

**Selected excerpts from**

***Kitāb at-Tawḥeed***

(the book of monotheism)

translated from

***Al-Muḥalla bil’Athār***

المحلى بالآثار

By Ibn Ḥazm

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## Issue 14: *Al-Jannah* is truth, created for the *Mu'mineen*

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That *Jannah* (heaven) is true, the created abode of the believers (*mu'mineen*), to which the non-believer shall never enter. The exalted says:

وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

*and a heaven, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (muttaqeen).*<sup>1</sup>

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ

*...and the inmates of the fire shall call out to the dwellers of the garden saying: pour on us some water or of that which Allah has given you. They shall say, surely Allah has prohibited them both to the disbelievers.*<sup>2</sup>

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<sup>1</sup> *Qur'ān*, 3: 133

<sup>2</sup> *Qur'ān*, 7: 50

## Issue15: The fire is truth, a reality

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The fire is truth, a reality and a dwelling; no believer will reside therein forever. Allah has declared:

وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي كَذَّبَ وَتَوَلَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى

*None shall enter it but the unhappiest, who gives the lie (to the truth) and turns (his) back. And away from it shall be kept the one who guards most (against evil).<sup>3</sup>*

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<sup>3</sup> *Qur'ān*, 92: 15/17

## Issue16: Entry to the fire by the believers who are deficient in good deeds

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Some of the Muslims will enter hellfire, namely those for whom the balance of misdeeds contains major sins (*kabā'ir*) which outweighs their good deeds. Ultimately they will exit (the fire) because of intercession, or Allah's forgiveness - and only then they will enter paradise. Allah the exalted and majestic has said:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

*If you shun the great sins which you are forbidden, we will do away with your small sins and cause you to enter an honourable place of entering.*<sup>4</sup>

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

*And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.*<sup>5</sup>

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَ نَارٌ حَامِيَةٌ

*Then as for him whose measure of good deeds is heavy, he shall live a pleasant life. And as for him whose measure of good deeds is light, his abode shall be the abyss; and what will make you know what it is? A burning fire!*<sup>6</sup>

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<sup>4</sup> *Qur'ān*, 4: 31

<sup>5</sup> *Qur'ān*, 21: 47

<sup>6</sup> *Qur'ān*, 101: 6/11

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثَنَا أَحْمَدُ بْنُ فَتْحٍ ثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثَنَا أَحْمَدُ بْنُ عَلِيٍّ  
ثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثَنَا أَبُو عَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ ثَنَا مُعَاذُ هُوَ ابْنُ هِشَامِ الدَّسْتَوَائِيِّ - ثَنَا  
أَبِي عَن قَتَادَةَ ثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا  
اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ  
مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً

Abdallah ibn Yusuf narrated to us Ahmad ibn Fath narrated to us Abd-al Wāhab ibn Esa narrated to us Ahmad ibn Muḥammad narrated to us Ahmad ibn Ali narrated to us<sup>7</sup> Muslim bin al-Hajjāj narrated to us Abu Ghassān al-Misma'ee and Muḥammad ibn al-Muthanna narrated to us they said Mu'ādh - who is ibn Hishām ad-Dastuwā'ee - narrated to us my father narrated to us from Qatādah, Anas ibn Mālik narrated to us that the Prophet (peace be upon him) said: *He who professed – there is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed - There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed - There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom.*

### Comment<sup>8</sup>

[This shows that if all *kabā'ir* are avoided then the smaller misdeeds will be forgiven as the verse (4: 31) shows. The 'noble entry' referred to, shows that this is paradise – in other words, the individual will escape the fire of hell and not be subject to punishment therein. However, if there are un-repented *kabā'ir* present, then these together with the smaller misdeeds and the good deeds will be weighed, balanced and fully accounted for by Allah.

The believers will not be in hell for an eternity because of the profession of the testimony of faith (there is no deity but Allah and Muḥammad is the messenger of Allah) and they will be eventually brought out of hell either because of intercession of the Prophet (peace be upon him), the martyrs, the unborn foetus etc, and finally through the grace and mercy of Allah. There is though, a very crucial point to be emphasised here. If one violates the tenets of the testimony of faith, then that testimony dissipates. For example, if someone insults the Prophet's; insults Allah, rejects his Allah's laws and commands, then the testimony of faith no longer exists. Moreover, it is not true – as many of the ignorant have said – that the testimony

<sup>7</sup> This is Ibn Ḥazm's *isnād* to Imām Muslim and is cited throughout the text when these *ḥadith* are quoted.

<sup>8</sup> Supplementary comment is provided here by Professor Muḥammad al-Mas'ari, taken from a series of classes where this work was studied.

of faith alone guarantees direct passage to heaven without any formal account. The weight of evidence does not support this conclusion. Accounting in the hereafter is a complex matter and not as simplistic as many would have it.]



## Issue 30: The *Ṣirāṭ* (bridge over hellfire) is truth and is the route over hell

The *ṣirāṭ* is truth and it's a way or a bridge that is spanned over the hellfire and everyone must cross it. Some will cross it safely others will fall into the fire.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثَنَا أَحْمَدُ بْنُ فُتَيْحٍ ثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثَنَا أَحْمَدُ بْنُ عَلِيٍّ  
ثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثَنَا زُهَيْرُ بْنُ حَرْبٍ ثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثَنَا أَبِي عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ  
يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي حَدِيثٍ وَيُضْرَبُ الصِّرَاطُ بَيْنَ  
ظَهْرِي جَهَنَّمَ

Abdallah ibn Yusuf narrated to us Aḥmad ibn Faṭḥ narrated to us Abd-al Wāhab ibn Esa narrated to us Aḥmad ibn Muḥammad narrated to us Aḥmad ibn Ali narrated to us Muslim bin al-Hajjāj narrated to us Zuhair ibn Ḥarb narrated to us Ya'qub ibn Ibrāhim ibn Sa'd narrated to us, my father narrated to us from Ibn Shihāb from 'Aṭā ibn Yazid al-Laythi that Abu Hurayrah reported to him that the Messenger of Allah (peace be upon him) '*...and a bridge would be set up / spanned over the Hell...*'

And he (peace be upon him) also said in the (same) *ḥadīth*:

وَفِي جَهَنَّمَ كَلَالِيْبٌ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهُ لَا يَعْلَمُ  
قَدْرَ عَظَمِهَا إِلَّا اللَّهُ - عَزَّ وَجَلَّ - تَخَطَّفُ النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمْ، يَعْنِي الْمُوْبِقَ بِعَمَلِهِ، وَمِنْهُمْ الْمُخْرَدُلُ حَتَّى  
يُنَجَّى

'*...and in hell there would be long spits like the thorns of Sa'dan. He (the Prophet) said: Have you seen Sa'dan?...Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize people for their misdeeds and tear*

*them to pieces. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation.<sup>9</sup>*

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<sup>9</sup> These are short excerpts from a very long ḥadīth that is recorded in Muslim book 1, no. 349. It is also found in Bukhāri book 93, no. 532

### Issue 33: The intercession of the Prophet for the people of major sins from his *Ummah* is truth

The intercession of the Prophet (peace be upon him) for the people of major sins from his *Ummah* is truth, so they will (eventually) be taken out of hellfire and put in paradise. Allah says:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

...who is he that can intercede with Him but by His permission?<sup>10</sup>

ثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثَنَا أَحْمَدُ بْنُ فَتْحٍ ثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثَنَا أَحْمَدُ بْنُ عَلِيٍّ ثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثَنَا أَبُو عَسَانَ الْمَسْمَعِيُّ ثَنَا مُعَاذُ يَعْنِي ابْنَ هِشَامِ الدَّسْتُوَائِيِّ - ثَنَا أَبِي عَنْ قَتَادَةَ ثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لِأُمَّتِهِ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ

Abdallah ibn Yusuf narrated to us Ahmad ibn Fath narrated to us Abd-al Wāhab ibn Esa narrated to us Ahmad ibn Muḥammad narrated to us Ahmad ibn Ali narrated to us Muslim bin al-Hajjāj narrated to us Abu Ghassān al-Misma'ee and Muḥammad ibn al-Muthanna narrated to us they said Mu'ādth – that is to say - ibn Hishām ad-Distuwā'ee - narrated to us, my father narrated to us from Qatādah, Anas ibn Mālik narrated to us that the Prophet (peace be upon him) said: *There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.*

<sup>10</sup> *Qur'ān*, 2: 255

And with the same *isnād* to Muslim:

ثَنَا نَصْرُ بْنُ عَلِيٍّ ثَنَا بَشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ - عَنْ أَبِي مَسْنَمَةَ هُوَ سَعِيدُ بْنُ يَزِيدَ - عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ، أَوْ قَالَ بِخَطَايَاهُمْ، فَأَمَاتَهُمُ اللَّهُ إِمَاتَةً حَتَّى إِذَا كَانُوا فُحْمًا أَدْنَى بِالشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُتُّوا عَلَى أَنْهَارِ الْجَنَّةِ، ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ فَيَتْبُتُونَ نَبَاتِ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ

Naḍr ibn Ali narrated to us Bishr that is to say Ibn al-Mufaḍḍal narrated to us from Abu Maslama who is Sa'eed ibn Yazid from Abu Naḍra from Abu Sa'eed al-Khudri who said that the Messenger of Allah (peace be upon him) said: *The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it. But the people whom the Fire would afflict (temporarily) on account of their sins (or so said the narrator "on account of their misdeeds"). He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood.*

## Issue 79: Whoever neglects all deeds

Whoever neglects all good deeds (i.e. not doing all good deeds and obligations) without exception, he is a believer and his ‘*Imān*’ is deficient but he is not a *kāfir*.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثَنَا أَحْمَدُ بْنُ فَتْحٍ ثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثَنَا أَحْمَدُ بْنُ عَلِيِّ  
ثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثَنَا زُهَيْرُ بْنُ حَرْبٍ ثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثَنَا أَبِي عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ  
يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي حَدِيثٍ طَوِيلٍ «حَتَّى إِذَا فَرَغَ  
اللَّهُ مِنْ قَضَائِهِ بَيْنَ الْعِبَادِ وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ  
مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، مِمَّنْ أَرَادَ اللَّهُ - عَزَّ وَجَلَّ - أَنْ يَرْحَمَهُ، مِمَّنْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ.

Abdallah ibn Yusuf narrated to us Aḥmad ibn Faṭḥ narrated to us Abd-al Wāhab ibn Esa narrated to us Aḥmad ibn Muḥammad narrated to us Aḥmad ibn Ali narrated to us Muslim bin al-Hajjāj narrated to us Zuhair ibn Ḥarb narrated to us Ya’qub ibn Ibrāhīm ibn Sa’d narrated to us, my father narrated to us from Ibn Shihāb from ‘Aṭā ibn Yazid al-Laythi that Abu Hurayrah reported to him that the Messenger of Allah (peace be upon him) said in a long *ḥadīth*: *When Allah would finish judging His servants and because of His mercy decide to take out of Hell such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy; those who would say: there is no god but Allah.*<sup>11</sup>

<sup>11</sup> Muslim book 1, no. 349

## **Issue 80: Certainty cannot be in ranks**

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Certainty cannot be in ranks. If there is any doubt which enters in it or rejection, then it is annihilated completely. Concerning the proof for this, certainty - *al-yaqeen*, relates to being convinced that something is true or not. One cannot therefore be certain and uncertain of something at one and the same time. If it is not *yaqeen* then it is doubt (*shak*).

### Comment

[This is a fundamental point which is being made in relation to reason and logic. It relates to the persistent lingering doubts, not the whispers of the devil which may enter even the believers' minds or hearts. An example of persistent doubt which violates *al-yaqeen* can be found in the arguments of the agnostics or atheists.]

## Issue 81: Disobedience, major sins, indecency, disadvantages of minor sins

Disobedience (to Allah) is either through major sins (*kabā'ir*), indecencies (*fawāḥish*) excessive acts, small sins and 'Lammam'. The last, *al-Lammam* is forgiven completely. The *kabā'ir* and *fawāḥish* are those that Allah has warned with fire (i.e. punishment with hellfire) in the Qur'ān or via the tongue of the Messenger of Allah (peace be upon him). Regarding the proof for this, Allah the exalted has said:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

*Those who keep aloof from the major sins (kabā'ir) and the indecencies (al-fawāḥish) but the passing idea; surely your Lord is liberal in forgiving.*<sup>12</sup>

*Al-Lammam* is like a fleeting or passing idea; intending to do something but not actually doing it. We have established that if you intend to do a misdeed and do not do it, nothing is written against you.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثَنَا أَحْمَدُ بْنُ فَتْحٍ ثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثَنَا أَحْمَدُ بْنُ عَلِيٍّ  
ثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثَنَا سَعِيدُ بْنُ مَنْصُورٍ ثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ قَالَ:  
قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ يَتَكَلَّمُوا أَوْ يَعْمَلُوا  
بِهِ

Abdallah ibn Yusuf narrated to us Aḥmad ibn Faḥ narrated to us Abdal-Wahāb ibn Esa narrated to us Aḥmad ibn Muḥammad narrated to us Aḥmad ibn Ali narrated to us Muslim

<sup>12</sup> Qur'ān, 53: 32

bin al-Ḥajjāj narrated to us Sa'eed ibn Manṣur narrated to us Abu 'Awānah narrated to us from Qatādah from Zurāra ibn 'Auf from Abu Hurayrah who said that the Messenger of Allah (peace be upon him) said: *Verily the great and mighty Allah forgave my people the evil promptings arising in their minds, as they neither talked about them nor acted upon them.*<sup>13</sup>

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

*If you shun the great sins (kabā'ir) which you are forbidden, We will do away with your small sins and cause you to enter an honourable place of entering.*<sup>14</sup>

By necessity we know that there is nothing which is defined as big except (when) in comparison to that which is considered small. Both (the definition) relating to big and small have to be exclusive and also in relation to each other, and anything else is impossible. If the threat of fire is used for major sins (*kabā'ir*), then by necessity those which do not carry such a threat are lesser or smaller sins. Viewed another way, if there is no (immediate) threat of hellfire in the texts then the sin is lesser in magnitude than the *kabā'ir* and there is no third separate division.

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<sup>13</sup> Muslim book 1, no. 230; the *ḥadīth* is also found in many other collections through different channels, such as: Bukhārī Book 78, no. 657, Abu Dāwud book 12, no 2203 and Nasā'i book 27, no. 3465

<sup>14</sup> *Qur'ān*, 4: 31



## Issue 82: Not avoiding the major sins (*kabā'ir*)

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He who does not avoid the *kabā'ir* will be accounted for all that he has done and Allah will balance his good deeds with his bad deeds which have not been repented from or subject to a prescribed punishment in the *dunya*. Whosoever's good deeds will be heavier he will be in paradise without punishment. Allah the exalted and majestic says:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

*And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, will We bring it, and sufficient are We to take account.*<sup>15</sup>

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ فَمَا مِنْ ثَقَلَتْ مَوَازِينُهُ

*Then as for him whose measure of good deeds is heavy, he shall live a pleasant life.*<sup>16</sup>

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

*...surely good deeds take away evil deeds this is a reminder to the mindful.*<sup>17</sup>

There is no disagreement between Muslims that repentance erases sins.

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<sup>15</sup> *Qur'ān*, 21: 47

<sup>16</sup> *Qur'ān*, 101: 6/7

<sup>17</sup> Muslim book 17, no. 4237

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثَنَا أَحْمَدُ بْنُ فُتَيْحٍ ثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثَنَا أَحْمَدُ بْنُ عَلِيٍّ  
ثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ، أَخْبَرَنِي هُشَيْمُ بْنُ خَالِدٍ عَنْ أَبِي قَلَابَةَ عَنْ أَبِي الْأَشْعَثِ  
الصَّنْعَانِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ «أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا أَخَذَ عَلَى النِّسَاءِ:  
أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَسْرِقَ وَلَا نَزْنِيَ وَلَا نَقْتُلَ أَوْلَادَنَا وَلَا يَعْضَهُ بَعْضُنَا بَعْضًا، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ  
عَلَى اللَّهِ وَمَنْ أَتَى مِنْكُمْ حُدًّا فَأَقِيمَ عَلَيْهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ سَتَرَهُ اللَّهُ عَلَيْهِ فَأَمَرَهُ إِلَى اللَّهِ إِنْ شَاءَ عَذِّبَهُ وَإِنْ  
شَاءَ عَفَّرَ لَهُ

Abdallah ibn Yusuf narrated to us Ahmad ibn Fath narrated to us Abdal-Wahāb ibn Esa narrated to us Ahmad ibn Muḥammad narrated to us Ahmad ibn Ali narrated to us Muslim bin al-Ḥajjāj narrated to us Ismāeel ibn Sālim narrated to me Hushaym reported to me Khālīd narrated to us from Abu Qilābah from Abu al-Ash'ash aṣ-Ṣanā'i from 'Ubāda ibn aṣ-Ṣāmit he said: Allah's Messenger took from us as he took from the women that we will not associate anything with Allah and we will not steal, and we will not commit adultery, and we will not kill our children, and we will not bring calumny upon one another. And he who amongst you fulfils (this pledge), his reward rests with Allah, and he upon whom amongst you is imposed the prescribed punishment and that is carried out, that is his expiation (for that sin), and he whose (sins) were covered by Allah, his matter rests with Allah. He may punish him if He likes or may forgive him if He so likes.<sup>18</sup>

<sup>18</sup> *Qur'ān*, 11: 114

### Issue 83: Those whose misdeeds are heavier than the good deeds

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And (those) whose misdeeds are heavier than their good deeds, they are the ones who will exit the fire with the intercession and then according to their deeds. Allah has said:

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَ نَارٌ حَامِيَةٌ

*Then as for him whose measure of good deeds is heavy, he shall live a pleasant life. And as for him whose measure of good deeds is light, his abode shall be the abyss; and what will make you know what it is? A burning fire!*<sup>19</sup>

And Allah says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

*So he who has done an atom's weight of good shall see it  
and he who has done an atom's weight of evil shall see it.*<sup>20</sup>

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

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<sup>19</sup> *Qur'ān*, 101: 6/11

<sup>20</sup> *Qur'ān*, 99: 7/8

*This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.*<sup>21</sup>

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثَنَا أَحْمَدُ بْنُ فُتَيْحٍ ثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثَنَا أَحْمَدُ بْنُ عَلِيٍّ  
ثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثَنَا زُهَيْرُ بْنُ حَرْبٍ ثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي عَنِّ بْنِ شِهَابٍ عَنِ عَطَاءِ بْنِ  
يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي حَدِيثٍ طَوِيلٍ: «وَيُضْرَبُ  
الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرَّسُلُ، وَدَعْوَى الرَّسُلِ يَوْمَئِذٍ  
اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلَالِيْبٌ مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ عَظَمِهَا إِلَّا اللَّهُ - عَزَّ وَجَلَّ -  
تَخْطِفُ النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمْ يَعْني الْمُوْبِقَ بِعَمَلِهِ وَمِنْهُمْ الْمُخْرَدِلُ حَتَّى يُنَجَّى

Abdallah ibn Yusuf narrated to us Ahmad ibn Fath narrated to us Abd-al Wāhab ibn Esa narrated to us Ahmad ibn Muḥammad narrated to us Ahmad ibn Ali narrated to us Muslim bin al-Hajjāj narrated to us Zuhair ibn Ḥarb narrated to us Ya'qub ibn Ibrāhim ibn Sa'eed narrated to us, my father narrated to us from Ibn Shihāb from 'Aṭā ibn Yazid al-Laythi that Abu Hurayrah reported to him that the Prophet (peace be upon him) said in a long *ḥadith*:  
'...and a bridge would be set over the Hell; and I and my Ummah would be the first to pass over it; and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! Save! Save! In Hell, there would be long spits like the thorns of Sa'dān. Verily those (hooks) would be like the thorns of Sa'dān, but no one knows their size except Allah. These would seize people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation.'<sup>22</sup>

Furthermore, with the same *isnād* to Muslim:

ثَنَا أَبُو عَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا ثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامِ الدَّسْتَوَائِيِّ - أَخْبَرَنَا أَبِي عَنْ قَتَادَةَ  
ثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ  
مِنْ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بَرَّةً، ثُمَّ  
يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً

<sup>21</sup> *Qur'an*, 40: 17

<sup>22</sup> This is a short excerpt of the long *ḥadith*, the full version is found in Muslim book 1, no. 358; also in Bukhāri, Abu Dāwud and in many other collections.

Abu Ghassān al-Misma'ee and Muḥammad ibn al-Muthanna narrated to us, they both Mu'ādh - and he is ibn Hishām ad-Distuwā'ee – narrated to us, my father narrated to us from Qatādah, Anas ibn Mālik narrated to us that the Prophet (peace be upon him) said: *He who professed - there is no god but Allah, would be brought out of the fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: there is no god but Allah, would come out of the fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the fire he who professed: there is no god but Allah, even though he has in his heart virtue equal to the weight of an atom.*

Ali says: it is not true that there is a conflict in relation to the statement of Allah when He says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

*Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases.*<sup>23</sup>

And the ḥadith cited earlier from 'Ubāda, which says: '...his matter rests with Allah. He may punish him if He likes or may forgive him if He so likes.'<sup>24</sup> It also doesn't contradict what we have also presented here (in terms of the balancing of deeds, people falling into the hellfire when crossing over it and coming out of the fire in stages). The two statements indeed show that Allah forgives everything less than *Shirk* – and in another verse, Allah forgives all sins:

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

*surely Allah forgives the faults altogether*<sup>25</sup>

Or from what Esa ibn Maryam (peace be upon him) says on the day of judgement:

<sup>23</sup> *Qur'ān*, 4: 48

<sup>24</sup> Muslim book 17, no. 4237, also in Bukhāri, *Sunan* Nasā'i and it is also reported in many other collections

<sup>25</sup> *Qur'ān*, 39: 53

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

*'If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the all mighty, the all wise.*

*This is the day when their truth shall benefit the truthful ones...<sup>26</sup>*

Each of these statements that have reached us are not contradictory. In the verses and *aḥādith*, it doesn't mean that Allah will not punish those whose misdeeds are heavy; ultimately the prerogative of forgiveness is with Allah, but how and according to what precise details is not entirely expanded upon, since many of the texts are *mujmal* (ambivalent). It is necessary to place an explanation upon them, as far as possible, such as presenting the ḥadith we cited which further elaborate upon the verses. As an example, when Allah states that for a doing a certain deed, a person is prohibited paradise, the individual is not a *kāfir* as such – that has to be balanced against the other evidences to determine that. The individual is prohibited paradise until punishment has been meted for that deed or repentance has erased it. As a further example, when Allah says:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا

*And whoever kills a believer intentionally, his punishment is hell; he shall abide in it....<sup>27</sup>*

It doesn't mean for all eternities, but for a long time until all accounts are settled; the matter cleansed, intercession completed etc. Paradise is prohibited till the due is paid and that deed settled.

### Comment

<sup>26</sup> *Qur'ān*, 5: 118/119

<sup>27</sup> *Qur'ān*, 5: 93

[Ultimately, there is no way out of hell except with the testimony of faith. Yet this matter should not be construed as being haphazard. Rather we are not given all the specifics as to how these matters will unfold on that day in every single detail. In other words, for example, what specific stage Allah will forgive an individual; how long people will be cleansed by fire; the precise processes of the weighing and accounting etc. There is forgiveness from Allah, ultimately, but some will be punished by fire. The evidences have to be read in totality and not partially, because all the statements of Allah are true. And there is no cheating as many would have us believe - intercession alone will not provide safety from hellfire – rather it is to get people out of hellfire.]

## Issue 84: The issue of people in paradise according to their rank before Allah

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And the people are in paradise according to their rank before Allah the exalted and majestic. So the best people are the ones who rank highly in paradise. The evidence for this is the following statements of Allah:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ

*And the foremost are the foremost!*

*These are they who are drawn nigh (to Allah) in the gardens of bliss.*<sup>28</sup>

If it were possible that the higher in rank would be lower in rank in paradise than the meaning of distinction would be lost. It is not possible that one could be higher in rank in paradise and of a lower ranking in the *dunya*. The meaning of distinction of grace would not make sense; hence nobody would be striving for it.

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<sup>28</sup> *Qur'ān*, 56: 10/12



## Issue 85: Ranks of People in Paradise

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Those that are highest in paradise are the Prophets, then their wives then the companions of the Prophet (peace be upon him) - all of them are in paradise. We have mentioned previously the statement of the Messenger of Allah – ‘that if one of you were to have the equivalent of the mountain of uhud in gold it would not compare to a few bits of wheat from one of them’<sup>29</sup> and we mentioned that the higher people previously in the last issue that the people in rank must be higher in paradise and vice versa and there is no higher rank in paradise than the Prophet’s, who is with them in their rank is better than the others and that definitely includes their wives. Allah says –

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

....not alike among you are those who spent before the victory and fought (and those who did not):  
they are more exalted in rank than those who spent and fought afterwards...<sup>30</sup>

And the exalted has said:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ - لَا  
يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ

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<sup>29</sup> As reported in Bukhāri Vol. 5 book 57 no.22 with the following *isnād*: Adam ibn Abi Iyās narrated to us Shu’ba narrated to us from al-‘Amash he said: I heard Dhakwān and this was reported from Abu Sa’eed al-Khudri who said that the Messenger of Allah said. Also in Muslim book 31, no. 6167.

<sup>30</sup> *Qur’ān*, 57: 10

*Surely (as for) those for who the good has already gone forth from us, they shall be kept far off from it. They will not hear its faintest sound and they shall abide in that which their souls long for. The great tearful event shall not grieve them...<sup>31</sup>*

So the text has come that the companions have been promised *al-ḥusna* and Allah said that he doesn't break his promise:

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

*Surely Allah doesn't fail in his promise.<sup>32</sup>*

From that we conclude that all those companions who spent before the conquest and those who spent after the conquest have been promised *al-ḥusna*, they will be in paradise, they won't be terrified on the day of judgement and they will not hear the sound of hellfire. All this confirms and explains what we have proved before - all companions will be saved. Regarding the hypocrites and the disbelievers (*munafiqeen / kuffar*) they are not the companions of the Prophet (peace be upon him) and they don't belong to him.

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<sup>31</sup> *Qur'ān*, 21: 101/103

<sup>32</sup> *Qur'ān*, 3: 9

## Issue 88: Repenting from *Kufr, Zina*; the acts of the people of Luṭ and alcohol

Repentance from *kufur*, fornication, adultery, the acts of the people of Luṭ,<sup>33</sup> drinking alcohol, eating prohibited foods like pork, blood and dead animals etc consists of regretting the action itself, making a firm conclusion never to go back to it and asking Allah for forgiveness. This is agreed by Muslims upon definite consensus (*ijmā' yaqeeni*) and nobody dissents concerning this. Repentance from injustice towards people in their honour, in their skin (i.e. beating them) and in their money cannot be accepted unless one asks for forgiveness, returns what was taken, including any money / property that the stolen matter generated. If they are not known like someone who is a pickpocket in the street and he repents, he should give the equivalent money to the needy and the orphans. In the case of insults to honour and bodily injury then one has to ask the aggrieved their forgiveness. If one did not or cannot do that in this life, then the matter will be with Allah the exalted for determination in the afterlife. This is because the aggrieved will take his rights on that day; Allah says that even the sheep that have no horns will have recourse against those that did.<sup>34</sup> Concerning repentance from killing, only *qisās* in this life can redeem the act and if that cannot be done then one has to do a great number of good deeds and hope that this will even the balance in the scale.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ تَنَا أَحْمَدُ بْنُ فُتْحٍ تَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى تَنَا أَحْمَدُ بْنُ مُحَمَّدٍ تَنَا أَحْمَدُ بْنُ عَلِيٍّ  
 تَنَا مُسْلِمُ بْنُ الْحَجَّاجِ تَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامِ الدَّارِمِيِّ تَنَا مَرْوَانَ يَعْنِي بِنَ مُحَمَّدِ الدِّمَشْقِيِّ -  
 تَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ رَبِيعَةَ بْنِ يَزِيدَ عَنِ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنِ أَبِي ذَرٍّ عَنِ النَّبِيِّ - صَلَّى اللَّهُ

<sup>33</sup> In other words, homosexuality and its associated acts

<sup>34</sup> As in the *hadith* reported by Abu Hurayrah, Muslim book 32, no. 6252 the standard English wording of which is: 'The claimants would get their claims on the Day of Resurrection so much so that the hornless sheep would get its claim from the horned sheep.'

عَلَيْهِ وَسَلَّمَ - فِيمَا رَوَى عَنْ اللَّهِ تَعَالَى أَنَّهُ قَالَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Abdallah ibn Yusuf narrated to us Ahmad ibn Fath narrated to us Abdal-Wahāb ibn Esa narrated to us Ahmad ibn Muḥammad narrated to us Ahmad ibn Ali narrated to us Muslim bin al-Ḥajjāj narrated to us Abdallah ibn Abdar-Raḥman ibn Bahrām ad-Dārimi narrated to us Marwān that is to say Ibn Muḥammad ad-Dimishqi narrated to us Saeed ibn Abdal-Aziz narrated to us from Rabeeh' ibn Yazid from Abu Idris al-Khawlāni from Abu Dhar from the Messenger of Allah (peace be upon him) reporting that Allah the exalted and glorious said: *O my servants it is your deeds I am counting for you and I will pay it for you on the Day of Judgement if you find good then praise Allah if you find something bad then do no blame anyone but yourselves.*<sup>35</sup>

With the same *isnād* to Imām Muslim:

ثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أَتَدْرُونَ مَنْ الْمُفْلِسُ؟ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ - عَلَيْهِ السَّلَامُ -: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ

Qutayba ibn Sa'eed narrated to us Ismāeel ibn Ja'far narrated to us from al-'Alā ibn Abdar-Raḥman from his father from Abu Hurayrah who reported that the Messenger of Allah (peace be upon him) said: *Do you know who the bankrupt is?* They (the companions of the Prophet) said: A poor man amongst us is one who has neither dirham nor wealth. He (the Prophet) said: *The bankrupt of my Ummah would be he who would come on the Day of Resurrection with prayers and fasts and zakāt but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire. You*

<sup>35</sup> This is a short excerpt from a much longer *ḥadīth qudsi* found in Muslim: book 32, no. 6246

*will pay all the rights of the people on the day of judgement even the sheep which has horns will pay that which doesn't.*<sup>36</sup>

Ali (Ibn Ḥazm) says - this is a report which is detailed and clearly established. It cannot be abrogated nor specified by a generality.

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<sup>36</sup> Muslim book 32, no. 6251, although in the standard English translations the last sentence is not reported.

## Issue 90: Prophecy is revelation (*wahy*) from Allah the exalted

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Prophecy is *wahy* from Allah the exalted, inspired to the Prophet by (his) command that which he knows and what he did not know previously. The message (*Risāla*) is *wahy* and augmentation. And it is a mission sent to the creation by command, in this there is no disagreement, and al-Khidr, a Prophet (upon him be peace), who has died and Muḥammad (peace be upon him), there is no Prophet after him. Allah the exalted said the detailed the following words from al-Khidr (where he said):<sup>37</sup>

وَمَا فَعَلْتُهُ عَنْ أَمْرِي

...and I did not do it of my own accord<sup>38</sup>

And the exalted has said of the truth of his Prophethood:

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

...but he is the Messenger of Allah and seal of the Prophets.<sup>39</sup>

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<sup>37</sup> In relation to recognising al-Khidr, who has been mentioned in the Qur'ān, as being in fact a Prophet; this is a subtle point which has also been noted by other scholars. Indication that he was acting upon the commandment of Allah, received through revelation is outlined by the cited verse.

<sup>38</sup> *Qur'ān*, 18: 82

<sup>39</sup> *Qur'ān*, 33: 40

**Issue 91: The belief that *Iblees* is alive and existent, he has addressed Allah the exalted admitting his guilt and is insisted upon his course.**

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It is a matter of creed (*'Itiqād*) that *Iblees* is alive and existent, he has addressed Allah the exalted admitting his guilt and is insisted upon his course of action. It is with certainty that Allah the exalted created him (*Iblees*) from fire and that he the exalted created Adam from earth. And that he ordered (*Iblees*) to prostrate before Adam, (leading to) his refusal to do so, (viewing the command) lightly, hence his rejection. Allah the exalted reports the words that he said to him:

أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

.... *I am better than he, you created me of fire, while him did you create of earth.*<sup>40</sup>

And that he said:

أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ

....*grant me respite until the day when they are raised up.*<sup>41</sup>

فَبِمَا أَعْوَيْتَنِي لَأَفْعِدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

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<sup>40</sup> *Qur'ān*, 7: 12

<sup>41</sup> *Qur'ān*, 7: 14

....as you have caused me to remain disappointed, I will certainly lie in wait for them in your straight path.<sup>42</sup>

And that Allah has said:

وَكَانَ مِنَ الْكَافِرِينَ

....and he was one of the *kāfireen* (disbelievers).<sup>43</sup>

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<sup>42</sup> *Qur'ān*, 7: 16

<sup>43</sup> *Qur'ān*, 2: 34