and this is the belief of the Qadarias and Mu'tazilas. But His Hand is His Quality without any form...'

This is also reported from Imaam Maalik, Imaam Shaafi and Imaam Hambal (rahmatullah alaihim) and the Aimmah of Hadith. It is extremely difficult for a weak, incapable human being who has limited speech and understanding to properly explain the Perfect and Excellent Qualities of Allaah Rabbul Izzat, Most High, Most Powerful, Most Mighty. We can say this much that from the possibilities, these Qualities are the best and highest possible. We establish them for Allaah Ta'ala. And when we are faced with two words that have opposite meanings then we will use for Allaah Ta'ala the more appropriate one, which will be the better and higher of the two. If for example we have existent and non-existent, powerful and weak, knowledgeable and ignorant, etc., and other such opposing meaning words then we will use the higher of the two for Allaah Ta'ala, like Existent, Powerful, Knowledgeable, etc. And we hold this belief that it is not possible for us to praise Him more than that. His Pure Being has no similarity. "There is nothing like Him and He is All Hearing All Seeing":

And because we are not aware of the proper etiquettes for describing Devine Qualities therefore, we will use those words to describe the Greatness of Allaah which Rasulullaah (sAllaahu alaihi wasallam) had shown us.

AQEEDAH # 18

The Names of Allaah Ta'ala are Divinely revealed, that is they are dependent on us hearing them from Sahib-e-Shariah. According to the Shariah, we can use that Name of Allaah Ta'ala

according to the type suitable with the Being of Allaah Ta'ala . It is not permissible to use such a Name that will be inappropriate with the Being of Allaah Ta'ala even if it appears rationally correct. For example, we can say that Allaah Ta'ala is Shaafi (the One who Cures), but we cannot say He is the doctor. The reason is that the names, Jowwaad (Most Generous), Shaafi (One who cures) and Aalim (All-Knowing) do exist for Allaah Ta'ala and not the names sakhi (generous), doctor and aaqil (intelligent). One must keep in mind that this discussion refers only to those Names of Allaah Ta'ala which are used to describe His Qualities and Actions, and not to the names that apply to His very Being. The Being of Allaah Ta'ala can be described in any language, except those names /words that are specially used by the kuffaar. One should not call unto Allaah Ta'ala in those names, since there is a fear of kufr in that and also disrespect.

AQEEDAH # 19

The Ahle Sunnat Wal Jamaat are unanimous on this that the Qualities of Allaah Ta'ala are neither beings on their own nor are they separate entities (from Allaah Ta'ala), because a quality is not the actual thing that is being described. Therefore, if a person says that his deity, his creator and his Sustainer is Allaah Ta'ala 's Quality of Knowledge and Quality of Power. If a person says that he worships a certain Quality of Allaah Ta'ala, then also, all these statements are baatil (false/spurious). Yes, if a person says that my Deity is The All-Knowing and Most Powerful, (One who has the Quality of Knowledge and Power), than this is correct.

In the same way, it will be impermissible for one to say in a du'aa: "Yaa Hayaat (O Life), Yaa Ilm (O Knowledge), Yaa Tarzeeq (O Sustenance)". One must know that the Qualities of Allaah Ta'ala are NOT the qualities themselves neither are they separate entities, that they can be separated from the Being of Allaah Ta'ala . Allaah Ta'ala and His Qualities are not separate entities from each other. In fact it is such that it is impossible for the Qualities of Allaah Ta'ala to be separated from His Being. Like we say that four is an even number and five an odd, does not mean that four is something else and even is another separate thing. when talking of even and odd numbers, then four is necessarily an even number and five will be odd. One word (four) cannot be separated from the other (even). These words will naturally be combined.

In the Qur' aan Shareef, Allaah Ta'ala has made His Qualities 'mudaaf' (shown possession) to Himself. Example, "Ilmihi" (His Knowledge), etc. From this we gauge that these Qualities of Allaah Ta'ala are not entities on their own, rather they are connected to Allaah Ta'ala. When Allaah Ta'ala gives the order to worship Him, He says: "U'budillaah" ("Worship Allaah"), He does not mention any quality of His here.

According to the Hukamaa and the Mu'tazilas, the Qualities of Allaah Ta'ala are the qualities themselves and according to the Mutakallimeen they are necessary entities.

AQEEDAH # 20

We should know that all the Qualities of Allaah Ta'ala are eternal (they have no beginning and no end). Even if the creation were not created, then the Quality of creation would still be existent in Allaah Ta'ala, because this Quality is an eternal Quality in Allaah Ta'ala. The Quality of creation in Allaah Ta'ala is not dependant on the creation's coming into existence, rather, the creation's coming into existence is dependant upon His Quality of creation. If Allaah Ta'ala did not have the Quality of creation, then how would the creation have come into being?

AQEEDAH # 21

We should also know that the Qualities of Allaah Ta'ala do not have any sequence. Hence, it is not correct to say that first a certain Quality of Allaah Ta'ala came and then the other. All His qualities are eternal and were always existent. It will be incorrect to say that first came the Quality

of Knowledge and then the Quality of Power or vice versa. Allaah Ta'ala always was Knowledgeable and Powerful.

AQAAI'D CONNECTED TO NABIHOOD

AQEEDAH # 1

The Nabis (alaihimus salaatu was salaam) are the pure and chaste servants of Allaah Ta'ala, that were sent for the guidance of the creation, so that they (creation) may be brought closer to Allaah Ta'ala and that they be saved from deviation and brought onto the Straight Path. They also invited the creation towards Islaam, wherein lies the Pleasure of Allaah Ta'ala. The Nabis (alaihimus salaam) also gave the glad tidings of Jannat to those who accepted their Message and warned of the impending punishment of Jahannum for those who refused to accept and turned away from the Truth. Indeed a very evil and unfortunate person is he who does not accept the invitation of Rabb-e-Kareem and refuses to sit at the distarghaan (tablecloth) of Allaah Rabbul Izzat. Whatever these Pious Servants of Allaah Ta'ala (Nabis) had invited towards and warned against is all true and Haqq. It is Fardh to bring Imaan on all of it. Allaah Ta'ala's sending of the Nabis is indeed a great blessing and mercy from Him. If it were not for these great luminaries, then who would have directed us towards the recognition of our Great Allaah Rabbul Izzat? Who would have told us regarding how to attain our Great Rabb's Pleasure and warned us against attaining His displeasure?

Our imperfect and sick minds and intellect would surely have been useless and wasted had it not been for the guidance and light of the Nabis (alaihimus salaam). We are not able to (on our own) recognise the Pleasure and displeasure of Allaah Ta'ala. Our intellect and understanding would have been useless and ineffective without the Nabis' (alaihimus salaam) guidance. Just like how the eye would be ineffective without the sun's rays, which throws light on everything, thereby allowing the eye to see, so too would be our intellect and understanding had it not been for the light of Nubuwwat.

Intellect (provided it is intact and healthy and not sick, and that it has vision and not blind, and that it is fit and healthy and not lame and disabled) is a proof. But it is imperfect and incomplete in this proof and does not reach the stage of maturity. Mature and certain proof is (in) the guidance of the Nabis (alaihimus salaam). The eternal punishment and rewards of the Hereafter are based on this. The evidence for the servants is complete and there is no room for excuse. Also, the intellects of people are all different in their understanding, where the understanding of one is not the same as the other. Great, great minds differ on certain points. It is for this reason that Allaah Ta'ala sent the Nabis (alaihimus salaam), so that everyone be united in one direction. Had it not been for the Nabis (alaihimus salaam), then the differences in opinion (as far as worship) would have reached such proportions that each person would be worshipping in his/her own way and direction. Each one would have thought his/her way is the best and most preferred. There would be no differentiation between good and evil. Every kaafir would deem his kufr to be Imaan and every oppressor and tyrant would deem his oppression and tyranny to be justice and peace. Just like how today the slaves of naffs deem their actions as being natural and the devourers of bribery regard bribery as their rights for rendering a service.

It is for this reason that Allaah Ta'ala sent the Nabis (alaihimus salaam), so that they guide and direct the worldly and Deeni efforts of man towards Allaah Ta'ala's Commandments and Guidance. Since Allaah Ta'ala is the Benefactor and Giver of Blessings to man, then it follows that they make His Shukr and give rightful thanks unto Him Only. But since man was unaware of how to show this appreciation and give proper thanks, Allaah Ta'ala sent the Nabis (alaihimus

salaam) to show them. May millions and billions mercies and blessings be showered upon the chosen servants of Allaah Ta'ala (alaihimus salaam) through whom we are able to distinguish between Haqq and baatil, good and evil.

The invitation of the Nabis (alaihimus salaam) of man towards Allaah Ta'ala was a continuous process. They continuously explained regarding the existence and Qualities of Allaah Ta'ala through signs and proofs. The creation found the treasure of the recognition of Allaah Ta'ala at the dastarghaan of the Nabis (alaihimus salaam). There they found the understanding of the resurrection, Jannat and Jahannum, which their deficient understandings would not have otherwise achieved. The normal mind would never understand what the Nabis (alaihimus salaam) showed, except through them. The understanding of the Nabis (alaihimus salaam) was far superior than the normal person. They were blessed with Wahi (Divine Revelation). The Ilhaam (Divine Inspiration) of the Auliya is a fraction of Nubuwwat and it is the fruit and effects of the blessings of the Nabis (alaihimus salaam). If the mind and intellect were sufficient for the recognition of Allaah Ta'ala, then the philosophers, who have become slaves of their intellect, would have been the most advanced in recognising Allaah Ta'ala, whereas in reality, these philosophers are the most ignorant when it comes to recognising the Being and Qualities of Allaah Ta'ala.

Imaam Ghazaali (rahmatullahi alaih) writes in his Kitaab "Almunkaz Minad Dhalaal", that the philosophers have stolen the knowledge of medicine and astronomy/astrology from the previous Kitaabs and Scriptures of the Nabis (alaihimus salaam). The human mind (by itself) is deficient when it comes to understanding the science of medicine. The knowledge of morals and character taught by the Nabis (alaihimus salaam), which remained through the ages in the writings of the Sufia-e-Kiraam was pilfered by the philosophers. Ilm-e-Mantiq (logic), by which wrong can be distinguished from the right was also stolen by these people and claimed to be from their own researches. The same also applies to mapping and plotting paths and direction.

The philosophers of old, who prided themselves as being the most intelligent, were mostly rejecters of the existence of Allaah Ta'ala. They attributed the existence of this universe to some time and occurrence. The antics of Namrood, who ruled over the world, are also famous. He also rejected the existence of Allaah Ta'ala. His arguments with Hadhrat Ebrahim (alaihi salaam) are well known. Similarly Fir' own, the ruler of Egypt. This miscreant said: "I do not know for you any deity, besides myself."

When Hadhrat Moosa (alaihi salaam) invited him towards Allaah Ta'ala and showed him signs and proofs of the existence of Allaah Ta'ala, he ret, Qrted by saying: "(O Moosa) If you take anyone else besides me as a deity, then I will make you amongst the imprisoned."

It was this same scoundrel, Fir'own, who said to his minister, Hamaan "O Hamaan! Build for me a tower so that I may reach the sky and witness (see) this deity of Moosa. Indeed I think that he is a liar."

Today, look at the Americans and British, whose effects (glitter and glamour) have reached the world. Just look at a specimen of their intellect! They claim one to be three and three to be one. Notwithstanding the human traits of Hadhrat Isa (alaihi salaam), they believe him to be a deity. After believing in him to be a deity, they still believe that he was killed and crucified. Nauthubillah! Can a deity be forced on a cross. It is for this reason that Hadhrat Moulana Qasim Nanotwi (rahmatullahi alaihi) used to say that the English are not intelligent, they are merely skilled plotters. To be intelligent is one thing and to be an artisan is another. If the Muslims were not preoccupied in their laziness and relaxations, and they focussed their attention to skill and labour, they would have been also as skilled, if not better. Just as a doctor treats a sick body, so too were the Nabis (alaihimus salaam) doctors to the sick souls. They used to prescribe treatment to the illnesses of the naffs.

When a doctor prescribes a good medicine for a certain illness, and the patient shirks in taking

the prescribed treatment, and when the doctor advises on the benefits of the medicine and he also assigns a certain diet to the patient and extols the merits thereof, but the lazy and unco-operating patient offers a dozen excuses for not being able to follow the diet or take the medicine, then at times the doctor has to force the patient to take this medicine, for his (patient's) own good.

In a similar way, the Nabis treat the spiritual illnesses of people. They diagnose the spiritual illnesses and prescribe appropriate treatment for the cure thereof. But, the masses offer strange and ludicrous excuses so that they may continue following their own whims and desires. They even have the audacity to question the veracity and benefit of the advices of the Nabis. They deem the observance of Divine Commandments too cumbersome and tedious, and opt for the life of animals, where they can do as they please, eat what they wish and live according to their own rules. In this way, they become no better, in fact worse than, animals. By obeying the Nabis, a human will truly become a human. In reality, it is not possible for any human not to be following some sort of rules and regulations. Life is full of them in some way or the other. But alas! Man would prefer to follow and adhere to his own concocted set of rules and governmental rules, and then turn a blind eye, or rather, even snub, the Divine Rules and Commandments. "O Allaah! Guide my nation, because indeed they do not know."

EXPLANATION OF THE WORDS 'RISAALAT' AND 'NUBUWWAT' AND THE DIFFERENCE BETWEEN A RASUL AND A NABI

The word 'Nubuwwat' is derived from the word 'Nab'a', which means 'a great and important message'. In this case it means that important Message from Allaah Ta'ala, which He intends for His servants and He conveys it via His chosen Messengers (alaihimus salaam). Therefore, Nubuwwat refers to the conveyance of that important message or information, which comes from Allaah Ta'ala to His chosen Messengers, and these chosen Messengers who are assigned with the task of passing this message and information onto the servants of Allaah Ta'ala, are called 'Nabis'.

Some Ulama are of the opinion that the word 'Nubuwwat' means 'to raise' or 'high'. Because the Nabis (alaihimus salaam) have to convey such a lofty knowledge from Allaah Ta'ala, which even the greatest intellectuals and brains are incapable of understanding. Also, they are granted such great status and ranks, that others are not, hence they are called 'Nabis'.

The word 'Rasul' is derived from the word 'Risaalat'. 'Risaalat' refers to a representation between Allaah Ta'ala and His intelligent creation. The ambassador who comes between the Creator and His creation is called a 'Rasul'.

As for the difference between a 'Nabi' and a 'Rasul', some Ulama opine that they are one and the same, but the correct version is that a Rasul is higher in status than a Nabi. It is mentioned in the Ahaadith that the total number of Ambiyaa exceeds 100 000, whereas the number of Rasuls are mentioned to be 313. From this we gauge that a Rasul is a specific and special Messenger, whereas a Nabi is a general Messenger. Every Rasul is a Nabi, but not necessarily that every Nabi a Rasul.

The Muhaqqiqeen have differentiated a Rasul and Nabi in this way that a Nabi is that special servant of Allaah Ta'ala upon whom Wahi was revealed and he engaged in guiding and inviting the creation towards Allaah Ta'ala, regardless of whether he was bestowed with a Divine Kitaab or Scripture or not. From amongst the Ambiyaa, those who were blessed with any speciality or distinguishing factor, for example, he was bestowed with a new Kitaab or Shariah, or he was ordered to combat the rejecters or deniers, or he was sent to a new nation, then such a Nabi is called a Rasul.

Hence, a necessary factor for a Rasul is that he enjoys some speciality from amongst the Ambiyaa (alaihimus salaam). It is not necessary that a Rasul has a new Kitaab or Shariah, because there is a consensus that Hadhrat Ismaeel (alaihi salaam) was a Rasul, but he did not come with a new Kitaab or Shariah. Also, it is reported in a Hadith that the total number of Rasuls

were 313, but only 104 Kitaabs (including Scriptures) were revealed. From this we gather that it is not necessary for every Rasul to have had a new Shariah.

The crux of the differentiation made between a Nabi and a Rasul by Haafiz Ibn Taymia is that a Nabi is that person who speaks about the unseen things from Allaah Ta'ala and Wahi is revealed upon him. And the person who has these qualities and he is also deputed to propagate to a disobedient and nefarious nation, then he is called a Rasul.

AQEEDAH # 2

Nubuwwat and Risaalat is a special gift and benefaction from Allaah Ta'ala. Whoever He desires, He bestows with this gift. "And Allaah chooses, with His Mercy, whoever He wishes", "Allaah chooses Rasuls from His angels and (from the) people."

Nubuwwat is not a thing that can be earned or acquired through any special striving or effort. Nubuwwat is to be a deputy and representative of Allaah Ta'ala. It is to be an ambassador between Allaah Ta'ala and His creation. Until a king does not choose and appoint his deputy, no one dare take on this task on his own strength. The philosophers, in the first place do not accede to the concept of Nubuwwat, and even if there are any that accept it, they believe it to a thing that can be attained and earned. They believe that a person can become a Nabi by excessive striving and exercises. In this way, they aver that, one can attain all the secrets and unseen things, and this person is able to achieve great heights. According to the Shariah, this belief and concept of clear kufr and deviation.

It is necessary to bring Imaan in ALL the Nabis (alaihimus salaam). Not to accept even one Nabi is tantamount to rejecting all the Nabis (alaihimus salaam), because the Kalima of all the Nabis was one and the same and the basis of their propagation was one. "The nation of Nooh belied the Nabis"; "The (nation of) Aad belied the Nabis"; "The Thamud belied the Nabis".

The nations of Nooh (alaihi salaam) and Aad and Thamud belied the Nabis of their respective eras, but in these Aayaat, Allaah Ta'ala has mentioned this refutation of theirs as being a refutation of all the Nabis.

Aqeedah # 3 missing

AQEEDAH # 4

All the Nabis (alaihimus salaam) are pure and chaste servants of Allaah Ta'ala. They are free from minor and major sins. The belief of the chastity of the Nabis (alaihimus salaam) is a part of Imaan. If the Nabis (alaihimus salaam) were not pure and chaste, then Allaah Ta'ala would never have ordered their implicit and absolute obedience. He would not have levelled obedience to them as obedience to Him. He would not have said that to take bai't (allegiance) upon their hands is like taking bai't (allegiance) upon Hin Hands.

"And he who obeys the Nabi has indeed obeyed Allaah"; "Indeed those who had taken bai't (allegiance) with you, indeed they have taken bai't (allegiance) with Allaah, the hand of Allaah is above their hands."

Ma'soom (sinless) is he who is the chosen and preferred servant of Allaah. His habits, traits and actions are all chosen by Allaah Ta'ala: Their hearts are completely free and pure from evil and satanic effects. Since Allaah Ta'ala has mentioned in the Qur'aan-e-Kareem that the Nabis are His chosen and special servants, it implies that they are so in every aspect of their lives. They are cleansed from internal as well as external faults and evils.

If any slip-up occurs in a Nabi, due to forgetfulness or mistake, then we attribute it to an outside factor and not an inherent fault. For example, the heat in boiling water is due to some outside

factor (stove, etc.) and this heat is not an inherent or natural quality of water. The natural quality of water is coolness and not heat. If water is placed in a fire then it will extinguish it. In a similar way, the natural disposition of the Ambiyaa is purity and homogeneity. Hence a slip-up by a Nabi can never be counted as a sin, since they are not naturally disposed to evil. The mistake of Hadhrat Aadam (alaihi salaam) was due to forgetfulness.

AQEEDAH # 5

Allaah Ta'ala has blessed the Nabis with miracles and clear signs, so that these miracles and out of the ordinary acts become a proof of their Nabihood. They also served as a strengthener to the Imaan of the people. From time to time, they received some aid from the unseen, wherein there was no input on their part and this served as an eyeopener for the people who were convinced that this person (Nabi) is sent by Allaah Ta'ala and that the assistance of Allaah Ta'ala is there to support them. For example, when the fire was made cool for Hadhrat Ebrahim (alaihi salaam), and when the staff of Hadhrat Moosa (alaihi salaam) was turned into a snake, and when the dead were given life with the du'aa of Hadhrat Isaa (alaihi salaam), and when water gushed forth from the blessed fingers of Rasulullaah (sallAllaahu alaihi wasallam) and the entire army's thirst was satiated. These were such acts that were beyond the power and ability of man. Even the greatest magician or illusionist could not produce such acts. It is clear that they were acts produced at the hands of the Nabis (alaihimus salaam) by Allaah Ta'ala. The understanding and wisdom of the Nabis (alaihimus salaam) were also higher than normal man. Their memory was also better. Their eloquence and articulations were also better than anyone of their time. Their internal and external powers were also of the highest standards. Their character was most outstanding and their facial features were the best and most luminous. In short, the Nabis (alaihimus salaam) excelled the normal human in every aspect of life and form, externally and internally.

AQEEDAH # 6

The Nabis (alaihimus salaam) were the trustworthy servants of Allaah Ta'ala. They would not decrease the Message of Allaah Ta'ala to the slightest degree. They would not conceal any part of the truth out of fear for the kuffaar.

"Those who convey the Message of Allaah, they fear Him, and they do not fear any besides Him."

"O Nabi! Convey what has been revealed unto you from your Rabb and if you do not do so, then you have not conveyed His Message. And Allaah will protect you from the people. Indeed Allaah does not guide the Kaafir nation,"

AQEEDAH # 7

The Ambiyaa-e-Kiraam (alaihimus salaam) are never removed from their posts, because the Knowledge of Allaah Ta'ala is complete and All-Encompassing. He will never chose a person who will turn out to be unworthy of the post. The kings of the world are at times misled and deceived by the outer appearance of people and they at times appoint a person to a post and he later turns out to be unfit for the job and has to be removed. It is impossible for there to be any mistake in the Knowledge of Allaah Ta'ala. Whoever, in the Sight of Allaah Ta'ala is a favourite, will always remain a favourite. A Nabi is never removed from his post, however, it is possible that a Nabi remains a Nabi but he is not used as such, rather his services are used for some other purpose. Like Hadhrat Isaa (alaihi salaam), who after his descension from the heavens, will still be a Nabi but his duties will not be that of a Nabi, rather, he will be sent to destroy dajjaal and to assist the Ummat of Hadhrat Muhammad (sallAllaahu alaihi wasallam). Although Hadhrat Isaa (alaihi salaam) will still be a Nabi, but he will follow the Shariah of Rasulullaah (sallAllaahu alaihi

wasallam), and he will follow the Qur'aan Shareef and the Sunnat. He will not follow the Injeel, because the Injeel has been abrogated.

AQEEDAH # 8

To bring Imaan only in Allaah Ta'ala and not to accept the Nabis (alaihimus salaam) is not acceptable and of any consequence.

Allaah Ta'ala states clearly in the Qur'aan Majeed, that the person who accepts the Oneness of Allaah and he does not accept the Nabis, is a perfect Kaafir.

"Indeed those who disbelieve in Allaah and His Nabis and they intend to separate between Allaah and His Nabis, and they say 'We believe in some and we disbelieve in some. And they intend to make a path between this. These are the true Kaafirs. And We have prepared for the Kuffaar a severe punishment. And those who believe in Allaah and His Nabis and they do not separate between any of them, they are the ones to whom soon We will give their recompense. Indeed Allaah is Oft-Forgiving, Most-Merciful."

Belying the Nabis (alaihimus salaam) is tantamount to belying Allaah Ta'ala. Since Allaah Ta'ala had given the Order to follow the Nabis, and this wretched miscreant decides not to believe in them and not to follow them, he is in fact turning away from the Order of Allaah Ta'ala, and disobeying Him.

AQEEDAH # 9

The first Nabi was Hadhrat Aadam (alaihi salaam) and the last was our Nab! Muhammad (sallAllaahu alaihi wasallam). "And Rasulullaah is `the Seal of the Nabis".

Allaah Ta'ala had completed and perfected His Deen through Nabi (sallAllaahu alaihi wasallam). Now, after him there is no need for another Nabi. The Ulama will now propagate and spread this very Deen. Nubuwwat is complete and the Deen has reached its pinnacle. Now only remains the propagation thereof, and the Ulama are sufficient for the job.

NOTE: It is better that we do not specify a number for the Ambiyaa. It is reported in a Hadith that the total number of Ambiyaa was 124 000 and Rasuls were 313.

It is an established fact from the Qur'aan Kareem and the authentic Ahaadith that Rasulullaah (sallAllaahu alaihi wasallam) is the Seal of all the Nabis. There will be no Nabi after him and every Nabi before him gave the glad tidings of his coming and announced the same. It is reported in the Tawraat, Injeel and all the previous Scriptures that Rasulullaah (sallAllaahu alaihi wasallam) is the Seal of the Nabis. The jews and Christians have concealed this information that appears in their Kitaabs due to jealousy. Nevertheless, those who embraced Islaam, acknowledge this fact that appears in their Kitaabs. They agree that they have found Rasulullaah's (sallAllaahu alaihi wasallam) features to conform exactly to what he is described to be in the Tawraat and Injeel. The physical Seal (mark on the back of Rasulullaah - sallAllaahu alaihi wasallam) is testimony to this fact that he is Khaatamun Nabiyyeen. Whoever saw it from amongst the Jewish and Christian Ulama bore testimony to the fact of Khatam-e-Nubuwwat.

AQEEDAH #10

The leader and best of all the Nabis is our Nabi Hadhrat Muhammad (salAllaahu alaihi wasallam). It is reported in the Qur'aan Shareef that Allaah Ta'ala had made a covenant with all the Nabis that if any of them find the era of Muhammad (sallAllaahu alaihi wasallam), then they must follow him and assist him.

It is reported in a Hadith: "I am the best of the children of Aadam". It is reported in another Hadith: "(On the Day of Qiyaamah) Adam and everyone beside him will be under my flag". It is reported in a Hadith that Rasulullaah (sallAllaahu alaihi wasallam) said that Allaah Ta'ala had favoured him with six things over all the other Nabis; firstly, He has made him 'Jawaami'ul Kalim' (one whose speech is concise yet deep in meaning and import, for example the Hadith "Every action is based upon the intention", whereupon the Ulama have written many kitaabs on just this one statement); secondly, that the kuffaar have fear instilled in their hearts for Nabi (sallAllaahu alaihi wasallam) when he is more than a month's journey away from them; thirdly, the booty of war was made halaal (permissible) for this Ummat and not for the previous Ummats; fourthly, that he was given the honour of 'Muqaam-e-Mahmood', wherefrom on the Day of Qiyaamah he will intercede on behalf of the entire mankind; including the Nabis; fifthly, that all other Nabis were sent only to their specific nations and tribes and he was sent to all mankind until the Day of Qiyaamah; sixthly, that the Nabihood was terminated with him. There is a Hadith in Tirmidhi Shareef: "On the Day of Qiyaamah, I will be the leader of all the Nabis."

It is reported in other Ahaadith that Rasulullaah (sallAllaahu alaihi wasallam) will be the spokesman for the other Nabis, and also that he will be the first to be resurrected on the Day of Qiyaamah and that he will be the first to enter Jannat.

LOGICAL PROOF

The logical and rational proof of our Nabi (sallAllaahu alaihi wasallam) being the best of all the Nabis is;

- (1). His Shariah and Kitaab (Qur' aan Majeed) is the best and most esteemed over all previous kitaabs and Shariahs,
- (2). The proofs of his Nabihood, miracles and signs, that have reached us by virtue of an unbroken line of narrators, supercedes the signs and miracles of all the previous Nabis,
- (3). The miracles of ever/ Nabi was specific to one or the other category (of creation), whereas the miracles of Nabi (sallAllaahu alaihi wasallam) were not constrained to any particular category, rather they encompassed the entire spectrum of creation, mankind, jinns, animals, plants, earth, sky, etc.,
- (4). Whatever perfections and specialities were found in all the previous Nabis, all these were found in the one being of Nabi (sallAllaahu alaihi wasallam),
- (5). The miracles of all the previous Nabis are history, but the one greatest miracle of Nabi (sallAllaahu alaihi wasallam), i.e. the Qur' aan Majeed, is still existent and will be until the last days. A wonderful thing about the Qur' aan Majeed is that it was an invitation to his Nabihood and it was a proof of his Nabihood and it is the spring and fountainhead of Nabi's (sallAllaahu alaihi wasallam) Shariah and guidance. It is the very same Qur' aan Majeed (that we have today) that was brought by Jibraeel Ameen (alaihi salaam) from Allaah Rabbul Izzat to the Seal of Nabis (sallAllaahu alaihi wasallam). There is neither a single word nor letter that has been altered or even tampered with.

AQEEDAH # 11

The Message and Nabihood of our Nabi (sallAllaahu alaihi wasallam) is general and for the entire universe. The message of Nabi (sallAllaahu alaihi wasallam) is not restricted to any group or tribe like that of the previous Nabis, but it is for all mankind and jinn. This is proven without any doubt from the Qur' aan Majeed and the authentic Ahaadith. It is stated in the Qur'aan.

"And We have not sent you except to all of mankind." "Say (to the people)! O people! Indeed I am a Nab! (sent) to all of you." "Most Blessed is that Being Who has revealed the Qur'aan upon His servant, so that it may be a warning to the entire universe."

Hence, Nabi (sallAllaahu alaihi wasallam) is a Nabi sent to all the universe. His Nabihood will remain for all to follow until Qiyaamah. No other religion besides Islaam will be acceptable to Allaah Ta'ala. "Indeed THE Deen in the Sight of Allaah is Islaam". "I am pleased with Islaam as your Deen, and whoever follows besides Islaam any other religion, it will never be accepted from him and he will be amongst the losers on the Day of Qiyaamah."

It is reported in a Hadith that to whichever Jew or Christian the news of my Nabihood reaches, and he does not accept it and dies in this state, then he will be amongst the inmate of Jahannum. [Muslim]

Rasulullaah (sallAllaahu alaihi wasallam) is known as 'Rasuluth Thakalain' because he is the Nabi of both mankind and jinn. The proof of Rasulullaah's (sallAllaahu alaihi wasallam) meeting with and giving Da' wat to the jinnaats and they in turn returning to their nation and conveying this message is proven from the Qur'aan in detail in Surah Jinn (29`h Para).

The fact that Rasulullaah's (sallAllaahu alaihi wasallam) Nabuwat and message was for both, mankind and jinn, is borne out from the Qur' aan, Ahaadith and the Ijma (consensus) of the Ummah. With regard to the angels, that is whether Nabi's (sallAtlaahu alaihi wasallam) Nabihood extended to them, there is a difference of opinion. The Qur'aan and Ahaadith teach us that the angels are sinless and immaculate and they are not bound to external Shariah. Nevertheless, Nabi's (sallallahu alaihi wasallam) being superior to the angels is manifested in the incident of Mi'raaj when Hadhrat Jibraeel and Mikaeel (alaihimus salaam) held and guided the Buraaq (winged horse) for Nabi (sallAllaahu alaihi wasallam). It is the firm belief (Aqeedah) of the Ahlus Sunnah Wal Jamaat that all the Nabis are more superior than the angels. If Adam (alaihi salaam) was not superior to the angels then they would not have been given the order to prostrate to him.

Shaitaan is the one who refuted the superiority of Hadhrat Aadam (alaihi salaam). He was expelled from the Court of Allaah Ta'ala because of his proud contention that "I am better than him, You have created me from fire and him from clay." It is clear the Nabis are better and superior than the angels.

THE VERY FIRST ACT OF KUFR IN THE WORLD

The very first act of kufr to be perpetrated was the refusal of shaitaan to bow his head to Hadhrat Aadam (alaihi salaam). Shaitaan did not deny the Oneness and Greatness of Allaah Ta'ala, but he was not prepared to bow his head. It is for this reason that he was expelled, became accursed and rejected. From this we deduce that the person who denies the existence and proofs of a Nabi and does not regard him as being worthy of following, is the brother of shaitaan.

BELIEFS WITH REGARD TO THE ANGELS

1. Angels are the honoured slaves of Allaah Ta'ala.
2. They are free from disobeying Allaah Ta'ala. Whatever they are ordered to do they comply.
3. They are honoured with the duties of conveying Allaah Ta'ala's Message, propagation and of being His ambassadors.
4. The Kitaabs and Scriptures of the Nabis was revealed through them.
5. They convey with extreme carefulness, faithfulness and prudence. They are free from making mistakes and errors. The angels convey exactly as Allaah Ta'ala had instructed them. There can be absolutely no mistake or misunderstanding in their conveying the Message.
6. They are free from eating, drinking, male and female gender, giving birth and lineage.
7. They are created from light and can assume any form.
8. They are too numerous in number. Only Allaah Ta'ala knows their exact quantity.

9. They are constantly in the Ibaadat of Allaah Ta'ala in different forms and are never weary of Ibaadat.
10. They are constantly engaged in the duty assigned to them by Allaah Ta'ala.

TYPES OF ANGELS

Angels are deputed throughout the length and breadth of the heavens and the earth. They are controlled and supervised by Allaah Ta'ala. Some are deputed with carrying the Arsh (Divine Throne) of Allaah Ta'ala, some are lined along the Arsh, some are making Tawaaf (circumambulating) the Arsh, some are deputed with caring for Jannat and others with Jahannum. Some are angels of mercy and others are of punishment and retribution. Some are in charge with removing the souls and others are deputed with looking after humans. Some are in charge of recording the deeds of humans and others of saving them from shaitaans and other harmful creatures. Some are deputed with asking the questions in the grave. In brief, the angels are deputed with various duties and tasks regarding this world and the Hereafter. The existence of angels is proven in the Qur'aan Shareef and the Ahaadith, in fact it is recorded in all the Kitaabs and Scriptures of the previous Nabis. To accept the existence of angels is a necessity of our Deen and to refute their existence is undoubtedly kufr.

The atheists deny the existence of angels. Their only proof of non-existence of the angles is that they cannot be seen and that their existence has not been established. This claim of theirs is indeed nonsensical and not even worth replying, because the non-visibility of a thing and one not having proof of a thing is certainly no proof for any rational mind that the thing does not exist. From amongst all the angels there are four that are very close to Allaah Ta'ala and they hold special status. They are:

1. Jibraeel (alaihi salaam) - He was responsible for bringing the Wahi (Divine Revelation) to the Nabis.
2. Mikaaeel (alaihi salaam) - He is responsible for the sustenance of the creation.
3. Israfeel (alaihi salaam) - He is responsible for blowing the Trumpet on the Day of Qiyaamah.
4. Izraeel (alaihi salaam) - He is responsible for removing the souls.

According to most authorities of Deen, Hadhrat Jibraeel (alaihi salaam) holds the highest rank amongst the angels. This is also borne out by some Ahaadith. Some Ulama say that these four angels are equal in rank.

NOTE: There is a difference of opinion regarding the reality of angel; According to the Ahle-Islaam, angels are created from light (Noor) and they have the ability to carry out actions. They are also able to assume any form or shape. According to the Hukamaa (medical men), angel is the name of jewels that are free from matter.

BELIEFS WITH REGARD TO DIVINELY REVEALED BOOKS

It is Fardh for us to accept and believe as a truth that Allaah Ta'ala has revealed the various Books and Scriptures upon the various Nabis. Allaah Ta'ala has revealed about 104 Kitaabs and Scriptures (that we know about) upon the Nabis. Amongst them was 50 Scriptures to Hadhrat Sheeth (alaihi salaam), 30 to Hadhrat Idree (alaihi salaam), 10 to Hadhrat Ebrahim (alaihi salaam) and 10 to Hadhrat Aadam (alaihi salaam). The four famous Kitaabs that were revealed were the Tawraat, Zaboor, Injeel and the Qur'aan Shareef which were revealed upon Hadhrat Moosa, Hadhrat Dawood, Hadhra Isaa and Hadhrat Muhammad (alaihimus salaam) respectively. The Qur'aan Kareem is the final Kitaab from Allaah Ta'ala. It is the abrogation of all the previous Kitaabs and Scriptures. The Qur'aan Majeed is the summary and essence of all the previous Kitaabs. The Qur'aan Majeed is the pinnacle of all the previous Kitaabs and the final miracle that is continuous.

ONE NECESSARY WARNING

Besides the Qur'aan Majeed, any other kitaab that is presently in the hands of the Jews and Christians is not acceptable to us and we are not constrained to believe in it. Our belief is this that the Tawraa Injeel and Zaboor that Allaah Ta'ala had revealed upon his Nabis are the true Kitaabs and they are the ones that we accept. These Kitaabs were necessary for the people of those respective eras to accept and follow. In this way, we accept and verify the various Kitaabs that were revealed upon the Nabis. However, the present Tawraat and Injeel are not the ones that were revealed upon the Hadhrat Moosa and Isaa (alaihimus salaam). The Qur'aan Majeed and the Ahaadith state clearly that these Kitaabs were altered and changed. We accept those parts of these Kitaabs that are stated in the Qur'aan and Ahaadith and the rest we do not accept with conviction. There are many parts in these present kitaabs that are not worthy of attributing to being Divinely revealed words. In fact they are inimical to the Sanctity and Greatness of Allaah Ta'ala. There are also some parts that decry the sanctity, chastity, and purity of the Nabis. A clear sign of the alteration in the bible is that in every ten years or so, when new editions are published they differ in content from previous editions.

Once a Jew came in the presence of Rasulullaah (sallAllaahu alaihi wasallam) and presented his case of having committed adultery. Rasulullaah (sallAllaahu alaihi wasallam) said that it is stated in the Tawraat that pelting is the punishment for this crime. The Jew denied this. Nabi (sallAllaahu alaihi wasallam) produced a Tawraat and showed them the verse of pelting and proved this Jew wrong and made clear their falsehood and deception. Nabi (sallAllaahu alaihi wasallam) was made aware of this verse by Allaah Ta'ala through Wahi, thus proving the alteration in the Tawraat. Besides Nabi (sallAllaahu alaihi wasallam) no one else would have known this and no one would have known the alteration and changes in the Tawraat.

AQEEDAH # 12

We believe in the truth of the abrogatory and abrogated (Aayaat) in their various times of revelation. Abrogation means that Allaah Ta'ala issues a command regarding a certain issue and then at a later stage He replaces it with another, thereby abrogating the first. After this abrogation, it becomes incumbent for the believers to implement the second command, and it will be impermissible to carry out the abrogated command. It is incumbent to bring faith and accept the concept of "Naasikh and Mansookh" (abrogatory and abrogated). Just as the Injeel had abrogated the Tawraat, so too has the Qur'aan Majeed abrogated all the previous Kitaabs and Scriptures. After the demise of Hadhrat Muhammad (sallAllaahu alaihi wasallam) abrogation has also terminated. Since the Nabihood has terminated with Rasulullaah (sallAllaahu alaihi wasallam), so there is no need for abrogation. One must understand that abrogation only applies to commands and injunctions and not to stories and incidents. It is a generally accepted fact that commands may change with the changing of the times, conditions, need and necessity. The medication of an ill person changes with the changing of his condition. The only deniers of abrogation are the Jews. The reason for their denial is that they intend denying all the Shariahs that have come after Hadhrat Moosa (alaih salaam), and they have made this their principle that it is not possible for Allaah Ta'ala to abrogate anything. During the time of Hadhra Adam (alaihi salaam) it was permissible to marry one's sister, and this was later abrogated. During the time of Hadhrat Yaqub (alah salaam) it was permissible for one man to marry two sisters at the same time, and this was abrogated during Hadhrat Moosa's (alaih salaam) time. The first Qibla of the Bani Israeel was Misr (Egypt) and this was later changed to Baitul Maqdis.

IN RELATION TO THE HEREAFTER

There exists a general consensus amongst all the Divinely revealed Kitaabs and Nabis that a necessity of Imaan is to believe in the Hereafter. All the Nabis warned their nations regarding the Day of Qiyaamah after propagating Tauheed. They taught that just as this world had a beginning it

also has an end. After their deaths, all of mankind will be resurrected and brought to give accounts of their deeds. All the Divine religions are unanimous upon this. Allaah Ta 'ala mentions regarding the Day of Qiyaamah, after He advises regarding having belief in Him. The Qur'aan Shareef is replete with mention regarding the Day of Qiyaamah.

"Fight those who do not bring faith upon Allaah and the Last Day."

It is also proven from the Qur'aan Shareef and the Ahaadith that some sort of punishment will be meted out on the souls between the stage of death and resurrection. Death does not mean complete annihilation and extermination, in fact death means the removal of the soul from the body. The human is in actual fact the soul, and the body is merely a covering. The soul does not die, it merely goes from one realm into another. Hence, the soul does not pass a period of non-existence. It is either rewarded or punished during the stage in between death of the body and the Hereafter. According to the Muslims there are two stages in the realm of the Akhirah. The first is from the time of death until resurrection and the second is from The Day of Qiyaamah until eternity. The first realm is called 'Aalam-e-Barzakh' and the second is called 'Aalam-e-Hashar'. With regards the matters of the Hereafter, our beliefs are as follows. Whatever Rasulullaah (sallAllaahu alaihi wasallam) had said regarding the Hereafter is the indisputable Truth, and it is necessary to believe in it. All the matters (mentioned in the Ahaadith) are possible to the rational mind, hence they are to be accepted. If anyone claims that any matter is impossible, then he must prove it by bringing forth his evidence.

One cannot disclaim a matter and regard it as impossible merely on account of it being strange and uncommon. The Arab idol worshippers, used to say the following when hearing the Message of Tauheed:

"We have not heard of this in any other creed. Indeed this is all made-up."

When Hadhrat Shuaib (alaihi salaam) admonished his nation and told them not to indulge in crooked business dealings, they said to him:

"They said: We do not understand most of what you are telling us and indeed we deem you to be weak (in mind and spirit)."

In the same way, even today when proud and haughty people of dim wit and limited intelligence hear the call of Deen, they say that they have never heard of such things before. They claim not to understand the object and aim of the Ahaadith, etc. etc.

Therefore we should understand well that nothing can be accepted as being impossible by their silly and haughty statements, unless they produce some evidence.

In short, whatever the Nabis have stated is rationally possible. It is generally accepted by the intelligentsia and a sound principle that if any matter is rationally possible and a truthful and honest person informs one thereof, then it is necessary to accept and believe it. Hence, whatever the Nabis have said regarding the Hereafter, it is necessary to accept and believe all of it, this necessity holds for both, rationally and according to the Shariah.

Imaam Rabaani Mujaddid Alf-e-Thaani (rahmatullahi alaihi) said that there is nothing in the Shariah that is contrary to the rational mind. There are certain matters that may be beyond the understanding of man or hidden from his understanding, such that he does not have the ability to understand. For something to be contrary to logic is one thing and for something to be beyond the understanding of man is quite another. Just like how the mind of man is higher and better than that of an animal, so too is the understanding of the Nabis higher and better than ordinary man. Just like how a horse or donkey sees the doings of man and is perplexed, so too are the intelligent men when they see the doings of the Nabis. For someone to aver that the action of the Nabis are contrary to logic is just like an animal understanding the actions of ordinary man as being contrary to understanding. The understanding of animals does not reach that of man, hence it will be nonsensical for them to understand that the actions of man are contrary to logic.

AALAM-E-BARZAKH

Humans will remain in the Aalam-e-Barzakh from the time of their death until resurrection. As Allaah Ta'ala says: "And ahead of them is Barzakh, until the Day of resurrection." This is also known as Aalam-e-Qabr. It is Fardh to bring faith in this.

IN RELATION TO THE HEREAFTER

AQEEDAH # 1

The questioning in the grave by Munkar and Nakeer (two angels) for the believers and non-believers is Haqq. When we say 'Qabr' (grave), we do not mean the hole wherein the body was buried, it refers to Aalam-e-Bazakh. This is a realm between the life in this world and the Hereafter. This is in a way similar to the life in this world and in a way similar to the Hereafter. A person's personal deeds are discontinued in this realm, but the du'aas and acts of charity on behalf of the deceased by the living will benefit the dead. The du'aas of wellwishers will result in one's sins being forgiven and this person will rise on the Day of Qiyaamah pure and clean from sins. 'Barzakh' in the name given to that thing which acts as a barrier between two things. According to the Shariah, 'Barzakh' is that realm which lies between the life on earth and the Hereafter. Allaah Ta 'ala has spread out a realm before that of Qiyaamah, which is known as 'Barzakh'. This area is much more wider and vast than this world. Here the effects of obedience, disobedience, Imaan and kufr can be seen with the eyes. The actual effects and punishments for sin and disobedience will be experienced after the reckoning on the Day of Qiyaamah, but in this realm the scorpions, snakes, etc. will serve as examples of what is to follow. When a person reaches the Aalam-e-Barzakh, then the first thing that will take place is the questioning of Munkar and Nakeer. This happens as soon as the people who have buried the deceased move away from the grave site. The soul of the person is returned to the body and the two angels that are deputed by Allaah Ta'ala come to the person and question him/her. They ask him: "Who is your Rabb? What is your Deen? What do you say regarding this person (Muhammad - sallAllaahu alaihi wasallam)?"

If the deceased is a Muslim, he will reply: "My Rabb is Allaah! My Deen is Islaam! This person is Muhammad Rasulullaah (sallAllaahu alaihi wasallam), who is Allaah Ta'ala's true Messenger! The angels will ask him as to how he came by this knowledge. He will reply that he has read the Kitaab of Allaah Ta'ala (Qur'aan Majeed) and has accepted it.

Then there will be a voice from the heavens saying: "MY servant has spoken the truth. Open for him the doors of Jannat!" Then a door from Jannat will be opened for him, and a cool breeze and fragrance will emanate therefrom.

If the deceased is a Kaafir or a Munaafiq (hypocrite), then he will exclaim: "Ohh, Ohh, I do not know!" He will then be struck with an iron rod and the angels will open for him a door into Jahannum. [Abu Dawood]

NOTE:

1. The Nabis will not be questioned in the grave. So too, will the martyrs and Muslim children not be questioned in the grave. It is reported in some Ahaadith that the person who dies on the night of Friday (Thursday night) or the day of Friday, or if he dies due to the illness of wanting to drink excess water, then such persons will not be questioned in their graves.
2. The reward and punishments in the grave will not be like that of this world, where it can be seen with the eyes. That is a different realm. Just like when Hadhrat Jibraeel (alaihi salaam) used to come to Nabi (sallAllaahu alaihi wasallam), no one could see him besides Rasulullaah (sallAllaahu alaihi wasallam). The eyes of this world are not suited to see the scorpions and snakes of the grave. Seeing them is dependant on the Desire and Will of Allaah Ta'ala. If something is right in the front of one, and if Allaah does not wish one to see it, then who is there that can make one see it?

AQEEDAH # 2

The dead believers are benefited by the du'aas and acts of charity made on his behalf by the living Muslims. If a believer is involved in getting punishment in his grave, then the du'aas, etc. of

the living will assist in lightening this punishment. If he is not being punished, then his stages will be raised.

The acts of charity done on behalf of the deceased benefit him just like how it benefits a living person. There are many Ahaadith reported by single narrators that confirm this. The Muhadditheen are in agreement with this that the Ahaadith which are reported by one single narrator, but there are many like this, then that Hadith will reach the stage of being Mutawaatir, i.e. it will be a strong Hadith.

Only the Mu'tazilas are in, disagreement with this, and they say that only a person's own deeds benefit or harm him.

NOTE: Muslim deceased benefit from the du'aas and acts of charity of Muslim living. This does NOT apply to dead Kuffaar. The punishments of the Kuffaar will not be lightened in any way. "The punishment will not be lightened for them and they will not be helped."

AQAA'ID RELATED TO THE SIGNS OF QIYAAMAH

It is confirmed in the Qur'aan Majeed, the Ahaadith, in the Shariah of all the Nabis, according to the consensus of all the Sahaabah, Taabi'een and Ulama of the past, that this world will one day be terminated and will come to an end by the blowing of the Trumpet by Hadhrat Israfeel (alaihi salaam). The mere blowing of this Trumpet will rent the world and skies asunder. After a period of forty years again this Trumpet will be blown and every person will come back into existence. The first blowing is known as "Nafkha-e-Amaat" (blowing of death), and the second blowing is known as "Nafkha-a-Ahyaa" (blowing of life).

This disintegration of all life at the first blowing of the Trumpet and then for all to be once again given life and gathered is known as 'Qiyaamah'. The reason for this second giving of life is so that those who were guided by the teachings of the Nabis, will be rewarded and recompensed. And so that those who ignored, these teachings, may be punished. And also so that the oppressed may get 'revenge' from the oppressors.

When a person wants to present a case in a court, then one may get this opportunity to do so in two to four months time (in other words it will be done after a while at a specified time). Qiyaamah is the time specified for the entire creation to present their case in Allaah Ta'ala's Court.

Understand this well and prepare yourself!

That All-Knowing, Most Powerful Allaah Ta'ala, Who in His All-Encompassing Knowledge and Complete Power is able to sustain and feed the entire universe's creations, the humans, animals, fish, ants, etc., etc., at one time, without an iota of error, can surely bring the entire creation to give reckoning at one and the same time, without any flaw.

For The Most Powerful Creator to bring everyone to reckoning at same is not as difficult as it may be to create all of them (even their creation is no effort for Allaah Ta'ala!). the only difference is that the creation of Allaah Ta'ala is before our eyes and can be seen, hence none can deny their existence. But, the Day of Qiyaamah, is hidden from our sight, therefore the atheists, etc. deny its occurrence.

It is not a sign of intelligence that one has to (forcefully) accept whatever one hears about and then sees it, and to reject what cannot see. It is the way of the ignorant to deny the existence of whatever the eye cannot see.

The Qur'aan and Hadith are full of signs and warnings of this occurrence, and to bring faith in this is Fardh. Allaah Ta'ala has not informed anyone of the exact time of the Day of Qiyaamah, but has, however, told us through the Nabis about the signs of its imminence.

Rasulullaah (sallAllaahu alaihi wasallam), the seal of all Nabis, has informed us and prophesied through Wahi (Divine revelation), the many events that are to occur just prior to Qiyaamah. He has warned and informed the Ummah totally, regarding the signs of Qiyaamah. There are two types of signs to Qiyaamah; the minor signs and major signs.

THE MINOR SIGNS

The minor signs of Qiyaamah are those which began from the time the demise of Rasulullaah (sallAllaahu alaihi wasallam) and will terminate with the birth of Imaam Mahdi (alaihi alaam).

MAJOR SIGNS

The major signs of Qiyaamah are those that will begin from the emergence of Imaam Mahdi (alaihi salaam) and end with the blowing of the Trumpet.

DISCUSSION REGARDING THE MINOR SIGNS OF QIYAAMAH

12. People of low status and faasiqs (evil doers) will become the leaders of their tribes.

13. Modesty and shame will become non-existent.

14. Oppression and tyranny will become rampant, etc. , etc.

Like these there are also many other signs of Qiyaamah, that are reported in the Ahaadith Shareef. They are all true and will occur. Most of them have already become apparent, and will do so as time goes on. We will now discuss the major signs of Qiyaamah, that will take place very close to the onset of Qiyaamah.

DISCUSSION ON THE MAJOR SIGNS OF QIYAAMAH

In the previous pages we had briefly discussed the minor signs Qiyaamah. For more details on this topic one may refer to the Ahaadith Kitaabs. We will now discuss those major signs of Qiyaamah that Rasulullaah (sallAllaahu alaihi wasallam) had said will take place just prior to Qiyaamah, like Imaam Mahdi (alaihi salaam), the coming dajjaal, the descending of Hadhrat Isaa (alaihi salaam), Yajooj and Majooj, etc., etc. All these are known as 'Ashraat-e-Saa'a' (signs of the Final Hour). All these signs are the truth and it is necessary that we believe them. The atheists and non-believers, when they hear of the signs, then they either refute them outright or they present such interpretations and misrepresentations that the import and object is lost. They change the meaning and way the Sahaabah had understood it. Even if they believe in Imaam Mahdi, then they do so in a way that differs to what the Sahaabah has understood it. Remember well! All these signs are to be understood and accepted in the way taught by the Sahaabah and understood by the pious predecessors.

1. APPEARANCE OF IMAAM MAHDI (ALAIHI SALAAM)

The first major sign of the signs of Qiyaamah is the appearance Imaam Mahdi (alaihi salaam). 'Mahdi' is the title to one who guides. According to the dictionary meaning, every Aalim who possesses the correct and true knowledge is called a 'Mahdi', in fact every true and complete Muslim is a 'Mahdi'. However, the Mahdi, who is spoken about in the Ahaadith, is the one who will appear close to Qiyaamah, and it refers to one particular person. He will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha). His name will be Mohammed, his father's name will be Abdullaah and his mother's name will be Aaminah. In external appearance and character, he will resemble Rasulullaah (sallAllaahu alaihi wasallam). He will be a resident of Madinah and will make his appearance in Makkah. The pious people and the Abdaals (Levels in Sainthood) from Shaam and Iraq will take Ba'it (pledge allegiance) at his hands. The "Taaj-e-Kaabah" (Crown of the Kaabah - those, treasures that are buried underneath the Kaabah) will come out and it will be distributed amongst the Muslims. He will first become the king of the Arabs and then of all the Muslims around the world. The world will permeate with justice and peace, just as how its opposites, i.e. oppression and tyranny, had reigned (previously). The Shariah of Muhammad (sallAllaahu alaihi wasallam) will be rejuvenated. During the time of Imaam Mahdi (alaihi salaam), dajjal will make his appearance. It will also be during his reign that Hadhrat Isaa (alaihi salaam) will descend from the heavens onto the eastern minaarat of the Masjid in Damascus, and he will read his Salaah behind Imaam Mahdi (alaihi salaam). Imaam Mahdi (alaihi salaam) will fight the Christians and conquer Constantinople (Istanbul).

IMPORTANT NOTE:

It is the firm belief of the Ahlus Sunnat Wal Jamaat that the emergence of Imaam Mahdi close to Qiyaamah is Haqq. It is necessary to bring faith and believe in this. The appearance of Imaam Mahdi (alaihi salaam) is verified in authentic Ahaadith and there is a consensus of opinion of the Ummat on this. With regards the descriptions and explanations of Imaam Mahdi (alaihi salaam), although there are few single reported Ahadith on the matter, this has come down to us right through the ages from the time of the Sahaabah, Taabi'een and all the pious Ulama throughout the east and west in all eras.

Sheikh Jalaaluddeen Suyuti (rahmatullahi alaih) has written an entire treatise on Imaam Mahdi (alaihi salaam), wherein he has detailed all the Ahaadith and narrations of the Sahaabah regarding Imaam Mahdi (alaihi salaam). The name of this Kitaab is "Al-Arful Wardi Fi Akhbaaril

Mahdi". Whoever desires may refer to it. Sheikh Ibn Hajar Makki has also written a treatise on the signs of Imaam Mahdi (alaihi salaam), wherein he has listed up to 200 signs. With all these references and Ahaadith that exist on the signs of Imaam Mahdi (alaihi salaam), it is indeed folly and asinine for anyone to refute the appearance of Imaam Mahdi (alaihi salaam). There are those who have accepted the claim of the (false) claimants to being Imaam Mahdi. May Allaah Ta'ala grant them the guidance of the Straight Path. Aameen.

CLAIMANTS TO BEING MAHDI

There were many people who claimed to be the promised Imaam Mahdi, but none measured up to the descriptions given in the Ahaadith, and none will, except the real one that Nabi (sailAllaahu alaihi wasallam) spoke about. They started making all sorts of interpretations and explanations with regard to the real signs of Imaam Mahdi and tried to make them apply to themselves. If making interpretations of the real signs of Imaam Mahdi was the object, then it would be very easy for every person to become a Mahdi. Whoever desires can claim to be a Mahdi, but one must remember that none can be the real Imaam Mahdi (alaihi salaam) that was prophesied in the Ahaadith. If the descriptions given in the Ahaadith regarding the descriptions of Imaam Mahdi is not present in any claimant, then he will never be the prophesied Imaam Mahdi.

Mirza Ghulaam Ahmed, never had any signs of the prophesied Imaam Mahdi in him. The Mirzaees and Qadianis were a strange breed believing their leader to be Maseeh and Mahdi. The English were declared as kaafir and dajjaals, yet (according to the Qadianis) it was haraam to make jihad against them and they also encouraged and regarded as fardh, making du'aa for the continuation of the English rule.

O Muslims, what type of Maseeh is this! Hadhrat Isaa (alaihi salaam) will be sent to annihilate dajjaal and not to make du'aa for his continuation and existence.

2. EMERGENCE OF DAJJAAL

The second sign from amongst the major signs of Qiyaamah will be the emergence of dajjaal, which is established from the authentic Ahaadith and the consensus of the Ummat.

The word 'dajjaal' originates from the root word 'dajala', which translates as one who is a great liar and one who plots, plans, schemes and he confuses and mixes up the truth and falsehood.

According to this dictionary meaning, every liar and schemer will be classified as a dajjaal.

However, the dajjaal that is prophesied in the Ahaadith will be a specific kaafir person. He will be from amongst the jews and will have the title of 'Maseeh'. He will be one-eyed, and his eye will protrude like a grape from his head. Between his two eyes will be written the Arabic letters "Kaaf", "Faa" and "Raa", which will be decipherable to every person. His hair will be extremely curly. His conveyance will be a large donkey. His first appearance will be between Iraq and Shaam. He will lay claim to Nabihood. He will then go to a place called 'Asfahan', and there 70 000 jews will follow him. Thereafter he will lay claim to godhood and he will spread great mischief throughout his travels.

Allaah Ta'ala will, as a test for the believers, allow many strange, "miraculous" and out of the ordinary occurrences occur at his hands, and at the end' he will be thoroughly disgraced and humiliated. His helplessness and weakness will become evident in a wonderful and sublime way. He will come upon a man and kill him. Thereafter he will make this person alive (with the Order of Allaah Ta'ala, of course!). Then he will again try to kill this person and he will never get it right. This incident will make very clear and apparent that his claim to godhood is a blatant lie and deception. Also, the fact that he is one-eyed, is a clear sign that he can never be a deity.

Secondly, the word kaafir will be written on his forehead. The act of killing is in the power of every person. Even a weak person can kill a strong one with the strike of a sword. But the act of giving life is exclusively that of Allaah Ta'ala. Dajjaal will be able to give life to many people during his travels, and all this will only be possible with the Order of Allaah Ta'ala, as a test. Eventually, this will also be removed from him. Hadhrat Isaa (alaihi salaam) was also able to bring to life some people, with the Order of Allaah Ta'ala. He used to make du'aa and turn his attention to Allaah Ta'ala, who would in turn give life to the dead soul. Allaah Ta'ala would grant life to the dead through the du'aa of Hadhrat Isaa (alaihi salaam), and this is no proof of his godhood, in fact it shows that he was a special and chosen servant of Allaah Ta'ala.

WHEN WILL THE EMERGENCE OF DAJJAAL TAKE PLACE?

Dajjaal will emerge at the time when Hadhrat Imaam Mahdi (alaihi salaam) will have already made jihaad with the Christians and conquered Constantinople and whilst returning to Shaam, he

will be stationed in the city of Damascus. He will be busy preparing the Muslims. At this time, dajjaal will emerge. Dajjaal, with his army, will wreak havoc on earth. From Yemen he will make his way to Makkah Mukarramah, but will be prevented therefrom by the angels. He will then head for Madinah. The entrance of Madinah Munawwarah will also be protected by the angels and he will not be able to enter. He will then roam around the world, and eventually end up in Shaam. Hadhrat Isaa (alaihi salaam) will then descend from the heavens on the eastern minaret of the Jaame Masjid in Damascus, resting upon the shoulders of two angels. He will eventually kill the accursed dajjaal, as explained in the forthcoming chapter.

3. THE DESCENSION OF HADHRAT ISAA BIN MARYAM (ALAIHI SALAAM)

The third sign from amongst the major signs that will occur close to Qiyaamah will be the descending of Hadhrat Isaa (alaihi salaam) from the heavens, and his killing of the accursed dajjaal. This is Haqq and truth, as stated in the Qur'aan Majeed, the authentic Ahaadith and consensus of the Ummat. It is Fardh and necessary to accept and believe in this.

The one-eyed dajjaal will have already emerged by then and Imaam Mahdi (alaihi salaam) will be preparing for Salaat in the Jaame Masjid in Damascus, when suddenly, Hadhrat Isaa (alaihi salaam) will descend from the heavens on the eastern minaret of this Masjid upon the shoulders of two angels. After the completion of the Salaat, he, together with Imaam Mahdi, will head off towards dajjaal. The breath of Hadhrat Isaa (alaihi salaam) will be such that the kuffaar will not be able to withstand it. They will die as soon as it reaches them. As soon as dajjaal will set his eye on Hadhrat Isaa (alaihi salaam), he will (literally) disintegrate, just as salt does when it comes in contact with water. Hadhrat Isaa (alaihi salaam) will pursue dajjaal and he will corner him at a place called "Baabe Lud", and he will kill dajjaal with his spear. The blood will be shown to the Muslims. Thereafter, the Muslim army will fight the army of dajjaal, which will consist of jews.

There will be a war where the earth will be cleansed of the jews, just as it was rendered unclean by their existence. The jews, who laid claim that they had killed Hadhrat Isaa (alaihi salaam) will then witness with their own eyes that the person who they had claimed to have killed, was actually stationed in the heavens and that he had returned to kill them. One of the wisdoms behind the ascension of Hadhrat Isaa (alaihi salaam) into the skies was to save him from the mischief and plots of the jews. He is kept in the heavens for a specified period, where after he will return and complete his life as a normal human being. He is after a Bani Adam (human being) and all humans must necessarily complete their lives in the normal way and then be buried in the ground. As Aflaah Ta'ala says: "From it (earth) We have created you (human), and into it will We return you, and therefrom will We once again resurrect you". It is for this reason that Hadhrat Isaa (alaihi salaam) will be made to return to the earth and he will live for a certain period, where after he will pass away and be buried close to Nabi (sallAllaahu alaihi wasallam).

Another wisdom behind the ascension of Hadhrat Isaa (alaihi salaam) was that the jews had accused him of being a sorcerer and magician and they falsified him, whilst they readily followed the accursed dajjaal. And since the jews had always held the Muslims and Christians in contempt, they will deem this (coming of dajjaal) as an ideal opportunity to get revenge of the Muslims. At this time, Allaah Ta'ala will send Hadhrat Isaa (alaihi salaam), who will slay the leader of the jews (dajjaal), and they will get to see that the very person they had always claimed to have killed, is the one who will be killing them. It will also be made clear at this time that the, Maseeh of guidance (Hadhrat Isaa Bin Maryam -alaihi salaam), who it was Fardh to follow (at the time), they belied him and the Maseeh of deviation (dajjal) whom it was Fardh to belie, they actually followed.

HADHRAT ISAA'S (ALAIHI SALAAM) FOLLOWING THE SHARIAH OF MUHAMMAD (SALLALLAAHU ALAIHI WASALLAM) AFTER HIS DECENSION

Hadhrat Isaa (alaihi salaam) will follow the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam) after he descends from the heavens, because the Shariah of Hadhrat Isaa (alaihi salaam) was limited until the time of his ascension. With the coming of Nabi Muhammad (sallAllaahu alaihi wasallam), all other Shariahs were abrogated and it was necessary for all man and jinn to follow this Shariah. Nabi (sallAllaahu alaihi wasallam) was the seal of all Nabis and his Shariah abrogated all previous ones. His was the last and perfection of all the previous ones. At that time, the actions of Hadhrat Isaa (alaihi salaam) will conform to the Qur' aan and Sunnah. After his ascension, Hadhrat Isaa (alaihi salaam) will still be a Nabi, because no Nabi ever loses this status of his. But, he will be sent as a Nabi that follows the existing Shariah, and not as a

Nabi that will bring his own new Shariah. After his descension he will not follow the Injeel, but he will follow the Qur'aan and Sunnah and he will judge also according to this.

HOW WILL HADHRAT ISAA (ALAIHI SALAAM) HAVE THE KNOWLEDGE OF THE SHARIAH OF NABI MUHAMMAD (SALLALLAAHU ALAIHI WASALLAM)?

Some Ulama are of the opinion that Allaah Ta'ala will grant Hadhrat Isaa (alaihi salaam) the knowledge of the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam) prior to his descension, or that after his coming down, he will be given Wahi (Divine Revelation) regarding the Shariah, or he will learn it after studying the Qur' aan and Sunnat, or he will acquire it spiritually. For more details on this subject refer to this humble writer's Kitaab called "Al-Qowlul Muhkam Fi Nuzooli Isaa Ibni Maryam".

HADHRAT ISAA (ALAIHI SALAAM) AND IMAAM MAHDI (ALAIHI SALAAM) ARE TWO DIFFERENT PERSONS

From the Ahaadith Shareef regarding the appearance of Hadhrat Imaam Mahdi (alaihi salaam) and the descension of Hadhrat Isaa (alaihi salaam), it is as clear as daylight that these are two different personalities. Since the time of the Sahaabah, Taabi'een and upto the present time, there has been no one who has averred that Hadhrat Imaam Mahdi and Hadhrat Isaa (alaihima salaam) are one and the same person.

The reason for this is:

- a) Hadhrat Isaa (alaihi salaam) is a Nabi and a Rasul, and Imaam Mahdi (alaihi salaam) will be the last Khalifah of this Ummat and he will not be a Nabi.
- b). Hadhrat Isaa (alaihi salaam) was born to his mother, Hadhrat Maryam (alaiha salaam) without a father, and he was born about 600 years prior to Nabi (sallAllaahu alaihi wasalam). Hadhrat Imaam Mahdi (alaihi salaam) will be born in close proximity to Qiyaamah in Madinah Munawarah and his father's name will be Abdullaah and his mother's Amina.
- c) Hadhrat Isaa (alaihi salaam) is from the Bani Israeel and Imaam Mahdi (alaihi salaam) will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha).

AN OBJECTION AND ITS ANSWER

It is reported in a Hadith: "There will be no Mahdi except Isaa Bin Maryam". From this Hadith it appears that Hadhrat Isaa (alaihi salaam) and Imaam Mahdi are one and the same person.

ANSWER

The answer to this is that this Hadith is weak and not authentic, as reported by Haafiz Ibn Hajar in "Fathul Baari" on page 358, vol.6.

Secondly, this Hadith is in opposition to the numerous Ahaadith where it is as clear as daylight that Hadhrat Isaa (alaihi salaam) and Imaam Mahdi (alaihi salaam) are two different people.

Compared to authentic Ahaadith, weak and rejected Ahaadith are not considered.

Thirdly, if we consider even for a little while that this Hadith is true, then the answer will be that during the time of Hadhrat Isaa's (alaihi salaam) descension, there will be none who will be better equipped to be a guide than he. Although he will be following the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam), he will still be a Nabi, and it is obvious that no normal person is better equipped to guide people than a Nabi. Imaam Mahdi (alaihi salaam), will be a Khalifah and Hadhrat Isaa (alaihi salaam), a Nabi, whilst we know that all Nabis are sinless, hence he will be better equipped than Imaam Mahdi (alaihi salaam).

It is mentioned in a Hadith: "There is no (stronger) youth, than Ali". This Hadith does not mean that Hadhrat Ali (radhiAllaahu anhu) was the ONLY youth in the world at that time. In the same way, the above mentioned Hadith will not mean that Hadhrat Isaa (alaihi salaam) will be the ONLY one to guide people.

4. THE EMERGENCE OF YAJOOJ AND MAJOOJ

Some time after the descension of Hadhrat Isaa (alaihi salaam) and the destruction of dajjaal, Imaam Mahdi (alaihi salaam) will pass away. He will pass away in Baityul Maqdis and will be buried there. Hadhrat Isaa (alaihi salaam) will perform his Janaza Salaat. At that time Imaam Mahdi's (alaihi salaam) age will be about 45, or 48 or 49 years. After the demise of Imaam Mahdi (alaihi salaam) all the affairs of the Muslims will be in the hands of Hadhrat Isaa (alaihi salaam), and this will be an era of peace and tranquility. There will come a sudden Wahi that Isaa (alaihi salaam) must take the believers to the Mount Toor. Allaah Ta'ala will inform him that He is going to release such a nation, whose opposition none will have the power to do. This nation will be Yajooj and Majooj, who will be from the progeny of Yaafith Bin Nooh. Zul-Qarnain imprisoned

them behind a very strong and impenetrable wall between two mountains; and they will only be able to break through it at a time when it will be close to Qiyaamah. They will emerge in droves and hordes and spread mischief in the world. Their emergence is detailed in the Qur'aan Majeed. Hadhrat Isaa (alaihi salaam) will go with the Muslims towards the mount Toor. He will make du'aa to Allaah Ta'ala to destroy Yajooj and Majooj, and Allaah Ta'ala will send a plague, that will annihilate them. Then Allaah Ta'ala will send some birds with huge necks that will eat some of them up and throw the balance into the seas. Then there will be torrential rains that will cleanse the earth of the stench. Life will then be pleasant and peaceful. Hadhrat Isaa (alaihi salaam) will live for 45 years and pass away in Madinah Shareef. Hadhrat Isaa (alaihi salaam) will appoint a person to succeed him, whose name will be "Jahjaa". He will rule with great justice and equity, but evil will again begin to spread.

5. THE APPEARANCE OF 'DUKHAAN' (A SMOKE WILL APPEAR)

After the demise of Jahjaa, there will be many other Muslim leaders, but the spread of evil will become even more apparent. There will come a time when an earthquake will strike a place in the east and west, where the deniers of Taqdeer reside. A huge smoke will emerge from the eastern and western skies, which will engulf the entire space between the earth and the sky: The result is that people will begin to suffocate. This smoke will last for forty days. The Muslims will develop symptoms of a cold and the kuffaar will become unconscious. Some will regain consciousness after two days and others after three days. The Qur'aan Majeed mentions regarding this event as follows:

"Await the day when the skies will come with a huge smoke, that will engulf the people. This will be a fearful punishment."

According to Hadhrat Abdullaah Ibn Mas'ood (radhialahu anhu), this portent had already passed, when Nabi (sallAllaahu alaihi wasallam) had made a bad-du'aa and a severe drought befell the kuffaar. The result of which the kuffaar saw only smoke emerging from the ground.

6. THE RISING OF THE SUN FROM THE WEST

One of the greatest signs of Qiyaamah will be the sun rising from the west. It is reported in the Qur'aan Shareef:

"Will they wait (before they bring Imaan), until (the time) when the angels come to them, or until their Rabb comes to them, or that any major sign from your Rabb comes to them."

In this Aayat, the portion "any major sign", refers to the sun rising from the west. It is reported in a Hadith that the night prior to the sun's rising from the west, will be a very long night. To such an extent that the children will begin to wail, and the travelers will become perplexed and they will be expecting a great calamity. They will fall prostrate and make du'aa of forgiveness. Then the sun will rise from the west, but it will have no brilliance, similar to an eclipse. It will be very dim and dull and will only rise to a hands span, thereafter it will begin to set. Then it will resume its normal habit of rising from the east and setting, in the west. Every person (alive at the time) will witness this phenomena. After this occurrence, no Imaan will be accepted from any kaafir and no forgiveness will be granted to any sinful Muslim.

It is stated in the Qur'aan Majeed:

"On the day when a (great) sign comes from your Rabb, the Imaan of no person will benefit him, who did not have Imaan prior to that, and no good benefit will come to the Imaan of a person (i.e. one who repents)."

It is reported in Bukhari, Muslim and other authentic Hadith Kitaab that the words in the Aayat ("a (great) sign") refers to the sun rising from the west, hence to believe in this is necessary and to reject it is Kufr.

NOTE:

From the time the sun rises in the west, this will be the beginning of the end of the entire universe. From the time the Trumpet will be blown, all of creation will be destroyed and no person's Imaan or Tawbah will benefit him at that time. In the same way, when the sun rises from the west no one's Imaan or Tawbah will be accepted, as this will herald the end of the creation. The Hereafter, which until this time, was hidden from sight, is now clear and apparent before everyone's eyes. Imaan is only accepted, when brought in a state when one believes in the unseen.

When Allaah Ta'ala desires to bring this world to an end, step by step then He will do it in this way to show that the normal operation of this world is now coming to an end. Whatever the Nabis

has taught and told about the Hereafter, was all true. Whatever they had taught is now before the eyes.

One needs only to look at two Surahs in the Qur'aan Majeed, Sura "Izassamaa un Fatarat" and "Izasham su Kuwwirat", where there is a vivid description of the Day of Qiyaamah, when the sun, moon, stars and every other thing that was operating smoothly will come to an abrupt end. Is not that Allaah Ta'ala who created all this able to bring it to an end. If everyone believed this before then none would have disobeyed Allaah Ta'ala, even to a hair's breadth. People thought the sun's rising from the west was impossible, and then they will witness it with their own eyes, and they will see the thick smoke that will make the day into night. Allaah Ta'ala is Most Powerful and He can make the sun rise from where He wishes and make it set where He wishes. Those who belied His existence and Power and the Message of the Nabis will realise their grave error at that time.

7. THE EMERGENCE OF THE ANIMAL FROM THE GROUND

One of the great signs of Qiyaamah will be the emergence of an animal from the ground. This is established from the Qur'aan: "And when the promise (of Qiyaamah) unfolds on them, We will take out an animal from the ground that will talk to them. Indeed the people do not believe in our signs,"

On the day when the sun rises from the west, or the next day, this strange animal will emerge from the ground. A mountain in Makkah called 'Safa' will split open and this strange animal will emerge therefrom, and it will talk to the people. This will be very similar to the way the camel emerged from the rock for the people of Saleh (alaihi salaam). This animal will emerge from the mountain and speak to the people and inform them of the imminence of Qiyaamah. It will place a luminous sign upon the faces of the believers, which will result in their faces glittering. It will place a stamp between the eyes of the disbelievers, which will result in their faces becoming dark. As Allaah Ta'ala says in the Qur'aan Majeed: "And on that Day will We separate you, O transgressors."

The separation and distinguishing between the Muslims and the kuffaar will begin in this way: The final separation will be after the reckoning on the Day of Qiyaamah.

WISDOM:

It is possible that the wisdom underlying this incident is that Allaah Ta'ala intends making apparent the stupidity and idiocy of the kuffaar, in that they refuted the message of the Nabis, and on this day they will be made to accept the truth of the matter by an animal!

But on that day, their believing will be of no consequence, because the time for their accepting the truth will be long gone.

NOTE:

The words in the Qur'aan Majeed that explain this animal is "Daabatul Ardh" which suggests that this animal will emerge from the ground in the same way that a child is born from its mother's womb. Like how Hadhrat Saleh's (alaihi salaam) camel emerged from the rock.

8. THE BLOWING OF A COOL BREEZE

After a certain period following the emergence of the animal from the ground, a cool breeze will blow, which will result in the death of all the believers and good people. Even if a good believer is hiding in a cave or above a mountain, this breeze will reach him and all will die, until no believer is left on the earth. There will also be no person left who will differentiate between good and evil.

[Muslim Shareef]

9. DOMINATION OF THE ABYSSINIANS

Thereafter, there will be domination of the world by the kuffaar (nature having dark complexions). Oppression and tyranny will become rife. Immodesty indecency will become the order of the day. People will copulate like animals on the roads. It is reported in a Hadith: "The treasures of the Kaabah will not be unearthed except by the thin-legged Abyssinians."

10. THE EMERGENCE OF THE FIRE

One of the final signs of Qiyaamah will be a fire that will start in the centre of Aden, whose light will be seen until Shaam. This fire will 'round up' the people of the world and bring them to the plains, resurrection, i.e. Shaam, the place where all will gather after the resurrection. This fire will not leave the people for any part of the day or night. When the night will dawn and the people will stop to rest, then the fire will also stop. When the day dawns and the sun rises the fire will again 'usher' the people in the direction of Shaam. Once they all reach Shaam, the fire will disappear.

It is reported in Muslim Shareef by Huzaifah Bin Usaid Ghafaari that Rasulullaah (sallAllaahu alaihi wasallam) mentioned ten signs of Qiyaamah, of which the last was: "A fire that will emerge from Yemen and take to people to their (place of) resurrection," After this, there will be a time of calm and good life, where kufr and idol-worship will flourish. There will not be a single person left on the face of the earth who will take the Name of Allaah Ta'ala. At that time Qiyaamah will occur and Hadhrat Israafeel (alaihi salaam) will be given the order to blow the Trumpet.

WARNING:

In most of the Ahaadith, the emergence of the Fire is mentioned as the last sign of Qiyaamah. However, there is a narration in Bukhari Shareef that states that the first sign of Qiyaamah is a fire that will take the people from the east to the west. A correlation between these narrations is that, from the ten major signs of Qiyaamah, this is the final sign and since this fire will be adjacent and closest to the blowing of the Trumpet, it is referred to as the first sign to the end of the world. Whereafter, no sign will be left of the world.

Here we have listed the ten major signs of Qiyaamah that are reported in the Ahaadith and it is necessary that we all bring Imaan in them and accept them as true.

From the birth and demise of Rasulullaah (sallAllaahu alaihi wasallam) until the appearance of Imaam Mahdi (alaihi salaam), whatever other signs come in between these events are referred to as the minor signs of Qiyaamah. Whatever signs are manifested from and after the appearance of Imaam Mahdi (alaihi salaam) until the blowing of the Trumpet are referred to as the major signs. The last sign will be the Fire that will emerge from Yemen. After this, Qiyaamah will take place, which will be heralded by the Blowing of the Trumpet. After the first blowing the entire universe will be destroyed and after the second blowing the universe will be brought back to life for the second time. The time after the second blowing is referred to as Aalam-e-Hashr and Aalam-e-Aakhirah.

IN RELATION TO THE HEREAFTER

BELIEFS REGARDING AALAM-E-AAKHIRAH

AQEEDAH # 1

The Day of Qiyaamah is Haqq and it will surely come. On the Day, Hadhrat Israafeel (alaihi salaam) will, upon the order from Allaah Ta'ala blow the Trumpet, and the entire universe will be destroyed. The sky will be rent asunder, the stars will fall and the mountains will break into pieces and splinters. The Trumpet is a bugle like instrument which is placed at the mouth of Hadhrat Israafeel (alaihi salaam) and will be blown. The intensity of its sound will be so high, that the entire universe will be rent asunder. Thereafter the Trumpet will be blown a second time and every soul will be given life again. The first blowing is known as Nafkha-e-Oola or Nafkha-e-Amaat and the second blowing is known as Nafkha-e-Thaania or Nafkha-e-Ahyaa. The duration between the two blowings will be forty years or forty months. From the time of the first blowing until the time when everyone will be entered into Jannat or Jahannum is known as Qiyaamah. The first blowing will be the beginning of Qiyaamah, whereafter the entire universe will be destroyed and devastated. Every living thing will die and be destroyed. As Allaah Ta'ala says: "On that Day when the Trumpet will be blown, everyone in the heavens and earth will be terrified, except those whom Allah wishes,"

In another Aayat, Allaah Ta'ala says:

"And the Trumpet will be blown, everyone in the heavens and the earth will fall unconscious, except whom Allaah wishes.

After forty years, the Trumpet will be blown a second time, and this blowing will be for the dead to rise from their graves, as the following Aayat explains:

"Then it will be blown a second time, then (all of a sudden) they will all be standing and staring,"

In another Aayat, Allaah Ta'ala says:

"And the Trumpet will be blown, when (suddenly) they will rise from their graves and run to their Rabb."

IN WHAT WAY WILL QIYAAMAT BEGIN?

The people of the world will be busy in their trade etc. There will be none on the face of the earth to take to Name of Allaah Ta'ala. It will be a Friday, the tenth of Muharram, while the people will be busy with their usual chores when suddenly in the morning a small sound will begin to reach the ears of the people. This sound will steadily increase in intensity. It will reach such a pitch that all will die thereof and their souls will become unconscious and the earth and skies will be rent asunder, etc., etc. And then, for a second time the Trumpet will be blown and all the dead will be brought to life again.

On the Day of Qiyaamah, after the first blowing of the Trumpet, the entire universe will become as though it never existed. Then with the second blowing everyone will be given life again. This is a basic and firm belief of Muslims, which is proven in the Qur'aan Shareef, authentic Ahaadith and the consensus of all the Nabis (alaihimus salaam) and the Sahaabah and Taabi'een.'

The philosophers and atheists do not believe that the earth and skies can become non-existent.

Muslims say that the same Being that brought the entire universe into existence from non-existence, can again bring everything into existence once again, after its being destroyed. He has the Power to do this.

"He is the Being who brought the creation into existence (the first time), then He can again repeat it (this creation). It is very easy for Him."

This is so because the first creation was from a state of complete non-existence and the second time it will be from the pieces and parts that will be scattered. Allaah Ta'ala says:

"Like We initiated the first creation, We will repeat it. This is a promise (that is binding) upon Us. Indeed We will execute it."

"And indeed The (Final) Hour is coming. There is no doubt in it. And indeed Allaah Ta'ala will resurrect whoever is in their graves."

THE PROOFS FOR RESURRECTION AFTER DEATH

The Qur'aan Majeed is full of proofs regarding the resurrection. In the Qur'aan it is stated:

1. "Do they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things."
2. "He (kaafir) says: Who will give life to these bones when they have rotted away and become dust?" Say (O Muhammad-sallAllaahu alaihi wasallam)!"He will give life to them Who created them for the first time! And He is the All-Knower of every creation."
3. "O People! Are you in doubt regarding the Resurrection? Indeed, We have created you (the first time) from sand and then from a clot."
4. In one place in the Qur'aan it is mentioned regarding Hadhrat Ebrahim (alaihi salaam), when he asked Allaah Ta'ala "My Rabb, show me how You bring the dead to life". Allaah Ta'ala told him to take four birds and mince them up, then he was to place their mixed pieces above four mountains and call them. The four birds came back to him as they were before. In the same way on the Day of Qiyaamah, all the different mixed portions of bodies will be brought back in one piece before Allaah Ta'ala.
5. In another place in the Qur'aan Kareem there is the incident of Hadhrat Uzair (alaihi salaam) or

some other Nabi. He also had this desire to see how Allaah Ta'ala will raise the dead. Allaah Ta'ala made him die for a period of 100 years, and kept his body intact. With the Power of Allaah Ta'ala there was no change in his body. However, his mount (a donkey) disintegrated and rotted away. Allaah Ta'ala thereafter brought his donkey back to life before his (this Nabi's) very eyes. This was a real-life example given by Allaah Ta'ala to show the creation that He has the full control and Power over life and death.

6. In the same way is the example of the people of the Bani Israeel who fled their city for fear of their lives. They were brought to life through the du'aa of Hadhrat Hazqeel (alaihi salaam).

7. In the same way is the example of the 'People of the Cave', who were made to sleep in the cave for a period of over 300 years. Allaah Ta'ala proved that His Promise to resurrect the dead is a True One, and that the Promise of Qiyaamah is certain. "And in this way We resurrected them, so that the people may know that the Promise of Allaah is True and that The (Final) Hour is coming. There is no doubt in it."

During that era there was a difference of opinion between the people regarding resurrection. Some accepted it and others rejected it. Allaah Ta'ala used the example of these youth to prove that if He has the Power to raise the youth after more than 300 years, then indeed He has the Power to raise the dead after many centuries. In order to prove the resurrection to the rejecters thereof, Allaah Ta'ala has extolled many examples and proofs in the Qur'aan for them.

REFUTATION OF THE BELIEF OF REINCARNATION

Just like the Philosophers and the atheists, the Brahmans and Hindu also refute the concept of resurrection. However, the Brahmans and Hindus have another strange belief. They say that there is no such thing as Qiyaamah, but they aver that after death the souls change into different forms. They say that the souls of good people are transformed into good bodies and the souls of evil characters are transformed into bad bodies, like dogs, cats, scorpions, etc., etc. This changing of bodies by the souls is known as reincarnation.

Ahle-Islaam say that this belief of reincarnation is spurious and illogical. The reason being that it is necessary for reward or punishment that the soul be made aware of the transgression that it had committed. When a soul knows the transgression it had made then it can in future abstain therefrom or at least others will be forewarned thereof. By reincarnation, the soul is none the wiser regarding its sin. It is common knowledge that if a person lived in a certain village for many years, then after moving to another village, he will have memories of his previous village, in that he will relate to others regarding it. So now the Pundit (Hindu priest), who according to his own philosophy has lived a previous (good!) life is now in the form of his present body, but he cannot relate any part of his past life He says nothing, nor does his queen. It is very possible that in the previous life his present wife was his mother, sister or even daughter!

Or maybe Mahatma or Pundit saheb was in the previous life the father of this girl (present wife) and now he comes as the husband! A person does not even forget a dream as much as the Pundit saheb forgot of his 70 odd years of (previous) life. It is obvious that he was not here in a previous life. This sojourn of his life is the first on earth and after death he will be buried (or cremated) only to be brought in to the second stage of existence (Barzakh), and then before Allaah Ta'ala.

Even the philosophers regard the concept of reincarnation as being stupid and illogical.

THE CONDITION OF RAISING AFTER DEATH

There is a difference of opinion amongst the Ahle Sunnat Wal Jamaat regarding the condition of the rising after death, and to the meaning of the Shariah's concept of 'Hashr Nashr'. According to some the meaning of 'I'aada' and 'Ba'ath' is for the universe to be brought into existence after it has been rendered utterly destroyed and nonexistent. To re-create after total destruction is within

the Power of Allaah Ta'ala. As Allaah Ta'ala says: "He (kaafir) says; Who will give life to these bones when they have rotted away and become dust?" Say (O Muhammad-sallAllaahu alaihi wasallam)! 'He will give life to them Who created them for the first time!' This Aayat proves that the second creation will be like the first.

Allaah Ta'ala says: "Like We initiated the first creation, We will repeat it." The first creation was created from non-existence by the word "BE!" and in this way the second time also.

Some Ulama say that after death, the parts of the bodies will be scattered and separated, but they will not be totally destroyed. On the Day of Qiyaamah, Allaah Ta'ala will bring together all the parts and organs of the bodies and bring them all to life. This phenomenon was demonstrated in the stories of Hadhrat Uzair and Ebrahim (alaihima salaam) in the Qur' aan Majeed. - When Hadhrat Ebrahim (afaihi salaam) asked Allaah Ta 'ala "My Rabb, show me how You bring the dead to life". Allaah Ta'ala told him to take four birds and mince them up, then he was to place their mixed pieces above four mountains and call them. The four birds came back to him as they were before. In the same way on the Day of Qiyaamah, all the different mixed portions of bodies will be brought back in one piece before Allaah Ta'ala. The incident of Hadhrat Uzair (alaihi salaam) or some other Nabi states that he also had this desire to see how Allaah Ta'ala will raise the dead. Allaah Ta'ala made him die for a period of 100 years, and kept his body intact. With the Power of Allaah Ta'ala there was no change in his body. However, his mount (a donkey) disintegrated and rotted away. Allaah Ta'ala thereafter brought his donkey back to life before his (this Nabi's) very eyes. This was a real life example given by Allaah Ta'ala to show the creation that He has the full control and Power over life and death. In these two incidences Allaah Ta'ala made these Nabis witness the process of re-creation.

The Muhaqqiqeen's mazhab is that the concept of 'Hashr Nashr' is certain and decisive. It is waajib to believe in it. The Shariah has not specified any specific way of this concept. The specification of this process is based on conjecture.

AN OBJECTION OF THE REJECTERS OF HASHR AND THE ANSWER

The objectors to the concept of Hashr (resurrection) say that when two bodies become one, where the one becomes the food and sustenance of the other (probably where one eats the other). Then, how will it be possible for two souls to come together into one body when the resurrection occurs?

ANSWER

Allaah Ta'ala has given us the information regarding "Hashr Nashr", but He has not informed us regarding its condition (how it will occur), hence we will leave to Him the full details thereof. For the understanding and appeasement of our own minds we will suffice on this that the human body has two parts to it. The first being the original parts that exists from the time of birth until the end of his life. The second being those parts which keep on growing and getting bigger. The first mentioned parts that remain the same is called the original parts and the second mentioned parts that keep on growing is referred to as the secondary (extra) parts. At the time of death all the parts of the human body disintegrates and separates, but none ever disappears from the Knowledge of Allaah Ta'ala. Regardless of how far separated the body becomes, it never leaves the Knowledge of Allaah Ta'ala, which is All-Encompassing.

The original human with his original parts from birth until death, in which Allaah Ta'ala placed the soul, is the same one in which Allaah Ta'ala has the Power to return the soul on Qiyaamah. Whatever extra parts that increased thereupon, Allaah Ta'ala has the Power to put that also back and the body will receive whatever reward or punishment is due to it.

Zaid, who at the time of birth was called Zaid is still Zaïd at the age of 70 years, yet his body has

undergone a multitude of changes and alterations.

In conclusion, we see that even if one body becomes into another, then on the Day of Qiyaamah, Allaah Ta'ala will return the soul into the original body, since every body started at an original stage. No one body was the same as the other at the stage of inception.

THE ERA OF "ALASTOO"

In the Qur'aan Majeed mention is made of the era of "Alastoo". "And (remember) when your Rabb brought forth from the children of Aadam, from their loins, their seed, and made them testify as to themselves (saying): 'Am I not your Rabb?' They said: 'Yes! We testify'"

The Mufasssireen have stated that Allaah Ta'ala took out all the children of Hadhrat Aadam (alaihi salaam) until the Day of Qiyaamah from his spine, as small atoms (i.e. they were all small in size). These atoms were the original human beings form. Notwithstanding their small sizes Allaah Ta'ala gave them the power of life, intelligence and testimony, so that they may answer the question of Allaah Ta'ala. It appears that these 'atoms' were in the form of humans, hence Allaah Ta'ala uses the term 'Zurriyaat' (children). Allaah Ta'ala took from them the oath of His being their Rabb. Then He returned them into the back of Hadhrat Aadam (afaihi salaam), indeed He has the Power to do anything. Since the time of this oath, the human soul has undergone a multitude of changes and a very large space of time had passed, hence at the stage of life (after 9 months in the mother's womb, birth, etc.), naturally he has forgotten this era of "Alastoo". The Nabis were assigned the task of reminding mankind about this oath of theirs. "And remind (one another)! As indeed, a reminder is beneficial for the believer."

A SPECTACLE OF QIYAAMAH

As the night falls, all humans and animals retreat to their homes, nests, etc. and retire for the night in rest, without any movement or sensory perception. This is a spectacle of the first blowing of the Trumpet. At the time of dawn all awaken and spread out upon the earth. This is a spectacle of the second blowing of the Trumpet. As for those who deny the termination of the system of the sun and stars, the following is a refutation for them:

"When the sun 'Kuwwirat (wound round and lost its light and is overthrown)."
"And when the stars shall fall."
"And when the stars have fallen and scattered."
"When the heaven is split asunder."
"When the heaven is cleft asunder."
"And the heavens shall be opened, and it will become as gates."
"And the mountains will be like carded wool."

Like these, there is a multitude of Aayaat, wherein Allaah Ta'ala has refuted the claims of the atheists. These things are from the necessities of the Deen, to believe in. It is necessary to bring Imaan in them. Without believing in this, one cannot be a Muslim.

Allaah Ta'ala says:

"The disbelievers pretend that they never be resurrected (for the Account). Say (O Muhammad - sallAllaahu alaihi wasallam)! 'Yes! By my Rabb, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allaah,"

HOW CAN CLAIMANTS TO ISLAAM DENY RESURRECTION?

The philosophers openly deny the concept of resurrection. Some atheists, there exists a group of them, who outwardly claim to be Muslims but they, like the kuffaar, deny the concept of resurrection. This group hide behind a screen and dupe the Muslims. The trick of these people is that they hide behind a screen and act as Muslims and then they create such doubts regarding the Qur'aan and Ahaadith in the minds of unwary and unlearned Muslims, even though these Muslims may be educated worldly. Sometimes these people twist and turn the Aayaat and

Ahaadith to such an extent that they give a completely different interpretation to what is actually meant and they thereby alter the beliefs of Muslims.

These people's claim is that the Aakhirah is a spiritual realm. In this way also they misinterpret the pleasures of Jannat and the punishments of Jahannum. These pseudo Muslims are more of a threat to Islaam than the general kuffaar. Outwardly they appear as Muslims but they mock and jeer at the Qur'aanic Aayaat and the Ahaadith, which one will not even find amongst the Jews or Christians.

BELIEFS REGARDING AALAM-E-AAKHIRAH

AQEEDAH # 2

The firm belief and consensus of all the Ahle Islaam is that the resurrection will be in this present human body form. The Qur'aan and Ahaadith are replete with proofs that the souls will be returned into this same bodies that we have in this world. These Aayaat and Ahaadith are as clear as daylight, that there remains no leeway for any other interpretation. In this world, the body and soul are both united in being liable for carrying out actions and Commandments, and in the Hereafter, too they will be united in receiving reward or punishment for their actions. Just as this body and soul were together in this world, so too will they be in the Hereafter.

AQEEDAH # 3

It is a fact that on the Day of Qiyaamah, there will be reckoning for actions. For the purpose of weighing the actions on that Day, there will be scales which will be placed, and this is also Haqq. Whoever has the tray in the scale of good actions in his favour, he will be successful and whoever does not will be unsuccessful and at a loss. The limbs of the bodies will testify on that Day as to the various actions carried out by them. This is also Haqq. It is also Haqq that the books of deeds of the good people will be given in their right hands and that of the evil doers will be flung into their left hands.

The scales of actions will be in reality a scale (as we know it). It will have two trays, one will be illuminated, which will be for the good deeds and the other will be dark, which will be for the evil deeds. There will be actual Weighing. The method of weighing is only known to Allaah Ta'ala. This basic information is sufficient for the purposes of bringing Imaan. After the second blowing of the Trumpet, Allaah Ta'ala will gather all- the creation at the place of Judgement. The name of this place is "Saahirah", as it is mentioned in the Qur'aan:

"Then suddenly they will be at Saahirah" The dictionary meaning of `Saahirah" is the face of the earth. The earth (land) where The judgement will take place will be another one, and not the earth we have at present. After they will be gathered there, a period of time will pass, wherein the people will find difficulty and they will be. in distress. They will then go to Hadhrat Aadam (alaihi salaam) and request him to intercede on their behalf, so that the reckoning can begin and the present condition be over with. Hadhrat Aadam (alaihi salaam) will send them to Hadhrat Nooh (alaihi salaam), who will in turn send them to Hadhrat Ebrahim (alaihi salaam), who will send them to Hadhrat Moosa (alaihi salaam), who will send them to Hadhrat Isaa (alaihi salaam). At that juncture, Hadhrat Isaa (alaihi salaam) will say: "Indeed Muhammad, the Seal of Nabis has presented himself today."

Hadhrat Isaa (alaihi salaam) will take the entire creation and present themselves in the company of Nabi (sallAllaahu alaihi wasallam). They will make a request that Rasulullaah (sallAllaahu alaihi wasallam) intercede on their behalf, and rescue them from the intense heat and stress of that Day. This intercession is known as "Shafaa'at-e-Kubra". The place where Nabi (sallAllaahu alaihi wasallam) will stand to make this intercession is known as "Maqaam-e-Mahmood". As Allaah

Ta'ala says: "Soon your Rabb will place you in the Maqaam-eMahmood."

THE DISTRIBUTION OF THE BOOKS OF DEEDS

After this intercession of Nabi (sallAllaahu alaihi wasallam), the books of deeds will be distributed in such a way that it will fly into the right or left hands of the people:

Then each one will be ordered to read his book of deeds.

"Read your Kitaabs! Your Naffs will be sufficient reckoning for you on this Day."

This is to show each person, that whatever he did in this world has been recorded in the Book and here it is there for him to witness:

AFTER READING THE BOOKS OF DEEDS, THE RECKONING WILL BEGIN

As soon as every person has seen and read his book of deeds, his reckoning will begin. As is borne out by the following Aayat:

"And that person who is given his book in his right hand, he will soon be reckoned with an easy reckoning."

From this we see that the reckoning will take place after the books are given out.

THE PRESENCE OF KIRAAM AND KAATIBEEN AND THE AMBIYAA AT THE TIME OF RECKONING

At the time of reckoning, Kiraam and Kaatibeen and the Ambiyaa (alaihimus salaam) will be present (as witnesses on the witness stand). As Allaah Ta'ala says:

"The Nabis and the Witnesses will be judgement will be brought forth, and judgment will be made with justice."

In this Aayat, the word "witnesses" refers to Kiraam and Kaatibeen.

On that Day other angels will also be present to taunt and testify against the kuffaar.

"On the Day when they see the angels, there will be no joy or glad tidings on that Day for the wrongdoers."

The Nabis will testify that they have conveyed the Message but the people belied them. The people will deny that they falsified the Nabis and Allaah Ta'ala will call the Nabis to be witnesses. Our Nabi (sallallahu alaihi wasallam) and his Ummat will bear witness that the Nabis had indeed conveyed the Message. It is for this reason the following Aayat was revealed:

"And in this way We had made you a just nation, that you be witnesses over mankind and the Messenger (Muhammad - sallAllaahu alaihi wasallam) be a witness over you."

When Kiraam and Kaatibeen will present the Book of deeds of the people they will refute it and then Allaah Ta'ala will order the organs and limbs of the people to speak and it will testify against the person. In this regard Allaah Ta'ala says:

"On that Day their tongues, hands and feet will testify against them for whatever they have done. They will say to their limbs 'Why do you testify against us. The limbs will reply, 'Allaah has made us speak, He who makes all things speak.'

Besides the Nabis and the angels, the limbs of the evildoers will speak and testify as to all the evil perpetrated through them. In this way, the case will be complete.

MEANING OF MUHAASABA (RECKONING)

The meaning of 'Hisaab' and 'Muhaasaba' is that a person is made aware of his deeds, and he will be shown and told that on a certain day you had carried out a particular act. Every small act will be accountable. After the reckoning of the kuffaar and mushrikeen will be completed, they will be ordered to be thrown into Jahannum.

As for the reckoning of the Muslims, it will be done in a different way, some will be easy and light and others will be difficult. Therefore, it is reported in a Hadith that a Muslim recite the following du'aa:

"O Allaah! Reckon me with an easy reckoning."

It is ascertained from the Qur'aan and Hadith that one group will enter Jannat without reckoning, and they will be the Mutawakkileen (those who relied solely on Allaah). During the reckoning Allaah Ta'ala will even speak to some of His special servants, and there will be no veil or mediator between them. When the kuffaar will belie their books of deeds, at first nothing will be said to them and when they will be addressed, it will be done in a harsh and angry way.

AQEEDAH # 4

'Howz-e-Kathar' is true and Haqq. It is also Haqq that the people of Imaan will drink therefrom on the Day of Qiyaamah. On the Day of Qiyaamah, Allaah Ta'ala will present each Nabi a Howz (spring) according to his status. Every Nabi's nation will have specific sign, whereby they will be identified. The Howz of our Nabi (SallAllaahu alaihi wasallam) is called 'Kauthar' and it will be the largest of all.

This is mentioned in the Surah 'Kauthar' and in many authentic Ahaadith. The sign of this Ummat is that their limbs of wudhu (ablution) will shine and be very luminous.

When the people arise from their graves then they will be very thirsty. Every Nabi will give the pious people from his Ummat a drink of the water from their respective springs. The Ulama have a difference of opinion as to whether this event will take place before the reckoning or after crossing the 'Pul Siraat'. The preferred opinion is that some will get this water just after arising from their graves, others after their reckoning, others after crossing the 'Pul Siraat', others after they have spent time in Jahannum and others just before entry into Jannat. It is also possible that some will get the water at every stage.

AQEEDAH # 5

'Pul Siraat' is a bridge that is erected over Jahannum. It is a fact and Haqq that the believers will pass thereupon successfully and enter into Jannat and the Jahannamis will fall off it and be entered into Jahannum. It is necessary to bring Imaan in this. After the deeds have been weighed, the people will be ordered to cross the Pul Siraat. The people of Imaan will traverse it quickly. Nabi (sallAllaahu alaihi wasallam) will be the first to pass it with his Ummat. Some believers will pass it at the blink of an eyelid, others like the speed of lightening, others like a fast conveyance, others like a fast horse and others like a camel. The bridge will be covered in darkness, only the people of Imaan will have the Noor of Imaan that will light up for them and guide them through it. This is borne out by the Qur'aanic Aayaat.

NOTE

An example of the Pul Siraat is like walking on a Straight Path. Those who tread the Straight Path in this world, will also transverse the Pul Siraat on the Day of Qiyaamah with ease and quickly.

Those whose feet slip in this world (from the Straight Path), so too will their feet slip on that bridge. It is the firm belief of the Ahle Haqq that the Pul Siraat is a true road and path which will be felt as such. Every person will be able to see it with their naked eyes. It is not a figurative or imaginary thing. Every true religion attested to this fact and every Nabi warned his nation regarding it. The Seal of all Nabis (sallAllaahu alaihi wasallam) also warned his Ummat regarding this bridge and warned about it in such clear and explicit terms that none can refute or make any interpretations regarding it. To believe in the Pul Siraat is Fardh for every Muslim.

AQEEDAH # 6

It is also a fact and Haqq that on the Day of Qiyaamah, the good people will intercede, by the Permission of Allaah Ta'ala on behalf of the evil ones (destined for Jahannum). Allaah Ta'ala will grant permission to the Ambiyaa, Ulama, Shuhadaa and angels to make representations on behalf of the Muslims (destined for Jahannum). The first permission in this respect will be given to Nabi (sallAllaahu alaihi wasallam), who will be asked to intercede by the entire population of the world. The first person to be asked to intercede for the people by the people will be Hadhrat Aadam (alaihi salaam) and they will end by the final and last and best of all, Rasulullaah (sallAllaahu alaihi wasallam). On this Day the status and rank of Rasulullaah (sallAllaahu alaihi wasallam) will be recognized by all.

NOTE:

It should be understood that there will be various stages where Nabi (sallAllaahu alaihi wasallam) will be making intercession, the first of these, known as 'Shafaa'at-e-Kubra' will be on the plains of resurrection. This intercession will be so that the intense heat and difficulty of the Day be lessened and that the reckoning begin. The second intercession will be for easiness at the reckoning and questioning. The third intercession will be on behalf of those sinners upon whom the order for punishment had been decreed, so that they be forgiven and not thrown into Jahannum. The fourth intercession will be for those who have already been thrown into Jahannum, and it will be for their removal therefrom. The fifth intercession will be for the raising of the stages of some of the believers. The sinners must always have hope in these intercessions.

The Intercession will be in five stages and they are all verified in the Ahaadith. They are all Haqq. The Mu'tazilas only accept the first and fifth intercession. They reject the others, because they regard a person who commits a major sin to be a kaafir. According to them such a person is no longer a believer and intercession is not for the disbelievers.

AQEEDAH # 7

Jannat and Jahannum are true and Haqq. The comforts and rewards of Jannat and the punishments in Jahannum are all Haqq. All types of bodily and spiritual pleasures are for the Jannatis, and all types of bodily and spiritual discomforts and punishments are for the Jahannamis.

AQEEDAH # 8

Both, Jannat and Jahannum have already been created and are at present in existence. After the questioning and reckoning, one group will be sent to Jannat and one group will be sent to Jahannum. The Mu'tazilas claim that Jannat and Jahannum will be created on the Day of Qiyaamah. There are numerous Aayaat in the Qur'aan Majeed that clearly express that Jannat has been prepared for the Muttaqis and that Jahannum has been prepared for the kuffaar. The incident of Hadhrat Aadam and Hawa (alaihimus salaam) is sufficient to refute their contention. This clearly proves that Jannat is already in existence. Hadhrat Aadam and Hawa (alaihimus salaam) had already spent a period of time therein. "O Aadam, you and your wife stay in Jannat."

AQEEDAH # 9

Jannat and Jahannum are both everlasting and will remain forever and ever. They will never ever be terminated. Allaah Ta'ala has created them to remain forever. Upon this is the consensus of the entire Ummat.

AQEEDAH # 10

"A'raaf' is Haqq. Araaf is that place which is between Jannat and Jahannum. It is a place which neither has the pleasures of Jannat nor has it the punishments of Jahannum, but this place is not forever. The people who will be stationed here will be able to see both the Jannatis and the Jahannamis, and they will be able to speak to them. As Allaah Ta'ala says: "And between the two of them (Jannat and Jahannum) is a screen, which is 'A'raaf; on their faces they will be recognised (they will have signs of Jannat or Jahannum)."

On the Day of Qiyaamah, people will be of three types. There will be those whose good deeds will outweigh their evil deeds, and they will go to Jannat. There will be those whose evil deeds outweigh their good deeds, they will go to Jahannum. There will be those whose good and evil deeds will be equal, they will be made to stand on Araaf'. They will remain there until Allaah Ta'ala decides to forgive them and enter them into Jannat, as the Aayat says: "Enter Jannat, there will be no fear for you and you will not grieve."

It is the belief of the majority of the predecessors and later times Ulama that the people of A'raaf will be those whose good and evil deeds are equal. They will be made to stand on this wall and they will recognise the inmates of Jannat by their luminous faces and features, and the inmates of Jahannum by their dark faces and features. When they see the Jannatis, they will have desire to enter therein and when they see the Jahannamis, they will seek pardon from Allaah Ta'ala and seek refuge therefrom. They will focus their attentions on the Benevolence and Magnanimity of Allaah Ta'ala and have hope that He will pardon them and place them into Jannat. Nevertheless, all the Ahle Haqq are unanimous that A'raaf is not a permanent place and that the people thereupon will be entered into Jannat.

AQEEDAH # 11

The punishment of the kuffaar in Jahannum will be forever and ever. They will never be saved from this punishment, nor will this punishment ever be alleviated and eased for them. "The punishment will never be lessened for them and they will never be given respite."

The comforts and pleasures in Jannat for the believers will also be forever, and they will never leave there.

The sinful (faasiq) Muslims will first undergo a certain period of punishment in Jahannum according to their sins and then they will be removed therefrom and placed into Jannat. The Barkat of their Imaan will save their faces from being permanently blackened and they will not be shackled in chains. The permanent punishment in Jahannum is especially for the kuffaar. Whoever has even the slightest spark of Imaan will not remain in Jahannum forever. They will be saved through the Mercy and Grace of Allaah Ta'ala and they will be placed in Jannat.

AQEEDAH # 12

It is Haqq that in the Hereafter the believers will see Allaah Ta'ala with no restrictions and limitations. Our belief is on this that we will see Him, then. The believers will be given the ability to be able to see Allaah Ta'ala without any limitations. This is such a thing that, besides the Ahle Sunnat Wal Jamaat, all the other sects refute and deny. They believe that it is not possible to see

Allaah Ta'ala without any limitations and restrictions. It is surprising (they believe) that people will be in Jannat and yet still not be able to see Allaah Ta'ala. It is obvious that those who regard the sighting of Allaah Ta'ala as being impossible, will lose hope in ever seeing Him. If the seeing of Allaah Ta'ala was not possible (in the Hereafter), then the lovers of Allaah Ta'ala (those who engage in excessive Ibaadat), will never be able to attain such high levels of pleasure and gratification in their Ibaadat, because there is no joy in working towards a thing that one deems impossible to attain. Everyone is desirous of seeing the Beauty of the Noor of the heavens and the earth (i.e. Allaah Rabbul Izzat).

Allaah Ta'ala says:

"On that Day (some) faces will be radiant (in looking) towards their Rabb."

Allaah Ta'ala says:

"Never! Indeed they will be deprived on that Day from (looking at) their Rabb."

Hadhrat Moosa (alaihi salaam) made a request to Allaah Ta'ala: "My Rabb, show me that I can look at You."

If seeing Allaah Ta'ala was impossible, then Hadhrat Moosa (alaihi salaam) would not have made this request. It is not possible that a Nabi of Allaah Ta'ala does not know what things are possible and what things are impossible. The rejecters aver that this was the request of the people of Moosa (alaihi salaam). This is incorrect, because it is very apparent from the text of the Qur'aan that this was the direct desire and request of Hadhrat Moosa (alaihi salaam). Or if, according to the Mu'tazilas, Hadhrat Moosa (alaihi salaam) knew the seeing of Allaah Ta'ala as being impossible, then he would surely have told his nation that their request is pointless, and he would have prevented them from making such a request, because the purpose of a Nabi is that he make the people aware of the Qualities and Nature of Allaah Ta'ala.

Allaah Ta'ala replied to Hadhrat Moosa's (alaihi salaam) request by saying: "You will not be able to (bear to) see Me". In the Sight of Allaah Ta'ala this world and the Hereafter are the same and all the creation are His creation, in that He can do whatever He pleases to do in either realm, but He knows that He has placed different abilities in people. Some have the ability to see and withstand the Luminousness of Allaah Ta'ala and others cannot. Just like a reflection of an object can dearly be seen in a mirror, but not in a stone or sand, whereas both are His creations. Allaah Ta'ala has placed the ability to see Him in Jannat and not in this world. For this reason Hadhrat Moosa (alaihi salaam) could not see Allaah Ta'ala in this world. The seeing of Nabi-e-Kareem (sallAllaahu alaihi wasalam) of Allaah Ta'ala on the night of Mi'raaj was not done in this world but in the realm of the Hereafter. Therefore, seeing Allaah Ta'ala cannot be done in this world, but in the realm of the Hereafter it will be possible. Besides these Aayaat, there are others that indicate towards the seeing of Allaah Ta'ala in the Hereafter. In this respect there are also so many authentic Ahaadith that testify to this fact. The predecessors of the first era of Islaam are also unanimous on this fact.

No Muslim denies the Sight and Ability of Allaah Ta'ala to see. It is stated in the Qur'aan Shareef:

"What! Do they not know that indeed Allaah Sees."

In another Aayat it is stated:

"And Allaah Sees whatever you do. He is The One Who Hears and Sees,"

"Soon Allaah will see your actions."

"The two of you do not fear, Indeed I am with you, I Listen and I See."

Hence if it is possible that Allaah Ta'ala Sees us and He is not limited to space and time, then it is also possible that we will be able to see Him. Although the servants of Allaah Ta'ala are limited to space and time, but Allaah Ta'ala is not limited.

Those who deny the seeing of Jannatis of Allaah Ta'ala cite this Aayat:

"No vision can grasp Him, but His Grasp is over all vision."

Apparently, this Aayat infers that we will not be able to see Allaah Ta'ala. The Ahle Haqq say that this Aayat does not refer to normal seeing, but rather it refers to encompassing, i.e. to be able to incorporate a thing from its inception to its end. Like it is said "Adraka Asabiyy" ("The child has reached maturity"), or "Adraka Thamar" ("The fruit has reached ripeness"). The word "Mudrakoon" is used in the Aayat that means (referring to the people of Moosa - alaihi salaam, when they said):

"The Companions of Moosa said 'Indeed surrounded':

Hence this Aayat refers to the sights of people who will not be able to see Allaah Ta'ala in an all-encompassing way, i.e. from top to bottom.