

Majmū' al-Fatawā

I B N T A Y M I Y Y A H

Regarding

Life
after
Death

and Affairs of
the Unseen

Compiled and explained by Shaykh Salih Fawzan

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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ا	a	ي	i	و	u
Long	آ	ā	ي	ī	و	ū
Diphthongs	آي	ay	او	aw		

Glyphs

ﷺ *Sallallāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷻ *‘Aza wa jal* (Mighty and Majestic)

ﷻ *Radiyallāhu ‘anhu* (May Allāh be pleased with him)

ﷻ *Radiyallāhu ‘anha* (May Allāh be pleased with her)

ﷻ *Rahimahullah* (May Allāh have mercy upon him)

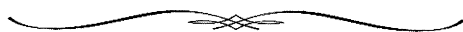
ﷻ *Radiyallāhu ‘anhum* (May Allāh be pleased with them)

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Translator's Foreword



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Majmū' al-Fatāwā Shaykh al-Islām ibn Taymiyyah is a tremendous collection of beneficial essays from Ibn Taymiyyah, compiled by Shaykh 'Abdur Raḥmān Qasim. Shaykh Sāliḥ Fawzān compiled a selection of essays from *Majmū' al-Fatāwā Shaykh al-Islām ibn Taymiyyah*, pertaining to the subject of 'aqīdah. He titled his book, *Radiant Light from Fatāwā of Shaykh al-Islām ibn Taymiyyah in 'Aqīdah*. He placed these treatises in chapters based on the topic and added his commentary. This selection contains essays about death, the Hereafter and affairs of the unseen.

Majmū' al-Fatāwā Shaykh al-Islām ibn Taymiyyah is highly recommended by the scholars.

Shaykh 'Uthaymīn said, "I swear by Allāh, I am advising you with the acquisition of *Majmū' al-Fatāwā Shaykh al-Islām ibn Taymiyyah*."

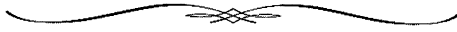
Shaykh Rabī'ah said, "I advise you with studying the books of Shaykh al-Islām ibn Taymiyyah and Ibn al-Qayyim, especially *Majmū' al-Fatāwā Shaykh al-Islām ibn Taymiyyah*."

We ask Allāh ﷻ to bring great benefit by way of this book. And we ask Him to place this work on the scale of good deeds of Shaykh al-Islām ibn Taymiyyah, Shaykh 'Abdur Raḥmān Qasim, Shaykh Sāliḥ Fawzān, and all those who read it.

Rasheed Barbee

Durham, North Carolina

Introduction of Shaykh Fawzān



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises belong to Allāh ﷻ alone. Salutations and peace upon the one upon whom there is no Prophet after him; our Prophet Muḥammad, his family and his companions. As to what follows:

Indeed, *Majmū' al-Fatāwā Shaykh al-Islām ibn Taymiyyah* is a tremendous authoritative reference point for Islām, and an enormous resource; containing *fiqh* of the Qur'an and *Sunnah* upon the understanding of the pious predecessors, comprising the various sciences of the legislation. By way of it, Allāh ﷻ awakens the 'ummah from its sleep. He stands it up after it has fallen due to the heaps of polytheism, innovation, superstitions, and blind following being piled upon it. By way of it, Allāh ﷻ uplifts the 'ummah after it has been transgressed by the currents of western ideology, methodology of the philosophers, and folklore of the Sufis. But Allāh ﷻ will not allow except that His Light should be perfected, even though the disbelievers hate it. At the head of every hundred years, Allāh sends revivers to renew the religion;

as is mentioned in the *ḥadīth*¹. Shaykh al-Islām ibn Taymiyyah is from those revivers. This is not a haphazard statement or excessive praise; rather, it is the truth proven in his books. And from those books is *Majmū' al-Fatāwā*. In this book, I extracted the affairs surrounding the creed, to encourage the reader to return to the collection of *fatāwā* to take from its knowledge. As the saying goes, “The one who drinks from the ocean will belittle the canal.”

Whoever wants to complete and increase the benefit, then let him return to the original source; because this is only a small portion of what is contained in *Majmū' al-Fatāwā*. As it is said:

كُلُّ الصَّيْدِ فِي جَوْفِ الْفَرَسِ

Every hunted animal is within the wild donkey.²

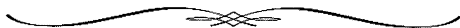
I ask Allāh ﷻ to grant success to everyone to gain beneficial knowledge and righteous actions. Salutations and peace be upon our Prophet Muḥammad, his family, and his companions collectively.

Sāliḥ Fawzān, 1422 Hijri

¹ Translator’s note: At the beginning of every century, Allāh ﷻ will send to this *‘ummah* someone who will renew its religious understanding. (Narrated by ‘Abū Dāwūd, 4291; and by al-Albānī in *as-Silsilah aṣ-Ṣaḥīḥah*, 599.)

² Translator’s note: This is an Arab proverb meaning everything can be found in one source, because every type of game hunted by the Arabs had less value than the wild donkey.

Fitnah at the Time of Death



Shaykh Fawzān: Shaykh al-Islām ibn Taymiyyah رحمته الله was asked if Shayṭān will come to the individual at the time of death in the form of their relatives, encouraging them to abandon Islām and embrace another religion. And what is the meaning of the statement of the Prophet peace be upon him:

إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ

Indeed, you will be tested in your graves.¹

Ibn Taymiyyah: All praises belong to Allāh, the Lord of all that exists. As for various religions being presented to the person at the time of his death, then this is not something general that will occur to each and every individual; but at the same time, it cannot be negated from each and every individual. Rather, there are some people who will be tested with this at the time of their death, and there are others who will not be tested like this. And this has indeed happened to some people. This is all from the trials of life and death, which we have been commanded to seek refuge from at the

¹ Sunan an-Nasā'ī, 2065

end of our prayer. It has been narrated in Saḥīḥ Muslim that the Messenger of Allāh ﷺ said:

إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

When any one of you utters tashahhud (in prayer), then let him seek refuge with Allāh from four (trials) by saying, “O Allāh, I seek refuge with You from the torment of the Hellfire, from the torment of the grave, from the trial of life and death, and from the evil of the trial of the Dajjal.”¹

At the time of death, Shayṭān is more diligent than ever to tempt man, because at this time man is in great need. The Prophet peace be upon him said in an authentic *ḥadīth*:

الأَعْمَالُ بِخَوَاتِيمِهَا

Deeds are judged according to how they end.²

And the Prophet ﷺ said:

إِنَّ الْعَبْدَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ; فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ الْعَبْدَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ; فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

A person may do the deeds of the people of Paradise until there is nothing between him and it except a cubit; then, the decree overtakes him, and he does a deed of the people of Hell and enters it.

¹ Saḥīḥ Muslim, 588

² Saḥīḥ al-Bukhārī, 6493

And a person may do the deeds of the people of Hell until there is nothing between him and it except a cubit; then, the decree overtakes him, and he does a deed of the people of Paradise and enters it.¹

It was narrated that the Shayṭān is never more eager to harm the son of Ādam than at the time of his death. He says to his helpers, “Go after this one, because if he gets away from you, you will never defeat him.”

‘Abdullah ibn Aḥmad ibn Ḥanbal said, “When my father, Aḥmad was dying, I had a piece of cloth in my hand to wrap around his jaw. He would sweat and faint. When he regained consciousness, he gestured with his hand: not yet, not yet. He did this several times. I said to him, ‘O my father, what are you saying?’ He said, ‘The Shayṭān is standing beside me, biting on his fingertips and saying, “O Aḥmad, you got away from me,” and I am saying, ‘Not yet, not until I die.’” This narration is well known.

For this reason, it is feared that the presentation of Christianity and Judaism at the time of death will happen to the person who did not perform Ḥajj, while having the ability to do so. This is based on the *ḥadīth* of ‘Anas ibn Mālik رضي الله عنه. The Prophet ﷺ said:

مَنْ مَلَكَ زَادًا أَوْ راحِلَةً تَبْلُغُهُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَلَمْ يَحُجَّ : فَلَيَمُتْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا

¹ Bukhārī, 3208 and Muslim, 2643

Whoever has the provisions and transport to take him to the sacred house of Allāh, and he does not perform Ḥajj, then let him die if he wills as a Jew, or if he wills as a Christian.¹

Allāh, the Exalted, said:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۗ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ

عَنِّيْ عَنِ الْعَالَمِيْنَ ﴿١٧﴾

And Ḥajj to the house is a duty that mankind owes to Allāh, those who can afford the expenses; and whoever disbelieves, then Allāh stands not in need of any of the creation.²

‘Ikrimah said, “When the verse was sent down:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ

الْخٰسِرِيْنَ ﴿٨٥﴾

And whoever seeks a religion other than Islām, it will never be accepted of him; and in the Hereafter; he will be one of the losers.³

When this verse was sent down, the Jews and Christians said, “We are Muslims.” Thus, Allāh ﷻ said to them, “And Ḥajj to the house is a duty that mankind owes to Allāh.” They said, “We will not perform Ḥajj.” Thus, Allāh said, “And whoever disbelieves, then Allāh stands not in need of any of the creation.”

¹ Tirmidhī, 812. Ibn Kathīr declared this *ḥadīth* authentic.

² Sūrah ‘Āli ‘Imrān, 3:97

³ Sūrah ‘Āli ‘Imrān, 3:85

As for the trial in the grave, then it is a test for the deceased when he is questioned by the two angels. They will say to him, “Who is your Lord? What is your religion? And what did you say about that man who was sent amongst you?” Allāh ﷻ will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.¹ The believer will say, “Allāh is my Lord, Islām is my religion, and Muḥammad is my prophet.” Likewise, he will say, “He is Muḥammad, the Messenger of Allāh, who came to us with clarity and guidance; therefore, we believed in him and followed him.” The two angels will scold him with a severe scolding. This is the final trial of the believer. The two angels will ask him the same questions again, as they did the first time (to test his firmness).

There are numerous narrations from the Prophet ﷺ about the trial of the grave. This trial applies to everyone who dies after reaching the age of religious responsibility, except for the prophets. The scholars differ on whether the children and insane will be tested in their graves. Some scholars say they will not be tested because the test is only for those who are at the age of religious responsibility. This is the view of al-Qāḍī and ibn ‘Aqīl. Based upon this viewpoint, the children under the age of religious responsibility and the insane are not prompted to say the testimony of faith after death.²

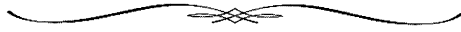
¹ Sūrah 'Ibrāhīm, 14:27

² Translator’s note: Shaykh bin Bāz explained, “It has been narrated from one of the tabi‘īn named Ḍamrah ibn Ḥabīb, from ‘Abū ‘Umāmah, that it is recommended to stand at the grave after the deceased has been buried and say to them, “Say nothing has the right to be worshipped except for Allah three times; and say, ‘I am pleased with Allāh as my Lord, Islām as my religion and Muḥammad as my prophet.” But this *ḥadīth* is not authentically

Other scholars say they are prompted to say the testimony of faith after death, and they will be tested in their graves. This is the viewpoint of 'Abū Ḥakeem and 'Abū Ḥassan; while some scholars say this group will be tested on the Day of Judgment. This is the viewpoint of most of the scholars from *Aḥlus Sunnah*.

reported from the Prophet ﷺ. And this practice is incorrect; rather, the dying person is prompted to say, “Nothing has the right be worshipped except for Allāh,” before they die, so this can be their final words.

The Example of Death and Sleep



Shaykh Fawzān: Shaykh al-Islām ibn Taymiyyah رحمته الله was asked about the questioning of the angels Munkar and Nakīr¹ to the deceased in the grave, if the soul returns to the body for the questioning; requiring the person to die for a second time.

Ibn Taymiyyah: When the soul returns to the body, while in the grave, it is not like when the soul returns to the body in this world; although it may be more complete from some aspects. Rather, each abode—this life, the realm between this world and the Hereafter, and the Hereafter—each has specific rulings. The Prophet صلى الله عليه وسلم has informed us that the grave of the believer will be made spacious, and he will be questioned; although the dirt covering him is not altered.

The soul returns to the deceased, and then separates from him. Is this called death? There are two statements about this matter. One

¹ The *ḥadīth* of Munkar and Nakīr has been collected by Tirmidhī, and graded as *ḥassan*, Ibn Ḥabān declared it authentic.

viewpoint is that this is called death. Those who hold this viewpoint take it from their interpretation of the statement of Allāh, the Exalted:

﴿ قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَبْتَنَا اثْنَتَيْنِ ﴾

They will say, “Our Lord, You have made us to die twice, and You have given us life twice.”¹

It is said, the first life is in this world, while the second life is within the grave; and the second death occurs in the grave. But the correct viewpoint is that this verse is similar to the statement of Allāh, the Exalted:

﴿ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۚ ثُمَّ بُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ

تُرْجَعُونَ ﴾

How can you disbelieve in Allāh? Seeing that you were lifeless, and He gave you life. Then He will give you death; then again, will bring you to life, and then unto Him you will return.²

The first death was before this worldly life, while the second death occurs after this worldly life. The statement of the Exalted, “Then again, will bring you to life,” means after death. Allāh, the Exalted, said:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

¹ Sūrah Ghāfir, 40:11

² Sūrah al-Baqarah, 2:28

From it (the earth) We created you, and into it We shall return you; and from it We shall bring you out once again.¹

And He said:

﴿ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴾

He said, “Therein you shall live, and therein you shall die; and from it you shall be brought out.”²

The soul connects to the body whenever Allāh ﷻ wills and detaches from the body whenever Allāh wills. This is not limited to one or two times. Sleep is the sister of death. This is why, when the Prophet ﷺ would go to his bed, he would say:

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأُحْيَا

In Your Name, O Allāh, I die and I live.³

When he woke, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praises belong to Allāh, the One who gave us life after causing us to die, and to Him is the return.⁴

¹ Sūrah Ṭāhā, 20:55

² Sūrah al-'A'rāf, 7:25

³ Bukhārī, 6324

⁴ Saḥīḥ al-Bukhārī, 7394

He called the state of sleep death, and the state of being awake life. Allāh, the Exalted, said:

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي

قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى﴾ ﴿٤٢﴾

It is Allāh Who takes away the souls at the time of their death, and those that do not die during their sleep. He keeps those (souls) for which He has ordained death, and sends the rest for a term appointed.¹

In this verse, He explains that taking the soul is of two types: taking the souls at the time of death, and taking the souls at the time of sleeping for those who do not die. When the person goes to sleep, Allāh ﷻ keeps the souls of those who die in their sleep, and He returns the souls of those who do not die in their sleep. For this reason, the Prophet ﷺ would say upon going to bed:

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا
بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your Name, my Lord, I lie down; and in Your Name I rise. If You should take my soul, then have mercy on it; and if You should return my soul, then protect it as You protect Your righteous slaves.²

The sleeping person experiences joy and pain during his sleep. This is experienced by the body and the soul, such that he will

¹ Sūrah az-Zumar, 39:42

² Bukhārī, 6320 and Muslim, 2714

dream of someone hitting him and wake up with a pain in his body. He will dream he is eating some good food and wake up with the taste of the food in his mouth. The sleeping person experiences bliss and punishment in his dreams. He perceives this, while the person lying next to him does not perceive what he is feeling. The sleeping person may scream due to the pain or fear he experiences, and those awake will hear his screams. He may recite Qur'an, supplication or talk in his sleep; and those awake hear him. All this happens while the sleeping person has his eyes shut; if someone addresses him, he will not hear it. So how can the condition in the grave be denied, when we have been informed by the Messenger of Allāh ﷺ that the deceased hears the striking of the footsteps? And he said, "You do not hear what I'm saying any better than they do."

The heart resembles the grave. For this reason, during the Battle of the Trench—when the pagans kept the Muslims busy, causing them to miss the 'Aṣr prayer—the Prophet ﷺ said:

مَلَأَ اللَّهُ قُلُوبَهُمْ وَقُبُورَهُمْ نَارًا

May Allāh fill their hearts and graves with fire!¹

Allāh ﷻ makes a distinction between the two of them in His statement:

﴿ أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ ﴿١﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿٢﴾ ﴾

¹ Muslim, 627

But does he not know that when the contents of the graves are brought out and poured forth, and that which is in the breasts (of men) shall be made known¹

This displays the closeness between the grave and the heart, but it is not permissible to say the bliss and punishment experienced by the deceased is similar to the bliss and punishment experience by the sleeper. The bliss and punishment experienced in the grave is more complete, and more intense. It is actual true bliss and actual true punishment. The example between sleep and the grave is only given to show that this is possible when the doubters say the deceased does not move in his grave, and the dirt does not change.

Shaykh Fawzān: The Shaykh gave this example to show the similarity between the sleeper and the deceased. The sleeping person feels pain and joy; although if we were beside them, we would not be aware of this. The same applies to the deceased in his grave. Perhaps he is being punished or enjoying bliss, and we do not perceive it or know about it. Allāh ﷻ has power over all things. Our intellects and sensory perception cannot encompass all things. Allāh, the Exalted, said:

﴿وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

And you (mankind) have not been given of knowledge except a little.²

¹ Sūrah al-‘Ādiyāt, 100:9-10

² Sūrah al-‘Isrā’, 17:85

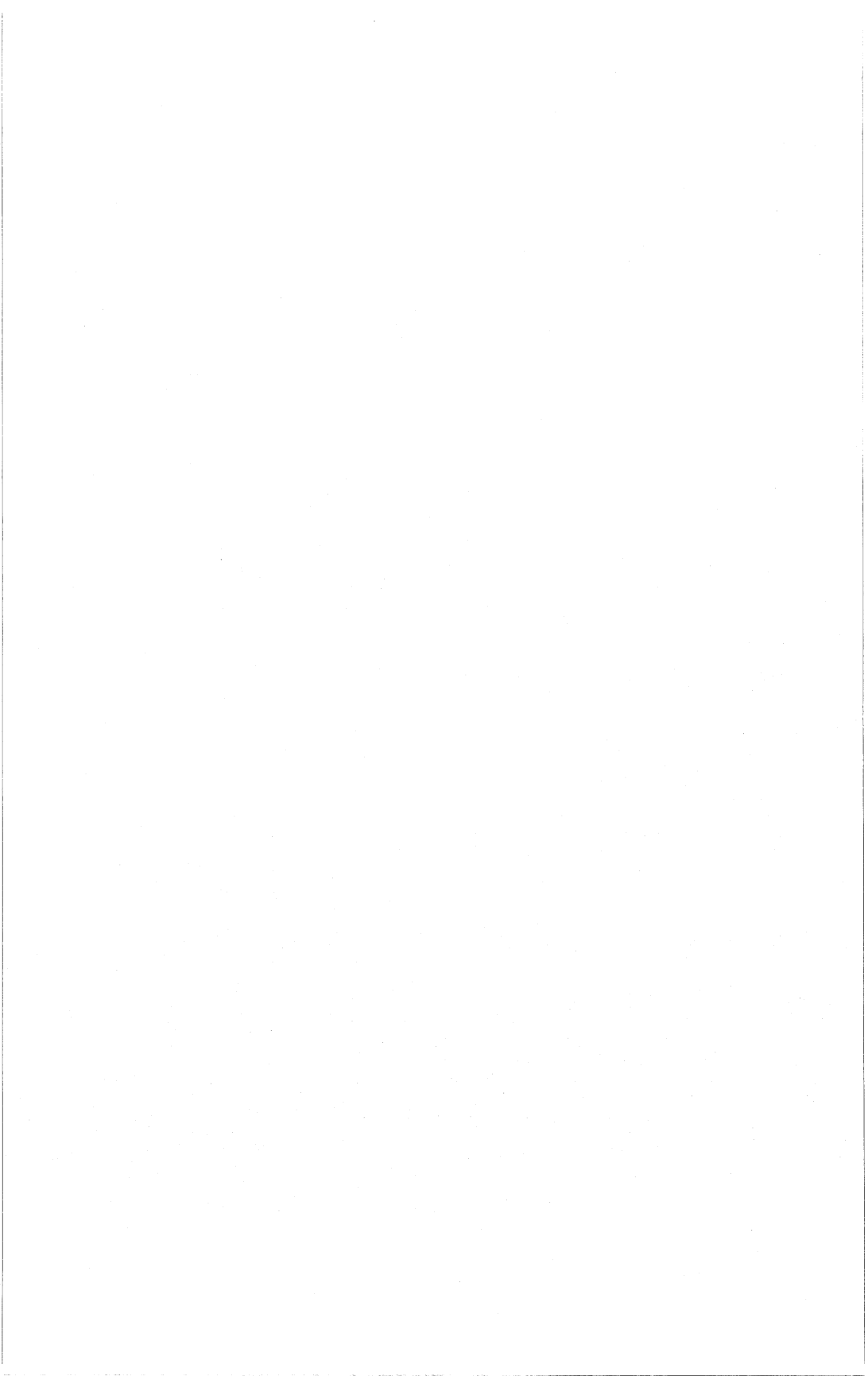
And the Exalted said:

﴿ ۝۳۹﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ﴿

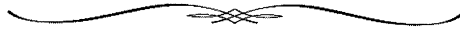
Rather, they have denied that which they do not encompass in knowledge, and whose interpretation has not yet come to them.¹

It is obligatory for the believer to believe in, and be certain of, that which is narrated by an authentic text; whether your intellect can perceive it or not. Belief in the unseen is the distinguishing factor of the true believer who is praiseworthy and promised a tremendous reward. We ask Allāh ﷻ to make us and you from them, by way of His favor and kindness.

¹ Sūrah Yūnus, 10:39



The Soul



Ibn Taymiyyah: Man is an expression of his soul and body collectively; rather, his soul is more intrinsic to him than his body. The body is only a mount for the soul. ‘Abū- Dardā’ ؓ said, “My body is only a mount; if I am gentle with it, it will take me to my destination. But if I am not gentle with it, then it will not take me.” Ibn ‘Abbas ؓ said, “The argumentation between the creation will continue until the soul argues with the body. The soul will say to the body, “You committed sins!” The body will respond to the soul, “You commanded me to do it!” Thus, Allāh ﷻ will send an angel to settle the dispute between them. The angel will say, “The example of you two is that of a paralyzed man and a blind man who enter a garden. The paralyzed man saw hanging fruit, so he said to the blind man, ‘I see hanging fruit, but I am not able to stand up to reach it.’ The blind man said, ‘I can stand up to reach it, but I cannot see it.’ The paralyzed man said, ‘Come here and lift me up, so I can pluck it.’ Thus, he lifted him up, and the paralyzed man began to instruct him where to move so he could pluck the fruit.” The angel said, “Upon which one of them is the punishment?” The soul

and body said, “It is upon both of them collectively.” The angel said, “And thus, this is the same for both of you.”

There are numerous *aḥadīth* from the Prophet ﷺ stating that the soul will be removed from the body, and it will either experience bliss or punishment. It will be said to the good soul, “Come out, O good soul, that was in a good body.” While it will be said to the evil soul, “Come out, O wretched soul, that was in a wretched body.” The good soul will receive glad tidings of rest and provisions.¹ The wicked soul will receive the news of the boiling fluid and seepage², and similar punishments.

The soul of the believer ascends to the heaven, while the heaven does not open for the soul of the disbeliever.

'Abū Huraira رضي الله عنه narrated:

إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يَضَعَدَانِ بِهَا فَيَقُولُ أَهْلُ السَّمَاءِ : رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى جَسَدِكَ كُنْتَ تَعْمُرِينَهُ ; فَيَنْطَلِقُ بِهِ إِلَى رَبِّهِ ; ثُمَّ يَقُولُ : انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ ; قَالَ : وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ فَيَقُولُ أَهْلُ السَّمَاءِ : رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ قَالَ فَيَقَالُ : انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ . قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّثْنَ رَدَّ عَلَى أَنَّهُ رَيْطَةٌ كَانَتْ عَلَيْهِ

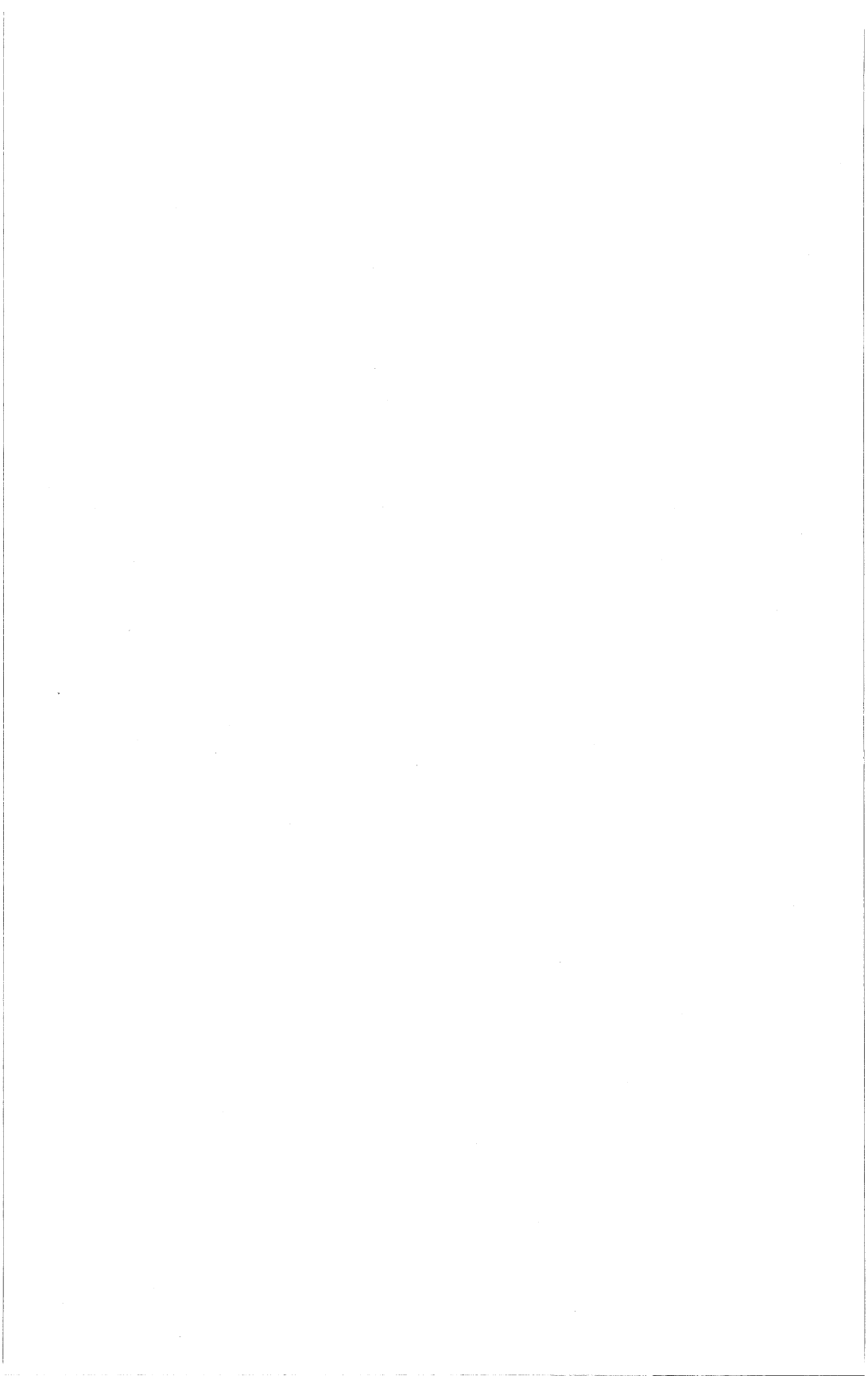
When the soul of a believer exits his body, it is received by two angels who ascend with it. The inhabitants of the heavens say, “A pious soul from the direction of the earth. May Allāh send saluta-

¹ (There is for him) rest and provision, and a Garden of delights. (Sūrah al-Wāqī'ah, 56:89)

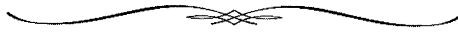
² Then let them taste it, a boiling fluid and dirty wound discharges. (Sūrah Šād, 38:57)

tions upon you, and upon your body that you resided in.” He will be taken to his Lord. He ﷺ will say, “Take him to his final destination.” When the soul of the disbeliever exits his body, the inhabitants of the heavens will say, “A filthy soul from the direction of the earth.” He ﷺ will say take him to his final destination. 'Abū Huraira mentioned that the Messenger of Allāh ﷺ put a thin cloth, which was with him, upon his nose while making a mention (of the foul smell) of the soul of a disbeliever.¹

¹ Saḥīḥ Muslim, 2872



Condition of the Deceased in the Grave



Shaykh Fawzān: Ibn Taymiyyah رحمته الله was asked a number of questions connected to the deceased and their condition inside of the grave. And they asked him if the deceased will speak in his grave.

Ibn Taymiyyah: As for the question, do the deceased speak in their graves; the answer is he does indeed speak, and he hears those who speak to him. This has been authentically reported from the Prophet ﷺ. The Prophet ﷺ said:

إنه ليسمع قرع نعالهم

Indeed, he (the deceased) will surely hear the striking of their sandals.¹

And it has been authentically reported from him that the deceased will be questioned in his grave. It will be said to him, “Who is your Lord, what is your religion, and who is your Prophet?”

¹ Bukhārī, 1308

﴿ يَثْبُتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ ﴾

﴿ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allāh will cause to go astray those who are wrong-doers. And Allāh does what He wills.¹

The believer will say, “Allāh is my Lord, Islām is my religion and Muḥammad is my Prophet.” It will be said to him, “What do you say about that man who was sent among you?” The believer will say, “He is the slave of Allāh and His messenger. He came to us with clarity and guidance; thus, we believed in him and followed him.” This is the interpretation of the verse, “Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.” It has been authentically reported from the Prophet ﷺ that this verse was sent down concerning the punishment in the grave.

The hypocrite will also speak in his grave. When asked the questions, he will respond, “Ah, ah I don’t know! I heard the people saying something; therefore, I said it!” He will be struck with a hammer of iron, causing him to scream with a cry heard by everything except mankind. The Prophet ﷺ said:

لَوْلَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ

¹ Sūrah 'Ibrāhīm, 14:27

If it were not that you would abandon burying your deceased, I would indeed supplicate to Allāh for you to hear the punishment in the grave.¹

During the Battle of Badr, he called out to the pagans who had been killed and thrown into the well. The companions said:

يَا رَسُولَ اللَّهِ أَوْتَتَادِي قَوْمًا قَدْ جَيُّوا

O Messenger of Allāh, are you calling out to people who have turned into corpses?

He responded:

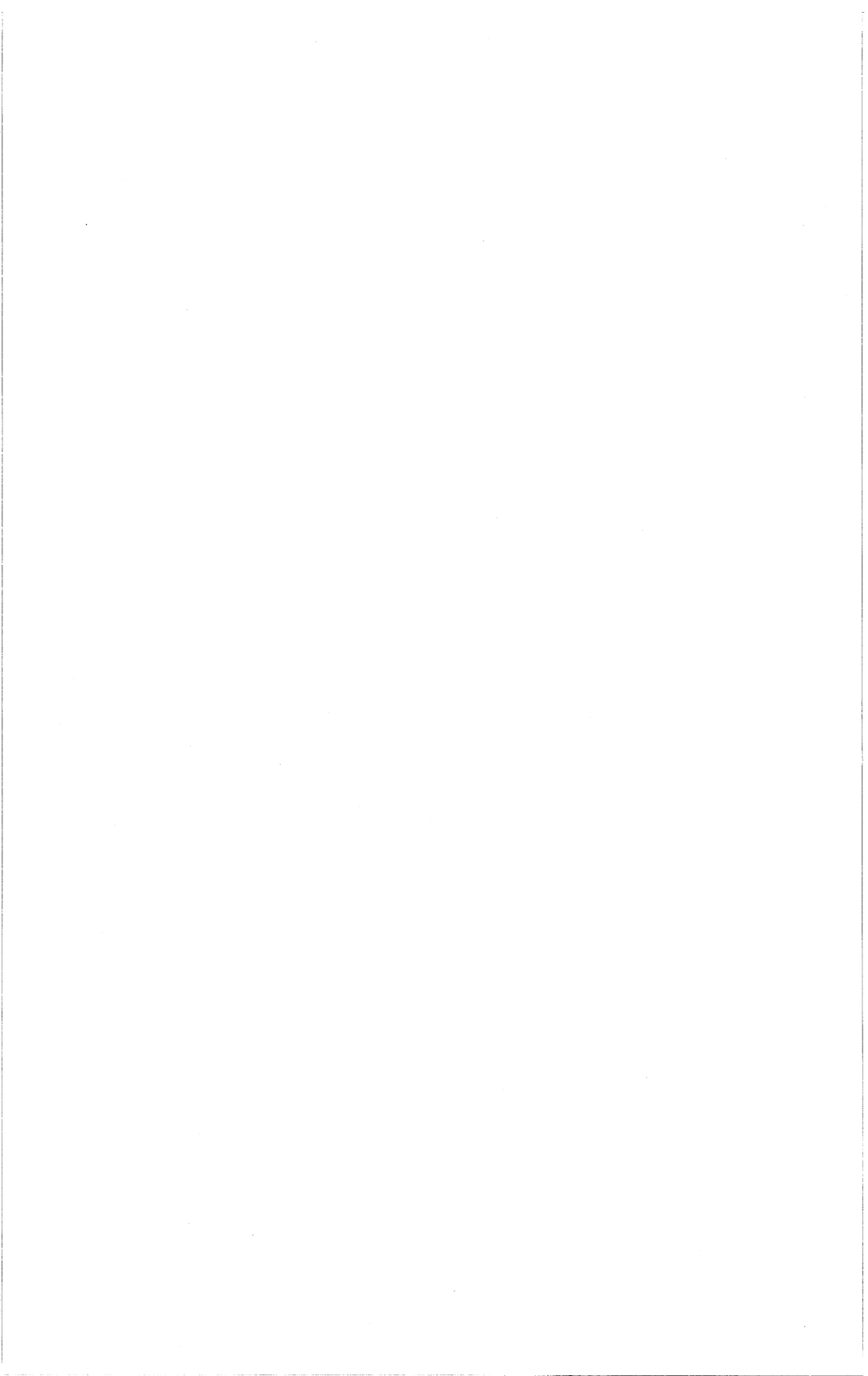
مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا

You do not hear what I'm saying any better than they do, but they cannot answer.²

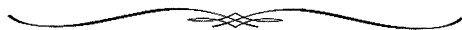
The narrations similar to this are numerous.

¹ Saḥīḥ Muslim, 2868

² Sunan an-Nasā'ī, 2075



Punishment in the Grave



Shaykh Fawzān: The Shaykh ﷺ affirms the punishment in the grave and refutes those who deny it.

Ibn Taymiyyah: It is the belief of all the Muslims, and all the religions, that there will be a major Day of Judgment. The people will rise from their graves to receive reward or punishment. There is also reward and punishment in the realm which lies between death and the Day of Judgement. This is the statement of all the *Salaf* collectively. This is the position of those upon the *Sunnah*. There are only a small number from the people of innovation who deny this. There are some from the people of rhetoric who affirm the punishment in the grave; but they say this punishment is only upon the body, while others say it is only upon the soul. Many of those from the people of rhetoric deny the soul has any connection to the body after death; thus, they believe there is no bliss and no punishment in the grave. They allege there is no proof in the Qur'an or the *Sunnah* to affirm that the soul remains connected to the body after death. In similar fashion, those who completely deny the punishment of the grave allege there is no evidence in the Qur'an and *Sunnah* to support the punishment in the grave. This is

incorrect. The Qur'an explains, in more than one place, that the soul remains after it departs the body; and it will receive enjoyment or punishment within the realm between death and the Day of Judgment. Indeed, the torment and blessing happen to both the soul and the body, according to the consensus of the people of the *Sunnah*. The soul is blessed or tormented separately from the body, and it is blessed or tormented in connection with the body. The body is connected to it, so in this case the blessing or torment happens to them both; and it may happen to the soul separately from the body.

In one sūrah, Allāh ﷻ speaks on the major judgment and the minor judgement. This is in Sūrah al-Wāqī'ah. In the beginning of the surah, He ﷻ speaks about the major judgement and how the people will be categorized into three groups. Allāh, the Exalted, said:

﴿ إِذَا وَقَعَتِ الْوَاقِعَةُ ۝ (١) لَيْسَ لَوْفَعِيهَا كَاذِبَةٌ ۝ (٢) خَافِضَةٌ رَافِعَةٌ ۝ (٣)
 إِذَا رُجَّتِ الْأَرْضُ رَجًا ۝ (٤) وَيُسَّتِ الْجِبَالُ بَسًّا ۝ (٥) فَكَانَتْ هَبَاءً مُنْبَثًا
 ۝ (٦) وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝ (٧) ﴾

When the Event befalls, and there can be no denying of its befalling. It will bring low (some); (and others) it will exalt. When the earth will be shaken with a terrible shake and the mountains will be powdered to dust; so that they will become floating dust particles. And you all will be in three groups.¹

¹ Sūrah al-Wāqī'ah, 56:1-7

At the end of the surah, He mentions the minor judgment that occurs at death, and that the people will be divided into three groups after death.

﴿ قُلُوبًا إِذَا بَلَغَتِ الْخُلُوفَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ

إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ قُلُوبًا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ ﴿٨٨﴾ فَسَوْخٌ

وَرِيحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ

لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٤﴾ ﴾

Then why, when the soul at death reaches the throat, and you at the moment are looking on, but We (Our angels who take the soul) are nearer to him than you, but you see not, then why do you not, if you are exempt from the reckoning and recompense, bring back the soul (to its body), if you are truthful? Then, if he (the dying person) be of those brought near to Allah, (There is for him) rest and provision, and a Garden of delights (Paradise). And if he (the dying person) be of those on the right hand, then there is safety and peace (from the Punishment of Allah) for (you as you are from) those on the right hand. But if he (the dying person) be of the denying (of the Resurrection), those who were astray, then

for him is entertainment with boiling water. And
burning in Hell-fire.¹

Allāh ﷻ also mentions the punishment of the Day of Judgment and the punishment in the realm between death and the Hereafter together in more than one place in the Qur'an. He ﷻ said, concerning the story of the followers of Pharaoh:

﴿فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا ۗ وَخَاقَ بِآلِ فِرْعَوْنَ سُوءَ الْعَذَابِ ۚ النَّارُ

يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ

الْعَذَابِ ﴿٤٦﴾

So Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh's followers. The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels), "Cause Pharaoh's followers to enter the severest torment!"²

And He ﷻ mentioned the punishments for the hypocrites. Allāh, the Exalted, said:

﴿سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١١﴾﴾

¹ Sūrah al-Wāqī'ah, 56: 83-94

² Sūrah Ghāfir, 40:45-46

We shall punish them twice, and thereafter they shall be brought back to a horrible torment.¹

More than one scholar has said the first punishment is in this worldly life, and the second punishment is in the realm between death and the Hereafter; then, they will be brought back to life and taken to the greatest punishment in the Hereafter.

He said in Sūrah al-'An'ām:

﴿ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أُخْرِجُوا أَنفُسَكُمُ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴾

And if you could but see when the wrong-doers are in the agonies of death, while the angels are stretching forth their hands (saying), “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Ayat (verses and signs,) with disrespect!”²

This describes what occurs at the time of death. This is evidence that the soul is present, and it will be removed from the body. His statement, “This day you shall be recompensed with the torment of

¹ Sūrah at-Tawbah, 9:101

² Sūrah al-'An'ām 6:93

degradation,” proves that a portion of the punishment begins at the time of death; and this includes the punishment of the grave.

In Sūrah al-Qiyāmah, Allāh ﷻ also mentions the minor and major judgment. Allāh, the Exalted, said:

﴿ لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۖ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴾

**I swear by the Day of Resurrection; and I swear by
the self-reproaching soul.¹**

This refers to the soul of man. And some say there are some souls that will be self-reproaching, and other souls that will not be self-reproaching; but this is not the case. There is no human except that his soul will reproach him and regret either in this world, or in the Hereafter. Then, He ﷻ mentions the return of the body. The Exalted said:

﴿ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ۖ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴾

﴿ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۚ يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ﴾

Does man think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers. But man desires to continue in sin. He asks, “When will be this Day of Resurrection?”²

¹ Sūrah al-Qiyāmah, 75:1-2

² Sūrah al-Qiyāmah, 75:3-6

He ﷺ described the condition on this day with His statement:

﴿ تَنْظُرُ أَنْ يُفْعَلَ بِهَا فَاقِرَّةٌ ﴾

Expecting that some calamity was about to fall on them.¹

Then He ﷺ mentioned death. He said:

﴿ كَلًّا إِذَا بَلَغَتِ التَّرَاقِي ﴾

Nay, when (the soul) reaches to the collar bone²

This confirms the throat will reach the collar bone. Like His ﷺ statement:

﴿ فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ ﴾

Then why, when the soul at death reaches the throat³

The collar bone is connected to the throat. Then He ﷺ said:

﴿ وَقِيلَ مَنْ رَاقٍ ﴾

And it will be said, “Who can cure him?”⁴

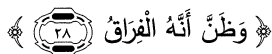
¹ Sūrah al-Qiyāmah, 75:25

² Sūrah al-Qiyāmah, 75:26

³ Sūrah al-Wāqī‘ah, 56: 83

⁴ Sūrah al-Qiyāmah, 75:27

The meaning of this verse is, who can perform *ruqya* to cure him; while others say the meaning of this is, who is the one who will ascend his soul to Allāh ﷻ? But this first meaning is more obvious, because this occurs before death.



**And he (the dying person) is certain that it is the
(time of) departing¹**

This shows that those around the dying person want and seek out someone to cure him; and they have no need to seek out someone to take his soul to Allāh ﷻ, because Allāh has angels that perform the tasks He commands them.

Ruqya is the greatest medicine because it is medicine for the soul. For this reason, when the Prophet ﷺ described those who place their trust in Allāh ﷻ, he said:

لَا يَسْتَرْفُونَ

They do not request *ruqya*.²

Thus, the meaning of this verse is he is afraid he is going to die; therefore, he wants to live by way of someone curing him. For this reason, He ﷻ said, “And he (the dying person) is certain that it is the (time of) departing.”

¹ Sūrah al-Qiyāmah, 75:28

² Saḥīḥ Muslim, 218

Then, He ﷻ said:

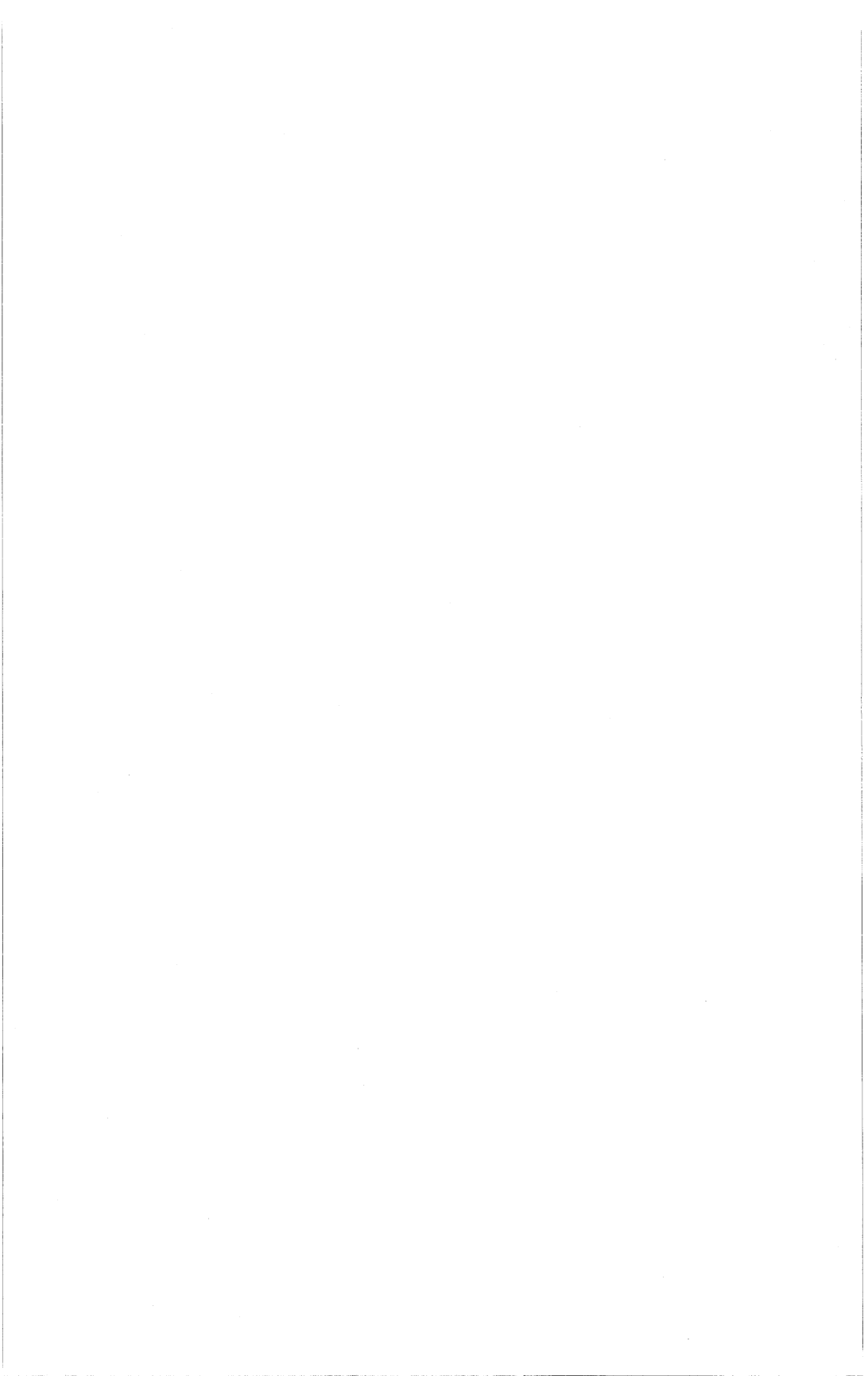
﴿ وَالنُّفُوتِ السَّاقُ بِالسَّاقِ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴾

And leg will be joined with another leg (shrouded).

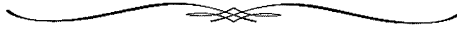
The drive will be, on that Day, to your Lord.¹

This shows that the soul exits independently and will ascend to its Lord; but the body does not exit independently, and it will not ascend at time of death. This text affirms the soul will separate from the body, and it will be taken up to its Lord ﷻ.

¹ Sūrah Al-Qiyāmah, 75:29-30



The Soul's Connection to the Body Within the Grave



Shaykh Fawzān: The Shaykh ﷺ speaks about the questions in the grave, and what is connected to it.

Ibn Taymiyyah: The Prophet ﷺ said:

وإن العبد الكافر إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه من السماء ملائكة سود الوجوه معهم المسوح فيجلسون منه مد البصر ثم يجيء ملك الموت حتى يجلس عند رأسه فيقول أيتها النفس الخبيثة اخرجي إلى سخط من الله وغضب قال فتفرق في جسده فينتزعها كما ينتزع السفود من الصوف المبلول فيأخذها فإذا أخذها لم يدعوها في يده طرفة عين حتى يجعلوها في تلك المسوح ويخرج منها كأنتن ريح جيفة وجدت على وجه الأرض فيصعدون بها فلا يمرون بها على مأل من الملائكة إلا قالوا ما هذا الروح الخبيث فيقولون فلان بن فلان بأقبح أسمائه التي كان يسمى بها في الدنيا حتى ينتهي به إلى السماء الدنيا فيستفتح له فلا يفتح له ثم قرأ رسول الله صلى الله عليه وسلم : لا تفتح لهم أبواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط فيقول الله عز وجل اكتبوا كتابه في سجين في الأرض السفلى فتطرح روحه طرحاً ثم قرأ : ومن يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق فتعاد روحه في جسده ويأتيه ملكان فيجلسانه فيقولان له من ربك فيقول

هاه هاه لا أدري فيقولان له ما دينك فيقول هاه هاه لا أدري فيقولان له ما هذا الرجل الذي بعث فيكم فيقول هاه هاه لا أدري فينادى مناد من السماء أن كذب فافرشوا له من النار وافتحوا له بابا إلى النار فيأتيه من حرها وسمومها ويضيق عليه قبره حتى تختلف فيه أضلعه ويأتيه رجل قبيح الوجه قبيح الثياب منتن الريح فيقول أبشر بالذي يسوؤك هذا يومك الذي كنت توعده فيقول من أنت فوجهك الوجه يجيء بالشر فيقول أنا عمك الخبيث فيقول رب لا تقم الساعة

“But when the disbelieving slave is about to depart this world and enter the Hereafter, there comes down to him from heaven angels with dark faces, bringing sackcloth; and they sit around him as far as the eye can see. Then the angel of death comes and sits by his head, and he says, ‘O evil soul, come forth to the wrath of Allāh and His anger.’ Then his soul disperses inside his body, then comes out cutting the veins and nerves, like a skewer passing through wet wool. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that sackcloth; and there comes from it a stench, like the foulest stench of a dead body on the face of the earth. Then they ascend and they do not pass by any group of angels but they say, ‘Who is this evil soul?’ And they say, ‘It is so and so, the son of so and so,’ calling him by the worst names by which he was known in this world; until they reach the lowest heaven. They ask for it to be opened to them, and it is not opened.” Then the Messenger of Allāh ﷺ recited, “The gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. (Sūrah al-'A'rāf, 7:40)

He ﷺ said, “Then Allāh says, ‘Record the book of My slave in *Sijjīn*, in the lowest earth, and return him to the earth; for from it I created them, to it I will return them, and from it I will bring them

forth once again.' So his soul is cast down." Then the Messenger of Allāh ﷺ recited the verse, "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far-off place." (Sūrah al-Ḥajj, 22:31)

He ﷺ said, "Then, his soul is returned to his body, and there comes to him two angels who make him sit up, and they say to him, 'Who is your Lord?' He says, 'Oh, oh, I don't know.' They say, 'What is your religion?' He says, 'Oh, oh, I don't know.' Then a voice calls out from heaven, 'Prepare for him a bed from Hell and clothe him from Hell, and open for him a gate to Hell.' Then there comes to him some of its heat and hot winds, and his grave is constricted and compresses him until his ribs interlock. Then there comes to him a man with an ugly face, ugly clothes, and a foul stench, who says, 'Receive the bad news, this is the day that you were promised.' He says, 'Who are you? Your face is a face which forebodes evil.' He says, 'I am your evil deeds.' He says, 'O Lord, do not let the Hour come.'"¹

This *ḥadīth* contains various types of knowledge, including that the soul remains after its departure from the body. This is in contrast to the viewpoint of the misguided people of rhetoric. The soul ascends and descends. This is in contrast to the viewpoint of the misguided philosophers. The soul is returned to the body; the deceased is questioned, and either receives bliss or punishment. The righteous actions come in a beautiful form. The evil actions come in a hideous form.

¹ Aḥmad, 18557

Ibn 'Abī al-Dunyā¹ narrated, in the book *Remembrance of Death*, from 'Anas ibn Mālik, that he said, “It has reached me that the soul is released and goes wherever it likes.” This coincides with what has been narrated, that the souls may remain within the graveyard; as Mujāhid² said, “The soul remains at the gravesite seven days after the deceased is buried and it does not depart.”

The soul may return to the body at a time other than the questioning. It is mentioned in the narration that the Prophet ﷺ said:

مَا مِنْ رَجُلٍ يَمُرُّ بِقَبْرِ الرَّجُلِ كَانَ يَعْرِفُهُ فِي الدُّنْيَا فَيَسَلُّمُ عَلَيْهِ إِلَّا رَدَّ اللَّهُ عَلَيْهِ رُوحَهُ حَتَّى يَرُدَّ عَلَيْهِ السَّلَامَ

There is no man that passes by the grave of a man he used to know in the world and then he greets him with *salām*, except that Allāh returns his soul to him so he can return the greeting of *salām* to him.³

¹ Translator's note: He is the noble scholar 'Abdullah ibn Muḥammad from Bagdad. He was born 207 years after the migration.

² Translator's note: He is the noble Imām and scholar Mujāhid ibn Jabār, from the second generation of Muslims. He was born 21 years after the migration. He studied under Ibn 'Abbas; 'Abū Huraira; 'Ā'isha; ibn 'Umar; Umm Hani', the daughter of the Prophet's uncle 'Abū Tālib; 'Abū Sa'īd al-Khudrī; and others. He read the Qur'an to Ibn 'Abbas three times, stopping at each verse to ask about the reason it was revealed, and the knowledge contained within it. (*Siyar A'lam al-Nubala'* by Imām adh-Dhahabī)

³ Tafsir ibn Kathīr, 3/439

The Prophet ﷺ said:

إن من أفضل أيامكم يوم الجمعة، فأكثرُوا على من الصلاة فيه، فإن صلاتكم معروضة عليّ
فقالوا: يا رسول الله، كيف تعرض صلاتنا عليك وقد أُرمت؟ قال: يقول: بليت، قال: "إن الله
عز وجل حرم على الأرض أجساد الأنبياء

Indeed, the best of your days is Friday; so increase your salutations often for me in it, for your salutations will be displayed to me. He ﷺ was asked, "O Messenger of Allāh! How will our salutations be displayed to you when your decayed body will have mixed with the earth?" He replied, "Allāh has prohibited the earth from consuming the bodies of the prophets."¹

There are numerous *aḥadīth* that show the body will receive bliss or punishment in the grave if Allāh ﷻ wills, however He wills. After the soul exits the body, it remains in bliss or punishment. For this reason, the Prophet ﷺ commanded us to convey the greeting of *salām* upon the deceased. He taught his companions when they visited the graveyards to say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ لَلَاحِقُونَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا
وَالْمُسْتَأْخِرِينَ نَسَأَلُ اللَّهَ لَنَا وَلِكُمُ الْعَافِيَةَ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ وَلَا تَقْتَبِنَا بَعْدَهُمْ وَاغْفِرْ لَنَا وَلِهِمْ

Peace be upon you, O inhabitants of the graves from the believers, and if Allāh wills, we will join you. May Allāh have mercy upon those who have gone ahead of us, and those who come later on; we

¹ 'Abū Dāwūd, 1047

ask Allāh, for us and you, safety and security. O Allāh, do not deprive us of their reward and do not put us to trial after them.¹

This has been revealed to many people, such that they heard the sounds of those being punished in their graves. And they have seen them with their eyes, being punished in their graves. But this does not necessitate that the body will be punished continuously at all times; rather, it may be punished sometimes and not punished at other times. It has been narrated by 'Anas ibn Mālik:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ قَتْلَى بَدْرٍ ثَلَاثًا ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ " يَا أَبَا جَهْلِ بْنِ هِشَامٍ يَا أُمَيَّةَ بْنَ خَلْفٍ يَا عُتْبَةَ بْنَ رَبِيعَةَ يَا شَيْبَةَ بْنَ رَبِيعَةَ أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا " . فَسَمِعَ عُمَرُ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَسْمَعُونَ وَأَنْتَى يُجِيبُونَ وَقَدْ جِئْتُمْ بِأَنْتُمْ بِأَسْمَعِ لِمَا أَقُولُ مِنْهُمْ وَلَكِنَّهُمْ لَا يَسْمَعُونَ أَنْ يُجِيبُوا " . ثُمَّ أَمَرَ بِهِمْ فَسُجِنُوا فَأَلْقُوا فِي قَلْبِ بَدْرٍ

Indeed, the Messenger of Allāh ﷺ let the dead bodies of the disbelievers who fought in Badr lie unburied for three days. He then came to them, sat by their side and called them and said, "O 'Abū Jahl ibn Hisham, O 'Umayya ibn Khalaf, O 'Utba ibn Rabī'ah, O Shaiba ibn Rabī'ah, have you not found what your Lord had promised you to be true? As for me, I have found the promises of my Lord to be true. 'Umar listened to the words of the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, how do they listen and respond to you? They are dead, and their bodies have decayed." Thereupon he (the Prophet ﷺ) said, "By Him in Whose Hand is my soul, you cannot hear more distinctly what I am saying to

¹ Muslim, 974

them than they, but they cannot reply.” Then he commanded that they should be buried in the well of Badr.¹

Qatāda² said, “Allāh gave them life so they could hear their belittlement and chastisement, as great regret for them.” As for the statement of Allāh, the Exalted:

﴿ إِنَّكَ لَا تَسْمَعُ الْمَوْتَى ﴾

Indeed, you cannot make the dead hear³

The intent here is the normal hearing that benefits the person. This example has been given for the disbelievers, although the disbelievers are able to hear. But they don't hear with a hearing of acceptance, understanding and following. As the Exalted said:

﴿ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ﴾

And the example of those who disbelieve is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries.⁴

This is the example of the deceased; they are not able to benefit from their hearing, just as the disbelievers are not able to benefit from what they hear.

¹ Saḥīḥ Muslim, 2874

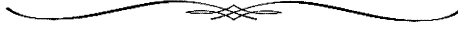
² Translator's note: He is the noble Imām and scholar Qatāda ibn Di'āma. He was born 61 years after the migration.

³ Sūrah an-Naml, 27:80

⁴ Sūrah al-Baqarah, 2:171



Visiting the Graves of the Disbelievers



Ibn Taymiyyah: It is permissible to visit the graves of the disbelievers. 'Abū Huraira رضي الله عنه said:

زَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ فَقَالَ " اسْتَأذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفَرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأذَنْتُهُ فِي أَنْ أُرْوَرَ قَبْرَهَا فَأُذِنَ لِي فَرُورُوا الْقُبُورَ فَإِنَّهَا تَذَكِّرُ الْمَوْتَ

The Prophet ﷺ visited the grave of his mother and cried. This caused those around him to cry. He said, "I sought permission from my Lord to seek forgiveness for her, but He did not grant me permission to do so. And I sought permission to visit her grave, and He granted me permission to do so. Therefore, visit the graves; for indeed it is a reminder of death.¹

Visiting the graves when the intent is to supplicate for the deceased, this is only done for those who died as believers. The type of visiting the graves which is an innovation is when the intent of the visit is to request needs from the deceased, or to request *du'ā'* or intercession from the deceased. It is, likewise, an innovation to

¹ Saḥīḥ Muslim, 976

visit the graves with the intent to supplicate at the gravesite, believing that this will increase the chances for the *du'ā'* to be answered. All of these types of visits are innovation and have not been legislated by the Prophet ﷺ; nor was this done by any of the companions, رضي الله عنهم. The companions did not do this at the grave of the Prophet ﷺ, nor did they do this at the grave of anyone other than him. This is a category of polytheism, and a means that leads to polytheism.

If the intent is to pray at the graves of the prophets and righteous people, without supplicating to them or supplicating at their graves, then this is to take their gravesites as a place of worship. This is impermissible and prohibited. Whoever does this exposes himself to the wrath of Allāh ﷻ and His curse. The Prophet ﷺ said:

أَشْتَدُّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

Allāh's anger is intense upon the people who take the graves of their prophets as places of worship.¹

And he ﷺ said:

قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

The curse of Allāh is upon the Jews and the Christians; they took the graves of their prophets as places of worship.²

The Prophet ﷺ warned against this action of theirs with his statement:

¹ Muwaṭṭa' Mālik, 416

² Sunan 'Abī Dāwūd, 3227

أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ ۖ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ
مَسَاجِدَ ۖ إِنِّي أَنذَرُكُمْ عَنْ ذَلِكَ

Indeed, there were those who came before you, who took the graves of their prophets and righteous people as places of worship. Do not take graves as places of worship. Indeed, I am warning you against that.¹

Therefore, if this is impermissible, and a reason for the curse of Allāh ﷻ and His anger, then how about those who intend to pray to the deceased, and to supplicate at the gravesite of the deceased; believing it is a reason for their *du‘ā’* to be answered, and their needs to be fulfilled?!

This is the first reason that caused the inhabitants of the earth to fall into *shirk* and idol worship, when this occurred to the people of Nūḥ ﷺ. Ibn ‘Abbas said, “There were ten generations between Ādam and Nūḥ; all of them were upon Islām, then *shirk* appeared due to the people exalting the graves of their righteous.”²

Allāh, the Exalted, said:

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ

﴿ وَنَسْرًا ﴾

¹ Saḥīḥ Muslim, 532

² Ibn Jarir, 334/2

**And they have said, “You shall not leave your gods,
nor shall you leave Wadd', nor Suwa'a, nor Ya-
ghūth, nor Ya'ūq, nor Nasr.¹**

Ibn 'Abbas ؓ said about this verse, “These were the righteous men from the people of Nūḥ. When they died, the people secluded themselves at their graves; then they made images of them and worshipped them.² Ibn 'Abbas said, “Then the idols became prevalent among the Arabs.”

Indeed, while the people are with these idols, the devils speak to them and do things that will cause them to go further astray. They have made these graves as idols, and the first cause of the people falling into *shirk*. For this reason, some people hear voices speaking to them at the graves; they see individuals and amazing things occur. They believe it is from the action of the deceased person, while it is from the *jinn* or Shayṭān. For example, they may see the grave split open; the deceased person walk out of the grave, speak to them and embrace them. This is seen at the graves of the prophets and others; but in reality, it is only a devil. Shayṭān takes the form of a person and claims to be Prophet so and so or Shaykh so and so; but he is a liar in his claim. The ignorant person believes the one who came out of the grave, spoke to him and hugged him was the deceased person, a prophet or a righteous person; while the believer realizes it is Shayṭān. This can be manifested in a number of ways.

¹ Sūrah Nūḥ, 71:23

² Bukhārī, 4920

One method is for the person to sincerely recite Ayatul Kursi.¹ When he recites it, this individual will disappear, sink into the ground or vanish. If it were a righteous person, an angel or a believing *jinn*, Ayatul Kursi would not harm it. It only harms the devils. The *jinn* said to 'Abū Huraira:

إِذَا أُوتِيتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَفْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ وَهُوَ كَذُوبٌ

When you go to your bed, recite Ayatul Kursi and you will have from Allāh a guardian; thus, no devil will come near you until the morning. The Prophet ﷺ said, “He spoke the truth, although he is a compulsive liar.”²

Another method is to seek refuge with Allāh ﷻ from the accursed Shayṭān.

Another method is to say the prescribed supplication of refuge. The devils used to approach the prophets during their lifetimes, with the intent of harming them or disrupting their worship. The *jinn* came to the Messenger of Allāh ﷺ carrying fire, intending to burn him. Thus, Jibrīl came to him with a supplication for refuge, mentioned in this narration.

'Abū Tayāh asked a question to 'Abdur Raḥmān ibn Khanbash; and 'Abdur Raḥmān was an elder who had met the Prophet ﷺ. He asked him, “What did the Messenger of Allāh ﷺ do when the devils plotted against him?” He replied, “They descended upon him in

¹ Translator's note: This is from Sūrah al-Baqarah, 2: 255

² Saḥīḥ al-Bukhārī, 3275

a valley. There was amongst them a devil, with a brand of fire, wanting to burn the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ became startled. Jibrīl came to him and said, “Say O Muḥammad!” He replied, “What shall I say?” He said, “Say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ، مِنْ شَرِّ مَا خَلَقَ وَدَرَأَ وَبَرَأَ، وَمِنْ شَرِّ مَا
يُنزَلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا،
وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ، إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ

I seek refuge with the complete words of Allāh, which neither the good person nor the corrupt can surpass; from the evil of what He created, manifested and brought into existence; from the evil which descends from the sky and the evil of what ascends in it; and from the evil of what is created in the earth and the evil of what comes out of it; and from the evil trials of the night and day; and from every evil visitor, except for one that knocks with good, O Merciful!”¹

If Shayṭān came to the prophets, peace be upon them, to harm them and disrupt their worship, and Allāh ﷻ repelled them by giving them supplications that would assist them, then how about those who are of less status than the prophets? The Prophet ﷺ subdued the devils from the *jinn* and mankind with the assistance given to him from Allāh ﷻ, in the form of knowledge and actions; the greatest of which is *jihad* and the prayer. Those who follow the prophets will be assisted, just as Allāh ﷻ assisted the prophets. As for those who innovate in the religion, matters which have not been legislated, while abandoning the command to worship Allāh ﷻ alone without

¹ Aḥmad, 419/3

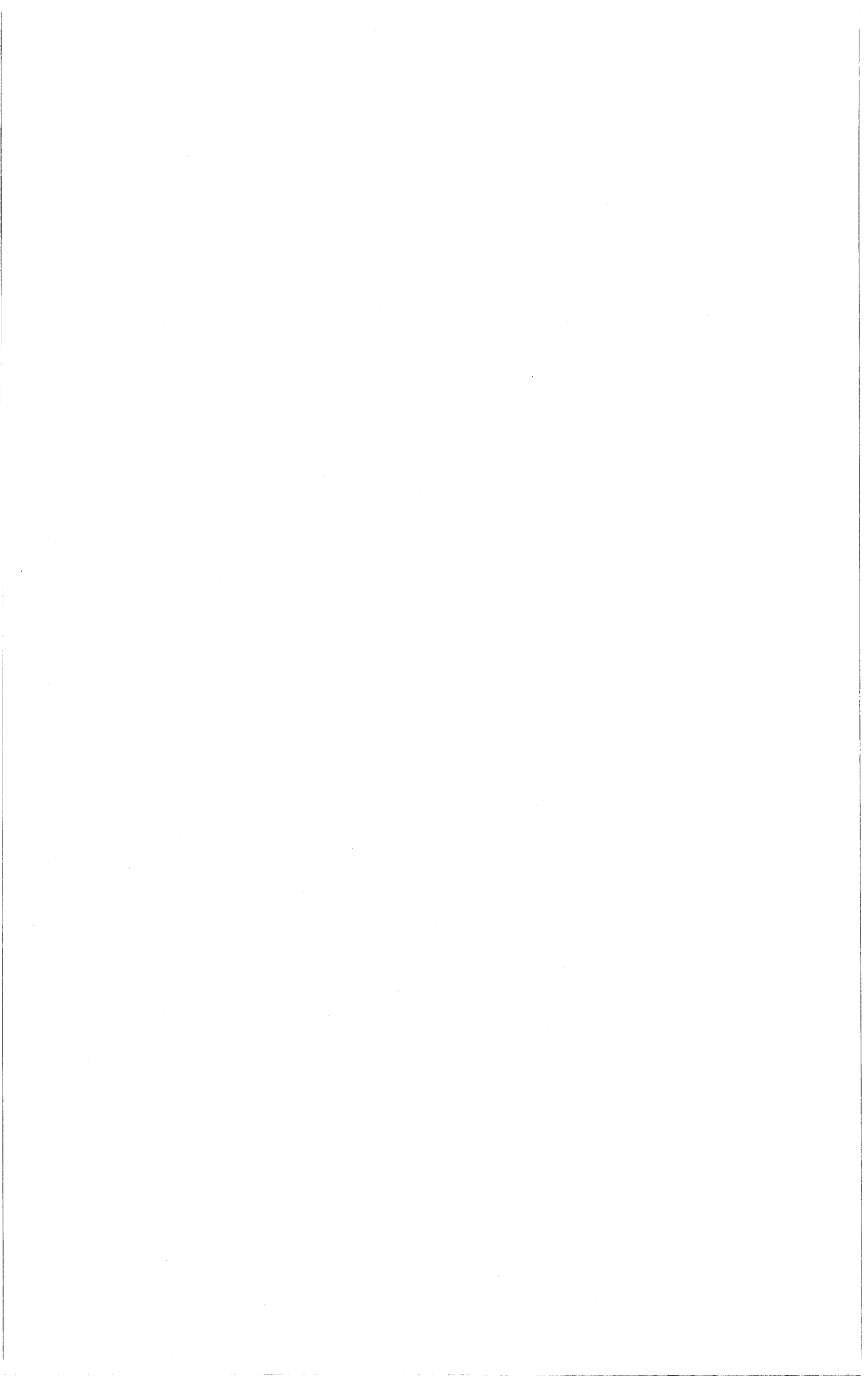
partners, and the command to follow the Messenger ﷺ, and they exceed the bounds with regards to the righteous people; then Shayṭān toys with them. As Allāh, the Exalted, said:

﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾ إِنَّمَا

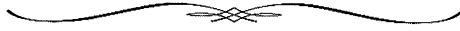
سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

Verily, he has no power over those who believe and put their trust only in their Lord. His authority is only over those who take him as an ally, and those who through him associate others with Allāh.¹

¹ Sūrah an-Naḥl, 16:99-100



The Parents of the Prophet



Shaykh Fawzān: The Shaykh was asked if it is correct that Allāh ﷻ brought the parents of the Prophet ﷺ back to life, and they embraced Islām by way of his *da‘wah*; and then they died again.

Ibn Taymiyyah: This is not correct according to even one scholar from the scholars of *ḥadīth*. Rather, the people of knowledge agree that this is a contrived lie; although this was narrated by 'Abū Bakrah al-Khaṭīb al-Baghdādī in his book, *Al-Sabik wa 'l-lahik*. The scholars do not differ that this is from the most apparent lies. This statement cannot be found anywhere in the books founded upon *ḥadīth*, or the collection of Saḥīḥ Bukhārī, Muslim or the books of *Sunan*. This statement is not found in the books of *tafsīr*. If this would have occurred, it would have been mentioned with numerous chains of narrations; because this would have been from the most miraculous feats outside the norm.

Shaykh Fawzān: The Shaykh refutes the narration that the parents of the Prophet ﷺ were brought back to life, accepted Islām and then died. This contradicts the Qur'an, the authentic *Sunnah* and the consensus of the Muslims. Allāh, the Exalted, said:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾ ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا ﴿١٨﴾ ﴿

Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allāh will forgive, and Allāh is Ever All-Knower, All-Wise. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says, "Now I repent," nor of those who die while they are disbelievers.¹

Allāh ﷻ clarifies that there is no repentance for the person who dies as a disbeliever. Allāh, the Exalted, said:

﴿ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۗ سُنَّتِ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴾ ﴿٨٥﴾ ﴿

Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly.²

¹ Sūrah an-Nisā', 4:17-18

² Sūrah Ghāfir, 40:85

Allāh ﷻ informed us that His method of dealing with His slaves is that they will not benefit from believing after they see the punishment, so how can anyone benefit after death? 'Anas ﷺ said:

أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ أَيَّنَّ أَبِي قَالَ " فِي النَّارِ " . فَلَمَّا قَفَى دَعَاهُ فَقَالَ " إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ

A man said, "O Messenger of Allāh, where is my father?" He said, "In the Hellfire." When the man walked away, he called him back and said, "Indeed, my father and your father are in the Hellfire."¹

And the Prophet ﷺ said about his mother:

اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أُرَوِّرَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ

I sought permission from my Lord ﷻ to seek forgiveness for her, but He did not grant me permission to do so. And I sought permission to visit her grave, and He ﷻ granted me permission to do so. Therefore, visit the graves; for indeed, it is a reminder of death.²

And he ﷺ said:

إن أُمِّي وَأُمُّكَ فِي النَّارِ

Indeed, my mother and your mother are in the Hellfire.³

¹ Saḥīḥ Muslim, 203

² Saḥīḥ Muslim, 976

³ Aḥmad, 4/11

Some say that this statement was made during the year Mecca was conquered, but his parents came back to life during the farewell pilgrimage.” And this is the reason some hold this viewpoint. We said this is invalid from a number of angles.

Firstly: This information regarding past and future events is not subject to abrogation. Like Allāh ﷻ said about 'Abū Lahab:

﴿ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴾

He will be burnt in a Fire of blazing flames!¹

And He ﷻ said about al-Walīd²:

﴿ سَأَرْهُقُهُ صَعُودًا ﴾

I shall oblige him to (climb a slippery mountain in the Hellfire called Ṣa‘ūd or to) face a severe torment!³

These two verses are the same as the statement of the Prophet ﷺ, “Indeed, my father and your father are in the Hellfire,” and “Indeed, my mother and your mother are in the Hellfire.” These narrations did not insinuate that his parents would be removed from the Hellfire like the Muslims who die while committing major sins, and enter the fire, will eventually exit the Hellfire. If this

¹ Sūrah Al-Masad, 111:3

² Translator’s note: Walīd ibn al-Mughirah was a pagan and enemy to Islām. He is the father of two noble companions, Khalid ibn al Walīd and Walīd ibn al Walīd.

³ Sūrah Al-Muddaththir, 74:17

would have been the case, the Prophet ﷺ would have been allowed to seek forgiveness for his parents. Allāh ﷻ would not have prevented him from doing so if his parents had died upon belief. Whoever dies as a believer; then, Allāh ﷻ will forgive him. Thus, it is not prohibited to pray for their forgiveness.

Secondly: The Prophet ﷺ visited his mother because her grave was on the way to Mecca, as they travelled to perform Ḥajj during the year Mecca was conquered. As for his father, he was not buried in the same graveyard. And he did not visit the grave of his father because his father was buried in Sham, and he did not pass it on his way to Mecca. So how can it be said that his parents were brought back to life for him to give them *da'wah*?

Thirdly: If his parents would have been believers, with belief that would benefit them, they would have been more deserving to be known and mentioned than his two uncles who embraced Islām—Ḥamza and 'Abbas. This also shows how far off the statement of the ignorant Rāfiḍa is when they claim the uncle of the Prophet, 'Abū Tālib embraced Islām. They use weak narrations in the books of history to substantiate their claim. They claim that at the time of his death he uttered the testimony of faith quietly, and they claim his brother 'Abbas heard him say it.

If 'Abbas would have heard him say the testimony of faith, he would not have said to the Prophet ﷺ:

عمك الشيخ الضال كان ينفكك فهل نفعته بشيء؟ فقال: وجدته في غمرة من نار فشفعت فيه حتى صار في ضحضاح من نار، في رجليه نعلان من نار يغلي منهما دماغه، ولولا أنا لكان في الدرك الأسفل من النار

“Your uncle, the old misguided man, used to benefit you; so are you able to benefit him with anything?” The Prophet ﷺ said, “I saw him immersed in the Hellfire, so I interceded to allow him to enter the shallow part of the Hellfire. On his feet are two sandals of fire which cause his brain to boil. If it were not for me, he would have been in the lowest depth of the Hellfire.”¹

The premise that he uttered the testimony of faith quietly, while dying, is false; and it contradicts the authentic texts. His last words were that he was upon the religion of ‘Abdul Muṭṭalib. And ‘Abbas was not present at the death of ‘Abū Tālib. If this would have been true, it would be more deserving to be known than the Islām of Ḥamza and ‘Abbas. Despite the accessibility of knowledge passed down from generation to generation, no one from the scholars—past or present—mentions ‘Abū Tālib, or the parents of the Prophet ﷺ, as believers from his household like they mention Ḥamza, ‘Abbas, ‘Alī, Fāṭimah, Ḥasan, and Ḥussein ﷺ. This is from the clearest proof that this is a lie.

Fourthly: Allāh, the Exalted, said:

﴿ قَدْ كَانَتْ نَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ

مِنَ اللَّهِ مِنْ شَيْءٍ ﴿٤﴾

Indeed, there has been an excellent example for you in ‘Ibrāhīm and those with him, when they said to

¹ Bukhārī, 3670; Muslim, 209; and Aḥmad, 1/210

their people, "Verily, we are free from you and whatever you worship besides Allāh; we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allāh Alone," except the saying of 'Ibrāhīm to his father, "Verily, I will ask for forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh."¹

And Allāh, the Exalted, said:

﴿ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ

أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴾

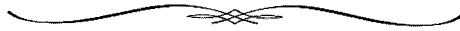
And 'Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he had made to him (his father). But when it became clear to him that he (his father) is an enemy to Allāh, he dissociated himself from him. Verily, was 'Ibrāhīm compassionate and forbearing.²

Thus, we are commanded to follow the example of 'Ibrāhīm and those with him, except for the promise 'Ibrāhīm ﷺ made to seek forgiveness for his father. But once it became clear that his father was an enemy of Allāh ﷻ, 'Ibrāhīm dissociated himself from him.

¹ Sūrah al-Mumtaḥanah, 60:4

² Sūrah at-Tawbah, 9:114

Children are Born Upon the Natural Disposition



Shaykh Fawzān: Shaykh al-Islām ibn Taymiyyah رحمته الله was asked about the statement of the Prophet صلى الله عليه وسلم:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ

Every child is born in a state upon fitrah¹ (the natural state of man).

Is the meaning of this the natural state of creation or upon Islām?
And what is the meaning of his statement:

الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ

The one who is doomed is the one who was doomed in his mother's womb.²

Is this specific or general? And will Allāh سبحانه resurrect the animals and beasts on the Day of Judgment?

¹ Bukhārī, 1292

² Muslim, 2645

Ibn Taymiyyah: All praises belong to Allāh ﷻ. As for his statement:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يُمَجَّسَانِهِ

Every child is born in a state of fitrah (natural disposition of man); then his parents make him into a Jew or a Christian or a Magian.¹

The correct viewpoint is this is the natural disposition Allāh ﷻ created man upon. It is the natural state of Islām. It is the disposition He ﷻ created man upon:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ

أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ

هَذَا غَافِلِينَ ﴿

And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their descendants and made them testify as to themselves (saying), “Am I not your Lord?” They said, “Yes! We testify.” Lest you should say on the Day of Resurrection, “Verily, we have been unaware of this.”²

It is safety and security from the false ideologies. It is the acceptance of the sound, correct belief system and creed. The reality of Islām is to submit to Allāh and none other than Him. It is the meaning of “nothing has the right to be worshipped except for

¹ Bukhārī, 1292

² Sūrah al-'A'rāf, 7:172

Allāh.” The Messenger of Allāh ﷺ struck an example for the children being born upon the *fitrah*. He ﷺ said:

كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ جَمْعَاءَ هَلْ تُحْسُونَ فِيهَا مِنْ جَذَعَاءَ

Just as animals bring forth animals with their limbs intact, do you see any deformed one among them?¹

He gave this example to show that the heart is born free of defects; and similarly, the body is born this way, such that the defect is an unexpected occurrence. The Messenger of Allāh ﷺ narrated that Allāh, the Exalted, said:

إِنِّي خَلَقْتُ عِبَادِي خُنْفَاءَ كُلَّهُمْ وَإِنَّهُمْ السَّيَاطِينُ فَاجْتَابَلْتُهُمْ عَنِ دِينِهِمْ وَحَرَمْتُ عَلَيْهِمْ مَا أَخْلَلْتُ لَهُمْ وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا

I have created My servants as one, having a natural inclination to the worship of Allāh. But it is Shayṭān who turns them away from the right religion, and he makes unlawful what has been declared lawful for them; and he commands them to ascribe partnership with Me, although no authority has been sent down for that.²

For this reason, Imām Aḥmad took the position that if a child had two disbelieving parents, and they die, the child is then deemed to be upon Islām due to the removal of that which would change his disposition for Islām. This position has been narrated from him and from Ibn al-Mubārik. Both of them also said the child is born upon his destiny to be either doomed or fortunate. This statement does

¹ Bukhārī, 1358 and Muslim, 2658

² Muslim, 2865

not contradict their first statement, because the child is born undulterated; but Allāh ﷻ knows if they will disbelieve in the future. And it is a must that he fulfills his destiny that has been written in the preserved tablet. Just as the animal is born with its limbs intact but Allāh ﷻ knows if it will become deformed. This is the meaning of the statement of the Prophet ﷺ:

إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ كَافِرًا وَلَوْ عَاشَ لَأَرْهَقَ أَبَوَيْهِ طُعْيَانًا وَكُفْرًا

The young boy killed by al-Khiḍr was destined the day he was created to be a disbeliever; and if he would have lived, he would have oppressed his parents with transgression and disbelief.¹

This means Allāh ﷻ decreed for him, in the mother of the Book, that he would be a disbeliever if he lived on. The Prophet ﷺ was asked about the children of the pagans who died young. He ﷺ said:

اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

Allāh knows best what they would have done.²

Allāh ﷻ knows who from among them would believe, and who would disbelieve if they would have reached the age of puberty. The Prophet ﷺ said:

إِذَا كَانَ يَوْمَ الْقِيَامَةِ فَإِنَّ اللَّهَ يَمْتَحِنُهُمْ وَيَبْعَثُ إِلَيْهِمْ رَسُولًا فِي عَرْصَةِ الْقِيَامَةِ فَمَنْ أَجَابَهُ أُدْخَلَهُ الْجَنَّةَ وَمَنْ عَصَاهُ أُدْخَلَهُ النَّارَ

¹ Muslim, 2661

² Saḥiḥ Muslim, 2660

On the Day of Judgment, Allāh will test them and send to them a Messenger on the terrain of standing. Those who obey the Messenger will enter Paradise; those who disobey him will enter the Hellfire.¹

At this point, what Allāh ﷻ has already known about them will become apparent. He will recompense them based upon this knowledge which has become apparent. This knowledge is belief and disbelief, not mere knowledge. This is the best of what has been said about the children of the pagans, and the narrations have been sent down supporting this.

The similitude in relation to the truth is like the light of the eye with the sun. Everyone who has eyes, if they were left alone without any barriers impeding them, would see the sun. The corrupt ideologies like Judaism, Christianity, and Magianism are like the barrier which comes between the eye and seeing the sun. Likewise, everyone who possesses sound perception loves sweetness, except when his disposition is corrupted and altered, such that sweetness in his mouth tastes bitter.

The child being born upon the natural disposition does not necessitate that when the child is born, he will already believe the Islāmic creed; because Allāh ﷻ brought man out from the womb of his mother while he did not know anything. But man is born with a sound heart, ready for acceptance, desiring the truth—which is Islām—such that if he were left alone without anyone to alter him, he would be nothing other than a Muslim. This is the strength of knowledge and action that necessitates Islām, as long as there are no

¹ Aḥmad, 4/24

barriers. This is the natural disposition which Allāh ﷻ has created mankind upon. As for the *ḥadīth* mentioned in the question:

الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ

The one who is doomed is the one who was doomed in his mother's womb.¹

It has been authenticated from Ibn Masūd ؓ that he said:

الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ ، وَالسَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ

The one who is doomed is the one who was doomed in his mother's womb, and the fortunate person is the one who learns from the lessons of others.²

The Messenger of Allāh be ﷺ said:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْفُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ ، وَيُقَالُ لَهُ : اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيًّا أَوْ سَعِيدًا ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ

The creation of any one of you is put together in his mother's womb for forty days, then he becomes a piece of thick coagulated blood for a similar period, then he becomes like a chewed piece of flesh for a similar period. Then Allāh sends to him an angel who is commanded to write down four things, and it is said to him: "Write down his deeds, his provision, his lifespan and whether he is wretched or blessed." Then the soul is breathed into him.³

¹ Muslim, 2645

² Muslim, 2645

³ Bukhārī, 3208 and Muslim, 2643

This applies to every single human being. Allāh ﷻ knows with His knowledge—which is from His attributes—those from His slaves who are doomed, and those who are fortunate and saved. Allāh, the Exalted, wrote this in the preserved tablet, and He commanded the angels to write the condition of the child. Whoever denies the eternal knowledge of Allāh ﷻ is a disbeliever.

As for the animals, Allāh ﷻ will raise all of them to life on the Day of Judgment. This is proven in the Book and the *Sunnah*. Allāh, the Exalted, said:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتُكُمْ ۚ مَا

﴿ فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

There is not a moving (living) creature on earth, or a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.¹

And the Exalted said:

﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴾

And when the wild beasts shall be gathered together²

¹ Sūrah al-'An'ām, 6:38

² Sūrah at-Takwīr, 81:5

And the Exalted said:

﴿ وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۗ وَهُوَ عَلَىٰ

جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

And among His signs is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling whenever He wills.¹

The Arabic particle “إذا” (when) is used for an event that is inevitable. The *aḥādīth* about this are well-known. It is mentioned in the *ḥadīth*:

يقضي الله بين خلقه الجن والإنس والبهائم ، وإنه ليقيد يومئذ الجماء من القرناء ، حتى إذا لم يبق تبعة عند واحدة لأخرى قال الله : كونوا ترابا ، فعند ذلك يقول الكافر : يا ليتني كنت تراباً

Allāh will judge between His creation, jinn, humans, and animals. On that Day the score will be settled between the hornless and the horned, until there are no outstanding issues left; then Allāh will say (to the animals), “Be dust!” At that point the disbeliever will say, “Woe is me, if only I were dust!”²

Whoever says the animals will not be brought back to life is mistaken, and this is from the vilest errors. Rather, the one who says the animals will not be brought back to life is a misguided disbeliever. And Allāh ﷻ knows best.

¹ Sūrah ash-Shūrā, 42:29

² Silsilah aṣ-Ṣaḥīhah, 1966; declared authentic by Shaykh al-Albānī

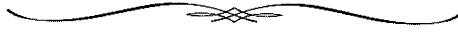
Shaykh Fawzān: The Shaykh ﷺ mentioned that every child is born upon the natural disposition. Allāh ﷻ constructed the hearts such that there is not found in that which it loves and desires anything that can bring it comfort except Allāh. Every time he loves something, he finds his heart seeking something else, seeking someone to deify. For this reason, Allāh ﷻ said:

﴿ أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ ﴾

**Verily, in the remembrance of Allāh do hearts find
rest.¹**

¹ Sūrah ar-Ra'd, 13:28

Children Tested in the Grave



Shaykh Fawzān: Shaykh al-Islām ibn Taymiyyah ؒ was asked, “When children die, are they tested in their graves?”

Ibn Taymiyyah: When children die, are they tested in the grave? Are they questioned by Munkar and Nakīr? Imām Aḥmad and others have two viewpoints on the issue.

One viewpoint is that children are not tested; but rather, the test is only for those who were at the age of religious responsibility in this life. This was the viewpoint of al-Qāḍī 'Abū Ya'ālā¹ and Ibn 'Aqīl.²

The second viewpoint is that the children will be tested. This viewpoint was narrated by some of the companions of Imām ash-Shafi'ī and others.

¹ Translator's note: He is the noble scholar 'Abū Ya'ālā Muḥammad ibn al-Ḥusayn ibn al-Farrā', born 380 years after the migration.

² Translator's note: He is the noble scholar ibn 'Aqīl 'Abdullah ibn 'Abdur Raḥmān, born 694 years after the migration.

'Abū Huraira رضي الله عنه said, "The Messenger of Allāh ﷺ lead the funeral prayer for a baby, and said:

اللَّهُمَّ قِهِ عَذَابَ الْقَبْرِ وَفِتْنَةَ الْقَبْرِ

O Allāh, save him from the punishment of the grave and the trial of the grave.¹

This statement agrees with those who say the children will be tested in the Hereafter, and religiously responsible on the Day of Judgment. This is the position of most of the scholars from *Aḥlus Sunnah* and the scholars of *ḥadīth*.

The souls of the children of the believers will enter Paradise along with the souls of other believers, even though their levels will vary. The level of the children in Paradise will vary according to virtue of the parents and their own good deeds, if they have good deeds. Thus, 'Ibrāhīm, the son of Prophet Muḥammad ﷺ, is not like other children. And small children will be rewarded for the good deeds they do, although the pen is lifted from them and not recording their sins at this age. A woman held up her child to the Messenger of Allāh ﷺ and said:

أَلِهَذَا حَجٌّ قَالَ نَعَمْ وَلَكَ أَجْرٌ

Is Ḥajj upon him? He said, yes and for you is the reward.²

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ
فِي الْمَضَاجِعِ

¹ Narrated by 'Abdullah ibn Aḥmad in *As-Sunnah*, 1419

² Muslim, 1336

Command your children with the prayer when they are seven years of age and spank them for it when they are ten years of age. And arrange their beds (to sleep) separately.¹

The children during the time of the Prophet ﷺ used to fast the day of 'Āshūrā' and other days.

The young child will be rewarded for his prayer, fasting, Ḥajj, and other good deeds. The child who performs good deeds will have virtue over the child who does not do good deeds similar to him. This is in addition to what the child may receive in reward in honor of his parents. This is similar to the child who benefits from his parents' earnings in this life, more so than the child whose parents do not have similar earnings.

The souls of the believers are in Paradise, as the Prophet ﷺ said:

إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَيْرٌ يَلْقَى فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُهُ

The soul of the believer is a bird sitting on a tree in Paradise, until Allāh returns it to its body on the Day of resurrection.²

This means they will eat from Paradise.

And the souls are created, and there is no doubt about this. Although the soul does not cease to exist, its death is its separation from its body. When the trumpet is blown for the second time, the souls will return to their bodies. The inhabitants of Paradise will

¹ Sunan 'Abī Dāwūd, 495

² Muwaṭṭa Mālik, 572. Ibn Kathīr said the chain of narration is authentic.

enter Paradise upon the image of their father, Ādam ﷺ. Their height will be 60 cubits, as has been stated in many authentic narrations.

فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ وَطُولُهُ سِتُونَ ذِرَاعًا

Everyone who enters Paradise will be upon the form of Ādam; and his height was 60 cubits.¹

Some people have said the children of the disbelievers will be the servants of the inhabitants of Paradise. This statement has no basis. It has been authentically reported that:

وَلَا يَرَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا، فَيَسْكِنَهُمْ فَضْلَ الْجَنَّةِ

There will remain in Paradise empty space until Allāh creates for it a new creation and houses them in the empty space in Paradise.²

If Allāh ﷻ will create a new creation, who are not from the children of Ādam, to reside in the extra space in Paradise; then how about those who enter Paradise from the children of Ādam? Are they not more deserving to be from the inhabitants of Paradise than those who were newly created, and housed in the empty space in Paradise?

As for the statement of Allāh, the Exalted:

﴿ وَإِنْ مَنَعْنَا إِلَّا وَارِدُهَا ﴾

¹ Saḥīḥ Muslim, 2841

² Bukhārī, 6949

**There is not one of you except that he will pass over
it.¹**

The Prophet ﷺ explained this verse in an authentic narration, collected by Muslim, narrated by Jābir.

وَيُعْطَى كُلُّ إِنْسَانٍ مِنْهُمْ - مُنَافِقٍ أَوْ مُؤْمِنٍ - نُورًا ثُمَّ يَتَّبِعُونَهُ وَعَلَى جِسْرِ جَهَنَّمَ كَلَالِيْبٌ وَحَسَكٌ
تَأْخُذُ مَنْ شَاءَ اللَّهُ ثُمَّ يَطْفَأُ نُورَ الْمُنَافِقِينَ ثُمَّ يَنْجُو الْمُؤْمِنُونَ

Each person from amongst them—hypocrite and believer—will be given his light, then he will follow it. On the bridge over the Hellfire, there will be thorns and hooks that will seize the people as Allāh wills. Then the light of the hypocrites will be extinguished, and the believers will be saved.²

The *Ṣirāṭ* is the bridge over the Hellfire. Everyone who enters Paradise will have to cross over the *ṣirāṭ*; those who died in this world as children, and those who died older. As for the youth who will circle around the inhabitants of Paradise, serving them³, they will be a creation created in Paradise; and they are not from the children of this world. As for the children from this world, if they enter Paradise, their creation will be perfected like the other inhabitants of Paradise; and they will be in the form of their father,

¹ Sūrah Maryam, 19:71

² Saḥīḥ Muslim, 191

³ Translator's note: And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls. (Sūrah al-'Insān, 76:19)

Ādam. They will be 33 years old and 60 cubits tall. It has been narrated the width of the bodies of the inhabitants of Paradise will be seven cubits.¹ And Allāh ﷻ knows best.

The children will be questioned in their graves. This is proven by the *ḥadīth* of Sa‘īd ibn al-Musayyab. He said:

صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ عَلَى صَبِيٍّ لَمْ يَعْمَلْ حَاطِيَةً قَطُّ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ أَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ

I prayed the funeral prayer behind 'Abū Huraira for a child who had never sinned. I heard 'Abū Huraira saying, “O Allāh, give him protection from the punishment of the grave.”²

This is proof the children will go through the trial. Based upon this, the children of the disbelievers, who died while under the age of religious responsibility, will be religiously responsible in the Hereafter.

Some scholars do not take a position on the children of the disbelievers. When the Prophet ﷺ was asked about the children of the polytheists who die young, he said:

اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

Allāh knows best what they would have done.³

¹ Tirmidhī, 2545

² Muwaṭṭa Mālik, 540

³ Saḥīḥ Muslim, 2660

It has been authenticated in Saḥīḥ Bukhārī, from the *ḥadīth* of Samara, that there are some of them (children of the disbelievers) who will enter Paradise.¹

And the Prophet ﷺ said:

الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا

The young boy killed by al-Khiḍr was destined, the day he was created, to be a disbeliever.²

There are some children who will be successful, and some who will be wretched; just as among the adults there are successful and wretched. If this is a test for them in this world, then there is nothing preventing them from being tested in the grave.

Shaykh Fawzān: In summary, the scholars differ concerning the children who die before puberty. The first viewpoint is they will be tested in their graves and on the Day of Judgment. The second viewpoint is remaining silent and not taking a definitive position on their situation. Both positions agree that we cannot testify that any specific person, by name, is from the inhabitants of Paradise (without a text stating this); although we testify that, in general, the children of the believers will be in Paradise.

Ibn Taymiyyah: Some scholars of *ḥadīth* say the children of the disbelievers, who died young, will all be in the Hellfire. Other scholars of *ḥadīth* say the children of the disbelievers, who died before puberty, will be in Paradise. They use as evidence the

¹ Bukhārī, 7047

² Muslim, 2380

ḥadīth: When the Prophet ﷺ saw 'Ibrāhīm al-Khalīl ؑ in a dream, with the children of the believers, it was said, “And what of the children of the pagans?” He said, “And the children of the pagans (were with him too).”¹

The correct position is to say Allāh ﷻ knows best what they would have done. We do not specifically say any one person is in Paradise, or the Hellfire, without a text. There are narrations that mention they will be tested on the Day of Judgment. Those who obey the messenger sent to them will enter Paradise; those who disobey him will enter the Hellfire. They will be tested on the Day of Judgment, just as they will be tested in their graves. It will be said to them, “Who is your Lord? What is your religion? Who is your Prophet?”

Allāh, the Exalted, said:

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ﴾

The Day when the shin shall be uncovered and they shall be called to prostrate (to Allāh), but they shall not be able to do so.²

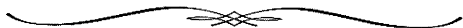
On the Day of Judgment everyone will be commanded to follow what they used to worship in this worldly life. So the disbelievers will follow what they worshipped into the Hellfire until none remain except for the Muslims and the hypocrites.³ Allāh will reveal His Shin to them, and they will all fall prostrate except for the hypocrites. Their backbone will become one solid bone, unable to bend.

¹ Bukhārī, 6640

² Sūrah al-Qalam, 68:42

³ Bukhārī, 4581

Will the Children of Paradise Remain Young?



Shaykh Fawzān: Ibn Taymiyyah رحمته الله was asked if the inhabitants of Paradise will reproduce and have children. Are the youth of Paradise the children of the inhabitants of Paradise? What happens to the soul of the believer and disbeliever when it exits the body?

Ibn Taymiyyah: All praises belong to Allāh سبحانه. The youth who will circle around the inhabitants of Paradise are a creation created in Paradise and they are not the children of humans. When the children of humans from this world enter Paradise, their creation will be completed in the image of Ādam, just like the other inhabitants of Paradise. They will be 33 years old and 60 cubits tall. It has, likewise, been mentioned that their width will be seven cubits.

The souls of the believers are in Paradise, the souls of the disbelievers are in the Hellfire. The souls of the believers will experience bliss. The souls of the disbelievers will be punished. This will occur until the souls are returned to their bodies.

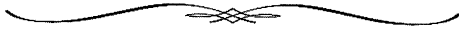
Shaykh Fawzān: Ibn Taymiyyah رحمته الله was asked if the Muslim children who died young will become older in Paradise and marry.

Ibn Taymiyyah: All praises belong to Allāh سبحانه. When they enter Paradise, they will enter it just as the adults enter it, in the form of their father, Ādam. Their height will be 60 cubits tall and their width will be seven cubits wide. They will marry, just like the adults marry. Even if a believing woman was not married in this world, she will marry in the Hereafter. The men will also marry. And Allāh سبحانه knows best.

Shaykh Fawzān: The Shaykh رحمته الله was asked if the child born out of wedlock will enter Paradise.

Ibn Taymiyyah: The child conceived through fornication, if he believes and performs righteous actions, he will enter Paradise. If he does not do so; then, he will be given the recompense for his actions. The reward is based upon the actions, not the lineage. The only reason the child conceived through fornication is criticized is because it is thought that he may perform similar actions, as often occurs. Just as those of noble lineage are praised because it is thought they may perform righteous actions. But the reality is the individual is rewarded for his actions, and the noblest of the people are those with the most piety.

Are Khidr and 'Ilyās Immortal?



Shaykh Fawzān: Ibn Taymiyyah ؒ was asked if Khidr and 'Ilyās were immortal.

Ibn Taymiyyah: They are not alive, nor are they immortal. 'Ibrāhīm al-Ḥarbī asked Aḥmad ibn Ḥanbal about the immortality of Khidr and 'Ilyās; some people say they are alive, and they narrated *ḥadīth* to people, and people narrated *ḥadīth* from them? Imām Aḥmad responded, “Whoever narrates from those whom are not present, then he is not listened to; those who claim to have met them only met devils.”

Bukhārī was asked if Khidr and 'Ilyās were still alive. He responded, “How can they be alive? How can this be true when the Prophet ﷺ said:

لَا يَبْقَى عَلَى رَأْسِ مِائَةِ سَنَةٍ مِمَّنْ هُوَ عَلَى وَجْهِ الْأَرْضِ أَحَدٌ

One hundred years from now not one of those who are on the face of the earth now will remain.¹

Ibn al-Jawzī said, Allāh, the Exalted, said:

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ ۗ أَفَإِن مِّن مَّتِّ فَهُمْ الْخَالِدُونَ ﴾

And We granted not to any human being immortality before you (O Muḥammad), then if you die, would they live forever?²

They are not alive. And Allāh ﷻ knows best.

Shaykh Fawzān: This answer is clear in refuting what has been attributed to Ibn Taymiyyah, from those that say he said Khidr is still alive. Thus, either this statement was falsely attributed to him, or he changed his position. Therefore, it is clear that Khidr died. The evidence proves that he died, just like every other human being. Allāh, the Exalted, said:

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ ﴾

And We granted not to any human being immortality before you (O Muḥammad)³

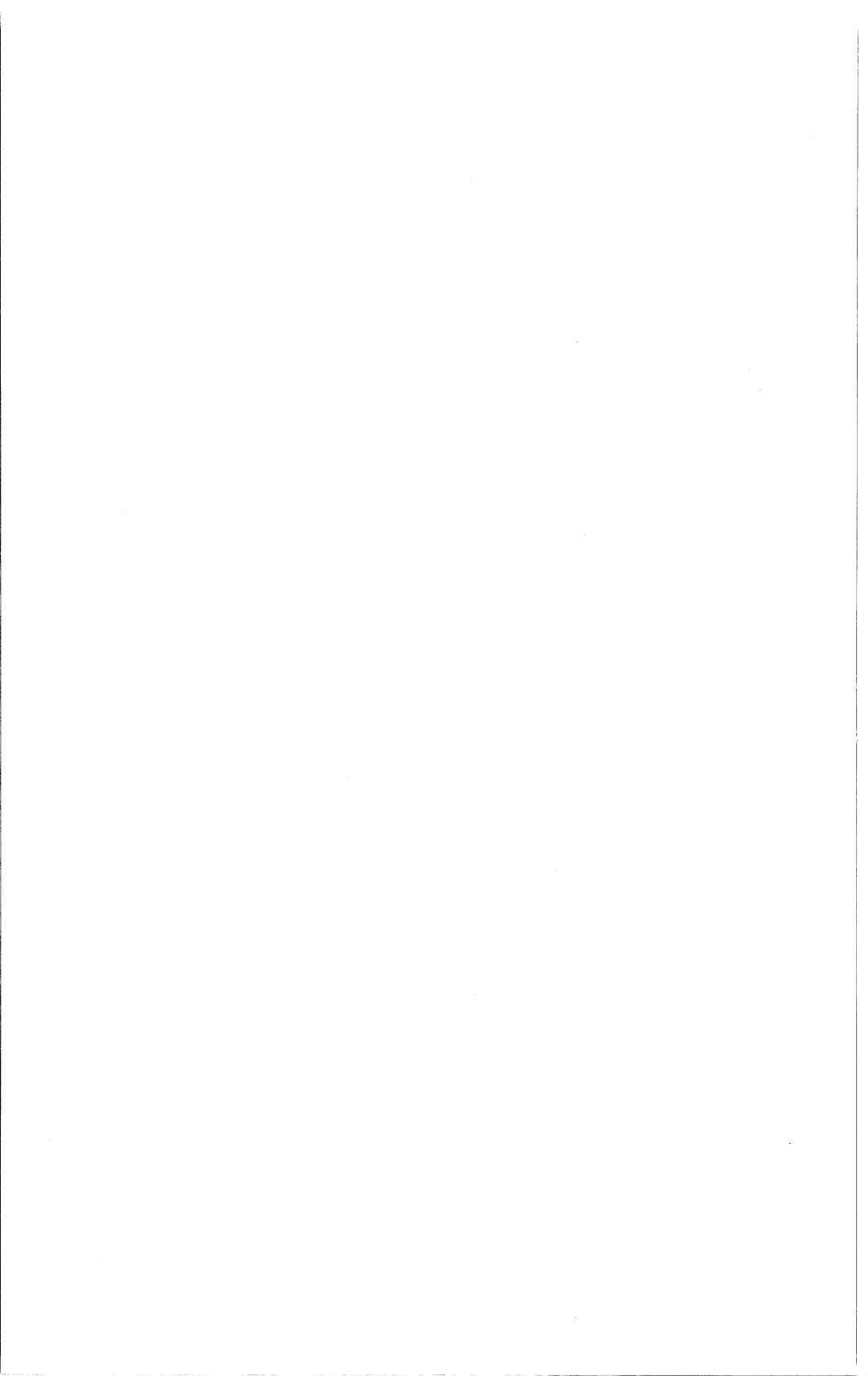
The statement that Khidr continues to live is not supported by authentic evidence. And it is obligatory to accept the authentic evidence that Khidr, and every other human, dies; so that the foolish charlatans cannot interject beliefs in order to corrupt the ‘*aqīdah*’ of

¹ Bukhārī, 116

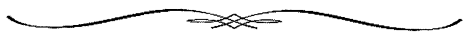
² Sūrah al-'Anbiyā', 21:34

³ Sūrah al-'Anbiyā', 21:34

the people. They abandon the clear evidence and use the doubts which Allāh ﷻ has not given an authority for. This is the method of the people of desires; they attached themselves to matters weaker than a spider's web, while abandoning the authentic evidence. And there is no might and no power except with Allāh ﷻ.



The Prophets Within Their Graves



Shaykh Fawzān: Shaykh Taqī ad-Dīn Aḥmad ibn Taymiyyah ؒ was asked about the *ḥadīth* that says the Prophet ﷺ saw Mūsā ؑ praying in his grave¹, and he saw him walking around the *Ka'bah*, and he saw some of the prophets in the heavens.² When the individual dies, is he still able to perform actions? How do we understand the narration stating the actions are discontinued after death? Does he (Mūsā ؑ) benefit from his prayer and walking around the *Ka'bah* after his death? Did the Prophet ﷺ see the other prophets in their physical forms, or was it their souls?

Ibn Taymiyyah: All praises belong to Allāh ﷻ, the Lord of all that exists. As for his seeing Mūsā ؑ walking around the *Ka'bah*, this was a dream; and it was not during the night of ascension. He, likewise, saw Jesus and the Dajjāl walking around the *Ka'bah* in a

¹ The Prophet ﷺ said, “I passed by the grave of Mūsā ؑ and he was praying in his grave.” (Sunan an-Nasā’ī, 1633)

² Translator’s note: The word “heavens”, here, is not referring to Paradise. Rather, it refers to the heavens which are above the earth; mentioned in the statement of Allah ﷻ, “See you not how Allah has created the seven heavens, one above another.” (Sūrah Nūḥ, 71:15)

dream. The Prophet ﷺ saw other prophets during the night of the ascension. He saw Ādam in the nearest heaven, he saw Yaḥya and Jesus in the second heaven, Yūsuf in the third heaven, 'Idrīs in the fourth heaven, Ḥarun in the fifth heaven, Mūsā in the sixth heaven, 'Ibrāhīm in the seventh heaven, or the reverse. When he saw the prophets in the heavens, he saw their souls in the form of their bodies. As for Jesus, he ascended to the heavens with his body and soul; the same has been said about 'Idrīs. As for 'Ibrāhīm, Mūsā and the other prophets, they are buried in the earth.

The Messiah (Jesus) ﷺ will return to the earth, descending to the white minaret in the east of Damascus. He will kill the antichrist, break the cross, and kill the pigs; as has been mentioned in authentic narrations. This is why Jesus is in the second heaven, although he is better than Yūsuf, 'Idrīs and Ḥarun; because he will descend to the earth before the Day of Judgment, unlike the other prophets.

Ādam is in the nearest heaven because the souls of his descendants will acknowledge him; those who are blessed and destined for Paradise, and those who are doomed and destined for the Hellfire. As for those who are doomed, the doors of the heavens will not open for them, and they will not enter Paradise until the camel passes through the eye of the needle.¹ Therefore, it is necessary for Ādam to be close, in the nearest heaven, when they are shown to him.

¹ Indeed, those who deny Our verses, and are arrogant toward them, the gates of Heaven will not be opened for them; nor will they enter Paradise until a camel enters into the eye of a needle. And thus, do We recompense the criminals. (Sūrah al-'A'rāf, 7:40)

As for the Prophet ﷺ seeing Mūsā ؑ standing, praying in his grave and seeing him in Paradise also, there is no contradiction in this because the action of the soul is similar to that of the angels. The souls can ascend and descend in an instant, like the angels. The soul is not similar to the body.

As it relates to his praying in the grave, this is enjoyment for the deceased, and that which will bring him pleasure; just as the inhabitants of Paradise will find pleasure in saying, “Allāh is free from imperfection” (Subḥānah Allāh). The inhabitants of Paradise will say this as effortlessly as the people of the world breath. Consequently, his prayer in his grave is not an action of religious responsibility by which additional reward is sought after; rather, this act is bliss that the soul finds delight in. The Prophet ﷺ said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يَنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ
يَدْعُو لَهُ

When a man dies, all his good deeds come to an end, except three: ongoing charity, beneficial knowledge and a righteous child who prays for him.¹

The intent of his statement is the action the person is rewarded for; he did not intend the actual act itself. The inhabitants of Paradise will receive bliss by looking at the Face of Allāh ﷻ; they will receive enjoyment through glorifying Allāh and reciting the Qur’an.

¹ Sunan an-Nasā’ī, 3651

يُقَالُ لِصَاحِبِ الْقُرْآنِ أَقْرَأُ وَأَزْتَقِي وَرَتَّلْتُ كَمَا كُنْتُ تُرْتَلُّ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا

It shall be said to the one who memorized the Qur'an, "Recite, and ascend, recite melodiously as you would recite in the world; for indeed your rank shall be at the last verse you recite."¹

They will receive enjoyment from conversing with their Lord ﷻ and addressing Him. In the worldly life, these actions result in reward; but in the Hereafter, the inhabitants of Paradise will enjoy this more than his eating, drinking and intimacy. And all of these actions are also good deeds. In this world, we are commanded to eat, drink, and have intimacy with our spouses; and the person is rewarded for doing so if he has a good intention. But in the Hereafter, these acts that were acts of worship in the world will be acts of enjoyment. And Allāh ﷻ knows best.

¹ Tirmidhī, 2914

Muslims Who Enter the Hellfire



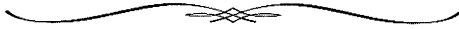
Shaykh Fawzān: Ibn Taymiyyah ؒ was asked about a Muslim who performs actions that build a home for him in Paradise, and actions that plant trees for him in Paradise; and then he performs sins that cause him to enter the Hellfire. What becomes of his abode in Paradise if he enters the Hellfire?

Ibn Taymiyyah: If he repents with a correct repentance; then indeed, Allāh ﷻ will forgive him, and he will not be deprived of what was promised for him in Paradise. Rather, he will receive what he is promised. If he does not repent, the good deeds and bad deeds will be weighed against one another. If his good deeds outweigh his bad deeds, he will be from the people who receive reward. If his bad deeds outweigh his good deeds, he will be from the people who receive punishment. Thus, what he was promised will be wiped away by his evil deeds that outweighed his good deeds. In a similar fashion, if he commits sins deserving of the Hellfire, and then he performs good deeds after the sins, the good deeds will wipe away the sins. And Allāh ﷻ knows best.

Shaykh Fawzān: Ibn Taymiyyah ﷺ was asked about the intercession for the Muslims who die upon major sins. Will these Muslims enter Paradise?

Ibn Taymiyyah: The narrations concerning the intercession on behalf of the Muslims who die upon major sins are numerous, and affirmed and agreed upon by the *Salaf* from the companions; the second generation that followed them upon goodness and the imāms of Islām. The only people who dispute about this matter are the people of innovation, such as the Kharijites, Mutazilites and those like them. No one shall remain in the Hellfire who has an atom's weight of faith in his heart; rather, those who enter the Hellfire with at least an atom's weight of faith in their heart will all exit the Hellfire and enter Paradise. There will remain empty space in Paradise; thus, Allāh ﷻ will bring about a new creation and enter them into Paradise.

Will the Apostate Be Rewarded for His Deeds When He Was Muslim?



Shaykh Fawzān: Ibn Taymiyyah was asked concerning the good deeds of the apostate that he performed before he left the religion of Islām. Will he be rewarded for those deeds?

Ibn Taymiyyah: As for the apostate from Islām, such that the person becomes a disbeliever, a pagan, or a person of the Book; if he dies in this condition all of his deeds will be null and void according to the consensus of the scholars. This is based upon the text of the Qur'an. Allāh ﷻ informs us of this in more than one place in the Qur'an. The Exalted said:

﴿ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي

الدُّنْيَا وَالْآخِرَةِ ﴿٢١٧﴾

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter.¹

Allāh, the Exalted, said:

﴿ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ﴾

And whoever disbelieves in the faith, his work has become worthless.²

And His statement:

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.³

And His statement:

﴿ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.⁴

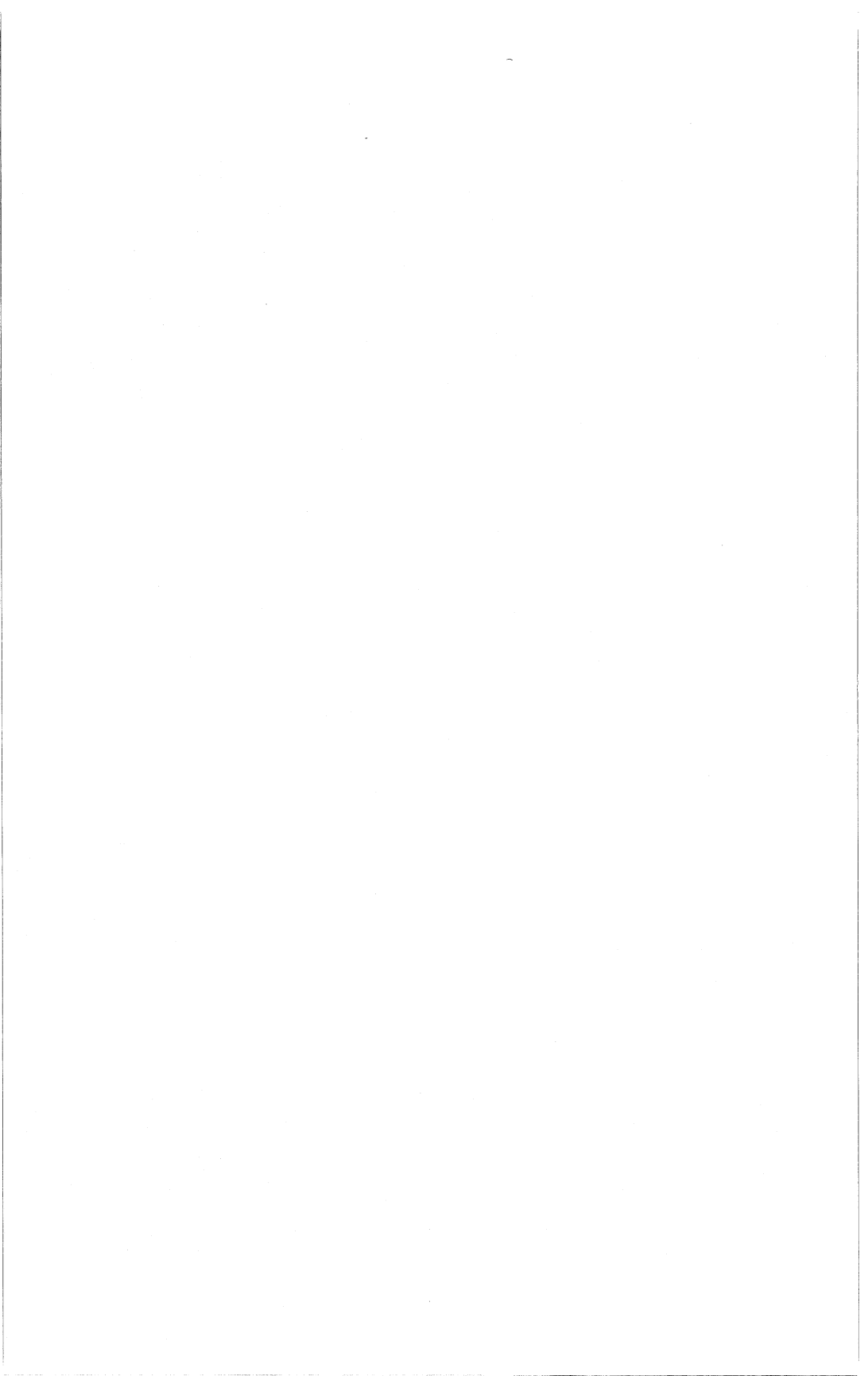
¹ Sūrah al-Baqarah, 2:217

² Sūrah al-Mā'idah, 5:5

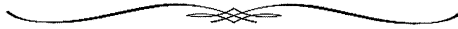
³ Sūrah al-'An'ām, 6:88

⁴ Sūrah az-Zumar, 39:65

The scholars differ concerning the person who becomes an apostate from Islām, and then returns to Islām. Do the deeds which he performed before he became an apostate become null and void, or does this only apply to the person who dies an apostate? The viewpoint that his actions become null and void; and the opposite viewpoint, that his actions do not become null and void, are both found in the *madhab* of Aḥmad. The *madhāhib* of 'Abū Ḥanīfah and Mālik have the viewpoint that his actions are null and void. The *madhab* of Shāfi'ī refrained from taking a position.



Will the Disbelievers Be Judged on the Day of Resurrection?



Shaykh Fawzān: The Shaykh ﷺ was asked whether or not the disbelievers will be judged on the Day of Resurrection.

Ibn Taymiyyah: The companions of Imām Aḥmad differed about this issue. Some of them say the disbelievers will not be judged. Others say they will be judged.

The essence of discussion is, does judgment refer to their deeds being presented to them for chastisement for these sins? Or does judgment refer to their good deeds and bad deeds being weighed against each other? If the first meaning is intended, then there is no doubt that they will be judged. If the second meaning is intended, implying the disbelievers will have good deeds deserving of Paradise, then this meaning is obviously incorrect. It might be said this means the disbelievers will vary with regard to their punishment. The disbeliever with many sins will receive a greater punishment than the disbeliever with fewer sins, and the punishment

will be lighted for those who have good deeds. For this reason, the punishment of 'Abū Tālib will be less than the punishment of 'Abū Lahab. Allāh, the Exalted, said:

﴿ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زَنْدَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ ﴾

Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment over the torment.¹

And the Exalted said:

﴿ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ﴾

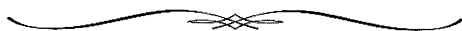
The postponing (of a Sacred Month) is indeed an addition to disbelief²

The Hellfire has levels. Therefore, some disbelievers will be more severely punished than others due to having more sins and less good deeds; their judgment will be in order to clarify their level of punishment, not for their entrance into Paradise.

¹ Sūrah an-Naḥl, 16:88

² Sūrah at-Tawbah, 9:37

The Reality of the Jinn



Shaykh Fawzān: The Shaykh ﷺ was asked about the existence of the *jinn*. Are they obligated to observe the precepts of religion? Are there some *jinn* who are pious and some *jinn* who are not?

Ibn Taymiyyah: The existence of the *jinn* is confirmed by way of many texts from the Qur'an and the *Sunnah*, and other ways as well. Some people have seen the *jinn*. Others have met those who have seen the *jinn*, and the reports have been verified. Some people have spoken to the *jinn* and the *jinn* speak to some people. Some people instruct the *jinn* to do good deeds and stay away from evil. Some people interact with them in other ways. This occurs from righteous people and evil people.

The *jinn* are commanded with the subsidiary and foundational matters of the religion, according to their ability. *Jinn* are not similar to man, as it relates to the boundaries and realities of each. But both share the obligation to observe the guidelines of the religion of Islām. Both *jinn* and man must adhere to the commands while avoiding the prohibitions. There is no known dispute among the Muslims concerning this matter.

Likewise, there is no dispute that the *jinn* who disbelieve and commit sins deserve to enter the Hellfire, just like their counterparts from the humans. The difference of opinion is surrounding the believing *jinn*. The consensus of scholars from the companions of Mālik, Shāfi'ī, Aḥmad, 'Abū Yūsuf¹ and Muḥammad² is that the believing *jinn* will enter Paradise. It has been narrated in a *ḥadīth* collected by Tabarāni:

أَنَّهُمْ يَكُونُونَ فِي رِبْضِ الْجَنَّةِ . يَرَاهُمْ الْإِنْسُ مِنْ حَيْثُ لَا يَرَوْنَهُمْ

Indeed they (the *jinn*) will be in the outskirts of Paradise. Man will see them, while the *jinn* will not be able to see man.³

Another group of scholars, including 'Abū Ḥanīfah, held the viewpoint that the obedient *jinn* will become dust like the animals. And their reward for their obedience will be safety from the Hellfire.

Are their Messengers from amongst the *jinn*, or just those who warn and advise? There are two different opinions concerning this matter. Those who say there are Messengers from amongst the *jinn* quote the verse:

﴿ يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ ﴾

¹ Translator's note: He is 'Abū Yūsuf Ya'qūb ibn 'Ibrāhīm al-Ansārī, a student of Imām 'Abū Ḥanīfah. He died 181 years after the migration.

² Translator's note: He is 'Abū 'Abdullah Muḥammad ash-Shaybānī, a student of Imām 'Abū Ḥanīfah. He died 189 years after the migration.

³ Mentioned in the *tafsīr* of ibn Kathīr, Sūrah al-'Aḥqāf, 46:31

**O you assembly of *jinn* and mankind, did not there
come to you Messengers from amongst you?¹**

The other viewpoint is the messengers are only from mankind; while there are advisors, and those who warn from among the *jinn*. This viewpoint is more prevalent. The *jinn* relay the message and follow the religion of Muḥammad ﷺ.

﴿ وَلَوْ إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٦﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ

بَعْدِ مُوسَىٰ ﴿٢٧﴾

**They returned to their people, as warners. They
said, “O our people! Verily! We have heard a Book
(this Qur’an) sent down after Mūsā.”²**

As for the statement of Allāh ﷻ, “Did not there come to you messengers from amongst you?” This is like His statement:

﴿ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

Out of them both come pearl and coral.³

He mentioned both fresh water and salt water, although they only come from salt water.

¹ Sūrah al-'An'ām, 6:130

² Sūrah al-'Aḥqāf, 46:29-30

³ Sūrah ar-Raḥmān, 55:22

As for the question, if the *jinn* are obligated to observe the precepts of religion, the evidences for this is numerous. Ibn Masūd رضي الله عنه narrated from the Prophet ﷺ:

أَتَانِي دَاعِي الْجِنِّ فَذَهَبَتْ مَعَهُ فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ فَأَنْطَلَقُوا فَأَرَانَا آثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ وَسَأَلُوهُ الرَّادَ فَقَالَ : لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَبْقَعُ فِي أَيْدِيكُمْ أَوْ قَرُ مَا يَكُونُ وَكُلُّ بَعْرَةٍ غَلَبَ لِذَوَابِكُمْ ; فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسْتَنْجُوا بِالْعَظْمِ وَالرَّوْثِ

There came to me an inviter on behalf of the *jinn*, and I went along with him and recited to them the Qur'an. He (the narrator) said, "We went with him and he showed us their traces, and traces of their embers. They (the *jinn*) asked him (the Prophet) about their provision, and he said, "Every bone on which the name of Allāh is mentioned upon is your provision. Once it falls in your hand it will be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allāh ﷺ said, "So do not use these things for cleaning yourselves after relieving oneself."¹

This is so we do not harm the food of the *jinn* and the fodder for their animals. This shows that the bone on which Allāh's Name is mentioned is permissible for them, while the other bones are not.

Allāh, the Exalted, said:

﴿وَأَذْرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ ۚ فَلَمَّا تَرَآتِ الْفِتْنَانَ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بريءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

¹ Muslim, 450

And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, “No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbor.” But when the two forces came in sight of each other, he ran away and said, “Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allāh, for Allāh is Severe in punishment.”¹

This informs us that Shayṭān is afraid of Allāh ﷻ, and the punishment is based upon neglecting the commands and performing the prohibitions.

'Iblīs—who is the father of the *jinn*—his sin was not denial. Allāh ﷻ commanded him to prostrate to Ādam, and he was aware that Allāh commanded him to do so. And there was no messenger between him and Allāh ﷻ for him to deny. When he refused to bow to Ādam, Allāh punished him with a severe punishment. For this reason, the Prophet ﷺ said:

إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي يَقُولُ يَا وَيْلِي - أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَأَمَرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ

When the son of Ādam recites a verse of prostration and prostates, Shayṭān isolates himself and cries. He says, “Woe to me, the son of Ādam was commanded to prostrate; thus, he prostrated, and for

¹ Sūrah al-'Anfāl, 8:48

him is Paradise. I was commanded to prostrate, but I refused, so for me is the Hellfire.²¹

Allāh the Exalted said, in the story of Prophet Sulaymān, ﷺ:

﴿وَلِسُلَيْمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَواحُها شَهْرٌ ۗ وَأَسَلنا لَهُ عَيْنَ القَطْرِ
 ۗ وَمِنَ الجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بإِذْنِ رَبِّهِ ۗ وَمَن يَزِغْ مِنْهُم عَن أَمْرِنَا
 نُذِقْهُ مِنْ عَذابِ السَّعِيرِ﴾

And to Sulaymān (We subjected) the wind, its morning (stride) was a month's (journey), and its afternoon (stride) was a month's journey. And We caused a fount of (molten) brass to flow for him, and there were *jinn* that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

Here, Allāh ﷻ deemed His command to the *jinn* to be their obedience to Sulaymān. Allāh, the Exalted, informed us that 'Iblīs disobeyed, and He did not say he belied. Allāh ﷻ tells us about the *jinn* who returned to warn their people.

﴿قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ﴾

¹ Saḥīḥ Muslim, 81

They said, "O our people! Verily! We have heard a
Book (this Qur'an), sent down after Mūsā.¹

Up until His statement:

﴿ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ ﴾

And whosoever does not respond to Allāh's caller,
he cannot escape on earth²

Allāh ﷻ commanded the *jinn* to respond to the call of Allāh's caller, and this caller is the Messenger ﷺ. Respond means to obey his command and avoid what he has prohibited. This is the worship for which Allāh ﷻ created mankind and *jinn*. Allāh, the Exalted, said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

And I did not create the *jinn* and mankind except to
worship Me.³

Whoever says worship is only the innate knowledge within them, and this is considered to be faith, which is present in *jinn* and man, this is incorrect. If this were the case, there would not be disbelievers from amongst the *jinn* and mankind. Allāh ﷻ informed us that 'Iblīs disbelieved, as did others from the *jinn* and man. Allāh, the Exalted, said:

¹ Sūrah al-'Aḥqāf, 46: 30

² Sūrah al-'Aḥqāf, 46: 32

³ Sūrah adh-Dhāriyāt, 51:56

﴿ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

Surely, I shall fill Hell with *jinn* and men all together.¹

He ﷺ informed us that He is going to fill Hell with 'Iblīs and those who follow him. This clarifies that only those who follow him will enter the Hellfire. With this, it is known that those who enter the Hellfire, from the disbelievers and sinners, are followers of 'Iblīs. The disbelievers are not believers. And the knowledge they have of Allāh ﷻ does not make them believers.

There are many narrations stating that the *jinn* perform Ḥajj, pray, fight *jihad*, and they will be taken to account for their sins. Allāh ﷻ informs us about the statement of the *jinn*:

﴿ وَأَنَا مِنَ الصَّالِحِينَ وَمِمَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقَ قَدَدًا ﴾

There are among us some that are righteous, and some the contrary; we are groups, each having a different way²

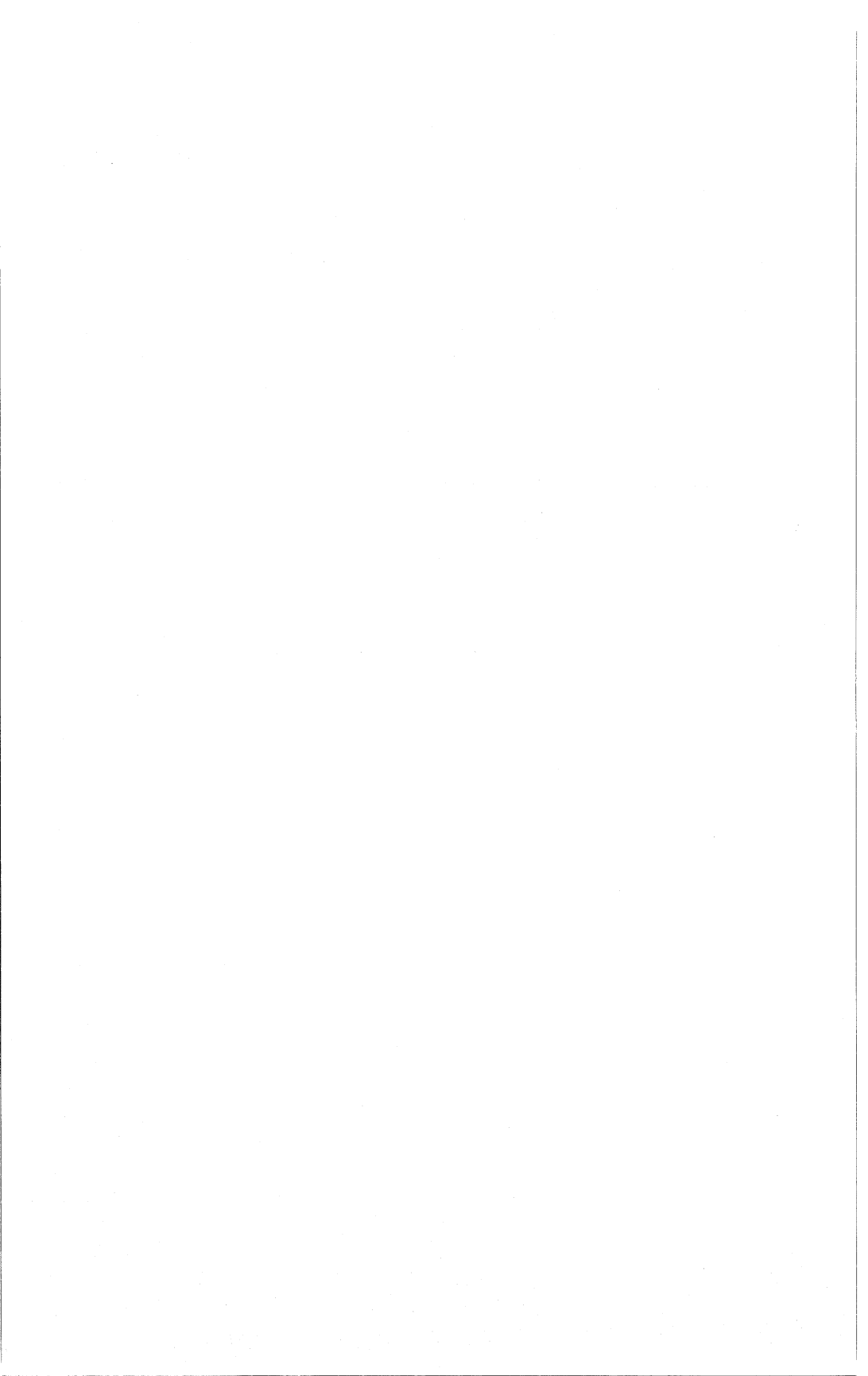
The *jinn* have various sects, Muslims, Christians, Jews, Shia, and Sunni. Some of them are righteous, while some of them are less than righteous.

Shaykh Fawzān: There are people during our time who deny the existence of the *jinn*; because they rely on their dull intellects and shortsightedness. And they do not believe in the unseen. There is no doubt that denying the existence of the *jinn* is disbelief and apostasy

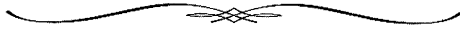
¹ Sūrah Hūd, 11:119

² Sūrah al-Jinn, 72:11

from Islām; because he is rejecting the statement of Allāh ﷻ, His messenger ﷺ, and the consensus of the Muslims. The *jinn* are mentioned in the Qur'an and the *Sunnah* of the Prophet ﷺ. The scholars are all in agreement that the *jinn* exist. There are modern day books that affirm the existence of the *jinn*, while denying *jinn* can possess and enter man. This is misguidance and a clear error; because it has been affirmed by the texts, and actual witnesses, that *jinn* possess man. It is obligatory upon the Muslim to submit to the authentic texts without relying upon his intellect and thoughts. If he relies on his intellect, this will cause him to reject something which has been affirmed and witnessed. And with Allāh ﷻ lies all success.



Deception of Shayṭān



Shaykh Fawzān: When addressing the affair of visiting the grave, Ibn Taymiyyah spoke about the evil which occurs at the hands of those who deviated. They believe they speak to the deceased. They allege the deceased exit their graves and greet those who visit them. But in reality, the Shayṭān takes the form of the deceased, and speaks to them in order to lead them astray.

Ibn Taymiyyah: In this respect, there are many people who see the *Ka'bah* circling around them, or they see a great throne with a huge figure sitting upon it. They see people ascending and descending, and they believe these are angels. They believe the image upon the throne is Allāh ﷻ. And Allāh ﷻ is free and far removed from this. In reality, what they are seeing are devils.

These stories have been told by several people. Some of them are protected by Allāh ﷻ; thus, they recognize these are devils. Like Shaykh ‘Abdul Qādir¹ said in his famous story, “I was worshipping

¹ Translator’s note: He is Shaykh ‘Abdul Qādir al-Jilānī. Shaykh Fawzān said about him, “Shaykh ‘Abdul Qādir al-Jilānī was not a Sufi. He was a noble

one day, when I saw a great throne over water. It was said to me, ‘O Abdul Qādir, I am your Lord. I have made permissible for you what I have prohibited for others.’ I said to him, ‘You are Allāh, the One whom there is no deity worthy of worship other than Him?! Go away, O enemy of Allāh!’ Thus, the light ripped apart and became darkness. He (Shayṭān) said, ‘O Abdul Qādir, you were saved by your understanding and knowledge; I put seventy men to trial with this.’” It was said to ‘Abdul Qādir, “How did you know it was Shayṭān?” He said, “I knew it when he said to me, ‘I have made permissible for you what I have prohibited for others.’ And I knew that the legislation of Muḥammad ﷺ would never be abrogated or altered. And I knew when he said, ‘I am your Lord,’ and he was not able to say, ‘I am Allāh, the One whom there is no deity worthy of worship except for Me.’”

Some of these individuals believe what they are seeing is Allāh ﷻ. Therefore, their companions trust and believe they see Allāh while they are awake. They do not realize they are looking at Shayṭān. This has occurred to many groups from the ignorant worshippers. They believe someone from their groups sees Allāh ﷻ with his eyes in this world. Many of them see what they believe to be Allāh; but in reality, it is Shayṭān. Many of them see who they believe to be a prophet, a righteous man, or Khidr, but it is Shayṭān.

The Prophet ﷺ said:

مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي

imām from the leaders of the scholars of Ḥanbali Fiqh. That which the Qādiriyyah attribute to him is a lie and was not his methodology.

Whoever sees me in a dream has in fact seen me, for Shayṭān does not appear in my form.¹

This refers to a dream because a dream could be a truthful dream, or it could be from Shayṭān; thus, Allāh ﷻ has prevented Shayṭān from taking the form of the Prophet ﷺ. And no one will see him while they are awake.

Shaykh Fawzān: That which the Shaykh mentioned about whoever sees the Prophet ﷺ in dream has really seen him, this is restricted to those who know his actual appearance. As for those who do not know how the Prophet ﷺ looked, then Shayṭān may deceive them and claim to be the Prophet; and the person will believe him. This is because he is not aware of the actual way the Prophet ﷺ looked; his actual appearance, which Shayṭān is incapable of imitating.

Ibn Taymiyyah: Some people believe they see angels; when in reality, it is Shayṭān taking a form. Angels are different from *jinn* in a number of ways. Among the *jinn* are disbelievers, sinners, those who are ignorant. Some of the *jinn* are believers who follow Muḥammad ﷺ. Many people who are not aware that these are *jinn* and devils believe them to be angels. Shayṭān will ally with those who do things they love, such as *shirk*, transgression and sin. In return, Shayṭān may inform the person of some matters hidden from them. Or they may harm someone of their choice by killing them or causing them to become sick. Shayṭān may bring someone to them whom they like. Sometimes they will steal wealth, food or clothing for the person. The person will believe this is a miracle

¹ Saḥīḥ Muslim, 2266

given to the righteous; but in reality, it is stolen merchandise. Sometimes Shayṭān will carry a person in the air and take him to a distant land. Some of them are taken to Mecca during the evening on the day of ‘Arafah, and then brought back home. They believe this is a miracle for the pious; although they did not perform Ḥajj with the Muslims, or don the garments of Ḥajj, or say the *Talbiyah*¹ of Ḥajj, or walk around the *Ka‘bah*, or walk at Ṣafā and Marwa. This is clearly from the greatest forms of misguidance.

There are long stories about this; which occur to the pagans, and those that imitate them from the Christians and innovators from this *‘ummah*. There are none who habitually call upon the dead and seek help from them; whether it be a prophet or others, except that this becomes a reason for their misguidance. Those who pray to people who are absent, see devils that take their forms; or what they believe to be their forms. They say, “I am so and so,” and they fulfill some of their needs. Consequently, they believe the deceased person they sought help from has spoken to them and fulfilled their requests. In reality, it was only the *jinn* and Shayṭān. Some of the *jinn* and devils will claim to be angels, but the angels do not help the pagans. It is only Shayṭān trying to further mislead them from the straight path.

The ignorant people are deceived by the feats performed by the person with the aid of Shayṭān. So they submit themselves to those who perform these feats, believing they are from the allies

¹ Translator’s note: This is the saying for the person performing Ḥajj, “Here I am, O Allāh, here I am. Here I am; You have no partner, here I am. Verily, all praise and blessings are Yours, and all sovereignty, You have no partner.” This saying is collected in a narration found in Bukhārī, 5915 and Muslim, 1184

of Allāh ﷻ. This is in spite of the fact that they know these individuals do not perform the obligatory acts of worship, such as the five prayers. And they are aware that these individuals commit impermissible acts, lewdness and oppression. They may be the furthest people from faith and piety. Allāh ﷻ described His allies in His statement:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ الَّذِينَ آمَنُوا

﴿ وَكَانُوا يَتَّقُونَ ﴾

Unquestionably, for the allies of Allāh, there will be no fear concerning them, nor will they grieve; those who believed and used to fear Allāh much.¹

They see someone who is the furthest away from piety and faith; but because he performs feats outside the norm, they believe it is a miracle for the allies of Allāh ﷻ. Some of them apostate from Islām; and turn back on their heels and put their faith in those who don't pray. They don't believe in the Messenger ﷺ, but they believe they are the greatest allies of Allāh ﷻ. The reason for all of this is they take evidence from that which is not actual evidence; because the proof that someone is an ally of Allāh ﷻ is the strength of his faith and piety. And these people are the farthest away from faith and piety.

Shaykh Fawzān: Ibn Taymiyyah explained the various categories of pagans of which Allāh ﷻ and His messenger ﷺ informed us.

¹ Sūrah Yūnus, 10:62-63

Ibn Taymiyyah: The origin of the pagans is of two types: The people of Nūḥ and the people of 'Ibrāhīm. The origin of *shirk* of the people of Nūḥ began by them taking the graves of the righteous as places of seclusion and worship. Next, they formed statues of the righteous people and started worshipping them. The origin of *shirk* of the people of 'Ibrāhīm was their worship of the stars, sun and moon. All of them worship the *jinn*. Shayṭān speaks to them and assists them, while they believe they are worshipping the angels. But in reality, they are worshipping the *jinn*; because it is the *jinn* who assist them and are pleased with their *shirk*. As Allāh, the Exalted, said:

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴾

﴿ ٤٠ ﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۚ

﴿ ٤١ ﴾ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿

And (remember) the Day when He will gather them all together, and then will say to the angels, “Was it you that these people used to worship?” They (angels) will say, “Glorified be You! You are our Guardian instead of them. Nay, but they used to worship the *jinn*; most of them were believers in them.”¹

The angels do not help anyone upon *shirk*, not with the living or the dead; and they are not pleased with it. But the devils will help them and take the forms of individuals, and the people will see

¹ Sūrah Saba', 34:40-41

them with their eyes. Shayṭān will say, "I'm 'Ibrāhīm, I'm the Messiah, I'm Muḥammad, I'm Khidr, I'm 'Abū Bakr, I'm 'Umar, I'm 'Uthman, I'm 'Alī, I'm Shaykh so and so!" Or a *jinn* may take the form of a person, and tell the people the other *jinn* is a prophet; but in reality, all of them are *jinn*.

The *jinn* are like man; some of them are disbelievers, some of them are wicked. Some are disobedient, some are worshippers, and some are ignorant. Some *jinn* love a particular Shaykh, so they assume his form. They say to the people, "I'm Shaykh so and so." This person may be in a desert; and he will feed him, give him drink or inform him about some matters which are hidden to him. Thus, the man will believe this is the deceased Shaykh who is doing this. Or he will believe this is an angel in the form of the Shaykh. But it is only a *jinn*, because the angels do not help in *shirk*, oppression or sin.

Do Angels Die?

Shaykh Fawzān: Ibn Taymiyyah ؒ was asked if all the creation die, including the angels.

Ibn Taymiyyah: Most people believe that all the creation dies, including the angels; including ‘Azrā’īl the angel of death. The Muslims, Jews and Christians are all in agreement that Allāh ﷻ has the ability to do this. The only people who deny this is possible are the philosophers, followers of Aristotle and those like them who ascribe themselves to Islām. Also, those Jews and Christians who follow them; like those who wrote the book, *Encyclopedia of the Brethren of Purity*; and those who allege the angels represent the intellect and spirits, and thus, they cannot die. Rather, they consider them to be gods and lords of the universe.

The Qur’an, and all the Books, inform us that the angels are submitted slaves. As Allāh, the Exalted, said:

﴿ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُعَرَّبُونَ ۚ وَمَنْ

يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾

The Messiah will never be proud to reject to be a slave to Allāh, nor the angels who are near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.¹

And the Exalted said:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحَانَہٗ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا
يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِہٖ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيہِم وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ حَشِيَّتِہٖ مُّشْفِقُونَ ﴿٢٨﴾ ﴾

And they say, “The Most Beneficent (Allāh) has begotten a son.” Glory to Him! They are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased.

And they stand in awe for fear of Him.²

And He said:

﴿ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْدُرَّ
اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٣١﴾ ﴾

¹ Sūrah an-Nisā', 4:172

² Sūrah al-'Anbiyā', 21:26-28

And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and pleases.¹

Allāh ﷻ is able to cause them to die, and then bring them back to life; just as He is able to cause man and *jinn* to die, and then bring them back to life. Allāh, the Exalted, said:

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ﴾

And He it is Who originates the creation, then will repeat it (after it has been perished), and this is even easier for Him.²

The Prophet ﷺ said:

إِنَّ اللَّهَ إِذَا تَكَلَّمَ بِالْوَحْيِ أَحَدَ الْمَلَائِكَةِ مِثْلُ الْعَشِيِّ

When Allāh speaks the Revelation, the angels collapse.³

In another narration, he ﷺ said:

إِذَا سَمِعَتْ الْمَلَائِكَةُ كَلَامَهُ ضَعِفُوا

When the angels hear His speech, they faint.

¹ Sūrah an-Najm, 53:26

² Sūrah ar-Rūm, 30:27

³ 'Abū Dāwūd, 4738

Another narration states:

سَمِعَتْ الْمَلَائِكَةُ كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفْوَانِ فَيُصْعَقُونَ فَإِذَا فُرِعَ عَنْ قُلُوبِهِمْ أَيُّ أَرْبِلِ الْفَرْعِ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا الْحَقَّ فَيُنَادُونَ: الْحَقَّ الْحَقَّ

The angels hear something like a chain dragging on a rock and they faint; then when the fear leaves their hearts, they say, “What did your Lord say?” They say, “The truth.” Then they call out, “The truth, the truth.”¹

Therefore, if these authentic *aḥadīth* show it is possible for the angels to faint, then it’s also possible for them to die. But the philosophers do not believe it is possible for the angels to faint or to die. This fainting is similar to what happened to Mūsā.

﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ﴾

So when his Lord appeared to the mountain, He made it collapse to dust; and Mūsā fell down unconscious.²

The Qur’an informs us of three blows of the trumpets. The first blow is the blow of terror. This is mentioned in the statement of Allāh, the Exalted:

﴿ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ ﴾

﴿ شَاءَ اللَّهُ ﴾

¹ 'Abū Dāwūd, 4738

² Sūrah al-'A'rāf, 7:143

And (remember) the Day on which the Trumpet will be blown, and all who are in the heavens and all who are on the earth will be terrified, except him whom Allāh wills.¹

The other blows will be the blow that causes death, and the blow that brings the creation back to life. Allāh, the Exalted, said:

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will die, except him whom Allāh wills. Then it will be blown a second time and behold, they will be standing, looking on.²

As for those who will be exempt, as found in His statement, “Except him whom Allāh wills,” this applies to those who have residence in Paradise; like the houris (maidens of Paradise), because there is no death in Paradise. There are others who will not die at this time, but it is not possible to be certain about everyone who will be exempted. The Prophet ﷺ said:

إِنَّ النَّاسَ يُصَعَّقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُعْفَقُ فَأَجِدُ مُوسَىٰ آخِذًا بِسَاقِ الْعَرْشِ فَلَا أُدْرِي هَلْ أَفَاقَ قَبْلِي أَمْ كَانَ مِمَّنْ اسْتَتْنَاهُ اللَّهُ

¹ Sūrah an-Naml, 27:87

² Sūrah az-Zumar, 39:68

The people will swoon on the Day of Resurrection, and I will be the first one to wake up; and I will see Mūsā holding onto the leg of the Throne, and I will not know whether he awoke before me or whether he was one of those whom Allāh exempted.”¹

Some scholars have said the trumpet will be blown four times. If the Prophet ﷺ was not aware if Mūsā ﷺ was exempted or not, and he was not informed of everyone who will be exempted, then it is not possible for us to know. This is like knowledge of the time of the Day of Judgment, or the names of all the prophets and other information of which we have not been informed. This knowledge cannot be attained except by way of the authentic texts.

Shaykh Fawzān: The Shaykh refrained from stating if the angels die or not, while stating that it is definitely possible for Allāh ﷻ to cause them to die. This is the example for the student of knowledge to take; they should not take a firm position without evidence. But because there is no clear evidence stating the angels die, this is not proof that it is impossible for them to die; because Allāh ﷻ has power over all things. And the angels are from the creation of Allāh ﷻ, and His power and decree rules over them.

¹ Bukhārī, 2280

The Angels and Their Actions

Shaykh Fawzān: The Shaykh ﷺ speaks about the angels and their tasks.

Ibn Taymiyyah: Allāh ﷻ mentions the guardian angels who are entrusted to watch over man. Allāh, the Exalted, said:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ
أَجَلٌ مُّسَمًّى ۗ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦١﴾ وَهُوَ
الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَيُرْسِلْ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do. He is the Irresistible, Supreme over His slaves, and He sends guardians over

you, until when death approaches one of you, Our messengers (angel of death) take his soul, and they never neglect their duty.¹

And the Exalted said:

﴿ سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ
وَسَارِبٍ بِالنَّهَارِ ﴾ لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ اللَّهِ ﴿

It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allāh.²

The Exalted said:

﴿ كَلَّا بَلْ تُكَذِّبُونَ بِالذِّبَانِ ﴿١﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿٢﴾ كِرَامًا كَاتِبِينَ ﴿٣﴾
يَعْلَمُونَ مَا تَفْعَلُونَ ﴿٤﴾ ﴾

Nay! But you deny the Recompense. And indeed, appointed over you are keepers (honorable), writing down (your deeds), they know all that you do.³

¹ Sūrah al-'An'ām, 6:61

² Sūrah ar-Ra'd, 13:10-11

³ Sūrah al-'Infiṭār, 82:9-12

Allāh, the Exalted, said:

﴿ وَالسَّمَاءِ وَالطَّارِقِ ﴿٦﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٧﴾ النَّجْمُ الثَّاقِبُ ﴿٨﴾
 ﴿ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٩﴾ ﴾

By the sky and the night comer, and what can make you know what is the night comer? (It is) the star of piercing brightness. There is no soul except that it has over it a protector.¹

And Allāh, the Exalted, said:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ﴿١٠﴾ وَنَحْنُ أَقْرَبُ
 إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١١﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ
 الشِّمَالِ قَعِيدٌ ﴿١٢﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٣﴾ ﴾

And indeed, We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). When the two receivers receive, seated on the right and on the left, not a word does he utter, except there is a watcher by him ready (to record it).²

¹ Sūrah at-Ṭāriq, 86:1-4

² Sūrah Qāf, 50:16-18

﴿ وَكُلَّ إِنسَانٍ أَلزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ

مَنْشُورًا ﴿١٣﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him), "Read your book. You yourself are sufficient as a reckoner against you this Day."¹

Angels are of various types; some of them are entrusted to man and remain with them constantly. Some angels rotate between the day and night, gathering at the Fajr and 'Aṣr prayers. Allāh ﷻ asks them—and He is most knowledgeable about all His creatures—He asks the angels, "In what condition did you leave My slaves?" The angels respond, "We came to them while they were praying, and we left them while they were praying."²

There are angels who seek out gatherings where Allāh ﷻ is mentioned.

Shaykh Fawzān: Ibn Taymiyyah ﷺ was asked concerning the statement of the Prophet ﷺ:

إذا هم العبد بالحسنة فلم يعملها كتبت له حسنة

¹ Sūrah al-'Isrā', 17: 13-14

² Bukhārī, 555

If the slave intends to do a good deed, but he does not do it, it is written as a good deed for him.¹

If the intention is a secret between man and his Lord, how are the angels able to see it?

Ibn Taymiyyah: All praises belong to Allāh ﷻ. The answer to this question has been narrated from Sufyān ibn ‘Uyaynah.² He said, “If the person intends to perform a good deed, the angels smell a pleasant fragrance; and if the person intends to perform an evil deed, they smell a foul odor.”

In reality, Allāh ﷻ has the ability to show the angels what is in the soul of man however He wills, just as He is able to show some from mankind what other men are upon. Therefore, if Allāh ﷻ is able to reveal to some people what is in the hearts of men sometimes, then it is more deserving that the angels who are entrusted to watch over man are given this knowledge from Allāh ﷻ. It has been said that the meaning of the verse, “And We are nearer to him than his jugular vein,” refers to the angels. Allāh has granted angels the ability to know the inner thoughts of man. ‘Abdullah ibn Mas‘ūd said:

إِنَّ لِلشَّيْطَانَ لَمَّةً بَيْنَ آدَمَ ، وَلِلْمَلَكِ لَمَّةً

¹ Muslim, 162

² Translator’s note: He is the noble scholar ‘Abū Muḥammad Sufyān ibn ‘Uyaynah, who died 198 years after the migration.

Indeed, there is from Shayṭān a suggestion toward the son of Ādam; and there is from the angel a suggestion.¹

The suggestion from the angel is for the person to accept and believe in the truth, with a promise of good. The suggestion from Shayṭān is for the person to reject the truth, and to distance him from it with evil. The Prophet ﷺ said:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ . قَالُوا وَإِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ " وَإِيَّايَ إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ

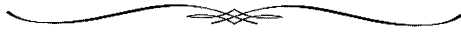
There is none amongst you except that he has been entrusted with a companion from amongst the *jinn*. They (the Companions) said, "You too, O Messenger of Allāh? He said, "Me too, but Allāh helped me against him, and so he embraced Islām; thus, he only commands me with good."²

Therefore, if the evil intentions man has is given to him from Shayṭān, then Shayṭān is aware of these evil thoughts; and the good intentions man has is given to him from the angels, then the angel is also aware of these good thoughts. If this angel knows about man's thoughts, then the angels who write down the deeds of man are also aware of his thoughts.

¹ Collected by Ibn Ḥabān

² Saḥīḥ Muslim, 2814

The Last Day



Ibn Taymiyyah: After the trial of the grave and the bliss or torment, the major judgment will be established. The souls will be returned to the bodies, and the Day of Judgment will begin. This is the day Allāh ﷻ has informed us about in His Book, and upon the tongue of His Messenger ﷺ, and that the Muslims have agreed upon. The people will rise from their graves to stand before the Lord of all that exists. They will rise from the graves barefoot, naked and uncircumcised.

Shaykh Fawzān: The Shaykh is speaking about the events that will occur in the Hereafter. There are three abodes: the abode of this worldly life, the abode in the realm between this life and the Hereafter, and the abode of the Hereafter. Each abode has specific rulings and events that will occur within them.

His statement, “the major judgment,” this is because there are two types of judgments; the minor judgment and the major judgment. The minor judgment is death. This will occur to each and every person individually when their soul exits their body, and their lifespan comes to an end. The major judgment will occur to all the

creation at the same time. It is called the Day of Standing because the people will stand up from their graves to the Lord of all that exists.

His statement, “the souls will be returned to the bodies,” this will occur when the angel 'Israfīl blows into the trumpet. Allāh, the Exalted, said:

﴿ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا

﴿ وَيَلْنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ﴿٥٢﴾

And the Trumpet will be blown; and behold, from the graves they will come out quickly to their Lord. They will say, “Woe to us! Who has raised us up from our place of sleep?”¹

And Allāh, the Exalted, said:

﴿ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

Then it will be blown a second time; and behold, they will be standing, looking on.²

The soul is what gives life to man, and to all creatures that have souls. No one knows its true reality other than Allāh ﷻ. The Exalted said:

¹ Sūrah Yā-Sīn, 36:51

² Sūrah az-Zumar, 39:68

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا



And they ask you (O Muḥammad) concerning the spirit; Say, “The spirit: it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”¹

In his statement, “This is the day Allāh ﷻ has informed us about in His Book, and upon the tongue of His Messenger ﷺ, and that the Muslims have agreed upon,” Ibn Taymiyyah رَحِمَهُ اللهُ is referring to the evidence from the Book, the *Sunnah*, the consensus of the Muslims, the intellect, and the sound disposition. Allāh ﷻ has informed us about this day in His Book and established the proofs and evidences. He refuted those who deny the resurrection in many places in the Qur’an. Because our Prophet Muḥammad ﷺ is the seal of the prophets, he brought details of the Day of Judgment that are not found in the previous Books of the prophets.

The recompense for our actions is something understood by the intellect and confirmed by the text. Allāh ﷻ incites the intellects to reflect upon this in the Qur’an by explaining how it would not be from His wisdom and greatness that He would be pleased with mankind doing as they wish; or that He ﷻ would create them without purpose, no commands, no prohibitions, and no recompense. It is not from wisdom that the pious person should suffer the same fate as the wicked person, or the Muslim should suffer the

¹ Sūrah al-‘Isrā’, 17:85

same fate as the criminal. Some good people die before they are rewarded for the good they did, while some evil people die before they are punished for their crimes. Therefore, there is a necessity for an abode where each of them receives the recompense for their actions. Those who deny the resurrection are disbelievers. As Allāh, the Exalted, said:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ﴾

The disbelievers claim they will never be resurrected.¹

His statement, “The people will rise from their graves to stand before the Lord of all that exists. They will rise from the graves barefoot, naked and uncircumcised,” the people will not have on any footwear or socks. They will not have on any clothing, and they will not be circumcised. The Messenger of Allāh ﷺ said:

﴿ إِنَّكُمْ مَلَأْتُمُوهُ خُفَاةَ عُرَاةٍ غُرُلًا ﴾

Indeed, you will meet Allāh, barefooted, naked and uncircumcised.²

Ibn Taymiyyah: The sun will be brought close to them; and the people will sweat profusely, such that the sweat reaches their mouths like a bridle. The scales will be laid out, and the deeds of the slaves will be weighed.

﴿ وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

¹ Sūrah at-Taghābun, 64:7

² Saḥīḥ al-Bukhārī, 6525

And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy it is they who will be the successful.¹

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴾ ﴿١٣﴾

And those whose scales (of good deeds) are light, they are those who lose their souls, in Hell will they abide.²

The scrolls will be passed out, and these are the books of deeds. Some people will take their book in their right hand, some will take their book in their left hand; while some will take their book from behind their back. As Allāh, the Exalted, said:

﴿ وَكُلَّ إِنْسَانٍ أَلْمَنَّاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ

مَنْشُورًا ﴾ ﴿١٣﴾ اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him), "Read your book. You yourself are sufficient as a reckoner against you this Day."³

¹ Sūrah al-'A'rāf, 7:8

² Sūrah al-Mu'minūn, 23:103

³ Sūrah al-'Isrā', 17:13-14

Allāh ﷻ will judge the creation. He will seclude His believing slave, and the believer will confess his sins; as has been described in the Book and the *Sunnah*.¹

As for the disbeliever, then he will not be judge by weighing his good deeds against his evil deeds, because he will not have any good deeds. Rather, his evil deeds will be counted and enumerated. They will be shown their sins, and they will confess; then they will be given the recompense for their evil deeds.

Shaykh Fawzān: The Shaykh ﷺ mentions some events found in the Book and the *Sunnah* that will take place on the Day of Judgment. The details of these events cannot be perceived by the intellect; it can only be understood by the authentic text from the Prophet ﷺ. Allāh ﷻ said about him:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

Nor does he speak of (his own) desire, it is only revelation revealed.²

It is from the perfect wisdom, justice and mercy that the creation will be judged for their actions by weighing their deeds on the scale, and the presentation of their book of deeds; although Allāh ﷻ has complete knowledge of all of this, and He sees all the actions of His slaves. The Shaykh mentions a number of events that will take place that day.

¹ Sunan Ibn Mājah, 188

² Sūrah an-Najm, 53:3-4

His statement, “The sun will be brought close to them,” the sun will be brought close to the heads of the people. The Prophet ﷺ said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُذِنَتْ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قِيدَ مِيلٍ أَوْ اثْنَيْنِ

On the Day of Judgement, the sun will be drawn near the servants, until it is a mile or two away.¹

His statement, “The people will sweat profusely, such that the sweat reaches their mouths like a bridle,” the sweat will reach their mouths; thus, it will be similar to a bridle, and it will prevent them from speaking. This is the result of the sun being so close to them. This will happen to most of the creation, but Allāh ﷻ will make an exception and save some of them from this, like the prophets and whoever He ﷻ desires to spare.

His statement, “The scales will be laid out, and the deeds of the slaves will be weighed,” this is an actual scale, with a tongue and two pans. This is from the affairs of the Hereafter; thus, we believe in it as it appears in the text. We do not search for how this scale will be by looking outside of the text. The wisdom for the scale weighing the deeds is to display the weight of the deeds so the recompense can be according to that.

“So those whose scales are heavy,” meaning they have more good deeds than evil deeds; “it is they who will be the successful.” This means their success will be safety from the Hellfire, and they will deserve to enter Paradise.

¹ Jami‘ at-Tirmidhī, 2606

“And those whose scales (of good deeds) are light,” meaning their evil deeds outweigh their good deeds; “they are those who lose their souls,” meaning they are the losers, and they will go to the Hellfire. “In Hell will they abide,” meaning they will remain there.

There are also texts that state the scale will weigh the person, his deeds and his book of deeds; and there is no contradiction in this, because all of this will be weighed. But the comparison of weight shall be between the good and evil deeds, not the person or his book, and Allāh ﷻ knows best.

His statement, “The scrolls will be passed out, and these are the books of deeds,” this is the book where the actions the person performed in this world are written. The angels have written down their deeds, and the individual’s book will be closed at the time of his death. These scrolls will be opened during the judgment, so each and every individual can look to see what he has done.

His statement, “Some people will take their book in their right hand, some will take their book in their left hand; while some will take their book from behind their back,” this explains how everyone will take their book. Some people will take their book in their right hand, and these are the believers. Others will take their book in their left hand, or behind their back; these are the disbelievers. This is because the left hand of the disbeliever will be tied behind his back. The right hand of the disbeliever will be fastened to his neck; thus, he will take his book in his left hand, which will be fasten behind his back.

The Shaykh mentioned the reckoning will be of two types. The first type is the reckoning of the believer. He said, “Allāh will judge the creation. He will seclude His believing slave, and the believer will confess his sins; as has been described in the Book and the *Sunnah*.” Allāh, the Exalted, said:

﴿ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ ﴾

﴿ وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مُسْرُورًا ﴿٩﴾ ﴾

Then, as for him who will be given his record in his right hand, he surely will receive an easy reckoning, and will return to his family in joy.¹

The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ يُنْذِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتَرْهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَيْ رَبِّ. حَتَّىٰ إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَىٰ فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَعْفُوهَا لَكَ الْيَوْمَ. فَيُعْطَىٰ كِتَابَ حَسَنَاتِهِ

Indeed, Allāh will bring a believer near Him, and shelter him with His screen, and ask him, “Do you acknowledge such-and-such sins? He will say, “Yes, my Lord.” Allāh will keep on asking him; until he will confess all his sins and will think that he is ruined. Allāh will say, “I did screen your sins in the world, and I forgive them for you today,” and then he will be given the book of his good deeds.²

¹ Sūrah al-'Inshiqāq, 84:7-9

² Saḥīḥ al-Bukhārī, 2441

Some believers will enter Paradise without any reckoning, as in the case of the 70,000 who will enter Paradise without any reckoning or punishment.

The reckoning will differ. Some reckoning will be easy, some will be presented and shown their sins; while others will be forced to discuss their sins. 'Ā'isha said that the Messenger of Allāh ﷺ said:

لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَاكَ . فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا} فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا ذَلِكَ الْعَرُضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلَّا عُدْبٌ

No one will be brought to account on the Day of Resurrection except he will be doomed. I said, “O Messenger of Allāh, Allāh says, ‘Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning,’” The Messenger of Allāh ﷺ said, “Rather, that is merely in the presentation. No one will be questioned in detail on the Day of Resurrection except that he will be punished.”¹

The second type of reckoning is the reckoning of the disbeliever. He clarified this with his statement, “As for the disbeliever, then he will not be judged by weighing his good deeds against his evil deeds; because he will not have any good deeds.” This means the disbelievers do not have any good deeds to be weighed against their evil deeds, because their good deeds have been invalidated due to their disbelief. Thus, all that remains for them in the Hereafter are sins.

¹ Saḥīḥ al-Bukhārī, 6537

His statement, “Rather, his evil deeds will be counted and enumerated. They will be shown their sins, and they will confess; then they will be given the recompense for their evil deeds.” Allāh, the Exalted, said:

﴿ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴾

Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.¹

And the Exalted said:

﴿ وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴾

And they will bear witness against themselves, that they were disbelievers.²

And He ﷻ said:

﴿ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴾

Then they will confess their sin; so away with the dwellers of the blazing Fire.³

Ibn Taymiyyah: During the events on the Day of Judgment, the pond of the Prophet ﷺ will be presented. Its water is whiter than milk, and sweeter than honey. It has more cups than there are stars

¹ Sūrah Fuṣṣilat, 41:50

² Sūrah al-'A'raf, 7:37

³ Sūrah al-Mulk, 67:11

in the sky. Its length is a month's journey; its width is a month's journey. Whoever drinks from it will never be thirsty again.

Shaykh Fawzān: From the events that will occur on the Day of Judgment is the pond of the Prophet ﷺ. Ibn al-Qayyim رحمه الله said, "The *ḥadīth* about the pond has been narrated by 40 companions, most of them are in *Saḥīḥ al-Bukhārī*."

The Messenger of Allāh ﷺ said:

حَوْضِي مَسِيرَةٌ شَهْرٌ، مَائُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيْرَانُهُ كُنُجُومِ السَّمَاءِ،
مَنْ شَرِبَ مِنْهَا فَلَا يَطْمَأُ أَبَدًا

My pond is a month's journey. Its water is whiter than milk, and its smell is finer than musk (perfume), and its drinking cups are as numerous as the number of stars of the sky; and whoever drinks from it will never be thirsty.¹

Ibn Taymiyyah: The *ṣirāṭ* will be laid over the middle of the Hellfire, and it is the bridge between the Hellfire and Paradise. The people will cross this bridge according to their actions. Some people will cross it like the blink of an eye. Others will cross it like lightning. Some will cross it like the wind. Other will cross it like a racing stallion. Some will cross it like a camel rider; others will cross it running, while some will cross it walking. Some people will crawl across the bridge; while others will be snatched; and flung into the Hellfire. There are thorns on the side of the bridge that will snatch people according to their deeds.

¹ *Saḥīḥ al-Bukhārī*, 6579

Shaykh Fawzān: From the events that will take place during the Day of Judgment is the crossing of the *ṣirāṭ*. The linguistic meaning of *ṣirāṭ* is a wide road. As for the religious meaning; then it is as the Shaykh has explained. It is a bridge between the Hellfire and Paradise; meaning it will be laid over the back of the Hellfire.

His statement, “The people will cross this bridge according to their actions,” the time for crossing the *ṣirāṭ* is after the people leave from the standing, the gathering, and the reckoning. The believers will be saved from the Hellfire on the bridge and enter into Paradise, while the inhabitants of the Hellfire will fall into the Fire.

Then the Shaykh explained how the people will cross over the bridge. He said, “Some people will cross it like the blink of an eye,” meaning they will cross the bridge fast. The people will cross according to the faith and righteous actions they performed in this world. Based upon how upright the person was upon his religion and his firmness upon it, this is how he will cross over the bridge. Whoever is firm upon the spiritual *ṣirāṭ*—and the spiritual *ṣirāṭ* is Islām—then he will be firm upon the physical *ṣirāṭ*, which will be laid over the Hellfire. Whoever slips on the spiritual *ṣirāṭ* will slip on the physical *ṣirāṭ*.

His statement, “Some people will crawl across the bridge,” meaning he will cross the bridge on his buttocks instead of his feet.

This statement, “There are thorns on the side of the bridge that will snatch people according to their deeds,” these thorns are iron; they grab the people rapidly. These thorns will snatch the people according to their evil deeds. They will be snatched on the bridge

by the thorns according to how they were snatched away from the straight path in this world by desires and doubts.

Ibn Taymiyyah: Whoever crosses the *ṣirāṭ* will enter Paradise, but before doing so there is another bridge between Paradise and the Hellfire. At this bridge, the people will extract retribution from one another (based upon the oppression which occurred in the world). When they are cleansed and purified, they will be granted permission to enter Paradise.

Shaykh Fawzān: “Whoever crosses the *ṣirāṭ* will enter Paradise,” meaning whoever passes over it safely without falling into the Hellfire. Whoever is saved from the Hellfire will enter Paradise. Allāh, the Exalted, said:

﴿ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ﴾

And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.¹

And the Exalted said:

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾

A group will be in Paradise, and a group will be in the blazing Fire.²

But before they enter Paradise, it is a must that there is retribution between the believers, so they can enter Paradise in the best condi-

¹ Sūrah 'Āli 'Imrān, 3:185

² Sūrah ash-Shūrā, 42:7

tion. This is so they can purify themselves from oppression. Some scholars say this bridge is the edge of the *ṣirāṭ*, while others say it is a separate bridge.

His statement, “At this bridge, the people will extract retribution from one another,” those who were oppressed in this life will take their rights back from their oppressors. Once they are pure, they will be granted permission to enter Paradise. At this time, all the rancor from their hearts will be gone. As Allāh, the Exalted, said:

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴾

And We shall remove from their breasts any sense of injury, (So they will be like) brothers facing each other on thrones.¹

Ibn Taymiyyah: Muḥammad ﷺ is the first person whose permission will be sought for to open the doors of Paradise. And his nation will be the first nation to enter Paradise. The Prophet ﷺ will have three intercessions on the Day of Judgement. The first intercession is when he will intercede for all the creation standing on the Day of Judgement for the judgement to begin. This is after the people ask the other prophets to intercede; beginning with Ādam, then Nūḥ, then 'Ibrāhīm, then Mūsā, then Jesus. All of them will refuse to do so, until the people reach the Prophet Muḥammad ﷺ. The second intercession is when he will intercede for the inhabitants of Paradise to enter Paradise. These two intercessions are specifically for him only. The third intercession, he will intercede on behalf of the Muslims who deserve to enter the Hellfire. This type of intercession is

¹ Sūrah al-Ḥijr, 15:47

for him and all the prophets; truthful¹, and righteous people. He will intercede on behalf of the Muslims who deserve to enter the Hellfire, in order to prevent them from entering it. And he will intercede for those who enter the Hellfire to be removed from it. Meaning he will intercede for the sinners who died upon *tawhīd*.

Shaykh Fawzān: The inhabitants of Paradise will not enter Paradise until they seek permission, and request for the doors to be opened. The Messenger of Allāh ﷺ said:

آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَقْتِحُ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ . فَيَقُولُ بِكَ أُمِرْتُ لَا
أَفْتَحُ لِأَحَدٍ قَبْلَكَ

I will come to the door of Paradise on the Day of Resurrection and will seek its opening. The gate keeper will say, “Who are you?” I will say, “Muḥammad.” He will then say, “It is for you that I have been ordered not to open the door for anyone before you.”²

This will be an honor for him ﷺ, and this will display his virtue.

His statement, “And his nation will be the first nation to enter Paradise,” this is due to the virtue of his nation over all nations. This is proven by the statement of the Prophet ﷺ:

وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ

And we will be the first to enter Paradise.³

¹ Translator’s note: This refers to the likes of ‘Abū Bakr aṣ Ṣiddīq ﷺ; those righteous men and women who have a level just beneath the prophets.

² Saḥīḥ Muslim, 197

³ Saḥīḥ Muslim, 855

His statement, “The Prophet ﷺ will have three intercessions on the Day of Judgement,” the linguistic meaning of the word (شَفَاعَةٌ) intercession is a means or medium. The customary meaning is to ask good from someone else. The meaning of the word is derived from the word meaning to double something, which is the opposite of singular. It is as though the intercessor connects his request to the request of the one seeking intercession; so now they are two, when previous they were alone as individuals.

There will be eight types of intercession on the Day of Judgment; some of them will be specific to the Prophet ﷺ, while other types will be general.

The first intercession: This is the great intercession and the praiseworthy station. The Prophet ﷺ will intercede for Allāh ﷻ to begin the judgment upon the creation, after the creation has stood for an extremely long time waiting for judgment. First, they will go to the other prophets; who will all refuse, until they reach Prophet Muḥammad ﷺ, and he will intercede after receiving permission from his Lord.

The second intercession: The Prophet ﷺ will intercede for the inhabitants of Paradise to enter Paradise after the judgment.

The third intercession: The Prophet ﷺ will intercede for the punishment to be lightened upon his uncle, 'Abū Tālib. This intercession is specific to him alone, because Allāh ﷻ has informed us that the disbelievers will not benefit from the intercession of those who intercede. The Prophet ﷺ informed us that intercession is for the

people of *tawhīd*. Thus, his intercession for his uncle, 'Abū Tālib, is specific for 'Abū Tālib. These three types of intercession are only for the Prophet ﷺ.

The fourth intercession: This intercession is for the sinners who died upon *tawhīd*; but due to their sins, they deserve to enter the Hellfire. This intercession will be for them not to enter it.

The fifth intercession: This intercession is for sinners who died upon *tawhīd*; but enter the Hellfire due to their sins, to exit from the Hellfire.

The sixth intercession: The Prophet ﷺ will intercede to elevate the level in Paradise for some of the inhabitants of Paradise.

The seventh intercession: The Prophet ﷺ will intercede on behalf of those people whose sins and good deeds are equal. He will intercede for them to enter Paradise. These are the people of the Heights.¹

The eighth intercession: The Prophet ﷺ will intercede for some believers to enter Paradise without reckoning or punishment.

The last five types of intercession are shared between all the prophets, the angels, the truthful, and the martyrs. The people of the *Sunnah* believe in the intercessions, and the fact that there are two conditions for the intercession to be accepted.

The first condition: Allāh ﷻ must grant permission to the intercessor to intercede. Allāh, the Exalted, said:

¹ Translator's note: Those mentioned in Sūrah al-'A'rāf, 7:46

﴿ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**Who is he that can intercede with Him except with
His Permission?¹**

And He ﷻ said:

﴿ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ﴾

**No intercessor (can plead with Him) except after His
permission.²**

The second condition is that Allāh ﷻ must be pleased with the person receiving the intercession. Allāh, the Exalted, said:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى ﴾

**And they cannot intercede except on behalf of him
with whom He is pleased.³**

Both of these conditions are mentioned together in the statement of Allāh, the Exalted:

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يُأذَنَ

﴿ اللَّهُ لِمَن يَشَاءُ وَرِضَى ﴾

¹ Sūrah al-Baqarah, 2:255

² Sūrah Yūnus, 10:3

³ Sūrah al-'Anbiyā', 21:28

And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given permission for whom He wills and pleases.¹

As it relates to believing in the intercession, the people are divided into three categories.

The first group: Those who go to the extreme with regards to affirming the intercession. They are the Christians, pagans, extreme Sufis and grave worshippers. They have made the intercession given to those whom Allāh ﷻ favors similar to those who seek out someone to intercede with a king in this world. Thus, they supplicate to the intercessor instead of supplicating to Allāh, the Exalted.

The second group: They are the Mu'tazilah and Khawarij. They deny the intercession of the Prophet ﷺ on behalf of the people who died upon major sins.

The third group: They are the people of the *Sunnah*. They affirm the intercession according to how it is mentioned in the text of the Qur'an and the *Sunnah*. They affirm the intercession and the conditions for it.

Ibn Taymiyyah: Allāh ﷻ will remove some people from the Hell-fire without any intercession; rather, He will remove them due to His virtue and mercy. After the inhabitants of Paradise from this world have taken residence in Paradise, there will remain some empty space. Thus, Allāh ﷻ will create a new people and enter them into Paradise.

¹ Sūrah an-Najm, 53:26

Shaykh Fawzān: The Shaykh mentions a reason the sinners, from the people who die upon *tawhīd*, will exit the Hellfire without intercession. This is due to the mercy of Allāh ﷻ, His virtue and kindness. He will remove from the Hellfire the sinners who died upon *tawhīd*, this includes everyone who has a mustard seed worth of faith in their heart. Allāh, the Exalted, said:

﴿ إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives what is less than that to whomever He pleases.¹

The Prophet ﷺ said:

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ
فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطَّ

Then Allāh, the Exalted, will say, “The angels have interceded, the prophets have interceded, and the believers have interceded; and no one remains (to grant pardon) but the Most Merciful of those who show mercy.” He will then take a handful from Fire and bring out from it a people who never did any good.²

His statement, “After the inhabitants of Paradise from this world have taken residence in Paradise, there will remain some empty space. Thus, Allāh will create a new people and enter them into Paradise,” after the inhabitants of Paradise have taken residence in

¹ Sūrah an-Nisā', 4:48

² Saḥīḥ Muslim, 183

Paradise, there will remain empty space. This is because Allāh ﷻ has described Paradise as vast and wide. He ﷻ said:

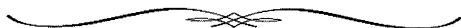
﴿ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ ﴾

Its width is wide, as are the heavens and the earth.¹

Therefore, Allāh ﷻ will bring into existence a new people to enter Paradise; because Paradise is His mercy, and He shows mercy to whomever He pleases. As for the Hellfire, then He will not punish anyone in it except those whom the argument has been established against, and they belied His Messengers.

¹ 'Āli 'Imrān, 3:133

Does the Prophet Know When the Day of Judgement Will Occur?



Shaykh Fawzān: Ibn Taymiyyah رحمته الله was asked if the Prophet صلى الله عليه وسلم knew when the Day of Judgement would occur.

Ibn Taymiyyah: There is no basis for saying the Prophet صلى الله عليه وسلم knew when the Day of Judgment would be. Rather, Allāh, the Exalted, said:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۗ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۗ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ﴾

They ask you about the Hour (Day of Resurrection), “When will be its appointed time?” Say, “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth.”¹

¹ Sūrah al-'A'rāf, 7:187

The knowledge of when the Day of Judgement will occur is hidden from the inhabitants of the heavens and the earth. Allāh, the Exalted, said to Mūsā ﷺ:

﴿ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا ﴾

Indeed, the Hour is coming; I almost concealed it.¹

Ibn ‘Abbas and others have said this verse means. “I almost concealed it from Myself, so how would I reveal it to anyone?”²

It has been collected in Saḥīḥ Bukhārī and Saḥīḥ Muslim that the Messenger of Allāh ﷺ was asked, “When is the hour?” He ﷺ responded:

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

The one who is asked about it does not know more than the one who is asking.³

Thus, the Prophet ﷺ informed him that the one who was asked did not know any more about this matter than the questioner. And the questioner was the angel Jibrīl, in the form of a Bedouin; but the companions did not know this until he departed. At the time he asked the question, they only thought he was a Bedouin. Thus, if the Prophet ﷺ said about himself that he did not know more about the Day of Judgment than a Bedouin, then how is it possible for anyone to claim to have knowledge of when the hour will occur?!

¹ Sūrah Ṭāhā, 20:15

² Tafsir ibn Kathīr and Tafsir Ṭabarī

³ Bukhārī, 50 and Muslim, 10

The Qur'an and the *Sunnah* only informed us of the signs of the Day of Judgement; and they are numerous. Those who claim to have knowledge of the specific time the Day of Judgement will occur are liars, and they speak without knowledge. And Allāh, the Exalted, said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا

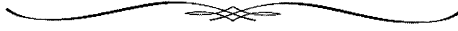
تَعْلَمُونَ ﴿۳۳﴾

Say (O Muḥammad), My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know.¹

Shaykh Fawzān: It is well-known that we are not required to know the time of the Day of Judgment. We are only required to put forth actions to prepare for it. The pagans used to ask the Messenger of Allāh ﷺ when the Day of Judgment was going to occur, but they would ask from the standpoint of obstinacy and denial. Those who try to pinpoint the exact time of the Day of Judgment are trying the impossible, and only wasting time; because this is from the knowledge of the unseen, which is only known to Allāh ﷻ. If the Prophet ﷺ did not know when the Day of Judgment was going to occur, then how can they know? It is only their curiosity and wasting of time. And there is no power or might except with Allāh ﷻ.

¹ Sūrah al-'A'rāf, 7:33

Eating and Drinking in Paradise



Shaykh Fawzān: Ibn Taymiyyah ؒ was asked about those who deny the inhabitants of Paradise will drink and eat without urinating and defecating. Are those who hold this belief deemed as disbelievers?

Ibn Taymiyyah: Eating and drinking in Paradise has been confirmed in the Book of Allāh ﷻ and the *Sunnah* of the Messenger of Allāh ﷺ, and the consensus of the Muslims. This is from those matters which do not require any research, and it is not possible for any Muslim to be ignorant of. Likewise, there is no doubt about the birds and castles in Paradise, as they have been described in the authentic *ahādīth* from the Messenger of Allāh ﷺ. The inhabitants of Paradise will not urinate, defecate, or spit. No one who believes in Allāh ﷻ and His Messenger ﷺ disagrees with this. Only two types of people disagree with this, either a disbeliever or a hypocrite.

As for the disbelievers from the Jews and Christians, they reject the notion that the inhabitants of Paradise will eat, drink, and marry in Paradise. They allege the inhabitants of Paradise will only enjoy the voices of songstresses and pure souls; and this will bring

delight to the souls. Along with this, they acknowledge the body and soul will be resurrected and experience punishment or bliss.

The disbelievers from the Sabians and philosophers believe only the soul will be resurrected. They believe the punishment or bliss is only upon the soul. Other groups of disbelievers and pagans completely deny the resurrection. They deny the soul, or the body, will be resurrected. Allāh ﷻ has clarified in His Book, and upon the tongue of His Messenger, that the body and soul will both be resurrected. And He refuted the disbelievers and those who deny this.

Some of the Jews debated the Messenger of Allāh ﷺ concerning this matter. They said, “O Muḥammad, you say the inhabitants of Paradise will eat and drink. But whoever eats and drinks must go to the bathroom.” He ﷺ responded:

يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ ، وَلَا يَتِمَخَطُونَ ، وَلَا يَتَغَوَّطُونَ ، وَلَا يَبُولُونَ ، وَيَكُونُ طَعَامُهُمْ ذَلِكَ جِشَاءً وَرَشْحًا كَرِشْحِ الْمَسْكِ يَلْهَمُونَ التَّسْبِيحَ وَالْحَمْدَ كَمَا يَلْهَمُونَ النَّفْسَ

The people of Paradise will eat and drink, but they will not blow their noses or defecate or urinate. Their food there will turn into burps and sweat like musk. They will glorify Allāh and praise Him, as naturally as they are caused to breathe.¹

It is upon the ruler of the Muslims to execute those who deny this.

Shaykh Fawzān: During this current era of ours, you find many who have inherited the beliefs of those Ibn Taymiyyah said the ruler should execute. They reject the authentic narrations if their intellects are not able to comprehend them. Sometimes if they are

¹ Muslim, 2835

not familiar with the reliable narrator of the *ḥadīth*, they will reject him, even if he is a narrator found in Saḥīḥ Bukhārī and Muslim. Sometimes they will reject an authentic narration by saying, the Messenger of Allāh ﷺ said:

أنتم أعلم بشئون دنياكم

You are more knowledgeable of your worldly affairs.¹

Allāh, the Exalted, said about individuals like this:

﴿ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ﴾

Rather, they have denied that which they encompass not in knowledge, and whose interpretation has not yet come to them.²

And Allāh, the Exalted, said:

﴿ أَكْذَبْتُمْ بَيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنْتُمْ تَعْمَلُونَ ﴾

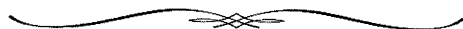
Did you deny My signs while you encompassed them not in knowledge?³

¹ Muslim, 2363

² Sūrah Yūnus, 10:39

³ Sūrah an-Naml, 27:84

What Language Will the People Speak in the Hereafter?



Shaykh Fawzān: Ibn Taymiyyah ؒ was asked in what language will Allāh ﷻ address the people on the Day of Judgment. And what is the language for the inhabitants in Paradise and the inhabitants of the Hellfire?

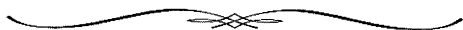
Ibn Taymiyyah: All praises belong to Allāh ﷻ, the Lord of all that exists. We do not know what language the people will speak that day. We do not know what language they will hear when addressed by their Lord ﷻ; because Allāh, the Exalted, did not inform us about this, nor did the Messenger ﷺ. It has not been authenticated that French will be the language of the inhabitants of the Hellfire, or that Arabic will be the language of the inhabitants of Paradise. We do not know any dispute among the companions concerning this issue; rather, they remained silent about this because this is just inquisitive speech. Those who came later differed about this issue.

Some people say they will all be addressed in Arabic. Some say the inhabitants of the Hellfire will respond in French, and French will

be their language in the Hellfire. Some say they will be addressed in the Syriac language; because it was the language of Ādam, and all languages originated from it. Others say only the inhabitants of Paradise will speak Arabic.

There is no evidence for any of these statements, not from the intellect or from the texts; rather, it is a claim void of any proof. And Allāh ﷻ knows best.

Seeking Help from the Dead



Shaykh Fawzān: This affair is the most dangerous weapon of misguidance which the Muslims combat with.

Ibn Taymiyyah: Once it has become clear what Allāh ﷻ and His Messenger ﷺ have commanded us with, and what they have prohibited us from as it relates to the rights of the noblest of the creation, the most honorable of them in the sight of Allāh ﷻ, the leader of the children of Ādam, the seal of the prophets and messengers, the best of the creation from the first and the last of them, the one who has the greatest station of intercession, and the person with the greatest honor with Allāh ﷻ; then it becomes clear that everyone less than him, whether a Prophet or a righteous person, it is not permissible to direct any aspect of worship toward them. It is not permissible to take the grave of anyone as an idol that is worshipped. It is not permissible to pray to anyone other than Allāh ﷻ, whether they are alive or deceased. It is not permissible for anyone to seek help from their Shaykh or clergy if that person is absent or deceased. An example of this impermissible speech is to say, “O master so and so, send rain, help me, and protect me!” All of this is polytheism, which Allāh ﷻ and His Messenger ﷺ have prohibited.

The impermissibility of this is something which must be known and understood by all Muslims.

Those individuals who seek help from those who are absent or deceased, at their gravesite and other places; because this is a form of idol worship, Shayṭān misleads and deceives them in the same manner in which he misleads the idol worshippers.

Shayṭān will take the form of those deceased people to whom they are praying. Shayṭān will speak to them; and reveal some matters to him, as he does to the fortuneteller. Some of what he says will be truth, but it is a necessity that some of what he says will be lies; rather, the lies will be more dominant than the truth. Shayṭān may fulfill some of their needs and protect them from some things they hate. The person will believe it is the Shaykh that appeared from nowhere and performs these deeds. Or he will believe Allāh ﷻ formed an angel into the image of his Shaykh to perform these acts. One of them will say, "This is the secret of the Shaykh and his condition." But it is only Shayṭān who took his form to mislead those who seek help from them. Likewise, the devils enter idols, speak to their worshippers and fulfill some of their needs. Shayṭān would enter the idols of the Arab pagans, and it exists today among the pagans of the Turks, Indians and others. This also occurs among the Christians who seek help from their clergy. Shayṭān will appear in the form of their Christian clergy whom they seek help from and fulfill some of their needs.

These individuals seek help from the dead, to include the prophets, righteous people, *shuyūkh*, and the family of the Prophet ﷺ. Their goal is to have their needs fulfilled or to inform them of some matters. They believe this act is a miracle given to them.

Some of them go to the grave of their Shaykh whom they worship or seek help from, and they will fly down through the air with food, wealth, or weapons, and other things they request. The person will believe this is a miracle from his Shaykh; but in reality, these are only devils. These are from the greatest reasons that cause people to worship idols.

'Ibrāhīm al-Khalīl ﷺ said:

﴿ وَاجْتَنِبِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴾ رَبِّ إِنَّهُمْ أَضَلُّنَّ كَثِيرًا مِّنْ

النَّاسِ ﴿ ٣٦ ﴾

And keep me and my sons away from worshipping idols. O my Lord, they have indeed led astray many among mankind.¹

It is known that the idols did not lead many people astray, except due to what was necessitated by their own misguidance. None of the idol worshippers believe their idols created the heavens and the earth; rather, they took their idols as intercessors and mediators for various reasons. From these reasons is because they formed their idols into statues and images of prophets and righteous people. Some of them made the idols and talismans for the stars, sun and moon. Others made them for the *jinn*. Some made them for the angels. Their intended object of worship was the angels, prophets, righteous people, sun, or the moon; while at the same time they were in reality worshipping the devils. Man intended to worship the angels and righteous people, but it will become clear that the

¹ Sūrah 'Ibrāhīm, 14:35-36

angels and righteous people never called upon man to worship them. Allāh, the Exalted, said:

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴾

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۗ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۗ أَكْثَرُهُمْ بِهِمْ

﴿ مُمُؤْمِنُونَ ﴾

And (remember) the Day when He will gather them all together, and then will say to the angels, “Was it you that these people used to worship?” They (angels) will say, “Glorified be You! You are our Guardian Lord instead of them. Nay, but they used to worship the *jinn*; most of them were believers in them.”¹

Some of the worshippers do not deem it permissible to worship Shayṭān; but they have been tricked into believe they are praying to a prophet, a righteous person or an angel. While others believe it is okay to worship the *jinn* and they know they are worshipping *jinn*. The devil who has taken the form of a human may request for the person to prostrate to them, or to perform some lewd acts with him. The devil may tell him to eat flesh of a dead corpse, drink alcohol, or sacrifice an animal for them.

Most of the people are not aware of that; rather, they believe they are either speaking to angels, or male *jinn* known as invisible men. They believe these invisible men are allies of Allāh ﷻ who are invisible to the human eye. But it is *jinn* who have taken the form of men. Allāh, the Exalted, said:

¹ Sūrah Saba', 34:40-41

﴿ وَأِنَّهُ كَانَ رِجَالًا مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴾ ﴿١﴾

And verily, there were men among mankind who took shelter with the masculine among the *jinn*, but they (*jinn*) increased them (mankind) in sin and disbelief.¹

When a man would descend to a valley to spend the night, he would be afraid of those *jinn* residing in the valley. Thus, he would say, “I seek refuge with the leader of this valley from its foolish.” So the people would seek refuge with the *jinn*, and this increased the *jinn* in transgression. The *jinn* would say, “Man is seeking refuge with us!” Likewise, their incantations and spells would contain the names of male *jinn* for them to supplicate to and seek help from. They would exalt the devils; and the devils would, in turn, assist them in some of their affairs. This is a form of magic and polytheism. Allāh, the Exalted, said:

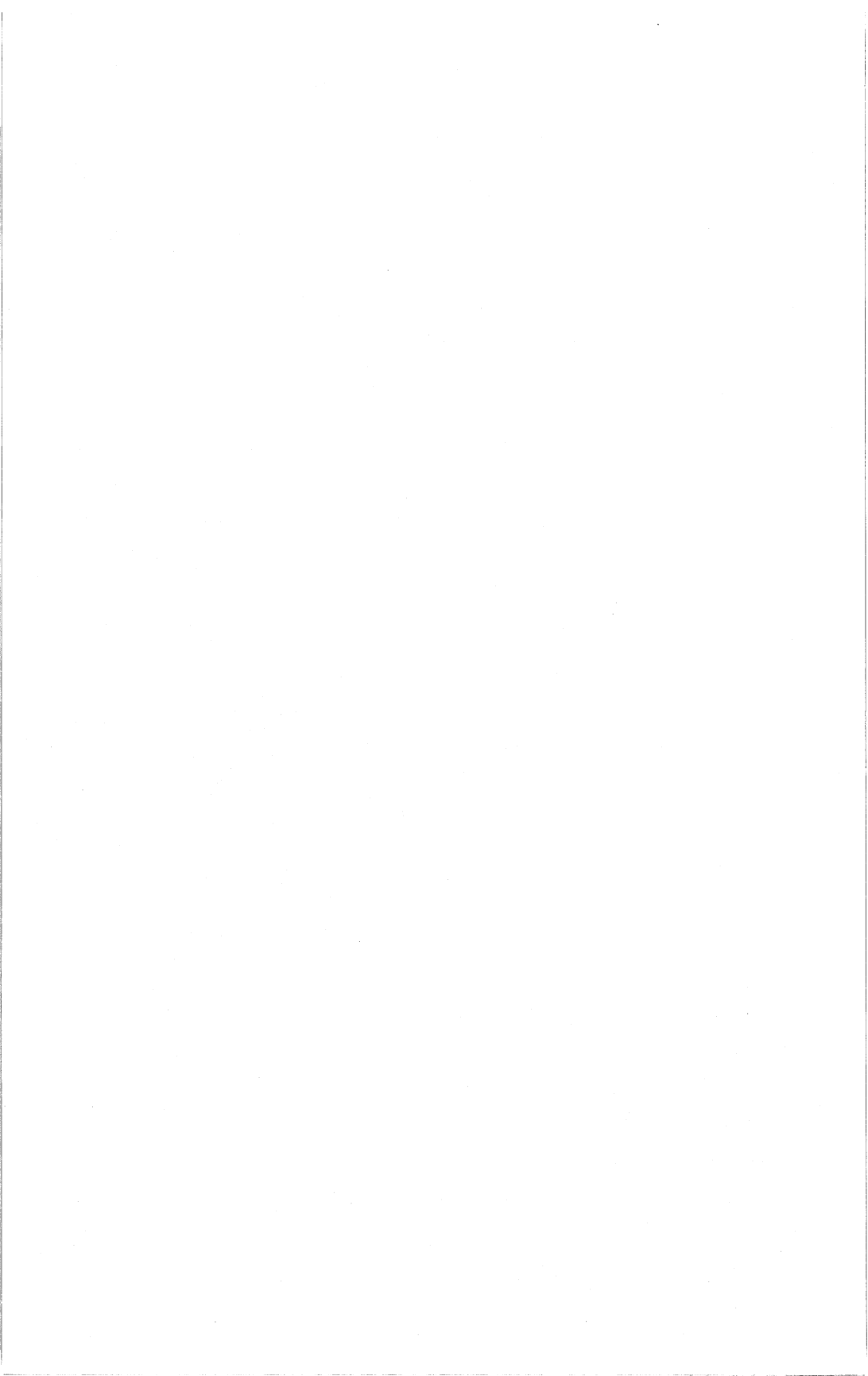
﴿ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ ۗ
وَلَكِنَّ الشَّيَاطِينُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ۗ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ
بِنَابِلٍ هَازُوتَ وَمَارُوتَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ
فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَرَوْجِهِ ۗ
وَمَا هُمْ بِبَصَّارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۗ وَلَبِئْسَ
مَا شَرَوْا بِهِ أَنفُسَهُمْ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴾ ﴿١.٢﴾

¹ Sūrah al-Jinn, 72:6

They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaymān. Sulaymān did not disbelieve, but the devils disbelieved; teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) until they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh’s permission. And they learn that which harms them and profits them not. And indeed, they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.¹

Many of them fly through the air, and it is Shayṭān who is carrying them. He may take them to Mecca or other places. Despite his going to Mecca, he will be a heretic who denies his obligation to pray; and likewise, denies his other religious obligations. He will make permissible that which Allāh ﷻ and His Messenger ﷺ have prohibited. Shayṭān only accompanies him due to his disbelief, transgression and sins.

¹ Sūrah al-Baqarah, 2:102



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Life *after* Death

and Affairs of the Unseen

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