

Imam Ibn Qayyem al-Jawziah
Died in 751 A.H

THE SOUL

The condition of the souls of the dead and the living
According to the Book, the Sunnah, The Traditions
and the sayings of the scholars



Translation
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Title : THE SOUL

الروح

Classification: Exhortation

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Translator : Ismail Abdus Salaam

Publisher : Dar Al-Kotob Al-Ilmiyah

Pages : 352

Size : 15*22

Year : 2010

Printed in : Lebanon

Edition : 2nd



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ص.ب: ١١-٩٤٢٤ بيروت
رياض الصلح بيروت ١١٠٧٢٢٩

In the Name of Allah, the Most Gracious, the Most Merciful

Introduction of the Translator

This book, *The Soul*, was written by the honorable scholar Abu Abdullah Ibn Abu Bakr Ibn Ayoub Ibn Saad who was also known as Ibn Qayyem Al-Jawaziah. He died in the year 751 A.H. and had been a student of the best scholar of the times or the Shaikhu Al-Islam, the great Imam, Taqqiyyu Ad-Deen Ahmad Ibn Taimiah Al-Harrani Al-Dimashqi (who died in 728 A.H.). Thus, Ibn Qayyem would become just like his teacher- one of the greatest Imams of our forefathers. He was a Mujahed, or in other words, a Hadeeth expert. He memorized and became an excellent interpreter of the Holy Quran. As an expert on Islamic law he revitalized and renewed the science of Fiqh or deducing laws from the Sharia'. We ask Allah (S.W.T.) to make us benefit from his knowledge and may He (S.W.T.) guide us to the path of wisdom and monotheism that Ibn Qayyem followed. We also ask Allah (S.W.T.) to help us propagate the true Sunnah of the Prophet (S.A.W.) and to be fighters against myths,

bad innovations, and the blind copying of ignorant scholars.

In this book, Ibn Qayyem talks about the subject of the soul in both the material world and in the Hereafter. He speaks about the spirits of the living and the dead. He mentions twenty-one important cases that include such subjects as the awareness of the dead of visits from the living, the meeting of the spirits of the dead and the living, the truth of dreams, the dead visiting each other and remembering their lives, the death of the spirit and its immortality, the torture or the bliss of the grave, the world of souls both in Heaven and in Hell, the difference between the soul and the spirit, and the status of the soul while asleep and awake and alive and dead. He discusses the Barzakh (the world of the dead) and where the souls reside. He writes about other important subjects that cannot be found in any other book. That is why this scholar is still highly needed especially since people are in still dire need to know about themselves and their souls. People need to know about the relationship between the body and the soul and the destiny of the souls after death, but the fact remains that most people know nothing about all of these studies.

As always, Ibn Qayyem brings every proof from the Quran, the Sunnah, the consensus of the scholars, the

traditions, and the sayings of the pious forefathers and those who followed them on the straight path. He supports his arguments with logic and evidence that agree with common sense.

Introduction of the Author

Praise be to Allah, Who has perfect attributes and Who is described with the Glorified Descriptions.¹ He is the One who knows what was and what will be, He knows what exists now and what will happen to it later. He (S.W.T.) has destined death on all of His creatures. He (S.W.T.) equated in death the king and the subject, the rich and the poor, the honorable and the weak, the sinner and the pious and every inhabitant of the Earth and the heavens.

He is the Just Judge that presides between His creatures on the Day of Judgment. He (S.W.T.) takes back the soul of the person who built his house for his life on Earth and decorated it thinking that it would be his homeland, but no living thing has a homeland in

¹ We shall see in this sermon that it was not given by Ibn Qayyem as one would suspect but rather it could be given by Al-Biqae'ii in his book, *Unveiling the Suspicions after Mentioning the Book of the Soul*. The Biqae'ii book was summarized by Burhan Ad-Deen Ibrahim Ibn Omar Al-Biqae'ii and named it, *The Secret of the Soul*. However, it looks like Al-Biqae'ii is the one who started his book with the above sermon and he named it the "*Secret of the Soul*." It is known that Ibn Al-Qayyem did not name his book and later it was known as the Book of the Soul after it became famous.

this world. He (S.W.T.) also takes back the soul of the one who has worked hard to fix up his Hereafter and used this life as a sea on which to ride his boat of good deeds to reach the eternal bliss. The difference is great between the departures of these two souls from their respective bodies. One wins eternal happiness and bliss and the other gets eternal disappointment and misery. One soul grazes from the fields of Paradise in great happiness and bliss and flies to the lanterns hanging by the Throne while the other is locked up in the torture of the Hellfire.

I bear witness that there is no god but Allah, the One with no partners; a God Who bestows His Blessings on His servants. He (S.W.T.) has bestowed on them many of His bounties, so we seek refuge with His Grace that He will not end our lives with His Wrath after He (S.W.T.) had started our lives with His blessings. To Him (S.W.T.) belong all praise, gratitude, and good thanks. I bear witness that Muhammad, may Allah's prayers and peace be bestowed on him, is His slave. He (S.A.W.) is good both in spirit and body, and he (S.A.W.) is the master of the children of Adam and the best creation who ever prostrated and prayed to Allah (S.W.T.). Allah (S.W.T.) has revealed His Glorious Book to him (S.A.W.). There is none more truthful than Allah (S.W.T.) who said, *"And they ask you (Oh Muhammad (S.A.W.)) concerning the Ruh (the Spirit); Say, 'The*

Ruh (the Spirit) 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.” (Surah Al-Israa’, verse 85) May peace and prayers also be upon the Prophet’s family and companions who were the best generation and the best guided who never deviated; a peace and prayers that will last as long as the heavens and the Earth and until Allah (S.W.T.) inherits the Earth and what is on it and starts the reckoning.

This book is a great and very useful book. No book on this subject is better than it or contains more benefits. It discusses many questions about the spirits of the dead and the living and takes its proof and guidelines from the Book, the Sunnah, the traditions, and the sayings of the greater scholars. I do not know whether the author was asked about all its subjects and he answered them or whether he was asked about one thing but he answered everything he knew about the subject. The author went straight to the subject and began with “as for the first question which is whether the dead know that their graves are being visited and whether they receive the greetings by the living or not...” So after I prayed two rakaa’as to Allah (Istikhara), I decided to give this blessed sermon for this book that contains among its discussions things that are contemplated by every mind and presented in a way that pleases the heart of its researcher. People can

benefit from this book to strengthen their will and act upon the advice and the fine meanings suggested by it. Allah (S.W.T.) is the One asked, and we hope that He (S.W.T.) answers us and protects us from fault and misguidance. We ask Him to guide us to the purified intention and good deed and good speech. We ask Him to raise our level in the bliss of Paradise. We ask Him to benefit the reader with this book. He is Most Hearing, Most Knowledgeable. He is Powerful over every thing.

This book was written by the knowledgeable and just Imam who is considered to be the interpreter of the Quran, the one with many sciences, and Sheikh Al-Islam. He was a role model, the most knowledgeable of the Quran, the expert on meanings and grammar, the icon of the scholars, the heir of the prophets, and the backbone of the scholars. He was Shamsu Ad-Deen Abu Abdullah, the son of the Sheikh Al-Imam Sharafu Ad-Deen Ibn Bakr, the son of the great scholar Ayyoub Ibn Saad. He was known as Ibn Qayyem Al-Jawziah Al-Hanbali Al-Dimashqi- may Allah glorify his soul, may his grave be filled with light and may the gates of Paradise be opened in front of him. We wish the same for the rest of the scholars who were great icons. May Allah (S.W.T.) shower His prayers and grace on our Master Muhammad, the master of our forefathers and the latter ones and on his family and companions. Amen.

VIII

In The Name Of Allaah, The Gracious, The Compassionate

Souls Are Aware Of Those Who Visit And Greet Them

Ibn 'Abdil Barr has said: it has been established that the prophet (may Allaah send salutations upon him) has said: (no Muslim passes the grave of his brother and greets him without Allaah returning his soul so that he may respond) .

The following has been narrated from the prophet (may Allaah send salutations upon him and his family) in the two authentic collections: he ordered that those slain during the battle of Badr be cast in a well. He then stood before them and called them by name. (He then asked) : (have you found what your lord has promised you to be true? I have definitely found what he has promised me to be true) . 'Umar then asked him: why do you address a people who have decayed? He responded: (by he who has sent me with the truth, you are not more capable of hearing me than them. They are only unable to respond) .

It has also been established that he has said (may Allaah send salutations upon him) : (one who is deceased hears the footsteps of the mourners as they depart) .

The prophet (may Allaah send salutations upon him) has legislated for his nation that they greet those within the graves accordingly, i. e. peace be upon you abode of the believers. This is an address to one who hears and comprehends. If this were not the case, this address would resemble one directed to something non-existent or inanimate. The early Muslims have agreed upon this, and numerous statements of theirs have indicated that one who is deceased is aware of the visitor and welcomes him.

Abou Bakr has said: 'Abdullaah Bin Muhammad Bin 'Ubayd Bin Abee Ad Dunyaa.

Chapter: The Deceased Are Aware Of Those Who Visit Them

Muhammad Bin 'Awn, Yahya Bin Thammaan, 'Abdullaah Bin Sam'aan, and Zayd Bin Aslam have narrated that 'Aaisha (may Allaah be pleased with her) has said: the messenger of Allaah has said (may Allaah send salutations upon him) : (no man visits the grave of his brother and sits without him greeting and welcoming him until he stands) .

Muhammad Bin Qudaama Al Jawharee, Ma'n Bin 'Eesa Al Qazzaaz, Hishaam Bin Sa'd, and Zayd Bin Aslam have narrated that Aboo Hurayra (may Allaah the most high be pleased with him) has said: if a man passes the grave of his brother and greets him, he will respond. If he passes the grave of one whom he does not know and greets him, he will respond.

Muhammad Bin Al Husayn, Yahya Bin Bistaam Al Asghar, and Musmi' have narrated that a man from Aalu 'Aasim Al Juhdaree has said: I saw 'Aasim Al Juhdaree in a dream two years after his death, so I asked: did you not die? He replied: I certainly have. I asked: so where are you? He replied: by Allaah, I am in a garden of paradise. I and a group of my companions unite with Aboo Bakr Bin 'Abdillaah Al Muzanee during the evening and morning of every Jumu'a where we receive information about you. He said: I asked: in body or soul? He replied: our bodies have decayed! Rather, we unite in soul. He said: I asked: do you know that we visit you? He replied: yes, during the evening of Jumu'a, all day during Jumu'a, and Saturday. He said: I asked: how does that occur during those days only? He replied: that is due to the superiority of Jumu'a.

Muhammad Bin Al Husayn and Bakr Bin Muhammad have narrated that Hasan Al Qassaab has said: I used to spend every Saturday morning with Muhammad Bin Waasi' and we would visit graves. We would stand to greet the deceased and to supplicate for them, then we would depart. I said: if only this day

were monday. He replied: I have heard that the deceased are aware of their visitors on Thursday, Jumu'a, and Saturday.

Muhammad, 'Abdul 'Azeez Bin Abaan, and Sufyaan Ath Thawree have narrated that Ad Dahhaak has said: whoever visits a grave on Saturday shall be recognized. He was then asked: how can that be? He replied: that is due to the superiority of Jumu'a.

What Is Uttered By The Birds During Jumu'a

Khaalid Bin Khaddaash and Ja'far Bin Sulaymaan have narrated that Aboo At Tayyaah has said: when Jumu'a would arrive, Mutrif would depart by night. He said: I have heard Aboo At Tayyaah say: we have heard that he was illuminated such that he arrived on horseback one evening where he found the deceased sitting upon their graves. They said: this is Mutrif who visits on Jumu'a. He asked: do you know who is amongst you on Jumu'a? They replied: yes, and we also know what is uttered by the birds on that day. I asked: what do they utter? They replied: peace.

Muhammad Bin Al Husayn and Yahya Bin Abee Bakeer have narrated that Al Fadl Bin Muwaffaq the cousin of Ibn 'Uyayna has said: when my father died, I became extremely sad. I used to visit his grave daily until I reduced my visits as Allaah had willed. Then one day, I went to sleep after sitting at his grave. It then appeared that it had expanded and his demise was evident as he sat. I cried, and then he said: O my son, what has delayed you? I replied: are you aware of my arrival? He replied: not once have you arrived without me knowing. I welcomed you joyfully, and your supplication was uplifting to those around me. He replied: I then began to visit him frequently.

Muhammad and Yahya Bin Bistaam have narrated that 'Uthmaan Bin Sawda At Tafaawee whose mother was devout and was also known as Raahiba has said: my mother looked toward the heavens while on her death bed and she asked: who do I rely upon in life and death? Do not forsake me now or later. He said: then she died, and I began to visit her every Jumu'a where I would supplicate and seek forgiveness for her and those amongst her. I saw her in a dream that day where I asked her: O my mother, how are you? She replied: my son, death is most certainly a trial, and praise be to Allaah that I am in a

commendable state where we enjoy fine fragrance and silk until the day of resurrection. I asked her: are you in need of anything? She replied: yes. I asked: what may that be? She replied: do not cease to visit us and to supplicate for us, because I am delighted to receive you on Jumu'a. It is said to me: O Raahiba, your son has arrived. As a result, I as well as those amongst me rejoice.

Muhammad Bin 'Abdil 'Azeez Bin Sulaymaan has narrated that Bishr Bin Mansoor has said: a man would depart to the graveyard during the plague to attend the funeral prayer, and when evening would arrive, he would stand at the gate and say: may Allaah comfort you, and may he pardon you and accept your good deeds. He would not exceed these words. He said: I returned to my family that evening without supplicating there as I used to, then I was approached by a large group while asleep. I asked: who are you and what do you seek? They replied: we are the inhabitants of the graveyard. I asked: what do you seek? They replied: there is a gift which you used to give us before returning to your family? I asked: what may that be? They replied: your supplications. He said: I have revived this practice and have yet to abandon it.

Muhammad, Ahmad Bin Sahl, Rushdayn Bin Sa'd, and Yazeed Ibn Abee Habeeb have narrated that Saleem Bin 'Umayr passed a graveyard while needing to urinate. Some of his companions suggested that he do so in an empty grave. He creid and said: glory be to Allaah. I swear by him that I am as modest before the dead as I am before the living, and I would not be as such if the deceased were unaware.

The deceased are even aware of the actions of their relatives.

'Abdullaah Ibn Al Mubaarak has said: Thawr Bin Yazeed and Ibraaheem have narrated that Aboo Ayyoob has said: the deeds of the living are presented to the deceased. If they are presented a good deed, they rejoice. Though if they are presented a bad deed, they say: O Allaah, may you reconsider it.

Ibn Abee Dunyaa has said that Ahmad Bin Abee Al Hawaaree and his brother Muhammad have narrated that 'Abbaad Bin 'Abbaad came to Ibraaheem Bin Saalih the commander of Palestine and said: admonish me. He asked: exactly how may I

do so? He replied: I have heard that the deeds of the living are presented to the deceased, so be aware that your deeds are presented to the messenger of Allaah (may Allaah send salutations upon him) . Ibraaheem then wept until his beard became wet.

Ibn Abee Dunyaa has said that Muhammad Bin Al Husayn and Khaalid Bin 'Amr Al Umawee have narrated that Sadaqa Bin Sulaymaan Al Ja'faree has said: I have done something detestable which I have come to regret after the death of my father. I made a great mistake, then I saw my father in a dream where he said to me: my son, I could not have been happier when we considered your deeds to be those of the righteous. However, I was highly ashamed of you on one occasion, so do not disgrace me. He said: after that, I would hear him (Sadaqa) say during his dawn supplication, and he was my neighbor in Koofa: O bestower of righteousness who guides the lost and is the most compassionate, grant me a final return to you.

Many statements of the companions have appeared in this regard.

Some of the Ansaar and relatives of 'Abdullaah Bin Rawaaha used to say: O Allaah, I seek your protection from any action which may disgrace me before 'Abdullaah Bin Rawaaha. That was said after he became a martyr. The position which has been presented initially is supported by the fact that one who greets the deceased is considered a visitor, and this would not be true if the latter were unaware. This is universally understood. In addition, it is impossible to greet one who is unaware. In fact, the prophet (may Allaah send salutations upon him) has taught his nation to say when they visit graves: peace be upon you who are faithful, we will unite with you if Allaah has willed. May he have mercy upon those who have arrived and those who await, and may he grant us well being.

This address is directed to one who exists, hears, and responds, even though the response may not be heard. In addition, if one offers prayer in close proximity to them, they are observant and become envious.

Yazeed Bin Haaron, Salmaan At Taymiyy, and Aboo 'Uthmaan An Nahdee have narrated that Ibn Saas attended a funeral while lightly dressed, then he reached the grave. He said: I performed a prayer of two bowings, then I leaned against the grave. I swear by Allaah that I was indeed awake when I heard a voice say: do not disturb me. You are a people who act without knowing, and we are a people who know without acting. To perform an action such as that prayer would be most beloved to me. This individual was aware that the one whom he had addressed had leaned against the grave and had performed prayer.

Ibn Abee Dunyaa has said: Al Husayn Bin Alee Al 'Ijlee, Muhammad Bin Silt, Ismaa'eel Bin 'Ayyaash, and Thaabit Bin Saleem have narrated that Aboo Qallaaba has said: I came from Syria to Basra, then I reached a house where I performed purification and performed a prayer of two bowings during the evening. I slept upon a grave and awoke to hear someone complaining. He said: you have disturbed me this evening. You definitely act without knowing, and we know though we are unable to act. The two bowings which you have performed are better than the world and what it contains. Convey our greetings to the living, and may Allaah grant them a fine reward. We receive light as voluminous as the mountains due to their supplication.

Al Husayn Al 'Ijlee, 'Abdullaah Bin Numayr, Maalik Bin Maghool, and Mansoor have narrated that Yazeed Bin Wahb has said: I went to the graveyard to sit when a man approached a grave and levelled it. He sat toward me where I asked: who does this grave belong to? He replied: my brother. I asked: your brother? He replied: a brother whom I have seen while asleep. He then said to him: praise belongs to the maintainer of all that exists that you have lived. He replied: to say what you have said would be more beloved to me than the world and what it contains. Have you not seen when the deceased are buried and one performs a prayer of two bowings? To perform that prayer would be more beloved to me than the world and what it contains.

Aboo Bakr At Taymiyy, 'Abdullaah Bin Saalih, Al Layth Bin Sa'd, and Hameed At Taweel have narrated that Mutrif Bin

'Abdillaah Al Hirshee has said: we suggested that we go to the graveyard on Jum'u'a, so we entered it and I noticed a funeral. I said: I should seize the opportunity to witness it! I found a place near the grave where I performed a brief prayer of two bowings. I then went to sleep where the deceased began to speak to me. He said: you performed a brief prayer of two bowings. I replied: that is correct. He replied: you act without knowing, though we are unable to act. To perform a prayer similar to yours would be more beloved to me than the world and all that it contains. I asked: who is here? He replied: everyone here is Muslim and has done well. I asked: who is superior? He then pointed toward a grave. I said to myself: O Allaah our lord, exume him so that I may speak to him. A young male then emerged from the grave. I asked: are you the most superior? He replied: that has been said. I asked: how did you achieve this? I believe that you have attained superiority through major and minor pilgrimage, armed struggle in the path of Allaah, and other acts. He replied: I was tried with difficulty and was granted patience, this is how I gained superiority.

A Vision Of The Believers Equals A Narration

Although these visions may not be factual individually, they are numerous enough to support the position which has been presented initially. The prophet has said (may Allaah send salutations upon him) : (I see that your visions coincide during the night of power) . Consequently, if a vision of the believers appears, it equals a narration, as well as a collective opinion of good and bad: (whatever the believers consider good is considered good by Allaah, and whatever they consider bad is considered bad by him) . However, a mere vision does not establish this, but rather the evidence which we have mentioned.

The Deceased Welcomes Mourners

It has been established in Saheeh Muslim that the deceased welcomes mourners after his burial.

Muslim narrates from 'Abdur Rahmaan Bin Shammaasa Al Muhree who has said: 'Amr Bin Al 'Aas was amongst us as he approached death. He cried for a long time and then turned his face toward the wall. His son then asked: why do you cry O father? Has not the messenger of Allaah (may Allaah send

salutations upon him) given you good news? He turned his face and said: we definitely consider the declaration that there is no deity worthy of worship except Allaah and Muhammad is his messenger to be the most superior. However, you saw me when I hated the messenger of Allaah (may Allaah send salutations upon him) more than anyone, and I desired more than anyone to defeat him, so I fought him. Had I died in that state, I would be amongst the people of the hellfire. Although, once Allaah placed Islaam within my heart, I approached the messenger of Allaah (may Allaah send salutations upon him) and said: extend your hand so that I may swear allegiance to you. He extended his right hand and I withdrew mine. He asked: what is wrong with you O 'Amr? I replied: I want to impose a condition. He asked: what? I replied: that I be forgiven. He asked: do you not know that Islaam, migration, and pilgrimage eliminates what has preceded? None was more beloved or honored to me than the messenger of Allaah (may Allaah send salutations upon him) . I was unable to look at him directly out of respect for him. Hence, if I were asked to describe him, I would not be able. Had I died in that state, I would hope to be amongst the people of paradise. We were then entrusted with affairs, though I do not know where I stand as a result. May there be no torch or wailing when I die. When you bury me, congregate at my grave for as long as it takes to slaughter a camel and to distribute it's meat. Do this so that I may enjoy your company, and I will consult the messengers of my lord.

This indicates that the deceased welcomes and enjoys those at his grave. It has been mentioned that a group of early Muslims instructed that recitation be performed at their graves during burial.

'Abdul Haqq has said: it has been narrated that 'Abdullaah Bin 'Umar ordered that Al Baqara be recited at his grave. This practice has been supported by Al Ma'la Bin 'Abdir Rahmaan. Imaam Ahmad rejected it until statements in this regard had reached him.

Recitation During Burial

Al Khallaal has said in Al Jaami': The Book Of Recitation At The Grave

Al 'Abbaas Bin Muhammad Ad Dooree, Yayha Bin Mu'een,

and Mubashir Al Halabee have narrated that 'Abdur Rahmaan Bin Al 'Alaa Bin Al Hallaaj

has said: my father has said: place me in the grave when I die and say: in the name of Allaah according to the tradition of the messenger of Allaah, and recite the beginning and ending of Al Baqara over my head. I have indeed heard 'Abdullaah Bin 'Umar speak of this.

'Abbaas Ad Dooree has said: I asked Ahmad Bin Hanbal: have you memorized anything concerning recitation over the grave? He replied: no. I asked Yahya Bin Mu'een and he informed me of this statement.

Al Khallaal has said: Al Hasan Bin Ahmad Al Warraaq has narrated that 'Alee Bin Moosa Al Haddaad who was a truthful narrator has said: I was at a funeral with Ahmad Bin Hanbal and Muhammad Bin Qudaama Al Jawharee. When the deceased was buried, a blind man sat at the grave while reciting. Ahmad said to him: recitation at the grave is definitely an innovation. Once we left the graveyard, Muhammad Bin Qudaama asked Ahmad Bin Hanbal: O Aboo 'Abdillaah, what do you say about Mubashir Al Halabee? He replied: he is a trustworthy narrator. He asked: have you recorded anything from him? He replied: yes. He said: Mubashir has narrated that the father of 'Abdur Rahmaan Bin Al 'Alaa Bin Al Hallaaj has instructed that the beginning and ending of Al Baqara be recited over his head upon his burial. He then said: I have heard Ibn 'Umar give those instructions. Ahmad then said: return to that man and tell him to recite.

Recitation At The Grave Shortly After Burial

Al Hasan Bin As Sabbaah Az Za'faraanee has said: I asked Ash Shaafi'ee about recitation at the grave and he replied: it is acceptable. Al Khallaal has narrated that Ash Shu'ba has said: if someone died amongst the Ansaar, they would go to his grave to recite the Qur'aan. He said: Aboo Yahya An Naaqid has narrated that Al Hasan Bin Al Jarwee has said: I passed the grave of a sister of mine, so I recited Al Mulk due to what I have heard about it. A man then came to me and said: I have seen your sister in a dream saying: may Allaah grant Aboo 'Alee a fine reward, because I have benefitted from what he has recited.

Al Hasan Bin Al Haysham has narrated that Aboo Bakr Bin

Al Atroosh Ibn Bint Abee Nasr Bin At Tammaar has said: a man used to come to the grave of his mother on Jumu'a and he would recite Yaa Seen. One day he said: O Allaah, if you have allotted a reward for this chapter, then may it be for the people within these graves. A woman then came the following Jumu'a and asked: are you the son of such and such person? He replied: yes. She said: a daughter of mine has died, and I have seen her sitting at the top of her grave. I asked: what has caused you to sit here? She replied: the son of a woman came to her grave where he recited Yaa Seen, and he caused those buried to share her reward. As a result, we were blessed and forgiven.

It has appeared in An Nasaa'ee and elsewhere that Ma'qal Bin Yasaar Al Muzanee has narrated that the prophet (may Allaah send salutations upon him) has said: (recite Yaa Seen over your deceased) . It is possible that the intended meaning is recitation over the dying, such as the tradition: (instruct your dying ones to say that there is no deity worthy of worship except Allaah) . It is also possible that the intended meaning is recitation at the grave, though the first possibility is more likely for a few reasons.

The first: the former tradition is similar to the latter tradition.

The second: the dying one benefits from this chapter due to the monotheism that it contains, as well as the good news of paradise for those who are monotheistic, as well as the delight which is had by one who dies upon this chapter. The most high has said: {if only my people knew how my lord has forgiven and honored me}. As a result, the soul rejoices and is elated to meet Allaah, and he is elated to meet it.

This chapter is indeed the heart of the Qur'aan and it is highly distinguished since it is recited over the dying.

Aboo Al Farj Bin Al Jawzee has said: we were with our teacher Aboo Al Waqt 'Abdul Awwal while he was speaking, and the end our relationship was near. He looked toward the sky and laughed, then he recited: {if only my people knew how my lord has forgiven and honored me}, and he died.

The third: reciting Yaa Seen over the dying is a tradition which has been maintained past and present.

The fourth: if the companions deduced from the following

tradition: (recite Yaa Seen over your deceased) that this recitation occurs at the grave, they would not have ceased to do so, though it is well known that they did.

The fifth: it is intended that the listener be attentive so that he may benefit. However, he cannot be rewarded when recitation occurs at his grave, because the reward results from the act of reciting or listening, and he is incapable of action.

Chapter: The Deceased Ask About The Living, And They Are Aware Of Their Statements And Actions

Al Haafidh Aboo Muhammad 'Abdul Haqq Al Ishbeelee has expounded upon this issue where he said: What Has Appeared Regarding The Deceased Who Ask About The Living While Knowing Their Statements And Actions. He then said: Aboo 'Umar 'Abdul Barr has mentioned that Ibn 'Abbaas has narrated that the prophet has said: (no man passes the grave of his believing brother and greets him without him responding) .

The following has been narrated by Aboo Hurayra with an uninterrupted chain of narration: (if he greets him and he does not know him, he will respond) .

The following has been narrated by 'Aa'isha (may Allaah the most high be pleased with her) who said: the messenger of Allaah said (may Allaah send salutations upon him) : (no man visits the grave of his brother and sits without being welcomed until he rises) .

Concerning this issue, Al Haafidh Aboo Muhammad has relied upon what Aboo Daawud has narrated in his Sunan from Aboo Hurayra who said: the messenger of Allaah has said (may Allaah send salutations upon him) : (none greets me without Allaah returning my soul so that I may respond) . He said: Sulaymaan Bin Na'eem has said: I saw the prophet (may Allaah send salutations upon him) in a dream, so I asked: O messenger of Allaah, do you recognize these people who greet you? He replied: yes, and I respond to them. He said: he (may Allaah send salutations upon him) used to teach people to say while entering the graveyard: peace be upon you inhabitants of this abode. He said: this indicates that the deceased is aware of greeting and supplication.

Aboo Muhammad has said: it has been mentioned that Al

Fadl Bin Al Muwaffaq has said: I used to visit the grave of my father quite often, so one day I witnessed a funeral at the graveyard in which he was buried. Although, I dispersed in haste to fulfil an obligation, so I did not visit him. During that evening, I saw him in a dream where he asked: O my son, why do you not visit me? I replied: O my father, you would definitely be aware of me if I came. He replied: I swear by Allaah, I watch you as you cross the bridge. Once you rise, I watch you as you return.

Ibn Abee Dunyaa has narrated that Ibraaheem Bin Bashaar Al Koofee has said: Al Fadl Ibn Al Muwaffaq has mentioned this story to me.

It has been established that 'Amr Bin Deenaar has said: none dies without knowing what his family does, and he watches them as they bathe and shroud him. It has also been established that Mujaahid has said: a man definitely rejoices within his grave due to the righteousness of his son.

Chapter: Seeking Evidence That The Deceased Hears The Utterance In The Grave

This is supported by the fact that the utterance has been directed to the deceased and buried past and present. If the deceased could not hear nor benefit from this, then it would be useless. Imaam Ahmad (may Allaah have mercy upon him) was asked about this and he favored it. It has appeared in an unauthentic tradition which appears in the Mu'jam of At Tabaraanee and has been narrated by Aboo Umaama who said: the messenger of Allaah has said (may Allaah send salutations upon him) : (if someone dies and you have buried him, stand at the top of his grave, then say: O son of such and such woman, because he hears though is unable to respond. Repeat what you have said, because he will sit in an upright position. Repeat what you have said, because he will say: we have been guided, may Allaah have mercy upon you, though you cannot hear us. Remember the declaration that there is no deity worthy of worship except Allaah and Muhammad is his messenger, and that you have accepted Allaah as your lord, Islaam as your religion, Muhammad as your prophet, and the Qur'aan as your leader. Munkar and Nakeer will say: let us depart. How may we face him after he has received his defence, amongst which is the

messenger of Allaah? A man asked: O messenger of Allaah, what if one does not know his mother? He replied: attribute him to his mother Hawaa) .

Although this tradition is unauthentic, it is acceptable due to the fact that it has been implemented internationally without criticism past and present. Furthermore, it is impossible that the most intelligent nation could address those who do not hear without being challenged. In fact, this is an inherited tradition. Also, to address one who cannot hear would be like addressing an inanimate object, and all scholars disapprove of this.

Aboo Daawud has narrated in his Sunan with an acceptable chain of narration that the prophet (may Allaah send salutations upon him) attended a funeral of a man, so once he was buried he said: (seek support for your brother, because he is now being interrogated) . Consequently, he was capable of hearing the utterance.

It has been established that the prophet (may Allaah send salutations upon him) has said: (the deceased hears the footsteps of the mourners as they depart) .

'Abdul Haqq has mentioned the following about of group of righteous people: a brother of mine died and I saw him in a dream. I asked: O my brother, in what state were you when you were placed in your grave? He replied: someone came to me with a flame, and had someone not supplicated for me, I would have been destroyed.

Shabeeb Bin Shayba has said: my mother instructed me before her death, she said: O my son, when you bury me, stand at my grave and say: O mother of Shabeeb, say that there is no deity worthy of worship except Allaah. When I buried her, I stood at her grave and I said: O mother of Shabeeb, say that there is no deity worthy of worship except Allaah, then I departed. Once evening arrived, I saw her in a dream where she said: O my son, I would have been destroyed had you not prevented that by causing me to say that there is no deity worthy of worship except Allaah. O my son, you have followed my instructions.

Ibn Abee Dunyaa has narrated that the wife of Ibn 'Uyayna has said: I saw Sufyaan Bin 'Uyayna in a dream where he said: may Allaah grant my brother Ayyoob a fine reward, because he

visits me frequently. He visited me today. Ayoob said: yes I did, I went to the graveyard today, so I visited him.

The Deceased Are Aware Of Family Affairs

It has been established as narrated by: Hamaad Bin Salama, Thaabit, and Shahr Bin Hawshab that As Sa'b Bin Juthaama and 'Awf Bin Maalik were joined as brothers. As Sa'b said to 'Awf: my brother, the first of us to die should appear to the other in a vision. He said: or that should occur. He replied: yes. As Sa'b then died and 'Awf saw him in a vision as if he had approached him. He said: I said: O my brother. He replied: yes. I asked: what has been done for you? He replied: we have been granted forgiveness. He said: I saw a black spot on his neck. I asked: what is this my brother? He replied: ten dinars which I borrowed from a Jew, the money is in my horn so please repay him. Be aware my brother that nothing happens to my family without me knowing, including the death of a cat a few days ago. Be aware that my daughter will die six days from now, so take good care of her. When I awoke, I became grievous, so I went to his family. They said: welcome 'Awf. (Then they asked) : is this how you treat those whom your brothers have left behind? You have not come near us since As Sa'b has died. He said: I offered an excuse, then I looked at the horn and I emptied it where I found a bag containing the money. I then brought the money to the Jew, and I asked: does As Sa'b owe you anything? He replied: may Allaah have mercy upon As Sa'b, he was one of the finest companions of the messenger of Allaah (may Allaah send salutations upon him) , the money is his. I said: tell me how. He said: yes, I lent him ten dinars which I have allowed him to have. I swear by Allaah that this is the money. I said: here is one dinar. I asked (the family) : has anything happened to you since the death of As Sa'b? They replied: yes, different things have happened. I said: be specific. They replied: yes, a cat died a few days ago. I asked: have only two incidents occurred, where is the daughter of my brother? They replied: she is playing. I touched her where I noticed that she had a fever, I said: take good care of her, and she died six days later.

This is the understanding of 'Awf (may Allaah have mercy upon him) who was a companion who followed the instructions of

As Sa'b Bin Juthaama after his death. He ultimately knew that he was truthful when he informed him that ten dinars were inside the horn. 'Awf then realized that the statement of the Jew had agreed with his vision, thus he was certain that the money belonged to the Jew and he returned it. This understanding befits the companions of the messenger of Allaah (may Allaah send salutations upon him) who are the most learned. Though perhaps most latter day scholars reject the understanding of 'Awf. They may ask: how could it be permissible for 'Awf to take money from the heirs of As Sa'b to give to a Jew as a result of a dream? Another example of the divine understanding of the companions is found within the story of Thaabit Bin Qays Ash Shammaas which has been mentioned by Aboo 'Umar Ibn 'Abdil Barr and others.

The Story Of The Bequest Of Thaabit Bin Qays After His Death (may Allah be pleased with him)

Aboo 'Umar has said: 'Abdul Waarith Bin Sufyaan, Qasim Bin Asbagh, Aboo Az Zinbaa' Rooh Bin Farj, Sa'eed Bin 'Afeer, 'Abdul 'Azeez Bin Yahya Al Madanee, Maalik Ibn Anas, Ibn Shahaab, and Ismaa'eel Bin Muhammad Bin Thaabit Al Ansaaree have narrated that the messenger of Allaah (may Allaah send salutations upon him) said to Thaabit Bin Qays Bin Shammaas: (do you not wish to live honorably and to die as a martyr?) Maalik said: Maalik was martyred on the day of Yamaama.

Aboo 'Umar has said: Hishaam Bin 'Ammaar and Sadaqa Bin Khaalid have narrated that 'Abdur Rahmaan Bin Yazeed Ibn Jaabir has said: 'Ataa Al Khuraasaanee has informed us, and the daughter of Thaabit Bin Qays Bin Shammaas has informed me that when the following verse was revealed: {O you who believe, do not raise your voices above the voice of the prophet}[Al Hujuraat/3].

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ [الحجرات: 3]

Her father entered his room and closed the door. As a result, the messenger of Allaah (may Allaah send salutations upon him) had missed him, so he sent for him. He said: I am a man whose voice is strong, thus I fear that my deeds may be null. He said: (you are not of those people, you live well and will die well) . He said: Allaah then revealed: {Allaah does not like anyone who is

proud and arrogant}[Al Hadeed/23].

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ [الحديد: 23]

He then closed his door and cried, so the messenger of Allaah (may Allaah send salutations upon him) missed him, and then he sent for him. He said: O messenger of Allaah, I indeed love to appear handsome and to lead my people. He replied: (you are not amongst those people, rather you live honorably and will be martyred and you will enter paradise) . She said: he went unto Musaylima with Khaalid Ibn Al Waleed on the day of Al Yamaama, so when they assembled, Thaabit and Saalim said: we did not fight in this manner with the messenger of Allaah (may Allaah send salutations upon him) . They then dug a trench where they settled and fought until death, and Thaabit was clad in expensive armor. Afterwards, a Muslim passed him and took it. While a Muslim was asleep, Thaabit appeared to him in a dream where he said: I admonish you, so do not disregard me. After I was slain yesterday, a Muslim passed and took my armor. His resting place is the farthest away, and there is a horse near his tent. He has placed a pot upon the armor, and upon the pot is a saddle. Order Khaalid to send for my armor so that he may retrieve it. If you come to the successor of the messenger of Allaah (may Allaah send salutations upon him) (Aboo Bakr As Siddeeq) inform him that I am in debt and my servants are emancipated. The man then went to Khaalid and told him to retrieve the armor which he did, and he informed Aboo Bakr of his vision where he permitted the bequest.

Aboo Bakr (may Allaah be pleased with him) Enacted The Bequest Of Thaabit Bin Qays Which Was Made In A Dream After His Death.

We know of none whose bequest has been permitted after his death except for Thaabit Bin Qays (may Allaah have mercy upon him) , this is the conclusion of what Aboo 'Umar has narrated. Khaalid, Aboo Bakr As Siddeeq, and those companions with him agreed to act in accordance with this vision, for this bequest to be enacted, and for the armor to be retrieved. This displays impeccable understanding.

If Aboo Haneefa, Ahmad, and Maalik accept the claim of one

spouse to be entitled to something based upon honesty, then this situation is a finer example. In addition, Aboo Haneefa accepts the testimony of the plaintiff who claims to be the rightful owner of a garden when his employee is present, and Allaah has legislated punishment for the woman whose husband testifies against her.

A more profound example is the execution of a defendant accused of murder based upon a testimony of the plaintiff and substantial evidence. Furthermore, Allaah the glorified has legislated that a claim of inheritance be honored if a bequest was made unto two non-Muslims during travel and the heirs discover that the trustees are dishonest. In this case, those unto whom the bequest was made are to testify, and their testimony takes precedence over the testimony of the trustees. Allaah the glorified has revealed this at the end of Al Maa'ida which is the conclusion of revelation and has not been abrogated. The companions have implemented this as well. This proves that substantial evidence is binding in wealth, and if blood becomes lawful due to substantial evidence in murder, then it is even more germane in wealth.

The authorities have employed this principle in retrieving stolen goods. In addition, many who reject this practice ultimately depend upon it to recover their wealth. Allaah the glorified has spoke about the one who witnessed Yoosuf and the wife of Al 'Azeez who depended upon substantial evidence to prove that Yoosuf was truthful and that the wife of Al 'Azeez was not. Allaah the glorified did not reject his testimony, rather he established it by narrating it. The prophet (may Allaah send salutations upon him) has informed us of the prophet of Allaah Sulaymaan Bin Daawaud who was a judge between two women who claimed to be the mother of a child. He ruled that the younger woman was the mother of the child based upon substantial evidence which appeared to him. He said: give me a knife so that I may divide the child between you. The older woman agreed hoping that her friend would lose her child. The other woman said: do not do that, the child belongs to her! As a result, he ruled in favor of the younger woman based upon her mercy which prompted her to relinquish her child so that it may

live and she may look at it. This is one of the finest judgements which the law of Islaam upholds.

Can kinship be verified by resemblance despite the fact that physical traits often do not surface and are also shared by others?

The point is this, the evidence which appeared in the dream of 'Awf Bin Maalik and the story of Thaabit Bin Qays is not outweighed by the preceding evidence. In fact, it is much stronger than the presence of an employee, or the possibility that an item may be more suitable for one spouse or tradesman than the other. This is obvious, human nature and intellect attest to this, and success lies with Allaah.

The response of the one questioned is intended. Namely, if the deceased knows details and specifics, than it is more likely that he is aware of those who visit him and supplicate.

Chapter: Do The Souls Of The Deceased Visit And Consult Each Other Or Not?

This is another significant issue, and the response is as follows: souls are of two types: joyous and miserable. Miserable souls are prevented from visiting other souls due to punishment. Joyous souls are unrestrained such that they visit and consult each other concerning world affairs past and present. Every soul accompanies another that resembles it in terms of action, and the soul of our prophet Muhammad (may Allaah send salutations upon him) is in the best of company.

Allaah the most high says: {whoever obeys Allaah and the messenger shall be with martyrs, prophets, and truthful ones whom he has blessed. They are the best of company}[An Nisaa/69].

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾ [النساء: 69]

This is established in this world and will also be established in the intermediary and final world. Man will accompany those whom he loves in these three abodes.

Jareer, Mansoor, and Aboo Ad Duha have narrated that Masrooq has said: the companions of Muhammad (may Allaah send salutations upon him) have said: we should not separate from you in this world, because you will be elevated once you die. Allaah the most high then revealed: {whoever obeys Allaah and the messenger shall be with martyrs, prophets, and truthful ones whom he has blessed. They are the best of company}[An Nisaa/69].

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾ [النساء: 69]

Ash Shu'ba has said: one of the Ansaar came to the prophet crying, so he asked: (what has made you cry?) He replied: O

messenger of Allaah, I swear by Allaah who is the only deity worthy of worship. You are more beloved to me than my family, my wealth, and my own self. My family and I think about you, thus I remembered that we will die and I will only be with you in this world. You will be elevated to the prophets, though if I enter paradise, I will be in a lower abode. The prophet (may Allaah send salutations upon him) did not respond, then Allaah the most high revealed: {whoever obeys Allaah and the messenger shall be with martyrs, prophets, and truthful ones whom he has blessed. They are the best of company}until{the knowledge of Allaah is sufficient}[An Nisaa/69-70].

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾ [النساء: 69]

The most high has said: {O tranquil soul, return to your lord satisfied and pleasing. Join my servants in paradise}[Al Fajr/28-30].

﴿أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَُّرْضِيَةً﴾ ﴿٣٠﴾ فَأَدْخُلِي فِي عِبَادِي ﴿٣١﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٢﴾ [الفجر: 28-30]

This is said to the soul before death.

Knowledge Which Is Discussed By The Souls And The Position Of The Tranquil Soul

It has appeared in the story of the night journey as narrated by 'Abdullaah Bin Mas'ood who has said: during the night journey of the prophet (may Allaah send salutations upon him) , he met Ibraaheem and 'Eesa (may salutations and peace be upon them) . They discussed the final hour which Ibraaheem (Abraham) was questioned about though was unable to respond. Moosa was questioned though was also unable to respond. 'Eesa was questioned and he mentioned the emergence of the antichrist where he said: I will kill him. People will then return to their homelands to receive Ya'jooj and Ma'jooj who will reproduce everywhere. They will not find water without consuming it, and they will ruin everything within their path. My intervention will be sought and I will supplicate to Allaah who will kill them. The

earth will seek relief from them and Allaah will flood the earth sending them into the ocean. The mountains will disintegrate and the earth will expand. I have been entrusted that the hour will then arrive like the delivery of an expecting mother.

This is a statement regarding knowledge which is discussed by the souls. Allaah the glorified and most high has informed us that the martyrs are alive and provided for with their lord. They welcome those who have preceded them and they celebrate the grace of Allaah. This in three ways indicates that they meet one another:

The first: they are provided for with their lord, and if they are alive, then they meet one another.

The second: they welcome their brothers who visit them.

The third: it is widely accepted linguistically that they welcome one another.

Saalih Bin Basheer has said: I saw 'Ataa as Silmee in a dream where I said to him: may Allaah have mercy upon you. You were grievous for a long period of time while alive. He said: I swear by Allaah that eternal happiness has followed. I asked: upon which level are you? He replied: I am amongst the martyrs, prophets, and truthful ones.

'Abdullah Bin Al Mubaarak has said: I saw Sufyaan Ath Thawree in a dream where I asked him: what has Allaah done for you? He replied: I have met Muhammad and his supporters.

Sakhr Bin Raashid has said: I saw 'Abdullaah Bin Al Mubaarak in a dream where I asked: did you not die? He replied: I certainly have. I asked: what has Allaah done for you? He replied: he forgave me completely. I asked: what about Sufyaan Ath Thawree? He replied: yes, he is amongst the martyrs, prophets, and truthful ones whom Allaah has blessed. They are the best of company.

Ibn Abee Ad Dunyaa, Hamaad Bin Zayd, and Hishaam Bin Hassaan have narrated that Yaqadha Ibna Raashid has said: Mirwaan Al Mahmalee was my neighbor and a judge. When he died, I became extremely grievous. I saw him in a dream where I asked: O 'Abdullaah, what has your lord done for you? He replied: he has caused me to enter paradise. I asked: and what else? He replied: I was then elevated to the companions of the

right. I asked: and what else? He replied: I was then elevated to those who are near. I asked: which of your brothers did you see? He replied: I saw Al Hasan, Ibn Sireen, and Maymoon Bin Sayaah.

Hamaad and Hishaam Bin Hassaan have narrated that Umm 'Abdillaah who was the finest woman in Basra has said: I saw myself in a dream entering a beautiful home, then I entered a garden where I recalled as much as Allaah had willed. I was with a man reclining upon a golden bed surrounded by female servants holding cups. I was astonished by this sight. It was said: this is Mirwaan Al Mahlamee. He rose to an upright position and I awoke to discover that his funeral procession had occurred within the hour.

Prophetic traditions Which Indicate That Souls Know And Visit One Another

Ibn Abee Ad Dunyaa, Muhammad Bin 'Abdillaah Bin Bazee' and Fudayl Bin Sulaymaan An Numayree have narrated that the grandfather of Yahyaa Bin 'Abdir Rahmaan Bin Abee Labeeba has said: Bishr Bin Al Barraa Bin Ma'roor died leaving Umm Bishr in an emotional state. She asked: O messenger of Allaah, those of Banoo Salama continue to die, so can greetings be sent to Bishr? The messenger of Allaah (may Allaah send salutations upon him) replied: (yes, I swear by he in whose hand is my soul O Umm Bishr, the deceased know one another like birds upon a branch) . None amongst Banoo Salama would die without Umm Bishr saying: may peace be upon you. The soul would then respond: may peace be upon you, and she would request that greetings be sent to Bishr.

Ibn Abee Dunyaa, Sufyaan, and 'Amr Bin Deenaar have narrated that 'Abeed Bin 'Umayr has said: those who are buried receive news, so when the deceased arrives, they ask: what has so and so done? He replies: he is righteous. They ask: what has so and so done? He replies: he is righteous. They ask: what has so and so done? He asks: has he not come to you? They reply: no. He says: we definitely return for Allaah and unto him. He has travelled a path other than ours.

Saalih Al Murree has said: it has reached me that souls meet at death where newly arrived ones are asked: how was your

abode, and were you in a fine or wretched body? He then cried beyond control.

'Ubayd Bin 'Umayr has said: when someone dies, souls meet with him to seek news as is done with a caravan. If he says that one has died and he has not come to them, they say: he has gone to his mother Al Haawiya (hell) .

Sa'eed Bin Al Musayyib has said: when a man dies, his son receives him as a stranger is received.

'Ubayd Bin 'Umayr has also said: if I were to despair that I would unite with my deceased relatives, I would die grievous.

Mu'aawiya Bin Yahya, 'Abdullaah Bin Salama, Aboo Riham Al Musmi'ee, and Aboo Ayyoob Al Ansaaree have narrated that the messenger of Allaah (may Allaah send salutations upon him) has said: (if the soul of the believer is seized, the merciful amongst Allaah receive it as a bearer of glad tidings is received. They say: see to it that your brother rests, because he has undergone great difficulty. They ask him: what has so and so done? Has so and so married? If they ask him about a man who has died before him, he replies: he has died before me. They say: we definitely return for Allaah and unto him. He has gone to his mother Al Haawiya (hell) who is the worst.

The statement of Yahya Bin Bistaam which he has narrated from Musmi' Bin 'Aasim has preceded. He has said: I saw 'Aasim Al Juhdaree in a dream two years after his death, so I asked: did you not die? He replied: I certainly have. I asked: where are you? He replied: I swear by Allaah that I am in a garden of paradise where I and some of my companions meet with Bakr Bin 'Abdillaah Al Muzanee on the eve and morning of every Jumu'a to receive news. I asked: in body or soul. He replied: our bodies have decayed, rather we unite in soul.

Chapter: Do The Souls Of The Living And Dead Meet Or Not?

The evidence which supports this issue is countable only by Allaah the most high, and the most reliable testimony is reality. Allaah the most high has said: {Allaah seizes souls at death and during sleep, and the other he releases until an appointed ending. Within that there is a miraculous sign for those who ponder}[Az Zumar/42].

﴿وَإِذَا ذُكِّرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِّرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾ [الزمر: 45]

'Abdullaah Bin Mandah, Ahmad Bin Muhammad Bin Ibraaheem, 'Abdullaah Bin Husayn Al Harraanee, Ahmad Bin Shu'ayb, Moosa Bin A'yun, Mutrif, Ja'far Ibn Abee Al Mugheera, and Sa'eed Bin Jubayr have narrated that Ibn 'Abbaas has said concerning this verse: it has reached me that the souls of the living and deceased meet in a dream where they question one another. Allaah seizes the souls of the deceased and returns the souls of the living to their bodies.

Ibn Abee Haatim, 'Abdullaah Bin Sulaymaan, Al Husayn, 'Aamir and Asbaat have narrated that As Suddee has said concerning the statement of Allaah the most high: {Allaah seizes souls at death and during sleep}. He causes them to die during sleep where the souls of the living and the deceased become acquainted with one another and consult one another. The souls of the living return to the bodies until the appointed ending, and the souls of the deceased wish to return, but are seized. This is one of two views concerning this verse. It is said that the soul which is seized has actually died, and the soul that is released has died during sleep. This means that the soul of the deceased is held until the day of resurrection, and that the soul of one who is asleep is returned to the body until the appointed term where it will perish. The second view concerning this verse is that seized and released souls both perish during sleep. As a result, once the

appointed term has been reached, the soul is not returned. Shaykhul Islaam Ibn Taymiyya has chosen this view and has said: the Qur'aan and prophetic tradition indicate this. Allaah the glorified has mentioned souls which are caused to perish that are seized during sleep. As for those that have been caused to perish at death, they have not been described as being seized nor released. This is a third category.

The first view is more likely, because Allaah has informed us of two deaths. One is major which is actual death, and the other is minor which is death during sleep. As for souls, they have been divided into two categories: one which perishes and is seized, this is the soul which dies an actual death, and another which is returned to the body, this is the soul whose appointed term has yet to come. In addition, Allaah the glorified has made the seizure and release of souls two legal rulings which apply to the two deaths which have been mentioned in the previous verse. Thus, one soul is seized, and the other one is released. He has informed us that those souls which have not reached death are caused to perish during sleep. Though if he had divided death during sleep into two categories (actual death and death during sleep) without mentioning the soul which did not perish during sleep, then it would perish once it was seized. He has informed us that it did not perish, so how could he say afterwards that he seizes the soul which has reached death? Whoever supports this view should say what Allaah the most high says: {Allaah seizes souls at death and during sleep}, after causing them to perish during sleep, because Allaah first caused them to perish during sleep, then he decreed for them to perish after that.

Analysis reveals that the verse entails both types of death. Allaah the glorified has mentioned two deaths (death during sleep and actual death) as well as the seizure of one soul and the release of the other. It is known that he seizes the soul of every deceased person whether he died while awake or asleep, and he releases the soul of one who has yet to die, as he has said: {Allaah seizes souls at death}. This comprises whoever dies while awake or asleep. It is also indicated that the souls of the living and deceased meet, and that the living sees the deceased in his dreams where he seeks news from him and he informs him of

what he does not know. This report coincides with various facts, because he has informed him of the past and future. Perhaps he informs him of the secret whereabouts of his wealth, or the details of an outstanding debt.

Even more profound is that the deceased informs him of actions which only he is aware of. He informs him of up and coming appointments, and he may inform him of affairs which he is certain are known to no other.

Sa'eed Bin Al Musayyib has said: 'Abdullaah Bin Salaam and Salmaan Al Faarisee met where one said to the other: if you die before me, inform me of your meeting with your lord, and if I die before you, I will do the same. The other one asked: do the living and deceased meet? He replied: yes, their souls which are in paradise travel as they please. He said: someone died and met him in a dream. He said: rely upon Allaah and rejoice, because I have seen nothing more effective than reliance.

Al 'Abbaas Bin 'Abdil Muttalab has said: I desired to see 'Umar in a dream. When I finally saw him, he was wiping the sweat of his brow. He said: I am finally finished, and my destruction was imminent, but I have met the compassionate.

When death approached Shurayh Bin 'Aabid Ath Thamaalee, Ghadeef Bin Al Haarith came to him and said: O Aboo Al Hajjaaj, come to us after death and inform us if you are able. He replied: this was an accepted statement amongst legal scholars. He finally saw him in a dream where he asked him: did you not die? He replied: I certainly have. He asked: how are you? He replied: our lord has overlooked sins. As a result, only those who have sinned publicly have been destroyed.

'Abdullaah Bin 'Umar Bin 'Abdil 'Azeez has said: I saw my father in a dream after his death where it appeared that he was in a garden giving me apples, though a boy was returning them. I asked: which deeds have you found to be superior? He replied: seeking forgiveness O my son. Maslama Bin 'Abdil Malik saw 'Umar Bin 'Abdil 'Azeez after his death where he said: O Maslama, my demise is near. I swear by Allaah that I have not rested until now. He replied: I asked: where are you O commander of the faithful? He replied: amongst the leaders of paradise in the garden of Eden.

Saalih Al Barraad has said: I saw Zaraara Bin Awfa after his death where I asked: what has been said to you, how did you respond, and what happened to you? He replied: Allaah bestowed his generosity upon me. I asked: what about Aboo Al 'Alaa Bin Yazeed the brother of Mutrif? He replied: he is upon the upper level. I asked: which deeds are most effective amongst you? He replied: reliance upon Allaah and limited hope.

Maalik Bin Deenar has said: I saw Muslim Bin Yasaar after his death where I greeted him, though he did not respond. I asked: what prevents you from responding? He replied: I am dead, so how can I respond? I asked: what have you found after death? He replied: I have found great terror and turmoil. I asked: what happened afterwards? He replied: do you not see that this was caused by the generous one? He has accepted our good deeds and has forgiven us of our bad deeds and their consequences. He said: Maalik then made a noise which made him faint. He said: I remained sick for a few days after that. He then suffered a heart attack and died.

The Story Of The Death Of Maalik Bin Deenaar (may Allaah the most high have mercy upon him)

Suhayl the brother of Hazm has said: I saw Maalik Bin Deenaar after his death where I said: O Aboo Yahya, how I wish I knew what you came to Allaah with. He replied: I arrived with many sins which were erased due to my optimism concerning him.

The Story Of The Vision Of Rajaa Bin Haywa

When Rajaa Bin Haywa died, a devout woman said: O Aboo Miqdaam, how was your outcome? He replied: good. However, we were terrified such that we thought that the resurrection had been established. She said: I asked: what was the cause? he replied: Al Jarraah and his companions entered paradise until they blocked the gate.

Jameel Bin Murra has said: Mooriq Al 'Ijlee was a friend and brother to me, so one day I said to him: whoever of us dies first should inform the other of his outcome. He said: Mooriq died and my wife saw him in a dream where it appeared that he had visited us as he used to, and he knocked on the door. She said: I rose to answer the door and I said: enter the door of your brother

O Aboo Al Mu'tamir. He asked: how can I enter when I have tasted death? Rather, I have come to tell Jameel what Allaah has done for me. Inform him that he has made me near to him.

When Muhammad Bin Sireen died, some of his companions became extremely grievous. Although, someone saw him in a dream in good condition, so he asked: O my brother, your condition pleases me, and what about Al Hasan? He replied: he has been raised above me seventy levels. I asked: how could that be when we considered you better than him? He replied: this is the result of his prolonged grief.

Ibn 'Uyayna has said: I saw Sufyaan Ath Thawree in a dream, so I said: admonish me. He said: become acquainted with only a few.

'Ammaar Bin Sayf has said: I saw Al Hassan Bin Saalih in a dream, so I asked: what information do you have for us, because I have been hoping to meet you? He replied: rejoice, for I have seen nothing like optimism concerning Allaah.

When Daygham died, some of his companions saw him in a dream, so he asked: have you not offered prayer for me? An excuse was then mentioned. He said: had you done so, you would have profited.

The Story Of The Vision Of Raabi'a (may Allaah have mercy upon her)

When Raabi'a died, one of her companions saw her covered in silk, though she was shrouded in wool, so she asked: what happened to the wool clothes that you were shrouded in? She replied: I swear by Allaah, they were removed and I replaced them with this. My shroud was folded, sealed, and raised to paradise so that the reward may be granted in full on the day of resurrection. She said: I asked: is it what you worked for on earth? She asked: what is this compared to the generosity of Allaah which he grants his beloved? I asked her: what has 'Abda Bint Abee Kilaab received? She replied: I swear by Allaah that she has reached the upper level before us. She said: I asked: how could that be when you were more devout than her? She replied: she never cared about her condition on earth. I asked: what has Aboo Maalik (Daygham) received? She replied: he visits Allaah the most high and blessed whenever he pleases. I asked: what has Bishr Bin Mansoor received? She replied: yes, I swear by Allaah

that he was given more than he expected. She said: I said: order to me to do something which will bring me closer to Allaah the most high. She said: you must remember Allaah frequently because you will soon rejoice in your grave as a result.

When 'Abdul 'Azeez Bin Sulaymaan died, some of his companions saw him in a dream wearing green clothes and a crown of pearls, so someone asked: O. how did you find death, how have you been, and how do you find your abode? He replied: as for death, do not ask about the great difficulty. Although, the mercy of Allaah has concealed all of our short comings, and we could not have met without his grace.

Saalih Bin Bishr has said: when 'Ataa As Silmee died, I saw him in a dream. I asked: O Aboo Muhammad, are you not amongst the dead? He replied: I certainly am. I asked: what have you found after death? He replied: I swear by Allaah that I have found much goodness and a lord who is forgiving and thankful. I swear by Allaah that I was eternally grievous on earth. He smiled and said: I swear by Allaah that eternal joy and rest have followed. I asked: upon which level are you? He replied: I am amongst the prophets, martyrs, and righteous whom Allaah has blessed. They are the best of company.

The Vision Of Some Of The Relatives Of 'Aasim

Al Juhdaree

When 'Aasim Al Juhdaree died, some of his relatives saw him in a dream, so someone asked him: did you not die? He replied: I certainly have. He asked: where are you? He replied: I swear by Allaah that I am in a garden of paradise. I and some of my companions meet Bakr Bin 'Abdillaah Al Muzanee upon the eve and morning of every Jumu'a where we are informed of you. I asked: in body or soul? He replied: our bodies have decayed, rather we meet in soul.

Al Fudayl Bin 'Iyyaad was seen after death where he said: I have seen none better for the servant than his lord.

The Story Of Murra Al Hamzaanee (may Allaah have mercy upon him)

When Murra Al Hamdaanee died, a relative of his saw him in a dream, and his forehead resembled a shining star. He asked: what is this that I see on your forehead? He replied: my forehead

has been covered in light due to the effects of dust. He said: I asked: what is your position in the next life? He replied: the best, those who dwell in this abode will never depart it, nor will they die.

The Story Of The Vision Of Uways Al Qarnee (may Allaah have mercy upon him)

Aboo Ya'qoob Al Qaree has said: I saw a tall brown man in a dream being followed by a group. I asked: who is this? They replied: Uways Al Qarnee, so I followed him. I said: admonish me may Allaah have mercy upon you. He then looked at me angrily. I said: I seek guidance, so guide me may Allaah have mercy upon you. He then turned toward me and said: seek the mercy of Allaah while loving him, beware of his retribution while disobeying him, and remain hopeful. He then turned around and left.

Ibn As Sammaak has said: I saw Mus'ir in a dream, so I asked him: which deeds have you found to be superior? He replied: gatherings of remembrance. Al Ajlah has said: I saw Salama Bin Kuhayl in a dream, so I asked: which deeds have you found to be superior? He replied: the night prayer.

Aboo Bakr Ibn Abee Maryam has said: I saw Wafaa Bin Bishr after his death, so I asked: what have you received? He replied: I have been saved after making great effort. I asked: which deeds have you found to be superior? He replied: crying out of fear of Allaah the magnificent.

Good And Bad Deeds Are Presented To The Souls

Al Layth Bin Sa'd has narrated that Moosa Bin Wardaan saw 'Abdullaah Bin Abee Habeeba after his death, so he said: my good and bad deeds were presented to me. My goods appeared as pieces of a pomegrante that I collected and ate, and my bad deeds appeared as two silk threads which were in my cap.

Sunayd Bin Daawud has said: my brother Juwayrira Bin Asmaa has said: we were in 'Abaadaan and a devout youth from Koofa approached us, then he died on an extremely hot day. I said: let us seek relief from the heat, then we can begin to prepare him for burial. I slept where it appeared that I was in a graveyard, then I beheld a shining dome. It separated and a shining female servant appeared, and I have seen none more beautiful than her.

She came to me and said: do not withhold him from us until noon. He said: I awoke suddenly and began to prepare him for burial, and I dug his grave at the spot where I saw the dome.

'Abdul Malik Bin 'Itaab Al Laythee has said: I saw 'Aamir Bin 'Abd Qays in a dream, so I asked: which deeds have you found to be superior? He replied: those which are sought for the face of Allaah the magnificent.

Yazeed Bin Haaroon has said: I saw Aboo Al 'Alaa Ayyoob Bin Miskeen in a dream, so I asked him: what has your lord done for you? He replied: he has forgiven me. I asked: how? He replied: through prayer and fasting. I asked: have you seen Mansoor Bin Zaadhaan? He replied: we see his castle from afar.

Yazeed Bin Na'aama has said: a female servant died during the plague, so her father reached her after her death and said to her: O my daughter, inform me of the next life. She replied: O my father, we have discovered something truly great. We know though we cannot act, and you act though do not know. I swear by Allaah, to glorify him once or twice, or to bow once or twice and to have that recorded is more beloved to me than the entire world and what it contains.

Katheer Bin Murra has said: it appeared in a dream that I entered an upper level of paradise, so I began to walk in amazement. I reached a group of women in a masjid whom I greeted. I then asked: how did you attain this level? They replied: through prostration and the proclamation of the greatness of Allaah.

The Vision Of 'Umar Bin 'Abdil 'Azeez (may Allaah have mercy upon him) Where He Beheld The Prophet (may Allaah send salutations upon him) And Four Of His Companions.

Muzaahim has narrated that Faatima Bint 'Abdil Malik has said: 'Umar Bin 'Abdil 'Azeez awoke one night where he said: I have seen an amazing vision. She said: I said: I wish to sacrifice myself for you, so inform me of it. He replied: I did not wish to inform you of it until morning. Once daybreak arrived, he went to perform prayer and then returned to his seat. She said: I seized the opportunity to ask him about his vision. He replied: it appeared as if I was raised to a vast fertile land which resembled

a green carpet. Upon it was a white castle which appeared to be silver. Someone exited and cried: where is Muhammad Bin 'Abdillaah Bin 'Abdil Muttalab? Where is the messenger of Allaah (may Allaah send salutations upon him) ? The messenger of Allaah (may Allaah send salutations upon him) appeared and he entered the castle. Another person exited the castle and cried: where is Aboo Bakr As Siddeeq, where is Aboo Quhaafa? Aboo Bakr appeared and he entered the castle. Another person exited the castle and called out: where is 'Umar Bin Al Khattaab? 'Umar appeared and he entered the castle. Another person exited the castle and called out: where is 'Uthmaan Bin 'Affaan? He appeared and entered the castle. Another person exited and called out: where is 'Alee Bin Abee Taalib? He appeared and entered the castle. Another person exited and called out: where is 'Umar Bin 'Abdil 'Azeez? He said: I rose to enter the castle and I proceeded to the messenger of Allaah (may Allaah send salutations upon him) who was surrounded by people, so I asked myself: where will I sit? I sat beside the father of 'Umar Bin Al Khattaab where I saw Aboo Bakr on the right hand side of the prophet (may Allaah send salutations upon him) and 'Umar on the left. I realized that there was a man in between the messenger of Allaah (may Allaah send salutations upon him) and Aboo Bakr, so I asked: who is the man in between them? He replied: 'Eesa Ibn Maryam. I then heard a voice, and between it and I was a curtain of light. The voice said: O 'Umar Bin 'Abdil 'Azeez, maintain your position and continue as you are. It seemed that I was allowed to disperse, so I rose to depart the castle. I turned around to find 'Uthmaan Ibn 'Affaan exiting the castle saying: praise belongs to Allaah who has aided me. 'Alee Bin Abee Taalib exited behind him saying: praise belongs to Allaah who has forgiven me.

Sa'eed Bin 'Urooba has narrated that 'Umar Bin 'Abdil 'Azeez has said: I saw the messenger of Allaah (may Allaah send salutations upon him) while Aboo Bakr and 'Umar sat before him, so I greeted them and sat. 'Alee and Mu'aawiya entered a room, then 'Alee exited without delay saying: the lord of the ka'ba has judged me. Mu'aawiya exited without delay saying: the lord of the ka'ba has forgiven me.

Hamaad Bin Abee Haashim has said: a man came to 'Umar Bin 'Abdil 'Azeez and said: I saw the messenger of Allaah (may Allaah send salutations upon him) in a dream, and Aboo Bakr was on his right side while 'Umar was on his left. Two arguing men approached as you sat, then one of them said: O 'Umar, if you act, then know the practice of these two. 'Umar placed him (Hamaad) under oath where he asked: can you swear by Allaah that you saw this vision? He swore that he did and 'Umar cried.

The Vision Of Mu'aadh Bin Jabl (may Allaah Be Pleased With Him) And The Joy Which He Experienced

'Abdur Rahman Bin Ghanm has said: I saw Mu'aadh Bin Jabl three days after his death upon a black and white horse while being followed by men of fair complexion dressed in green garments on horseback. He recited: {if only my people knew how I was forgiven and honored by my lord}[Yaa Seen/26-27].

﴿يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي

مِنَ الْمُكْرَمِينَ ﴿٢٧﴾﴾ [يس: 26-27]

He looked toward the right and left and said: O Ibn Rawaaha, O Ibn Madh'oon: {praise belongs to Allaah whose promise we have trusted. He has granted us paradise where we live as we please. The reward of those who work is indeed great}[Az Zumar/74].

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾﴾ [الزمر: 74]

He shook my hand and greeted me.

Qubaysa Bin 'Uqba has said: I saw Sufyaan Bin Thawree in a dream after his death where I asked: what has Allaah done for you? He replied:

I beheld my lord with my own eyes, so he said to me: at ease O Ibn Sa'eed, I am pleased with you. You remained standing as the night became dark. You were grievous but steadfast. You may now choose any castle you please, and visit me, because you are not far away.

Sufyaan Bin 'Uyayna has said: I saw Sufyaan Ath Thawree after his death flying in paradise from tree to tree as he said: for

this to be achieved, one must work. He was asked: what caused you to enter paradise? He replied: cautiousness, cautiousness. He was asked: what has 'Alee Bin 'Aasim received? He replied: we see him exactly like a star.

Shu'ba Bin Al Hajjaaj and Mus'ir Bin Kadaam were two great memorizers. Aboo Ahmad Al Bareedee has said: I saw them after their death, so I asked: Aboo Bistaam, what has Allaah done for you? He replied: may Allaah help you to memorize what I am about to say:

My deity has loved me within gardens of paradise in which lies a dome of a thousand gates made from silver and gems.

The compassionate has said to me: O Shu'ba who has delved deeply into the sciences of Islaam.

You are blessed with my nearness. I am definitely pleased with you and my servant Mus'ir who stood during the night.

It is a sufficient honor for him that he will visit me where I will reveal my noble face to him.

This is how I do unto those who are devout and have never become accustomed to wrongdoing.

The Position Of Imaam Ahmad Bin Hanbal (may Allaah the most high have mercy upon him) In The Next Life

Ahmad Bin Muhammad Al Baladee has said: I saw Ahmad Bin Hanbal in a dream, so I asked: O Aboo 'Abdillaah, what has your lord done for you? He replied: he has forgiven me. Allaah said: O Ahmad, you received sixty lashes for my sake. He replied: yes my lord. He said: my face now appears to you, so look at it.

Aboo Bakr Bin Muhammad Bin Al Hajjaaj has said: a man from Tursoos spoke to me saying: I supplicated to Allaah the magnificent to show me the inhabitants of the graves so that I may ask them what Allaah has done for Ahmad Bin Hanbal. Ten years later it appeared to me in a dream that the people of the graves were standing where they began to speak to me. They said: how often you have supplicated so that Allaah the magnificent would show us to you. You ask us about a man whom the angels have continued to please under the tree of Tooba since he has departed you.

Aboo Muhammad 'Abdul Haqq has said: the statements of

the inhabitants of the graves inform us of the high status and great position of Ahmad Bin Hanbal. They were only capable of describing his condition as such.

Aboo Ja'far As Saqqaa the companion of Bishr Al Haarith has said: I saw Bishr Al Haafee and Ma'roof Al Karkhee approaching, so I asked: where have you come from? They replied: the garden of Firdaws, we visited Moosa the spokesman of Allaah.

'Aasim Al Jazaree has said: it appeared to me in a dream that I had met Bishr Bin Al Haarith, so I asked: where have you come from O Aboo Nasr? He replied: paradise. I asked: what has Ahmad Bin Hanbal received? He replied: I left him as he and 'Abdul Wahhaab Al Warraaq ate and drank before Allaah the magnificent. I asked: and what about yourself? He replied: Allaah knew that I was not hungry, so he allowed me to behold him.

The Vision Of Bishr Al Haafee (may Allaah the most high have mercy upon him) After His Death

Aboo Ja'far As Saqqaa has said: I saw Bishr Bin Al Haarith in a dream after his death, so I asked: Aboo Nasr, what has Allaah done for you? He replied: he has been merciful unto me, and he said: O Bishr, had you prostrated upon a coal, you would not have given adequate thanks for the hearts of my servants that I have touched for you. He has granted me half of paradise which I roam freely, and he has promised me that he will forgive those who have joined my funeral procession. I asked: what has Aboo Nasr At Tammaar received? He replied: he has been raised above others due to his patience during poverty and affliction.

'Abdul Haqq has said: when he said half of paradise, perhaps he meant half of it's delight. That is because it's delight is divided into two halves, one is spiritual while the other is physical. Souls intially enjoy spiritual delight, and once they are returned to their bodies, they enjoy both spiritual and physical delight. Others have said: the delight of paradise is the result of knowledge and action, and Bishr was greater in action than knowledge, and Allaah knows best.

Some of the righteous have said: I saw Aboo Bakr Ash Shiblee in a dream where it appeared that he was firmly seated, he then approached wearing fine clothing. I rose to greet him and

sat before him where I asked: who are your nearest companions? He replied: those who are most devoted to the remembrance of Allaah, those who are most observant of his exclusive rights, and those who do not hesitate to seek his pleasure.

Adhering To Traditions And Keeping The Company Of The Righteous Is Salvation From The Fire And Nearness To Allaah

Aboo 'Abdir Rahmaan As Saahilee has said: I saw Maysara Bin Saleem in a dream after his death, so I said: you have been away for a long time. He replied: the journey is long. I asked him: what have you found? He replied: I have been granted leniency, because we judged according to concession. I asked: what do you command me to do? He replied: adhering to traditions and keeping the company of the righteous is salvation from the fire and nearness to Allaah.

Aboo Ja'far Ad Dareer has said: I saw 'Eesa Bin Zadaan after his death, so I asked: what has Allaah done for you? He began to say: I have seen women surrounding me holding cups in the garden of Khuld.

They recite the entire book while sauntering in draping clothing.

Some of the companions of Ibn Jurayj have said: it appeared to me that I came to this graveyard in Makka where most of the buried were enclosed. I also saw an enclosed grave within a gathering area in which was a lotus tree. I entered and greeted him and Muslim Bin Khaalid Az Zinjee. I asked: O Aboo Khaalid, why are these graves enclosed while yours in a gathering area near a lotus tree? He replied: I fasted quite frequently. I asked: where is the grave of Ibn Jurayj? I used to sit with him, thus I would like to greet him. He then began to move his pointer finger and he informed me that his scroll was lifted to a higher paradise.

Intellectual Evidence Which Supports The Meeting Of Souls

Hamaad Bin Salama saw some of his companions in a dream, so he asked: what has Allaah done for you? He said: he replied: you have toiled for so long on earth, so as of today, you and those who are fatigued shall rest for so long.

This is a very long chapter, and if you refuse to agree, or

believe that these dreams are not reliable, then consider one who has seen a companion or relative of his who has accurately informed him of a matter known only by the former, or an incident which will ultimately occur. The amount of times that this has occurred can be counted only by Allaah.

We as well as others have been amazed in this regard. Although, it is invalid to hold that these visions represent belief and knowledge within the soul that manifests after retiring and going to sleep. This is impossible, because the soul is not at all aware of the affairs which the deceased informs others of. However, we do not deny that a vision may occur as previously mentioned, because a vision can emanate from the speech of the soul and a pre-conceived image. Rather, many visions are merely pre-conceived images which are accurate and inaccurate.

A Vision Is Of Three Types

A vision is from Allaah, Shaytaan, and the speech of the soul. A truthful vision is of various types. One is an inspiration which Allaah the glorified places within the heart of a servant, and this is speech which Allaah uses to address him in a dream as 'Ubaada Bin As Saamit and others have said. Another vision is a parable which is presented by the angel of dreams. In addition, the soul of one who is asleep may meet the souls of his deceased relatives and companions. A soul may also be raised unto Allaah the glorified where he addresses it, a soul may also enter paradise. The meeting of the souls of the living and the deceased is a truthful vision which people consider perceptual, though numerous views exist.

Some say: all knowledge lies within the soul, though it's preoccupation with the apparent world creates a barrier which prevents analysis. However, once limitations are removed through sleep, it perceives according to it's level of preparation, and since restrictions are

removed to a greater extent at death, it also gains greater knowledge and awareness. Though this is true and false, thus it is not completely accepted nor rejected. The unrestricted soul can examine an unlimited amount of knowledge, though even if it became completely unrestricted, it could not examine the

knowledge of Allaah which he has sent his messenger with, the details of what he has said concerning previous messengers and nations, the details of the next life and the signs of the final hour, the details of the command and the prohibition, nor the details of names, attributes, and actions. As well as other knowledge which is only known through revelation. Although it is helpful for the soul to be unrestricted in order to be aware of that, and the soul can easily gain more knowledge from the source than a soul which is immersed in physical activity.

Some say: these visions represent knowledge which Allaah has placed within the soul without reason. This is a statement of those who reject causes, wisdom, and power, and it opposes the law, intellect, and natural disposition.

Some say: a vision represents parables which Allaah presents to a servant through the angel of dreams according to his level of preparation. Sometimes it may be a parable, and other times it may be a particular soul which has been seen before, thus it conforms with reality just as knowledge conforms with what is known. This is more likely than the two preceding views. However, visions have other causes such as the meeting of souls and information which is exchanged between them. Additional causes are: what is placed by the angel within the heart, fright, and sights of aggression seen by the soul without intervention.

The Three Amazing Questions Which 'Alee (may Allaah grant him nobility) Was Asked And His Response Al Haafidh Aboo 'Abdillaah Bin Mandah has mentioned in his book "An Nafs Wa Ar Rooh" that Muhammad Bin Hameed, 'Abdur Rahmaan Bin Maghraa Ad Doosee, Al Azhar Bin 'Abdillaah Al Azadee, and Muhammad Bin 'Ajlaan have narrated that the father of Saalim Bin 'Abdillaah has said: 'Umar Bin Al Khattaab met 'Alee Bin Abee Taalib, so he asked him: O Aboo Al Hasan, perhaps you have witnessed what we have not, and perhaps we have witnessed what you have not. I will ask you about three things, so do you know anything about them?

'Alee Bin Abee Taalib asked: what are they? He said: one man loves another even though he has done no good unto him, and one man hates another even though he has done no wrong unto him. 'Alee said: yes, I have heard the messenger of Allaah

(may Allaah send salutations upon him) say: (souls are enlisted soldiers that meet in mid air where they anticipate misfortune. Those that become acquainted become intimate, and those that clash differ) . 'Umar said: one. Then he said: a man narrates a prophetic tradition and forgets and then remembers. He replied: yes, I heard the messenger of Allaah (may Allaah send salutations upon him) say: (there is no heart which does not experience cloud coverage like the moon. While the moon shines, clouds appear and it becomes dark, and then it shines again. While the heart speaks, the clouds dissapate and the heart remembers) . 'Umar said: two. Then he said: a man sees a vision which is accepted and denied. He replied: yes, I heard the messenger of Allaah (may Allaah send salutations upon him) say: (no man sleeps without his soul being elevated to the throne. The vision of he who awakes having reached it is accepted, and the vision of he who awakes having not reached it is denied) 'Umar said: I have sought these three, praise belongs to Allaah that I have found them before death.

Baqiya Bin Al Waleed has said: Safwaan Bin 'Amr, and Saleem Bin 'Aamir Al Hadramee have narrated that 'Umar Bin Al Khattaab has said: I am amazed by the vision of a man who has seen what he has never imagined. He is like someone who has seen a mirage. 'Alee Bin Abee Taalib has said: O commander of the faithful, Allaah the magnificent says: {Allaah seizes souls at death and during sleep, and the other he releases until an appointed ending}. He said: Allaah causes souls to elevate during sleep, so what is seen at that point is truth. Although, once they are returned to their bodies, shayaateen intercept them in mid air and lie to them. Consequently, what is seen at that point is false. He said: 'Umar was quite impressed with the statement of 'Alee.

Ibn Manda has said: this is a tradition which has been narrated by three or more consecutively via Safwaan Bin 'Amr and others. It has also been narrated via Aboo Ad Daardaa.

At Tabaraanee has mentioned the tradition of 'Alee Bin Abee Talha in which 'Abdullaah Bin 'Abbaas said to 'Umar Ibn Al

Khattaab: O commander of the faithful, I would like to ask you a few things. He replied: ask whatever you please. He asked: O commander of the faithful, what causes a man to remember and to forget, and what causes a vision to be accepted and rejected? He replied: the heart is obscured just like the moon, so when the heart becomes obscured, man forgets. Although, when clarity is restored, he remembers what he has forgotten. As for why a vision is accepted and rejected, Allaah says: {Allaah seizes souls at death and during sleep, and the other he releases until an appointed ending}. As a result, the vision of whoever has entered the heavenly realm is accepted, and the vision of whoever has not entered it is rejected.

***The Soul Of One Who Is Asleep Is Raised To The Throne
Where It Is Permitted To Prostrate If It Is Legally Pure***

Ibn Luhay'a, 'Uthmaan Bin Na'eem Ar Ra'eenee, and Aboo 'Uthmaan Al Asbahee have narrated that Aboo Ad Dardaa has said: when one sleeps, his soul is raised to the throne. If it is legally pure, it is permitted to prostrate, though if it is not, it is prohibited.

Ja'far Bin 'Awn, Ibraaheem Al Hijree, and Aboo Al Ahwas have narrated that Ibn Mas'ood has said: (souls are enlisted soldiers that meet in mid air where they anticipate misfortune like horses. Those that become acquainted become intimate, and those that conflict become divided) .

This has been witnessed past and present, and Jameel Bin Mu'ammal Al 'Udhree has said:

I remain infatuated throughout the day, and during the night, my soul and her soul meet in a dream.

***How Does The Soul Of One Who Is Asleep Meet The Soul
Of One Who Is Awake?***

If it were asked: if one who is asleep can see and communicate with someone else who may be far away, and that person is awake and his soul has not departed, how can both of their souls connect? The response would be: this is either a parable given by the angel of dreams, or the speech of a soul that

has become unrestricted through sleep, or as Habeeb Bin Aws has said: Two compatible souls may develop a close relationship where one senses what happens to the other, though both souls may not sense what happens to the other. What people have witnessed in this regard is amazing. The point is this, the souls of the living meet during sleep just like the souls of the living and the deceased.

Some of the early Muslims have said: souls meet in mid air where they become acquainted, and the angel of dreams meets them with good or bad visions. Allaah entrusts an angel whom he has made completely aware of every soul with a truthful vision, and the angel makes no mistake. He receives knowledge from the mother book known only by Allaah concerning the religious and worldly condition of a person. He imparts parables, gives glad tidings, offers advice, and warns of bad conduct and pending misfortune so that he may be advised. This is a mercy and an admonition from Allaah which is received through the meeting of souls. How many have repented and have devoted themselves to the next life as a result of a dream, and how many have discovered a treasure as the result of a dream.

Allaah The Most High Grants Wisdom And Benefit With A Vision

It has appeared in the book "Al Mujaalasa" by Aboo Bakr Ahmad Bin Mirwaan Al Maalikee as narrated from Ibn Qutayba, Aboo Haatim, Al Asma'ee, and Al Mu'tamir Bin Sulaymaan and he who has said: we travelled as a group of three, then one of us slept. We saw what resembled a lamp which exited his nose and entered a nearby cave and then returned. It entered his nose and he awoke and wiped his face. He said: I have seen something amazing, I have seen such and such in this cave. We then entered it to find the remains of a treasure.

'Abdul Muttalab was guided to a bridge where he found a treasure.

'Umayr Bin Wahb was told in a dream to go to a particular part of a house to dig to find the wealth of his father. His father had buried that wealth without preparing a will, and he died. 'Umayr awoke and dug as he was commanded, he found ten thousand dirhams and a large quantity of gold dust. He paid his

debt and he and his family prospered. This occurred shortly after his acceptance of Islaam. His youngest daughter said to him: O my father, it is our lord who has preserved us through his religion which is better than the worship of Hahl and Al 'Uzza. If he were not as such, he would not have granted you this wealth when you have only worshipped him for a few days.

The Amazing Visions Of Aboo Muhammad At Ta'aayushee

'Alee Bin Abee Taalib Al Qayrawanee has said: the story of 'Umayr is no more astonishing that what we have witnessed in our city as regards Aboo Muhammad 'Abdullaah At Ta'aayushee. He was a righteous man who had developed a reputation for questioning the dead about the unknown. A person would come to him complaining that a companion of his had died without preparing a will, and that he had placed his wealth in a place that could not be found. As a result, he would supplicate to Allaah where the deceased would appear in a dream revealing the whereabouts of the missing wealth.

An elderly righteous woman died in possession of seven dinars which another woman gave her to protect. That woman came to Aboo Muhammad complaining about what had occurred. She informed him of her name and the name of the deceased, and she returned the next day. He said to her: such and such woman says to you: there are pieces of wood in the ceiling of my home, you will find the money inside a wool cloth upon the last piece. She followed her instructions and found the money as it was described.

He has said: a man whom I consider credible has said: a woman on earth hired me to demolish a home of hers and to rebuild it for a specific amount of money. When I began, the woman and the one who was with her approved. I then asked: what is wrong? She replied: I swear by Allaah that I do not need this home to be demolished. My father died, and he was affluent, but we did not find much. I was then convinced that I should demolish the house in hopes that I would find something. Some people said: there is an easier way for you to solve the problem. She asked: how? Someone replied: there is someone who you may be able to see your father and to guide you to the missing

wealth without you having to exert yourself. She went to him and returned claiming that he wrote her name and the name of her father. The next day I went to work early as the woman returned from the man. She said: the man said to me: I have seen your father, and he has said that the money is within a curvature. He said: we began digging beneath and beside the curvature until a crevice appeared and then the wealth. He said: we were amazed, although the woman said: my father had more wealth than this. I will return to the man. She departed and informed him that she wanted another attempt. She returned the next day and said: he said to me: your father tells you to dig underneath the square basin in the storage room. She said: I opened the storage room door and the square basin was in the corner, so we removed it and began digging. We found a large jug, so I took it. However, she was determined to continue, so she returned to the man in disappointment. She said: he claims that he saw him and he said: she has taken what has been destined for her, as for the remaining wealth, it is guarded by an 'ifreet amongst the jinn for the one for whom it has been destined.

Stories of this nature are numerous. As for those who have recovered due to a medicine which was prescribed in a dream, they are many.

Many have spoken to me who were not partial to Shaykhul Islaam Ibn Taymiyya stating that they saw him after his death. In addition, they asked him about issues which were unclear to them such as inheritance etc. , and his responses were accurate. Overall, this is a matter which is denied by only the most ignorant of people concerning souls, and success lies with Allaah.

Chapter: Does The Soul Die, Or Is Death Confined To The Body?

People have differed concerning this issue, some have said: the soul dies because it is a being, and every being experiences death. They have said: evidence indicates that none but Allaah will remain. The most high has said: {everyone on earth shall perish, while the face of your graceful and magnificent lord shall remain}[Ar Rahmaan/26-27].

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ

وَالْإِكْرَامِ ﴿٢٧﴾﴾ [الرحمن: 26-27]

If the angels die, then it is more likely that human souls would die also. Allaah has said concerning the people of the fire: {our lord, you have caused us to die twice, and you have caused us to live twice}[Ghaafir/11].

﴿قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ ﴿١١﴾﴾ [غافر: 11]

The first death which is witnessed is bodily, and the second death is spiritual. Others have said: souls do not die, because they have been created to remain. Rather, it is the bodies which die. There are prophetic traditions which indicate that souls experience joy and misery after departure until being returned to their bodies by Allaah, and if souls were to die, this joy and misery would cease. Allaah the most high says: {do not consider those who have been slain in the path of Allaah to be dead. Rather, they are alive and provided for with their lord. They are joyous because of what Allaah has granted them, and they welcome those who have yet to join them}[Aalu 'Imraan/169-170].

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ

[آل عمران: 169-170]

This states conclusively that their souls have experienced death and have departed their bodies.

Research Surrounding The Death Of Souls

It is accurate to say: a soul dies when it departs the body. If this is intended, it may be said that it has died. Although, if it is intended that it becomes non-existent, then it may not be said that it has died. Rather, it remains in a state of joy or misery which will be discussed if Allaah the most high has willed. A conclusive text has stated this, as well as the fact that these souls will be returned to their bodies.

Ahmad Bin Al Husayn Al Kindee has prepared poetry highlighting this:

People have differed until they only agree about the nuances of grief.

Some say that the soul of a man escapes, while others say that it joins his body in suffering.

The Blowing Of The Horn And The Subsequent Collapse, And Those Who Are Excluded

If it were asked: do souls remain alive when the horn is blown, or do they die and are then brought back to life? The response would be: the most high has said: {the horn shall be blown, and all within the heavens and earth shall perish, except those whom Allaah has excluded}[Az Zumar/68].

﴿وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ [الزمر: 68]

Allaah the glorified has excluded some within the heavens and earth from this collapse, namely the martyrs. This is the view of Aboo Hurayra, Ibn 'Abbaas, and Sa'eed Bin Jubayr. It is held that those excluded are Jibreel, Meekaa'eel, Israafeel, and the angel of death. This is the view of Muqaatil and others. It is also held that they are the various women of paradise and the inhabitants of hell. This is the view of our companion Aboo Ishaq Bin Shaaqilaa.

The imaam has written that the women and boys of paradise will not die when the horn is blown. The glorified has informed us that the people of paradise will only die once. This imaam has

documented this. However, if these people were to die a second time, two deaths would occur. As for the statement of the people of the fire: {our lord, you have caused us to die twice, and you have caused us to live twice}[Ghaafir/11].

﴿قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَرْتَنَا اثْنَتَيْنِ﴾ [غافر: 11]

It is explained by a verse in Al Baqara: {how do you disbelieve in Allaah when you were dead and he granted you life, and he shall cause you to die and will grant you life again}[Al Baqara/28].

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾ [البقرة: 28]

They were dead when they were droplets of sperm in the loins of their forefathers and the wombs of their mothers, then Allaah granted them life, and then he caused them to die, and he will grant them life again on the day of assembly. Though it is not indicated that their souls will die before the resurrection, because that would be a third death, and the collapse of souls at the blowing of the horn does not necessitate their death.

A Clarification Of The Prophetic Tradition: People Will Collapse On The Day Of Resurrection, Though I Will Be The First To Regain Consciousness

It has appeared in an authentic prophetic tradition: (people will die on the day of resurrection, though I will be the first to regain life. Moosa will cling to a leg of the throne, though I do not know if he will regain consciousness before me, or if he was allowed to collapse upon the mountain) . This collapse will occur at the standing place on the day of resurrection when Allaah comes to judge and his light illuminates the world. At that time, creation will collapse. The most high has said: {leave them until they meet the day on which they shall collapse}[At Toor/45].

﴿فَدَرَزَهُمْ حَتَّى يَلْقَوُا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ﴾ [الطور: 45]

If this collapse were death, it would be additional. A group of esteemed scholars have highlighted this. Aboo 'Abdillaah Al Qurtubee has said: the apparent meaning of this prophetic tradition is that this collapse on the day of resurrection is one of

unconsciousness and not one of death resulting from the blowing of the horn.

He has said: our shaykh Ahmad Bin 'Amr has said: the apparent meaning of this prophetic tradition indicates that this collapse will occur after the second blowing which is the blowing of resurrection. A conclusive text of the Qur'aan necessitates that the exclusion will be made after the blowing of collapse. As a result, some scholars have said: it is possible that Moosa was one of the prophets who was excluded, though this view is invalid.

Al Qaadee 'Iyyaad has said: the meaning of this collapse could possibly be a state of terror after the assembly when the heavens and earth become separated, and traditions in this regard are few. Aboo Al 'Abbaas Al Qurtubee has responded by saying: an authentic prophetic tradition opposes this: (when he will emerge from the grave, he will find Moosa clinging to a leg of the throne) . This will occur during the blowing of terror.

Aboo 'Abdillaah has said: our shaykh Ahmad Bin 'Amr has said: what may remove this confusion-if Allaah has willed-is that death is not non-existence. Rather, it is a transition from one state to another. This is indicated by the fact that martyrs live joyously after death while being provided for by their lord, and this is a description of the living on earth.

Research Surrounding The Meaning Of Death

If what has preceded applies to martyrs, then prophets are even more deserving. It has been authentically narrated that the prophet (may Allaah send salutations upon him) has said: (the earth does not consume the bodies of prophets) , that he gathered with prophets-Moosa in particular-in Baytul Maqdis and then paradise during the night journey, and that he has informed us that no Muslim greets him without Allaah returning his soul so that he may respond. There are other prophetic traditions which allow us to conclude that they die by disappearing. However, they are alive like the angels, but we do not see them. Since it is agreed that they are alive, when the blowing of collapse occurs, everyone in heaven and on earth will fall, except those who Allaah excludes. As for the collapse of the prophets, it is unconsciousness, while the collapse of those other than them is death. Consequently, once the blowing of resurrection occurs,

consciousness and life will be regained, and he has said (may Allaah send salutations upon him) in a tradition whose authenticity has been agreed upon: (I will be the first to regain consciousness) . Our prophet will be the first to emerge from his grave with the exception of Moosa who has been differed about. Will Moosa be resurrected before him, or will he remain conscious as he was before the blowing of collapse due to his fainting upon the mountain? This is a great honor for Moosa, but it does not necessitate that he is greater than our prophet, because what is partial does not necessitate what is absolute. The end.

Aboo 'Abdillaah Al Qurtubee has said: if the prophetic tradition is held to mean that creation will collapse on the day of resurrection, then there is no discrepancy. If it is held that the collapse is one of death, then the mention of the day of resurrection refers to the initial period. As a result, the meaning is that once the blowing of resurrection occurs: (I will be the first to raise my head when Moosa will cling to the leg of the throne. I do not know if he will regain consciousness before me, or if he was allowed to collapse upon the mountain) .

I say: it is not correct to interpret this prophetic tradition in this manner, because he (may Allaah send salutations upon him and his family) was uncertain if Moosa would regain consciousness before him, or if he would even collapse due to his fainting upon the mountain. As a result, the meaning is: I do not know if he will collapse or not, and he has said in a tradition: (I will be the first to regain consciousness) .

This indicates that he (may Allaah send salutations upon him) will collapse amongst others, and that the uncertainty surrounds Moosa. It is asked: will Moosa collapse and regain consciousness before him, or will he even collapse? If the intent is the first collapse which is one of death, he (may Allaah send salutations upon him) has stated that he will die. As for the uncertainty surrounding the death of Moosa at that time, the issue is null for various reasons.

It is known that the collapse will be one of terror and not one of death, and the verse does not indicate that all souls will die upon the first blowing. However, they do indicate that creation will perish upon the first blowing, as well as everyone who was

alive until that point. As for he who has died, or he whose death has not been predestined, the verse does not indicate that he will die a second time, and Allaah knows best.

If it were asked: how do you respond to the following prophetic tradition: (people will collapse on the day of resurrection, and I will be the first who the earth will give way to where I will find Moosa clinging to a leg of the throne) .

The response would be: this is definitely the exact wording from which the discrepancy has arisen. The narrator has combined two statements, hence the tradition appears as such.

One statement: people will collapse on the day of resurrection, and I will be the first to regain consciousness.

The other statement: hence I will be the first who the earth will give way to on the day of resurrection.

It has appeared in the narration of Aboo Sa'eed Al Khudree which has been collected by At Tirmidhee and others that the prophet (may Allaah send salutations upon him) has said: (I will be the master of humanity on the day of resurrection, though I do not bragg. I will carry the flag of praise, and all prophets will stand beneath my banner. I will be the first who the earth will give way for, though I do not bragg) . At Tirmidhee has said: this prophetic tradition is authentic (hasan saheeh) . The narrator has combined this prophetic tradition with another. This has been said by our shaykh Aboo Al Hajjaaj Al Haafidh.

If it were asked: how do you respond to the following: (I do not know if he will regain consciousness before me, or if he has been excluded by Allaah the magnificent) . In addition, those who have been excluded by Allaah have been excluded from the blowing of the collapse, but not from the collapse of the day of resurrection, as Allaah has said: {the horn shall be blown and all in heaven and on earth shall collapse, except those whom Allaah has excluded}[Az Zumar/68].

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ

شَاءَ اللَّهُ﴾ [الزمر: 68]

An exception has not been made for the collapse of creation on the day of resurrection.

The response would be-and Allaah knows best-this is not a narration which is supported by other authentic narrations such as: (I do not know if he will regain consciousness before me, or if he was allowed to collapse upon the mountain) . Some narrators have thought that this collapse is the collapse of the blowing, and that Moosa has been included amongst those who will be excluded. This is not at all in accord with this speech, because the consciousness which will be regained will result from resurrection, so how could he say: (I do not know if he will be resurrected before me, or if he was allowed to collapse on the mountain) , so consider that. However, the collapse of creation on the day of resurrection where Allaah the glorified will come to judge and will appear is different, because all will collapse. As for Moosa (may Allaah send salutations upon him) , even if he will not collapse, he already has when his lord appeared before the mountain causing it to disintegrate. Consequently, this collapse is a substitute for the collapse of creation when the lord will appear on the day of resurrection, so reflect upon this. Lastly, if this response had only revealed this prophetic tradition, it would be deserving of acceptance with complete conviction. Praise and goodness belong to Allaah, and with him lies success.

How Are Souls Capable Of Recognizing One Another After Separating From The Body?

It is almost impossible to find one who has spoken about this issue, and writings of any length are not to be found, especially according to those who say that the soul is immaterial and does not lie inside or outside of the world, nor does it have form, measure, or personna. This question is in accordance with their views, and they are unable to answer it.

Some say that the soul is a non-essential part of the body, thus it is necessary that it be distinct so that it may perform it's duty toward the body, although it is not distinct after death. Rather, it does not exist at that point according to them, but instead it ceases to exist upon the demise of the body, just as all other characteristics become null. A response cannot be offered in this regard accept according to the principles of the people of prophetic tradition which are supported by the Qur'aan, prophetic and scholarly tradition, and intellect.

The Soul Is A Self Subsisting Being According To The Principles Of The People Of Prophetic Tradition

We have mentioned 100 proofs in our book "Ma'rifa Ar Rooh Wan Nafs" that prove that it is a self subsisting being capable of complete movement. We have illustrated that opposing views are invalid and he who holds them is not aware of his soul. Allaah the most high and glorified has described the soul as being capable of various types of movement and action, such as seizing souls, ascending to paradise, and opening and closing it's gates. The most high has said: {if man could see the unjust as they approach death when the angels extend their hands to seize their souls}[Al An'aam/93]

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ

بَاسِطُوا أَيْدِيَهُمْ أَخْرِجُوا أَنْفُسَكُمُ﴾ [الانعام: 93]

{O tranquil soul, return to your lord well pleased and satisfying, and join my servants in paradise}[Al Fajr/27-30].

﴿يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٣٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٣٨﴾﴾
 فِي فَادْخُلِي عَبْدِي ﴿٣٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٤٠﴾ ﴿[الفجر: 30-27]

This is said to the soul when it departs the body, and Allaah the most high has said: {by the soul whose creation he has perfected. He has caused it to recognize piety and iniquity}[Ash Shams/7-8].

﴿وَنَفْسٍ وَمَا سَوَّيْنَاهَا ﴿٨﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٩﴾﴾ ﴿[الشمس: 8-7]

He has informed us that he has perfected the creation of the soul as well as the body where he says: {he who has perfected your creation and has granted you an appropriate form}[Al Infitaar/7].

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾﴾ ﴿[الانفطار: 7]

The perfection of the soul is followed by the perfection of the body, and the body is the edifice of the soul. It is deduced that the soul receives a form from the body which makes it distinct, and the body and soul affect one another. The body is influenced by the soul in a positive and negative manner as well as the reverse. There is no relationship stronger than then one which exists between the body and soul, for this reason it is said: emerge O good soul which dwelled within a good body, and: emerge O bad soul which dwelled within a bad body. Allaah the most high has said: {Allaah seizes souls at death and during sleep, and the other he releases until an appointed ending}[Az Zumar/42].

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَازِلِهَا فِيمֻضِّدُ الَّتِي قُضِيَ عَلَيْهَا الْمَوْتُ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ﴿٤٢﴾﴾ ﴿[الزمر: 42]

Allaah has described the soul as being prone to death, seizure, and release, and he has also described it as being perfectly created and capable of various forms of movement. The prophet (may Allaah send salutations upon him) has said: (the vision of the dying follows his soul) . He has also said that the angel seizes the soul and then other angels take it where it is granted a fragrance like the finest musk, or it is given an odor

like the foulest smelling corpse. However, non-essential beings are odorless and cannot be grasped. He has said that souls ascend to the heavens where every angel prays for them and the gates of heaven are opened where souls ascend from heaven to heaven until they reach the abode of Allaah the magnificent. At that point, they are halted and ordered to record the name of the soul in the book of the inhabitants of paradise or hell. The soul is then returned to earth, though the soul of the disbeliever is discarded. The soul is also returned to the body for interrogation.

The prophet (may Allaah send salutations upon him) has informed us that the soul of the believer is a bird which feeds amongst the trees of paradise until Allaah returns it to the body. He has said that the souls of martyrs are within green birds which feed along the rivers of paradise. He has said that some souls are blessed while others are tortured during the intermediate phase until the day of resurrection. Allaah has informed us that the souls of the nation of Fir'awn are placed before the fire night and day. He has informed us that the martyrs are alive and provided for with their lord. This is how they live and receive sustenance, or they are bodies which have become fragmented. The messenger of Allaah (may Allaah send salutations upon him) has explained this life by stating that their souls are within green birds for which lamps have been lit upon the throne. These birds fly throughout paradise and then return to those lamps to perch. Their lord looks to them and he asks: do you desire anything? They reply: what could we desire when we travel throughout paradise as we please? Allaah repeated this question three times. Once the martyrs realized that he would not cease, they replied: we wish for our souls to be returned to our bodies so that we may be slain in your path once again.

It has been established that the prophet (may Allaah send salutations upon him and his family) has said: (the souls of the martyrs are within green birds which feed amongst the trees of paradise) . ~

Ibn 'Abbaas narrates that the messenger of Allaah (may Allaah send salutations upon him) has said: (when your brothers were slain at Uhud, Allaah placed their souls within green birds that feed along the rivers of paradise, and perch upon gold lamps

in the shade of the throne. Once they realized how beautiful this life was, they said: if only our brothers knew what Allaah has done for us so that they would not avoid combat. Allaah the magnificent said: I will convey your message, then he the most high revealed to his messenger (may Allaah send salutations upon him) : {do not consider those who have been slain in the path of Allaah to be dead. Rather, they are alive and provided for with their lord}. This states explicitly that they eat, drink, speak, and move, and further verification will soon be provided if Allaah has willed.

If this is the condition of souls, then they are more distinct than bodies after their separation and less likely to resemble one another.

To clarify this, we have not observed that the bodies of prophets, companions, and scholars are distinct, although these individuals are exceptional. They are unique due to the characteristics of their souls, hence this uniqueness does not relate completely to their bodies, even though we have been informed that their bodies differ from others in some respects. The distinction between souls in this regard is greater than the distinction between bodies. Do you not realize that the bodies of the believer and disbeliever greatly resemble each other, although their souls do not? You have seen twin brothers whose souls completely contrast one another, though once their souls become unrestricted, their resemblance is obvious.

I will inform you of something: if you were to consider the condition of bodies and souls, you would discover that physical appearance is matched by spiritual condition. As a result, practitioners of physiognomy ascertain spiritual condition by analyzing physical condition, and rarely is this method inaccurate.

Amazing stories have been narrated in this regard about Ash Shaafi'ee (may Allaah have mercy upon him) .

Rarely do you see a beautiful appearance that is not matched by a soul which is similar. However, learning, routine, and training can produce an opposite effect.

If the souls of angels and jinn are distinct, and they are not contained within bodies, then the distinction of human souls is even more likely.

Chapter: Is The Soul Returned To The Deceased During Interrogation Or Not?

The prophet (may Allaah send salutations upon him) has given us sufficient information in this regard, thus we are in no need of opinion. He has stated explicitly that the soul is returned in this instance. Al Baraa Bin 'Aazib has said: (we were at a funeral at Baqee' Al Gharqad where the prophet (may Allaah send salutations upon him) came to us an sat. We sat surrounding him where he said three times: I seek refuge with Allaah from the torture of the grave. He then said: when one approaches the next life, the angels descend to him as their faces shine like the sun. They sit before him where they appear as far as sight can behold, then the angel of death arrives and sits beside his head. He says: O good soul, proceed unto the forgiveness and pleasure of Allaah. He said: it exits like a droplet from a container, and then he takes it. The angels take the soul without delay and place it within a shroud, and a fragrance emerges like the finest musk. He said: they ascend with it passing the angles who ask: who is this good soul? They reply: so and so calling him by his finest name. Once they reach the lowest heaven, they seek entrance. Those who are closest to each following heaven mourn his death including those of the uppermost heaven of Allaah the most high. Allaah the magnificent says: write the book of my servant in 'Illiyyeen, then return him to earth, because from it I have created you, and unto it I will return you, and from it I will bring you fourth once again. He said: his soul is returned to his body where two angels come to him and ask: who is your lord? He replies: my lord is Allaah. They ask: what is your religion? He replies: my religion is Islaam. They ask: who is this man who was raised amongst you? He replies: he is the messenger of Allaah. They ask: how did you become aware of this? He replies: I read the book of Allaah and I believed in it. A caller will then announce from heaven: my servant has told the truth, so open a gate of paradise for him. He said: the fine fragrance reaches him and his

grave is expanded as far as sight can behold. A handsome, fragrant, well dressed man comes to him and says: rejoice for he who has granted you ease, this is the day which you were promised. He says: you resemble one who gives glad tidings, who are you? He replies: I am your good deeds. He says: my lord, establish the hour so I may return to my family and wealth.

He has said: when the disbelieving servant approaches death, black angels with coarse fabric descend upon him. They sit before him and appear as far as sight can behold, then the angel of death arrives and sits beside his head and says: O repulsive soul, proceed unto the anger of Allaah. He said: his body is then shredded like damp wool. The angels then take the soul without delay and place it within that coarse fabric, and a fragrance emerges like the foulest smelling corpse on earth. The angels ascend with the soul while passing other angles who ask: what is this foul odor? They reply: so and so calling him by his worst name. Once they reach the lowest heaven, they seek entrance but are denied. Then the messenger of Allaah (may Allaah send salutations upon him) recited: {the gates of heaven will not be opened for them, and they will not enter paradise until a camel passes through the eye of a needle}[Al A'raaf/40].

﴿إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾ [الاعراف: 40]

Allaah the magnificent will say: write his book in the lowest level of Sijjeen, and then his soul will be discarded. He then recited: {whoever commits polytheism is like one who has fallen from heaven. The birds seize him, or the wind carries him to a remote area}[Al Hajj/31].

﴿حُتِفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾ [الحج: 31]

His soul is returned to his body where two angels come to him and ask: who is your lord? He replies: I do not know. They ask: who is this man who was raised amongst you? He replies: I do not know. A caller then announces from heaven: my servant has lied, so open a gate of hell for him. The heat reaches him and

his grave restricts until his ribs meet. An ugly, foul smelling, poorly dressed man comes to him and says: rejoice for he who has treated you badly, this is the day which you were promised. He says: you resemble one who gives bad news, who are you? He replies: I am your bad deeds. He says: my lord, do not establish the hour.

The people of prophetic tradition have upheld this.

Abou Muhammad Bin Hazm has said in his book "Al Milal Wan Nihal": as for he who thinks that the deceased lives within his grave until the day of resurrection, he is mistaken. The verses which we have mentioned prohibit that. The most high has said: {they have said: our lord, you have caused us to die twice, and have granted us life twice}[Ghaafir/11]

﴿قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَرْتَنَا اثْنَتَيْنِ﴾ [غافر: 11]

{how do you disbelieve in Allaah when you were dead and he granted you life, then caused you to die, and then granted you life once again}[Al Baqara/28].

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ

يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾﴾ [البقرة: 28]

He said: if the deceased lived within his grave, the most high would have caused us to die three times. This view contradicts the Qur'aan and hence is invalid. Although, Allaah the most high does resurrect as a miraculous sign for a prophet, such as those who left their homes by the thousands fleeing death. Allaah said to them: die, and then he resurrected them, and also the one who passed a uninhabited village. The most high has said: {Allaah seizes souls at death and during sleep, and the other he releases until an appointed ending. Within that there is a miraculous sign for those who ponder}[Az Zumar/42].

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾﴾ [الزمر: 42]

It has been verified by an explicit text of the Qur'aan that the

souls of those whom we have mentioned do not return to the body except on the day of resurrection. In addition, the messenger of Allaah (may Allaah send salutations upon him) has informed us that he saw souls during the night journey when he reached the lowest heaven. On the right side of Aadam were the souls of the joyous, and on the left were the souls of the miserable. He has also informed us that he addressed the deceased on the day of Badr and that they heard him before being buried. In addition, the statement of the companions was not challenged where they said that they had decayed and he knew that they heard him. Consequently, it is undoubtedly correct that souls hear when they are addressed. As for the body, it is senseless. The most high has said: {you cannot make hear those within the graves}. He has undoubtedly negated hearing for bodies within graves. A Muslim does not doubt that the hearing which Allaah has negated is not the hearing which the messenger of Allaah (may Allaah send salutations upon him) has affirmed. He has said: an authentic prophetic tradition has never been narrated from the messenger of Allaah (may Allaah send salutations upon him) indicating that the souls of the deceased are returned to their bodies during interrogation. If that were so, we would uphold this view. He said: rather, only Al Minhaal Bin 'Amr has narrated the additional statement that souls are returned to their bodies, and he is not a strong narrator. Shu'ba and others have avoided him. The scholar Al Mugheera Bin Muqsim Ad Dabbee has said about him: he has never been permitted to testify due to his narration, and the remaining prophetic traditions which are authentic contradict this one.

He said: this view has been proven to be held by the companions. He then mentioned that Ibn 'Uyayna and Mansoor Bin Safiyya have narrated that his mother Safiyya Bint Shayba has said: Ibn 'Umar entered the masjid where he saw Ibn Az Zubayr lying before burial, then it was said to him: this is Asmaa Bint Abee Bakr As Siddeeq, so Ibn 'Umar turned to her and said: these bodies are insignificant, their souls are with Allaah. His mother said: the head of Yahya Bin Zakariyya was given to a prostitute of Banoo Israa'eel.

I say: what Aboo Muhammad has mentioned is true and

false. As for his statement: as for he who thinks that the deceased lives within his grave, he is mistaken, it is ambiguous. If he was referring to the worldly life which requires food, drink, and clothing, this has been disproved by intellect and perception as well as an explicit text. However, if he was referring to a life other than this where the soul is returned for interrogation and testing, this is correct. An authentic explicit text has stated this where he (may Allaah send salutations upon him) has said: (his soul is returned to his body) .

We will respond to his claim that this prophetic tradition is weak if Allaah the most high has willed.

As for his use of the following verse as evidence: {they have said: our lord, you have caused us to die twice, and have granted us life twice}[Ghaafir/11].

﴿قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأُحْيَيْنَا اثْنَتَيْنِ﴾ [غافر: 11]

It does not negate that the soul is returned, just as the slain of Banoo Israa'eel was resurrected and then caused to die. However, he was not interrogated, but was granted life for a moment where he said: so and so killed me, then he died. The statement: (his soul is returned to his body) does not indicate perpetual life. Rather, it indicates that the soul is returned, even if the body has decayed.

The Soul Is Attached To The Body In Five Ways

The secret of this is that the soul is attached to the body in five various ways:

The first: within the womb as an embryo.

The second: after entering the world.

The third: during sleep where it also separates from the body.

The fourth: during the intermediate stage. Although it separates from the body, it only does so partially. We have mentioned at the beginning of our response to the preceding prophetic and scholarly traditions that the soul is returned when a greeting is given. This return is exclusive and does not indicate that the body is alive during this period.

The fifth: during the resurrection. This is the most complete form of attachment. It is unrelated to the previous forms of

attachment, because it does not accept sleep, death, or decay.

As for the statement of Allaah the most high: {Allaah seizes souls at death and during sleep, and the other he releases until an appointed ending. Within that there is a miraculous sign for those who ponder}[Az Zumar/42].

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تُمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ [الزمر: 42]

The seizing of the soul at death does not negate that it is returned to the body, though this does not necessitate worldly life. While one is asleep, his soul is within his body and he is alive, though not like one who is awake. As a result, sleep directly resembles death. As for the deceased whose soul has been returned, he is not alive, though he is not like the deceased whose soul is absent. He is like one who is asleep between life and death. If you reflect upon this, you will no longer be confused.

The Messenger (may Allaah send salutations upon him) Saw The Prophets During The Night Journey

As for the night journey when the messenger saw the prophets (may Allaah send salutations upon him), some scholars of prophetic tradition have claimed that he actually saw their souls. He has said: they are alive amongst their lord. He saw Ibraaheem leaning against the house of paradise, and he saw Moosa standing within his grave while performing prayer. His description of the prophets was like the description of an apparition. Moosa appeared to him tall and brown resembling a man of Shanoo'a. 'Eesa appeared to him as droplets of water fell from his head as if he rose from a dungeon, and Ibraaheem appeared to him as himself. Others have said: their souls were seen though not their bodies. Their bodies are buried without a doubt, and they will be resurrected on the appointed day. Although, if they were resurrected before that time, and the earth gave way, and they died upon the blowing of the horn, a third death would occur. Though this is absolutely false. In addition, if bodies were resurrected from the graves without being returned to them, they would be in paradise. However, it has been

established by the prophet (may Allaah send salutations upon him) that Allaah will forbid other prophets from entering paradise before him, and he will be the first to seek entrance. He is also undoubtedly the first who the earth will give way to. Furthermore, it is known as an obligation that his body is in the ground, and the companions asked him how their salutations would reach him in that condition. He replied: (Allaah has definitely forbade the earth from consuming the bodies of prophets) , and if his body was not within a grave, he would not have provided this answer.

It has been established by him that Allaah has placed angels before his grave who convey the greetings of his nation.

It has also been established that he said while amongst Aboo Bakr and 'Umar: this is how we will be resurrected. His soul will undoubtedly be within the highest level of paradise amongst other prophets. It has been established that he saw Moosa standing while performing prayer in his grave during the night journey. He also saw him in the sixth or seventh heaven. There he responded to greetings while being connected to his body within the grave where he offered prayer.

There is no contradiction between these two issues, because the condition of souls is unlike the condition of bodies. You may find two harmonious souls which are the closest to each other although they are separated by the farthest distance. You may also find two conflicting souls which are the farthest from each other although they are side by side. In addition, souls do not resemble bodies in their ability to ascend and to descend, nor in their distance or proximity to one another. Souls ascend to the heavens and then descend to earth after their seizure though before the burial of the deceased, this occurs within a short period of time. However, the body does not ascend and descend. The soul also ascends and returns to the body while one sleeps and when he awakes. Some have compared the soul to the sun and it's rays. Although it is in the sky, it's rays are on earth.

Our shaykh (Ibn Taymiyya) has said: this is not an accurate comparison, because the sun does not descend, and the rays which are upon the earth are not a part of it. Rather, they are an effect of it. However, the soul does ascend and descend.

As for what the companions said to the prophet (may Allaah send salutations upon him) about those slain at Badr: how do you address a people who have decayed? That does not negate that their souls were returned to their bodies so that they could hear the address, because it was directed to the souls which were attached to those decayed bodies.

Causing The Deceased To Hear

As for the statement of Allaah the most high: {you cannot make hear those within the graves}, the wording of this verse indicates that you cannot make hear a disbeliever with a dead heart so that he may benefit, just as you cannot make hear those who are in the graves so that they may benefit. However, the glorified did not mean that those within the graves cannot hear at all. How could that be when the prophet (may Allaah send salutations upon him) informed us that they hear the footsteps of the mourners? He has informed us that those slain at Badr heard his address, and that they may be greeted like one who is present though does not hear. He has also informed us that whoever greets his believing brother will receive a response. The following verse is similar to the preceding verse: {you cannot make hear those who are dead, nor can you make hear the supplication those who are deaf if they turn away from you}[An Naml/80].

﴿إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا

وَلَوْ أُمْدَحِرِينَ﴾ [النمل: 80]

It is said: negating that the deaf and deceased may be made to hear indicates

that they are incapable of hearing, and since their hearts are deaf and dead, to address them would be like addressing one who is deaf and dead. This is the truth. However, negating that souls may be caused to hear after death does not negate that they hear while being reprimanded, because souls are attached to bodies. This is not the hearing which has been negated, and Allaah knows best.

The actual meaning is as follows: you cannot make hear who Allaah has not willed to hear since you are only a warner. Rather, Allaah has made you capable of warning who he has made you responsible for, though not who he has willed to be heedless. As for his statement: rather, only Al Minhaal Bin 'Amr has narrated the additional statement that souls are returned to their bodies, and he is not a strong narrator, he spoke in haste. This prophetic tradition is undoubtedly authentic, not only Zaadhaan, but Al Barra Bin 'Aazib and others have narrated it. Amongst those narrators are 'Adee Bin Thaabit, Muhammad Bin 'Uqba, and Mujaahid.

The Removal Of The Souls Of The Believer And Disbeliever, And A Detailed Illustration Of Their Lives In The Grave

Al Haafidh Aboo 'Abdillaah Bin Mandah has said in his book "The Soul": Muhammad Bin Ya'qoob Bin Yoosuf, Muhammad Bin Ishaq As Saffaar, Aboo An Nadr Haashim Bin Al Qaasim, 'Eesa Bin Al Musayyib, and 'Adee Bin Thaabit have narrated that Al Barraa Bin 'Aazib has said: we went with the messenger of Allaah (may Allaah send salutations upon him) to a funeral of a man of the Ansaar. We reached an undug grave where we sat quietly. He then said after raising his head: (when the believer approaches the next life and the angel of death arrives, other angels descend upon him with a shroud and a preservative from paradise. They sit before him where they appear as far as sight can behold. The angel of death then arrives and sits at his head where he says: proceed unto the mercy and pleasure of your lord, and then it emerges like a droplet from a container. At that time, everyone between the heavens and earth pray for him except man and jinn. The angel then ascends with him to paradise where he gains entry, and he is mourned by those who border the second, third, fourth, fifth, sixth, and seventh heavens and the throne. Once he reaches the throne, his book is written in 'Illiyyeen. The magnificent lord says: return my servant to his resting place, because from it I have created them, and unto it I shall return them and will then bring them forth once again as I have promised. He is then returned to his resting place where Munkar

and Nakeer come to him to sit after penetrating the earth. He is then asked: who is your lord? He replies: my lord is Allaah. They say: you have told the truth. He is then asked: what is your religion? He replies: my religion is Islaam. They say: you have told the truth. He is then asked: who is your prophet? He replies: Muhammad the messenger of Allaah. They say: you have told the truth. His grave is then expanded as far as sight can behold. A handsome, fragrant, well dressed man then comes to him and says: may Allaah grant you a fine reward. I swear by him that I did not know if you were likely to obey and him and unlikely to disobey him. He asks: who are you may Allaah grant you a fine reward? He replies: I am your good deeds. He then opens a gate of paradise for him where he will look at his place therein until the hour is established. When the disbeliever approaches death, angels descend upon him from with a shroud of fire and a preservative. He said: they sit before him where they appear as far as sight can behold, then the angel of death arrives and sits at his head where he says: proceed unto the anger of your lord, and his soul departs his body begrudgingly due to what lies in front of him. The angel then quickly removes the soul, and everything between the the heavens and earth curse him except man and jinn. He then ascends with him to paradise where he is refused entry. The magnificent lord says: return my servant to his resting place, because from it I have created you, and unto it I shall return you and will then bring you forth once again as I have promised. He is then returned to his resting place where Munkar and Nakeer come to him to sit after penetrating the earth and their voices are like thunder, and there sight is like lightning. He is then asked: who is your lord? He replies: I do not know. It is then announced from a corner of the grave: you do not know, so they strike him with a iron sledgehammer that would not be diminished even if everyone from east to west were to gather around it. His grave then restricts until his ribs meet. An ugly, foul smelling, poorly dressed man then comes to him and says: may Allaah grant you terror, I swear by him that I did not know if you were unlikely to obey Allaah, or likely to disobey him. He asks: I am your bad deeds. He then opens a gate of hell for him where he will look at his place therein until the hour is

established) . Imaam Ahmad and Mahmood Bin Ghaylaan and others have narrated this from Aboo An Nadra. It indicates that souls are returned to the grave, and that there are two angels who cause the deceased to sit and interrogate it.

Ibn Mandah then narrated this via Muhammad Bin Salama, Khaseef Al Jazaree, and Mujaahid who said: Al Baraa Bin 'Aazib has said: we were at the funeral of a man of the Ansaar, and with us was the messenger of Allaah (may Allaah send salutations upon him) . We then reached an undug grave where the deceased was placed. The messenger of Allaah (may Allaah send salutations upon him) sat and said: (when the believer approaches death, the angel of death arrives in the finest appearance with the most fragrant scent. He sits before him to remove his soul, then two angels come to him with a a shroud and a preservative from paradise and stand at a distance. The angel of death then removes his soul like a secretion of fluid. Once it proceeds toward the angel of death, the two angels intercept it from him and apply a preservative from paradise, and cover it in a shroud from paradise. The two angels then ascend to paradise with it where the gates are opened and the angels welcome it. They say: to whom belongs this good soul that the gates of paradise were opened for? He is then referred to by his finest name where it is said: this is the soul of so and so. Once it reaches paradise, those who border every heaven morn until it reaches the throne of Allaah where it's deeds are brought forth from 'Illiyyeen. Allaah then says to the angels: bear witness that I have forgiven the one who has performed this action. His book is then sealed and returned to 'Illiyyeen. Allaah the magnificent then says: return the soul of my servant to earth, because I have promised them that I will return you to it. The messenger of Allaa then recited: {from it we have created you, unto it we shall return you, and from it we shall bring you forth once again}[Taha/55].

﴿مِنْهَا خَلَقْتُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ [طه: 55]

When the believer is placed within his grave, a gate to paradise is opened at his feet. It is then said to him: look at the reward that Allaah has prepared for you. A gate to hell is then

opened at his head. It is then said to him: look at the torture that Allaah has spared you. It is then said to him: sleep well, and nothing will be more beloved to him than the establishment of the hour. The messenger of Allaah (may Allaah send salutations upon him) has said: (when a believer is placed within his grave, the earth says to him: if you were beloved to me while upon me, how will you be within me? I will show you what I will do for you. His grave is then extended as far as sight can behold) . The messenger of Allaah (may Allaah send salutations upon him) has said: (when a disbeliever is placed within his grave, Munkar and Nakeer cause him to sit where they ask him: who is your lord? He replies: I do not know. They say: you do not know, the two angels then strike him where he turns to ashes. He then regains composition and sits where he is asked: what do you say about this man? He replies: what man? They reply: Muhammad (may Allaah send salutations upon him) . He says: people have said that he is the messenger of Allaah (may Allaah send salutations upon him) . The two angles then strike him where he becomes dust) . This prophetic tradition is established and has been narrated by at least three people in every tabaqa. A group of scholars have authenticated this prophetic tradition, and we know of no scholars who have criticised it. In fact, they have narrated it in their books and have made it a foundation of belief concerning the torture, joy, and interrogation of the grave which is carried out by Munkar and Nakeer. It also serves as a foundation of belief concerning the seizure of souls, and their ascent to Allaah, and their descent to the grave. As for the statement of Aboo Muhammad who said: only Zaadhaan has narrated it, he was mistaken. Rather, it has been narrated from Al Baraa by 'Adee Bin Thaabit, Mujaahid Bin Jubayr, Muhammad Ibn 'Uqba, and others. Ad Daaraqutnee has gathered it's various routes of transmission in a specific book. Zaadhaan is a trustworthy narrator who has narrated from major companions such as 'Umar and others, and Muslim has narrated from him in his authentic collection.

Yahya Bin Mu'een has said: a trustworthy narrator. Hameed Bin Hilaal said when questioned about him: he is a trustworthy narrator, do not ask about people like him. Ibn 'Adee has said: his

prophetic traditions are acceptable, if narrated from one who is trustworthy. He has also said that Al Minhaal Bin 'Amr is the only one who has narrated the addition: his soul is then returned to his body, and Al Minhaal is a trustworthy narrator of sound character.

Ibn Mu'een has said: Al Minhaal is a trustworthy narrator. Al 'Ijlee has said: a trustworthy narrator of Koofa. The most that has been said about him is: singing was heard in his home, although this does not necessitate that his narrations be criticised or discarded. In addition, the fact that Ibn Hazm has declared him a weak narrator is insignificant, because he did not mention a cause for this other than the following wording which only he has narrated: (his soul is then returned to his body) . However, we have clarified that that he was not the only one to narrate this. Rather, others have also narrated it, and narrations of equal and more profound import have appeared, such as: (his soul is returned to him) (it proceeds to his grave) (he sits upright) (they cause him to sit) (he sits within his grave) . All of these prophetic traditions are authentic and without fault. Although, some hold that a defect exists, because Zaadhaan did not hear this from Al Baraa. However, this claim is null, because Aboo 'Awwaana Al Isfraa'eeneh has narrated this in his authentic collection with his chain of narration.

He has said: Aboo 'Amr Zaadhaan Al Kindee has said: I have heard from Al Baraa Bin 'Aazib.

Al Haafidh Aboo 'Abdillaah Bin Mandah has said: this is an uninterrupted chain of narration, and a considerable amount of people have narrated from Al Baraa. Even if we were to discard the prophetic tradition of Al Baraa, those that remain in this regard are authentic, such as the narration of Ibn Abee Dhi'b, Muhammad Bin 'Amr Bin 'Ataa, Sa'eed Bin Yasaar, and Aboo Hurayra that the messenger of Allaah has said: (the angels come to the deceased, if he was a righteous man, they say: emerge O good soul which was in a good body. Emerge praiseworthy and rejoice due to a soul, a pleasant fragrance, and a pleased lord. He said: they say that until it emerges. They then ascend with it to the heavens where entry is sought, it is asked: who is this? They reply: so and so. They say: the good soul that was in a good body

is welcome. Enter praiseworthy and rejoice due to a soul, a pleasant fragrance, and a pleased lord. That is said until it reaches the abode of Allaah the magnificent. However, if he was a sinful man, they say: emerge blameworthy, and rejoice due to scalding water. They say that until it emerges, they then ascend with it to the heavens where entry is sought, it is asked: who is this? They reply: so and so. They say: the bad soul which was in a bad body is not welcome. Return blameworthy, because the gates of heaven will not be opened for you. He is then sent away where he proceeds to the grave. The righteous man sits in his grave calmly where it is asked: what did you used to say about Islaam? He replies: Muhammad is the messenger of Allaah who came to us with clear evidence from Allaah, so we believed and affirmed it). He mentioned the entire prophetic tradition.

Al Haafidh Aboo Na'eem has said: the sound character of the narrators of this prophetic tradition has been agreed upon. Muhammad Ibn Ismaa'eel Al Bukhaaree and Muslim Bin Al Hajjaaj have agreed upon the acceptability of Aboo Dhi'b, Muhammad Bin 'Amr Bin 'Ataa, and Sa'eed Bin Yasaar who have satisfied their criteria. Major scholars of the latter generations such as Aboo Fadeek and 'Abdur Raheem Bin Ibraaheem have narrated this prophetic tradition from Aboo Dhi'b. Aboo 'Abdillaah Bin Mandah has supported the return of the soul to the body where he has said: Muhammad Ibn Al Husayn Bin Al Hasan, Muhammad Bin Yazeed An Naysaabooree, Hamaad Bin Qeeraat, Muhammad Bin Al Fadl, Yazeed Bin 'Abdir Rahmaan As Saaigh Al Balkhee, and Ad Dhaak Bin Muzaahim have narrated that Ibn 'Abbaas has said: while the messenger of Allaah (may Allaah send salutations upon him) was sitting one day, he recited the following verse: {if you were to see the unjust during the throes of death when the angels extend their hands to them}[Al An'aam/93].

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ

بَاسِطُوا أَيْدِيهِمْ﴾ [الانعام: 93]

He has said: by he whose hand my soul is in, no soul departs this world without seeing it's sitting place in paradise or hell. He

then said: at that point, two rows of angels assemble filling the east and west. Their faces are like the sun, he looks at them without seeing another, and each one of them carries a shroud and preservative. If the deceased was a believer, they give him glad tidings of paradise and say: O good soul, proceed unto the pleasure and paradise of Allaah, because he has promised you what is better for you than the world and what it contains. They continue to give glad tidings and are more gentle than a mother with her child. They then remove his soul from beneath the joints and nails as he dies gradually, and they are lenient although they may appear severe. They then reach his chin. He said: it emerges with more difficulty then a child at birth. The angels then intercept it and the angel of death seizes it. The messenger of Allaah (may Allaah send salutations upon him) then recited: {say: the angel of death who is responsible for you causes you to die, then you are returned unto your lord}[As Sajda/11].

﴿قُلْ يَتَوَفَّنِي مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ

رَبِّكُمْ تَرْجَعُونَ﴾ [السجدة: 11]

The angels receive the soul with white shrouds which they embrace it with, and he is more attached to them than a mother is to her child. A fragrance finer than musk emerges, and they inhale it and rejoice. They say: the good soul and fragrance are welcome. O Allaah send salutations upon this soul and the body which it emerged from. He said: they ascend with it, and Allaah the magnificent has a creation in the sky whose amount is only known to him. He causes a fragrance to emerge from the soul which is finer than musk. They pray for the soul and rejoice, and the gates of paradise are opened for them where every angel prays for the soul until it reaches the majestic king who says: the good soul and the good body from which it emerged are welcome. If the magnificent lord welcomes someone, everything welcomes him, and he is relieved of all distress. He then says: bring this soul to paradise, seat it and present it with the joy which awaits it. Afterwards, descend with it to earth, because from it I have created them, and unto it I will return them, and will then bring them fourth once again. By he whose hand the

soul of Muhammad is in, it hates to emerge then. It asks: are you taking me to that body I was in? He said: they reply: we have been commanded to do so, they then descend with him gradually as they complete his bathing and shrouding. They then place the soul between the body and the shroud).

This prophetic tradition indicates that the soul is returned and placed between the body and the shroud. This attachment differs from the attachment to the body on earth, while asleep, and in the final abode. Rather, this return is for interrogation.

Shaykhul Islaam has said: authentic widely narrated prophetic traditions indicate that the soul is returned to the body for interrogation. It has been said that the body is interrogated without the soul, though the majority have rejected this claim. Others have held the opposite, they have said: the soul is interrogated without the body. This has been said by Ibn Murra and Ibn Hazm, and they are both mistaken. Authentic prophetic traditions refute this, though if interrogation were only for the soul, the grave would be irrelevant.

Does The Torture Of The Grave Affect The Body And The Soul, Or Just One Of Them?

This will become clear when this question is answered. Shaykhul Islaam (Ibn Taymiyya) was questioned about this issue where he said: the torture and joy of the grave affects the body and soul as the people of prophetic tradition have agreed upon.

The soul may experience joy and misery independently, or while attached to the body where both body and soul are affected. Though does the body experience joy and misery independently? There are two well known views in this regard which have are held by the people of prophetic tradition and theology.

Although, erroneous views exist which are not those of the people of prophetic tradition.

Some say: the body experiences joy and misery, whereas the soul does not experience joy or misery. This view is held by the philosophers who do not accept the afterlife of the body, and they are disbelievers according to unanimous agreement. Their view is also held by many theologians amongst the Mu'tazila and others who affirm the afterlife of the body. However, they hold

that this does not occur during the intermediate stage, but during the resurrection from the graves. They reject the torture of the body during the intermediate stage, but they affirm that souls experience joy and misery. This view has been held by certain theologians and scholars of prophetic tradition, it has also been adopted by Ibn Hazm and Ibn Murra.

This view is not amongst the previously mentioned views. Rather, it is held by those who affirm the torture of the grave, the afterlife of bodies and souls, and the resurrection. However, three different views regarding the torture of the grave are held:

The first: only the soul is affected.

The second: the body and soul are affected because of the soul.

The third: only the body is affected. This has been held by those who affirm the torture of the grave and believe that the soul is life.

The third view is held by certain theologians amongst the Mu'tazila and Ashaa'ira, such as Al Qaadee Aboo Bakr and others. They deny that the soul remains after seperating from the body, this is an invaild view.

However, his companions such as Aboo Al Ma'aalee Al Juwaynee and others have opposed him. In fact, the book, the prophetic tradition, and the unanimous agreement of this nation have established that the soul remains after seperating from the body, and that it experiences joy and misery. Theologian philosophers affirm this, though they reject the afterlife of bodies. However, these individuals affirm the afterlife of bodies, though they reject the afterlife, joy, and misery of souls but not bodies. Both of these views are incorrect and deviant, but the view of the philosophers is the

farthest from the Islaamic view, even though some who consider themselves Muslim agree with them, such as people of theology and tasawwuf who claim to have knowledge.

The third view is unusual, namely that there is no joy or misery in the intermediate stage. Rather, that does not occur until the hour is established. This view has been held by some of the Mu'tazila and others who deny the joy and misery of the grave. This is based upon their belief that the soul does not remain after

seperating from the body, and that the body does not experience joy or misery. All of these groups are astray regarding the intermediate stage, but they are better than the philosophers because they affirm the major resurrection.

The View Of The Early Muslims Is That The Deceased Experiences Joy Or Misery In Body And Soul

If you are aware of erroneous views, then you must know that the view of the early Muslims is that the deceased experiences joy and misery in body and soul. It is also held that the soul remains after seperating from the body while experiencing joy or misery, and that it occasionally connects with the body where it shares joy or misery. When the major resurrection occurs, souls will be returned to bodies and they will rise from the graves for the maintainer of all that exists. The afterlife of bodies has been agreed upon by Jews, Christian, and Muslims.

Prophetic Traditions Regarding The Torture Of The Grave And The Interrogation Of Munkar And Nakeer

We will verify what we have mentioned. As for prophetic traditions regarding the torture of the grave and the interrogation of Munkar and Nakeer, they are numerous and widely narrated from the prophet (may Allaah send salutations upon him) . It has appeared in the two authentic collections as narrated by Ibn 'Abbaas that the prophet (may Allaah send salutations upon him) passed two graves and said: (they are being tortured, though not for a major offense. One of them did not protect himself from urine, while the other engaged himself in tale carrying. He then asked for a moist palm-leaf which he split in half and said: perhaps this punishment will be lightened until these two become dry) .

It has appeared in Saheeh Muslim as narrated from Zayd Bin Thaabit who said: (while the messenger of Allaah (may Allaah send salutations upon him) was upon his mule in a garden belonging to Banoo An Najjaar. We were with him when his mule almost caused him to fall to the ground where four, five, or six people were buried. He asked: does anyone know who these people are? A man replied: I do. He asked: when did they die? He replied: they died as polytheists. He said: this nation is tried within the grave. If you would not cease to bury, I would

supplicate so that Allaah would cause you to hear the torture of the grave as I do. He then looked toward us and said: seek refuge with Allaah from the fire. They said: we seek refuge with Allaah from the fire. He said: seek refuge with Allaah from the torture of the grave. They said: we seek refuge with Allaah from the torture of the grave. He said: seek refuge with Allaah from seen and unseen trials. They said: we seek refuge with Allaah from seen and unseen trials. He said: seek refuge with Allaah from the trial of the Dajjaal. They said: we seek refuge with Allaah from the trial of the Dajjaal) .

It has appeared in Saheeh Muslim and all of the Sunan collections as narrated from Aboo Hurayra that the prophet (may Allaah send salutations upon him) has said: (when you have completed the final tashahhud, seek refuge with Allaah from four things: the torture of hell, the torture of the grave, the trial of life and death, and the trial of the false Messiah) .

It has also appeared in Saheeh Muslim and elsewhere as narrated from Ibn 'Abbaas that the prophet (may Allaah send salutations upon him) used to teach them the following supplication as he used to teach them a chapter of the Qur'aan: (O Allaah, I seek refuge with you from the torture of hell. I seek refuge with you from the torture of the grave. I seek refuge with you from the trial of life and death. I seek refuge with you from the trial of the false Messiah) .

It has appeared in the two authentic collections as narrated from Aboo Ayyoob who said: the prophet (may Allaah send salutations upon him) departed and the sun went down. He then heard a voice say: (there are Jews being tortured in their graves) .

The Cattle Hear The Torture Of The Grave

It has appeared in the two authentic collections as narrated from 'Aa'isha (may Allaah be pleased with her) who said: an elderly Jewish woman from Al Madeena came to me and said: those who are buried are being tortured in their graves. She said: I called her a liar, I did not wish to agree with her. She departed and the messenger of Allaah (may Allaah send salutations upon him) came to me. I said: O messenger of Allaah, and elderly Jewish woman from Al Madeena came to me. She claimed that

those who are buried are being tortured in thier graves. He said: (she told the truth. They are tortured such that they are heard by all cattle) She said: I have yet to see him pray without seeking refuge from the torture of the grave.

It has appeared in the collection of Ibn Hibbaan as narrated from Umm Mubashir who said: the messenger of Allaah (may Allaah send saluations upon him) came to me saying: (seek refuge with Allaah from the torture of the grave) . I asked: O messenger of Allaah, is there punisment in the grave? He replied: (they are tortured in the grave such that they are heard by all cattle) .

Some scholars have said: there are people who bring their riding animals to the graves of the Jews, Christians, and hypocrites such as the Ismaa'eeliyya, the Nusayriyya, and the Qaraamita of Banoo 'Ubayd and others in Syria and Egypt. There are also those who bring their horses to these graves. He said: when the horses hear the torture of the grave, they respond in terror.

An Amazing Story About A Riding Animal That Heard The Torture Of The Grave And Was Witnessed

'Abdul Haqq Al Ishbeelee has said: the legal scholar Aboo Al Hakm Bin Barjaan who was a man of knowledge and action told me that they buried someone in their village. When they finished burying him, they sat and began to speak as a riding animal grazed nearby. It then approached the grave quickly and gestured as if it could hear. It fled and then returned over and over. Aboo Al Hakm has said: she mentioned the torture of the grave, and the statement of the prophet (may Allaah send salutations upon him) : (they are tortured in the grave such that they are heard by all cattle) .

He has told us this story, and we have heard the collection of Muslim from him where the reader reached the prophetic tradition: (they are tortured in the grave such that they are heard by all cattle) . It is the voices of the tortured which are heard.

Hinaad Bin As Sirree has said in the book "Az Zuhd": Wakee', Al A'mash, Shaqeeq, have narrated that 'Aa'isha has said (may Allaah be pleased with her) : I came to a Jewish woman

who mentioned the torture of the grave, so I called her a liar. The prophet (may Allaah send salutations upon him) came to me, so I mentioned to him what happened. He said: (by he whose hand my soul is in, they are tortured in the grave such that they are heard by all cattle) .

I say: there are numerous prophetic traditions in the two authentic collections and the Sunan concerning the interrogation of the grave.

Deeds Protect Those Who Are Buried

It has been narrated from Al Baraa Bin 'Aazib that the messenger of Allaah (may Allaah send salutations upon him) has said: (As for the Muslim who declares in his grave that there is no deity worthy of worship except Allaah, and Muhammad is his messenger, Allaah says: {Allaah grants support to those who believe with the established statement, in this life and the next})[Ibraaheem/27].

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ﴾ [ابراهيم: 27]

It has also been said: (this verse was revealed concerning the torture of the grave. The deceased is asked: who is your lord? He responds: Allaah is my lord, and Muhammad is my prophet. That is the meaning of the statement of Allaah: {Allaah grants support to those who believe with the established statement, in this life and the next})[Ibraaheem/27].

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ﴾ [ابراهيم: 27]

This prophetic tradition has been narrated in it's entirety by those who have compiled the Sunan and Masaaneed as has preceded. It has been stated within this prophetic tradition that the soul is returned to the body, and that the ribs converge. This illustrates that the body and soul are both tortured, and Aboo Hurayra has narrated prophetic traditions similar to that of Al Baraa which mention the seizure of the soul, the interrogation, and joy and misery.

The Sun Appears In The Grave As If It Is Setting

It has appeared in the Musnad and the collection of Aboo Haatim that the prophet (may Allaah send salutations upon him) has said: (when the deceased is placed in his grave, he hears the footsteps of those who depart. If he was a believer, prayer is at his head, fasting is to his right, obligatory charity is to his left, and voluntary charity, family ties, and good deeds are at his feet. He is inserted head first where prayer says: there is no entrance before me. His right side is then inserted where fasting says: there is no entrance before me. His left side is then inserted where obligatory charity says: there is no entrance before me. His feet are then inserted where his voluntary charity, family ties, and good deeds say: there is no entrance before me. It is then said to him: sit, and he sits where the sun appears to him as if it is setting. It is said to him: what do you say and declare about this man who was once amongst you? He says: allow me to pray. They reply: you will pray, answer our question. Do you have anything to say and declare about this man who was once amongst you? He replies: Muhammad, I declare that he is the messenger of Allaah who came with truth from Allaah. It is said to him: you lived and died according to that, and you will be resurrected according to that Allaah willing. A gate to paradise will be opened for him and it will be said: this is your sitting place, and this is what Allaah has prepared for you. Consequently, he becomes increasingly delighted. His grave is then illuminated and expanded seventy cubits, and his body is returned. His soul is then placed within a bird in a tree of paradise, as Allaah the most high has said: {Allaah grants support to those who believe with the established statement, in this life and the next}.

The opposite has been mentioned regarding the disbeliever: his grave restricts until his ribs converge, that is the wretched life which Allaah has mentioned: {his life shall definitely be wretched, and we shall gather him blind on the day of resurrection}.

It has appeared in the two authentic collections as narrated from Qataada and Anas that the prophet (may Allaah send salutations upon him) has said: (when the deceased is placed within his grave, his companions depart and he hears their

footsteps. Two angels come to him, seat him, and ask him: what did you used to say about this man Muhammad? As for the believer, he says: I declare that he is the servant and messenger of Allaah. He said: he says: look at your seat in the fire which Allaah has replaced with a seat in paradise. The messenger of Allaah (may Allaah send salutations upon him) has said: he sees both of them) . Qataada has said: he has mentioned to us that his grave is expanded seventy cubits and filled with greenery until the day of resurrection. He then returned to the prophetic tradition of Anas where he said: as for the disbeliever and hypocrite, one of them is asked: what did you used to say about this man? He replies: I do not know, I said what other people said. They say: you did not know, nor did you say. He is then struck with an iron hammer where he screams and is heard by all except man and jinn.

It has appeared in the collection of Aboo Haatim as narrated from Aboo Hurayra who said: the messenger of Allaah (may Allaah send salutations upon him) said: (when one of you is buried, two black and blue angels come to him. One is named Munkar, and the other is named Nakeer. They ask him: what did you used to say about this man Muhammad (may Allaah send salutations upon him) , so he says what he used to say. If he was a believer, he says: he is the servant and messenger of Allaah. I declare that there is no deity worthy of worship except Allaah, and that Muhammad is his servant and messenger. They say: we knew you would say that. His grave is then illuminated and expanded seventy cubits. It is said to him: go to sleep. He says: I want to return to my family and wealth. They say: sleep like a bridegroom who is only awoke by his most beloved family member until Allaah resurrects him from that resting place. If he was a hypocrite, he says: I do not know, I heard the people say something which I repeated. They say to him: we knew that you would say that. It is then said to the earth: compress, and it does so until his ribs meet. He remains in misery until Allaah resurrects him from that resting place) . This states that the body is tortured.

Aboo Hurayra has narrated that the prophet (may Allaah send salutations upon him) has said: (when the believer reaches death,

the angels come to him with a white piece of silk and say: O good soul, proceed satisfied and pleasing unto a refreshing pleasant fragrance and a joyous lord. It emerges like the finest musk such that they all handle it until reaching the gate of heaven where it is said: how fine is this fragrance which has reached you from earth. The souls of the believers carry it and are more joyous than one of you who has found a lost loved one. They ask: what has so and so done? He said: they said: let him rest, he has been amongst the grief of the world.

When the disbeliever reaches death, the angels of punishment come to him and say: proceed despised unto the punishment of Allaah. It then emerges like the foulest smelling corpse. They reach the gate of the earth with it where it is said: how foul this soul is, and then the souls of disbelievers come to it.

Aboo Haatim has narrated the following in his collection: when the believer reaches death, the angels of mercy come to it. Once his soul is seized, they place it in a white piece of silk. They then depart with it to the gate of heaven where it is said: we have never found a fragrance as fine as this. It is asked: what has so and so done? It is said: let him sleep, he has been amongst the grief of the world.

As for the disbeliever, when his soul is seized, they descend with it to earth where the gatekeepers say: we have never found an odor as foul as this. They then descend with it to the lowest depth of the earth.

It has appeared in the Sunan of An Nasaa'ee as narrated from 'Abdillaah Bin 'Umar (may Allaah be pleased with them) that the prophet (may Allaah send salutations upon him) has said: (this is the one who the throne has moved for, the gates of heaven have been opened for, and seventy thousand angels have witnessed) An Nasaa'ee has said: Sa'd Bin Mu'aadh has been referred to.

It has been narrated from 'Aa'isha (may Allaah be pleased with her) who said: the messenger of Allaah (may Allaah send salutations upon him) has said: (if anyone were to be spared the compression of the grave, it would be Sa'd Bin Mu'aadh).

Hinaad Bin As Sirree, and Muhammad Bin Fadl and his father have narrated that Ibn Abee Maleeka has said: none have been protected from the compression of the grave, not even Sa'd

Bin Mu'aadh, and one handkerchief of his is better than the whole world and what it contains.

***Prophetic Traditions Concerning The Compression
Of The Grave***

'Abda, and 'Ubaydullaah Bin 'Umar have narrated that Naafi' has said: I have heard that 70, 000 angels witnessed the funeral of Sa'd Bin Mu'aadh without descending to earth, and I have also heard that the messenger of Allaah (may Allaah send salutations upon him) has said: (your companion has been compressed within his grave) .

'Alee Bin Ma'bad has said: 'Ubaydullaah, Zayd Bin Abee Aneesa, and Jaabir have narrated that Naafi' has said: we came to Safiyya Bint Abee 'Ubayd the wife of 'Abdullaah Bin 'Umar who was terrified, so we asked: what is wrong? She replied: I have returned after being with some of the wives of the prophet (may Allaah send salutations upon him) . She said: they informed me that the messenger of Allaah (may Allaah send salutations upon him) has said: (if I were to consider that anyone would be spared the torture of the grave, that person would be Sa'd Bin Mu'aadh. Though he was compressed within the grave).

Mirwaan Bin Mu'aawiya, Al 'Alaa Bin Al Musayyib, and Mu'aawiya Al 'Abasee have narrated that Zaadhaan Bin 'Amr has said: when the messenger of Allaah (may Allaah send salutations upon him) buried his daughter, he sat at the grave with a grievous expression which then gave way. His companions said to him: we saw your face a short while ago, and now you appear differently. The prophet (may Allaah send salutations upon him) said: (I recalled my daughter, her weakness, and the torture of the grave, so I supplicated to Allaah and he spared her. Although, Ayyimullaah was compressed such that she was heard by all from east to west) .

Shu'ayb, Ibn Deenaar, and Ibraheem Al Ghinawee have narrated that a man said: I was with 'Aa'isha (may Allaah be pleased with her) who cried as the funeral of a boy proceeded. I asked: why are you crying O mother of the faithful? She replied: I cried out of compassion for this boy due to the compression of the grave.

It is known that all of this affects the body by way of the soul.

***The Torture Of The Grave Has Been Established By The
Unanimous Agreement Of The People Of The
Prophetic Tradition***

This has been necessitated by the authentic prophetic tradition, and has been unanimously agreed upon by those who adhere to it. Al Marwazee has said: Aboo 'Abdillaah has said: the torture of the grave is a fact, it is only rejected by those who are astray and lead others astray.

Ibn Hanbal has said: I spoke to Aboo 'Abdillaah concerning the torture of the grave and he said: these prophetic traditions are authentic, we affirm that they have all been narrated from the prophet (may Allaah send salutations upon) by sound transmission. We cannot reject what Allaah has sent his messenger with, because he has said: {accept what the messenger has come to you with}[Al Hashr/7].

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾ [الحشر: 7]

I asked: is the torture of the grave a fact? He replied: people are actually tortured in the grave. He said: I heard Aboo 'Abdillaah say: we believe in the torture of the grave, in Munkar and Nakeer, and that the servant is questioned in his grave: {Allaah grants support to those who believe with the established statement, in this life and the next}, i. e. in the grave. Ahmad Bin Qaasim has said: I asked: what has been narrated concerning the torture of the grave, we believe in Munkar and Nakeer? He replied: glory be to Allaah, we affirm that. I asked: do we say Munkar and Nakeer, or the two angels? He replied: Munkar and Nakeer. I said: they say that their names have not been mentioned in prophetic tradition. He replied: that is correct. He meant that they have been referred to.

As for the views of the astray innovators, Aboo Al Hudhayl Al Mareesee has said: whoever deviates from faith will be tortured between the two blowings of the horn, and that is when interrogation occurs. Al Jibaa'ee, his son, and Al Balkhee have affirmed the torture of the grave, but do not accept that believers are subjected to it. Rather, they affirm that those who disbelieve

and are sinful are subjected to it. Many of the Mu'tazila say: angels may not be referred to as Munkar and Nakeer. Rather, Munkar is what results from stammering during interrogation, and Nakeer is what results from the scolding of the angels.

As Saalihee has said: the believer is subjected to the torture of the grave without his soul being returned to his body, and the deceased can knowingly experience pain without a soul. This is held by the majority of the Karaamiyya.

Some of the Mu'tazila have said: Allaah the glorified tortures souls within their graves, and he causes them pain without them feeling it. Once they are assembled, they begin to feel pain. They have said: the deceased who are tortured are like the intoxicated and unconscious who would not feel pain if struck. However, once they regain their faculties, they feel pain. A group of the Mu'tazila have rejected the torture of the grave altogether, such as Diraar Ibn 'Amr, Yahya Bin Kaamil, and Al Mareesee. These are the views of the deviant.

The Torture Of The Grave Reaches Those Who Deserve It, Whether They Are Buried Or Not, Even If They Have Been Devoured By Predatory Animals

It must be known that the torture of the grave occurs during the intermediate stage. As a result, everyone who dies and deserves torture will receive it, whether he is in a grave or not. This applies even if one was devoured by predatory animals, was burned to ashes and blown away by the wind, or had drowned in the ocean. Torture reaches the body and soul under those circumstances just as it does in the grave.

The Torture Of The Grave For Those Who Lie

It has appeared in Saheeh Al Bukhaaree as narrated from Samura Bin Jundub who said: when the prophet (may Allaah send salutations upon him) would complete prayer, he would face us and say: (who has seen a vision last night? He said: if anyone has seen a vision, let him describe it and say what Allaah has willed. He asked us one day: has anyone seen a vision? We replied: no. He said: but I have seen two men last night. They came to me and took me by the hand and we travelled to the holy land. A man sat while another man stood holding an iron object which he penetrated his jaw with until it emerged at the nape of

his neck. He then repeated that using his other jaw. He then mended his jaw and repeated the same action. I asked: what is this? They replied: disperse, so we proceeded until we found a man lying down face up while another man stood upon his head with a rock or a stone which he used to smash his skull. Once his head healed, he began smashing it again. I asked: what is this? They replied: disperse, so we proceeded toward a pit with a narrow opening and a wide base. A fire burned at the bottom of it as flames ascended toward naked men and women. Whenever the flames would near them, they would rise until they would nearly emerge, though once it would subside, they would return. I asked: what is this? They replied: disperse, so we proceeded until we reached a river of blood in which a man stood, and another man stood in the middle of it holding stones. The man in the river proceeded to shore, though he was struck in the mouth with a stone and returned. Whenever he tried to emerge, he was struck in the mouth, so he returned. I asked: what is this? They replied: disperse, so we proceeded until we reached a green garden in which was an amazing tree, and at the trunk of it was an elderly man and young boys. There was also a man nearby kindling a fire. We climbed the tree and then I was brought into the finest home which I have ever seen. There were young and elderly men inside of it, then I was brought into an even finer home. I said: you have taken me about this evening, so inform me of what I have seen. They replied: yes, the one whom you saw puncturing his jaw is a liar whose lies have filled the earth. This is his condition until the day of resurrection. As for the one whose skull you saw being smashed, Allaah taught him the Qur'aan, though he neglected it by day, and slept by night. This is his condition until the day of resurrection. As for those who you have seen in the pit, they are fornicators/adulterers. As for the one whom you saw in the river, he consumed usury. As for the elderly man whom you saw at the trunk of the tree, he is Ibraaheem, and he was surrounded by the children of different people. As for the man whom you saw kindling a fire, he is Maalik the guardian of fire. As for the first home, it is for the believers. As for this home, it is for the martyrs, and I am Jibreel and this is Meekaa'eel, raise your head. I raised my head and

there was a castle like a cloud. They said: that is your home. I said: allow me to enter it. They replied: it is yours for a lifetime, though you have not completed it. Once you complete it, you may enter your home.

This is an explicit text concerning the torture of the intermediate stage, and the vision of prophets is a inspiration which corresponds with actual events.

The Torture Of One Who Does Not Pray In A State Of Legal Impurity, Or Passes By Someone Who Is Oppressed Without Helping Him

At Tahaawee has mentioned that Ibn Mas'ood has narrated that the prophet (may Allaah send salutations upon him) has said: (an order was given that a servant of Allaah be flogged 100 lashes. Although, he continued to supplicate to Allaah until his was flogged only once. His grave was filled with fire, and once it was removed, he regained consciousness and asked: why did you flog me? They replied: you once prayed while legally impure, and you passed by someone oppressed without helping him) .

A Story About The Night Journey

Al Bayhaqee has mentioned that Ar Rabee' Bin Anas, Aboo Al 'Aaliya, and Aboo Hurayra have narrated that the prophet (may Allaah send salutations upon him) said concerning the following verse: {glory be to he who caused his servant to travel by night}[Al Israa/1] .

﴿سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا﴾ [الاسراء: 1]

(he was brought a horse which he was caused to mount. He said: each step was as far as sight could behold. He proceeded with Jibreel where he found a people who would sow and then reap in one day, this repeated after every harvest. He asked: O Jibreel, who are these people? He replied: these are those who struggle in the path of Allaah. One good deed of theirs is multiplied seven hundred times. Allaah will compensate you for whatever you spend, and he is the best provider.

The Torture Of Those Who Neglect Prayer

He then reached a people whose skulls were being smashed

with rocks. Their heads would return to normal only to be smashed over and over again. He asked: O Jibreel, who are they? He replied: they are those who do not rise for prayer.

The Torture Of Those Who Do Not Give Obligatory Charity

He said: he then reached a people whose front and back mid-sections were covered with pieces of cloth, like livestock they grazed upon the trees and stones of hell. He asked: who are these people O Jibreel? He replied: they are those who do not give obligatory prayer, and Allaah has not oppressed them, because he is not unjust to his servants.

He then reached a people who were holding rotten meat and cooked meat, though they began eating the rotten meat instead of the cooked meat. He asked: O Jibreel, who are these people? He replied: the man who is standing has a wife who is lawful, but he spends the night with a woman who is disgusting.

He then reached a piece of wood on the road that disturbed all who passed it. Allaah the most high says: {do not be a menacing impediment}[Al A'raaf/86].

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ﴾ [الاعراف: 86]

He then passed a man who had amassed a heavy load which he could not lift. He asked: O Jibreel, what is this? He replied: this is a man from your nation who is unable to fulfil an obligation, though seeks more responsibility.

He then reached a people whose lips were being cut with iron scissors. Their lips would return to normal after being cut over and over again. He asked: O Jibreel, who are these people? He replied: they are those who initiate strife.

He then reached a small stone from which emerged a large ox, it wished to return though was unable. He asked: what is this O Jibreel? He replied: this man makes statements which he regrets, though he is unable to retract them. He then mentioned the prophetic tradition.

Al Bayhaqee has also mentioned a narration of Aboo Sa'eed Al Khudree concerning the night journey where the prophet (may

Allaah send salutations upon him) has said: (I and Jibreel ascended where Jibreel sought entry, and Aadam appeared as he did on the day when Allaah created him in his image. The believing souls of his progeny were brought before him where he said: place this good soul in 'Illiyyeen. The sinful souls of his progeny were then brought before him where he said: place this bad soul in Sijjeen. I then proceeded a bit where I found sliced meat which was uneaten, and then I found a group of people eating rotten meat. I asked: O Jibreel, who are these people? He replied: they are those who leave the lawful for the unlawful. I then proceeded a bit where I found people whose stomachs were like houses, whenever one of them rose, he would fall saying: O Allaah, do not establish the hour. He said: they are trodden upon the path of the people of Fir'awn where they scream. I asked: O Jibreel, who are these people? He replied: they are those who consume usury. They stand like one who is caused to stagger by the touch of Satan. he said: then I proceeded a bit where I found a people whose lips were like those of camels. Their mouths were opened and they were fed hot coals which emerged from them as they screamed. I asked: who are these people? He replied: those who wrongfully consume the wealth of orphans. I proceeded a bit where I found women being hung by their breasts as they screamed, so I asked: who are these people? He replied: these are fornicaters and adultresses. I proceeded a bit where I found people being fed flesh which was ripped from their sides. It was said: eat as you ate the flesh of your brother. I asked: who are these people? He replied: the slanderers of your nation) . He mentioned this prophetic tradition in it's entirety.

It has appeared in the Sunan of Aboo Daawud as narrated from Anas Bin Maalik who said: the messenger of Allaah (may Allaah send salutations upon him) said: (when I ascended, I passed a people with fingernails of copper who were scratching

their chests and faces. I asked: O Jibreel, who are these people? He replied: they are those who backbite and dishonor people).

Aboo Daawud At Tayaalisee has said in his Musnad: Sh'uba, Al A'mash, Mujaahid, and Ibn 'Abbaas have narrated that the messenger of Allaah (may Allaah send salutations upon him) came to two graves where he said: (they are not being tortured for a major offense. One of them used to backbite while the other carried tales. He then called for a palm-fiber which he split in half, he placed one half upon one grave, and the other half upon the other grave. He said: their punishment may indeed be lightened as long as these palm-fibers remain moist).

People have differed concerning these two people, were they believers or disbelievers? It is said that they were disbelievers. His statement "they are not being tortured for a major offense" indicates a torture other than that which resulted from polytheism and disbelief. They have said: this indicates that their torture did not cease, but it was lightened while the two palm-fibres remained moist. Although, if they were believers, the prophet (may Allaah send salutations upon him) would have interceded and supplicated for them, thus their torture would cease. In addition, it has appeared in some narrations that they were disbelievers and that this torture was added to the that which resulted from their disbelief and error. This proves that the disbeliever is tortured for his disbelief as well as his sins. This is the view of Aboo Al Hakam Bin Barjaan. It has been said: they were Muslim, because he (may Allaah send salutations upon him and his family) negated this torture for a reason other than the two which were mentioned, and he said "they are not being tortured for a major offense". Polytheism and disbelief are the greatest of major sins absolutely, and it is not necessary that the prophet (may Allaah send salutations upon him) intercede for every Muslim who is tortured in his grave for an offense. He has

also informed us that the owner of the cloak who was slain during war was engulfed in flames by it in his grave, although he was a Muslim who participated in battle. As for the following wording, it has not been established: they were disbelievers. If it were verified, it would probably have been said by some other narrators, and Allaah knows best. This is the view of Aboo 'Abdillaah Al Qurtubee.

A Response To The Athiests And Heretics Who Deny The Joy And Misery Of The Grave

As for the seventh issue, namely the question: how do we respond to the athiests and heretics who deny the torture of the grave, it's narrowness and vastness, that it can be a pit of hell or a garden of paradise, and that the deceased does not sit within it?

They say: we inspect they grave, but we do not find deaf and blind angels beating the deceased with iron hammers, and we do not find fire and snakes, but we would discover that the condition of the deceased has not changed. If we were to place mercury upon his eyes and a mustard seed on his chest, we would find him in his original state. Though how could his vision be extended or reduced when we find him and the measurements of the grave unchanged, and how could this narrow grave accomodate him in the angels so that they could comfort or frighten him?

Their deviant brothers have said: every prophetic tradition which contradicts intellect and perception is a conclusive proof of the error of he who has accepted it.

They have said: we have seen that the crucified are not questioned and do not respond, nor do they move, and their bodies do not ignite. Furthermore, how could one be questioned who has been consumed by birds, snakes, and predatory animals when his remains are digested and carried by the wind? How could it be imagined that someone in this condition could be interrogated? How could a grave become a garden of paradise or a pit of hell? How could a grave contract until the ribs of the deceased come together?

We will now provide a response.

A Response To The Athiests And Heretics

The messengers (may the peace and salutations of Allaah be upon them) have not informed us of anything which is unacceptable intellectually and thus impossible. Rather, they provide information of two types:

The first: information which is accepted by intellect and natural disposition.

The second: information which cannot be grasped by intellect alone, such as the details of the intermediate stage, the last day, and reward and punishment. Intellect does not negate this information, though the following is inevitable when this is suspected: either misinformation has been attributed to the messengers, or sound intellect is not present. As for the latter scenario, it represents an unfounded suspicion which is thought to be logical. The most high has said: {those who have been granted knowledge behold what your lord has revealed to you. It is the truth, and it guides to the path of the supreme and praiseworthy}[Saba/6].

﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾ ﴿سبا: 6﴾

The most high has said: {is one who knows that you have received a revalation of truth from your lord like one who is blind}[Ar Ra'd/19].

﴿أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى﴾ ﴿الرعد: 19﴾

The most high has said: {those whom we have given the book rejoice while others reject a portion of it}[Ar Ra'd/36].

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ﴾ ﴿الرعد: 36﴾

Souls cannot celebrate the impossible.

The most high has said: {O humanity, an admonition has come to you from your lord, a healing for hearts, and a guidance and mercy for the believers. Say: by the mercy and grace of Allaah, and rejoice}[Yunus/57-58].

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ ﴿يونس: 57-58﴾

[يونس: 57-58]

Guidance, mercy, and healing cannot result from the impossible. This is the condition of one whose heart does not contain good, and one who does not stand firmly upon Islaam. He is confused at best.

A Rule For Understanding The Speech Of Allaah And His Messenger

The intent of the messenger of Allaah (may Allaah send salutations upon him) must not be taken to any extreme. His speech may not be interpreted inaccurately or deficiently. Extreme deviation has resulted from the neglect of this rule. Rather, misunderstanding of the intent of Allaah and his messenger is the foundation of every innovation which has developed in Islaam. In fact, it is the root of all error in principles and what derives from them. This is especially true when bad intentions are combined. A misunderstanding of one followed despite his good intention can merge with a bad intention of one who follows him. This is a tribulation for the religion and those who adhere to it, and it is Allaah who is sought for aid.

It was only a misunderstanding of the intent of Allaah and his messenger which caused the Qadariyya, Murji'a, Khawaarij, Mu'tazila, Jahmiyya, the Raafida and other innovative sects to deviate. This religion is now controlled by many, thus it is subject to erroneous views. As for the understanding of the companions and those who followed them concerning the intent of Allaah and his messenger, it has been abandoned, and those mentioned are not mindful of it. Examples of this are so numerous that we have neglected to mention them. If we were to do so, they would exceed tens of thousands. If you read a book from cover to cover, you would find that the author did not understand the intent of Allaah and his messenger as necessary in one instance. This is known by he who is aware of others and compares that to what the messenger has brought. As for he who has done the reverse by comparing what the messenger has brought to what he believes while following one whom he respects, speaking to him will be useless. Allow him to maintain his view and praise the one who has spared you what he has tried him with.

*A Subtle Affirmation Of The Torture Of**The Grave*

Allaah has created three abodes: the worldly abode, the intermediate abode, and the final abode. He has also created specific laws for each of these. He has composed man of a body and soul and has created laws for the worldly abode concerning them which are a consequence. As a result, he has made legal rulings subject to the actions of the tongue and limbs, even if souls conceal the opposite. He has created laws for the intermediate stage concerning the body and soul which are a consequence. The soul is subservient to the body in worldly law and experiences pain and pleasure as a consequence. It is the soul which pursued the causes of pain and pleasure, so it is subservient to the body in experiencing the result. The body is apparent and the soul is hidden. The body is like a grave for the soul in which it is apparent, though the body is hidden while in the grave. The laws of the intermediate stage apply to the soul where the body experiences joy or misery. In addition, the laws of the world apply to the body where the soul experiences joy or misery, so understand this issue accurately and comprehensively so that all confusion may be removed. In this regard, Allaah the glorified in his mercy has shown us worldly examples such as the one who is asleep, the joy or misery which he experiences is directed to his soul, and his body is subservient. This experience may intensify until the results become visible. One who is asleep may see himself being beaten, and then the effect of the beating appears on his body. He may see himself eating or drinking, and then he awakes to find traces of food and drink in his mouth, and he no longer feels hungry or thirsty. Even more astonishing is one who sleepwalks, though he is senseless. The law was applied to the soul which sought the aid of the body while it was outside of it. Although, if it entered the body, the one who was asleep would have awoke and regained his senses. If joy and misery is transferred from the soul to the body, then this occurs to a greater extent in the intermediate stage, because the soul is less restricted and is permanently attached to the body. On the day of resurrection and assembly, the law which is applied to the body and soul in terms of joy and misery will become manifest. Once

this issue is given due consideration, it will become clear to you that the details which the messenger has given about the joy and misery of the grave are undoubtedly true and do conform with intellect. Lack of knowledge and understanding would prevent one from realizing that. It has been said:

How many have criticized an accurate view do to lack of understanding.

Even more astonishing are two people who sleep beside each other, one soul experiences joy and the after effects soon appear, and the other experiences misery and the after effects soon appear. However, one is not aware of the other, and the intermediate stage is even more amazing.

The Angels Greet The Dying And He Responds

Allaah the glorified has made the next life incomprehensible for the legally responsible. This is due to his profound wisdom so that those who believe in the unseen may be distinct.

The angels descend upon the dying and sit near him where they are visible. They speak while holding shrouds and preservative which are from paradise or hell. They say aameen as others supplicate, and they greet the dying who responds verbally, physically, and spiritually when unable to speak or gesture.

Some of the dying have been heard uttering various welcoming phrases.

Our shaykh has informed us of some of the dying, though I do not know if he has witnessed them or has heard about them. They were heard saying: peace be upon you, here I sit, peace be upon you, here I sit.

The Story Of Khayr An Nassaaaj

The story of Khayr An Nassaaaj (may Allaah have mercy upon him) is well known, shortly before death he said: be patient may Allaah grant you well being. You will not miss the opportunity to do what you have been ordered, though I will. He then called for water, performed ablution, and offered prayer. He said: proceed as you have been ordered, and then he died.

The Death Of 'Umar Bin 'Abdil 'Azeez

Ibn Abee Dunyaa has mentioned that 'Umar Bin 'Abdil 'Azeez said shortly before his death: help me sit, so they did. He

said three times: I have commanded myself and have been negligent, and I have forbade myself and have been disobedient. There is no deity worthy of worship except Allaah. He then raised his head and began to stare. They said: you look with great intent commander of the faithful. He said: I notice a presence, though I do not see man nor jinn. His soul was then seized.

Maslama Bin 'Abdil Malik has said: when 'Umar Bin 'Abdil 'Azeez reached death, we were with him inside a dome. He made a gesture telling us to depart. We exited and sat around the dome. We heard his servant reciting the following verse: {that is the abode of the next life which we grant to those who do not desire superiority or wrongdoing, and the reverent shall have a successful outcome}[Al Qasas/83].

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا

فَسَادًا ۖ الدَّارُ الْآخِرَةُ لِلْمُتَّقِينَ﴾ [القصاص: 83]

The servant exited and made a gesture telling us to enter, and we did, and his soul had been seized.

Fudaala Bin Deenaar has said: I was with Muhammad Bin Waasi' who was prepared for death, and he began to say: the angels of my lord are welcome. There is no power or strength except with Allaah. I then smelled the finest fragrance ever as he stared, and then he died.

Traditions in this regard are profound and countless. The statement of Allaah the magnificent is sufficient: {did they not reach the throats while you watched, and we are closer to him than you, but you cannot see}[Al Waaqia/83-85].

﴿فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ ۖ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ﴾ وَنَحْنُ

أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ﴾ [الواقعة: 83-85]

We are closer to him with our angels and messengers, but you do not see. This is the beginning of what we cannot see in this world. The angel then extends his hand to seize the soul and to address it, though those present do not see or hear this. The soul then emerges with the fragrance of musk, and a light shines like the sun. Although, those present do not see or smell that. It then ascends between two rows of angels, though those present

do not see them. The soul then watches the bathing, shrouding, and carrying of the body, and it says: where are you going with me? Although, that is not heard. When the deceased is placed in his grave and covered with soil, the angels are not prevented from reaching him. Even if he was entrusted with a drilled stone filled with lead, the angels would not be prevented from reaching it. In fact, Allaah the glorified has caused earth and stones for the angels to be like air to the birds. As for the grave, it expands for the soul and then the body as a consequence. The body is enclosed within a grave less than a cubit in width, though it is expanded as far as sight can behold as a consequence of the soul. As for the compression of the grave where certain body parts converge, natural disposition, intellect, and perception do not disagree. If one were to exhume a corpse discovering that the ribs were in their original state, it would not be unlikely that they could have returned to normal after the compression. Consequently, the heretics and athiests are only capable of lying against the messenger.

Some truthful people have informed us that three graves were dug. Afterwards, the one who dug them decided to rest. He had a dream where he saw two angels standing at one of the graves. One of them said to the other: write three square miles. He stood at the second grave and said: write one square mile. He stood at the third grave and said: write two square inches. The man awoke where he was brought a stranger of no importance, he was then buried in the first grave. He was brought a second man who was buried in the second grave. He was then brought a wealthy woman who was surrounded by many people. She was then buried in a narrow grave, and the following was heard: two square inches. This measurement known as a *fitr* extends from the tip of the thumb to the tip of the pointer finger.

The Joy And Misery Of The Grave Is Not Of A Wordly Type

The fire and greenery of the grave is not of a worldly type, thus it has not been seen. Rather, this fire and greenery is from the afterlife, thus they are more intense. Allaah the glorified heats this earth and the stone upon which it rests until it becomes hotter than charcoal. Though people on earth would not realize that if they were to touch it. Even more astonishing is that two men are

buried together in a pit of fire, though the fire which affects one does not affect the other. This also applies to a garden of paradise, and the power of Allaah is more amazing than that. He has shown us miraculous signs of his power within this abode which are far greater, but souls are obsessed with rejecting what they cannot comprehend, with the exception of those whom Allaah has protected and has granted understanding. Two tablets of fire are placed within the grave of the disbeliever, and it ignites like an oven. If all servants were to know about this, legal responsibility and belief in the unseen would not be an issue. In addition, people would not bury as has appeared in the two authentic collections where the prophet (may Allaah send salutations upon him) has said: (if you would not cease to bury, I would have supplicated to Allaah to allow you to hear the torture of the grave as I do) .

***The Wisdom Of Concealing The Torture Of The Grave
From Man Though Not Livestock***

This wisdom does not apply to livestock, this I have heard and realized like the messenger of Allaah (may Allaah send salutations upon him) when his mule almost threw him to the ground when passing the grave of one being tortured.

Our companion Aboo 'Abdillaah Muhammad Bin Ar Razeez Al Harraanee has informed me that he left his home after the 'asr prayer. He said: I reached the middle of the graveyard before sunset, and a hot coal like a glass mug was upon a grave and a corpse was in the middle. I began to wipe my eyes while asking: am I asleep or awake? I then looked toward the wall of Al Madeena and said: by Allaah, I am not asleep. I then went to my family bewildered. They gave me food, though I could not eat. I then entered the city to ask about the person buried, he was a tax collector who died that day. Consequently, the sight of this fire in the grave is like the sight of the angels and the jinn, it is sometimes possible for those whom Allaah pleases.

***The Torture Of The Grave Will Sometimes Appear If Allaah
Has Willed***

Ibn Abee Dunyaa has said in "Al Quboor" that Ash Sha'bee mentioned a man who said to the prophet (may Allaah send salutations upon him) : I passed through Badr where I saw a man

emerge from the earth while another man struck him with a paddle until he returned, and this continued. The messenger of Allaah (may Allaah send salutations upon him) said: (that is Aboo Jahl Bin Hishaam, he will be tortured until the day of resurrection) .

He has mentioned that Hamaad Bin Salama, 'Amr Bin Deenaar, and Saalim Bin 'Abdillaah have narrated that his father has said: I was riding between Makka and Al Madeena while carrying a water container when I passed a graveyard. A man emerged from a burning grave pulling a chain around his neck, and he said: O 'Abdullaah, sprinkle water, O 'Abdullaah, sprinkle water. By Allaah, I do not know if he knew my name, or if he called me as one would call others. He said: another person emerged and said: O 'Abdullaah, do not sprinkle water, O 'Abdullaah, do not sprinkle water. He then took the chain and returned it to the grave.

Ibn Abee Ad Duniya has said: my father, Moosa Bin Daawud, Hamaad Bin Salama, and Hishaam Bin 'Urwa have narrated that his father has said: while someone was riding between Makka and Al Madeena, he passed by a graveyard. A man emerged from a burning grave bound in iron. He said: O 'Abdullaah, sprinkle water, O 'Abdullaah, sprinkle water. He said: someone else emerged behind him saying: O 'Abdullaah, do not sprinkle water, O 'Abdullaah, do not sprinkle water. He said: the rider fainted and his animal swerved. He said: he awoke in the morning white headed, so he informed 'Uthmaan and he forbade that a man travel alone.

He has mentioned that: Sufyaan and Daawud Bin Shaaboar have narrated that Aboo Qaz'a has said: we passed some bodies of water between us and Basra where we heard the braying of a donkey, so we asked: what is this braying? They replied: this is a man who was once amongst us. When his mother used to speak to him, he would say: you are braying. Once he died, he heard this braying every night in his grave.

The Torture Of Delaying Prayer And Offering It While Legally Impure

He has also mentioned that 'Amr Bin Deenaar has said: there was a man from Al Madeena who had a sister who lived on the

outskirts of the city. She had complained, so he would visit her. She then died and he buried her. Once he returned, he remembered that he had forgotten something at the grave. He sought the aid of one of his companions, he said: we exhumed the grave and we found that item. He said: allow me to examine my sister. He dug into the grave which he found ablaze, so he filled it. He returned to his mother where he asked: in what condition was my sister in? She replied: do not ask about her, she is destroyed. He said: inform me. She replied: she used to delay prayer, and I do not think that she offered it while legally pure. She also used to go to the neighbors to eavesdrop and carry tales.

The Torture Of One Who Walks Arrogantly

It has been mentioned that Husayn Al Asadee has said: I have heard Marthad Bin Hawshab say: I was sitting with Yoosuf Bin 'Umar as he sat beside a man. It was as if half of his face was a sheet of iron. Yoosuf asked him: did you tell Marthad what you saw? He replied: I was a young man who was sinful, so when the plague came, I said: I will go to a harbor. I then decided to dig graves. I dug a grave between sunset and dusk and then I reclined upon another one. A man was then buried in that grave, and two white birds resembling camels came from the west. One perched upon his head, and the other upon his feet. One then descended into the grave while the other perched upon the edge of it. I came to the grave and sat upon the edge of it. He said: I heard him ask: are you not the visitor who has worn two light red garments while walking arrogantly? He replied: I am not as such. He said: he struck him such that the grave overflowed with water and oil. He returned and repeated himself, he then struck him three times, and the grave continued to overflow with water and oil. He said: he then raised his head and looked at me and said: look at where he sits, Allaah has silenced him. He said: he struck the side of my face, so I became silent and then went to sleep. He said: I began to look at the grave where I noticed that he was in normal condition.

This water and oil according to the eyewitness is a fire which burns for the deceased, as the prophet (may Allaah send salutations upon him) has informed us concerning the antichrist: (he will come with water and fire. The fire is cold water and the

water is a blazing fire) .

Ibn Abee Ad Dunyaa has mentioned that a man asked Aboo Ishaaq Al Fazaaree if a gravedigger could repent. He replied: yes, if his intentions are good, and if his honesty is known to Allaah. The man said to him: I used to dig graves where I would find people not facing the qibla. Al Fazaaree had no response, so he wrote to Al Awzaa'ee for assistance. Al Awzaa'ee replied: his repentance may be accepted if his intentions are good, and if his honesty is known to Allaah. As for his statement that he found people not facing the qibla, they did not die upon the prophetic tradition.

Ibn Abee Ad Dunyaa has said: 'Abdul Mu'min Bin 'Abdillaah Bin 'Eesa Al Qaysee has informed me that he asked a gravedigger who repented: what is the most amazing thing which you have seen? He replied: I exhumed a man whose body was nailed, and a large nail was embedded in his head, and another in his feet. He said: another gravedigger was asked: what is the most amazing thing which you have seen? He replied: I found a skull filled with lead. He said: another gravedigger was asked: what is the cause of your repentance? He replied: most of those whom I exhumed were not facing the qibla.

I say: our companion Aboo 'Abdillaah Muhammad Bin Masaab As Salaamee who was truthful and the finest and of worshippers has said: someone came to the market of ironsmiths in Baghdaad and sold small two headed nails. An ironsmith bought them and began heating them, but they would not become pliant, so he could not strike them. He asked the merchant: where did you get these nails from? He replied: I found them. He then informed him that he found an open grave where the bones of a corpse contained these nails. He said: I tried to remove them though was unable, so I took a stone and shattered the bones and then collected the nails. He said: I have seen those nails. I asked: what do they look like? He replied: they are small and two headed.

Ibn Abee Ad Dunyaa has said: my father and Aboo Al Harees have narrated that his mother has said: when Aboo Ja'far dug the trench of Koofa, people relocated their deceased relatives, and we saw a young man amongst them who was

biting his hand.

It has been mentioned that Sammaak Bin Harb has said: Aboo Ad Dardaa passed between some graves and he said: you appear so tranquil while you are in a state of disaster.

Thaabit Al Bannaanee has said: as I walked amongst the graves, a voice behind me said: O Thaabit, do not be fooled by this silence, because there are so many who are distressed. I then turned around and did not see anybody.

Al Hasan passed a graveyard and said: how tranquil this great army is, though so many of them are distressed.

Ibn Abee Ad Dunyaa has mentioned that 'Umar Bin 'Abdil 'Azeez asked Maslama Bin 'Abdil Malik: O Maslama, who buried your father? He replied: so and so. He asked: who buried Al Waleed? He replied: so and so. He said: I will inform you of what he has told me. He said that when he buried your father and Al Waleed, he found their heads faced backward. O Maslama, look at my head when I die, and see if I have suffered like others or not. Maslama said: when 'Umar died, I placed him in his grave, and I touched his head where I found that it was in normal position.

Ibn Abee Ad Dunyaa has mentioned that some of the early Muslims have said: a daughter of mine died and I placed her in the grave. As I prepared the cement, she turned away from the qibla. I was grief stricken, I then saw her in a dream where she said: O my father, you were grief stricken by what you saw, but indeed most of those amongst me are not facing the qibla. He said: it seems she meant those who died without abandoning major sin.

'Amr Bin Maymoon has said: I have heard 'Umar Bin 'Abdil 'Azeez say: I was amongst those who placed Al Waleed Ibn 'Abdil Malik in his grave. I saw his knees which were pressed against his neck, and his son said: by the lord of the ka'ba, my father has lived. I said: by the lord of the ka'ba, the death of your father was hastened. 'Umar took this as an admonition.

'Umar Bin 'Abdil 'Azeez said to Yazeed Bin Al Mahlab when he placed him over Iraq: O Yazeed, fear Allaah, because when I placed Al Waleed in his grave, his was running while shrouded.

Yazeed Bin Haaron has said: Hishaam Bin Hassaan, Waasil,

and 'Amr Bin Zuhdum have narrated that 'Abdul Hameed Bin Mahmood has said: I was sitting with Ibn 'Abbaas when a group approached him and said: we departed as pilgrims and a companion of ours died. We prepared his body, then we dug his grave. Once we finished, a black man filled it. We dug another grave for him, though he filled it, and this repeated. Ibn 'Abbaas said: that is the rancor which he has displayed. Depart and bury him in a portion of it. By he in whose hand my soul is, if you dug the entire earth, you would find him. We departed and placed him in a portion of it, then we returned to his family with an item of his. We asked his wife: what did your husband used to do? She replied: he used to sell food, and every day he would take a necessary portion for his family. He would then eat a portion of the leftovers and throw them away.

The Torture Of Bad Etiquette Toward The Companions (May Allaah Be Pleased With All Of Them)

Ibn Abee Ad Duniyaa has said: Muhammad Bin Al Husayn has narrated that Aboo Ishaq has said: I went to bathe a corpse, so when I removed the fabric from his face, there was a thick snake wrapped around his neck. He said: I left without bathing him, then others recalled that he used to curse the companions (may Allaah be pleased with them) .

Ibn Abee Ad Duniyaa has mentioned that Sa'eed Bin Khaalid Bin Yazeed Al Ansaaree has narrated that a man from Basra used to dig graves. He said: I dug a grave one day and placed my head near it, then two women came to me in a dream. One of them said: O 'Abdullaah, I implore you with Allaah, you have diverted this woman from us such that she will not be our neighbor. I awoke frightened, then the funeral procession of a woman proceeded. I said: the grave is in front of you, so I diverted them from that grave. That night I was with the two women in the dream again. One of them said: may Allaah grant you a fine reward, you have diverted a great evil from us. I said: why does your companion not speak to me like you do? She replied: she died without a bequest, and it is binding upon one who dies in that state to remain silent until the day of resurrection.

These stories and others which are far too numerous to be

mentioned in this book depict what Allaah the glorified has directly shown some of his servants concerning the joy and misery of the grave. If we mentioned dreams, the subject would require a few books. However, he who is interested should refer to "Al Manaamaat" by Ibn Abee Ad Dunyaa, and also "Al Bustaan" by Al Qayrawaaneh etc. As for the athiests and heretics, they can only reject what they have not comprehended.

***Allaah Conceals A Great Deal Of What Occurs On Earth
From His Creation***

Allaah the glorified and most high causes occurrences in this world which are even more astonishing than what has preceded. Jibreel used to descend upon the prophet (may Allaah send salutations upon him) in the form of a man, and he would speak to him, though those beside the prophet (may Allaah send salutations upon him) could not hear nor see Jibreel. This has been true of other prophets also. The revelation would sometimes come as a ringing bell which those present could not hear, and the jinn speak with loud voices though we do not hear them. The angels have whipped, beaten, and screamed at the disbelievers, though those Muslims present could not hear nor see them. Allaah the glorified has concealed a great deal of what occurs on earth from the children of Aadam. Jibreel used to teach the prophet (may Allaah send salutations upon him) the Qur'aan, though those present could not hear him. How can one who knows the glorified and affirms his ability deny that he causes occurrences and conceals them from some of his creation out of mercy and wisdom, only because they are unable to hear and see this? The hearing and vision of a servant is too weak to affirm the torture of the grave, and many whom Allaah has allowed to witness this have fainted while others have died of heart failure. Therefore, how could one deny the divine wisdom of this sight being concealed? In addition, one could quickly remove mercury and mustard seeds from the eye and chest of the deceased, so how could an angel be incapable of that, or he who is capable of doing everything? How could he be unable to cause those things to remain upon the eye and chest of the deceased? Is it not the utmost of ignorance, deviation, and slander toward the most truthful and the maintianer of all that exists to compare the

intermediate stage with what is seen on earth? If one of us could expand the length, width, and depth of a grave by ten or 100 cubits without anyone knowing except whom we please, then how could the maintainer of all that exists be unable to expand a grave as he pleases for whom he pleases without anyone knowing? The grave would appear to a child of Aadam as narrow when it is actually wide, fragrant, and illuminated beyond compare.

The Concealment Of The Grave Is A Mercy For The Servants

The secret of this is that this width, narrowness, illumination, greenery, and fire is not of a worldly type. Allaah the glorified has allowed the children of Aadam to witness this world, as for the next life, he has concealed it so that faith in it would be a cause of happiness. Though once it is unveiled, it becomes visible, so if the deceased were lying amongst people, it would not be impossible for the angels to come to him and interrogate him, and for him to answer without others being aware. The angels could also beat him without those present witnessing that. One sleeps beside another while being tortured, though the one who is awake is totally unaware, and the affects of the beating have been received by the soul. It is the utmost of ignorance to consider unlikely the splitting of earth and stone by the angels. Allaah the glorified has made them for the angels like air to the birds, and their concealment from densely composed bodies does not necessitate their concealment from frail souls, and this is a most innacurate analogy. It is in this fashion that the messengers have been slandered (may Allaah send peace and salutations upon them) .

The Soul Is Returned To The Deceased Even If The Causes Of Death Differ

There is nothing to prevent the return of the soul to one who has been burned, crucified, or has drowned. However, we do not perceive this, because this return is not worldly. The soul of one who is unconscious, silent, or famished is present, although we do not sense that he is alive. As for one whose limbs are scattered, the one who is capable of everything is not prevented from attaching the soul to those limbs, even if they are separated

by a vast distance. In addition, those limbs perceive some degree of joy and misery.

An Explanation Of The Verse {there is nothing that does not glorify and praise him}

Allaah the glorified and most high has given inanimate objects sense and perception which they use to glorify him. Stones fall out of fear of him, trees and mountains prostrate before him, and water, pebbles, and vegetation glorify him. He has said: {there is nothing that does not glorify and praise him, though you do not comprehend their glorification}[Al Israa/44].

﴿تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾ [الاسراء: 44]

If this glorification were merely their indication of their creator, he would not have said: {though you do not comprehend their glorification}.

﴿وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾ [الاسراء: 44]

Because every rational being comprehends this. The most high has said: {we have made the mountains subservient, they glorify during the morning and afternoon}[Saad/18].

﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ﴾ [ص: 18]

The indication of the creator is not confined to these two times. He has also said: {O mountain, glorify in unison}[Saba/10].

﴿يَنْجِبَالُ أَوْيِ مَعَهُ﴾ [سبا: 10]

The collective nature of this indication is not exclusive, and those who have considered the order to glorify in unison a reverberation have lied. The most high has said: {have you not seen that he is glorified by those in the heavens and upon earth, and the sun, moon, stars, mountains, trees, and beasts}[Al Hajj/18].

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ﴾ [الحج: 18]

This prayer and glorification is a reality known by Allaah,

even though ignorant liars deny it. He the most high has informed us that some stones fall out of fear of him, and that the heavens and earth listen to him, and that they have heard his address and have responded well. He has said to them: {come willingly or begrudgingly. They said: we shall come obediently}[Fusilat/11].

﴿أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾ [فصلت: 11]

If Trees And Rocks Have Senses, Then So Should Bodies Containing Souls

The companions used to hear the glorification of the food which they ate, they also heard the sound of a tree trunk in the masjid. If these objects had senses, then bodies containing souls should definitely have senses. In addition, Allaah the glorified has allowed his servants to witness the return of complete life to a body whose soul had separated from it. It spoke, walked, ate, drank, married, and re-produced: {those who fled their homes by the thousands fearing death. Allaah said to them: die, then he resurrected them}[Al Baqara/243]

﴿الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ﴾ [البقرة: 243]

{or like he who passed a deserted village, he asked: how could Allaah resurrect it. Allaah caused him to die for 100 years, he then resurrected him and asked: how long have you spent here. He replied: one day or nearly a day}[Al Baqara/259].

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾ [البقرة: 259]

Other examples are the slain of Banoo Israa'eel, and those who said to Moosa: we will not believe in you until we see Allaah directly. Allaah caused them to die, then he resurrected them. There is also the example of the people of the cave.

In addition to these stories is the story of of Ibraaheem and

the four birds. If Allaah could restore complete life to these bodies after death, then how could he with his power be incapable of restoring temporary life for the fulfilment of his dictate, and to interrogate, reward, and punish? Is not the denial of this stubborn? With Allaah lies success.

The Torture Of The Grave Is The Torture Of The Intermediate Stage

It must be known that the joy and misery of the grave represents the joy and misery of the intermediate stage between this world and the next. The most high has said: {in front of them is a barrier until the day they are resurrected}[Al Mu'minoon/100].

﴿وَمِنْ بَرَزَخُ وَرَأَيْهِمْ إِلَى يَوْمِ يُبْعَثُونَ﴾ [المؤمنون: 100]

Those within the intermediate stage overlook this world and the next. The joy and misery of the grave is either a garden of paradise or a pit of fire according to the predominant condition of creation. The crucified, charred, drowned, and devoured receive their appropriate portion of the joy and misery of the grave, although their causes do vary. Some of the early Muslims thought that if their bodies were burned to ashes and their remains were scattered on land and at sea on a windy day, they would escape punishment. As a result, they would entrust their sons to enact their request. Allaah commanded the land and ocean and gathered their contents, then he said: stand, and one stood before Allaah. He asked: what made you do what you did? He replied: my fear of you O lord, and you know best, and he was merciful unto him. As for the scattered remains, the joy and misery of the intermediate stage did not cease. Even if a corpse were hung from a tree in the wind, the body would be affected by the torture of the intermediate stage which it deserves. Conversely, if a righteous man were buried within a large stove, his body would be affected by the joy of the intermediate stage which it deserves. Thus, Allaah has caused the fire to be cool for the latter, and has caused the air to be scorching for the former. The elements of the world are subservient to it's creator who uses them as he pleases. Whoever denies this has denied the

maintainer of all that exists.

Death Is A Destination And A First Resurrection

Allaah the glorified and most high has made two destinations and resurrections for the children of Aadam where they will be rewarded and punished based upon their actions.

The first resurrection: when the soul departs the body and proceeds to the first abode of recompense.

The second resurrection: on the day when Allaah returns souls to their bodies and resurrects them from their graves unto paradise or hell. This is the second assembly and has been mentioned as such in an authentic prophetic tradition, (and believe in the final resurrection) . The first resurrection is denied by none, although many do deny the recompense which will occur as well as the joy and misery which will be experienced.

The Major And Minor Resurrection

The glorified and most high has mentioned these two resurrections in Al Mu'minoon, Al Waaqi'a, Al Qiyaama, Al Mutaffifeen, Al Fajr and elsewhere. His wisdom and justness have necessitated that he create two abodes of recompense, though this recompense will not be fulfilled until the final abode has been reached, and the most high has said: {every soul shall taste of death, and you shall receive your reward on the day of resurrection}[Aalu 'Imraan/185].

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّرُ أَجُورُكُمْ

يَوْمَ الْقِيَمَةِ ۗ﴾ [آل عمران: 185]

In addition, his justness, completeness, and his names which are the finest have necessitated that the bodies and souls of his beloved experience joy, and that the bodies and souls of his enemies experience misery. As a result, it is inevitable that the body and soul of the obedient taste the delight which they deserve, and that the body and soul of the disobedient taste the pain and punishment which they deserve. This is a necessary consequence of his justness, wisdom, and completeness.

The Intermediate Stage Is The First Abode Of Recompense

This abode is one of trial and responsibility, and not one of recompense. As for the intermediate stage, it is the first abode of

recompense, and wisdom necessitates that appropriate sights be seen. On the day of major resurrection, the the bodies and souls of the obedient and disobedient will receive the joy and misery which they deserve. The joy and misery of the afterlife is first experienced during the intermediate stage, it is also directly connected to it as the Qur'aan and authentic prophetic tradition have explicitly indicated repeatedly, he (may Allaah send salutations upon him) has said for example: (a gate to paradise is opened for him where the fragrance and delight of it reaches him, and a gate to hell is opened for the sinful where the scorching wind of it reaches him) .

It is known that the body and soul receive what they are due from these two gates. The servant will enter a gate to take his seat on the day of resurrection, and some traces of the the reward and punishment which depart from these two gates reach the servant on earth as well. Although, these traces are concealed due to various impediments. However, many people sense these traces, but they do not know their cause, and they are unable to express their feelings with clarity and accuracy. These traces reach the servant to a greater extent after death, and they reach him completely once he has been resurrected. The wisdom of the most high lord becomes manifest in this regard with complete precision in the three abodes.

The Wisdom Of The Torture Of The Grave Not Being Mentioned In The Qur'aan Despite The Importance Of It

What is the wisdom of the torture of the grave not being mentioned in the Qur'aan despite the fact that it must be believed in, and must also be known to be avoided?

The response to this question is general and specific.

The general response: Allaah the glorified and most high has revealed two revelations to his messenger which he has obliged his servants to believe in and to implement. They are the book and the wisdom as the most high has said: {he is the one who has raised a messenger amongst the illiterate who recites his miraculous signs, purifies them, and teaches them the book and the wisdom}[Al Jumu'a/2]

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾ [الجمعة: 2]

{remember the miraculous signs of Allaah and the wisdom which are recited in your houses}[Al Ahzaab/34].

﴿وَأَذْكُرَنَّ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾ [الاحزاب:

[34]

The book is the Qur'aan and the wisdom is the prophetic tradition as has been unanimously agreed upon by the early Muslims. What the messenger has conveyed to us from Allaah must be believed in and affirmed as Allaah the most high has stated upon the tongue of his messenger. This is a fundamental which is unanimously agreed upon by Muslims, only those who are not amongst them disagree. The prophet (may Allaah send salutations upon him) has said: (I have indeed been given the Qur'aan and a likeness of it) .

The specific response: the joy and misery of the intermediate stage is mentioned in the Qur'aan in numerous places, such as the following verse: {if you were to see the unjust as they approach death and the angels extend their hands to them. They say: come forth this day so that you may be tortured as a recompense for slandering Allaah and ignoring his miraculous signs}[Al An'aam/93].

﴿ وَلَوْ تَرَىٰٓ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ ۖ أَخْرِجُوٓا۟ أَنْفُسَكُمُ ۚ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَىٰ اللَّهِ ۖ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ [الانعام: 93]

This address is directed to them shortly before death, and the angels who are truthful have informed us that they will be tortured as a recompense at that time. Although, if this were delayed until the end of the world, it would be incorrect to say that they would be tortured as a recompense. The most high has said: {Allaah protected him from their plot and encompassed the people of Fir'awn with a severe punishment. They are brought unto the fire morning and night, and when the hour is established it will be said: O people of Fir'awn, proceed unto a torture which is most agonizing}[Ghaafir/45-46].

﴿ فَوَقَّهٖ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۖ وَحَاقَ بِقَالٍ فِرْعَوْنُ سُوءَ الْعَذَابِ ﴿٤٥﴾ ۖ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾ [غافر: 45-46]

The torture of two abodes has been mentioned explicitly, and the most high has said: {leave them until they reach the day when they will perish, a day when their plot will be of no avail and they will not receive assistance. A punishment shall befall the unjust before that, though most of them are unaware}[At Toor/45-47].

﴿ فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٧﴾ ۖ يَوْمَ لَا يُغْنِي عَنْهُمْ

كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٥﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٦﴾ [الطور: 45-47]

This may possibly refer to their torture before death, or it may refer to their torture during the intermediate stage. However, the latter possibility is more apparent, because many of them died without being tortured on earth. It has also been said: those of them who died were tortured during the intermediate stage, and those who survived were tortured before death. This represents their torture on earth and during the intermediate stage, and the most high has said: {we shall cause them to taste of the minor punishment before the major punishment so that they may repent}[As Sajda/21].

﴿وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾ [السجدة: 21]

Many including Ibn 'Abbaas have used this verse to prove the punishment of the grave. This is significant, because the torture on earth was to prompt their return to faith, and this was not unbenounced to the scribe of this nation and the interpreter of the Qur'aan. In any event, due to his in depth and accurate understanding of the Qur'aan, he deduced that the intent was the torture of the grave. Allaah the glorified has informed us of a major and minor punishment which he has designated for them, and that he causes them to taste of the minor punishment so that they may repent. Thus, he has indicated that there is a remaining punishment which

follows the punishment on earth. Consequently, he has said that he shall cause them to taste of the minor punishment, though he did not say that he would do so completely, so reflect upon this.

This is similar to the statement of the prophet (may Allaah send salutations upon him) : (a window leading to the fire will be opened for him where scorching heat will reach him) . However, he did not state that the scorching heat would reach him completely, and the enemies of Allaah tasted a portion of the minor punishment while a greater portion remained. The most

high has said: {did they not reach the throats while you watched, and we are closer to him than you, but you cannot see. Does not the resurrection and recompense await you. They will return, though you know that you cannot achieve that. If he was of those who are near, he shall receive the joy of paradise. If he is of the obedient, he will be greeted by them. If he was of the deviant liars, he shall be received with scalding water and will reach the fire. This is a definite reality, so glorify the name of your great lord}[Al Waaqi'a/83-96].

﴿فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ مِنْ حَمِيمٍ ﴿٩٤﴾ إِنْ هَذَا هُوَ الْحَقُّ الْقَيُّومُ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾﴾ [الواقعة: 83-96]

Rulings concerning the soul during death have been mentioned here, and other rulings have been mentioned regarding the soul during the final return. This has been mentioned first because it is more important. In addition, Allaah has caused the soul to be of three types during death and in the hereafter, and he has said: {O tranquil soul, return to your lord pleasing and satisfied. Enter my paradise and join my servants}[Al Fajr/27-30].

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّاتِي ﴿٣٠﴾﴾ [الفجر: 27-30]

The early Muslims have differed concerning when this is said. One group holds that it is said during death. They have interpreted this wording to be an address directed to a soul that has separated from the body. The prophet (may Allaah send salutations upon him) has clarified this where he has said in the

tradition of Al Baraa and elsewhere: (it is said to it: emerge pleasing and satisfied) . This matter will be firmly established during a discussion of the sedentary nature of souls during the intermediate stage if Allaah has willed. The statement of the most high: {be amongst my servants} agrees with the statement of the messenger (may Allaah send salutations upon him) : (O Allaah, grant us the best companionship) . If you were to reflect upon the prophetic traditions concerning the joy and misery of the grave, you would find that they explain in detail what the Qur'aan has indicated, and success lies with Allaah.

What Causes People To Be Tortured In The Grave?

The response to this question is general and specific.

The general response: they are tortured for their ignorance and disobedience, hence no soul is tortured by Allaah which is beloved and obedient to him, nor the body which contained it. The torture of the grave and the nextlife is the result of the anger of Allaah toward his servant. Thus, whoever has angered Allaah on earth without repenting will be tortured during the intermediate stage according to the extent of his anger, and this is affirmed and denied.

The specific response: the prophet (may Allaah send salutations upon him) has informed us of the two men whom he saw being tortured in their graves. One was a tale carrier while the other did not protect himself from his urine. The latter neglected obligatory purification while the former created hostility amongst people, but was truthful. There is a warning here that a greater punishment awaits one who falsely creates hostility between people, as well as one who neglects prayer where purity from urine is a prerequisite.

The following appears in a tradition of Shu'ba: (as for one of them, he used to backbite) . This person was a backbiter while the other was a tale carrier. The tradition of Ibn Mas'ood (may Allaah be pleased with him) has preceded concerning the one who was whipped and whose grave became engulfed in flames because he offered a prayer while legally impure, and also because he passed someone who was oppressed without offering assistance. The tradition of Samura which appears in Saheeh Al Bukhaaree has preceded concerning the torture of one whose lie becomes widespread, as well as one who does not implement the Qur'aan that he recites, those who fornicate and commit adultery, and one who consumes usury as the prophet had witnessed during the intermediate stage. The tradition of Aboo Hurayra (may Allaah be pleased with him) has also preceded: (heads will

be bashed because they neglected to rise for prayer) . It has preceded that some will graze like cattle before the tree of Az Zaqqoom due to the neglect of obligatory charity, and that some will eat rotten meat due to fornication and adultery. Some will have their lips cut with iron scissors due to the verbal incitement of strife. The tradition of Aboo Sa'eed has preceded where the punishment of those guilty of these crimes has been mentioned. The stomachs of some of them will be like houses and they will be upon the path of the people of Fir'awn, these have consumed usury. Some will be hung by their breasts, these have committed fornication and adultery. Some will have their sides torn and will be fed their own flesh, these have backbitten. Some will have copper nails which they will scratch their faces and chests with, these have dishonored others, and the torture of the grave awaits one who:

- carries tales
- lies
- backbites
- provides false testimony
- slanders
- instigates
- innovates
- speaks about Allaah and his messenger without knowledge
- speaks carelessly
- consumes usury and the wealth of orphans
- receives bribery
- wrongfully consumes the wealth of his brother or one bound by contract
- drinks intoxicants
- eats from the cursed tree
- commits fornication, adultery, or homosexuality
- steals
- betrays
- deceives
- offers, consumes, witnesses, or records usury
- marries a woman so that she may return to her former husband and seeks him for that purpose
- attempts to avoid obligatory duties and performs forbidden acts

disturbs Muslims and highlights their shortcomings
governs by other than what Allaah has revealed and rules in
opposition to the legislation of Allaah
facilitates sinfulness and aggression
takes a sacred life
disregards the boundaries of Allaah
does not declare the names and attributes of Allaah as they
are

prefers his views, tastes, and politics rather than the tradition
of the messenger of Allaah (may Allaah send salutations upon
him)

wails while mourning
sings and listens to singing
erects mosques over graves and lights candles within them
is deceptive when selling by weight and measure
is arrogant
is ostentatious
slanders the early Muslims
approaches fortunetellers and astrologers and believes them
has sold his portion of the hereafter for the temporary world
of those whom he has oppressed

is not affected when prompted to fear Allaah, but is affected
when prompted to fear creation

guides with the speech of Allaah and his messenger, though
does not accept this speech unless he receives it from one whom
he respects

is not moved by the Qur'aan, but is deeply moved by Satanic
music

lies while swearing by Allaah, but is truthful when swearing
by other than him

is proud of his sin such that he discloses it
cannot be trusted with what is valueable and sacred
is vulgar and has been shunned by others who fear his
repulsiveness

delays prayer until the final time period and fails to
remember Allaah while offering it

does not give obligatory charity willingly
does not perform pilgrimage although he is able

does not observe the rights of others although he is able

is not careful about a moment, an utterance, a morsel, and a footstep

is careless about the source of his wealth

does not maintain family ties

is not merciful toward the destitute, the widows, the orphans, and the animals, but rejects the orphan, does not feed the needy, and is selfish and ostentatious

is concerned with the shortcomings and sins of others while forgetting his own

Since most people are of this nature, the majority of those buried are tortured. Graves appear to be nothing but soil while misery and regret lie within them. By Allaah, they have given an admonition which leaves a preacher speechless. They have called out: O inhabitants of the world, you have dwelled within a home which you will soon depart, but you have demolished the one which you will soon reach. You have dwelled within the homes of others while demolishing the only ones you have. This is the home in which deeds are stored. It is a garden of paradise or a pit of hell.

Salvation From The Torture Of The Grave

This response is general and specific.

The general response: salvation from the torture of the grave lies within avoiding the causes of it. It is most beneficial before going to sleep to reflect for an hour for Allaah upon how the day was spent. Repentance should be renewed for him, and one should sleep with the firm resolve to not repeat that sin if he awakes. This should be done nightly, so if he dies, he does so in a state of repentance. Though if he awakes, he does so anticipating good deeds and being joyous that his demise was delayed, this continues until he meets his lord and receives what remains outstanding. There is no repentance more valueable than this, especially if the remembrance of Allaah and the prophetic tradition follows. Allaah enables those whom he wishes good to practice this, and there is no power without him.

Taking Account Of The Soul Before Sleep

The specific response: we will mention prophetic traditions concerning salvation from the torture of the grave. Amongst which is what Muslim has narrated in his authentic collection from Salmaan (may Allaah be pleased with him) who said: I heard the messenger of Allaah (may Allaah send salutations upon him) say: (the patrol of the Muslim border for a night and day is better than fasting and voluntary prayer for an entire month, and if one dies, his deeds and provision will continue, and he will be spared tribulation) .

It has appeared in Jaami' At Tirmidhee that Fudaala Bin 'Ubayd narrated that the messenger of Allaah (may Allaah send salutations upon him) has said: (the deeds of the deceased are terminated, with the exception of one who dies during patrol in the path of Allaah. His deeds are increased and he is spared tribulation) . At Tirmidhee has said: this prophetic tradition is authentic (hasan saheeh) .

It has appeared in Sunan An Nasaa'ee that Raashid Bin Sa'd and a companion of the prophet (may Allaah send salutations

upon him) have narrated that a man asked: O messenger of Allaah, why are believers tried within their graves with the exception of the martyr? He replied: (it was a sufficient trial that swords were raised above his head) .

The Distinguishing Characteristics Of Martyrs

It has been narrated that Al Miqdaam Bin Ma'd Yakrib has said: the messenger of Allaah (may Allaah send salutations upon him) has said: (the martyr has six distinguishing characteristics with Allaah. He is immediately forgiven upon the first drop of blood. He sees his sitting place in paradise. He is spared the torture of the grave and the great terror. He is given the crown of dignity, and one pearl of it is better than the world and what it contains. He is married to seventy two women of paradise, and he will be allowed to intercede for seventy of his relatives) .

The Advantage Of Al Mulk

It has been narrated that Ibn 'Abbaas (may Allaah be pleased with them) has said: a companion of the messenger of Allaah (may Allaah send salutations upon him) placed his tent upon a grave without knowing. There was a man within it who recited Al Mulk entirely, so he went to the prophet (may Allaah send salutations upon him) and said: O messenger of Allaah, I placed my tent upon a grave without knowing. There was a man within it who recited Al Mulk entirely. The prophet (may Allaah send salutations upon him) replied: (it is protecting him from the torture of the grave) . At Tirmidhee has said: this prophetic tradition is authentic (hasan ghareeb) .

It has appeared in Musnad 'Abd Bin Hameed that Ibraaheem Bin Al Hakam, his father, and 'Ikrima have narrated that Ibn 'Abbaas (may Allaah be pleased with them) asked a man: shall I not give you a gift of prophetic tradition which will delight you? He replied: please do. He said: recite Al Mulk, memorize it, and teach it to your family and neighbors. It is a salvation from the torture of the grave and the fire, and it is a defense before Allaah. The messenger of Allaah (may Allaah send salutations upon him) has said: (I have desired that my entire nation memorize it) .

Aboo 'Umar Bin 'Abdil Barr has said: it has been established that the messenger of Allaah (may Allaah send salutations upon him) has said: a chapter containing thirty verses will intercede for

one who recites it until he is forgiven, it is Al Mulk) .

It has appeared in Sunan Ibn Maaja as narrated from Aboo Hurayra (may Allaah be pleased with him) who has said: (whoever dies of an illness dies a martyr. He will be protected from the torture of the grave and will receive a provision from paradise) .

It has appeared in Sunan An Nasaa'ee as narrated from Jaami' Bin Shaddaad who said: I heard 'Abdullaah Bin Yashkur say: I was sitting with Sulaymaan Bin Sard and Khaalid Bin 'Arfata when they mentioned that a man died due to a stomach illness, so they desired to attend his funeral. One asked the other: did not the messenger of Allaah (may Allaah send salutations upon him) say: (whoever dies of a stomach illness will not be tortured in his grave) ?

Aboo Daawud At Tayaalisee has said in his Musnad: Shu'ba has narrated that Ahmad Bin Jaami' Bin Shaddaad has said: my father mentioned this and added the statement: he certainly did.

It has appeared in At Tirmidhee that Rabee'a Bin Sayf narrated that 'Abdullaah Bin 'Amr said: the messenger of Allaah (may Allaah send salutations upon him) has said: (no Muslim dies on Jumu'a or the eve of it without Allaah protecting him from the torture of the grave) . At Tirmidhee has said: this prophetic tradition has not been relayed with an uninterrupted chain of narration. Rather, Rabee'a Bin Sayf has narrated from Aboo 'Abdir Rahmaan Al Khatla and 'Abdullaah Bin 'Amr. Though it is not known that he has heard from 'Abdullaah Bin 'Amr.

The following wording has appeared in At Tirmidhee as narrated from Rabee'a Bin Sayf, 'Iyyaad Bin 'Uqba Al Fahree, 'Abdullaah Bin 'Amr, and it has also appeared in the collection of Aboo Na'eem as narrated by Muhammad Bin Al Munkadir and Jaabir: (whoever dies on Jumu'a or the eve of Jumu'a will be spared the torture of the grave, and will be amongst martyrs) . This was an isolated narration of 'Amr Bin Moosa Al Wajeehee who is a weak narrator of Al Madeena. As for the statement: (it was a sufficient trial that swords were raised aboved his head) , it means-and Allaah knows best-the swords which were raised above his head were a test of his faith. He was not a hypocrite, so

he did not flee. Though if he was, he would not have been patient under those circumstances. Consequently, it has been indicated that his faith is what motivated him to sacrifice his life for Allaah. He became passionate for the sake of Allaah, his messenger, and his religion. His truthfulness was displayed when he subjected himself to death, hence the trial of the grave was unnecessary. Aboo 'Abdillaah Al Qurtubee has said that if a martyr is spared tribulation, then one who is truthful is even more deserving, because he has been mentioned before the martyr in revelation. In addition, it has been established that one who patrols the Muslim border is also spared, so what about one who is superior to him and a martyr? ! However, authentic prophetic traditions refute this view and illustrate that one who is truthful is interrogated in his grave like others.

The most truthful one 'Umar Bin Al Khattaab (may Allaah be pleased with him) asked the prophet (may Allaah send salutations upon him) when he informed him of the interrogation of the grave: will I be in the same condition? He replied: yes. He then mentioned the prophetic tradition in its entirety.

There are two views surrounding the interrogation of the prophets in their graves, and they are found within the legal school of Ahmad and others. Although, the specific status of a martyr does not necessarily include one who is truthful, although he is superior. The distinguishing characteristics of a martyr do not always apply to one who is superior, even by distinction. As for the prophetic tradition of Ibn Maaja: (whoever dies of an illness dies a martyr. He will be protected from the torture of the grave. . .), it is a prophetic tradition which only he has narrated, and his narrations in this regard entail those which have been narrated by only one person, as well as those which have been narrated by those who are inaccurate, neglectful, and sinful. Narrations of this type also contradict those of trustworthy narrators. However, if this narration were authenticated, it would be bound by the narration concerning one who dies of a stomach illness. If it has been established that he has said: (one who dies of a stomach illness is a martyr) , than the former narration is bound by the latter, and Allaah knows best.

***A Detailed Illustration Of How Good Deeds Repel
Punishment***

A prophetic tradition has appeared in this regard as collected by Aboo Moosa Al Madeeneee who revealed the cause of it and explained it in his book "At Targheeb Wat Tarheeb". It has been narrated by Al Farj Ibn Fudaala, Hilaal Aboo Jabla, Sa'eed Bin Al Musayyib, and 'Abdur Rahmaan Bin Samura who said: the messenger of Allaah (may Allaah send salutations upon him) came to us while we were in Al Madeena. He stood and said: (I saw something astonishing last night. I saw a man from my nation who the angel of death came to in order to seize his soul, but his good treatment of his parents caused him to leave. I saw a man from my nation who was saved from the torture of the grave by his ablution. I saw a man from my nation who was saved from the angels of punishment by his prayer. I saw a thirsty man from my nation who was turned away from every water basin, then fasting during the month of Ramadaan approached him and quenched his thirst. I saw a man from my nation with darkness beneath him while prophets were gathered in circles, whenever he approached a circle, he was turned away. His bathing due to major legal impurity took him by the hand and seated him next to it. I saw a man from my nation lost in darkness, then his major and minor pilgrimage came and brought him into the light. I saw a man from my nation trying to avoid the fire, then his voluntary charity came and shielded him from it. I saw a man from my nation speaking to believers who would not respond, then his family ties came and said: O believers, he has maintained family ties, so speak to him. The believers shook hands with him and spoke to him. I saw a man from my nation who was saved from the angels of punishment and joined with the angels of mercy by the good which he commanded and the evil which he forbade. I saw a man from my nation kneeling before a curtain between him and Allaah, then his good character took him by the hand and placed him before Allaah. I saw a man from my nation whose scrolls extended from his left hand, then his fear of Allaah the magnificent took them and placed them in his right hand. I saw a man from my nation whose scale was light, then his excess made it heavy. I saw a man from my nation standing upon the edge of hell, then his hope in Allaah the magnificent saved him

from it. I saw a man from my nation who fell into the fire, then the tears which he shed out of fear of Allaah saved him. I saw a man from my nation standing upon the narrow bridge, he was like a palm leaf in a heavy wind. His optimism toward Allaah the magnificent came and he regained his composure. I saw a man from my nation crawling upon the narrow bridge and hanging at times, then the salutations which he sent upon me placed him upon his feet and saved him. I saw a man from my nation who stood before the locked the gates of paradise, then the declaration that there is no deity worthy of worship except Allaah came and unlocked them for him so that he could enter it) . The haafidh Aboo Moosa has said: this is an authentic prophetic tradition (hassan jiddan) . He has narrated it from Sa'eed Bin Al Musayyib, 'Umar Bin Dharr, and 'Alee Ibn Zayd Bin Jad'aan. Due to prophetic traditions like this, it is said that the vision of prophets is revelation, though unlike the following which has been narrated from the prophet (may Allaah send salutations upon him) : (it appeared to me that my sword split, so I interpreted that as such and such) .

The Vision Of The Prophets Is Revelation

His detailed vision which has been narrated similarly by Samura, 'Alee, and Abee Umaama depicts the punishment of a group of sinners during the intermediate stage. As for this narration, a punishment has been mentioned followed by a deed which granted clemency. The one who has narrated this prophetic tradition from Ibn Al Musayyib is Hilaal Aboo Jabla Madanee. He has not been known to have narrated a prophetic tradition other than this. Ibn Abee Haatim has narrated this prophetic tradition from his father. Al Haakim Aboo Ahmad and Al Haakim Aboo 'Abdillaah Aboo Jabl have narrated it without the letter haa, and they have conveyed this from Muslim. He has narrated this from Al Farj Bin Fudaala who is not a strong narrator, though has not been abandoned, and the faqeeh Bishr Bin Al Waleed better known as Aboo Khateeb has narrated this from him. He was known to have maintained sound views, and Shaykhul Islaam (Ibn Taymiyya) has praised this prophetic tradition. He has said: the foundation of the prophetic tradition attests to it, and it is the finest.

Does The Interrogation Of The Grave Include Muslims, Disbelievers, And Hypocrites? Or Is It Limited To Muslims And Hypocrites?

Aboo 'Umar Ibn 'Abdil Barr has said in his book At Tamheed: traditions indicate that the trial of the grave is only for the believer and the hypocrite. It is for those who have apparently embraced Islaam.

As for the disbeliever, he is not amongst those who are questioned about their lord, religion, and prophet. Rather, Muslims are questioned about this. Allaah grants support to those who believe while those who disbelieve are uncertain. However, the Qur'aan and prophetic tradition indicate that the Muslim and disbeliever are interrogated. The most high has said: {Allaah grants support to those who believe with the firm statement, in this world and the next, and he misguides those who are unjust. He does whatever he pleases}[Ibraaheem/27].

﴿يُسْتَبْتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ [ابراهيم: 27]

It has been established in the authentic collection that this verse was revealed concerning the following questions which are asked in the grave: who is your lord, what is your religion, and who is your prophet?

It has appeared in the two authentic collections as narrated from Anas Bin Maalik that the prophet (may Allaah send salutations upon him) has said: (when a servant is placed in his grave and his companions depart, he hears their footsteps) . He then mentioned the entire prophetic tradition.

Al Bukhaaree has added: (as for the hypocrite and disbeliever, they are asked: what did you used to say about this man? They reply: I do not know, I repeated what others were saying. It is then said: you did not know, nor did you say. He is then struck with an iron hammer and his scream is heard by all

except man and jinn) .

The following has preceded in the prophetic tradition of Aboo Sa'eed Al Khudree which Ibn Maa'ja and Imaam Ahmad have narrated: we were at a funeral with the prophet (may Allaah send salutations upon him) where he said: (O people, this nation is definitely tried within the grave. Once a person is buried and his companions depart, an angel approaches him holding a hammer, and then he seats him. He asks: what do you say about this man? If he is a believer he responds: I declare that there is no deity worthy of worship except Allaah who is alone and has no partner, and I declare that Muhammad is his servant and messenger. He says: you have told the truth, and a gate to hell is opened for him. He says: this would be your home had you disbelieved in Allaah. As for the disbeliever and the hypocrite, he asks: what do you say about this man? He replies: I do not know. He says: you did not know, nor were you guided, and a gate to paradise is opened for him. He says: this would have been your home had you believed in Allaah. If you were to disbelieve, Allaah would have changed it. A gate to hell is opened for him and an angel strikes him with a hammer such that he is heard by all except man and jinn) .

Some companions asked: O messenger of Allaah, is there none whom the angels approach who is not terrified? He replied: {Allaah grants support to those who believe with the firm statement, in this world and the next, and he misguides those who are unjust. He does whatever he pleases} [Ibraaheem/27].

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ [ابراهيم: 27]

The following has appeared in the long prophetic tradition of Al Baraa Bin 'Aazib: (as for the disbeliever, once he approaches the next life, the angels descend upon him from heaven) . He continued to quote the prophetic tradition until he said: (his soul is returned to his body in his grave) , and then he completed it.

It has been said: (if he is a disbeliever, the angel of death comes to him and sits at his head) , he quoted this prophetic tradition until he said: who is this vile soul? They say: such and such calling him by his worst name. Once they reach the lowest

heaven with him, the other heavens are locked. He said: he is thrown from heaven, then he recited: {whoever commits polytheism is like one who has fallen from heaven and is seized by birds or carried by the wind to a desolate place}[Al Hajj/31].

﴿حُتِّفَآءُ لِلّٰهِ غَيْرُ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللّٰهِ فَكَأَنَّمَا حَرَّمَ السَّمَآءُ
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾ [الحج: 31]

He said: his soul is returned to his body, and two angels of severe reprimand seat and scold him. They ask: who is your lord? He replies: I do not know. They say: you did not know. They ask: who is this prophet who was raised amongst you? He replies: I heard what people said, but I do not know. They say: you did not know. As the most high has said: {Allaah misguides the unjust, and he does what he pleases} [Ibraaheem/27].

﴿وَيُضِلُّ اللّٰهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللّٰهُ مَا يَشَآءُ﴾ [ابراهيم: 27]

He then quoted this prophetic tradition in it's entirety. As for the noun "transgressor" in the Qur'aan and prophetic tradition, it applies totally to the disbeliever, and the most high has said: {the righteous are in paradise, and the transgressors are in hell}[Al Infitaar/13-14]

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۖ وَإِنَّ الْفُجَّارَ

لَفِي حَجِيمٍ﴾ [الانفطار: 13-14]

{the book of the transgressors is in Sijjeen}[Al Mutaaffifeen/7].

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ﴾ [المطففين: 7]

Another wording has appeared in the prophetic tradition of Al Baraa: (when the disbeliever approaches the next life, furious angels with garments of tar and fire descend upon him. Once they remove his soul, every angel in heaven and on earth curses him) . He quoted this prophetic tradition until he said: he hears their footsteps once they depart. It is asked: who is your lord, what is your religion, and who is your prophet? He replies: I do not know. It is said: you did not know) . He then quoted this

prophetic tradition in it's entirety. It has been narrated by Hamaad Ibn Salama, Yoonus Bin Khabbaab, Al Minhaal Bin 'Amr, Zaadhaan, and Al Baraa.

The following has appeared in the prophetic tradition which has been narrated by 'Eesa Bin Al Musayyib, 'Adee Bin Thaabit, and Al Baraa: we went with the messenger of Allaah (may Allaah send salutations upon him) to the funeral of a man of the Ansaar. He quoted this prophetic tradition until he said: (when the disbeliever approaches the next life, the angels descend upon him with a shroud and preservative of fire) . He quoted this prophetic tradition until he said: (his soul is returned to his resting place and Munkar and Nakeer penetrate the earth with their fangs and bristles. Their voices are like thunder and their vision is like lightning. They seat him and ask: who is your lord? He replies: I do not know. It is then called out from the corner of the grave: you did not know. They strike him with iron hammer that would not be diminished even if surrounded by those between the east and west. His grave then compacts until his ribs meet) . He quoted this prophetic tradition in it's entirety. Imaam Ahmad has narrated it in his Musnad from Aboo An Nadr Haadim Bin Al Qaasim and 'Eesa Ibn Al Musayyib.

The following has been narrated by Muhammad Bin Salama, Khaseef, Mujaahid, and Al Barra who said: we were with the messenger of Allaah (may Allaah send salutations upon him) at a funeral of a man of the Ansaar. He quoted this prophetic tradition until he said: the messenger of Allaah (may Allaah send salutations upon him) has said: (when the disbeliever is placed within the grave, Munkar and Nakeer seat him and ask: who is your lord? He replies: I do not know. They say: you did not know) .

In general, most who have narrated the prophetic tradition of Al Baraa Bin 'Aazib have said: as for the disbeliever, while some have said: as for the transgressor, and some have said: as for the hypocrite and one who is uncertain. This wording has resulted from the uncertainty of some narrators, this is also the case regarding the wording "I do not know which of those statements are his". As for he who has mentioned the disbeliever and the transgressor in certainty, his widespread narration is more

acceptable than an isolated narration of one who is uncertain. Nevertheless, these two narrations do not contradict each other, because the hypocrite is interrogated like the believer and the disbeliever, and Allaah grants support to the faithful and misguides the unjust who are the disbelievers and hypocrites.

Aboo Sa'eed Al Khudree has compiled the following within the prophetic tradition which Aboo 'Aamir Al 'Aqdee, 'Abbaad Bin Raashid, Daawud Bin Abee Hind, and Aboo Nadra have narrated from him: we witnessed a funeral with the messenger of Allaah (may Allaah send salutations upon him) . He quoted this prophetic tradition in it's entirety and said: if he is a disbeliever or hypocrite he asks him: what do you say about this man? He replies: I do not know. This states explicitly that the disbeliever and hypocrite are interrogated. As for the statement of Aboo 'Umar (may Allaah have mercy upon him) : as for the rejecting disbeliever, he is not amongst those who are interrogated concerning their lord, religion, and prophet, this is not the case. Rather, he is amongst those interrogated, and is most deserving. Allaah has informed us in his book that he will interrogate the disbeliever on the day of resurrection. The most high has said: {on the day when he calls them, he will ask: how did you respond to those who were sent}[Al Qasas/65]

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ [القصص: 65]

{by your lord, we shall definitely ask all of them about what they did}[Al Hajr/91]

﴿فَوَيْلٌ لَّكَ لِنَسْأَلَتِهِمْ أَجْمَعِينَ﴾ [الحجر: 91]

{we shall definitely ask those to whom he was sent and those who were sent}[Al A'raaf/6].

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ﴾ [الاعراف: 6]

If they will be interrogated on the day of resurrection, then how could they not be interrogated within their graves? Consequently, what Aboo 'Umar (may Allaah have mercy upon him) has said is invlaid.

Is The Interrogation Of Munkar And Nakeer Confined To This Nation Or Not?

The twelfth issue is: is the interrogation of Munkar and Nakeer confined to this nation or not?

This has been discussed, and Aboo 'Abdillaah At Tirmidhee has said: the interrogation of the deceased is particular to this nation, because messengers would retreat from those nations that rejected them, and then they would be punished. Although, once Allaah sent Muhammad (may Allaah send salutations upon him) as a merciful leader of humanity, or as he has said: {we have only sent you as a mercy to all that exists}[Al Anbiyaa/107] .

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ ﴿١٧﴾ [الانبیاء: 107]

He withheld punishment and allowed people to enter Islaam by the dignity of the sword. As faith became embedded within the heart, respite would be granted, and this is how hypocrisy became apparent. The hypocrites would conceal hypocrisy while displaying faith. They were concealed amongst Muslims, thus Allaah predestined two trials of the grave for them to reveal their secret through interrogation, and to separate the good from the bad, {Allaah grants support to those who believe with the firm statement, in this world and the next, and he misguides those who are unjust. He does whatever he pleases}[Ibraaheem/27].

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

وَيُضِلُّ اللَّهُ الظَّالِمِينَ﴾ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ [ابراهيم: 27]

Some such as 'Abdul Haqq Al Ishbeelee and Al Qurtubee have opposed this view. They have said: interrogation is for this nation and others. Although, some such as 'Umar Bin 'Abdil Barr have said: Zayd Bin Thaabit has narrated that the prophet (may Allaah send salutations upon him) has said: (this nation is definitely tried within the grave) .

According to this wording, interrogation may be confined to this nation, though a definite stance cannot be taken regarding

this issue. Those who have confined interrogation to this nation have relied upon the following statements: (this nation is definitely tried within the grave) (it has been revealed to me that you are tried within your graves) . This indicates apparently that interrogation is confined to this nation.

They have said: this is indicated by the question of the two angels: what did you used to say about this man who was raised amongst you? The believer replies: I declare that he is the servant and messenger of Allaah. This is reserved for the prophet (may Allaah send salutations upon him) , and he has said: (you are tried because of me and asked about me) . Others have said: this does not indicate that interrogation is confined to this nation. As for his statement (this nation is definitely. . .) , it could mean humanity as the most high has said: {there is no bird or beast on earth that is not of a nation which resembles you} [Al An'aam/38].

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ﴾

[الانعام: 38]

Each animal species is referred to as a nation, and the following has appeared in a prophetic tradition: (if dogs were not a nation, I would have ordered that they be destroyed) . It has also been mentioned that an ant stung the prophet, so he ordered that the colony be burned. Allaah then revealed to him that he had destroyed a nation that glorifies him simply because of one ant which stung him. However, even if the nation of the prophet (may Allaah send salutations upon him) was intended, the interrogation of other nations has not been negated. Rather, for these nations to be mentioned indicates that they are interrogated within their graves, and this is not confined to those before them due to the superiority of the messenger and this nation. The prophet (may Allaah send salutations upon him) has said: (it has been revealed to me that you are tried within your graves) . He has also informed us of the question of the two angels: what did you used to say about this man who was raised amongst you? This is an announcement to his nation of what they will be tried with in their graves. Apparently, every prophet is with his nation,

and they are tried within their graves after the establishment of evidence and the interrogation. They are also tortured in the next life after the establishment of evidence and the interrogation, and Allaah the glorified and most high knows best.

Are Children Tried Within Their Graves?

The thirteenth issue is: are children tried within thier graves?

Two views are held in this regard, and they are both maintained by the companions of Ahmad.

The evidence of those who hold that they are interrogated is that prayer and supplication are offered for them, and protection is sought for them from the trial and torture of the grave.

Maalik has mentioned in his Muwatta that Aboo Hurayra has said: he (may Allaah send salutations upon him) offered the funeral prayer for a boy, and he was heard supplicating: (O Allaah, protect him from the torture of the grave) .

They have relied upon what 'Alee Bin Ma'bad has narrated from 'Aa'isha (may Allaah be pleased with her) . He passed her during the funeral procession of a boy and she cried. She was asked: what has made you cry O mother of the believers? She replied: I cried out of compassion for this boy due to the compression of the grave.

They have also relied upon what Hinaad Bin As Sirree, Aboo Mu'aawiya, Yahya Bin Sa'eed, and Sa'eed Bin Al Musayyib have narrated from Aboo Hurayra (may Allaah be pleased with him) who said: (he used to offer prayer for souls who have never done wrong. He would say: O Allaah, spare him the torture of the grave. They said: Allaah the glorified causes their minds to develop so that they may realize their status, and so that they may be inspired to respond when interrogated. They have said: many prophetic traditions which mention that they are tried in the next life have indicated this.

Al Ash'aree has conveyed this from the people of the prophetic tradition. Namely, if they are tried in the next life, then there is nothing to prevent their trial within the grave.

Others have said: interrogation is for one who was aware of the sender and the messenger. He is asked if he believed in the messenger and if he obeyed him or not. He is asked: what did you used to say about this man who was raised amongst you? As

for a child who is unable to discern, how can he be asked: what did you used to say about this man who was raised amongst you? Even if his mind were returned to him within his grave, he is not asked about what he was unaware of, so this question is unbeneficial. Although, the trial of the next life is not as such. Allaah the glorified sends a messenger to them who he orders them to obey, and their minds are present. Those who obey him are saved, and those who disobey him enter the fire. This is a test of adherence which is taken surrounding their obedience and disobedience on earth. It is like the interrogation carried out by the angels within the grave.

As for the tradition of Aboo Hurayra (may Allaah be pleased with him) , absolute disobedience is not intended by the punishment of the child within the grave. Allaah tortures none who is innocent. Rather, the pain which is felt as a result of others has been intended, even if no offence has been committed. The prophet (may Allaah send salutations upon him) has said: (the deceased is tortured by the weeping of his family) . Meaning, he feels pain as a result, not that he is punished for the sin of the living, {none shall be responsible for the sin of another}. The prophet (may Allaah send salutations upon him) has said: (travel is a portion of torture) , and torture is more general than punishment.

Undoubtedly, pain and sorrow may affect a buried child, thus one who offers prayer for him should ask Allaah the most high to protect him from that torture, and Allaah knows best.

Is The Torture Of The Grave Perpetual Or Not?

This torture is of two types, one of them is perpetual. However, it has appeared in prophetic tradition that it is lightened between the two blowings. When the buried rise from their graves, they will say: {we are utterly remorseful. Who has awaken us}[Yaaseen/52].

﴿وَصَدَقَ الْمُرْسَلُونَ﴾ [يس: 52]

The statement of the most high indicates that this torture is perpetual: {they are placed before the fire morning and evening}[Ghaafir/46].

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾ [غافر: 46]

This has also been indicated by the prophetic tradition of Samura which has been narrated by Al Bukharee concerning the vision of the prophet (may Allaah send salutations upon him) : (he will do that to him until the day of resurrection) . It has been said in the prophetic tradition of Ibn 'Abbaas concerning the two palm-leaves: (perhaps it will be lightened while these two remain moist) . He confined leniency with the duration of moistness only. The following has appeared in a prophetic tradition narrated by Ar Rabee' Bin Anas, Aboo Al 'Aaliya, and Aboo Hurayra: (he then approached a people whose heads were being smashed with rocks. Their heads would return to normal after every smashing, and this would not cease) . It has appeared in the authentic collection that Allaah made the earth consume one who wore two garments while walking arrogantly, and that he will shake within it until the day of resurrection.

The following has appeared in the prophetic tradition of Al Baraa Bin 'Aazib concerning the disbeliever: (a gate to the fire will then be opened for him, and he will look at his seat within it until the hour is established) . Imaam Ahmad has narrated the following: (an opening to the fire will be made where smoke and misery will reach him until the day of resurrection) .

The second type of torture will eventually cease, this is for a

segment of the disobedient whose crimes are minor. This torture may cease due to supplication, voluntary charity, seeking forgiveness, pilgrimage, the recitation of others, and worldly intercession. However, Allaah the glorified and most high does not allow anyone to intercede without his permission, so do not be deceived by polytheism which Allaah is far above: {who may intercede without his permission}[Al Baqara/255]

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: 255]

{they only intercede for whom he pleases}[Al Anbiyaa/28]

﴿وَهُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ﴾ [الانبياء: 28]

{none intercedes before permission is granted}[Yoonus/3]

﴿مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ﴾ [يونس: 3]

{intercession can only benefit one to whom permission is granted}[Saba' 23]

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾ [سبا: 23]

{say: intercession is entirely for Allaah. The kingdom of heaven and earth belong to him}[Az Zumar/44].

﴿قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ

تَرْجَعُونَ﴾ [الزمر: 44]

Ibn Abee Ad Duniyaa has mentioned that Muhammad Bin Moosa As Saa'igh has narrated that 'Abdullaah Bin Naafi' has said: a man amongst the people of Al Madeena died, and it appeared to a man that he was amongst the inhabitants of the fire. It then appeared to him that he was amongst the inhabitants of paradise. He asked: did you not say that you were amongst the inhabitants of the fire? He replied: yes, but a righteous man was buried with us, and he interceded for forty of his neighbors and I was one of them.

Ibn Abee Ad Duniyaa has said: Ahmad Bin Yahya has said: some of our companions have said to me: my brother died, and I saw him in a dream where I asked: in what condition were you in when you were placed in your grave? He replied: someone came to me with a flame, and had one not supplicated for me, he would

have burned me with it.

‘Amr Bin Jareer has said: when one supplicates for his deceased brother, an angel comes to his grave with the supplication and says: this is a gift from a brother who is sympathetic toward you.

Bashaar Bin Ghaalib has said: I saw Raabi’a in a dream, and I used to supplicate frequently for her. She replied: O Bashaar Bin Ghaalib, your gifts come to us upon plates of light covered with silk napkins. I asked: how is that? She replied: this is the supplication of living believers for the deceased. It was then said to one of the deceased who was supplicated for: this is a gift from so and so to you.

Ibn Abee Ad Dunyaa has said: Aboo ‘Abd Bin Buhayr has said: some of our companions have said: I saw a brother of mine in a dream after his death, so I asked: does the supplication of the living reach you? He replied: by Allaah, it shimmers like light, and then we adorn it. If Allaah the most high has willed, this discussion will be completed while explaining how the deceased may benefit from the bestowal of the living.

Where Do Souls Settle Between Death And The Day Of Resurrection?

The fifteenth issue is: where do souls settle between death and the day of resurrection? Are they in heaven or on earth, or in paradise and hell? Are they placed in other bodies where they experience joy and misery, or are they removed?

This is a major issue which has been discussed and differed upon. Some hold that the souls of believers are with Allaah in paradise whether they were martyrs or not, provided that they were not prevented by a major sin or a debt, and their lord receives them with mercy. This is the view of Aboo Hurayra and 'Abdullaah Bin 'Umar (may Allaah be pleased with them) .

Some hold that they are at the gate of paradise where it's bliss and sustenance reaches them.

Some hold that they are at the graves.

Maalik has said: it has reached me that the soul moves about as it pleases.

Imaam Ahmad has said in a narration of his son 'Abdullaah: the souls of the disbelievers are in the fire, and the souls of the believers are in paradise.

Aboo 'Abdillaah Bin Mandah and a group of the companions and those who have followed them have said: the souls of the believers are with Allaah the magnificent, but they have said no more. He said: it has been narrated from a group of the companions and those who have followed them that the souls of the believers are at the basin, and the souls of the disbelievers are at the well of Barhoot in Hadramawt.

Safwaan Bin 'Amr has said: I asked 'Aamir Bin 'Abdillaah Aboo Al Yamaan: do the souls of the believers have a gathering place? He replied: the earth that Allaah the most high has spoke about when he said: {we have written in Az Zaboor after the remembrance that my righteous servants shall inherit the earth} is the earth which the souls of the believers gather upon until the resurrection. They have said: it is the earth which Allaah causes

the believers to inherit while in the world. Ka'b has said: the souls of the believers are in 'Illiyeeen, and the souls of the disbelievers are in Sijjeen beneath Iblees.

Some have said: the souls of the believers are at the well of Zamzam, and the souls of the disbelievers are at the well of Barhoot in Hadramawt.

Salmaan Al Faarisee has said: the souls of the disbelievers are in the intermediate stage moving about the earth as they please, and the souls of the disbelievers are within Sijjeen. He has also said: the breeze of the believers blows about the earth as it pleases. A group has said: the souls of the believers are to the right of Aadam, and the souls of the disbelievers are to the left of him.

Ibn Hazm and another group has said: souls settle at the place where they were before their bodies were created. He said: we say what Allaah the magnificent and his messenger (may Allaah send salutations upon him) have said concerning the abode of souls and we say no more, because that is a clear proof. Allaah the magnificent has said: {when your lord extracted the progeny of the children of Aadam from their backs and made them testify against themselves asking: am I not your lord. They replied: you certainly are. We have testified so lest you say on the day of resurrection that we were heedless}{we created you, then we gave you an appearance, and then we said to the angels: prostrate before Aadam}. It is correct that Allaah the most high has created souls altogether, and the prophet (may Allaah send salutations upon him) has said: {souls are enlisted soldiers. Those that become acquainted become intimate, and those that clash differ}. Allaah has received a declaration of lordship from them, and they are created and have appearance and intellect. This transpired before he ordered the angels to prostrate before Aadam, and before he placed souls within bodies. At the time, bodies were only water and earth. He then established them within the stage which they return to upon death. He continues to resurrect them in groups where he blows them into bodies formed from sperm. He continued until he said: it has been established that souls are bodies which are capable of becoming acquainted and also capable of clashing. They are able to discern

such that Allaah tests them on earth as he pleases, then he causes them to perish. They return to the stage where the messenger of Allaah (may Allaah send salutations upon him) saw them during his ascension to the lowest heaven. The souls of the joyous are to the right of Aadam while the souls of the miserable are to the left of him, and the souls of the prophets are rushed to paradise.

He said: Muhammad Bin Nasr Al Marwazee has mentioned that Ishaq Bin Raahawayh has said exactly what we have said. He said: scholars have agreed unanimously upon this. Ibn Hazm has said what the entire Islaamic community has said, and this is what Allaah the most high has said: {as for the people of the right hand, who are they. As for the people of the left hand, who are they. Those who have preceded are those who are near. They are in gardens of joy, a great number of those who have preceded, and a few of those who have followed}[Al Waaqi'a/8-13]

﴿فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الشِّمَالِ الشِّمَالِ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ مِنَ الْأُولَىٰ ﴿١٣﴾﴾ [الواقعة: 8-13]

{if he is amongst those who are near, then delight, a fine fragrance, and paradise}[Al Waaqi'a/88-89].

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٨٩﴾﴾ [الواقعة:

[89-88]

Souls remain there until they are all blown into bodies, and then they return to the intermediate stage. At that point, the hour is established and Allaah the magnificent returns souls to their bodies once again. This is the second life where creation is called to account, one group will be in paradise while another will be in hell for eternity.

Aboo 'Umar Bin 'Abdil Barr has said: the souls of the martyrs are in paradise, and the souls of most believers are at their graves. We mention his statements and explain his defense.

Ibn Al Mubaarak has narrated the following from Ibn Jurayj and Mujaahid: they are not in paradise, but they eat it's produce and smell it's fragrance. Mu'aawiya Bin Saalih has narrated from

Sa'eed Bin Saweed that he asked Ibn Shihaab about the souls of the believers, so he replied: it has reached me that the souls of the martyrs are like green birds feeding at the throne. They fly throughout gardens of paradise and they come to their lord to greet him every day.

Aboo 'Umar Bin 'Abdil Barr has said while explaining the prophetic tradition of Ibn 'Umar: (when one of you dies, his sitting place is presented to him morning and evening. If he is amongst the people of paradise, then in that state he shall remain, and if he is amongst the people of hell, then in that state he shall remain. It is said to him: this is your sitting place until the day Allaah resurrects you) .

He said: those who hold that souls are at the graves have relied upon this, and this is the most accurate view, and Allaah knows best.

Souls Are At The Graves For Seven Days

He said: it seems to me that souls are at their graves, but not that they are confined to them, and Maalik (may Allaah have mercy upon him) has said: it has reached us that souls move about as they please.

He said: Mujaahid has said: souls remain at the graves for seven days after burial, and Allaah knows best.

A group has said: the abode of souls is non-existent. This is the view of those who say: the soul is a non-essential part of the body such as life and realization, hence it becomes non-existent upon death. In addition, remaining non-essentials which only exist while the body is alive become non-existent as well. This is a statement which opposes the Qur'aan, prophetic tradition, and unanimous agreement of the companions and those who have followed them, and we will illustrate this if Allaah has willed.

The point is this, the previous group holds that the abode of souls after death is non-existent. Another group has said: their abode after death is amongst other souls which they resemble due to the characteristics which they have developed while alive. Consequently, every soul gravitates to the body of an animal of similar nature. A predatory soul gravitates to a predatory animal, a canine like soul gravitates to a dog, and a cattle like soul gravitates to cattle, and a lowly soul gravitates to insects and

pests. This is the view of those who deny the hereafter, and it opposes all views held by Muslims. This is what I have been able to summarize after gathering statements concerning the destination of souls after death, and this is the only book which has compiled these views. We mention the source of these statements, a support and criticism of them, and the accurate position which has been indicated by the Qur'aan and prophetic tradition. We do this according to our methodology which Allaah has inspired, and he is sought for aid and success.

A Clarification Of The View Of Those Who State That Souls Are In Paradise

As for those who state that souls are in paradise, they rely upon the statement of Allaah the most high: {if he is amongst those who are near, then delight, a fine fragrance, and paradise}[Al Waaqi'a/88-89].

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾﴾ [الواقعة:

[89-88

They have said that the glorified has mentioned this after mentioning their departure from the body upon death. He has divided souls into three categories: those that are near, and he has informed us that they are in the garden of joy, then the people of the right whom he has granted peace and has protected from punishment, and then lying misguided souls. He has informed us that their destination is hell, but after they have departed the body.

The glorified has mentioned their condition on the day of resurrection in the beginning of the chapter. He has mentioned their condition after death and the resurrection, and some have relied upon his statement: {O tranquil soul, return to your lord satisfied and pleasing. Join my servants in paradise}.

More than one of the companions and those who have followed them have said: this is said to souls once they depart the world, and the angel gives them these glad tidings. This does not negate that this is also said to souls in the next life, because this is said upon death and the resurrection. These are the glad tidings which Allaah the most high has mentioned when he said: {the

angels descend upon those who have said our lord is Allaah and have become obedient. Do not fear nor be sad, but receive glad tidings of paradise which you have been promised}[Fusilat/30].

﴿تَنْزِيلٌ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا﴾

بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾ [فصلت:30]

This descent occurs at death, within the grave, and upon resurrection. Glad tidings of the hereafter are first given upon death, and it has preceded in the prophetic tradition of Al Baraa Bin 'Aazib that the angel says to the soul upon seizure: receive glad tidings of delight and fine fragrance, and this is the fragrance of paradise.

Aboo 'Umar has said concerning the following narration of Maalik: Az Zuhree has heard this prophetic tradition from 'Abdur Rahmaan Bin Ka'b Bin Maalik. Yoonus has also narrated it from Az Zuhree. He said: I have heard 'Abdur Rahmaan Bin Ka'b Bin Maalik narrate from his father. Al Awzaa'ee has also narrated this from Az Zuhree and 'Abdur Rahmaan Bin Ka'b. However, Muhammad Bin Yahya Adh Dhuhlee has declared this prophetic tradition defective, because it has been narrated by Shu'ayb Bin Abee Hamza, Muhammad the nephew of Az Zuhree, and Saalih Bin Keesaan. They have narrated it from Az Zuhree, 'Abdur Rahmaan Bin 'Abdillaah Bin Ka'b Bin Maalik, and his grandfather Ka'b. As a result, it has not been conveyed continuously.

Saalih Bin Keesaan has said: it has reached him that Ka'b Bin Maalik used to narrate, this has been transmitted by Ibn Shihaab and 'Abdur Rahmaan. Adh Dhuhlee has said: we hold that this narration has been transmitted by those who are more trustworthy, and that it opposes what has been transmitted by those who are less trustworthy. The prophetic tradition of Saalih, Shu'ayb, and the nephew of Az Zuhree resemble it. Although, other scholars have opposed him and have judged in favor of Maalik and Az Zuhree. Aboo 'Umar has said: what Muhammad Bin Yahya has said is insignificant to me, though what Maalik, Yoonus Bin Yazeed, Al Awzaa'ee, and Muhammad Bin Ishaaq have agreed upon is more accurate. I feel more inclined to accept

their view and narration, and no analogy can be made between them and those who have opposed them due to their memorization and accuracy.

Muhammad Adh Dhuhlee has said: I have heard 'Alee Bin Al Madeenee say: the sons of Ka'b are five: 'Abdullaah, 'Ubaydullaah, Ma'bad, 'Abdur Rahmaan, and Muhammad. Adh Dhuhlee has said: Az Zuhree has heard from 'Abdullaah Bin Ka'b who was his father's guide when he became blind. He has also heard from 'Abdur Rahmaan Bin 'Abdillaah Ibn Ka'b and has narrated from Basheer Bin 'Abdir Rahmaan Bin Ka'b, though I do not believe that he has heard from him.

If this prophetic tradition has been narrated by 'Abdur Rahmaan Bin 'Abdillaah Bin Ka'b and his father Ka'b as Maalik and those amongst him have said, then the response is clear. Although, if it has been narrated by 'Abdur Rahmaan Bin 'Abdillaah Bin Ka'b and his grandfather as Shu'ayb and those amongst him have said, then a narrator has fallen from the end of this chain. However, this prophetic tradition has been continuously narrated through another route. Those who have done so are not lesser than those who have narrated incontinuously. Consequently, this prophetic tradition is sound, but it was not included in the two authentic collections due to this defect, and Allaah knows best.

Aboo 'Umar has said: as for his statement: the "nasama" of the believer, it is the soul as has been indicated by the prophet (may Allaah send salutations upon him) in the same prophetic tradition: (until Allaah returns it to his body on the day when he resurrects him).

It has been said: the "nasama" is the soul and the body, and the origin of this term is man himself. Rather, a soul is called a "nasama", and Allaah knows best. Human life is due to the soul, though once it departs, one becomes non-existent. The following statement of the prophet (may Allaah send salutations upon him) proves that the "nasama" is man:

(whoever emancipates a believing "nasama"), as well as the statement of 'Alee (may Allaah be pleased with him): by he who has split the granule and has created the "nasama".

Al Khaleel Bin Ahmad has said: the "nasama" is man and the

soul. "Naseem" is the blowing of the wind. The prophet has said: they feed in the trees of paradise. He is saying that they eat from the produce of paradise and fly amongst it's trees.

He said: scholars have differed concerning the meaning of this prophetic tradition. Some have said: the souls of the believers are with Allaah in paradise whether they were martyrs or not, provided that they have not been prevented by a major sin or a debt, and their lord receives them with mercy. He said: they have relied upon the fact that this prophetic tradition has not stipulated martyrdom.

They have also relied upon the following that has been narrated from Aboo Hurayra: the souls of the righteous are in the uppermost heaven, and the souls of the transgressors are in the lowest depth of the earth.

A similar statement has been narrated from 'Abdullaah Bin 'Umar. Aboo 'Umar has said: this is a statement which is opposed by the following authentic prophetic tradition:

(when one of you dies, his seat is presented to him morning and evening. If he is amongst the people of paradise, then he is. If he is amongst the people of the fire, then he is. It is said to him: this will be your sitting place until the day Allaah resurrects you).

Others have said: rather, this prophetic tradition refers to martyrs exclusively, because the Qur'aan and prophetic tradition indicate this.

As for the Qur'aan: {do not consider dead those who have been slain in the path of Allaah. Rather, they are alive and provided for with their lord. They are joyous due to his grace which he has bestowed upon them}[Aalu 'Imraan/169-170].

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَكَانُوا فِي الْحَيَاةِ الدُّنْيَا كَذَٰلِكَ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ أَعْيُنُهُمْ أَغْمِيَتْ ۖ﴾ [آل عمران: 169-170]

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As for prophetic tradition, the following has been narrated from Aboo Sa'eed Al Khudree (may Allaah be pleased with him) via Baqee Bin Mukhlid without interruption:

(the martyrs move about until they reach lamps hanging

from the throne. The blessed and most high lord asks them: do you know of a blessing greater than the one which you have received? They reply: no, except that we would like for you to return our souls to our bodies so that we may fight until we are slain in your path once again) . This has been narrated from Hanaad, Ismaa'eel Bin Al Mukhtaar, and 'Atiyya.

He then mentioned the prophetic tradition of Ibn 'Abbaas (may Allaah be pleased with them) who said: the messenger of Allaah (may Allaah send salutations upon him) has said:

(when your brothers were slain on the day of Uhud, Allaah placed their souls within green birds that fly over the rivers of paradise and feed on it's produce. They seek shelter amongst golden lamps which hang in the shade of the throne. Once they discover how fine their food, drink, and resting place are, they ask: who will inform our brothers that we are alive and provided for in paradise so that they will not neglect armed struggle? Allaah the magnificent replied: I will inform them for you, and then he revealed: (do not consider dead those who have been slain in the path of Allaah. Rather, they are alive and provided for with their lord) .

This prophetic tradition is in the Musnad of Ahmad and the Sunan of Aboo Daawud.

He then mentioned the tradition narrated by Al A'mash, and 'Abdullaah Bin Marra where Masrooq said: we asked 'Abdullaah Ibn Mas'ood about the following verse: (do not consider dead those who have been slain in the path of Allaah. Rather, they are alive and provided for with their lord) . He replied: we have asked about that. Their souls are within green birds which fly about paradise as they please, then they seek shelter amongst the lamps. Your lord looks unto them and asks: is there anything that you desire? They reply: what could we desire when we fly about paradise as we please. He then repeats that question three times, though once they realize that they cannot avoid the question, they reply: O lord, we desire that our souls be returned to our bodies so that we may fight until we are slain in your path once again. Once he sees that they are not in need, they are left alone. This prophetic tradition is in Saheeh Muslim.

I say: it has appeared in Saheeh Al Bukhaaree as narrated

from Anas that Umm Ar Rabee' Bint Al Baraa-also known as Umm Haaritha Ibn Saraaqa-came to the prophet (may Allaah send salutations upon him) and asked: O prophet of Allaah, will you not speak to me concerning Haaritha-he was slain by an arrow on the day of Badr-? If he is in paradise, I will be patient, but if he is not, I will weep for him. He replied: (O Umm Haaritha, your son has reached the uppermost level of Firdaws) .

He then mentioned the following via Baqee Bin Mukhlid, Yahya Bin 'Abdil Hameed, Ibn 'Uyayna, and 'Ubaydullaah Bin 'Abee Yazeed who heard Ibn 'Abbaas say: the souls of the martyrs move about within green birds which feed upon the produce of paradise.

He then mentioned the following from Ma'mar and Qataada: it has reached us that the souls of the martyrs are the likeness of white birds that feed upon the produce of paradise.

The following has been narrated from Aboo 'Aasim An Nabeel, Thawr Bin Yazeed, Khaalid Bin Ma'daan, and 'Abdullaah Bin 'Amr: the souls of martyrs are within birds similar to starlings, they become acquainted and are sustained by the produce of paradise.

Aboo 'Umar has said: all of these traditions refer exclusively to martyrs. The following has been mentioned: "the likeness of birds", "within birds", and "similar to green birds". What I have accepted-and Allaah knows best-is: "like birds" or "the likeness of birds", because this is in accord with the previously mentioned prophetic tradition of ours-meaning the prophetic tradition of Ka'b Bin Maalik-. He has said: the soul of the believer is like a bird within it, but he did not say "within a bird".

He said: 'Eesa Bin Yoonus has narrated the prophetic tradition of Ibn Mas'ood as narrated by Al A'mash, 'Abdullaah Bin Marra, Masrooq, and 'Abdullaah in which the following is mentioned: "like green birds".

I say: the following has appeared in Saheeh Muslim: "within green birds".

Aboo 'Umar has said: according to this interpretation it seems that the prophet (may Allaah send salutations upon him) has said: (rather, the soul of a believing martyr is a bird which feeds within the trees of paradise) .

I say: there is no contradiction between his statement (may Allaah send salutations upon him) : (the soul of the believer is a bird which feeds within the trees of paradise) , and his statement: (when one of you dies, he is presented his sitting place morning and evening. If he is amongst the people of paradise, then he is, and if he is amongst the people of the fire, then he is) . This address includes one upon his death bed as well as a martyr.

In addition, one who is not a martyr is included in his statement: (the soul of the believer is a bird which feeds within the trees of paradise) , even though his sitting place is presented to him morning and evening, and his soul frequents the rivers of paradise and eats from it's produce. As for his specific sitting place and the home which has been prepared for him, he will enter it on the day of resurrection. This indicates that the homes and castles of the martyrs which Allaah has prepared for them are not at all those lamps which the souls seek shelter within during the intermediate stage. They see their sitting places and homes in paradise while residing within those lamps which hang from the throne. Consequently, complete entry is gained on the day of resurrection, though the entrance of souls into paradise is another matter.

Similarly, the souls of the miserable are brought before the fire morning and evening, and they will enter their homes and take their seats which were presented to them during the intermediate stage. As a result, the joy of paradise which souls experience during the intermediate stage is one thing, and the joy that they will physically experience in paradise is something else. The nourishment of the soul from paradise during the intermediate stage is different than it's nourishment when the body is present on the day of resurrection. For this reason, he has said "feeds within the trees of paradise". Although, complete eating, drinking, dressing, and enjoyment will occur when souls are returned to their bodies on the day of resurrection. As a result, it has become apparent that the prophetic tradition does not oppose this view, but rather it supports it.

As for the following statement: the prophetic tradition of Ka'b refers exclusively to martyrs, it does not contain wording which indicates this specification. A general wording has been

applied to the martyrs who are quite few in relation to the believers, and the prophet (may Allaah send salutations upon him) has made this reward dependent upon the characteristic of faith which necessitates it, though he did not make it dependent upon the characteristic of martyrdom. He has said in the prophetic tradition of Miqdaam Ma'd Yakrib: (the martyr holds six distinguishing characteristics with Allaah: he is forgiven upon the first drop of blood, he is shown his sitting place in paradise, he is adorned in the finery of faith, he is married to the women of paradise, he is spared the torture of the grave, he is protected from the great terror, and he is bestowed the crown of dignity. One pearl of it is better than the world and all that it contains. He is also married to seventy two women of paradise, and he is allowed to intercede for seventy of his relatives) .

Since this has been confined to the martyr, he has said: "the martyr" and not "the believer". He has also said in the prophetic tradition of Qays Al Judhaama: (the martyr is granted six distinguishing characteristics) , and such is the case concerning the remaining prophetic traditions in which the reward has been made dependent upon martyrdom. As for cases where the reward has been made dependent upon faith, every believer is included.

As for prophetic traditions and scholarly statements concerning the provision of the martyrs and the presence of the souls in paradise, they are all correct. They do not indicate that the souls of the believers will cease to enter paradise, especially the truthful who are indisputably greater than the martyrs. They should be asked: what do you say regarding the souls of the truthful, are they in paradise or not? If they reply: they are in paradise, and this is the only possible response, then it is established that these prophetic traditions are not confined to the martyrs.

If they reply: they are not in paradise, this would mean that the souls of the greatest companions such as Aboo Bakr As Siddeeq, Ubay Bin Ka'b, 'Abdullaah Bin Mas'ood, Aboo Ad Dardaa, and Hudhayfa Ibn Al Yamaan etc. (may Allaah be pleased with them) are not in paradise, unlike the souls of present day martyrs. This is clearly erroneous. If it were asked: if this ruling does not apply exclusively to martyrs, how would they be

intended specifically in these prophetic traditions?

I would respond: the advantage and superiority of martyrdom is guaranteed for those who deserve it, and a greater joy is achieved in this case during the intermediate stage, unlike death due to natural causes, even if the one who dies in this condition is greater than a martyr. He experiences a particular delight which is not experienced by one who is lesser. This is indicated by the fact that Allaah the glorified has placed the souls of martyrs within green birds, because they have sacrificed their souls for him at the hands of his enemies, thus he has granted them greater bodies during the intermediate stage which will contain their souls until the day of resurrection. The joy which these souls experience due to these bodies is more abundant than the joy experienced by souls outside them. Consequently, the soul of the believer has been a bird or it's likeness, and the soul of the martyr has dwelled within one. Contemplate the wording of these two prophetic traditions: (the soul of the believer is a bird) , this includes one who is not a martyr. Although, he spoke specifically about the martyr where he said: "within a bird". It is known that if a soul is within a bird, it may be considered one. May Allaah send salutations and peace upon the one whose speech is consistent and is a proof of revelation. The method which has been employed here is better than that of Aboo 'Umar who has favored the narration stating that the souls of martyrs are like green birds. However, both narrations are correct and authentic, thus these souls are like green birds and are also within them.

A Clarification Of The Statement Of Mujaahid That Souls Are Not In Paradise

As for the statement of Mujaahid that souls are not in paradise, but rather they eat it's produce and feel it's breeze, he has relied upon a prophetic tradition in the Musnad of Imaam Ahmad narrated by Ibn Ishaaq, 'Aasim Ibn 'Amr, Mahmood Bin Labeed, and Ibn 'Abbaas who has said: the messenger of Allaah (may Allaah send salutations upon him) has said: (the martyrs are before a glittering river at the gate of paradise within a green dome. Their sustenance comes to them from paradise morning and evening) . This does not negate that they are in paradise, because that river and their provision are from paradise, thus they

are within it, even though they have not been seated therein. Mujaahid has denied all forms of complete entry, though expression fails to differentiate between various elements. Consequently, the most accurate and comprehensive indication is what has been expressed by the messenger of Allaah (may Allaah send salutations upon him) and then his companions. Whenever this is maintained, light, guidance, and healing emerge, though whenever this is neglected, confusion and error abound.

Aboo 'Abdillaah Bin Mandah has said: Moosa Bin 'Abda, and 'Abdullaah Bin Yazeed have narrated that Umm Kabasha Bint Ma'roor has said: the messenger of Allaah (may Allaah send salutations upon him) came to us, so we asked him about souls. He described them such that those present began to weep. He said: (the souls of believers are within green birds in paradise, they feed upon it's produce and drink from it's water. They seek shelter amongst golden lamps beneath the throne. They say: our lord, place our brothers amongst us and give us what you have promised. Whereas, the souls of the disbelievers are within black birds that feed upon the fire and drink from it. They seek shelter before a stone. They say: our lord, do not place our brothers amongst us, and do not give us what you have promised) .

At Tabaraanee has said: Aboo Zar'a Ad Dimashqee, 'Abdullaah Bin Saalih, Mu'aawiya Ibn Saalih, and Damra Bin Habeeb have narrated that the prophet (may Allaah send salutations upon him) was asked about the souls of the believers, so he replied: (...within green birds that fly throughout paraides as they please) . They asked: O messenger of Allaah, what about the souls of the disbelievers? He replied: (they are detained within 'Illiyyeen) . This has been narrated by Aboo Hishaam Bin Yoonus and 'Abdullaah Bin Saalih, as well as Aboo Al Mugheera, Aboo Bakr Bin Abee Maryam, and Damra Bin Habeeb.

Aboo 'Abdillaah Bin Mandah has mentioned that Ghanjaar, Ath Thawree, Thawr Bin Yazeed, and Khaalid Ibn Ma'daan have narrated that 'Abdullaah Bin 'Amr has said: the messenger of Allaah (may Allaah send salutations upon him) has said: (the souls of believers are within green birds like starlings that feed upon the produce of paradise) .

Others have narrated the following from the prophet (may

Allaah send salutations upon him) with an interrupted chain of narration via Yazeed Ar Raqqaashee, Anas, Aboo 'Abdillaah Ash Shaamee, and Tammem Ad Daaree: (when the angel of death ascends to heaven with the soul of the believer, Jibraa'eel and seventy thousand angles receive him. Each one of them gives glad tidings unlike the other, and once he reaches the throne with him, he falls in prostration. Allaah the magnificent says to the angel of death: disperse with the soul of my servant and place it in the shade of the lotus blossom and the acacia where water lies). This has been narrated by Bakr Bin Khanees, Diraar Bin 'Amr, Yazeed, and Aboo 'Abdillaah.

The Statement That Souls Are Before The Graves

If it is intended that souls never depart the graves, this is false, and the Qur'aan and prophetic tradition refutes this from various perspectives, and we will focus upon those which remain if Allaah has willed. Although, if it is intended that souls are before the graves at times or that they overlook them, this is true. However, it is not said that souls settle before the graves.

A group including Aboo 'Umar Bin 'Abdil Barr have adopted this view, and he has said in his explanation of the prophetic tradition of Ibn 'Umar: (when one of you dies, his seat is presented to him morning and evening), those who hold that souls are before the graves have relied upon this, and it is the most authentic statement which has been chosen in this regard. Do you not realize that the prophetic traditions which indicate the previous view as well as those concerning greeting the graves are established and widespread?

I say: he means widespread prophetic traditions such as those of Ibn 'Umar and Al Baraa Bin 'Aazib: (this is your sitting place until the day Allaah resurrects you).

There is the prophetic tradition of Anas: (when a servant is placed within his grave and his companions depart, he hears their footsteps). The following is included: (he sees his seat in paradise or the fire, and the grave of the believer is expanded seventy cubits while the grave of the disbeliever is reduced).

There is also the prophetic tradition of Jaabir: (this nation is definitely tried within the grave, so when the believer enters his grave and his companions depart, the angel comes to him) (he

sees his seat in paradise and says: allow me to give my family glad tidings, and it is said to him: relax, for this is your eternal sitting place) . Similarly, there are prophetic traditions concerning the joy and misery of the grave and greeting and addressing the buried who are aware are their visitors, and all of which have preceded. All of the evidence which he has mentioned includes souls which are in paradise as proven by text. In addition, we have clarified that the seat in paradise or the fire which the deceased is presented with does not indicate that he ceases to exist completely and eternally, or that the soul is within the grave. Rather, the soul is connected to the grave and overlooks it. In fact, the soul is within the uppermost heaven while remaining connected to the body such that if a Muslim greets the deceased, Allaah returns his soul so that he may respond. Although, most are mistaken in this regard such that it is believed that the soul is like the body which cannot depart when occupied, this is completely false. Rather, the soul can be within the uppermost heaven and returned to the grave to respond to the greeting of one whom it knows. However, the soul of the messenger of Allaah (may Allaah send salutations upon him) is always within the uppermost heaven, and Allaah the glorified returns it to the grave to respond to greetings. The messenger of Allaah (may Allaah send salutations upon him) saw Moosa praying while standing in his grave, and also within the sixth or seventh heaven. Either the soul travels at the speed of light, or one within the grave who is connected to it is similar to the rays of the sun in the sky.

The Soul Of One Who Is Asleep Ascends And Prostrates Before The Throne

It has been established that the soul of one who is asleep ascends beyond the seven heavens until it prostrates to Allaah before the throne. It is then returned to the body in the shortest amount of time. The angels ascend beyond the seven heavens with the soul of the deceased, then they stand before Allaah and prostrate to him. The angel shows the soul what Allaah has prepared for it in paradise, and then it descends to witness the bathing, carrying, and burial of the deceased. The following has preceded in the prophetic tradition of Al Baraa Bin 'Aazib: (he

ascends with the soul until it is placed before Allaah, and he the most high says: (write the book of my servant in the uppermost heaven, then return it to earth) . It is then returned to the grave as the deceased is prepared and shrouded, and this has been stated explicitly within the prophetic tradition of Ibn ‘Abbaas: (they descend while he is prepared and shrouded, and they place the soul between his body and shroud) .

Aboo ‘Abdillaah Bin Mandah has mentioned that ‘Eesa Bin ‘Abdir Rahmaan, Ibn Shihaab, ‘Aamir Bin Sa’d, and Ismaa’eel Bin Talha Bin ‘Ubaydillaah have narrated that his father has said: I wanted my money which was in the forest, but nightfall came, so I went to the grave of ‘Abdullaah Bin ‘Amr Bin Haraam where I heard the finest recitation ever. I came to the prophet (may Allaah send salutations upon him) and mentioned that, so he said: (that is ‘Abdullaah. Do you not know that their souls were seized and placed within lamps of pearls and chrysolite which were hung in the middle of paradise? At nightfall their souls are returned to them, and they remain in this condition at daybreak) .

It has been illustrated within this prophetic tradition how quickly their souls travel from the throne to earth and back again. As a result, Maalik and other scholars have said: the soul moves about as it pleases, and common folk know and are certain that the souls of the deceased can reach them from a great distance, and Allaah knows best.

As for greeting and addressing those who are buried, this does not indicate that their souls are not in paradise and are before the graves, because the soul of the master of humanity (may Allaah send salutations upon him) is in the uppermost heaven, though a greeting before his grave is responded to. Aboo ‘Umar (may Allaah have mercy upon him) has agreed that the souls of the martyrs are in paradise and are greeted at their graves

like others, and the prophet (may Allaah send salutations upon him) has taught us to greet them. In addition, the companions used to greet the martyrs of Uhud, and it has been established that their souls travel paradise as they please. They hear the one who greets them at the grave and they descend in order to respond, and the soul is different than the body in this

regard. Jibreel (may Allaah send salutations and peace upon him) was seen by the prophet (may Allaah send salutations upon him) having 600 wings, two of them spanned from east to west, and he sat before the prophet (may Allaah send salutations upon him) placing his hands upon his knees. Although he was in the uppermost heaven at that time, he lowered himself to the prophet (may Allaah send salutations upon him). Whoever cannot accept this will be even less likely to have faith in the divine descent to the lowest heaven which occurs nightly, and Allaah is above the heavens upon his throne with absolutely nothing above him. Rather, he is above all things, and his loftiness is a necessary aspect of his essence. He also lowers himself unto those standing upon 'Arafa during the evening, and he will come to take account on the day of resurrection and he will overlook the earth with his light. He will also come to it once it has been levelled, and before the day of resurrection to seize all who are upon it. The prophet (may Allaah send salutations upon him) has said: (your lord will circulate the earth after the entire land has become desolate. He will be upon his throne above the heavens).

The Affair Of The Soul Differs According To Condition

It must be known that the affair of the soul differs according to strength and size.

A great soul is not like one which is lesser, and you see how greatly they differ on earth. Consequently, a soul which is not confined to a body is stronger and ascends to Allaah faster than a soul that is. If this holds true while it is restrained, then how will this great soul be once it departs the body? ! The affair of this soul will change at that point.

Man has had numerous visions of souls after death that were able to do what they were unable to do while attached to the body. One or two souls have defeated great armies, and the prophet (may Allaah send salutations upon him) has been seen numerous times with Aboo Bakr and 'Umar after their souls had defeated the forces of disbelief and oppression, although they were many and well prepared and the believers were few. It is astonishing that the souls of believers congregate despite the vast distance which lies between them. They are upon intimate terms,

and an encounter is known beforehand.

‘Abdullaah Bin ‘Amr has said: the souls of the believers meet at a distance of a one day journey, and one does not see the other at all. Some have attributed this to the prophet (may Allaah send salutations upon him) .

Mujaahid and ‘Ikrima have said: when one sleeps, his soul reaches the destination that Allaah has willed. Once it returns to the body, he awakes. He is like a ray which reaches the earth while being connected to the sun.

Aboo ‘Abdillaah Bin Mandah has conveyed the following from a group of scholars: the soul originates within the body and extends beyond the nostrils, thus if it emerged completely, death would occur, just as darkness would occur if a wick were removed from a lamp. The soul extends beyond the nostrils during sleep and reaches the sky where it travels the earth. It also meets the souls of the deceased, and if the angel that is entrusted with souls induces a desirable vision, Allaah will prevent the one who is asleep from being misled, provided he is honest and intelligent while awake. Although, if he desires falsehood, it will attract his soul while he is asleep as it would while he is awake, though he will not realize what he has seen, because he has mixed truth with falsehood. Consequently, he cannot be affected. This is the best interpretation, and it indicates knowledge in this regard.

You have encountered a man who has found knowledge and wisdom, though once he finds falsehood, he submits to it. He allows it to enter his heart causing it to merge with the truth, this is the affair of souls during sleep.

After departure, the soul is tortured due to the lowly desires and deviant beliefs which it embraced while being attached to the body. In addition, Allaah tortures both the body and soul for actions which they have participated in, this is the misery of the intermediate stage. Whereas, the pure soul which does not gravitate toward falsehood is blessed due to correct beliefs, prophetic knowledge, and noble objectives. Consequently, Allaah the glorified gives this soul a garden of paradise while he gives the other a pit of fire.

The Statement Of One Who Has Said That The Souls Of Believers Are With Allaah The Most High.

As for one who has said: the souls of believers are with Allaah the most high, he has agreed with the Qur'aan where Allaah the magnificent has said: {rather, they are alive and provided for with their lord} [Aalu 'Imraan/169].

﴿بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران: 169]

And those who hold this view have relied upon the following evidence:

Muhammad Bin Ishaq As San'aanee, Yahya Bin Abee Bakr, Muhammad Ibn 'Abdir Rahmaan Bin Abee Dhi'b, Muhammad Bin 'Amr Bin 'Ataa, Sa'eed Bin Yasaar, and Aboo Hurayra have narrated that the prophet (may Allaah send salutations upon him) has said: (when the soul of the deceased departs, it ascends until it reaches the uppermost heaven of Allaah the magnificent. Although, if he was evil, his soul is denied entry into heaven, thus it proceeds to the grave) . The reliability of this chain of narration is unquestionable, and it is in the Musnad of Ahmad and elsewhere.

Aboo Daawud At Tayaalisee has said: Hamaad Bin Salama, 'Aasim Bin Bahdala, and Aboo Waa'il have narrated that Aboo Moosa Al 'Ash'aree has said: the soul of the believer emerges smelling better than musk. The angels which caused him to perish depart with him, then he is received by other angels before reaching heaven, and they ask: who is this? They reply: this is so and so the son of so and so. He used to perform certain good deeds. They say: you are both welcome. They retrieve the soul from them and it ascends from whence his deeds have ascended. It shines in the heavens with a proof as evident as the sun, and then it reaches the throne.

As for the disbeliever, once his soul is taken away, the angels ask: who is this? The angels reply: this is so and so the son of so and so. He used to perform certain bad deeds. They reply: he is not welcome, return with him. He is then returned to the face of the earth.

Al Makkee Bin Ibraaheem has narrated that Daawud Bin Yazeed Al Awdee has said: I believe that 'Aamir Ash Sha'bee

has narrated that Hudhayfa Bin Al Yamaan has said: souls are held before the gracious and magnificent, they await their appointment at the blowing of the horn.

Sufyaan Bin 'Uyayna, Mansoor Bin Safiyya, and his mother have narrated that Ibn 'Umar entered the masjid after the murder of Ibn Az Zubayr who was crucified, so he came to Asmaa to offer his condolences. He said to her: you must be reverent and patient, because these corpses are insignificant. It is the souls that are with Allaah. She asked: how could I be impatient when the head of Yahya Bin Zakariyya was given as a gift to a prostitute of Banoo Israa'eel?

An Illustration Of The Ultimate Lotus Tree, The Uppermost Heaven, And Sijjeen

Jareer, Al A'mash, Shamr Bin 'Atiyya, have narrated that Hilaal Bin Yasaaf has said: we were sitting before Ka'b, Ar Rabee' Bin Khatheem, and Khaalid Bin 'Ar'ara when Ibn 'Abbaas came and said: this is the cousin of your prophet, so make room for him. O Ka'b, I know everything about the Qur'aan except for four things, so inform me of them. What is Sijjeen, 'Illiiyoon, Sidratul Muntaha, and what is the meaning of the statement of Allaah unto Idrees: {we have granted him a high status}[Maryam/57].

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾ [مریم: 57]

He replied: as for 'Illiiyoon, it is the seventh heaven in which the souls of the believers dwell. As for Sijjeen, it is the seventh and lowest depth of the earth in which the souls of the disbelievers dwell beneath Iblees.

The Seizure Of The Soul Of Idrees In The Fourth Heaven

As for the statement of Allaah the glorified unto Idrees: {we have granted him a high status}, Allaah revealed to him that he would grant him the actions of the progeny of Aadam every day, and he relayed a message to the angel of death instructing him to allow Idrees time to increase his deeds, and an angel carried him between his wings unto the fourth heaven as instructed. The angel of death asked: where is he? The angel replied: he is the

one who is between my wings. He replied: how amazing, I was commanded to seize his soul in the fourth heaven, and then he seized it.

The Title “Sidratul Muntaha”

As for Sidratul Muntaha, it is a lotus tree which stands over the carriers of the throne. The knowledge of creation stops before it and cannot proceed, for this reason it has been named “Sidratul Muntaha”. Ibn Mandah has said: this has been narrated by Wabb Bin Jareer and his father, as well as Ya’qoob Al Qamee, and Shamr, and Khaalid Bin ‘Abdillah Bin Hawshab, Al Qaasim Bin ‘Awf, and Ar Rabee’ Bin Khatheem who said: we sat before Ka’b as he mentioned this.

Ya’la Bin ‘Ubayd and Al Ajlah have narrated that Ad Dahhaak has said: when the soul of the believer is seized, it ascends to the lowest heaven, and those who are near ascend with it to the second heaven until they finally reach the seventh heaven and the ultimate lotus tree. I asked Ad Dahaak: why has it been named Sidratul Muntaha? He replied: because the affair of Allaah the magnificent stops entirely at the point and does not proceed. The angel says: my lord, this is your servant so and so, and he is most aware of him. He then grants him protection, and he has said: {the book of the righteous is in the uppermost heaven, and how will you realize what it is. A clear book witnessed by those who are near}[Al Mutaaffifeen/18-21].

﴿كَلَّا إِنَّ كِتَابَ الْأَنْبَرِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْقُرْبُونُ ﴿٢١﴾﴾ [المطففين: 18-21]

This statement does not negate that the righteous are in paradise, because paradise is before the lotus tree and Allaah. It seems that this wording has been deemed safer and more accurate, and Allaah the glorified has informed us that the souls of the martyrs are amongst him, and the prophet (may Allaah send salutations upon him) has informed us that they travel through paradise as they please.

The Statement That The Souls Of The Believers Are At The Basin

As for the statement that the souls of the believers are at the

basin, and the souls of the disbelievers are in Hadramawt at Barhoot, Aboo Muhammad Bin Hazm has said: this is the view of the Raafida. However, this view has been adopted by a segment of the people of the prophetic tradition.

Aboo 'Abdillaah Bin Mandah has said: it has been narrated from a group of companions and those who followed them that the souls of the believers are at the basin. He then said: Muhammad Bin Muhammad Bin Yoonus, Ahmad Bin 'Aasim, Aboo Daawud Sulaymaan Bin Daawud, Hamaam, Qataada, an unknown man, and Sa'eed Bin Al Musayyib, have narrated that 'Abdullaah Bin 'Amr has said: the souls of the believers congregate at the basin, and the souls of the disbelievers congregate at a salt marsh in Hadramawt called Barhoot. He then mentioned via Hamaad Bin Salama, 'Abdul Jaleel Bin 'Atiyya, and Shahr Bin Hawshab that Ka'b saw people questioning 'Abdullaah Bin 'Amr, so a man said: ask him where are the souls of the believers and the disbelievers. He asked him and he replied: the souls of the believers are at the basin, and the souls of the disbelievers are at Barhoot.

Ibn Mandah has said: Aboo Daawud and others have narrated this from 'Abdul Jaleel. He then mentioned that Sufyaan, Furaat Al Qazzaaz, and Aboo At Tufayl have narrated that 'Alee has said: the best well on earth is Zamzam, and the worst well on earth is the well of Barhoot in Hadramawt. The best valley on earth is the valley of Makka and the valley which Aadam descended upon in India, and the worst valley on earth is the valley of Al Ahqaaf in Hadramawt where the souls of the disbelievers are.

Ibn Mandah has said: Hamaad Bin Salama, 'Alee Bin Zayd, Yoosuf Bin Mihraan, and Ibn 'Abbaas have narrated that 'Alee has said: the most despicable plot of land is a valley in Hadramawt called Barhoot where the souls of the disbelievers are. There is a well within it whose water during the day is black, and it is frequented by the thirsty. He then mentioned that Ismaa'eel Bin Ishaq Al Qaadee, 'Alee Bin 'Abdillaah, and Sufyaan have narrated that Abaan Bin Taghlab has said: a man said: I looked inside it (Barhoot), and it seemed that voices were chanting: O Dawmah, O Dawmah. Abaan said: a man from amongst the people of the book informed us that Dawmah is an

angel who is entrusted with the souls of the disbelievers. Sufyaan said: we asked the locals who replied: none is able to lodge their by night.

This is what I know in this regard. If ‘Abdullaah Bin ‘Umar meant that the souls of the righteous congregate in place which resembles a basin in terms of width and air quality, then this is likely. Although, if he meant a basin literally, this could only be known through revelation. Perhaps he learned this from the people of the book.

The Statement That Souls Congregate Upon The Land Which The Righteous Will Inherit From Allaah

As for the statement that souls congregate upon the land mentioned in the following verse: {we have written in the Zaboor after the remembrance that the righteous shall inherit the earth}[Al Anbiyaa/105].

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ

الصَّالِحُونَ﴾ [الانبیاء: 105]

It is not an explanation. People have differed concerning the land which has been referred to, Sa’eed Bin Jubayr has narrated from Ibn ‘Abbaas that it is paradise, and this is held by most scholars of the Qur’aan. Although, he has been quoted as saying that it is the world which Allaah has granted the nation of Muhammad (may Allaah send salutations upon him), and this is correct. The following statement of the most high is similar: {Allaah has promised those amongst you who believe and do good deeds that he shall grant them the world as he has done for those before them}[An Noor/55].

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ﴾ [النور: 55]

It has appeared in the authentic collection that the prophet (may Allaah send salutations upon him) has said: (the entire earth has converged for me, and my nation will own what is upon it).

Some scholars of the Qur’aan have said: the land is Jerusalem which the righteous have been granted, though the verse has not specified this.

The Statement That The Souls Of The Believers Are In 'Illiyeen

As for the statement that the souls of the believers are in 'Illiyeen, and the souls of the disbelievers are in Sijjeen, this has been said past and present. This has been indicated by the following statement of the prophet (may Allaah send salutations upon him) : (O Allaah, 'Illiyeen) , and the following prophetic tradition of Aboo Hurayra has preceded: (when the soul of the deceased departs, it ascends until it reaches the seventh and uppermost heaven of Allaah the magnificent) .

The following statement of Aboo Moosa has preceded: they ascend until they reach the throne.

Hudhayfa has said: they are held before the gracious one. 'Abdullaah Bin 'Umar has said: these souls are with Allaah. The following statement of the prophet (may Allaah send salutations upon him) has preceded: (the souls of the martyrs seek shelter amongst lamps beneath the throne) .

The prophetic tradition of Al Baraa Bin 'Aazib has preceded: (it ascends from heaven to heaven and is mourned within each of them by those who are near. Finally, it reaches the seventh heaven) . It has been said: (the heaven of Allaah the magnificent) . However, this does not indicate that it settles there. Rather, it ascends to Allaah where a book is written determining whether it will dwell in 'Illiyeen or Sijjeen. It returns to the grave for interrogation and then returns to the abode which has been designated for it. The souls of the believers are in 'Illiyeen upon various levels, and the souls of the disbelievers are in Sijjeen upon various levels.

A Refutation Of The Statement That Souls Are In The Well Of Zamzam

As for the statement that the souls of believers congregate in the well of Zamzam, it is without evidence. That well cannot accommodate the souls of all believers, and it has been stated explicitly that the soul of the believer is a bird which feeds amongst the trees of paradise.

This is the most erroneous statement, and it is worse than the statement that souls are at the basin, because that location is spacious unlike a narrow well.

***The Statement That Souls Are In An
Intermediate Stage***

As for the statement that the souls of the believers are in an intermediate stage travelling as they please, this has been attributed to Salmaan Al Faarisee. The “barzakh” is a barrier between two things, and Salmaan meant a land between this world and the next where souls move without restriction. This is indeed a likely view, because they have departed

this world without entering the next one. Although, they are within an intermediate stage, thus the souls of the believers are joyous, and the souls of the disbelievers are miserable. The most high has said: {a barrier will remain in front of them until the day they are resurrected} [Al Mu’minoona/100].

﴿لَعَلِّيْ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ

وَرَأَيْهِمْ يَزْحَجُ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ [المؤمنون: 100]

The “barzakh” is an intermediate stage in this case, though it originally represents a barrier between two things.

***The Statement That The Souls Of The Believers Are Upon
The Right Side Of Aadam***

As for the statement that the souls of the believers are upon the right side of Aadam, and the souls of the disbelievers are upon his left side, it is supported by an authentic prophetic tradition concerning the night journey. Although the prophet (may Allaah send salutations upon him) saw them, this does not indicate that they are parallel. Rather, souls could be upon the right side while being elevated and widespread, and others could be upon the left side while being lowly and confined. Aboo Muhammad Bin Hazm has said: the “barzakh” in which he saw them when he ascended by night to the lowest heaven is one where elements cease to exist. This proves that he considers them to be beneath the lowest heaven, but he always condemns those who speak without evidence, so what evidence can establish this? His statement will be given adequate attention if Allaah the most high has willed.

If it is asked: if the souls of the joyous are upon the right side of Aadam who is in the lowest heaven, and the souls of the

martyrs are in the shade of the throne which is above the seventh heaven, how could the souls of the joyous be upon the right side of Aadam, and how could the prophet (may Allaah send salutations upon him) see them in the lowest heaven?

An answer will be provided from various perspectives:

The first: it is not unlikely that these souls were upon the right side while elevated while the souls of the miserable were upon the left side while below.

The second: it is not unlikely that they were presented to the prophet (may Allaah send salutations upon him) in the lowest heaven, even if their abode was above that.

The third: he did not inform us that he saw the souls of the joyous all together there. Rather, he said: there were many upon his right side and many upon his left side, and it is known that the souls of Ibraaheem and Moosa are in the sixth and seventh heavens. In addition, there is a group above them, and the souls of the joyous are raised to various levels according to their status. Conversely, the souls of the miserable are lowered to various depths according to their status, and Allaah knows best.

A Discussion Of The Abode Of Souls After Death, And The Position Of Ibn Hazm

As for the following statement of Ibn Hazm: their abode is where they were before the creation of their bodies, this is based upon his view that souls have been created before them. Two views exist in this regard, one states that souls were created after bodies, though those who hold that they were created before them have no evidence. Their understanding is based upon texts which are not applicable and prophetic traditions which are not authentic. Similarly, Aboo Muhammad Ibn Hazm has relied upon the following statement of the most high: {when your lord extracted the progeny of the children of Aadam from their backs and made them testify against themselves asking: am I not your lord. They replied: you certainly are}[Al A'raaf/172]

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ

أَنْفُسِهِمُ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ﴿[الاعراف:172]

{we created you, then we gave you an appearance, and then we commanded the angels to prostrate to Aadam, and they did}[Al A'raaf/11].

﴿وَلَقَدْ خَلَقْنَكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اَسْجُدُوا لِآدَمَ

فَسَجَدُوا﴾ [الاعراف:11]

He said: it is correct that Allaah created souls altogether, and the prophet (may Allaah send salutations upon him) has informed us of the following: (souls are enlisted soldiers, those that become acquainted become intimate, and those that clash differ) . He said: Allaah the magnificent received a sworn pledge from these souls which have appearance and intellect, then he commanded the angles to prostrate before Aadam. These souls had not been placed within bodies, because they were not created yet. Allaah the glorified and most high placed them within the abode unto which they will return upon death. We will focus upon this while stating whether souls are created with bodies or before them. Although, the present objective is to discuss the abode of souls after death. He has said that souls settle where they were before the creation of bodies, this is based upon the previous belief of his. He has said that the souls of the joyous are upon the right side of Aadam, and the souls of the miserable are upon his left side, this the prophet (may Allaah send salutations upon him) has informed us of. He has said that the elements cease to exist at the lowest heaven, though this is without evidence and does not resemble what is maintained by Muslims. The Qur'aan and authentic prophetic traditions indicate that souls are above the elements in paradise with Allaah. Aboo Muhammad has agreed that the souls of the martyrs are there, and it is known that the truthful are greater than them, so how could the souls of Aboo Bakr As Siddeeq, 'Abdullaah Ibn Mas'ood, Aboo Ad Dardaa, and Hudhayfa Ibn Al Yamaan etc. (may Allaah be pleased with them) be beneath the lowest heaven, while present day martyrs and others are above the heavens?

He has said that Muhammad Bin Nasr Al Marwazee has mentioned that Ishaq Bin Raahawayh has said what has been

mentioned exactly. He also said that the majority of scholars hold this view.

I say: Muhammad Nasr Al Marwazee in the book “Ar Radd ‘Ala Ibn Qutayba” while explaining the following verse: {when your lord extracted the progeny of the children of Aadam from their backs and made them testify against themselves asking: am I not your lord} has mentioned statements of the early Muslims concerning the extraction of the progeny of Aadam from his spinal column and their pledge before being returned to it. He has also mentioned that they were extracted like atoms and declared joyous and miserable. Their life span, provision, and actions were recorded, as well as what would befall them.

Ishaaq has said: scholars have agreed unanimously that souls were created before bodies, Allaah made them testify against themselves asking: am I not your lord? They replied: you certainly are. We have witnessed this lest you say on the day of resurrection that we were unaware, or that our forefathers were polytheists. This as you see does not indicate that the abode of souls is where elements cease to exist as Aboo Muhammad has said, or that souls existed before the creation of bodies. Rather, this indicates that the glorified extracted and addressed them before returning them to the spinal column of Aadam. Although the former view has been held past and present, it is not correct, and this you will soon realize if Allaah has willed. However, the present objective is not to discuss whether souls were created before bodies or not, and even if Aboo Muhammad were correct in this regard, it cannot be proven that the abode of souls is where elements cease to exist.

The Statement That The Abode Of Souls Is Non-existence

As for the statement that the abode of souls is non-existence, this is held by those who say that the soul is life and is a non-essential part of the body. This view has been held by Al Baaqilaanee and his students.

Aboo Al Hudhayl Al ‘Allaaf has said: the soul is a non-essential part of the body, though he did not consider it life like Al Baaqilaanee. He then said: it is like all other non-essential parts of the body. They hold that the soul ceases to exist upon

death, just like all other non-essential parts of the body which depend upon life. Some of them hold that the soul does remain for more than one duration, this is held by the majority of the Ash'ariyya. They say that the soul which exists now is not the soul which existed before, or that it changes on a constant basis. Consequently, one thousand souls may be had within an hour or less. Once death occurs, the soul does not ascend to heaven nor does it return to the grave. The angels do not seize it, nor do the seek permission to enter the heavens with it. It does not experience joy or misery, rather the body does if Allaah has willed, and at that time life is restored. However, a self subsisting soul is by no means present.

Some who maintain this view have said: life is returned to the spine which experiences joy and misery. However, this view is rejected by various forms of evidence as well as natural disposition. This view is held by one who is unfamiliar with his own soul, not to mention the soul of another. Allaah the glorified has commanded the soul to enter, exit, and return, and authentic, explicit texts have stated that it ascends, descends, is seized, withheld, and released, and permission is sought for it to enter the heavens. In addition, it speaks, prostrates, flows, and is shrouded and embalmed. The angel of death takes it by the hand and then other angels receive it. It has an odor which is as fragrant as musk, or as foul as the worst smelling corpse. It is mourned from heaven to heaven and is then returned to earth amongst the angels. It is seen when it emerges, and the Qur'aan has indicated that it moves about until reaching the throat. The evidence that we have mentioned indicating that souls meet, become acquainted, and are enlisted soldiers refute the former view.

The prophet (may Allaah send salutations upon him) saw souls upon the right and left side of Aadam during the night journey, and he has said: (the soul of the believer is a bird which feeds amongst the trees of paradise) (the souls of martyrs are within green birds) .

The most high has informed us that the souls of the people of Fir'awn are brought before the fire morning and evening, and Ibn Al Baaqilqqnee has responded saying: either life was placed

within the first body part, or another body was created for life, joy, and misery. This view is completely erroneous for various reasons, and what could be more fallacious then to maintain that the soul is non-essential and is replaced thousands of times hourly, does not experience joy or misery, does not ascend or descend, and is not withheld or released upon separation from the body? This view opposes intellect, the book and prophetic tradition, and is held by one who is unfamiliar with his soul.

This view will be refuted at the appropriate time if Allaah has willed, and it has not been held by any of the early Muslims or the scholars of Islaam.

The Statement That The Abode Of Souls After Death Is Within Other Bodies

As for the statement that the abode of souls after death is within other bodies, this is partially correct. The prophet (may Allaah send salutations upon him) has informed us that the souls of martyrs are within green birds that seek shelter amongst lamps which hang from the throne resembling nests. He stated this explicitly when he said: (Allaah has placed their souls within green birds) . As for his statement: (the soul of the believer is a bird which feeds amongst the trees of paradise) , this bird could be created to contain the soul like a body. In addition, the soul could appear as a bird, this is the view of Muhammad Bin Hazm and Aboo 'Umar Bin 'Abdil Barr, and Muhammad Bin Hazm has said: the meaning of the following statement is literal: (the soul of the believer is a bird which feeds amongst the trees of paradise) , unlike what the ignorant believe. Rather, he has informed us that the soul of the believer is a bird which feeds, meaning it flies throughout paradise, not that it transforms into a bird.

If it were said: the word soul (nasama) is feminine, we would say: an eloquent Arab has said that the word soul (nasama) is made masculine and feminine like the word book (kitaab) .

He said: as for the addition which states that souls are within green birds, it is a description of the lamps which they seek shelter amongst, and those two prophetic traditions are actually one. The wording and meaning of this statement is totally inaccurate, because these two prophetic traditions are separate:

(the soul of the believer is a bird which feeds amongst the trees of paradise) (the souls of martyrs are within green birds) . What he has said may possibly apply to the first prophetic tradition, though it does not at all apply to the second. The prophet (may Allaah send salutations upon him and his family) has informed us that their souls are within birds, and has stated that they are within green and white birds in other instances. He has also stated that they fly throughout paradise as they please, and eat from it's produce and drink from it's rivers, then they settle amongst lamps which hang beneath the throne resembling nests. As for his statement: the stomachs of those birds is a description of those lamps which they settle amongst, it is absolutely incorrect. Rather, those lamps are a place of refuge for those birds, hence this prophetic tradition has explicitly mentioned three things: souls, birds which contain them, and lamps which are a place of refuge for those birds. The lamps are fixed beneath the throne, but the birds travel carrying souls within them.

If it were said: souls could resemble birds without being inside them, as Allaah has said: {he grants you any appearance he pleases}[Al Infitaar/8].

﴿فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ﴾ ﴿الانفطار: 8﴾

And this is indicated by the following statement: (their souls are like green birds) . In addition, Ibn Abee Shayba has also narrated this via Aboo Mu'aawiya, Al A'mash, 'Abdullaah Bin Marra, Masrooq, and 'Abdullaah. Aboo 'Umar has said: it seems to me-and Allaah knows best-that the acceptable statement is: "like birds" or "the appearance of birds", because this agrees with the prophetic tradition of Ka'b Bin Maalik concerning the soul of the believer.

The response would be: this prophetic tradition has been narrated with these two wordings, and Muslim has narrated it in his authentic collection from Al A'mash and Masrooq where it is mentioned that souls are within green birds.

As for the prophetic tradition of Ibn 'Abbaas, 'Uthmaan Bin Abee Shayba has said: 'Abdullaah Bin Idrees, Muhammad Bin Ishaaq, Isma'eel Bin Umayya, and Sa'eed Bin Jubayr have narrated that Ibn 'Abbaas has said: the messenger of Allaah (may

Allaah send salutations upon him) has said (when your brothers were slain on the day of Uhud, Allaah placed their souls within green birds that fly amongst the rivers of paradise, feed on it's produce, and seek refuge amongst golden lamps which hang in the shade of the throne. When they discovered how fine their food, drink, and resting place was, they asked: who will inform our brothers that we are alive in paradise and provided for so that they will not avoid armed struggle? Allaah the most high said: I will inform them for you, then he revealed the following: {do not consider dead those who have been slain in the path of Allaah. Rather, they are alive and provided for with their lord}[Aalu 'Imraan/169].

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ

رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾ [آل عمران: 169]

As for the prophetic tradition of Ka'b Bin Maalik, it is in the four Sunan and the Musnad of Ahmad. The following appears in the wording of At Tirmidhee: (the souls of the martyrs are within green birds that feed upon the produce of paradise or amongst the trees of paradise) . At Tirmidhee has said: this prophetic tradition is authentic (hasan saheeh).

This prophetic tradition does not violate any law or principle, nor does it contradict any text. Rather, this is an example of the great honor which Allaah bestows upon martyrs by replacing their bodies which they sacrificed for him with better ones. These bodies contain their souls and allow them to enjoy a greater delight. Once the day of resurrection arrives, their souls will be returned to those bodies which contained them on earth.

If it were said: this states that souls become reincarnated within other bodies, the response would be: the meaning which this prophetic tradition has indicated is actual and must be upheld. It is not negated by the chosen title "incarnation". Similarly, the establishment of what has been indicated by intellect and text regarding the attributes of Allaah the magnificent and the reality of his fine names is not negated by the title "embodiment" which has been chosen by those who deny them. This also applies to his will, speech, and actions, such

as his nightly descent to the lowest heaven, and his arrival on the day of resurrection to judge between his servants. This is actual and is not negated by the title “events” which has been chosen by those who deny the names and attributes of Allaah. In addition, the establishment of what has been indicated by intellect and text regarding the elevation of Allaah above his creation, his contrast to it, his ascension of the throne, the ascension of the angels and the soul to him and their descent, the ascension of the fine statement to him, and the ascension of his messenger to him and his descent upon the prophet is actual. It is not negated by the title “embodiment” which has been chosen by the Jahmiyya.

Imaam Ahmad has said: no attribute of Allaah may be denied due to repulsive slander. The innovators choose titles for the followers of the prophetic tradition, and they refer to their statements as “embodiment” which frightens the ignorant. They refer to the throne of the most high lord as “a direction” to gain the ability to deny his elevation above his creation and throne. Similarly, the Raafida have referred to the love and support of the companions of the messenger of Allaah (may Allaah send salutations upon him) as “hostility” toward his family. The Magian Qadariyya refer to the affirmation of predestination as “the denial of choice”. Consequently, titles are not the concern, but rather the actual meaning.

The point is this, the incarnation which is indicated by stating that the souls of the martyrs are placed within green birds is not one which negates actual meaning. Rather, the unacceptable incarnation is maintained by the atheist enemies of the messengers who deny the hereafter. They say that souls gravitate after death toward animals, birds, and insects which they resemble, and that they experience joy and misery in that state and reincarnate eternally. This is the only afterlife and recompense which they accept in this regard.

This is the unacceptable incarnation which opposes what all prophets and messengers have agreed upon. It is a denial of Allaah and the last day, and this group says: souls settle within animals that resemble them upon separation from the body. This is the worst statement followed by the statement that souls cease to exist upon death, thus joy and misery are not experienced.

Rather, various body parts experience joy and misery which Allaah creates. Some who maintain this view hold that life is restored in this case while others do not. However, an opposite view is held which states that the soul is not returned or connected to the body, and joy and misery are only experienced by the soul. This is refuted by explicit and widespread prophetic tradition which illustrates that both the body and soul experience joy and misery collectively or separately.

The Most Accurate View Concerning The Abode Of Souls

If it were asked: since you have mentioned different views regarding the abode of souls, which view is the most accurate so that we may adopt it?

The response would be: the abode of souls varies greatly during the intermediate stage.

Souls are in the uppermost heaven amongst the prophets (may Allaah send salutations and peace upon them), and they are upon different levels as the prophet (may Allaah send salutations upon him) has seen during the night journey.

Souls are within green birds that fly throughout paradise as they please, though not all martyrs enjoy this. Rather, the souls of some martyrs are excluded from paradise because of debt, and the following has appeared in the Musnad as narrated from Muhammad Bin 'Abdillaah Bin Jahsh: a man came to the prophet (may Allaah send salutations upon him) and asked: O messenger of Allaah, what would I obtain if I were slain in the path of Allaah? He replied: (paradise). When the man turned around he said (provided that a debt is not outstanding as Jibreel has just informed me).

Souls are confined at the gate of paradise as it appears in the following prophetic tradition: (I saw your companion confined at the gate of paradise).

Souls are confined within their graves, and it has been narrated that a martyr was given glad tidings of paradise, though the prophet said (may Allaah send salutations upon): (by he in whose hand my soul is, his cloak is ablaze within his grave).

Souls dwell at the gate of paradise as Ibn 'Abbaas has narrated: (the martyrs are before a glittering river at the gate of paradise beneath a green dome. Their provision reaches them

morning and evening) . This has been narrated by Ahmad, though Ja'far Bin Taalib has narrated that Allaah replaces the hands of martyrs with wings which they fly throughout paradise with.

Souls which are lowly are confined on earth, thus they do not intermingle with heavenly souls in this life or the next. A soul which was far from Allaah on earth will be lowly in the hereafter, and a lofty soul which was close to him on earth will be amongst similar souls in the hereafter. One will be with his beloved during the intermediate stage and the day of resurrection, and Allaah the most high marries souls in the next life as has preceded. He places the soul of the believer amongst other fine souls, thus they gravitate upon separation from the body toward souls which resemble them in terms of action.

Souls are in the oven of fornicators and adulterers, and others swim in the river of blood while swallowing rocks. Consequently, souls do not have one abode. Rather, one may dwell in the uppermost heaven while another is confined to the ground. If you were to reflect upon events in this regard, you would know that there is no contradiction, because one verifies the other. The main concern is that they as well as the soul are understood, and it differs from the body. It moves at the fastest speed and is withheld and released while being lofty or lowly. It experiences heightened levels of good

health, illness, joy, misery, and regret upon separation from the body. In this instance, it is quite similar to an unborn child, though once it separates the body, it is like a child who has entered the world.

The Soul Has Four Abodes, Each One Is Greater Than The Previous One

Souls have four abodes, each one is greater than the one which follows.

The first abode: within the the womb which is dark and narrow.

The second abode: the abode in which it developed doing good and evil while earning joy and misery.

The third abode: the intermediate abode which is greater than those which have preceded. It stands in relation to them as

this abode does to the first.

The fourth: the final abode which is paradise or the fire. Allaah delivers the soul from abode to abode until it reaches the one which it was created to earn. The affairs of each abode differ as regards the soul, blessed is he who has originated it and has given it life, death, joy, and misery. He has allowed it to experience various degrees of joy and misery as he has granted it various degrees of knowledge, action, strength, and good character. He who is truly aware of it will declare that there is no deity worthy of worship except Allaah who is alone and has no partners. The entire kingdom belongs to him as well as praise. He is the source of all good and is the ultimate authority. He is supreme and is completely powerful, capable, and wise. He is complete in every aspect, and is known through awareness and the honesty of the messengers. They have come with the truth which is affirmed by intellect and natural disposition, all else is false, and success lies with Allaah.

Proving That The Deceased Benefits From Actions Performed While Alive

The sixteenth issue is: do the souls of the deceased benefit at all from the effort of the living?

The response is: it has been agreed upon by scholars and followers of the prophetic tradition that these souls benefit from the effort of the living in two ways. The first cause is the effort of the deceased while alive. The second cause is supplication, charity, and pilgrimage which are offered for his sake. Although, there is disagreement concerning the exact reward which reaches him.

The majority maintains that the reward of action reaches him, whereas some of the Hanafiyya hold that the reward of spending reaches him. Although, they differ concerning bodily worship such as prayer, fasting, recitation of the Qur'aan, and remembrance. The view of the early Muslims, Imaam Ahmad and some of the Hanafiyya is that they do reach the deceased. Muhammad Bin Yahya has narrated the following view of Imaam Ahmad: Aboo 'Abdillaah was asked about a man who does good in the form of prayer or charity etc. allotting half of the reward for his mother or father. He replied: the reward of charity and other actions reaches the deceased. Recite the verse of the footstool three times and Al Ikhlaas, then say: Allaahumma, because the reward is for the buried. However, the well known view of Maalik and Ash Shaafi'ee is that these deeds do not reach the deceased.

Some deviant theologians have concluded that no action reaches the deceased. Although, the proof that the deceased does benefit from deeds performed while alive has been narrated by Aboo Hurayra in Saheeh Muslim. He has narrated that the prophet (may Allaah send salutations upon him) has said: (when a person dies, only three deeds continue: perpetual charity, beneficial knowledge, and the supplication of a righteous son) . This exception indicates that he is the cause of these actions.

It has appeared in Sunan Ibn Maajah as narrated by Aboo Hurayra (may Allaah be pleased with him) who has said: the messenger of Allaah (may Allaah send salutations upon him) has said: (amongst the reward which reaches the deceased is knowledge which he has spread, a righteous son whom he has left behind, a Qur'aan, a masjid and hospice which he has built, a river which he has created, and charity given while in good health. What he did while alive will reach him after death) .

It has also appeared in Saheeh Muslim as narrated by Jareer Bin 'Abdillaah who said: the messenger of Allaah (may Allaah send salutations upon him) has said: (whoever establishes a noble tradition in Islaam will be rewarded as a result. He will also be rewarded for every person who follows that tradition after him, and their reward will not be diminished. Conversely, whoever establishes an evil tradition will be held accountable. He will also be held accountable for every person who follows that tradition after him, and their burden will be not be lightened) .

Numerous authentic narrations to this effect have appeared.

It has appeared in the Musnad as narrated from Hudhayfa who said: a man inquired during the life of the messenger of Allaah (may Allaah send salutations upon him) , but the people did not respond. The prophet (may Allaah send salutations upon him) then said: (whoever establishes a noble tradition in Islaam will be rewarded as a result. He will also be rewarded for every person who follows that tradition after him, and their reward will not be diminished. Conversely, whoever establishes an evil tradition will be held accountable. He will also be held accountable for every person who follows that tradition after him, and their burden will be not be lightened) .

The following statement of the prophet (may Allaah send salutations upon him) indicates this: (when someone is slain unjustly, the first son of Aadam shares responsibility, because it was he who introduced murder) . If this applies to punishment, then it should definitely apply to a reward.

Proving That The Deceased Benefits From What He Has Not Done

Legal evidence and principles prove that the deceased benefits from what he has not done.

The most high has said: {those who have followed them say: our lord, forgive us and our brothers in faith who have preceded us}. Allaah the glorified has commended them for seeking forgiveness for the believers who have preceded them. This indicates that the supplication which was made for them was effective, it can also be said that this resulted from the faith which the former established for the latter. Consequently, once the latter followed the former, they became equally deserving of a reward. In addition, the consensus of this nation surrounding supplication for the deceased during the funeral prayer proves that it is indeed effective.

It has appeared in the Sunan as narrated from Aboo Hurayra (may Allaah be pleased with him) who said: the messenger of Allaah (may Allaah send salutations upon him) has said: {when you offer prayer for the deceased, supplicate for him fervently} .

It has appeared in Saheeh Muslim as narrated by 'Awf Bin Maalik who said: the messenger of Allaah (may Allaah send salutations upon him) offered the funeral prayer, so I memorized the following supplication of his: (O Allaah, pardon and forgive him. Grant him a spacious resting place and bathe him with cool water. Cleanse him of error in the same way that a white garment is cleansed of dirt. Grant him a finer abode and a better family. Grant him paradise and protect him from the torture of the grave and the fire) .

It has appeared in the Sunan as narrated from Waathila Bin Al Ashqa' who said: the messenger of Allaah (may Allaah send salutations upon him) offered prayer for a Muslim, and I heard him say: (O Allaah, so and so the son of so and so awaits recompense, so protect him from the trial of the grave and the torture of the fire. You are truthful and faithful, so be graceful and forgiving unto him. You are definitely the forgiving and the compassionate) .

This has appeared frequently in prophetic tradition. In fact, this is the objective of praying and supplicating for the deceased after burial.

It has appeared in the Sunan as narrated from 'Uthmaan Bin 'Affaan (may Allaah be pleased with him) who said: once the prophet (may Allaah send salutations upon him) completed

burial, he would stand over the deceased and say: (seek forgiveness and establishment for your brother, because he is now being interrogated) . Supplication should also be made for them when visiting their graves.

It has appeared in Saheeh Muslim as narrated by Burayda Bin Al Haseeb who said: the messenger of Allaah (may Allaah send salutations upon him) used to teach them to say when going to the graveyards: peace be upon the Muslims and believers, we will unite with you if Allaah has willed. We ask him for well being for ourselves and yourselves) .

It has appeared in Saheeh Muslim that ‘Aaisha (may Allaah be pleased with her) asked the prophet (may Allaah send salutations upon him) how to seek forgiveness for the deceased. He replied: (say: peace be upon the Muslims and believers. May Allaah have mercy upon those of us who will unite with you sooner or later if he has willed) .

It has also appeared in Saheeh Muslim as narrated by ‘Aaisha that the messenger of Allaah (may Allaah send salutations upon him) left late one evening to go to the

graveyard where he said: (may peace be upon you abode of the believers. What you have been promised will soon come, and we will unite with you if Allaah has willed. O Allaah, forgive the people of Al Baqee’ Al Gharqad) .

The supplication of the prophet (may Allaah send salutations upon him) the companions, and those who followed them is too well known to be denied. It has been narrated that Allaah raises the level of a servant in paradise such that he asks: how did I attain this? It is said: due to your son who has supplicated for you.

Confirming That The Reward Of Charity Reaches The Deceased

As for the reward of charity, it has appeared in the two authentic collections as narrated by ‘Aa’isha (may Allaah be pleased with her) who said: a man came to the prophet (may

Allaah send salutations upon him) and said: O messenger of Allaah, my mother has passed away without leaving a will. I believe that she would have given charity had she spoken, so will she be rewarded if I do so on her behalf? He replied: (yes).

It has appeared in Saheeh Al Bukhaaree as narrated by 'Abdullaah Bin 'Abbaas (may Allaah be pleased with them) that the mother of Sa'd Bin 'Ubaada died in his absence. He came to the prophet (may Allaah send salutations upon him) and asked: O messenger of Allaah, my mother has died in my absence. Will she benefit if I give charity on her behalf? He replied: (yes) . He said: you are a witness that two gardens will be given as a charity on her behalf.

It has appeared in Saheeh Muslim as narrated by Aboo Hurayra (may Allaah be pleased with him) that a man asked the prophet (may Allaah send salutations upon him) : my father has died leaving wealth without a will, so is it sufficient that I give charity on his behalf? He replied: (yes).

It has appeared in the Sunan and the Musnad Of Ahmad as narrated by Sa'd Bin 'Ubaada who asked: O messenger of Allaah, the mother of Sa'd has died, so which charity is best? He replied: (water) . He then dug a well and said: this is for the mother of Sa'd.

'Abdullaah Bin 'Amr has narrated that Al 'Aas Bin Waa'il vowed before Islaam to sacrifice 100 camels and Hishaam Bin Al 'Aas sacrificed fifty-five. 'Amr then asked the prophet (may Allaah send salutations upon him) about that, and he replied: (as for your father, if he was a monotheist and you fasted and gave charity on his behalf, it would benefit him) .

The Reward Of Fasting And Pilgrimage Reaches The Deceased

As for the reward of fasting, it has appeared in the two authentic collections as narrated by 'Aa'isha (may Allaah be pleased with her) that the messenger of Allaah (may Allaah send salutations upon him) has said: (if one dies having not completed a fast, then another may do so on his behalf) .

It has also appeared in the two authentic collections as narrated by Ibn 'Abbaas (may Allaah be pleased with them) who has said: a man came to the prophet (may Allaah send salutations

upon him) and asked: (O messenger of Allaah, my mother has died having not completed a month of fasting, so shall I do so on her behalf? He replied: (yes, what remains outstanding with Allaah is most deserving to be fulfilled) .

The following has appeared in a narration: a woman came to the messenger of Allaah (may Allaah send salutations upon him) and asked: O messenger of Allaah, my mother has died while vowing to fast, so shall I do so on her behalf? He asked: (if your mother had a debt which you payed, would it be fulfilled? She replied: yes. He said: (fast on behalf of your mother) . This wording belongs exclusively to Al Bukhaaree and has been relayed through a chain of narration where at least one narrator has been removed from the beginning.

It has been narrated that Burayda (may Allaah be pleased with him) has said: (as I sat amongst the messenger of Allaah (may Allaah send salutations upon him) , a woman approached him and said: I gave charity on behalf of my deceased mother in the form of a female servant. He said: (you are entitled to inheritance and a reward) . She asked: O messenger of Allaah, a month of fasting remains outstanding, so shall I fast on her behalf? He replied: (fast on her behalf) . She asked: she never offered pilgrimage, so shall I do so on her behalf? He replied: (offer pilgrimage on her behalf) . This has been narrated by Muslim, and “fasting for two months” has been mentioned in another narration.

It has been narrated from Ibn ‘Abbaas (may Allaah be pleased with them) that a woman went to sea vowing to fast for a month upon her safe arrival, and Allaah granted her that. However, she died without fulfilling her vow. Her sister or daughter came to the messenger of Allaah (may Allaah send salutations upon him) to inform him of that, and he said: (fast on her behalf) . The reward for providing food in place of an outstanding fast has also been narrated.

It has appeared in the Sunan as narrated from Ibn ‘Umar (may Allaah be pleased with them) who said: (one needy person should be fed daily for one who has died while a month of fasting remains outstanding) . This has been narrated by At Tirmidhee and Ibn Maajah. At Tirmidhee has said: only through

this route has this been narrated continuously, and what has been narrated from Ibn 'Umar is not as such.

It has appeared in the Sunan of Aboo Daawud as narrated from Ibn 'Abbaas (may Allaah be pleased with them) who said: (if a man becomes ill during Ramadaan and does not fast, food should be provided on his behalf. Fasting for this month is not outstanding, though if he has vowed to fast, one may do so on his behalf) .

The Reward Of Pilgrimage Reaches The Deceased

As for the arrival of the reward of pilgrimage, it has appeared in Saheeh Al Bukhaaree as narrated from Ibn 'Abbaas (may Allaah be pleased with them) that a woman from Juhayna came to the prophet (may Allaah send salutations upon him) and asked: my mother vowed to offer pilgrimage until she died, so shall I do so on her behalf? He replied: (perform pilgrimage on her behalf. Do you realize that if your mother had a debt that you would fulfill it? Fulfill what remains outstanding with Allaah, because he is the most deserving) . The prophetic tradition of Burayda has preceded in which it was mentioned that a son was permitted by the messenger to perform pilgrimage on behalf of his mother.

It has been narrated from Ibn 'Abbaas (may Allaah send salutations upon him) who said: the wife of Sinaan Bin Salama Al Juhnee asked the messenger of Allaah (may Allaah send salutations upon him) if she could offer pilgrimage on behalf of her deceased mother, and he replied: (yes, could not she fulfill an outstanding debt of her mother?) This has been narrated by An Nasaa'ee.

It has been narrated from Ibn 'Abbaas (may Allaah be pleased with them) that a woman asked the prophet (may Allaah send salutations upon him) about her deceased son who had not offered pilgrimage, and he replied: (offer pilgrimage on behalf of your son) .

The following has also been narrated from him: a man said O prophet of Allaah, my father died without offering pilgrimage, so shall I do so on his behalf? He asked: (do you realize that if your father had a debt that you would fulfill it?) He replied: yes. He said: (what remains outstanding with Allaah is more deserving) .

Muslims have agreed unanimously that a debt may be

fulfilled by anyone. The prophetic tradition of Aboo Qataada indicates this where he repayed two dinars on behalf of one who was deceased. The prophet (may Allaah send salutations upon him) said: (now you have cooled him) . This has been narrated by Ahmad and Aboo Daawud.

Muslims have also agreed unanimously that the living may relieve the deceased of an obligation and vice versa. If evidence establishes that the living may be relieved of an obligation that he himself is capable of fulfilling, then this applies even moreso to one who is deceased. In addition, the deceased benefits from acts performed on his behalf, because one who does so is entitled to a reward which he may transfer to him. He may also relieve him of a debt or obligation, so which text, analogy, or legal principle necessitates the arrival of one reward while negating the other?

Texts illustrate that the reward of actions reaches the deceased if performed on his behalf. One who does so is entitled to a reward, so he may grant it to his Muslim brother, just as he could grant him wealth while alive. He could also relieve him of a debt after death. The prophet (may Allaah send salutations upon him) has indicated that the reward of fasting reaches the deceased, although it is merely an intention known only to Allaah and abstinence. He has also indicated that the reward of recitation reaches the deceased, and it is an action of the tongue which is seen and heard. Allaah causes the reward of fasting to reach the deceased, although it is only intention and abstinence. However, recitation is intention and action, although intention is not necessary. Consequently, the fact that the reward of fasting reaches the deceased indicates that the reward of other actions reaches him as well.

Worship is of two types: physical and economic, and the legislator has indicated that the reward of charity reaches the deceased, as well as other acts of economic worship. This is the case regarding fasting and other acts of physical worship, including pilgrimage which is physical and economic, hence all three forms of worship are supported by evidence, and success lies with Allaah.

The Evidence Which Is Relied Upon By Those Who Deny

That The Reward Of Worship Reaches The Deceased.

Allaah the most high has said: {man shall only have what he strives for}[An Najm/39]

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ﴾ [النجم:39]

{you shall only be rewarded for what you have done}[Yaaseen/54].

﴿وَلَا تَحْزَنُوا إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ [يس:54]

{it shall be rewarded and held accountable}[Al Baqara/286].

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا

مَا اكْتَسَبَتْ﴾ [البقرة:286]

It has been established that the prophet (may Allaah send salutations upon him) has said: (when a servant dies, only three of his deeds continue: a perpetual charity, a righteous son who supplicates for him, and beneficial knowledge) .

He has informed us that the deceased benefits from what he has caused while alive. Whereas, what he did not cause is not perpetual, and it has appeared in the following prophetic tradition of Aboo Hurayra: (one of the rewards which reaches the deceased is due to shared knowledge) .

The Deceased Is Rewarded For Seven Actions

Anas has narrated the following without interruption: (the deceased is rewarded for seven actions: teaching, creating a river, digging a well, planting a date-palm tree, building a masjid, leaving a Qur'aan as an inheritance, and leaving behind a righteous son who seeks forgiveness for him) . This indicates that other actions are not rewarded, otherwise it would be meaningless to mention these seven actions exclusively.

They say: to bestow is to transfer, and this only applies to an outstanding obligation. As for actions, they do not necessitate a reward. Rather, a reward is due to the grace of Allaah, so how can a servant transfer this when Allaah bestows it at will? This is similar to a needy person who transfers to one whom he hopes will be charitable toward him, though a bestowal as a means of gain is invalid.

It is disliked to choose others for virtuous actions, not to

mention the attainment of the reward which is the objective. Hence, if it is disliked that another pursue this, then it should definitely be disliked that he attain this.

As such, Ahmad has disliked that one refrain from joining the first row for another due to the consequent disinterest in the cause of reward.

It has been narrated that he was asked about a man who refrains from joining the first row for his father, and he replied: this does not please me, he is capable of doing good unto him in another way.

If benevolence toward the deceased were permitted, then benevolence

toward the living and the transfer of reward would also be. In addition, various portions of the reward would be granted, and this would follow what the benevolent did for himself. However, you have said that he must intend upon action that the reward be transferred to the deceased, otherwise it will not reach him. Though if this act is permitted, then what difference would it make if the intention were made before the action or afterwards?

If this act were permitted, then it would be permissible to bestow the reward of obligatory actions upon the living, as it is permissible to bestow upon them the reward of voluntary actions.

Legal responsibility is a test which cannot be taken by a substitute. The legally responsible is intended and cannot be replaced, because it is his obedience which is sought. If one could benefit from the benevolence of another without effort, then the greatest of nobility would be best suited in this regard. Although, the glorious has ruled that one can benefit only from his own effort, this is the tradition of Allaah the most high

which he has established amongst creation and within his legislation. None may take medicine for one who is ill, and none may eat, drink, and dress for those who are hungry, thirsty, and naked.

If an action could benefit in this case, then so would repentance, though Allaah does not accept that anyone embrace Islaam or offer prayer on behalf of another. If the reward of the greatest act of worship cannot be granted to another, then what about the acts of worship which follow?

As for supplication, it is the act of seeking pardon for the deceased. This is the reward of an action performed by the living which is granted to the deceased.

The Evidence Of Those Who Hold That A Reward Can Only Reach The Deceased As A Result Of An Action Which May Be Performed By A Substitute

They say that worship is of two types:

one may not be performed by a substitute at all, such as Islaam, prayer, recitation of the Qur'aan, and fasting. The reward of this type of worship is reserved for he who performs it, and it cannot be transferred.

The other may be performed by a substitute, such as returning an item given for safekeeping, paying debts, and offering charity and pilgrimage. The reward of these actions reaches the deceased, because a servant performs these deeds on behalf of the living, hence they may be performed even moreso on behalf of the deceased.

A Detailed Response

They say: as for the prophetic tradition: (if one dies having not offered a fast, one should do so on his behalf) .

A detailed response follows:

Maalik has said in his Muwatta: none may fast on behalf of another. We have agreed unanimously upon this.

Ibn 'Abbaas (may Allaah be pleased with them) is the one who has narrated the prophetic tradition concerning fasting on behalf of the deceased, and this has been narrated by An Nasaa'ee.

Muhammad Bin 'Abdil A'la, Yazeed Bin Zaree', Hajjaaj Al Ahwal, Ayyoob Ibn Moosa,

and 'Ataa Bin Abee Rabaah have narrated that Ibn 'Abbaas (may Allaah be pleased with them) has said: (none may offer prayer on behalf of another) .

The chain of narration of this prophetic tradition has been differed upon as the author of Al Mufhim the explanation of Saheeh Muslim has said.

It is opposed by an explicit text of the Qur'aan in which Allaah states: {man shall only have what he strives for}[An Najm/39].

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾ [النجم:39]

It is also opposed by what An Nasaa'ee has narrated from Ibn 'Abbaas (may Allaah be pleased with them) who has narrated that the prophet (may Allaah send salutations upon him) has said: (none shall offer prayer on behalf of another, nor offer a fast on behalf of another. Rather, he should provide one mudd of wheat for every day missed) .

It is opposed by the prophetic tradition of Muhammad Bin 'Abdir Rahmaan Bin Abee Layla, Naafi', and Ibn 'Umar (may Allaah be pleased with them) who narrated that the prophet (may Allaah send salutations upon him) said:

(if one dies while the fast of Ramaadan remains outstanding, then one should offer it on his behalf) .

It is opposed by a clear analogy with Islaam, prayer, and repentance which accept no substitute.

As Shaafi'ee said while discussing the tradition of Ibn 'Abbaas: Ibn 'Abbaas did not state whether the action was vowed or obligatory, thus the intent could be a vowed 'umra, pilgrimage, or charity. He simply ordered him to fulfil her obligation. As for one who vows to offer prayer or a fast and then dies, an expiation of fasting is made on his behalf. If it were asked: has it been narrated that the messenger of Allaah (may Allaah send salutations upon him) ordered one to fast on behalf of another? The reply is: yes, this has been narrated by Ibn 'Abbaas. If it is asked: why do you not rely upon that? The reply is: Az Zuhree, 'Ubaydullaah, and Ibn 'Abbaas have narrated that the prophet (may Allaah send salutations upon him) has said: (vowing) . However, Az Zuhree did not mention this despite his extensive memorization and the long relationship which existed between 'Ubaydullaah and Ibn 'Abbaas. Once a different wording and narration appeared via Ibn 'Abbaas, it seemed that this prophetic tradition was not more reliable.

If it were asked: do you know that the narrator of this prophetic tradition has narrated from Ibn 'Abbaas inaccurately?

The reply is: yes, the companions of Ibn 'Abbaas narrated that he said to Ibn Az Zubayr: Az Zubayr has concluded 'umra and pilgrimage, but the narrator said that this was the enjoyment

of women. This is a horrible mistake, and this applies to the issue of fasting.

As for the performance of pilgrimage, the reward of spending reaches the deceased. As for the performance of the rituals, they are like the actions of prayer which affect the doer.

It has been said: none of what you have mentioned opposes evidence and legal principles, and we will respond fairly. As for the statement of the most high: {man shall only have what he strives for}[An Najm/39].

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾ [النجم:39]

The intent has been differed upon.

One group has said: the intent of man in this case is the disbeliever. As for the believer, he will have what he attains and receives according to the evidence which we have mentioned. They say: the extent of this is specification, and this is permissible if evidence indicates that.

This is a poor response. The disbeliever has not been intended exclusively. Rather, the Muslim and the disbeliever are intended, and the most high has said in a preceding verse: {none shall bear the burden of another}. A general intent has been explicitly stated from beginning to end, and the most high has said: {he shall see what he has pursued before his recompense}[An Najm/40-41].

﴿وَأَنْ سَعِيَهُ سَوْفَ يُرَى﴾ ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى﴾ [النجم:40-41]

This entails good and evil, the righteous and sinful, and the believer and disbeliever. The most high has said: {whoever does good the weight of an atom shall see it, and whoever does evil the weight of an atom shall see it}[Az Zalzal/7-8].

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ

﴿شَرًّا يَرَهُ﴾ [الزلزلة:7-8]

He has said in a divine tradition: (O my servants, I calculate your deeds, then I compensate you. He who is pleased should praise Allaah, and he who is not should blame none but himself) . The most high has said: {O man, you are indeed dilligent in the pursuit of your lord}. Do not be deceived by numerous scholars

of the Qur'aan who have said that the one mentioned is Aboo Jahl, 'Uqba Bin Abee Mu'eet, or Al Waleed Bin Al Mugheera. The Qur'aan is greater than that. Rather, the one who has been mentioned is man who has not been confined to an individual. The most high has said: {man is definitely in a state of loss}{man is definitely ungrateful to his lord}{man has definitely been created impatient}{man has definitely transgressed, because he feels that he has no need}{man is definitely oppressive and disbelieving}{man is ignorant and oppressive}.

This is the affair of man in terms of his soul, and his departure from the previously mentioned characteristics is by the grace of Allaah. As for his essence, these characteristics are innate, what exists otherwise is due to the favor of Allaah. It is he who has made faith beloved to his servant and disbelief undesirable to him. It is he who diverts evil from him, and the following was recited before the prophet (may Allaah send salutations upon him) :

By Allaah, if it were not for him, we would not have been guided, nor would we have offered prayer or charity.

The most high has said: {no soul may believe without the permission of Allaah}{they only remember as Allaah has willed}{you only wish what the maintainer of all that exists has willed}.

He is the maintainer of all that exists in terms of being, action, and condition.

A group has said: this verse is an indication of the law of those who have preceded us, and our law indicates that man will have what he has pursued. This is a poor response like the first, because Allaah the glorified has stated this as a confirmation, not as a rejection. He has said: {was he not informed of the pages of Moosa}. If this were invalid according to this law, he would not have confirmed it.

A group has said: this speech may be interpreted as meaning that man will only have what he pursues or receives. This is also erroneous, because it has not been indicated, thus it is an ignorant statement regarding the book of Allaah.

A group has said: this verse has been abrogated by the following verse: {we shall unite those who have believed with

their faithful progeny}. This has been narrated from Ibn 'Abbaas (may Allaah be pleased with them) , and the meaning of this verse cannot be established by a statement, or that it has been abrogated. However, these verses can be utilized together, because the former followed the latter in paradise as they did on earth. This was the result of the rewarded effort of the former generation. As for the fact that the latter generation was united with the former without effort, Allaah comforted the former generation and was graceful unto the latter. Similarly, he has bestowed his grace upon those whom he has created to inhabit paradise and those whom he will allow to enter it without effort.

The most high has said: {none shall bear the burden of another}{man shall only have what he strives for}. These are two explicit verses which are necessitated by the justice, wisdom, and completeness of the lord, and intellect and natural disposition have attested to this.

This first verse necessitates that none is punished for the offense of another.

he second verse necessitates that none is successful without effort.

The first verse assures a servant that he will not be punished for the crime of another, though this is perpetrated by the kings of the world. The second verse spoils any hope of success due to the effort of his teachers and forefathers.

Reflect upon the harmony of these two verses which resemble the one which follows: {whoever seeks guidance does so for his own benefit, and whoever seeks misguidance does so at his own detriment. None shall bear the burden of another, and we did not punish before sending a messenger}. The glorious has issued four verdicts for his servants which are the epitomy of justice and wisdom:

None may share the guidance and faith of a servant.

One who is neglectful deviates alone.

None has been punished without a messenger establishing evidence against him.

Reflect upon the grace, justice, and wisdom of the most high which is contained in these four rulings. They refute the deluded who are ignorant of the names and attributes of Allaah.

A group has said: the intent of man is the living. This is another poor response, and all of which results from a misuse of general wording. This has been refuted by evidence and legal principles. The cause of this error is that a view has been adopted, and what has opposed it has been rejected by preferred means. Thus, opposing evidence has been rejected with complete disregard. However, substantial evidence does not conflict.

A group has said-including Aboo Al Wafaa Bin 'Aqeel-: the proper response is: a person gains friends through good relations, and he marries and reproduces. As a result of his action, others are gracious and benevolent unto him. He (may Allaah send salutations upon him) has said: (the best that a man consumes is what he has acquired, and he has acquired his offspring) .

This is indicated by another prophetic tradition: (when a servant dies, only three of his deeds continue: beneficial knowledge, perpetual charity, and a righteous son who supplicates for him) . As Shaafi'ee has said: if his son offers pilgrimage on his behalf, it becomes obligatory that he do so himself. In terms of his wealth, it is like he has gained a camel. This does not apply to one who is not related. However, this response is incomplete. A servant pursues benefit through faith and obedience amongst his brethren, and the believers benefit collectively through acts such as congregational prayer where the reward is multiplied twenty seven times. The cause of this increase in reward is collective action. It is also said that the reward of prayer is multiplied by the amount of people present. Group participation in pilgrimage, enjoining good and forbidding evil, cooperation, and armed struggle are included. The prophet has said (may Allaah send salutations upon him) : (the believers are fortified like a structure) , he then clasped his fingers.

It is known that this applies moreso in religious matters than in worldly ones. The collective acceptance of Islaam is one of the greatest causes of mutual benefit in the hereafter, and the supplication of the Muslims is added.

Allaah the glorified has informed us of the carriers of the throne and those around it. They seek forgiveness and supplicate for the believers. He has also informed us of the supplication of his prophets for the believers, such as Nooh, Ibraaheem, and

Muhammad (may Allaah send salutations upon them) . Hence, a servant causes this supplication to reach him due to his faith. It is as if he has illustrated by his action that Allaah the glorified has made faith the cause of the brotherly supplication and effort which his companion benefits from. Hence, if he performs the action, then he has pursued the cause of the result. This has been indicated by the statement of the prophet (may Allaah be pleased with him) to 'Amr Bin Al 'Aas: (had you father been monotheistic, he would have benefited) , indicating an emancipation on his behalf after his death. Had he pursued the cause, he would have pursued an action which would have enabled him to receive the reward of the emancipation, and this is a very good approach.

A group has said: the Qur'aan has not negated that one may benefit from the effort of another. Rather, it has negated that one may claim the effort of another, and the difference is clear. One may act for another if he pleases, and this approach has been chosen by our teacher.

***Negating That A Servant May Be Punished For
The Offense Of Another***

The most high has said: {it shall be rewarded and punished} {you shall only be rewarded for what you have done}. The latter verse is more explicit, because it negates that a servant may be punished for what he has not done. Allaah the glorified and most high has said: {on this day, no soul shall be oppressed, and you shall only be rewarded for what you have done}. He has negated that one be oppressed by having his good deeds reduced or his bad deeds increased, or that he be punished for the offense of another. Although, he has not negated that he may benefit from the action of another, and this is not a reward. Rather, it is charity which Allaah grants him at the hand of some of his servants.

***The Prophetic Tradition (When A Servant Dies...) Is
An Invalid Proof***

As for your reliance upon his statement: (when a servant dies, only three deeds continue) , it is not applicable. He did not say that he ceases to benefit. Rather, he has said that his deeds do not continue. As for a deed which is bestowed upon another, the

latter receives the reward of the former, and there is a difference between what has ceased and what arrives. There is another prophetic tradition which states: (amongst what reaches the deceased are his good deeds...) . This does not negate that the good deeds of another may also reach him.

***A Reply To Those Who Hold That Bestowal
Is A Transfer***

As for the following statement of yours: bestowal is a transfer which can only involve an obligation, this is a transfer from one created being to another. As for a transfer between the creator and the created, there is no comparison. However, it has been agreed upon unanimously that the deceased benefits from prayer, pilgrimage, and outstanding obligations which are fulfilled on his behalf, as well as those which he is relieved of. This is supported by textual evidence which cannot be rejected or challenged by false analogy.

***A Reply To Those Who Hold That It Is Disliked To Prefer
Another For The Cause Of A Reward***

As for the following statement of yours: it is disliked to prefer another for the cause of a reward, not to mention the reward itself, I respond as follows:

None is assured of a good ending due to the possibility of apostasy, thus one who is ineligible could prefer someone for the cause of a reward while being heedless of his own demise. If it were said: the one chosen could die without being a Muslim inwardly, hence he would not benefit, the response would be: like prayer and supplication offered on his behalf, if he is not deserving, than only the one who has performed the action will benefit.

To prefer another for the cause of a reward is an indication of disinterest, and if this were permitted, laziness would result. Although, when the reward of an action is bestowed, the one who performs that action does so diligently so that he and his brother may benefit. Consequently, there is a clear difference between these two actions.

Allaah the glorified loves that that his servants hasten and compete to serve him, this is a more profound form of servitude, and this is pleasing to kings. As a result, it is a contradiction of

servitude to prefer another for this purpose. Allaah the glorified has obliged his servant with devotion on a voluntary or obligatory basis, though if he prefers another, then he has entrusted him with his own responsibility. However, this is not so when he fulfills an obligation as an act of obedience or devotion sending the reward to his Muslim brother. The most high has said: {hasten unto forgiveness from your lord and a garden as vast as heaven and earth}[Al Hadeed/21]

﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ

السَّمَاءِ وَالْأَرْضِ﴾ [الحديد: 21]

{compete to attain what is good}[Al Baqara/148].

﴿فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا﴾ [البقرة: 148]

It is known that to prefer good for another negates competition. However, the companions used to compete in devotion without doing so.

‘Umar has said: by Allaah, Abou Bakr always preceded me in righteousness. He said: by Allaah, I never precede you in righteousness.

The most high has said: {may they compete for that}[Al Mutaffifeen/26].

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾ [المطففين: 26]

It is said: I competed for something, if it was desired. It is said: something precious, or worthy of competition and coveted. It is said: this is my most precious possession, or my most beloved. It is said: he made me desirous of such and such. All of this contrasts indifference toward the causes of reward.

A Response To Those Who Hold That If Benevolence Were Permissible For The Deceased, It Would Also Be For The Living
As for the following statement of yours: if benevolence were permissible for the deceased, it would also be for the living, the response is as follows:

Some of the companions of Ahmad and others have adopted this view. Al Qaadee has said: what Ahmad has said does not refer exclusively to the deceased, because he has said: he does good allotting half of the reward for his parents, though he did

not differentiate between them. However, Aboo Al Wafaa' Bin 'Aqeel has objected saying: this is a manipulation of the law. Rather, Allaah has given us a way to provide benefit after death through prayer and seeking forgiveness. He then asked: if it were asked: is not the payment of debt for one who is alive like doing so for one who is deceased? If so, liability in both conditions would be equal, because payment would no longer be sought, so accept that that a reward can reach the recipient in both cases.

The following response has been given: if this were true, the sins of the living would be expiated due the repentance of others, and forgiveness would be had in the hereafter due their supplication.

I say: this is not necessarily true, because the living does benefit from the supplication of others, as well as the charity which they give and the debts which they pay on his behalf. In fact, the prophet (may Allaah send salutations upon him) has permitted the performance of pilgrimage on behalf of the unable.

Others have responded as follows: one is not assured a good ending, so it is feared that the recipient could apostate and not benefit from his bestowal.

Ibn 'Aqeel has said: this is an invalid excuse.

I say: this is disproved by text and consensus, and the prophet (may Allaah send salutations upon him) has permitted fasting and the performance of pilgrimage on behalf of the deceased. In addition, it is agreed upon that the living may absolve the deceased of debt, despite the possibility of apostacy.

It should be said: the good which is bestowed upon the deceased becomes his. As a result, it is not nullified by apostacy after it is granted. In fact, if one performed pilgrimage on behalf of the incapacitated and apostated afterwards, one would not be obliged to offer pilgrimage for him again, because the possibility of apostacy would constantly remain. The difference between the living and the deceased is that the former is not in need, because he can perform this action or a similar one. As a result, he himself would earn a reward through his own effort unlike the latter.

It is likely that the living would depend upon each other in this regard, and this is highly detrimental. If the wealthy realized

this, they would employ people to perform deeds on their behalf, and obedience would be transferred. Thus, what was once used as a means of attaining nearness to Allaah would become a means of attaining nearness to human beings, and sincerity would be abandoned and none would be rewarded.

We forbid earning through devotion and consider jurisprudence, teaching, prayer, and the recitation of the Qur'aan etc. invalid in this condition. Allaah only rewards he who has acted sincerely for him, thus he who acts for a wage is not rewarded, nor is the one who has hired him. It does not befit the law that worship exclusively intended for Allaah may become a means of earning. As for payment of debt and liability, this involves human rights where representation is permissible on behalf of the living and the deceased.

If Benevolence Were Permissible For The Deceased, One Fourth And One Half Of A Reward Could Be Bestowed

As for the following statement of yours: if benevolence were permissible for the deceased, one fourth or one half could be bestowed upon him, the response is as follows:

You have not provided evidence in this regard. In addition, Muhammad Bin Yahya Al Kahhaal has narrated that Ahmad has held that a reward is a personal possession. Consequently, he may grant whatever portion he pleases. If he bestowed a reward upon four people, each would receive one fourth, and he may also grant one fourth of the reward while leaving the remainder for himself.

A Response To Those Who Hold That If Benevolence Were Permissible For The Deceased, His Reward Would Be Secondary

As for the following statement of yours: if benevolence were permissible for the deceased, his reward would be secondary, you have stated that one must intend upon action to grant him a reward, otherwise he will not receive it.

This issue has not been discussed by Ahmad, nor has this condition been discussed by his companions. Rather, it has been mentioned by latter day scholars such as Al Qaadee and his students.

Ibn 'Aqeel has said: if one performs an act such as prayer,

fasting, or the recitation of the Qur'aan which he gives as a gift to the deceased, it will be beneficial. However, an intention must be made beforehand, or while performing the act.

Aboo 'Abdillaah Bin Hamdaan has said: if one legitimately fulfills an obligation on behalf of the deceased, supplicates for him, or performs a voluntary act of worship which may be performed by a substitute granting him or even the prophet (may Allaah send salutations upon him) a reward, benefit will be had. It has been said: this is provided that an intention was made beforehand, or while performing the act.

The secret of this is that the reward of the receipient is time related, and the reward of one who performs the action may reach others. Those who have stipulated that an intention be made beforehand, or while performing the act have said: if the one who performs the act has not made an intention, he is still rewarded. However, this reward will not reach others, because it results from an action, and the effect of this action results from the one who has caused it. Based upon this, if one emancipated a servant, a relationship would exist

which could only be had afterwards by one whom the emancipation was intended for.

Similarly, if one payed a debt, he could not transfer payment for another debt afterwards, nor could he perform an act of worship and grant it to someone else afterwards. In fact, Sa'd asked the prophet (may Allaah send salutations upon him) : will she benefit if I give charity on her behalf? However, he did not ask: will she benefit if I grant her the reward of the charity which I give?

A woman asked: shall I perform pilgrimage on her behalf? A man also asked: shall I perform pilgrimage on behalf of my father? Although, they were not permitted to grant the reward of their actions to the deceased. Rather, they were permitted to act on behalf of them. It is not known that the prophet (may Allaah send salutations upon him and his family) was ever asked about this, or if his companions ever did it. As for the supplication: O Allaah, grant so and so the reward of what I have done, it is a secret of stipulation and is more comprehensive. Those who have not required this hold that the reward belongs to the one who

performs the action, so if he grants this reward to another, it is equal to a gift of wealth.

A Response To Those Who Hold That If Benevolence Were Permitted For The Deceased, The Reward Of Obligatory Actions Could Be Granted

As for the following statement of yours: if benevolence were permitted for the deceased, the reward of obligatory actions could also be granted, the response is as follows:

This cannot be achieved according to those who have required that an intention be made to act on behalf of the deceased, because an obligatory act cannot be performed for another, and an intention of devotion must be made in this case. As for those who have not stipulated that an intention be made to act on behalf of another, do they hold that the deceased may be granted the reward of an obligatory action?

Aboo 'Abdillaah Bin Hamdaan has said: it is permissible to grant the reward of an obligatory act of worship, and the one who performs it is rewarded.

I say: it has been reported that some have granted the reward of voluntary and obligatory deeds. They have said that they will meet Allaah in a state of abject poverty. The law does not prohibit this, because a reward is the property of one who has acted, hence there is nothing to impede him from giving it away, and Allaah knows best.

A Response To Those Who Hold That Legal Responsibility Is A Test Which Cannot Be Taken By Another.

As for the following statement of yours: legal responsibility is a test which cannot be taken by another, because it is intended for the legally responsible himself, the response is as follows:

This does not prevent the law from allowing a Muslim to benefit his brother with a portion of his action. Rather, this is the fulfillment of the mercy and goodness of the lord unto his servants, as well as the completeness of the law which he has given them which is established upon justice. The lord most high has entrusted his angels and the carriers of his throne with the

responsibility of supplicating for his servants, and he has ordered his final messenger to seek forgiveness for them. He will place him in a praiseworthy position of the day of resurrection where he will intercede on behalf of the disobedient amongst the followers of the prophetic tradition. The most high has commanded him to supplicate for his companions, and he used to do so over their graves. The law has decided that the majority may be absolved of sin due to the neglect of a collective obligation if at least one person fulfills the objective. The glorified has withheld the punishment of the grave from one who is in debt when someone offers to pay it on his behalf, although this obligation is a mandatory test. The prophet has allowed fasting and pilgrimage on behalf of the deceased, although these obligations are a mandatory test. The glorified has relieved the follower of the prostration of forgetfulness due to the sound prayer of the imaam, and this prayer serves as a protective barrier for him.

Creation Is Dependent Upon Allaah, And The Most Beloved To Him Are Those Who Are Most Beneficial To Others

The recitation and protective barrier of the imaam extends to his followers, but is the bestowal of a reward upon the legally responsible a mere imitation of the goodness of the lord most high who loves the benevolent?

Creation is dependent upon Allaah, and the most beloved to him are those who are most beneficial to others. Furthermore, if the glorified loves one who aids the needy with the least amount of food and drink, then what about one who supports them when they are weak, impoverished, and in dire need of good deeds?

A Response To Those Who Hold That If The Deceased Could Benefit From Another, Then He Would Benefit From Islaam And Repentance On His Behalf.

As for the following statement of yours: if the deceased could benefit from another, then he would benefit from Islaam and

repentance on his behalf, two scenarios exist in this regard.

It is held that if the deceased could benefit from another, then he would benefit from Islaam and repentance on his behalf. However, this is not the case.

It is said: one cannot benefit from the Islaam and repentance of another, thus he cannot benefit from prayer, fasting, and recitation on his behalf. Although, it is known that this is invalid.

This is an analogy which conflicts with explicit texts and the consensus of this nation. Allaah the glorified has differentiated between Islaam on behalf of another and charity, pilgrimage, and emancipation. This analogy is similar to a comparison made between a dead animal and a slaughterer and usury and trade.

Allaah the glorified has made Islaam mutually beneficial for Muslims. However, one cannot benefit from another without cause, and the prophet (may Allaah send salutations upon him) said to 'Amr: (had your father embraced monotheism and fasted, he would benefit from your charity on his behalf) .

Since Allaah the glorified has allowed the servant to benefit from another due to Islaam, goods deeds are of no avail without it. Similarly, Allaah has made sincerity and adherence the cause of accepted effort. Consequently, this cannot be achieved without cause. He has made the conditions of prayer the cause of validity, so this cannot be achieved without cause. This is the case regarding legal cause and effect which is intellectual and perceptual. As a result, whoever equates the presence of cause with the lack thereof is mistaken.

It would be equally fallacious to hold that since intercession will be accepted for the sinful, that it will also be accepted for polytheists, and that since those guilty of major sins will emerge from the fire, then so will disbelievers. This analogy is excrement which has emerged from the mouths of those who hold these views.

Overall, it is best that scholars do not refute this nonsense in preservation of the book of deeds.

A Response To Those Who Hold That Worship Is Of Two Types

As for the following statement of yours: worship is of two types, one accepts substitution, thus the reward reaches the

deceased. Whereas, the other does not, thus the reward does not reach him, what makes you differentiate between these acts?

The prophet (may Allaah send salutations upon him) has legislated fasting on behalf of the deceased, although it does not accept substitution. He has also legislated that one person may relieve the community of a collective obligation, and that the caretaker of a child who lacks reason may perform pilgrimage on his behalf while the former is rewarded.

Aboo Haneefa (may Allaah have mercy upon him) has said: a group may enter the state of ihraam on behalf of one who is unconscious, hence no distinction has been made between the former and the latter. The law has allowed children to share the Islaam of their parents, and has also allowed a prisoner of war to share the Islaam of his holder according to a report. You have witnessed how this comprehensive law has transferred good deeds from one to another, so how could it forbid a servant from benefitting others when they are in dire need? Furthermore, what has caused the reward of pilgrimage, charity, and emancipation to reach the recipient is exactly what has caused the reward of prayer, fasting, recitation, and i'tikaaf to reach him, and that is the Islaam of the one who has performed those deeds, as well as the permission which the law has granted him to do so. In fact, the law has encouraged him.

The believers have had many visions in which the deceased have informed them of the arrival of their gifts of worship, what we have heard in this regard is too great to mention. The prophet (may Allaah send salutations upon him) has said: (I see that your visions have established that it is within the last seven days). He considered the widespread vision of the believers to be like a widespread narration of theirs, and they do not lie in either case.

A Response To Those Who Reject The Prophetic Tradition: If One Dies While A Fast Remains Outstanding...

As for the rejection of the prophetic tradition: (if one dies while a fast remains outstanding), we defend it and illustrate that it conforms with what is authentic. As for that which is not authentic, it is sufficient that it contradicts what is authentic, explicit, and unrejectable. We have no choice in this case except to submit, regardless of how great the opposition may be.

As for your statement that you instead prefer the following view of Maalik in his Muwatta: none may fast on behalf of another, your opponents say that they instead prefer the position of the prophet (may Allaah send salutations upon him) , so who is correct?

As for his statement: we have agreed upon this unanimously, Maalik (may Allaah have mercy upon him) did not mention the consensus of the entire nation. Rather, he mentioned the view of the people of Al Madeena which appeared unchallenged. However, his unawareness (may Allaah have mercy upon him) of a difference of opinion cannot invalidate a prophetic tradition. In fact, even if the people of Al Madeena who are not infallible agreed unanimously, the statement of the one who is infallible would be greater. Allaah and his messenger have not made their views an evidence to return to in times of disagreement. Rather, the most high has said: {if you disagree about anything, return to Allaah and the messenger, if you believe in him and the last day. This is a finer approach}.

Although Maalik and the people of Al Madeena have said: none may fast on behalf of another, Ibn 'Uyayna, Salama Bin Kuhayl, Sa'eed Bin Jubayr, have narrated that Ibn 'Abbaas issued a ruling stating that food may be provided for an outstanding fast, and that fasting may be offered for a vow.

This is the view of Ahmad and many of the followers of the prophetic tradition including Aboo 'Ubayd. Aboo Thawr has said: fasting is offered on his behalf for a vow and other actions. Al Hasan Bin Saalih has said concerning a vow: one may fast on his behalf.

A Response To Those Who Hold That Ibn 'Abbaas Has Narrated The Prophetic Tradition Concerning Fasting On Behalf Of The Deceased.

As for the following statement of yours: Ibn 'Abbaas has narrated the prophetic tradition concerning fasting on behalf of the deceased, and he has said: none may fast on behalf of another, the most which could be said is that a companion ruled in contrast to what he has narrated. Nevertheless, his narration is infallible, though his ruling is not. It is possible that he forgot the prophetic tradition, misinterpreted it, or considered another prophetic

tradition more acceptable etc. However, the ruling of Ibn 'Abbaas does not conflict with the prophetic tradition, because he has ruled that the fast of Ramadaan should not be offered on behalf of another, and that fasting may be offered for a vow.

This does not oppose his narration. Rather, it is held that it applies to a vow. In addition, the following prophetic tradition has been narrated by 'Aa'isha: (if one dies while a fast remains outstanding, one should fast on his behalf), and it is more appropriate to prefer this narration instead of the statement of Ibn 'Abbaas. Although, two narrations have been attributed to Ibn 'Abbaas, but it is not more appropriate to reject his prophetic tradition due to the opposing narration of his. Rather, the opposing narration of his should be rejected in favor of another narration of his prophetic tradition.

***A Response To Those Who Hold That There Is A
Disagreement Concerning The Chain Of Narration Of This
Prophetic Tradition.***

As for the following statement of yours: there is a disagreement concerning the chain of narration of this prophetic tradition, it is unacceptable.

The authenticity of this prophetic tradition has been agreed upon. It has been narrated by the authors of the two authentic collections, and there is no disagreement concerning the chain of narration. Ibn 'Abdil Barr has said: it has been established that the prophet (may Allaah send salutations upon him) has said: (if one dies while a fast remains outstanding, one should fast on his behalf) . This has been authenticated by Ahmad, and Ash Shaafi'ee has said: something has been narrated from the prophet (may Allaah send salutations upon him) concerning fasting on behalf of the deceased, if it is established, fasting should be offered on his behalf like pilgrimage. This has indeed been established, so it is the view of Ash Shaafi'ee, and various companions have adopted this view also.

Al Bayhaqee has said: the permissibility of fulfilling an obligation on behalf of the deceased has been narrated by Sa'eed Bin Jubayr, Mujaahid, 'Ataa, 'Ikrima, and Ibn 'Abbaas. Most of them have narrated that a woman asked a question, so it seems that this is not the story of Umm Sa'd. Some of them have

narrated the following: (fast on behalf of your mother) , and this will soon be discussed.

As for your statement that this prophetic tradition is opposed by the following verse: {man shall only have what he strives for}, you have misunderstood it completely. Allaah has forbade that the prophetic tradition contradict the Qur'aan. Rather, the prophetic tradition supports the Qur'aan. By Allaah, the effects of blind following and partisanship are amazing! We have clarified that there is no contradiction at all between this verse and this prophetic tradition. Furthermore, it is blameworthy to reject the prophetic tradition due to a misunderstanding of the Qur'aan. Rather, the prophetic tradition has been derived from the Qur'aan and has been received from the one who brought it. The prophetic tradition clarifies the Qur'aan and does not contradict it.

As for your statement that this prophetic tradition has been opposed by the following prophetic tradition: (none may offer prayer or fasting on behalf of another. Rather, he should provide one mudd of wheat every day) , you are totally mistaken. An Nasaa'ee has narrated the preceding prophetic tradition as follows: Muhammad Bin Al A'la, Yazeed Bin Zaree', Hajjaaj Al Ahwal, Ayyoob Bin Moosa, and 'Ataa Bin Abee Rabaah have narrated that Ibn 'Abbaas (may Allaah be pleased with them) has said: (none may offer prayer or fasting on behalf of another. Rather, he should provide one mudd of wheat every day) . This is how he has narrated the statement of Ibn 'Abbaas, not the statement of the messenger of Allaah (may Allaah send salutations upon him) , and how could the statement of the former contradict the latter such that it would be rejected? Furthermore, a discrepancy exists regarding the view of Ibn 'Abbaas (may Allaah be pleased with them) , and the messenger of Allaah (may Allaah send salutations upon him) has not made the preceding statement. Although, he has said in the two authentic collections: (if one dies while a fast remains outstanding, one should fast on his behalf) , and there is the following prophetic tradition of Burayda which Muslim has narrated in his authentic collection: a woman said to him: my mother has died while a month of fasting remains outstanding, he

said: (fast on her behalf) .

As for your statement that this prophetic tradition is opposed by the following prophetic tradition of Ibn 'Umar (may Allaah be pleased with them) : (if one dies while the fast of Ramadaan remains outstanding, one should fast on his behalf) , it is invalid.

Al Bayhaqee has said: the following prophetic tradition which has been narrated by Muhammad Bin 'Abdir Rahmaan Bin Abee Layla, Naafi', and Ibn 'Umar is unauthentic. They have narrated that the prophet (may Allaah send salutations upon him) has said: (if one dies while the fast of Ramadaan remains outstanding, one should fast on his behalf) . Muhammad Bin 'Abdir Rahmaan has lacked accuracy, and it is the companions of Naafi' who have narrated this from him, and he has narrated it from Ibn 'Umar (may Allaah be pleased with them) .

As for the following statement of yours: this prophetic tradition is clearly similar to Islaam, prayer, and repentance which may not be offered on behalf of another. By Allaah the eternal, this analogy is clearly erroneous due to the explicit prophetic tradition which opposes it.

We have illustrated the difference between accepting the Islaam of a deceased disbeliever, and a deceased Muslim benefitting from an act of worship which his brother bestows upon him. Is there any analogy worse than comparing the former and the latter, or concluding that repentance may be accepted from a deceased criminal?

A Response To Those Who Accuse The Narrator Of The Following Prophetic Tradition Of Error: If Umm Sa'd Made A Vow, A Fast Is Due...

As for the accusation made by Ash Shaafi'ee (may Allaah have mercy upon him) that the narrator of the prophetic tradition of Ibn 'Abbaas (may Allaah be pleased with them) is mistaken, Al Bayhaqee the most supportive of Ash Shaafi'ee has responded. He has said in Al Ma'rifa: it has been established that it is permissible to fulfil the obligations of the deceased, and this has been narrated by Sa'eed Ibn Jubayr, Mujaahid, 'Ataa,

'Ikrima, and Ibn 'Abbaas (may Allaah be pleased with them) . Most of them have narrated that a woman asked a question, so it seems that this is not the story of Umm Sa'd. Some of them have narrated the following: (fast on behalf of your mother) .

The authenticity of this is supported by the narration of 'Abdullaah Bin 'Ataa Al Madanee who has said: 'Abdullaah Ibn Burayda Al Aslamee has narrated that his father has said: I was with the prophet (may Allaah send salutations upon him) when a woman approached him and said: O messenger of Allaah, I gave away a newborn girl as a charity on behalf of my mother, though my mother died. He said: (you are entitled to a reward and will inherit the girl) . She said: she died while a month of fasting remained outstanding. He said: (fast on her behalf) . She said: she died without performing pilgrimage. He said: (perform pilgrimage on her behalf) . This has been narrated by Muslim from 'Abdullaah Bin 'Ataa repeatedly.

I say: Aboo Bakr Bin Abee Shayba has said: Aboo Mu'aawiya, Al 'Amash, Muslim Al Bitteen, and Sa'eed Bin Jubayr, have narrated that Ibn 'Abbaas (may Allaah be pleased with them) has said: a man approached the prophet (may Allaah send salutations upon him) and asked: O messenger of Allaah, my mother died while a month of fasting remained outstanding, so shall I fast on her behalf? He asked: (if she had a debt, would you not pay it?) He replied: I would. He said: (what remains outstanding with Allaah is most deserving to be fulfilled) .

Ibn Khaythama has narrated this from Mu'aawiya Bin 'Amr, Zaa'ida, and Al A'mash. An Nasaa'ee has narrated this from Qutayba Bin Sa'eed, 'Antara, and Al A'mash. Although, this is not the text or chain of narration of the prophetic tradition of Umm Sa'd, because this story has been narrated by Maalik from Az Zuhree, 'Ubaydullaah Bin 'Abdillaah Bin 'Utba, and Ibn 'Abbaas (may Allaah be pleased with them) . Sa'd Bin 'Ubaada sought a ruling from the prophet (may Allaah send salutations upon him) and said: my mother has died while a vow remains unfulfilled. He said: (fulfil it on her behalf) . This has appeared in the two authentic collections.

It is concluded that this prophetic tradition is more reliable and represents an unspecific vow. Though is this the case regarding the prophetic tradition which has been narrated by Al A'mash, Muslim Al Bitteen, and Sa'eed Bin Jubayr? In addition, the prophet (may Allaah send salutations upon him) did not ask about the particular act of worship, although one may vow to perform any act of worship. This indicates that there is no difference between the fulfillment of a vow to perform one act of worship or another, otherwise the prophet (may Allaah send salutations upon him) would have asked about the intended action. In addition, if a vow has been divided into two categories, i. e. one which may be fulfilled on behalf of the deceased, and another which may not, the intended act of worship would have to be sought.

Statements Of The Scholars Concerning Fasting On Behalf Of The Deceased

We will now mention statements of the scholars concerning fasting on behalf of the deceased so that it will not be thought that a consensus exists in opposition to this.

'Abdullaah Bin 'Abbaas (may Allaah be pleased with them) has said: fasting may be performed due to a vow, and food may be provided due to Ramadaan. This is the view of Ahmad.

Aboo Thawr has said: fasting may be performed due to a vow and an obligatory fast. Daawud Bin 'Alee and his companions have also said this. Al Awzaa'ee has said: one may give charity for every missed day of fasting, though he may fast if he is unable. This is one of two views which have been attributed to Sufyaan Ath Thawree.

Aboo 'Ubayd Al Qasim Bin Salaam has said: fasting may be performed for a vow, and food may be provided for an obligatory fast.

Al Hasan has said: if the fast of Ramadaan remains outstanding, thirty men may fast for one day each.

A Response To Those Who Differentiate Between The Reward Of Spending And The Reward Of Pilgrimage

As for the following statement of yours: it is the reward of spending during pilgrimage and not the pilgrimage itself which reaches the deceased, it is opposed by the prophetic tradition.

The prophet (may Allaah send salutations upon him) has said: (perform pilgrimage on behalf of your father) (perform pilgrimage on behalf of your mother) , thus he has informed us that pilgrimage itself may be performed on behalf of the deceased. He also said when he heard someone reciting the talbiyya on behalf of Shibrima: (perform pilgrimage for yourself, then on behalf of Shibrima) . When a woman asked him if the child who was with her could achieve pilgrimage, he replied: (yes) . Although, he did not say: he will receive the reward of your spending. Rather, he informed her that he would achieve pilgrimage as a result of the rituals which his father would perform. Furthermore, the one who performs pilgrimage on behalf of the deceased only pays for his lodging, so how could his spending be rewarded when it is not for pilgrimage? Rather, this spending would occur if he travelled or not, so this view is refuted by the prophetic tradition and analogy, and Allaah knows best.

Is It Required That Benevolence Be Intended Verbally So That The Reward May Reach The Deceased Or Not?

If it were asked: do you require a verbal intention so that a reward may reach the deceased, or is a mere intention sufficient? The response would be: the prophetic tradition has not required a verbal intention at all. Rather, the prophet (may Allaah send salutations upon him) has allowed worship on behalf of others, though he did not say to those who perform them: (say: O Allaah, this is on behalf of so and so) . Allaah the glorified knows the intention and objective of a servant, though he may mention it. However, he does not have to say: (O Allaah, I will fast tomorrow on behalf of so and so) . In addition, those who hold that intention precedes action in this regard also hold that if one has acted for himself and then intended to grant the reward to another that it would not reach him, and Allaah knows best.

For example, if one built a structure intending to benefit the public, it would become an endowment, and a verbal intention would not be necessary. Similarly, if one gave money to a needy person intending charity, he would be relieved of this obligation, even if he did not make a verbal intention. In addition, if he paid a debt on behalf of another who may be

dead or alive, he would be relieved of this obligation, even if the former did not say: this is on behalf of so and so.

Must The Acceptance Of An Action Be Stipulated When Granting A Reward Or Not?

If it were asked: must the acceptance of an action be stipulated when granting a reward, and must it be said: O Allaah, if you accept this action from me and reward me, grant so and so the reward? The response would be: this is not beneficial, because Allaah the glorified will transfer the reward without the previous condition being imposed. Although, if he were to do otherwise without a condition being imposed, then it would be beneficial. As for the statement: O Allaah, if you reward me, grant so and so the

reward, this is provided that the one who performs the action is rewarded so that the transfer can be made. Although, this is not the case. Rather, if an intention were made initially to act on behalf of another, the recipient would be rewarded first. Similarly, if one emancipated his servant on behalf of another, we would not say: a relationship will first

exist between the emancipator and the emancipated, and then between the emancipated and the recipient, and success lies with Allaah.

Which Deeds Are Best When Granting A Reward To The Deceased?

If it were asked: which deeds are best when granting a reward to the deceased?

The response would be: the best deed is the most beneficial. Emancipation and charity are better than fasting, and the best type of charity is that which fulfills the needs of the recipient and is perpetual. The prophet (may Allaah send salutations upon him) has said: (the best charity is to provide water) , this applies to a locale which is drought stricken. However, this would not be better than providing much needed food in a locale where water is plentiful. Similarly, supplication such as that which occurs during the funeral prayer and over the grave is better than charity. In general, the best gift which the deceased can be given is emancipation, charity, the seeking of forgiveness, supplication, and pilgrimage.

*The Reward Of The Recitation Of The Qur'aan And
Related Matters*

As for the recitation of the Qur'aan, it reaches the deceased just as the reward of fasting and pilgrimage does.

If it were said: this was unknown amongst the early Muslims despite their keen observance of righteousness. Furthermore, if this reward could reach the deceased, the prophet (may Allaah send salutations upon him) would have instructed the companions to grant it.

The response would be: if the previous statement is made by one who accepts that the reward of fasting, pilgrimage, and supplication reaches the deceased, then the following question could be asked: what prevents this reward from reaching him while allowing the reward of the previously mentioned actions to reach him? Has not a distinction been made between actions of similar nature? However, if he denies that the reward of these actions reaches the deceased, he is disproved by legal evidence and principles. As for why this action did not become known amongst the early Muslims, they were unaware of those who performed it, nor did they recite before the grave as people do today.

It should also be said: if you were given the responsibility of quoting one early Muslim as saying: O Allaah, the reward of this fasting is for so and so, you would not be able. The early Muslims believed firmly in concealing their good deeds, thus they would not declare that Allaah would convey their reward to the deceased.

If it were said: the messenger of Allaah (may Allaah send salutations upon him) has guided the companions to fasting, charity, and pilgrimage on behalf of the deceased, but not recitation. The response would be: the messenger (may Allaah send salutations upon him) did not present this topic. Rather, he was questioned about fasting, pilgrimage, and charity on behalf of the deceased, and he granted permission. However, he did not forbid the performance of other acts of worship on behalf of the deceased, and what difference is there between the reward of fasting which is merely intention and abstinence reaching the deceased, and the reward of recitation and remembrance? One

who says that none of the early Muslims performed this act speaks without knowledge. It is sufficient that the knower of the unseen was completely aware of their intentions and objectives, and a verbal intention has not been stipulated as has preceded.

The secret of this issue is that the reward belongs to the one who performs the action, so if he grants it to his brother, Allaah will convey it, so what prevents him from doing so? Furthermore, this practice has become widespread without disapproval from scholars.

Bestowing The Reward Of Actions Upon The Messenger Of Allaah (may Allaah send salutations upon him) .

If it were asked: what do you say about benevolence toward the messenger of Allaah (may Allaah send salutations upon him)?

The response would be: there are contemporary legal scholars who prefer this act, and there are others who consider it an innovation. The companions did not perform it, and the prophet (may Allaah send salutations upon him) is rewarded for the good deeds of his entire nation without any decrease befalling them. He is the one who has guided them to this, and he who does so receives the reward of the one who follows him without any decrease befalling him. This nation has received all guidance and knowledge from the prophet (may Allaah send salutations upon him) , thus he receives the reward of he who follows him, regardless of whether he has granted him a reward or not, and Allaah knows best.

Is The Soul Ancient Or Recent?

Is the soul ancient or recent? If it is recent and created by the command of Allaah, then how may the latter be as well? The glorified has informed us that he blew his soul into Adam, so does this indicate if it is ancient or not? What is the reality of this? He has informed us that he has created Adam with his hand and has blown his soul into him. Consequently, he has attributed a hand and soul to himself in one instance.

This issue has been a source of error and deviation for scholars and laymen alike, but Allaah has guided the followers of his messenger to the clear truth. The messengers (may Allaah send salutations and peace upon them) have agreed unanimously that the soul is recent, created, sustained, and regulated. This is known in the same way that it is known that the world is recent, the hereafter is actual, and that Allaah alone is the creator and all except him are created.

The era of the companions and those who followed them has passed, and they are the best of generations. However, they did not disagree that the soul is recent and created, but one of limited understanding emerged claiming that it is ancient and uncreated. He argued that it existed by the command of Allaah which is uncreated, and that he the most high attributed it to himself as he did his knowledge, book, power, hearing, vision, and hand. Others have maintained a neutral position saying: we do not hold that it is created or uncreated.

Different Views Concerning The Soul

The haafidh of Asbahaan Aboo 'Abdillaah Bin Mandah was questioned in this regard where he replied: a questioner asked me about the soul which Allaah the glorified has made the force of creation. He has mentioned that some have claimed that it is uncreated, and that some have intended sacred souls of divine essence. I will mention different views of their predecessors and how legal evidence and scholarly statements oppose them. I will mention nuances of the soul as they appear in the book and

elsewhere, and I will also mention the misconceptions of those who discuss the soul without knowledge. Their statements resemble those of Jahm and his companions. We say that people have differed in their understanding of the soul and where it stands in relation to the nafs, and success lies with Allaah.

Some of them have said: all souls are created. This is the view of the congregation, and they have relied upon the following statement: (souls are enlisted soldiers, those that become acquainted become intimate, and those that clash differ) .

Enlisted soldiers can only be created.

Some of them have said: souls exist by the command of Allaah which he has not revealed to his creation, and they have relied upon the following statement of Allaah the most high: {say: the soul exists by the command of my lord}[Al Israa/85].

﴿قُلِ الْرُّوحُ مِنْ أَمْرِ رَبِّي﴾ [الاسراء:85]

Some of them have said: souls are created from the light and life of Allaah the most high, and they have relied upon the following statement of the prophet (may Allaah send salutations upon him) : (Allaah originated his creation in darkness, and then he bestowed his light upon it) .

Does The Soul Die Or Not?

He then mentioned the disagreement concerning the death of souls, and if they are tortured with the body during the intermediate and final stage, and if the nafs is synonomous.

Muhammad Bin Nasr Al Marwazee has said the following in his book: some heretics and Rawaafid have interpreted the soul of Aadam as the Christians have interpreted the soul of 'Eesa. Some people have interpreted that the soul has emerged from the essence of Allaah to dwell within the believer, thus some Christians have worshipped both 'Eesa and Maryam, because they hold that he is a divine soul which dwelled within her. Consequently, he is uncreated to them.

Heretics and Rawaafid have said: the soul of Aadam is also uncreated. They have interpreted the following verses claiming that the soul of Aadam is uncreated: {I blew my soul into it}[Al Hajr/29]

﴿فَأَدْخَلُ فِي عَبْدِي﴾ [الفجر:29]

{he then completed it and blew his soul into it}[As Sajda/9].

﴿ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ﴾ [السجدة:9]

Similarly, it has been interpreted that the light of the lord is uncreated. It has also been said: it dwelled within every prophet and trustee after Aadam until dwelling within 'Alee, then Al Hasan and Husayn, and then one imam after another such that they need not learn from anyone. Although, Muslims do not differ that all souls have been created by Allaah, and that he has attributed them to himself like the rest of creation.

The most high has said: {he has made all within the heavens and earth subservient to you, all of which he has originated}[Al Jaathiya/13].

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِنْهُ﴾ [الجاثية:13]

Shaykhul Islaam Ibn Taymiyya has said: the soul of a human being is created as the early Muslims and the followers of the prophetic tradition have agreed upon unanimously. The famous imaam Muhammad Bin Nasr Al Marwazee and others have mentioned the unanimous agreement of scholars in this regard, and he was the most knowledgeable of his era concerning consensus and disagreement. Aboo Muhammad Bin Al Qutayba has said while discussing the soul: people have agreed unanimously that Allaah the most high is the splitter of the seed and the creator of the soul.

Aboo Ishaaq Bin Shaaqilaa has replied to a question in this regard saying: you have asked (may Allaah have mercy upon you) if the soul is created or not? One who has been guided to the truth does not doubt that it is created, and major scholars have refuted those who claim otherwise.

Al Haafidh Aboo 'Abdillaah Bin Mandah has authored an extensive work concerning this issue which has preceded that written by Muhammad Bin Nasr Al Marwazee, Aboo Sa'eed Al Kharraaz, Aboo Ya'qoob An Nahrajooree, Al Qadee Aboo Ya'la and others. Major scholars have severely criticized those who consider the soul of 'Eesa Ibn Maryam as previously mentioned, not to mention the souls of others. As a result, Ahmad wrote a refutation against the heretics and the Jahmiyya.

Al Jahmee has claimed the following: I have found a verse in the Qur'aan which indicates that the Qur'aan is created: {Al Maseeh 'Eesa Ibn Maryam is the messenger of Allaah. He is his word and soul which he bestowed upon Maryam}[An Nisaa/171].

﴿إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ

أُلْقِنَهَا إِلَى مَرْيَمَ﴾ [النساء: 171]

'Eesa is created.

Our response is: Allaah the most high has prevented you from understanding the Qur'aan. 'Eesa ate and drank, and commands and prohibitions were directed to him, and promises and threats applied to him. He was a descendent of Nooh, so we cannot say about the Qur'aan what we say about him. Have you heard Allaah say about the Qur'aan what he has said about 'Eesa? As for the following verse: {Al Maseeh 'Eesa Ibn Maryam is the messenger of Allaah. He is his word and soul which he bestowed upon Maryam}[An Nisaa/171].

﴿إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقِنَهَا إِلَى مَرْيَمَ﴾

[النساء: 171]

This word was a command for 'Eesa to exist. This order was an uncreated statement, and the Christians and the Jahmiyya have lied against Allaah concerning 'Eesa. The latter have said: he is the word and spirit of Allaah, but his word is created.

The former have said: 'Eesa is the word and spirit of Allaah which has come from his essence. Similarly, it is said that this shred came from this fabric. We say: 'Eesa existed because of the word, but he was not the word. Rather, the word was a command for 'Eesa to exist.

The soul dwelled within him by the command of Allaah, and he the most high has said: {he has made all within the heavens and earth subservient to you, all of which he has originated}[Al Jaathiya/13].

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ [الجاثية: 13]

The soul of Allaah was created by his word. Similarly, it is

said: the servant of Allaah, the heaven of Allaah, and the land of Allaah. It has been stated explicitly that the soul of 'Eesa is created, not to mention other souls. Allaah has attributed to himself the soul which he has sent to Mary, and this soul is his servant and messenger. Although, this does not indicate that this soul is ancient and uncreated, and the most high has said: {we sent our soul to her in the form of a perfectly created human being. She said: I seek protection with the compassionate from you, if you are reverent. He said: I am the messenger of your lord. I deliver you a purified son}[Maryam/17-19].

﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾﴾

[مریم: 17-19]

This is the soul of Allaah who is his servant and messenger. If Allaah the most high has willed, we will mention the categories of what Allaah has attributed to himself, and how this can be uncreated and ancient.

Proof That Souls Are Created

The most high has said: {Allaah is the creator of all things}[Az Zumar/26].

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ ط ﴿٦٢﴾﴾ [الزمر: 62]

This is general and does not include his attributes, because they are a part of his name. Allaah the glorified is the deity who is described with attributes of completeness. Consequently, his knowledge, power, life, will, hearing, vision, and other attributes are a part of his name and not his creation, this also applies to his essence. Allaah the glorified is the creator due to his essence and attributes, and all else is created.

It is known that the soul is not Allaah, nor is it one of his attributes. Rather, it is a creation of his like man, the jinn, and the angels.

Allaah the most high has said to Zakariyya: {I created you when you were nothing}[Maryam/9].

﴿وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾﴾ [مریم: 9]

Both his body and soul have been addressed, because the body alone cannot comprehend. Rather, it is the soul which is able to comprehend.

The most high has said: {Allaah has created you and your actions}[As Saffaat/96].

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصافات: 96]

The most high has said: {we created you, then we gave you an appearance, and then we said to the angels: prostrate before Aadam}[Al A'raaf/11].

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا

لِآدَمَ﴾ [الاعراف: 11]

This states that our bodies and souls are included as is held by the majority, or that souls were created first. In any event, it has been stated explicitly that souls are created.

Text indicates that he is the glorified lord of all that exists, including our bodies and souls. They are a sustained possession, hence they are created.

The first chapter of the Qur'aan Al Faatiha indicates in various ways that souls are created:

The most high has said: {praise belongs to the maintainer of all that exists}. Souls exist, thus Allaah is their lord.

The most high has said: {it is you alone whom we worship and seek assistance from}[Al Faatiha/7-6].

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾ [الفاتحة: 6-7]

Souls are subservient to Allaah and dependent upon him. Although, if they were

- uncreated, they would be worshipped and depended upon.

- Souls are in need of divine guidance, and they seek direction from their lord toward the straight path.

They are blessed and despised, and this applies to a sustained possession, but it does not apply to something ancient and uncreated.

Text indicates that both body and soul are subservient. In fact, the servitude of the soul is the foundation of the servitude of

the body. The body follows the soul in servitude and law, and the soul utilizes it causing it to move.

The most high has said: {there was a time when man did not exist}.

If the soul was ancient, man would be eternal, because he exists in both body and soul. It has been said:

O servant of the body, you labor so much for it. You are a person in soul, not in body.

Text indicates that Allaah the glorified existed before anything else. The following has been established in Saheeh Al Bukhaaree as narrated by 'Imraan Bin Husayn: the people of Yemen said: O messenger of Allaah, we come to you seeking knowledge, and we ask you about the beginning. He replied: (Allaah existed before anything else, his throne was upon the water, and he recorded everything in the remembrance) .

Allaah the most high is the first who has preceded all souls.

Text indicates that the angels are created. They are souls who do not need bodies, and they were created before man and his soul.

If the angel which blows the soul into the body is created, then how could the soul be ancient? Those who are mistaken think that the angel is sent to the embryo with an ancient soul which he blows into it, like a messenger who is sent to someone with a garment which he clothes him with, but this is deviation. Rather, Allaah the glorified sends the angel to the embryo to blow, and the soul exists as a result. In addition, intercourse and ejaculation cause the body to form, and nourishment causes it to develop. Consequently, the soul exists due to the blowing of the angel, and the body exists due to the flow of sperm into the womb. The former is a heavenly substance, while the latter is an earthly substance. The souls of some are heavenly such that they befit the angels, and the souls of some are earthly such that they befit the lowly. The angel is the father of the soul, and the earth is the father of the body.

It has appeared in Saheeh Al Bukhaaree as narrated by Aboo Hurayra (may Allaah be pleased with him) that the prophet (may Allaah send salutations upon him) has said: (souls are enlisted soldiers, those that become acquainted become intimate, and those

that clash differ) .

Enlisted soldiers can only be created, and Aboo Hurayra, 'Aa'isha the mother of the believers, Salmaan Al Faarisee, 'Abdullaah Bin 'Abbaas, 'Abdullaah Bin Mas'ood, 'Abdullaah Bin 'Amr, 'Alee Bin Abee Taalib, and 'Amr Bin 'Abasa (may Allaah be pleased with them) have narrated this prophetic tradition.

The soul has been described as being prone to seizure, release, and death. This applies to a sustained creation. The most high has said: {Allaah causes souls to perish at death and during sleep. He seizes those that he has chosen to perish, and he releases others until an appointed time. These are indeed miraculous signs for those who reflect}[Az Zumar/42].

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ [الزمر: 42]

It has appeared in the two authentic collections as narrated by the father of 'Abdullaah Bin Abee Qataada Al Ansaaree who said: we travelled with the messenger of Allaah (may Allaah send salutations upon him) one evening, so we said: perhaps you should allow us to rest. He said: (I fear that you will fall asleep, so who will awake us for prayer?) Bilaal replied: I will O messenger of Allaah. He said: (rest) . They reclined and Bilaal leaned against his riding animal and fell asleep. The messenger of Allaah (may Allaah send salutations upon him) awoke as the sun began to rise, and he said: (O Bilaal, what did you say to us?). He replied: by he who has sent you with the truth, I have never slept like that before. The messenger of Allaah (may Allaah send salutations upon him) said: (Allaah seizes and returns your souls as he pleases) .

This soul is the nafs which Allaah causes to perish upon death and during sleep, and the messengers and the angel of death perform this action. The angel sits near the head to remove the soul upon death, and he covers it with a shroud from heaven or hell. He ascends with it to heaven to pray for it or to curse it. It is placed before Allaah, and then it is returned to earth where it

dwells between the deceased and his shroud. It is then interrogated, rewarded, and punished. It is placed within green birds that feed and drink in paradise, and it is brought before the fire morning and evening. It believes and disbelieves, and obeys and disobeys. It constantly urges the soul to do wrong, and it reprimands it for doing wrong as well. It is content with the dictate of it's lord, and it experiences joy and misery. It is withheld and released, and experiences good and bad health, and fear and sorrow. These could only be the characteristics of a regulated and sustained creation, and the messenger of Allaah (may Allaah send salutations upon him) used to say before retiring: (O Allaah, you have created my soul and have caused it to perish. If you withhold it, have mercy upon it. If you release it, preserve it as you do your righteous servants) .

Allaah is the creator of souls as he is the creator of bodies, the most high has said: {every affliction on earth and amongst yourselves has been recorded in a book before we have created it. This is easy for Allaah}.

It is said that the meaning is: before we have created the affliction, before we have created the earth, and before we have created souls. This is the most likely possibility, because it is closest to the pronoun. Although, it would be more comprehensive to hold that the pronoun refers to all three nouns. In any event, how could a soul be ancient and needless of a creator when poverty the most reliable witness declares otherwise? In addition, the essence, attributes, and actions of a soul are due it's creator and sustainer. The soul has only one innate characteristic which is non-existence. It does nothing of it's own accord, thus it is completely subservient to the will of Allaah.

Allaah the glorified has informed us that he has created the soul and all of it's actions, though some hold that it is uncreated. Others hold that it is created while it's actions are not. These are two views held by the deviant.

It is known that if the soul were ancient and uncreated, it would be self sufficient, though this is erroneous. It is reliant upon the glorified to exist in a state of well being and completeness, and this is an essential characteristic whose cause

cannot be identified. Similarly, the self sufficiency of Allaah is also an essential characteristic whose cause cannot be identified. The glorified is self sufficient while the soul is reliant upon him. None is comparable to him in terms of his antiquity, lordship, dominion, and completeness. Creation and occurrence testify against both bodies and souls in this regard. The most high has said: {O humanity, you are reliant upon Allaah, and he is the self sufficient and praiseworthy}[Faatir/15].

﴿يَتَأْتِيَ النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ﴾

﴿الْحَمِيدُ﴾ [فاطر: 15]

This address applies to both the body and soul, and none enjoys complete self sufficiency except Allaah. He has directed his servants toward the clearest proof of this where he said: {they reach the throats while you watch, and we are nearer to him than you, but you do not perceive. If you are truthful and judgement does not await you, why shall you return}[Al Waaqi'a/83-87].

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٦﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٧﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ

مِنْكُمْ وَلَئِنْ لَا تُبْصِرُونَ ﴿٨٨﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٩﴾﴾

﴿تَرْجِعُونَهَا﴾ [الواقعة: 83-87]

Meaning, if you are not a sustained possession which is compensated, souls would not be returned to their bodies, or you do not know that souls are a sustained possession which is compensated. All which has preceded concerning the soul proves that it is a sustained creation which is not ancient. This issue is so clear that evidence is not necessary, but the Mutasawwifa and other innovators who misunderstand of the book of Allaah and prophetic tradition have proven while discussing their souls that they know the least about them. Furthermore, how could someone with any amount of intellect deny what he and his deeds have affirmed? In fact, the entire creation testifies against him. Countless miraculous signs prove that the soul is a sustained creation, and a testimony has been made against one who denies this.

The Disagreement Of The Early Muslims And Those Who Have Followed Them Concerning The Meaning Of The Soul In The Qur'aan

As for those who rely upon verses of the Qur'aan which may contain two or more meanings, their practice is commonplace amongst innovators. Verses of the Qur'aan which only contain one meaning indicate that Allaah the most high is the creator of souls. As for his statement: {say: the soul exists by the command of Allaah}, it is known that the intent is not an order. Rather, the intent is his dictate, and this is an Arabic means of expression. The most high has said: {the command of Allaah has arrived}, meaning the dictate which he has predestined. He has said "exist" and it existed. He has said: {the deities which they called upon were of no avail when the command of your lord arrived}, meaning the dictate to destroy them. He has said: {the command of the hour is like the blink of an eye}. Allaah the most high has said to paradise: {you are my mercy}. However, it is not indicated within the following verse that the soul is ancient and uncreated: {say: the soul exists by the command of my lord}.

Some of the early Muslims have offered the following explanation: the soul settled within the body by the command and power of Allaah. This is based upon the understanding that the soul of man has been intended in the verse. Although, there is disagreement amongst the early Muslims and those who have followed them in this regard. All of the early Muslims have held that the soul in question is not the soul of man. Rather, this soul is a great angel who will rise with other angels on the day of resurrection as Allaah has mentioned in his book.

It has been established in the authentic collection as narrated by Al A'mash, Ibraaheem, 'Alqama, and 'Abdullaah who said: I walked with the messenger of Allaah (may Allaah send salutations upon him) through a plantation in Al Madeena as he held a palm branch. We passed a group of Jews who said to each other: ask him about the soul. Some of them said: do not ask him, he may inform you of something displeasing. Others said: we will ask him. A man stood and asked: O Aboo Al Qasim, what is the soul? The messenger of Allaah (may Allaah send salutations upon him) was silent, so I knew that he was receiving

revelation. I stood and then he said: {they ask you about the soul. Say: the soul exists by the command of my lord, though you have only been granted limited knowledge}. It is known that the Jews had asked about a matter which could only be known by revelation. Namely, the unknown soul that is with Allaah. As for the soul of man, it is not unknown, various religious denominations have discussed it. Consequently, the response given was not prophetic. Although, if it were said: Aboo Ash Shaykh, Al Husayn Bin Muhammad Bin Ibraaheem, Ibraaheem Bin Al Hakam and his father, As Suddee, and Aboo Maalik have narrated that Ibn 'Abbaas has said: the tribe of Quraysh sent 'Uqba Bin Abee Mu'eet and 'Abdullaah Bin Abee Umayya Ibn Al Mugheera to the Jews of Al Madeena to ask them about the prophet (may Allaah send salutations upon them) , and they replied: a man has emerged from amongst us who claims that he is a prophet, though he does not follow our religion nor yours. They asked: who has followed him? They replied: the weak and the wretched. As for the elite, they have not followed him. They said: the time has come for a prophet to emerge who bears this description. We order you to question him about three specifics. If he informs you of them, he is indeed a prophet. However, if he does not, he is a liar. Question him about the soul which Allaah the most high has blown into Aadam. If he says: it has come from Allaah, ask: how could he torture something which has come from him? Jibreel asked about the soul and Allaah the magnificent revealed the following: {they ask you about the soul. Say: the soul exists by the command of my lord}.

He said: {it is a creation of Allaah, though it has not come from him}.

The response is as follows: what As Suddee has narrated from Aboo Maalik is unreliable, especially in this case. The questions posed in this narration do not match those of the authentic collections and Masaaneed. Al A'mash, Al Mugheera Bin Muqsim, Ibraaheem, and 'Alqama have narrated that 'Abdullaah has said: the prophet (may Allaah send salutations upon him) and I passed a group of Jews, so they asked him about the soul. He was silent, thus I thought that he was receiving revelation. The following verse was then revealed: {they ask you

about the soul. Say: the soul exists by the command of my lord}.

The following has also been narrated from 'Abdullaah: they said: this we have found in the Tawraa. The soul exists by the command of Allaah the magnificent. Jareer Bin 'Abdillaah and others have narrated this from Al Mugheera.

Yahya Bin Zakariyyaa Bin Abee Zaa'ida, Daawud Bin Abee Hind, and 'Ikrima have narrated that Ibn 'Abbaas (may Allaah be pleased with them) has said: the Jews came to the prophet (may Allaah send salutations upon him) to ask about the soul, but he did not reply. Allaah the magnificent then revealed: {they ask you about the soul. Say: the soul exists by the command of my lord, though you have only been granted limited knowledge}. This indicates that the tradition of As Suddee is weak, and that the question was not asked in Makka. Furthermore, the preceding tradition and that of Ibn Mas'ood state explicitly that the Jews had asked this question in Al Madeena. In addition, if the question were asked and answered in Makka, the prophet (may Allaah send salutations upon him) would have responded without delay.

Differing Narrations Of The Explanation Of Ibn 'Abbaas Concerning The Verse: {They Ask You About The Soul}

Differing narrations of the explanation of Ibn 'Abbaas concerning this verse have appeared. This discrepancy has resulted either from the narrators themselves, or from various statements made by Ibn 'Abbaas. We have mentioned what As Suddee has narrated from Aboo Maalik, and what Daawud Bin Abee Hind has narrated from 'Ikrima. This discrepancy has been found in the narration of Daawud Bin Abee Hind. Masrooq Bin Al Marzabaan and Ibraaheem Bin Abee Taalib have narrated that Yahya Bin Zakariyyaa has said: the Jews came to the prophet (may Allaah send salutations upon him) .

Muhammad Bin Nasr Al Marwazee has said: Ishaq, Yahya Bin Zakariyyaa, Daawud Bin Abee Hind, and 'Ikrima have narrated that Ibn 'Abbaas has said: the tribe of Quraysh said to the Jews: give us a question to ask this man. They said: ask him about the soul, and the following verse was revealed: {they ask you about the soul}.

This differs from his other narration and the tradition of Ibn Mas'ood.

The third narration of Ibn 'Abbaas is as follows: Hushaym, Aboo Bishr, and Mujaahid have narrated that Ibn 'Abbaas has said: the soul exists by the command of Allaah the magnificent, it is a creation of his which resembles Aadam. No angel descends from heaven without it.

This indicates that it is not the soul which dwells within man.

The fourth narration is as follows: Ibn Mandah has said: 'Abdus Salaam Bin Harb, Khusayf, and Mujaahid have narrated that Ibn 'Abbaas has said: {they ask you about the soul. Say: the soul exists by the command of my lord}. This has been revealed like the command to exist. We say as Allaah has said: {they ask you about the soul. Say: the soul exists by the command of my lord}.

He then mentioned the narration of Khusayf and 'Ikrima that Ibn 'Abbaas did not explain four things: the message, the flesh of the people of hell, the soul, and the following statement of the most high: {he has made what is in the heavens and earth subservient for you. All of which has come from him}.

The fifth narration is as follows: Juwbayr and Ad Dahhaak have narrated that the Jews asked the messenger of Allaah (may Allaah send salutations upon him) about the soul, and he said: {they ask you about the soul. Say: the soul exists by the command of my lord}. Meaning, it is a creation of mine, {though you have only been granted limited knowledge}, meaning, if you were asked about your creation and the digestion and discharge of food and drink, you could not provide an adequate response.

The sixth narration is as follows: 'Abdul Ghanee Bin Sa'eed, Moosa Bin 'Abdir Rahmaan, Ibn Jurayj, and 'Ataa, and also Muqaatil and Ad Dahhaak have narrated that Ibn 'Abbaas has said: {they ask you about the soul}. The tribe of Quraysh gathered and said: by Allaah, we know Muhammad to be truthful and trustworthy. They sent a group to the Jews to ask them about him, and the Jews spoke well of him anticipating his migration. The group asked them about him, and they replied: question him about three things. Question him about the soul, because it is mentioned but not explained in the Tawraa. Allaah the most high then revealed: {they ask you about the soul. Say: the soul exists by the command of my lord}. Meaning, the soul is a creation of

my magnificent lord.

Various Definitions Of The Soul In The Qur'aan

The revelation: the most high has said: {as such we have revealed to you a soul by our command}{he bestows the soul upon whom he pleases by his command}. The revelation has been referred to as such due to the invigorating effect that it has upon the heart and soul.

The strength and aid which Allaah assists certain believers with: he has said: {he has made them faithful and has assisted them with a soul}.

Jibreel: the most high has said: {the trustworthy soul descended upon your heart with it}{as for he who is an enemy of Jibreel, Allaah allowed him to descend upon your heart}.

The sacred one: the most high has said: {say: he has caused the sacred soul to descend}.

The soul which the Jews asked about: they were informed that it exists by the command of Allaah. It has been said that it was mentioned in the following verse: {they will not speak on the day when the angels and soul will stand together}{the angels and soul descend therein by the permission of your lord}.

Al Maseeh Ibn Maryam: the most high has said: {the Messiah is the messenger of Allaah, and his word and soul which he has bestowed upon Maryam}.

As for the soul of man, it has only been referred to as “nafs” in the Qur'aan. The most high has said: {O content soul}{I do not swear by the accusing soul}{the soul definitely encourages wrongdoing}{by the soul which he has perfected and has taught good and evil}.

As for the prophetic tradition, both the terms “nafs” and “rooh” have been used. The point is this, the fact that the soul exists by the command of Allaah is not an indication that it is ancient and uncreated.

Characteristics Attributed To Allaah

The Most High

As for those who rely upon the fact that the soul has been attributed to the glorified in the following verse: {I blew my soul into him}, it should be known that what is attributed to Allaah is of two categories. The first includes characteristics which do not

exist of their own accord, such as knowledge, power, speech, hearing, and vision. In this case, a characteristic is attributed to one who is described as such, and the preceding characteristics as well as the face and hand of Allaah the glorified are uncreated.

The second category includes what is separate from him, such as the house, the camel, the servant, the messenger, and the soul. In this case, creation has been attributed to the creator and is honored and distinguished as a result. Although creation belongs entirely to Allaah, this particular relationship is one of love. In addition, Allaah has selected particular forms of creation in this instance, and he has said: {your lord creates what he selects}. The soul which has been attributed to Allaah is of the second category and not the first. Reflect upon this so that you will not deviate like those whom Allaah has mislead.

If it were asked: what do you say about the following verse? : {I blew my soul into him}, and if it were said: he has attributed blowing to himself which necessitates contact, as he has said: {which I created with my hand}. The response would be: for this reason, he did not mention these two acts together in the following authentic prophetic tradition: (they will come to Aadam and say: you are the father of man whom Allaah has created with his hand and has blown his soul into. He has made his angels prostrate before you and has taught you the names of all things) . Aadam has been mentioned as having four exclusive characteristics. Although, if his soul was blown into him by an angel, he would not be unique. Rather, he would be like Al Maseeh and the rest of his descendents. The most high has said: {when I completed him and blew my soul into him}. Some hold that this is what necessitates the antiquity of the soul, though others have been unable to comprehend the intent. As for the soul which has been attributed to the lord, it is created. He has attributed it to himself as a distinguished honor. As for the blowing, the most high has said that he blew his soul into the womb of Maryam the chaste. Although, he has informed us in another passage that he sent an angel to her who blew, but this blowing was attributed to him as being permitted by him. Whereas, this blowing was attributed directly to him in the case of Aadam.

Two issues remain:

If this blowing occurred due to an angel in the case of Maryam and the rest of creation, then how is Al Maseeh referred to as the soul of Allaah?

Was the soul blown into Aadam through an intermediary, or was it blown into him by Allaah himself who created him by hand?

By Allaah the eternal, these two questions are important.

As for the first question, the soul which was blown into Maryam was attributed to Allaah, unlike the souls which the angel blows into the wombs of the believers and disbelievers. Allaah the glorified has dedicated an angel to the womb who blows the soul into the embryo. He records the actions, sustenance, lifespan, and ultimate status of the child. As for the soul which was sent to Maryam, it was the chosen soul of Allaah, and the blowing was similar to insemination without sexual contact. As for Aadam, he was unique due to the fact that he was created without a mother unlike Al Maseeh, and four distinguishing characteristics have been mentioned in a prophetic tradition. A soul attributed to Allaah was blown into the body of Aadam, and text has indicated this. Although, evidence is required to establish that this blowing was performed directly by his command. The soul is created unlike the hand, and creation is a divine act. Although, evidence is not required to establish if blowing is a self-existent action or the product of another action. However, this does not apply to the soul which was blown into Maryam. This occurred as a result of another action and has been attributed to Allaah, because he allowed it. Though was the blowing of the soul into Aadam an act of Allaah, or the product of another action? Whatever the case may be, the soul or the substance which was blown into Aadam was created, and this is the intent.

Did The Soul Exist Before The Body

Or Not?

As for this issue, two well known views exist which Shaykhul Islaam and others have mentioned. Muhammad Bin Nasr Al Marwazee and Aboo Muhammad Bin Hazm have held that the soul existed before the body, and the latter has mentioned a consensus regarding this issue. We will mention the evidence of both sides and the most accurate view.

The Evidence Of Those Who Hold That The Soul Was Created Before The Body

Those who hold that the soul was created before the body have relied upon the following verse: {we created you, then we gave you an appearance, and then we commanded the angels to prostrate before Aadam, and they did}. They have said: the word "then" indicates a delayed sequence, and the verse implies that souls were created before the angels were commanded to prostrate before Aadam. It is known that our bodies came to exist afterwards, so it is deduced that the soul has been implied. They have said: the following verse indicates this: {when your lord extracted the progeny of the children of Aadam from their backs asking: am I not your lord. They replied: you certainly are}[Al A'raaf/172].

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۖ﴾ [الاعراف:172]

They have said: it was our souls which were obliged to testify, because our bodies were not yet created. It has appeared in Al Muwatta that Maalik, Zayd Ibn Abee Aneesa, 'Abdul Hameed Bin 'Abdir Rahman Bin Zayd Bin Al Khattaab, and Muslim Bin Yasaar Al Juhnee have narrated that 'Umar Bin Al Khattaab was asked about the following verse: {when your lord extracted the progeny of the children of Aadam from their

backs}. He replied: I heard the messenger of Allaah (may Allaah send salutations upon him) being asked about it and he replied: (Allaah created Aadam, and he wiped his back with his right hand extracting his progeny from him. He said: I have created these people for the fire, and they perform the actions of those destined for it. I have created these people for paradise, and they perform the actions of those destined for it. A man asked: O messenger of Allaah, what should be done? The messenger of Allaah (may Allaah send salutations upon him) said: when Allaah creates someone for paradise, he makes him perform the actions of those destined for it. He dies in that condition and then he enters paradise. When Allaah creates someone for the fire, he makes him perform the actions of those destined for it. He dies in that condition and then he enters the fire) .

Al Haakim has said: this prophetic tradition meets the requirements of Muslim. Al Haakim has also narrated the following via Hishaam Ibn Sa'd, Zayd Bin Aslam, Aboo Saalih, and Aboo Hurayra: (when Allaah created Aadam, he wiped his back and every soul that he has created fell like particles. He placed light between their eyes, and then he placed them before Aadam who asked: who are these people O my lord? He replied: this is your progeny. He saw a man whose light was pleasing to him, so he asked: O my lord, who is this? He replied: this is your son Daawud, he will be amongst the latter nations. He asked: how many years have you granted him? He replied: sixty years. He said: O lord, grant him forty years of my life. The most high said: this will become irreversible. Once Aadam reached his end, the angel of death came to him and Aadam asked: do I not have forty years left? He asked: did you not grant these years to your son?

He said: he denied this, and so did his progeny. He forgot this, and so did his progeny. He made an error, and so did his progeny) .

He said: this meets the requirements of Muslim. At Tirmidhee has narrated this and has said: this prophetic tradition is authentic. Ahmad has narrated that Ibn 'Abbaas has said: when the verse of debt was revealed, the messenger of Allaah (may Allaah send salutations upon him) said: (Aadam was the first to deny) .

Muhammad Bin Sa'd added: Allaah then granted Aadam 1000 years and Daawud 100.

The following has appeared in Saheeh Al Haakim as narrated by Aboo Ja'far Ar Raazee, Ar Rabee' Bin Anas, and Aboo Al 'Aaliyya that Ubayy Bin Ka'b has said about the following verse: {when your lord extracted the progeny of the children of Aadam from their backs}. He said: he gathered all who would exist until the day of resurrection as souls. He gave them appearance and caused them to speak. He obliged them with a covenant and made them testify against themselves asking: am I not your lord? They replied: you certainly are. We have witnessed this lest you say we were heedless on the day of resurrection. He said: I will make your father Aadam and the entire heavens and earth testify against you lest you say on the day of resurrection: we were heedless of this, so give me no partner. I will send my messengers to you and reveal my books to you in order to remind you of my covenant. They replied: we declare that you are our only lord and deity. Aadam then beheld their various degrees of wealth and beauty.

He said: lord, perhaps you should make your servants equal. He said: I love to be thanked. He beheld the prophets who appeared like lamps, and they were obliged to accept and convey the message. The most high has said: {do not deviate from this religion. It is the natural disposition which Allaah has granted man, and the creation of Allaah cannot be altered} {he is amongst the first of warners} {we have found the majority of them to be unobservant and disobedient}. The soul of 'Eesa was amongst those souls which were obliged with the covenant, and it was sent to Maryam when she left her family to retreat in the east. This has been relayed with a sound chain of narration.

Ishaaq Bin Raahawayh has said: Baqiyya Bin Al Waleed, Az Zubaydee Muhammad Bin Al Waleed, Raashid Bin Sa'd, 'Abdur Rahmaan Bin Abee Qataada Al Basree and his father, and Hishaam Bin Hakeem Bin Hizaam have narrated that a man asked: O messenger of Allaah, are actions initiated, or are they predestined? He replied: (when Allaah extracted the descendents of Aadam from his back, he made them testify against themselves, then he collected them with his hands. He said: these

people are for paradise, and these people are for the fire. Those destined for paradise will perform the actions of those who will inhabit it, and the people of the fire will perform the actions of those who will inhabit it) .

Ishaaq has said: An Nadir, Aboo Ma'shar, Sa'eed Al Maqbaree, and Naafi' have narrated that Aboo Hurayra has said: before Allaah created Aadam, he asked him: O Aadam, in which hand of mine would you like to see your progeny? He replied: in the right hand, and both of the hands of my lord are right hands. He extended his right hand and there was his entire progeny, the prophets, the well, and the afflicted. He asked: will you not heal them? He replied: I like to be thanked.

Muhammad Bin Nasr has said: Muhammad Bin Yahya, Sa'eed Bin Abee Maryam, Al Layth Ibn Sa'd, Ibn 'Ijlaan, and Sa'd Bin Abee Sa'eed Al Maqbaree and his father have narrated that 'Abdullaah Ibn Salaam has said: Allaah created Aadam and said: choose a hand O Aadam. He said: I choose the right hand of my lord, and both of his hands are right hands. He extended his right hand and there was his entire progeny. He asked: who are these people O lord? He replied: all of your progeny whom I have chosen to create for paradise.

He said: Ishaaq, Ja'far Bin 'Awn, Hishaam Bin Sa'd, Zayd Bin Aslam, and Aboo Hurayra (may Allaah be pleased with him) have narrated that the prophet (may Allaah send salutations upon him) has said: (when Allaah created Aadam, he wiped his back and the souls of his entire progeny came falling) .

Ishaaq, 'Amr Bin Zaraara, Ismaa'eel, Kulthoom Bin Jabr, and Sa'eed Bin Jubayr have narrated that Ibn 'Abbaas has said concerning the following verse of the most high: {when your lord extracted the progeny of the children of Aadam from their backs}: your lord wiped the back of Aadam and the souls of his entire progeny emerged before 'Arafa. He obliged them with a covenant asking: am I not your lord? They replied: you certainly are, and we have declared this. This has been narrated from Ibn 'Abbas by Aboo Jamra Ad Dub'ee, Mujaahid, Habeeb Ibn Abee Thaabit, Aboo Saalih, and others. Ishaaq has said: Jareer, Mansoor and Mujaahid have narrated that 'Abdullaah Bin 'Amr has said concerning the preceding verse: he consumed them as

hair does a comb.

Hajjaaj, Ibn Jurayj, Az Zubayr Bin Moosa, and Sa'eed Bin Jubayr have narrated that Ibn 'Abbaas (may Allaah be pleased with them) has said: Allaah struck his right shoulder and every soul which has been created for paradise emerged white and pure. He said: these are the inhabitants of paradise. He struck his left shoulder and every soul which has been created for the fire emerged black. He said: these are the inhabitants of the fire. He obliged the descendents of Aadam with a covenant entailing faith, awareness, and confirmation regarding him and his dictate. He made them testify against themselves such that they believed and confirmed while being aware.

Muhammad Bin Nasr has mentioned that As Suddee, Aboo Maalik, Aboo Saalih, Ibn 'Abbaas, Murra Al Hamdaanee, Ibn Mas'ood, and other companions of the prophet (may Allaah send salutations upon him) have narrated the following concerning the following verse: {when your lord extracted the progeny of the children of Aadam from their backs}. When Allaah expelled Aadam from paradise before his descent from heaven, he wiped the right side of his back and his progeny emerged like particles as white as a pearl. He said to them: enter paradise by my compassion. He wiped the left side of his back and his progeny emerged like ants. He said: I do not care about you, enter the fire, and he has mentioned those of the right and left. He obliged them with a covenant asking: am I not your lord? They replied: you certainly are. He placed before him an obedient group of people and a people who were disobedient under duress. He and the angels said: we have witnessed this lest you say on the day of resurrection that you were heedless, or that your forefathers were polytheistic and so were you. There is no descendent of Aadam who does not know that Allaah is his lord, and every polytheist says: this is the way of our forefathers. Although, the most high has said: {when your lord extracted the progeny of the children of Aadam from their backs} {everyone on earth and in heaven has submitted to him, willingly and unwillingly} {Allaah has undeniable proof, and he would have guided you entirely had he pleased}. Meaning, the covenant which he obliged them with.

Ishaaq: Rooh Bin 'Ubaada and Moosa Bin 'Ubayda Ar

Rabdhree have narrated that Muhammad Bin Ka'b Al Quradhee has said concerning the following verse: {when your lord extracted the progeny of the children of Aadam from their backs}, they accepted faith and awareness, and he created the soul before the body.

He said: Al Fadl Bin Moosa and 'Abdul Malik have narrated that 'Ataa has said concerning the preceding verse: they were extracted from the spinal column of Aadam and they were returned.

Ishaaq has said: 'Alee Bin Al Ajlah has narrated that Ad Dahhaak has said: on the day when Allaah created Aadam, he extracted his entire progeny from his back and they emerged like particles. He asked: am I not your lord? They replied: you certainly are. The angels said: we have witnessed this lest you say on the day of resurrection that you were heedless. He closed his right hand and said: these will be in paradise, and he closed his left hand and said: these will be in the fire.

Ishaaq has said: Aboo 'Aamir Al 'Aqdee, Aboo Na'eem Al Malaa'ee, Hishaam Ibn Sa'd, have narrated that Yahyaa (not the son of Sa'eed) has said: I asked Ibn Al Musayyib: what is your position regarding coitus interruptus? He replied: I will share a tradition with you if you please. When Allaah the glorified created Aadam, he granted him a unique honor. He allowed him to behold his entire progeny, so whoever tells you that it will increase or decrease has lied, and I would not mind if I had seventy children.

It has appeared in Tafseer Ibn 'Uyayna as narrated by Ar Rabee' Bin Anas that Aboo Al 'Aaliyya has said concerning the following verse: {everyone on earth and in heaven has submitted to him, willingly and unwillingly}, on the day of the covenant.

Ishaaq has said: they affirmed this at that time, because Allaah has informed us that he asked: am I not your lord? They replied: you certainly are. Allaah the most high does not address anyone who cannot comprehend his speech, and one cannot respond to a question which he does not understand. Consequently, their response proves that they realized that their testimony was sought when he asked them: am I not your lord? They responded once they understood such that they replied: you

certainly are. As a result, they affirmed his lordship.

Proving That The Soul Was Created After The Body And A Response To Those Who Hold The Opposite

They have also relied upon the narration of Aboo 'Abdillah Bin Mandah, Muhammad Bin Saabir Al Bukhaaree, Muhammad Bin Al Mundhir Bin Sa'd Al Harawee, Ja'far Bin Muhammad Bin Haaron Al Maseesee, 'Utba Bin As Sakan, Arta'a Bin Al Mundhir, 'Ataa Bin 'Ijlaan, Yoonus Bin Halbas, and 'Amr Bin 'Abasa who has said: I heard the messenger of Allaah (may Allaah send salutations upon him) say: (Allaah created souls, and then he created servants 2000 years later. Souls which become acquainted become intimate, and those that clash differ) . This is a portion of what they have relied upon.

The most high has said: {O humanity, we have created you from a male and female}. This is an address directed toward a body and soul. It indicates that man has been created after his parents. Allaah has stated this explicitly in the following verse: {O humanity, revere your lord who has created you from one soul and from it has created a mate. From them he has spread multitudes}. This states explicitly that man was created after his forefather.

If it were said: this does not negate that the soul was created before the body, even though it was created after the father of humanity as prophetic tradition indicates.

The response would be: we will illustrate if Allaah the most high has willed that the previously mentioned traditions do not indicate that the soul has preceded the body absolutely. In addition, the authenticity of these traditions is foremost. The most which has been indicated is that the glorified has predestined the creation, actions, and lifespan of the soul. A likeness was extracted from a substance and then returned. It was then predestined that all individuals would emerge once again from this substance at a predetermined time. However, it has not been indicated that the soul was created independently such that souls were sent to bodies in succession as is held by Muhammad Bin Hazm. Have these traditions exceeded their capacity? Yes. The glorified lord creates souls in succession according to predetermined form. This applies to the entire creation whose

form, characteristics, and lifespan have been predetermined by Allaah the most high. He has brought this into existence in accordance to predestination, and no alteration can be made. The previously mentioned traditions indicate that predestination is firmly established, others indicate that the glorified has extracted souls, gave them appearance, and separated the joyous from the miserable. As for his address, the confirmation of his lordship, and the declaration of servitude, the early Muslims who have held this have done so due to their understanding of the verse. However, it does not indicate this. Rather, it indicates the opposite.

As for the tradition of Maalik, Aboo 'Amr has said that it has not been narrated continuously. Muslim Bin Yasaar did not meet 'Umar Bin Al Khattaab, and Na'eem Bin Rabee'a lies between them. He and this chain of narration may not be relied upon. Muslim Bin Yasaar is unknown, though it is said that he is from Madeena. However, he is not Muslim Bin Yasaar from Basra.

Ibn Abee Khaythama has said: I read this tradition of Maalik before Yahya Bin Mu'een as narrated by Zayd Bin Abee Aneesa. He wrote that Muslim Bin Yasaar is unknown.

Aboo 'Amr has relayed this tradition via An Nasaa'ee as narrated by Muhammad Bin Wahb, Muhammad Bin Salama, Aboo 'Abdir Raheem, Zayd Bin Abee Aneesa, 'Abdul Hameed, Muslim, and Na'eem. Aboo 'Amr has said: a chain of narration in which Na'eem Bin Rabee'a has been added is unreliable. Rather, a chain of narration where he has not been mentioned is more reliable. Only a narrator known for memorization and accuracy may be added.

Overall, this chain of narration is not reliable, because Muslim Bin Yasaar and Na'eem Bin Rabee'a are both unknown as scholars. Nevertheless, the meaning of this tradition has been authentically conveyed from 'Umar Bin Al Khattaab and others who are too numerous to mention.

When Aboo 'Amr referred to prophetic traditions which indicate predestination, he mentioned them afterwards. He mentioned the prophetic tradition of 'Abdullaah Bin 'Amr concerning predestination where it was said at the end: a man from Mazeena or Juhayna asked: O messenger of Allaah, what should

be done? He replied: (the people of paradise perform the actions of those destined for it, and the people of the fire perform the actions of those destined for it) .

He said: this definition of predestination has been narrated from the prophet (may Allaah send salutations upon him) by 'Alee Bin Abee Taalib, Ubayy Bin Ka'b, 'Abdullaah Bin 'Abbaas, Ibn 'Umar, Aboo Sa'eed, Aboo Sareeha Al Ghifaaree, 'Abdullaah Bin Mas'ood, 'Abdullaah Bin 'Amr, 'Imraan Bin Husayn, 'Aa'isha, Anas Bin Maalik, Suraqa Bin Ja'sham, Aboo Moosa Al Ash'aree, and 'Ubaada Bin As Saamit. The prophetic traditions of most of these narrators have been relayed through numerous routes. He then mentioned many of which that lead to him.

As for the tradition of Aboo Saalih as narrated by Aboo Hurayra, it indicates that a progeny was extracted resembling ants. Some of them were light while others were dark. Although, it has not been mentioned that the glorified created the soul before the body in a particular location, or that he sent souls to bodies awaiting them. Yes, he has predestined a soul for every body. However, it has not been indicated that he has created the soul, placed it in a certain location, and has sent it to a body which awaits it.

As for the tradition of Ubayy Bin Ka'b, it has not been narrated from the prophet (may Allaah send salutations upon him) . If it were authentic, it would be the speech of Ubayy at best. A great deal of unreliable information has been conveyed through this chain of narration, continuously and incontinuously.

Aboo Ja'far has been declared trustworthy and weak.

'Alee Bin Al Madeeneh has said: he is trustworthy. He has also said: he was confused at times.

Ahmad has said: he is not strong. He has also said: he is acceptable.

Al Fallaas has said: his memory is weak.

Aboo Zar'a has said: he is often mistaken.

Ibn Hibbaan has said: he relays inaccurate narrations from those who are well known.

I say: amongst those inaccurate narrations is the following: the soul of 'Eesa was amongst those which were obliged with the

covenant. It was sent to Maryam when she withdrew from her family to retreat in the east.

It is known that the soul which was sent to Maryam was not the soul of Al Maseeh. Rather, it was blown into her, hence she conceived him. The most high has said: {we sent our soul to her in the form of a perfected man. She said: I seek protection from the compassionate, if you are reverent. He said: I have been sent by your lord to deliver a purified son to you}.

The soul of Al Maseeh did not address Maryam at all. Although, it has been narrated via Aboo Ja'far on more than one occasion that it did address her, and that it was sent to her.

Allaah the glorified extracted their likeness and separated the joyous from the miserable, and the well from the afflicted.

He established his proof against them by making them declare his lordship as the angels witnessed.

This is the explanation of the following statement of the most high: {when your lord extracted the progeny of the children of Aadam from their backs}[Al A'raaf/172].

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ﴾ [الاعراف:172]

He made the souls confess after extracting them, and then they were sent in succession to the bodies which awaited them.

The first position is supported by various prophetic traditions.

The second position has been widely considered to be an explanation of the verse. Aboo Ishaq has said: it is permissible to hold that Allaah the glorified granted understanding to the ant like beings which he extracted. He has said: {an ant said: O ants, enter your dwellings}[An Naml/18].

﴿قَالَتِ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ﴾ [النمل:18]

In addition, Allaah caused the birds and mountains to glorify him with Daawud.

Ibn Al Anbaaree has said: the position of the scholars of the prophetic tradition regarding this verse is that Allaah extracted the progeny of Aadam from his spinal column and the spinal columns of his descendents. They appeared as small ants when he enjoined them with the covenant where they acknowledged

their creator. This occurred after they were granted the intelligence to comprehend his address. In this fashion, the mountain understood, the camel prostrated, and the bee obeyed.

Al Jurjaanee has said: there is no discrepancy between the statement of the prophet (may Allaah send salutations upon him) and the statement of Allaah, because when he extracted the progeny of Aadam from his back, he extracted them from the backs of his progeny. As for the following statement of the most high: {lest you say on the day of resurrection that you were heedless}, this refers to the covenant which they were obliged with, and they were witnessed by the angels at that time. He said: this proves that Allaah commanded the angels to witness this which they did. He said: some scholars have claimed that souls were obliged with the covenant, because souls comprehend and are rewarded and punished. Whereas, bodies do not comprehend. He said: Ishaq Bin Raahawayh held this view, and he has mentioned that Aboo Hurayra has also. Ishaq has said: there is a scholarly consensus that testimony was demanded from the soul before the body.

Al Jurjaanee has said: they have relied upon the following statement of the most high: {do not consider dead those who have been slain in the path of Allaah. Rather, they are alive}[Aalu 'Imraan/169].

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ

رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾ [آل عمران: 169]

Their bodies have decayed while their souls are joyously sustained. It is the latter which experiences pleasure, agony, happiness, and sadness while being able to acknowledge and deny.

The soul experiences joy and misery which the body does not, and the effect remains as one awakes.

He said: the glorified has established proof against every

soul, even those which it has not reached. Although, he has provided additional evidence against the former by revealing miraculous signs and a profound admonition. However, he only demands the amount of obedience which has been proven binding. He has granted power and has provided evidence. He has illustrated the recompense of those who are mature and aware of his dictate, though he has not disclosed what he has chosen for those who are not. Although, we do know that he is wise, just, and powerful. He has not created indiscriminantly. He maintains authority over his creation. He is beyond question, and he is the blessed sustainer of all that exists.

These individuals have disputed others concerning the meaning of the following verse: {when your lord extracted the progeny of the children of Aadam from their backs}. They have held that those mentioned were droplets of sperm within the loins of their forefathers before Allaah extracted them and made them declare his lordship. He displayed miraculous signs which compelled them to realize that he was their creator, and the construction of man is an additional sign. They were prompted to to affirm the lordship of Allaah, thus they were witnesses who testified against themselves. Similarly, Allaah has mentioned elsewhere that they have declared their own disbelief, though they did not say that they were disbelievers. To say that your limbs have witnessed a statement is to say that they are aware of it, and that if testimony was sought, they would comply if able. Allaah has declared that there is no deity worthy of worship except him, meaning that he has manifested this declaration. The former testimony resembles one before a judge, and this has been said by Al Anbaaree.

Al Jurjaanee has further clarified this statement while narrating the following from his companions: when Allaah originated creation, his knowledge of what did not yet exist was like his knowledge of what already did, because his creation cannot be non-existent due to his knowledge of it. Furthermore, it is commonplace in figurative Arabic expression to place what has yet to occur in the position of what already has, because an event is known to Allaah before it takes place. Allaah the most high has said: {he called the companions of the fire}{he called

the companions of paradise}{he called the companions of the fortress}. He said: {when your lord extracted}, meaning when your lord will extract.

Similarly, Allaah obliged his creation to witness the intellect which he has granted them. It is the source of understanding which necessitates recompense. Whoever is mature and has achieved this faculty is like one who has been obliged with a covenant of monotheism and has beheld miraculous signs. He should realize that he could not have created himself, and that he is unlike his creator. Only under dire circumstances can one be deprived of comprehension. In this case, one should seek the magnificent by raising his head toward heaven and pointing to it as an indication that his creator is above him. In any event, if intelligence yields understanding and produces an awareness of what we have discussed, then one who has acquired this has been obliged with the covenant. Reason being, the cause of it and the means of observing it are both present in this case. It may be said that this individual has submitted, and the magnificent has said: {whoever is in heaven and upon earth prostrates before Allaah, willingly and unwillingly}.

He said: they have relied upon the following statement of the messenger of Allaah (may Allaah send salutations upon him) : (the pen has been raised for three people: the immature, the insane, and one who is asleep) and the following verse: {we entrusted the heavens and the earth with a responsibility, though they refused to comply}{man has observed it}. The covenant has been mentioned here. The heavens and earth refused to comply due to their inability to comprehend, though man accepted this responsibility due to his intellect.

It has been said that this interpretation is supported by the following verse: {lest you say that you were heedless of this on the day of resurrection, or that your forefathers were polytheistic}. The magnificent has informed us that they were obliged with a covenant so they would not say that they were heedless on the day of resurrection. They would claim to be unaware of the day of resurrection or the covenant. As for the day of resurrection, the glorified has not mentioned that he has obliged them with a covenant in this regard. Rather, he has

mentioned that it should be acknowledged. As for miscarried infants and children who have been obliged with the covenant according to those who differ in this regard, they are not in a position to be heedless of it. The most high has said: {lest you say that you were heedless of this on the day of resurrection, or that your forefathers were polytheistic}. Either they or their forefathers have committed this polytheism which they will be held accountable for. However, they could only be guilty after maturity and the establishment of proof. A child cannot be guilty of polytheism and other sins, and none shall bear the burden of another as Allaah has said.

This does not conflict with the following tradition: (Allaah wiped the back of Aadam and extracted his progeny, and he obliged them with a covenant) . The messenger of Allaah (may Allaah send salutations upon him) has narrated the statement of Allaah in similar fashion, thus he has placed a past tense expression in a future tense position.

He said: similarly, the most high has narrated the following: {Allaah has obliged the prophets with a covenant due to the book and wisdom which you have received. A messenger then came to you confirming this so that you would believe}. The glorified has made the book and wisdom which he revealed to the prophets a covenant for nations to come. The following statement of the most high indicates this: {a messenger then came to you confirming this so that you would believe and aid him}. He then asked: {have you affirmed this. They replied: we have affirmed this. He said: testify, and I will be a witness}. The glorified has made the book which they received a proof against them. This resembles an imposed covenant where their awareness would be a confirmation.

I say: similarly, the most high has said: {remember the grace of Allaah and his covenant which he obliged you with when you said: we hear and obey}. This is his covenant which he obliged them with after sending his messengers to them so that they would believe. The most high has said: {those who observe the covenant of Allaah}{O descendents of Aadam, did I not oblige you with a covenant to worship me and to not worship Shaytaan your avowed enemy. This is the straight path}. They were

obliged with this covenant through his messengers. He has said to Banoo Israa'eel: {observe my covenant and I shall do the same for you}{Allaah has obliged those who were given the book with a covenant so that you would explain the book to the people}{we have obliged you and the prophets with a profound covenant}. This covenant was imposed upon them after they were sent, and it was imposed upon their people after they were warned. Allaah has cursed those who have violated this covenant where he said: {we have cursed them and have hardened their hearts for violating the covenant}. He punished them for violating the covenant which he enjoined them with before the messengers, and he has said: {when we obliged them with the covenant, we raised the mountain above them saying: seize what we have brought you and be mindful of it perhaps you become reverent}.

Since this verse and others were revealed in Al Madeena, Allaah reminded the people of the book of this covenant. He obliged them with faith in him and his messengers. Conversely, since the verse of Al A'raaf was revealed in Makka, he mentioned the covenant and testimony for all who are legally responsible and have affirmed his lordship and solitude, as well as the futility of polytheism. This covenant and testimony makes them responsible and eliminates any excuse they may have. One who violates this covenant deserves to be destroyed, thus they must be aware of it. They were naturally inclined to affirm his lordship, and then he sent messengers to them to remind them of what was known by intellect and natural disposition. They made them aware of their responsibility toward Allaah, his dictate, and promise. The arrangement of this verse indicates this in various ways:

He has said: {when your lord extracted the progeny of the children of Aadam}, though he did not say that he extracted them from Aadam.

He has said: {from their backs}, though he did not say that he extracted them from his back. This expression represents substitution and is more suitable.

He has said: {the progeny of the children of Aadam}, though he did not say the progeny of Aadam.

He has made them witnesses against themselves, and a

witness must recall his testimony, though after he has entered this abode.

The glorified has informed us that the wisdom of this testimony is to establish proof so they will not say on the day of resurrection that they were heedless. This proof was established by their natural disposition as well as the messengers. The most high has said: {messengers who give glad tidings and warn, so that man may have no grievance after them}.

They have been reminded so that they will not say on the day of resurrection that they were heedless. It is known that they do not recall their extraction from the spinal column of Adam nor their testimony.

The Most high has said: {lest you say that you were heedless of this on the day of resurrection, or that your forefathers were polytheistic}.

The wisdom of this testimony is that it is undeniable. Furthermore, imitation cannot be claimed, because one who is heedless cannot do so.

The most high has said: {will you destroy us for what was done by the wrongdoers}. If punishment awaited them due to polytheism, they would have mentioned it. Rather, the glorified destroyed them for denying and opposing the messengers. Although, if he did so because they imitated their polytheistic forefathers without being warned, then he would have punished them for what was done by those whom they imitated, or while being heedless of the futility of their actions. However, the glorified has informed us that he will not destroy a locale whose inhabitants are unaware. Rather, he does so once they have been warned.

The glorified has made all of them testify that he is their lord and creator. He has held this testimony against them in various passages: {if you asked them who created them, they would reply: Allaah, so how could they deviate}. How could they deviate from monotheism after affirming that Allaah is their lord and creator? This is a testimony against themselves which the messengers have reminded them of, and the most high has said: {is there any doubt surrounding the creator of the heavens and earth}. Allaah the most high has reminded them of this

affirmation through his messengers, though he never reminded them that they previously affirmed their creation, nor would he hold this against them.

He has made this a miraculous sign and a clear indication of what is sought like other miraculous signs. The most high has said: {we display miraculous signs}, this has been done so that the misguided may become guided. He has displayed various forms of creation in his book which are miraculous signs. The speech of the most high is an indication of his presence and solitude, as well as the truthfulness of his messengers and the actuality of the resurrection and the final abode. The most profound miraculous sign is his lordship which he has obliged his creation to declare.

It is impossible for an event to occur without a cause, thus it would have to be caused by one who is unique. Man was naturally inclined to declare the lordship of Allaah. The most high has said: {when your lord extracted the progeny of the children of Aadam from their backs}. This verse conforms with the following statement of the prophet (may Allaah send salutations upon him) : (every child is born with a natural disposition) .

The most high has said: {turn to this religion in devotion. It is the natural disposition which Allaah has granted man. The creation of Allaah cannot be altered. This is the true religion, though most do not know}[Ar Room/30].

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ ﴿٣٠﴾

[الروم:30]

Some scholars of the Qur'aan such as Az Zamakhsharee have only mentioned this, and some have only mentioned what has preceded while others such as Ibn Al Jawzee, Al Waahidee, Al Maawurdee, and others have mentioned both statements.

Al Hasan Bin Yahya Al Jurjaanee has said: if one were to disagree relying upon the following statement which has been attributed to the prophet (may Allaah send salutations upon him): (Allaah wiped the back of Aadam extracting his progeny. He

obliged them with a covenant and then he returned them) , and said: consequently, your interpretation is not acceptable, because they could not be returned if the covenant was imposed once they attained maturity.

The response would be: the meaning of he returned them is he returns them, and the meaning of your lord extracted is your lord extracts. As a result, the complete meaning would be: he will then return them once they die, because they will be returned to the ground for burial. Aadam was created from it and returned to it, so if they were returned to it, they would be returned to the back of Aadam. As for your outward interpretation of the preceding prophetic tradition, it conflicts with the Qur'aan unlike our interpretation, and Allaah the most high has said: {when your lord extracted the progeny of the children of Aadam from their backs}. Although, he did not mention Aadam in this story. Rather, he has been added as a second noun to illustrate that his progeny and children are synonymous. The following has appeared in a prophetic tradition: (he wiped the back of Aadam) , but only our interpretation can cause the Qur'aan and prophetic tradition to agree in this regard.

Al Jurjaanee has said and I say: it is best that we accept what has been narrated from the messenger of Allaah (may Allaah send salutations upon him) and the early Muslims concerning this verse, and success indeed lies with Allaah.

However, some of our companions amongst the followers of the prophetic tradition have argued that the following statement of the most high: {when your lord extracted the progeny of the children of Aadam from their backs asking} is the subject of a nominal clause whose predicate reaches the end of the story, and that another predicate begins where the polytheists will say "we have testified" on the day of resurrection. Although, the meaning is "we testify" as Al Hatee'a has said.

Al Hatee'a has testified upon meeting his lord that the newborn child is more deserving of an excuse.

The meaning is that Al Hatee'a testifies. Allaah has said: we testify that you will say on the day of resurrection that you were heedless. Meaning, that they were heedless that they would be held accountable for their disbelief. Another predicate was added

where he said: or that you say, and or means and in this case. For example: {obey none of them who are sinful or disbelieving}. The meaning is: we testify that you will say on the day of resurrection that your forefathers were polytheists and that you were their progeny. In other words, they were polytheists who influenced them as children, thus they accept no responsibility. They have said: {this is what we found our forefathers practicing and we have followed their tradition}{will you destroy us for what the wrongdoers have done}. Meaning, they influenced us to be polytheistic. The first story is an account of the covenant which was imposed upon the entire creation, and the second story is an account of the excuse which the polytheists will make on the day of resurrection. The opposition has claimed that there is a discrepancy between the book and the prophetic tradition in this regard. They have said: the following statement contains information which is not mentioned in the Qur'aan: (Allaah wiped the back of Aadam) . Although, had not the messenger of Allaah (may Allaah send salutations upon him) provided an additional account of what may possibly have occurred at the time of the covenant, no discrepancy would exist. Rather, it as well as the differing phrases found would be beneficial, and if they related to one topic, there would be no contradiction. The glorified has said concerning Aadam that he was created from earth, soil, and clay. Although these phrases and their meanings differ, they share one origin which is the earth. Consequently, the statement of Allaah the most high and glorified and the statement of the messenger (may Allaah send salutations upon him) share one essential meaning, except that additional information has been provided by the latter. The glorified wiped the back of Aadam so that his progeny would appear and so that their progeny would appear as he has mentioned. We know that the entire progeny of Aadam was not within his spinal column. Although, since the first segment was, and the second segment emerged from the first and the third emerged from the second, they could all be attributed to Aadam, because he was their forefather. Similarly, it may be said that the progeny of Aadam which Allaah the glorified extracted from their backs was extracted from the back of Aadam. The reverse may also be said

regarding the statement of the messenger of Allaah (may Allaah send salutations upon him) , because the root and the branch are one. In addition, when the glorified attributed a progeny to Aadam, it is possible that both Aadam and his progeny were intended. A subject of a nominal clause appears in the following verse as Aadam has in another verse: {they became subservient to it}[Ash Shu'araa/5].

﴿إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ﴾ [الشعراء:5]

Aadam and those mentioned in the previous verse were not directly intended, and it is unlikely that an inanimate object has been mentioned in the previous verse due to the absence of a feminine plural. A poet has said:

You have choked on the statement which you have disclosed
as a spear wounded chest chokes on blood.

The word chest is masculine, but the verb is feminine since the word chest is the first noun, and the feminine word spear is the second noun of a genitive construction.

This is some of what has been said by early and latter day Muslims concerning this verse. Whatever the case may be, it has not been indicated that the soul was created before the body. Rather, it has been indicated that the likeness of the soul was extracted resembling an ant. Souls were interrogated and then returned to their place of origin, provided the tradition which states this is authentic.

What has been established is that souls were divided into two categories: joyous and miserable. As for the following verse which Muhammad Bin Hazm has relied upon: {we created you, then we gave you an appearance, and then we commanded the angels to prostrate before Aadam}, it is quite appropriate regarding the creation of body and soul and the address which was delivered to all after the creation of Aadam.

Abou 'Ubayd has chosen the view of Mujaahid concerning this verse, because Allaah the most high has said: {then we commanded the angels to prostrate before Aadam}, and this command preceded the creation of the progeny of Aadam. The word "then" necessitates an inconsecutive sequence, so whoever has held that appearance was granted within the womb has

observed this rule. Although, Al Akhfash has said: he has said “then” meaning and. Az Zujaaj has said: this is false, and Al Khaleel, Seebawayh, and all who are reliable reject this view.

Aboo ‘Ubayd has said: Mujaahid illustrated this when he said: Allaah the most high created the descendants of Aadam and granted them appearance within his back, then he ordered prostration. He said: this is clear where it is mentioned that he extracted them resembling ants.

I say: the Qur’aan explains itself, and the following verse is similar: {O humanity, if you are in doubt concerning the resurrection, we have created you from earth, and then from a droplet of sperm}. The forefathers of those addressed have been intended, and the most high has said: {when you said: O Moosa, we will not believe until we see Allaah, and the thunder overtook you as you watched}{when you said: O Moosa, we will not suffice with one type of food}{when you took a life which you argued about}{when we obliged you with a covenant and raised the mountain above you}. Allaah has frequently addressed people intending their forefathers, as such he has intended them when he said “we created you, then we gave you an appearance”. Allaah the glorified will mention an individual and will then mention his type as he has said: {we have created man from a progeny of soil, and then we made him a droplet of sperm within a fortified abode}. The created being is from the progeny of the soil of Aadam, and the unknown being is a droplet of sperm within that progeny. As for the tradition which states that souls were created 2000 years before bodies, the chain of narration is not sound due to ‘Utba Bin As Sakan. Ad Daaraqutnee has said: an abandoned narrator. As for Artaa Bin Al Mundhir, Ibn ‘Adee has said: some of his traditions are inaccurate.

Proving That The Soul Was Created After The Body

Allaah the glorified sent Jibreel who took a handful of earth which he fermented until it became clay. He molded it and blew a soul into it, and then it became a human being. Aboo Maalik and Aboo Saalih have narrated the following from from Ibn ‘Abbaas, and Murra and Ibn Mas’ood have also narrated this from a group of companions: (when Allaah the magnificent finished creating what he pleased, he ascended the throne. He

made Iblees a king of the lowest heaven, and he was amongst a group of angels known as the jinn. They were named as such because they were the guardians of the people of paradise. Iblees was affected by his position such that he said: Allaah gave me this due to a special trait of mine. The following has also appeared: due to a special trait of mine which the angels do not have. Once he became proud of himself, Allaah said to the angels: {I will place a successor on earth}. They asked: in what condition will he be, and how will people behave on earth? Allaah said: his progeny will create mischief on earth, and they will slay one another out of envy. They asked: {our lord, will you place on earth one who creates mischief and sheds blood while we glorify and sanctify you. He replied: I definitely know what you do not know}. Iblees has been referred to Jibreel was sent to earth to extract soil, so the earth said: I seek the protection of Allaah from you lest you take from me, so he left. He said: lord, it sought your protection and you granted it. Meekaa'eel was sent and it sought protection from him, and Allaah granted it. The angel of death was sent and it sought protection from him, and he said: I seek the protection of Allaah lest I return without obeying his command. He then extracted earth of different shades, thus the descendants of Aadam differ in appearance. He ascended to Allaah with this soil until it became adhesive, then Allaah said to the angels: {I will create a human being from soil. Once I have completed him and have blown my soul into him, fall before him in prostration}. Allaah created him with his hand so that Iblees would not be arrogant toward him, and to inform him that not even he who created him would be arrogant toward him. He created him and he remained a body of clay for forty years, and the angels were frightened when they saw him. Iblees was the most frightened of him, and he would strike his body which was pottery like. A sound would be heard, thus Allaah has said: {of pottery like clay}. Iblees said: you have been created for a purpose. He entered his mouth and exited his rectum, and he said to the angels: do not be fearful of him, because your lord is eternal. If I were granted authority over him, we could destroy him. When Allaah the magnificent desired to blow the soul into him, he said to the angels: when I blow my soul into him,

prostrate before him. When the soul entered his head, he sneezed. The angels said: say: praise belongs to Allaah. He said: praise belongs to Allaah. Allaah said: may your lord have mercy upon you. When the soul reached his eyes, he looked at the produce of paradise. When the soul reached his stomach, he became hungry. Although, he raced toward the produce before it reached his feet. Consequently, Allaah has said: {man has been created from haste}, and he mentioned the remainder of the tradition.

Yoonus Bin 'Abdil A'la has said: Ibn Wahb has narrated that Ibn Zayd has said: when Allaah created the fire, the angels were terrified. They said: our lord, why have you created this fire? He replied: for those who disobey me. At that time, Allaah had only created the angels and the earth, and then he created Aadam. He then recited the statement of Allaah the most high: {a time has passed where man did not exist}. 'Umar Bin Al Khattab said: O messenger of Allaah, if it were only now. He then said: the angels asked: will a time come where we will disobey you and people will think that only they themselves exist? He replied: no. I wish to create on earth and to establish a successor.

Ibn Ishaq has said: it is said, and Allaah knows best: Allaah created Aadam, and then he looked at him for forty years before blowing his soul into him. He then became like baked clay, though he was untouched by fire. It is also said, and Allaah knows best: when the soul reached his head, he sneezed and said: praise belongs to Allaah.

The Qur'aan, the prophetic tradition, and scholarly statements indicate that the glorious blew his soul into Aadam after creating his body. The soul was a result of this blowing, but if it and the souls of his progeny were created before his body, the angels would not have been amazed by him nor the fire, nor would they have asked why it was created. Especially, since they would have seen believing and disbelieving souls.

Since the souls of the disbelievers are subservient to Iblees and have been created before him, Allaah the glorified declared him a disbeliever after the creation of Aadam. Although, he was not a disbeliever before that, so how could souls be believing and disbelieving when he himself was not a disbeliever? Souls became disbelieving due to his temptation once he disbelieved.

Otherwise, they were believing and then they apostated because of him.

What they have relied upon to prove that the soul was created first opposes this. The following has appeared in the tradition of Aboo Hurayra: an account of the creation of the inhabitants of earth, and the creation of Aadam on Jumu'a. However, if the soul was created before the body, it would be amongst what was created in six days. Since he has not informed us that it was created within this period, it is known that it was created after the progeny of Aadam, and that it was he who was created within this period.

If the soul existed before the body, it could not have entered it while being unaware of what has preceded. Especially, if it is aware after separating from it, despite many limitations which existed beforehand. As a result, it should definitely be aware of the intial stage where these impediments did not exist. Otherwise, it could be said that the relationship between the body and soul is what prevented it from being cognizant of the initial stage. Though could the body prevent the soul from perceiving even minute details of it? It is known that the body did not prevent the soul from being cognizant at that time, so how could it do so before that time?

Furthermore, if the soul existed before the body, it would be an intelligent being. Though it would cease to be once it entered the body. Afterwards, it would regain intelligence gradually. If this were the case, it would be utterly astonishing that a soul could be intelligent and strong, ignorant and weak, and then intelligent and strong once again. Has text, intellect, or natural disposition indicated this? The most high has said: {Allaah has removed you from the stomachs of your mothers without knowledge. He then granted you hearing, vision, and hearts lest you be grateful}. This was our original state, and we were granted strength and intellect once we existed.

If the soul was created before the body while bearing the description of the present day soul, then the actions which it performs would be secondary. However, the soul has developed characteristics as a result of effort which the body has facilitated. Consequently, it could not bear a description before entering the

body. However, we do not deny that these actions have been predestined, and if it were proven that souls were created and preserved before proceeding to bodies which awaited them, we would be the first to agree. Allaah the glorified is completely powerful, though we only state what either he himself or his messenger (may Allaah send salutations upon him) has informed us of.

It is known that the messenger (may Allaah send salutations upon him) has informed us of the following which has appeared in the authentic collection: (a human being is created within the stomach of his mother. He remains a droplet of sperm for forty days, then a clot, and finally an embryo for the same period of time. Afterwards, an angel is sent who blows the soul into him) . The angel is sent alone to blow the soul into him, and the blowing produces it. Although, he did not say that the angel is sent to insert the soul into the body. There is a difference between an angel who is sent to blow the soul, and an angel who is sent with a soul which is self-existing, so reflect upon what the text has indicated in this regard, and success lies with Allaah.

What Is The Reality Of The Nafs?

Is the soul a part of the body, a separate body which dwells within it, a non-essential characteristic, or intrinsic? Is it the “rooh” or something else? Is the soul commanding, critical, and tranquil, or do these characteristics represent three different souls?

The answer is: diverse statements exist in this regard, many of which are inaccurate. Although, Allaah has guided the followers of the messenger (may Allaah send salutations upon him) , and he guides whom he pleases to the straight path.

We will mention these statements as well as their strengths and weaknesses, and then we will mention the most accurate position with the aid of Allaah.

Aboo Al Hasan Al Ash’aree has said: people have differed concerning the “rooh” and the “nafs” and life. Is the “rooh” life or something else? Is the soul a body or something else? An Nidhaam has said: the soul is a body, and it is the “nafs”. He has claimed that the soul is self-existent, and he has denied that life and strength could have a different meaning. Others have said: the soul is a non-essential characteristic. Others such as Ja’far Ibn Harb have said: we do not know if the soul is a non-essential characteristic or intrinsic.

They have relied upon the following verse: {they ask you about the soul, say: it exists by the command of my lord}.

He did not inform us exactly what it is. He said: I think that Ja’far has established that the soul is not life, but that life is a non-essential characteristic.

Al Jabaa’ee has held that the soul is a body, but is not life, and that life is a non-essential characteristic. Arabic scholars say: the soul of man has emerged, and he has claimed that the soul cannot be a non-essential characteristic.

Some have said: the soul is nothing more than a balance of heat, cold, moisture, and dryness.

Some have said: the soul is a force other than heat, cold,

moisture, and dryness, and that the soul and these forces are all which inhabit the earth.

Some have said that the soul is a force, and others have said that it is a body. Others have said: the soul is pure blood, and this they have said about strength.

Some have said: life is an innate form of heat. However, all whom we have quoted affirm that the soul is life.

Although, Al Asamm has only affirmed that life and the soul are the body. He has said: I only perceive the body which I see. He has also said: the soul is the body itself and nothing else. It has been illustrated in this fashion as a clarification and confirmation, though not to suggest that it is anything other than the body.

Arastaataalees has been quoted as saying: the soul is above occurrence and below alignment and color. It is a simple essence which is animal like in terms of how it is controlled, and it cannot be described as being few or many. He has said: it has spread throughout the world and is undivided in essence and construction. It is defined like all animals of the world.

Others have said: the soul is an existing essence with limitations. It has height, depth, and width. It does not separate on earth from other beings which share the same characteristics. They are all bound by limitation and demise.

One group has said: the soul has been described in terms of limitation and demise by those who have been previously mentioned. Although, it does not separate from other beings which cannot be described as animalistic.

Al Jareer has quoted Ja'far Bin Mubashir as saying: the soul is intrinsic, but it is not a body. Rather, it lies in the middle.

Others have said: the "nafs" is not the "rooh", and the "rooh" is not life. Aboo Al Hudhayl has considered life a non-essential characteristic. He has claimed that a person may be lifeless while asleep. He has relied upon the following statement of the most high: {Allaah causes souls to perish while asleep, and those which have not perished at that time...}[Az Zumar/42].

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

قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ﴾ [الزمر: 42]

Ja'far Bin Harb has said: the soul is a non-essential characteristic located inside the body. It is a tool which man depends upon to act, and it is like good health and well being. It is not described with physical or intrinsic characteristics. This is the view of Al Ash'aree.

A group has said: the "nafs" is a breath of air which is internal and external. They have said: the "rooh" is a non-essential characteristic which is no more than life, but it is not the "nafs". This is the view of Al Qaadee Bakr Bin Al Baaqilaanee and the 'Ash'ariyya who followed him.

A group has said: the soul is not a body or a non-essential characteristic, nor does it dwell within one place. It does not have height, width, depth, or color. It is without portion and does not dwell inside or outside of the world, nor is it parallel or at variance with it. This is the view of the Mashaa'een, and Al Ash'aree has quoted Arastaataalees. They have claimed that the soul dwells within the body and controls it with no particular proximity. Al Boosnajee, Muhammad Bin An Nu'maan "Al Mufeed", Mu'ammar Bin 'Abbaad Al Ghazzaalee, and Ibn Seena and his followers have chosen this view, and it is the most inaccurate.

Abou Muhammad Bin Hazm has said: the followers of Islaam and other religions which affirm the hereafter hold that the soul is a mass inside the body which is tall, wide, and deep. He has said: we uphold this. He has said: the "nafs" and the "rooh" are two synonyms. Abou 'Abdillaah Bin Al Khateeb has said the following about the views which have been adopted concerning the soul: people have indicated that we may be a mass or a non-essential characteristic within the body. As for mass, it is either the body itself, or another body inside or outside it. However, none has held that the soul is a mass outside the body, but the majority have held that man is in fact

the body itself.

I say: this is the majority view, and Ar Raazee and other innovators were aware of this. As for the view of the companions and those who have followed them, as well as the scholars of prophetic tradition, he was completely unaware. Though I do not believe that they adopted a view in this regard, because he habitually mentioned correct and incorrect views of various denominations. As for his claim that the majority view is that man is only the body, it is the most inaccurate view to be adopted in this regard. In fact, even moreso than the view of Ibn Seena and his followers. Rather, the view of most intelligent people is that man is both body and soul, and the following questions exist regarding man himself. Is he only a soul, a body, or a combination of them?

Similar questions have been raised concerning the speech of man. Is it only an expression, a meaning, or a combination of them? A discrepancy has arisen as regards the speaker and his speech.

The Accurate View Concerning The Reality Of The Soul

Ar Raazee has said: as for those who have held that man is a mass within the body, they have differed as follows regarding the exact nature of this mass.

1. It is a combination of the four humors which the body has emanated from.
2. It is blood.
3. It is the soul which emanates from the left side of the heart and passes through the veins to reach the remaining body parts.
4. It is the soul which rises from the heart to the brain and transforms to harness the power of thought and memory.
5. It is a part of the heart which does not separate.
6. It is a mass which differs from the body in essence. It is illuminated, elevated, and living. It flows like water throughout the body, and as long as the body is able to withstand the effects of this mass, it will remain an inseparable part of it. These effects

produce will power, movement, and perception. Although, once the body becomes unable to withstand the effects of this mass due to the viscosity of humors, the soul departs the body to unite with other souls in another world. This is the view which textual as well as intellectual evidence has proven accurate. We will now provide this evidence.

The most high has said: {Allaah causes souls to perish at death and during sleep. He seizes the former while releasing the latter}. This verse proves that the soul perishes and is seized and released.

The most high has said: {if you could only behold the unjust as they approach death while the angels extend their hands saying: relinquish your souls this day so that you may receive a humiliating punishment as a recompense} {you have come to us individually as we have created you in the beginning}[Al An'aam/93-94].

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَىٰ اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۖ﴾ [الانعام: 93-94]

This verse proves that the angels extend their hands to receive us, and that the soul emerges from the body. It also proves that it is punished on that day, and that it comes to the lord.

The most high has said: {he is the one who causes you to perish by night and knows the wrong which you have done by day. At that time he raises you, and unto him you shall return} {until the approach of death when our messengers cause him to perish, and they are not neglectful}. This verse proves that the soul perishes by night and is returned by day. It also proves that the angels cause death.

The most high has said: {O tranquil soul, return to you lord satisfied and pleasing, and join my servants in paradise}[Al Fajr/27-30].

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي

فِي عِبْدِي ﴿٣٠﴾ وَأَدْخِلِي جَنَّتِي ﴿٣١﴾ [الفجر: 27-30]

This verse proves that the soul is satisfied and that it enters and returns.

The early Muslims have differed concerning the time when the soul is addressed. Some hold that it is addressed at death, others hold that it is addressed upon the resurrection, and it also held that it is addressed in both situations. It has appeared in a prophetic tradition that the messenger of Allaah (may Allaah send salutations upon him) said the following to Aboo Bakr As Siddeeq: (the angel will say it to you upon death) . Zayd Bin Aslam has said: I will be given glad tidings of paradise upon death, on the day of resurrection, and on the day of assembly. Aboo Saalih has said: {return to you lord satisfied and pleasing}, this is said upon death, {and join my servants in paradise}, this is said on the day of resurrection.

The messenger of Allaah{may Allaah send salutations upon him} has said: (once the soul is seized, vision follows). This proves that the removal of the soul is seen.

An Nasaa'ee, Aboo Daawud, 'Affaan, Hamaad, Aboo Ja'far, and 'Imaara Bin Khuzayma have narrated that his father has said: it appeared to me in a dream that I had prostrated upon the forehead of the prophet (may Allaah send salutations upon him) , so I informed him of that. He said: (one soul meets another) . 'Affaan said: he placed his forehead against the forehead of the prophet (may Allaah send salutations upon him) , and he informed him that souls meet during sleep. The statement of Ibn 'Abbaas has preceded: the souls of the living and dead meet during sleep where they question one another, and Allaah withholds the souls of the deceased.

The messenger of Allaah (may Allaah send salutations upon him) has said the following in the prophetic tradition of Bilaal: (Allaah seizes your souls and returns them whenever he pleases). This proves that the soul is seized and returned.

The messenger of Allaah (may Allaah send salutations upon him) has said: (the soul of a believer is a bird which feeds amongst the trees of paradise) .

He has said: (the souls of the martyrs are within green birds

which fly throughout paradise as they please. They seek refuge amongst lamps which hang from the throne, and your lord looks at them and asks: what would you like?) . This proves the following:

The soul is placed within the stomach of a bird.

It flies throughout paradise as it pleases.

It eats and drinks within paradise.

It seeks refuge amongst lamps.

The most high lord questioned it and it replied.

It sought permission to return to the world.

These are the characteristics of a bird and not the soul.

The soul which has been placed within the bird is intention, and Aboo 'Amr has favored the following statement: (the souls of the martyrs are like birds) . This negates interrogation.

The messenger of Allaah (may Allaah send salutations upon him) has said in the following prophetic tradition of Talha Bin 'Ubaydillaah: I retreated to the grave of 'Abdullaah Bin 'Amr Bin Hazzaam at nightfall where I heard the finest recitation coming from a grave. The messenger of Allaah (may Allaah send salutations upon him) said: (that is 'Abdullaah. Do you not know that Allaah has seized their souls and has placed them within lamps of chrysolite and pearls which he has hung in the middle of paradise? At nightfall, he returns their souls to them, and they are not returned until daybreak) . This proves that the soul is within a lamp and that it travels from one realm to another. It also proves that they speak and recite within the grave, and that they are within a location.

The prophetic tradition of Al Baraa Bin 'Aazib has preceded, and it contains the following proofs:

The angel of death said the following to his soul: {O tranquil soul, return to your lord satisfied and pleasing}, this is an address directed to one who comprehends.

He said: proceed toward the forgiveness and pleasure of Allaah.

He said: it flows like water from a container as it emerges.

He said: until they shroud and embalm it, thus he has informed us that it is shrouded and embalmed.

He said: he then ascends to heaven with his soul.

He said: it emerges as fragrant as the finest musk.

He said: the gates of paradise are opened for it.

He said: it is mourned by those in each heaven until reaching the lord most high.

He said: Allaah the most high says: return my servant to earth.

He said: his soul is returned to his body.

He said about the soul of the disbeliever: it is separated within his body such that nerves and veins become severed.

He said: his soul is as foul as the worst odor on earth.

He said: his soul is cast from paradise and falls to earth.

He said: they do not pass a group of angels without them asking: who is this pleasant soul, and who is this wretched soul?

He said: they seat him and ask: what did you say about this man? If this question were directed to the body, it would follow the return of the soul from heaven.

He said: they show him what has been prepared for him, thus he is shown his sitting place in paradise or the fire.

He has said: (when the soul of the believer emerges, every angel prays over it) . The angels pray over soul of the deceased, and man prays over his body.

He said: he sees his sitting place in paradise or the fire until the hour is established. The body decays, so it is the soul which beholds this sight.

The following has appeared in the prophetic tradition of Aboo Moosa: the soul of the believer emerges more fragrant the musk, and the angels who cause his demise depart with him where they are met by other angels before reaching heaven. They say: this is so and so, he used to do such and such good deeds. They say: you are all welcome. They intercept the soul and ascend with it from the gate which his actions ascended from. It shines like the sun throughout the heavens until reaching the throne.

As for the disbeliever, once they depart with his soul, they ask: who is this? They reply: so and so the son of so and so. He used to do such and such bad deeds. They say: he is not welcome, return him, and he is returned to the ground. This proves the following:

The soul emerges.

It is fragrant.

The angels depart with it.

The angels greet it.

The angels seize it.

The angels ascend with it.

It illuminates the heavens.

It reaches the throne.

The angels ask: who is this? This is a question about a self-existing essence.

The soul is returned to the ground.

The following has been narrated by Aboo Hurayra: (when the soul of the believer emerges, it is intercepted by two angels who ascend with it to heaven where it is said: a fine soul has come from earth, may Allaah send salutations upon you and the body which you dwelled in. It then ascends to the lord the most high as fragrant as musk) . This proves the following:

Two angels intercept the soul.

The angels say: a fine soul has come from earth.

The angels pray over it.

It is fragrant.

It ascends to Allaah the magnificent.

The following has been narrated by Aboo Hurayra (may Allaah be pleased with him) :

(the angels come to the believer, and if he was righteous they say: emerge O fine soul which dwelled in a fine body. Emerge worthy of praise and rejoice due to fragrance, delight, and a joyous lord. This continues to be said until it emerges, and then it ascends until it reaches heaven. Entry is sought and it is asked: who is this? It is said: so and so the son of so and so. It is said: the fine soul which dwelled in a fine body is welcome. Enter worthy of praise and rejoice due to fragrance, delight, and a joyous lord. This continues to be said until it reaches the heaven of Allaah the magnificent. Although, if he was a wrongdoer they say: emerge O wretched soul which dwelled in a wretched body. Emerge blameworthy and rejoice due to scalding water. This continues to be said until it emerges, then it ascends until it reaches heaven. It is asked: who is this? It is said: so and

so the son of so and so. It is said: the wretched soul which dwelled in a wretched body is not welcome. Return blameworthy, because the gates of heaven will not be opened for you. It is sent to earth where it proceeds to the grave). This is authentic and proves that:

A place and condition have been mentioned when he said the following: (which was in a fine body) (which was in a wretched body) .

He has said: (emerge praiseworthy) .

Glad tidings of what the soul would find were given when he said the following: (rejoice due to fragrance, delight...) .

He has said: (entry is sought) .

He has said: (enter praiseworthy) .

He has said: (until it reaches the heaven of Allaah the magnificent) .

He has said: (return blameworthy) .

He has said: (the gates of paradise will not be opened for you) .

He has said: (it is sent to earth where it proceeds to the grave).

The messenger of Allaah (may Allaah send salutations upon him) has said: (souls are enlisted soldiers. Those that become acquainted become intimate, and those that clash differ) . He has described them as being enlisted soldiers, and they are self-existing beings. He has described them as being intimate and estranged, and it is impossible that these soldiers are neither inside or outside the world, and are not partial or total.

Ibn Mas'ood has narrated that he has said the following: (souls meet and anticipate adversity like horses) .

'Abdullaah Bin 'Amr (may Allaah be pleased with them) has narrated that the messenger of Allaah (may Allaah send salutations upon him) has said: (the souls of the believers meet at a distance of a two day journey without one seeing the other) .

We have mentioned traditions concerning the creation of Adam, and that he sneezed when the soul entered his head saying: praise belongs to Allaah. When it reached his eye, he looked at the produce of paradise. When it reached his stomach, he became hungry. He jumped before it reached his feet, and it

entered and exited unwillingly.

It has been mentioned in traditions that the most high lord has separated the joyous and miserable souls. Their darkness and light varied in amount, and the souls of the prophets were like lamps.

Tameem Ad Daaree has narrated that the soul of the believer prostrates before Allaah, and that the angels receive it with glad tidings. Allaah the most high says to the angel of death: (depart with the soul of my servant and put it in such and such place) .

We have mentioned traditions concerning the abode of the soul after death and differing views in this regard. However, the early Muslims have agreed that the soul does have an abode after death, though they have differed regarding the details of it.

The messenger of Allaah (may Allaah send salutations upon him) has established that the soul will return to the buried body once the horn is blown. The earth will split and the buried will emerge from the grave. It has been mentioned in the tradition of the horn that Israafeel (may peace be upon him) will call upon souls. The souls of the Muslims will come to him in radiance while other souls will come to him in darkness. He will gather them and hang them from the horn, then he will blow it and the magnificent lord will say: by my supremacy, every soul shall definitely return to it's body. Souls will emerge from the horn like bees filling the heavens and earth. Every soul will return it's body, and Allaah will command the earth to separate. They will quickly proceed unto their lord, and they will hear the call from far away as they stand observantly. It is definitely known that the messenger has informed us of this, and that Allaah the glorified will only give them the souls which they had on earth. It is these souls which have done right and wrong, and they will return to bodies which are re-created.

The body and soul will argue before the magnificent on the day of resurrection. 'Alee Bin 'Abdil 'Azeez has said: Ahmad Bin Yoonus, Aboo Bakr Bin 'Ayyaash, Aboo Sa'eed Al Baqqaal, and 'Ikrima have narrated that Ibn 'Abbaas (may Allaah be pleased with them) has said: people will continue to argue on the day of resurrection until the soul will say to the body: O lord, I was a soul of yours which you placed in this body, so I cannot be

sinful. The body will say: O lord, I was a body which you created and this soul entered me like fire. It was this soul which enabled me to move, so I cannot be sinful. He said: it will be said: I will judge. A blind man and a handicapped man enter a garden, and the latter says to the former: I see some fruit, if I only had two legs I would take it. The blind man says: I will carry you on my shoulders, and he does, and they both eat the fruit. Who is sinful? They replied: both of them are. He said: you have judged yourselves.

Traditions prophetic and otherwise indicate that the joy and misery of the grave will last until the day of resurrection, and it is known that the body decays. Rather, it is the soul which is effected.

The one whose truthfulness has been established (may Allaah send salutations upon him) has said: (when they were asked what they would like? They responded: we would like for our souls to be returned to our bodies so that we may be slain in your path once again) . This is the response of a living being which is capable of being returned to earth and placed within the body that it emerged from. These souls were questioned as they travelled throughout paradise, but their bodies were decayed.

Salmaan Al Faarisee and other companions (may Allaah be pleased with them) have narrated that the souls of the believers move freely in the intermediate stage, whereas the souls of the disbelievers are within the earth.

The prophet (may Allaah send salutations upon him) saw souls to the right and left of Aadam in a particular place during the night journey.

He saw the souls of the prophets in the heavens who greeted and welcomed him, though their bodies were buried.

He saw the souls of children around Ibraheem (may peace be upon him) .

He saw the souls of those tortured in the intermediate stage, and it has appeared in the tradition of Samura as narrated by Al Bukhaaree that their bodies had decayed. Rather, it was their souls which he saw.

The glorified has informed us that those who have been slain in his path are in his company and provided for, and they rejoice

with their brethren. This applies strictly to their souls, because their bodies are within the earth awaiting their return on the day of resurrection.

We will present the tradition of Ibn ‘Abbaas (may Allaah be pleased with them) again to illustrate how easily it disproves the view of the philosophers and innovators concerning the soul, and we have already mentioned the chain of narration. He has said: one day while the messenger of Allaah (may Allaah send salutations upon him) was sitting, he recited the following verse: {if you could only see the unjust as they approach death}. Then he said: by he in whose hand is the soul of Muhammad, no soul departs the world without seeing it’s sitting place in paradise or the fire. At that time, the angels form rows from east to west, and their faces shine like the sun. Although it appears that he is looking at you, he only sees them. Each one of them has a shroud and balm. If he is a believer, they give him glad tidings of paradise and say: proceed O tranquil soul unto the pleasure and paradise of Allaah. What he has prepared for you is better than the world and what it contains. They are more gentle with him than a mother is with her child. They remove his soul from beneath his nails and joints, and his joints and muscles become paralyzed one after the other. Although you may find this severe, it is not. Once the soul reaches his chin, it emerges with greater difficulty than a child exiting the womb. The angels compete for it, but it is the angel of death who seizes it. He then recited the following: {say: the angel of death who is assigned to you causes your demise. Then you are returned to your lord}[As Sajda/11].

﴿قُلْ يَتَوَفَّنُكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ

تَرْجَعُونَ ﴿١١﴾ [السجدة: 11]

The angel of death receives it with white shrouds and embraces it, and he is more attentive to it than a mother is to her child. A fragrance finer than musk emerges from it, and the angels rejoice as they inhale it. They say: this fine soul and fragrance are welcome. O Allaah, send salutations upon his soul and the body which it emerged from. He said: they ascend with it as it produces a fragrance finer than musk. They pray over it and

rejoice, and the gates of paradise are opened for them. Every angel in every heaven prays over it as it passes them until reaching the magnificent. He says: this fine soul is welcome, bring it to paradise. Show it the seat and the delight which await it in paradise, then bring it to earth. From it I have created them, and unto it I shall return them, and from it I shall exume them once again. By he in whose hand is the soul of Muhammad, the soul dislikes to depart even more than before. It asks: are you taking me to that body which I once dwelled in? They reply: we have been ordered to do so. They descend with it while the bathing and shrouding of the body is being completed, and they insert it between the body and the shroud) . Consider how frequently this tradition disproves those who are ignorant of the soul.

‘Abdur Razzaaq, Ma’mar, Zayd Bin Aslam, and ‘Abdur Rahman Bin Al Baylamaanee have narrated that ‘Abdullaah Bin ‘Amr (may Allaah be pleased with them) has said: when a believer dies, two angels are sent to him with a cloth and fragrance from paradise, his soul is grasped with the cloth and it emerges like the finest fragrance. He is then presented to the compassionate and magnificent and the angels prostrate before him, then he does so also. Meekaa’eel (may Allaah be pleased with him) is called and it is said: depart with this soul and place it with the souls of the believers until I ask you about it on the day of resurrection) .

Traditions of the companions support that the soul of the believer prostrates before the throne, during sleep, and upon death. The finest greeting which it can utter when reaching Allaah is as follows: (O Allaah, you are peace and from you comes peace. You are blessed and magnificent) .

Al Qaadee Noor Ad Deen Bin As Saa’igh has said: an aunt of mine was a devout worshipper. He said: I visited her as she approached death and she asked: when the soul stands before Allaah, how does it greet him? He said: I found the question to be immense, so I thought about it and then I replied: you say: O Allaah, you are peace and from you comes peace. You are blessed and magnificent. He said: when she died, I saw her in a dream and she said to me: may Allaah reward you, I forgot what

to say, but then I remembered what you told me and I said it.

Most people know that their souls question the souls of the deceased, and that they discover the unknown which they ultimately witness.

The soul of one who is asleep is affected, and the results appear on the body. This is due to effect of one soul upon another. Al Qayrawaane has mentioned this while quoting some of the early Muslims.

He has said: I had a neighbor who reviled Aboo Bakr and 'Umar (may Allaah be pleased with them) , and one day he did so more than usual, so we clashed. I returned home grievous and I went to sleep without offering the 'Ishaa prayer. I saw the messenger of Allaah (may Allaah send salutations upon him) in a dream, so I said: O messenger of Allaah, so and so curses your companions. He asked: (which companions?) I replied: Aboo Bakr and 'Umar. He said: (take this knife and slaughter him with it) . I took the knife and slaughtered him and it appeared that some of his blood was on my hand. I threw the knife and reached for the ground to wipe my hand, then I heard screaming coming from his house. They said: so and so died suddenly. Once we awoke, I came and looked at him and he was at the location of the slaughter) .

The One Whose Face Became Black After Cursing 'Alee

Ibn Abee Ad Dunyaa has narrated that an elder of the tribe of Quraysh said: I saw a man in Syria and half of his face was black. I asked him why he was covering his face, and he replied: I have vowed to answer anyone who asks me this question. I was quite critical of 'Alee Bin Abee Taalib (may Allaah be pleased with him) , so as I slept one night, someone approached me in a dream. He said: you are the one who has criticized me, and he hit me in the face, thus half of it is black as you can see.

Mas'ada, Hishaam Bin Hassaan, Waasil, and Moosa Bin 'Ubayda have narrated that Safiyya Bint Shayba has said: I was with 'Aa'isha (may Allaah be pleased with her) when a woman approached her. Her hand was injured, so the women became drawn to her. She said: I only came to you because of my hand, and my father was a kind man. I had a dream where I saw menstrual blood and men with cups offering it to people as a

drink. I saw my father, so I asked: where is mother? He replied: look, so I did, but she was wearing nothing but a piece of cloth. He said: that and some fat from a cow which she slaughtered is all that she ever gave in charity. That fat is melting and moving around her as she says: how thirsty I am. I took a cup and gave her a drink, and then I heard from above: may Allaah curse the hand of the one who gives her drink. As a result, my hand is as you see it.

Al Haarith Bin Asad Al Muhaasibee, Asbagh, Khalaf Bin Al Qaasim, and a group have narrated that Sa'eed Ibn Muslima has said: a woman was with 'Aa'isha who said: I have declared before the messenger of Allaah (may Allaah send salutations upon him) that I will not be polytheistic, or steal, commit fornication/adultery or abortion/infanticide, or lie, or be disobedient. I have been faithful to my lord, and he has been faithful to me. By Allaah, he will not punish me. An angel came to her in a dream and said: no, you reveal yourself and your beauty, you are ungrateful, you disturb your neighbor, and you disobey your husband. He then placed his five fingers on her face and said: five for five, if you continue, so will we. She awoke and finger marks were left on her face.

'Abdur Rahmaan Bin Al Qaasim the companion of Maalik said: I heard Maalik say: 'Abdullaah Bin Al Ashajj was the best of this nation. He slept before his martyrdom then he said to his companions: I saw something which I will definitely inform you of, it appeared that I had entered paradise, and I drank some milk. He vomitted afterwards and then he was martyred.

Aboo Al Qaasim has said: he was on a military expedition at sea where milk was unavailable, and I have heard Maalik and others say that he was well known. He said: it appeared that I had entered paradise, and some people said to him: I swore against you when you vomitted, thus he vomitted congealed milk.

Although, there was no milk nor animal on board the ship.

When Naafi' Al Qaaree would speak, the scent of musk would come from his mouth. It was said to him: whenever you sit you apply fragrance. He said: I do not even come near it. Although, I have seen the prophet (may Allaah send salutations upon him) in a dream reciting into my mouth, and since that day this scent has emerged from it.

Mas'ada in his book of dreams has quoted Rabee' Bin Yazeed Ar Raqqaashee as saying: two men came to me and sat. They began to backbite a man, so I forbade them. One of them came to me later and said: it appeared to me in a dream that a black man came to me with a side of pork on a plate, and it was the fattest meat which I have ever seen. He said to me: eat, so I asked: do you want me to eat pork? He threatened me, so I ate it. The smell remained in his mouth for two months.

Al 'Alaa Bin Ziyaad used to awake at a certain time, so he said to his family one night: awake me at such and such time, though they did not. He said: someone came to me in a dream and said: rise O 'Alaa Ibn Ziyaad and remember Allaah so that he may remember you. He grabbed the hair of my forehead and it stood on end, and it remained that way until he died.

Yahyaa Bin Bistaam has said: we bathed him the day he died, and his hair remained as such.

The One Whose Face Was Blackened For Cursing Aboo Bakr And 'Umar (may Allaah be pleased with them)

Ibn Abee Ad Dunyaa has mentioned that Aboo Haatim Ar Raazee and Muhammad Bin 'Alee have said: we were sitting in Masjid Al Haraam when a man whose face was half black and half white stood and said: O people, may I be an example for you. I used to revile Aboo Bakr and 'Umar, so one night while I was asleep someone came to me. He raised his hand and hit me in the face, then he asked: O sinful enemy of Allaah, do you not

curse Aboo Bakr and 'Umar (may Allaah be pleased with them) ? When I awoke I was still in that state.

The Slaughter Of One Who Cursed Aboo Bakr And 'Umar

Muhammad Bin 'Abdillaah Al Mahlabee has said: it appeared to me in a dream that I was in a courtyard amongst Banoo Fulaan as the prophet (may Allaah send salutations upon him) sat on a hill and Aboo Bakr and 'Umar stood in front of him. 'Umar said to him: O messenger of Allaah (may Allaah send salutations upon him) , this person reviles Aboo Bakr and I. He said: bring him to me Aboo Hafs, and he did. He was Al 'Umaanee, and he was well known for cursing them, so the prophet (may Allaah send salutations upon him) said: (lie him down) , and he did. He said: his screaming drew my attention, so I said: it is likely that he will repent if I speak to him. Once I approached his house, I heard loud crying. I asked myself: why is this? Someone said: Al 'Umaanee was slaughtered in his bed last night. He said: I saw blood reaching from one ear to the other.

Al Qayrawaanee has said: an esteemed teacher of ours said: Aboo Al Hassan Al Muttalabee the imaam of the masjid of the prophet (may Allaah send salutations upon him) said: I saw something amazing in Al Madeena. A man used to curse Aboo Bakr and 'Umar (may Allaah be pleased with them) , and a man appeared after morning prayer one day. His eyes dripped down his cheeks, so we asked him: what is your story? He replied: I saw the messenger of Allaah (may Allaah send salutations upon him) 'Alee, Aboo Bakr, and 'Umar. They said: O messenger of Allaah, this person curses us. The messenger of Allaah (may Allaah send salutations upon him) asked me: (who has ordered you to do this O Aboo Qays?) . He said: I replied 'Alee and I pointed toward him. He looked toward 'Alee and pointed at my eye and said: if you have lied, my Allaah gauge your eyes out, and he stuck his finger in my eye, and I awoke in this state. He cried as he told the story and he announced his repentance.

The One Whose Face Was Blackened For Disobeying The Prophet (may Allaah send salutations upon him) And Delaying The Breaking Of The Fast

Al Qayrawaanee has said: an esteemed teacher has said: a legal scholar said to me: there was a man amongst us who fasted

frequently, though he delayed the breaking of it. Then it appeared to him in a dream that two blacks carried him away to a pit to throw him in it. He said: I asked them: why? They replied: because you have opposed the tradition of the messenger of Allaah (may Allaah send salutations upon him) . He has ordered that the fast be broken quickly, though you delay it. He said: his face became black from the heat of the fire, and he walked about with his face covered.

It is more astonishing that a man is hungry, thirsty, and ailing in a dream, then he sees someone giving him food, drink, and medicine. Then he awakes in good condition, and this has been witnessed.

Maalik has mentioned that Aboo Ar Rijaal and 'Umra have narrated that a female servant of 'Aa'isha cast a spell upon her, and that her master came to her while she was ill and said: a spell has been cast upon you. She asked: who has done so? He replied: a female servant with a boy on her lap who has urinated on her. She called her female servant and said: I must wash my urine stained garment first. She asked: have you cast a spell on me? She replied: yes. She asked: what made you do so? She replied: I desired to be emancipated sooner. She commanded her brother to sell her to one who would mistreat her, and he did so. Then 'Aa'isha had a dream where she was guided to bathe from three wells which she did, and she also drank from them. Then she became well.

A Supplication That Vision May Be Restored

Sammaak Bin Harb lost his sight, then he saw Ibraheem Al Khaleel in a dream where he wiped his eyes. He said: go to the Euphrates and submerge yourself three times. He did so and his vision was restored.

Ismaa'eel Bin Bilaal Al Hadramee became blind, and he was told to say the following in a dream: O near one who hears supplication and responds. O one who is kind to whom he pleases, restore my vision. Al Layth Ibn Sa'd said: I saw him when he was blind and when he regained his sight.

'Ubaydullaah Bin Abee Ja'far has said: I had a grievance which caused me to recite the verse of the footstool. I went to sleep and two men stood before me, one said to the other: he

recites the verse of the footstool which contains 360 forms of mercy, so could this poor man at least be granted one? I then awoke where I noticed some improvement.

Ibn Abee Ad Dunyaa has said: a righteous woman was stricken with stomach pains, so she had a dream where someone said: there is no deity worthy of worship except Allaah. Broth and rose water. I drank it and Allaah relieved me.

Curing Hip Pain

It appeared in a dream that I said that sexual intercourse, honey, and black chick pea residue are a cure for hip pain. Once I awoke, a woman came to me suffering from hip pain, so I gave her that prescription and she became well.

Treating The Stomach According To The Wise

Man Jaaleenoos

Jaaleenoos has said: what caused me to practice blood-letting was that I was commanded twice in a dream to do so. He said: I was a youth at the time. He said: I know someone whom Allaah relieved of pain through blood-letting which he saw in a dream.

Ibn Al Kharraaz has said: I was treating a man who suffered from a stomach illness, though I lost contact with him. Once I found him, I asked him about his condition and he replied: I saw someone with a cane dressed as a pious man, and he stopped and asked: are you the ill man? I replied: yes. He said: you must use aloeswood , roses, and jam and honey. I used them for a few days and became well. I said to him: that was Jaaleenoos.

Incidents like this are too numerous to mention.

Some have said: the foundation of medicine is found within dreams. Although some fundamentals of medicine are the result of trial, error, and inspiration, and many are the result of dreams.

The most high has said: {the gates of heaven will not be opened for those who have arrogantly rejected our miraculous signs}. This proves that the gates of heaven will be opened for the believers, meaning their souls after death. As for the disbeliever, these gates will not be opened for his body or soul.

The prophet (may Allaah send salutations upon him) has said: (O Bilaal, I have not entered paradise without hearing the sound of you, what is the cause? He replied: a day has not passed

without me performing ablution and offering a prayer of two bowings) .

It is known that it was the soul of Bilaal which was heard, because his body was not brought to paradise.

It has appeared in traditions that the buried are aware of those who visit and greet them, and that they respond.

Many souls of the deceased complain to their relatives and others who realize that they are truthful and help them.

If the soul was a non-essential characteristic or was merely intrinsic, a person could not claim movement. Reason being, movement cannot be attributed to non-essential characteristics. Furthermore, every intelligent person knows his own truthfulness, as well as the truthfulness of others. It is not said: this evidence has been obtained through human expression which is literal and figurative, and perhaps one has intended that he has moved as a mass. Rather, we have relied upon the testimony of intellect and natural disposition surrounding the meaning of this expression. Consequently, the intellect and perception of every human being attests that not only does his body move, but he himself moves as well. This testimony applies to the soul first, and then to the body. In fact, it is the most truthful testimony which must be relied upon in contrast to mere expression.

The soul is active within the body, and everyone knows that it is his soul which moves while the body is moved by it. However, the movement of the body is witnessed while the movement of the soul is known.

If the soul were merely a non-essential characteristic, it would be replaced thousands of times, and man is man due to his soul, not due to his body. As a result, he would not be who he was, or who he will be. In addition, if the soul was only a part of the body in order to control it, it would not be unlikely that it would become a part of another body. In light of this, we would be uncertain whether the additional soul was the original soul, or

if it was confined to one man.

Everyone is certain that his soul is described as knowledgeable, thoughtful, loving, hateful, satisfied and dissatisfied etc. , and that these characteristics are not non-essential and confined to the body, or merely intrinsic and separated from the body. One is certain that what has been perceived is within his body, and that perception and movement are self-existing and may attributed to his soul which has caused all of this. In fact, this cause is something isolated and internal which moves from place to place, and it is nothing but the body and the mass within it. Without this mass, the body would be an inanimate object.

If the soul were only a part of the body in order to control it, it would allow it to control another body, just as a rider could ride another animal, or a passenger could board another ship. In addition, souls could be transferred to other bodies. Though it is not said: the soul has unified with the body, or it has a natural desire to control it, thus it cannot be transferred. Rather, we say: what is not isolated cannot unify with what is, because if they remained after unification, they would be two instead of one. Although, if they both ceased to exist while a third came to exist, there would be no unification at all. If one remained while the other did not, there also would be no unification. As for the natural attraction of the soul toward the body, this exists because of the delight that the body allows it to enjoy. Consequently, you are incorrect when you say that a particular soul desires a particular body. For example: if someone thirsty found cups of one type, it is not possible that he would desire a particular cup.

If the soul were not inside or outside the world, or attached to it or separated from it, or parallel to it or at variance with it, it would have to be known that it exists as such. Reason being, the knowledge of oneself is more apparent than anything else which is known, and any other knowledge is secondary. However, it is known that this is false, because the majority knows that this cannot be ascertained.

The characteristics of the soul, it's partial and complete perception, and the power of movement lie within the body. As a result, the body must carry it. Although, it is absolutley false that

this does not exist inside or outside the world.

If the soul were not isolated nor a mass, it would not be essential that it connect with the place of action in order to act. Reason being, whatever is not isolated cannot make contact with what is. Though if that were the case, it would act without the one who performs the action having to come in contact with the place where it is performed. In addition, one of us would be able to move bodies without coming in contact with them or something else which would do so. According to you, the soul is capable of moving the body without coming in contact with it, though this is false. It is known that the soul does not have the power to move other things without coming in contact with the place of action or something else which does. Everything which comes in contact with a mass or something else which has is a mass itself.

If it were said: the soul could move it's own body without coming in contact with it, though it could not move another body without coming in contact with it.

The response would be: since the body is effected by the actions of the soul without coming in contact with it, this must apply to other masses as well. Reason being, masses are equally moved, and the soul is equally attributed to them, because if they are free of size and what relates to it, then the essence of the soul may be attributed to them equally. When the essence of one who performs an action is attributed equally to a whole, and receptacles are attributed equally to one who performs an action, the effect is equal as regards the whole. Once one who performs an action no longer needs to come in contact with the place of action for some, than the same holds true for all. Conversely, if he needs to make contact for some, then the same holds true for all.

If it were said: the soul desires this body only, thus it's effect upon it is more profound.

The response would be: this intense desire necessitates a greater attachment to the body, and a stronger performance within it. Though it is not possible that a change could occur in terms of what the essence of the soul necessitates as it relates to these masses, and this is a profound proof.

All intelligent people agree that man is this living being, and

that two types of characteristics exist in this regard. One type entails the body, and the other type entails the soul.

If the soul were not inside or outside the world, attached to it or separated from it, man would also be as such, or part of him would be inside the world and the other part would not be inside or outside it. Although, every intelligent person knows that this is false, and that man as a whole is inside the world in body and soul. A similarly false statement is that the soul is uncreated, thus man is half created and half uncreated.

If it were said: we accept your description of man. However, we affirm that he is controlled by an essence. We would respond as follows: the essence which you have affirmed is either in contrast to man or is his actual self, and you must choose between these two.

If you were to say: it is not man, you have already affirmed that he is controlled by what you have called a soul. Now we are discussing the reality of man, and not what controls him, because he and the entire world is controlled by Allaah the one subduer.

If any intelligent person were asked: what is man? He would point to his body, but he would think about something in contrast to it, or something which is not inside or outside the world. This knowledge is essential thus doubt and uncertainty are unacceptable.

All minds have concluded that an address is directed toward the body, as well as praise, blame, reward, punishment, encouragement, and discouragement. Though if a man said: it is an essence not inside or outside the world which is commanded, forbidden, praised, blamed, addressed, and intelligent, he would cause reasonable people to laugh at him, and they would call him a liar. In addition, all that intellect declares false is an impossibility whose existence is supported by whoever seeks to establish it with evidence.

The Evidence Of Those Who Argue That The Soul Is An Isolated Mass, And A Comprehensive Refutation

If it were said: you have mentioned evidence which indicates that the soul is an isolated mass, so how do you respond to those who argue as follows? :

The intelligent have agreed that the soul and mass are separate.

It is known that the droplet, the essence, and the individual cannot be divided, thus knowledge in this regard cannot be divided also. In addition, the soul which has been described as knowledgeable in this case cannot be divided also. However, this would not be the case if the soul were a mass.

If the location of absolute knowledge were a mass, it would become divided. Reason being, the condition in which it would divide is impossible.

Complete mental images are undoubtedly removed, either due to their source or their extraction. However, the former is false, because these images have been extracted from people who have been characterized to various degrees within particular circumstances. Consequently, it has been established that these images are removed either due to extraction or the mental power known as the soul.

Intellectual power is capable of infinite action, because it is capable of unlimited perception. Although, physical power is incapable of infinite action, because it divides as it's location does. As a result, what is partially capable is less than what is totally capable, and the latter surpasses the former. In addition, what surpasses the finite if not infinite is limited.

If intellectual power were within a physical device, it would either be constantly aware of this device, or completely unaware of it. However, the former and the latter are impossible, because it is impossible that intellectual power could be aware of this device if this awareness is the essence of it's existence. Although, if it is an image equal to it's existence which is within intellectual power which is within this device, two equal images would combine which is impossible. If this is so, it is confirmed that the perception of intellectual power is the attainment of this device, if it is aware of it. Consequently, perception is constant if it has been sufficiently attained. Otherwise, perception will not be attained at times, and if it were attained at a particular time, the cause would be a factor other than the mere presence of the image of this device.

Everyone is aware of his soul, and this awareness is the presence of the essence of what is known. As a result, if we know our souls, the cause is either that our essence has returned

to itself, or that an image equal to our essence is within it. The former is impossible because it obliges the meeting of two similar entities. Furthermore, it is confirmed that our awareness of our essence only means that it returns to itself, and this would occur if it is needless of location. Reason being, if it were within a location, it would be present there. Although, this could only apply if the soul is self-existent and needless of location.

Abou Al Barakaat Al Baghdaadee has said: we do not doubt that anyone of us is capable of imagining a sea of mercury, or a mountain of pearls. These images are not non-existent, because the power of the one who has imagined them identifies them and differentiates between them. In addition, this person can become like one who has actually seen an image, and it is known that non-existence cannot confirm this. We know that these images are not present within themselves, but that they are present within the mind. We say: the location of this image is either a mass or something within it or not. Although, the former and latter are impossible, because the previously mentioned images are grand, and the heart and mind are two masses which are too small for such a great impression. Consequently, it is confirmed that the location of these images is not physical nor within a mass.

If intellectual power were bodily, it would diminish with old age, though this is not the case.

Intellectual power is needless of mass in terms of action, thus it is needless of mass in terms of essence.

Intellectual power is aware of itself, and no intermediary device can exist between it and the soul. It is also aware of this awareness, but this is not a device. Reason being, it is aware of the mass which is its only device.

Since physical power is as such, its essence can be perceived, and this is so because it perceives its essence and those bodies which carry it. Thus, if intellectual power were physical, none of this would be possible.

The source of action is the soul, though if it were connected to the body, it could only act in unison with the body.

Physical power becomes exhausted due to excessive action and other factors thus it cannot regain strength. As for

intellectual power, it does not become exhausted due to excessive action, and it does regain strength, thus it cannot be physical.

If we were to rule that black is the opposite of white, the essence of these two colors would be conceived, and it is automatically concluded that black and white, and hot and cold cannot combine within a mass. Consequently, since this combination has occurred within intellectual power, it could not be a physical power.

If the location of perception were a mass, every mass is divided, thus knowledge could exist within certain parts of the body while ignorance could exist within other parts. At that time, a person could be aware and unaware of something at the same time.

If certain inscriptions are made within a physical substance, new inscriptions cannot be made. As for mental inscriptions, this is not the case, because if souls are void of knowledge and perception, it is difficult for them to learn. Although, if they do learn something, it becomes easier for them to learn more. Physical inscriptions are conflicting, but mental inscriptions are supportive.

If the soul were a mass, an amount of time commensurate with it's movement would lie between the desire to move ones foot and the act itself. Reason being, it is the soul which moves the body, thus if a mass could move this foot, it would be within the limbs or coming toward them. If it came to them, it would need time. Although, if it were within them and we severed the limb in which movement was present, the source of movement would no longer remain. Consequently, if it were actually present, it would remain.

If the soul were a mass, it would be divided, thus man could be aware of one part of his soul while being unaware of the other part, but this is impossible.

If the soul were a mass, the body would increase in weight because of it. Once an empty body is filled, it increases in weight like a container. Thus, a body containing a soul is the lightest, and a body without one is the heaviest.

If the soul were a mass, it would be like other masses which are not void of weight, temperature, texture, and color etc.

Although, it is known that the soul consists of good and bad characteristics, and not the previously mentioned physical characteristics, thus it is not a mass.

If the soul were a mass, it would be perceived by at least one sense. We see some masses which are perceived by all senses, or most of them, or only one or two of them. Although, this does not apply to the soul. This is the proof which Jahm used against a group of athiests who denied the existence of the glorified creator. They said that if he were present, he would be perceived by at least one sense. Although, he challenged them with the soul, though how could he if it were a mass?

If the soul were a mass, it would have height, width, depth, and surface as well as form, though this only applies to a substance and location. Thus, if the substance and location of the soul was another soul, two souls would combine. If it were composed of a body and image within a body composed of a body and image, then one man would actually be two.

One of the unique qualities of a mass is that it can divide, and a small portion of it is not like a large portion. Thus, if a mass were the soul, man would have many souls. Though if it is not a soul as a portion, it is not a soul as a whole. Similarly, if a portion of water is not water, then it cannot be water as a whole.

A mass is dependent upon the soul to remain, for this reason it deteriorates when it departs. Thus, if the soul were a mass, it would need another soul, and this trend would continue.

If the soul were a mass which has entered another, one mass could also enter another. If it were a mass which has connected with another, man would have two cohesive bodies, one visible and one invisible, and we will respond to this deviant group gradually with the aid of Allaah.

Refuting The First Misconception Of The Opposition

They have said that intelligent people have agreed with them that a mass and the soul are two different things.

We respond as follows: a mass as defined by theologians and philosophers is less specific than a mass as defined by custom and the Arabic language. Philosophers use the word mass to describe air, fire, and water as well as smoke, steam, and stars.

However, none of these things have been described as a mass in the Arabic language.

Al Jawharee has said: Aboo Zayd has said: a mass is the body.

Al 'As'amee has said: a mass is man, and if we called the soul a mass, it would be one according to their terminology and custom. Though it would not be one linguistically. Our objective is to affirm the actions, characteristics, and laws which legal evidence, intellect, and perception have indicated, such as movement, joy, and misery, as well as the fact that it is confined, released, and seized, and enters and exits. For this reason, we have entitled it a mass so that this definition may be apply, despite the fact that linguists have not done so. Consequently, our discussion with this deviant group concerns definition and not expression.

Refuting A Second Misconception

Their greatest misconception is built upon four premises:

Some things exist which cannot divide at all.

This can be known.

This knowledge does not divide.

The location of this knowledge is within these things, but if it were within a mass, it would be divided.

However, this group has been challenged by the intelligent majority who have asked: why have you not proved that some things exist which cannot divide as perceived or supposed? Rather, you have attempted to confirm this through the obligation of existence which is based upon your denial of the characteristics and essence of the most high lord. You have claimed that he is a mere presence without character and essence. With this statement you have contradicted revelation, prophetic consensus, and intellect. You have negated the knowledge, power, will, vision, hearing, and elevation of Allaah. You have also negated that he has created the heavens and the earth in six days with a definition which is the foundation upon which the attributes of Allaah have been distorted and denied.

They said: the point which you have relied upon as an example has invalidated your defense, because knowledge does not divide, but it is within a mass which does. Thus, something which does not divide has become incarnate within something

that does. Furthermore, the majority of theologians have challenged this fundamental saying: an essence dwells within a mass, and is in fact composed of it, thus something which does not divide has become incarnate within something that does. In addition, you cannot complete your defense without negating individual essence. Thus, if you said that the point represents the end of a line which is non-existent, or that it exists within a mass which divides, your defense would be invalidated in both cases.

They asked: why is knowledge in an improper location, because everything incarnates within a location accordingly? An animal is in the home, a non-essential characteristic is within a mass, a line is in a book, oil is in a sesame, a mass is in a non-essential characteristic, the soul is in the body, and knowledge is in the soul.

They said: unification is obtained, though if it is an essence, then it is confirmed and your defense is invalidated, and it may only be completed if essence is negated. If it is a non-essential characteristic, it must have a location, and if it is divided, then the essence which does not divide exists, and this invalidates your defense.

If you said: unification is non-existent externally, the obligation of existence which you have affirmed is also non-existent. Rather, it is impossible.

They said: if what is present divides as a result of the division of its location, then what is described as being above or below, or as owning or being owned would also be divided, though intellect does not accept this.

They said: the power of thought and imagination is physical according to your leader Ibn Seena, thus it is partial and divided. However, that is impossible, because if it divided, it would become completely partial, provided what is partial equals what is whole. In addition, what is imagined has no more meaning than for one to be a friend or an enemy, and that cannot be divided.

They said: existence is beyond essence according to you. Thus, if what is present divides because its location does, then what exists also divides because its location does.

They said: the nature of numerals is a differing essence, thus

what is understood by the numeral ten is one essence. It either opposes individual numerals which is impossible, or it divides as they do which is also impossible. Reason being, what is understood is that ten is ten, and this cannot be divided.

They said: circularity and impressions etc. are non-essential characteristics which are present according to philosophers. Thus, they exist upon completion, or exist within portions which is impossible, or this non-essential characteristic divides where each part of the line exists as a portion of it, but this is also impossible. Reason being, if a portion is circular, then a portion of a circle must also be a circle. Though if it is not circular, once the portions combine, circularity would not be achieved, provided an additional factor is not present. Though if an additional factor is present and the portion is divided, then division has returned. Though if it has not divided, then what is present has not divided, though rather it's location has.

I say: they should say: it divides as a result of the division of it's location like other non-essential characteristics which exist within their locations. As for what does not divide such as height, it is required that portions combine, and what is attached to a condition will be negated when the condition is.

They said: these masses are a possibility due to their essence, and that is a characteristic which is outside of it. Though if it did not divide due to the division of it's location, then the aforementioned defense is invalid. If it did divide, then a portion would equal a whole.

I say: possibility does not indicate that what is possible accepts existence or not, and that acceptance is a necessary part of it's essence and not an opposing characteristic. Although, the mind separates this acceptance from what accepts, thus it's opposition toward the essence is due to the mind which has separated it.

As for the merging of a portion with a whole, it is not an impossibility, and this applies to the inseparable essence. Reason being, their portion is equal to their whole such as water, soil, and air. Although, what is an impossibility is that a portion could equal a whole in amount, but not within the same reality. As for knowledge, it is not an image within the soul. Rather, it is an

addition between knowledge and what is known. Similarly, vision is an addition between visual power and the one who beholds the vision. Most of the misconceptions of this group in this regard are established upon the impression of a known image upon the power of knowledge. They have added that what cannot divide could not divide within what does. They have also said that if the location of complete knowledge were a mass or physical, then that knowledge would divide. Reason being, what is within something divided is also divided. Their claim is based upon the reasoning that knowledge is the attainment of an image which is equal to the essence of what is known within the soul of the knower. However, this is utterly erroneous.

In addition, if this image were within the essence of the speaking soul, then it would be a partial image within a partial soul which resembles all non-essential characteristics within it. Though if we were to consider this image and all accessories, it would be attached to accessories and non-essential characteristics, and that would render it partial.

If you were to say: what is meant by completeness is that if we were to remove these accessories from this image, and if we considered it as it is, it would be complete.

Our response would be: if this were permissible, why would it not be permissible to say that this image is within a physical substance of a particular amount? Though if we were to remove these accessories from this image and consider it as it is, then it would be like the image whose accessories we have removed. Thus, it has become clear that this is the most erroneous misconception. If people separated images of what is known and made them complete, we would separate their location and make it complete, and what is complete is exchanged with what is complete, and what is partial is exchanged with what is partial.

We say: an absolute is not present within the mind. Rather, a particular image is present which applies to remaining components.

Refuting A Third Misconception

You have said: complete mental images are detached due to mental power.

Our response would be: what do you mean by this complete

mental image? Do you mean that what is known has been attained within the essence of the knower? The first concept is obviously impossible, though the second is correct. Although, what is complete and applies to humanity as a whole is humanity, and not an awareness of it. In addition, humanity does not exist completely while external, and knowledge follows what is known. What is known is particular and so is the knowledge of this, but it is an image which applies to many components. As a result, there is absolutely no image within the mind or outside it that is undivided. Many intelligent people whom only Allaah can count are mistaken in this regard. They claim that a complete image is within the soul, thus it is personal and described as such.

If you were to say: when we say that it is separated when seen, we mean that it is separated when non-essential characteristics are ignored.

We would respond: why cannot an image within a physical location be divided, and separated when we see it while ignoring non-essential characteristics?

A Refutation Of A Fourth Misconception

You have said: mental power is capable of infinite action unlike physical power.

We would respond: we do not accept that it is capable of infinite action nor infinite perception. Mental perception is limited regardless of how great it may be. The soul reaches a level of knowledge and perception which cannot be surpassed, and Allaah the most high has said: {above every knowledgeable person is one more knowledgeable}[Yoosuf/76].

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾ [يوسف:76]

This continues until the all knowing is reached who is Allaah the only deity worthy of worship, and this is a unique characteristic of his.

If you were to say: if the soul reaches a level of knowledge and perception which cannot be surpassed, then an aspect of essential possibility would overturn.

We would respond: if this were correct, it would indicate that physical power is capable of infinite action, and this would invalidate your position. In addition, the power of thought is

capable of endless production, although you consider it physical.

If you were to say: we do not accept that it is capable of the infinite.

We would respond: this is what your opponents say about mental power, though perception is not an action, thus mental power is not limited in terms of perception because it is limited in terms of action. In addition, you have stated that the mental essence accepts the image of what is known, because it produces it, and one thing cannot do and accept according to you. You have also stated that masses are incapable of endless action, but are not incapable of limited action which is induced or unknown. Ibn Seena has posed a question in this regard, he has asked: is not the celestial soul a physical power, although it achieves perfection through intellect? For this reason, it is capable of infinite action. We say: if you believe as such, then why cannot it be said that the speaking soul achieves perfection from it's creator who is completely powerful? If you hold that no mass is capable of the infinite, you have agreed with the messengers and intellect and have joined the Muslims.

Refuting A Fifth Misconception

You have said: if mental power were within a physical device, it would be constantly aware or unaware of it.

This is based upon an erroneous premise of yours. The image which you have mentioned must be obtained in order to obtain perception. Consequently, it would have to be said that perception is the attainment of this image itself, but no intelligent person would say this, so why cannot it be said that mental power is within a particular mass? In addition, verbal power reaches another state known as perception. At that time, mental power becomes capable of perceiving this device, though this condition does not always exist. Though if we realize something, do you claim that the image which exists in our minds is completely equal to what is realized? No intelligent person would say this.

Complete equality cannot be achieved in this regard, thus the appearance of a second image in the heart or mind would not indicate that two equals have combined. Furthermore, mental power is within the essence of the heart and mind, though the

image lies within mental power. As a result, mental power lies within one of these two images. For example, if we were to behold a great distance, would vision be dependent upon the drawn image? If so, two equals would combine, because visual power is physical according to you, thus it's location is subject to size and amount. Although, if it is not necessary that an image be captured by an individual, then your claim is invalid. The perception of the heart and mind depend upon the presence of their image within mental power. You have said that if mental power were within a mass, it would constantly be aware of it, but we are not perpetually aware of our hearts and minds. This must be said by one who holds that mental power is within the heart and mind.

As for one who says: mental power is within the soul which is a particular mass within the body. He actually says that the soul is a particular mass, and man always knows that unless he is heedless.

Refuting A Sixth Misconception

You have said: everyone is aware of himself, and awareness is for the knower to attain the essence of what he knows. This applies if the soul is needless of location.

We respond: this is established upon the premise that knowledge is the attainment of an image which is equal to what is known within the soul of the knower. However, this is false for many reasons. Though even if we were to accept this, the aforementioned image is a prerequisite of knowledge, but not knowledge itself. Furthermore, if we were to take a stone or a piece of wood, we would say that each is a self-existing essence. Thus, these inanimate objects as well as animals are aware of their essence. If an awareness of essence necessitates that it is self-existing, then the souls of all animals would also be, though you do not hold this view.

Refuting A Seventh Misconception

You have said: we are capable of imagining an ocean of mercury, or a mountain of pearls etc.

This is also the misconception of Aboo Al Barakaat Al Baghdaadee, and it is based upon the fact that what is imagined is present and impressed upon the speaking

soul. Although, it is known that the mind is the source of the imagination, and external knowledge is not impressed upon the soul, not to mention what is imaginary and non-existent. The mind distinguishes between deafness and blindness etc. , though this does not mean that they exist. Rather, the mind distinguishes between impossibilities which could not exist at all. We say that if the presence of form and amount are realized within something which does not bear these characteristics at all, then the presence of knowledge will not be realized in it's true magnitude within a small body. In addition, if lack of conformity does not prevent image and form from dwelling within what is self-existing, then the lack of conformity which exists between something large and small should definitely not prevent a great image from dwelling within a small place. Furthermore, your predecessors have proved that an image which dwells within what is self-existent cannot be impressed upon it.

Refuting An Eighth Misconception

You have said: if mental power were physical, it would weaken with old age. Though this is not the case.

We respond: why cannot it be said that a particular degree of good health is required in order to achieve complete mental power? As for good health, why is it considered separate from mental health? It could also be said that this degree of good health remains necessary even in old age, thus the mind could be preserved for that duration.

An elderly person could be capable of sound perception due to certain parts of the brain whose deterioration would be delayed.

It is possible that some have a constitution which is better suited for certain powers, hence an elderly person may be a greater candidate for mental power.

If a constitution is strong, other powers will be strong as a result. Thus, levels of anger and sexual desire will be heightened, though these powers hinder the development of the mind. Consequently, senility is caused by the weakening of these powers. The mind also weakens of course, but after weakness begins elsewhere. As a result, one deficiency is aided by another where moderation is achieved.

An elderly person has knowledge and experience, and this enhances his thought and analysis.

Frequent action resulting from natural disposition can aid a deficiency caused by the deterioration of the body.

It has appeared in the authentic collection that the messenger of Allaah (may Allaah send salutations upon him) has said: (man becomes senile while two things remain youthful: the desire for wealth and life) . Reality supports this prophetic tradition, although hope is a physical power and an imaginary characteristic.

Physical weakness has no effect in this regard. As a result, physical characteristics are not diminished by the deterioration of the body.

We notice that most elderly people become senile, and the most high has said: {some of you are reduced to senility where you cease to know anything}[Al Hajj/5].

﴿وَمِنْكُمْ مَّنْ يُّتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ
لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا﴾ [الحج:5]

An elderly person in this degrading condition becomes like an infant or worse.

A strong body does not necessitate a strong soul, nor does a weak body necessitate a weak soul. A strong man may be a coward, and a weak man may have a strong soul such that he is courageous despite his frailness.

What you have mentioned does not indicate that the soul is self-existing though not inside or outside of the world, or that it is not inside or outside of the body. Reason being, if it were a heavenly body unlike an earthly mass, it would not accept replacement or demise like earthly masses. Thus, the deterioration of the body does not necessitate the deterioration of the essence of the soul.

Refuting A Ninth Misconception

You have said: mental power is needless of a mass in terms of action, thus it is also needless of mass in terms of essence. . .

We respond: it should be said that one established rule regarding physical power is not an established rule regarding all

forms of physical power, and you have nothing but a mere claim and an invalid analogy. In addition, images and non-essentials need a location, though this is only due to their essence. However, their independence in this regard does not necessitate that their essence does not need that location. It does not mean that because something is declared independent that it is needless of a location in essence.

Refuting A Tenth Misconception

You have said: physical power weakens due to excessive action and does not regain strength.

We respond: imaginary power is physical and is capable of imagining great things as well as despicable things. It can imagine a small flame, and it can also imagine the sun and the moon. Strong vision cannot behold what is small, thus we say: strong minds are incapable of simple thoughts. One who contemplates the magnificence of the lord of the heaven and earth, and his names and attributes cannot also think about the reality of what is self-existing at that time.

Refuting An Eleventh Misconception

You have said: we have ruled that black is the opposite of white, and their essence must be present within the mind. Although, they could not combine within a mass.

We respond: this is established upon the premise that if someone perceives something, an image equal to him is attained within his essence. However, this is false, as well as your reliance upon the claim that an image is impressed upon a mirror. Nothing is impressed upon a mirror as is held by all intelligent theologians and philosophers and other people.

If you have said: what is impressed upon the soul when black and white is perceived is a drawing and not an actual image, we would ask: why cannot these drawings be attained within a physical object?

Refuting A Twelfth Misconception

You have said: if the location of perception were a mass, every mass is divided, thus knowledge could exist in certain parts of the body while ignorance could exist in others. Thus, one could be knowledgeable and ignorant of a matter in one instance.

We respond: sexual desire, anger, and imagination are

physical conditions, and their location is divided according to you. Thus, you would have to accept that sexual desire and anger could exist within one portion, and that their opposites could exist in another. As a result, man would desire something and would avoid it, and he would be pleased and angry as a result of it.

Refuting A Thirteenth Misconception

You have said: if a physical object is inscribed, a similar inscription cannot be made again unlike human inscriptions etc.

We respond: mental inscriptions are representations of knowledge and perception. Physical inscriptions are representations of image and form. Undoubtedly, the reality of knowledge is unlike image and form, and a rule which applies to a particular essence may not apply to something unlike it.

Refuting A Fourteenth Misconception

You have said: if the soul were a mass, a time period would lie between the desire to move and the movement of the foot etc.

We respond: three conditions apply invariably to the soul within the body: it either wears it like a garment, dwells within one place like the heart and mind, or moves throughout the body. Whatever the case may be, it moves what it pleases irrespective of time, and vision, hearing, smell, and taste are similar in this regard. If a limb is severed, what emanates from the mass of the soul is not interrupted. This applies whether it wears the body from the inside or outside. Rather, it departs the paralyzed limb as air departs a container once it is filled with water. Although, if the soul dwelled within one part of the body, it would not have to surface with the severed limb, and if it wore the body from outside, it would not have to lie between it's own will and it's movement of the body. Rather, it would control limbs like a magnet, even if contact were not made.

Refuting A Fifteenth Misconception

You have said: if the soul were a mass, it would be divided, and it would be aware and unaware in one instance. As a result, man would be aware and unaware of his soul.

We respond: we do not accept that if the soul were a mass, it would be aware and unaware of itself. Reason being, the soul is not composed of various elements or parts. In addition, we do not

accept that it cannot be partially aware of itself, and you have not mentioned a misconception in this regard, not to mention a proof. It is known that one can be partially aware of his soul, and people differ such that some are far more aware of their souls than others. The most high has said: {do not be like those who have forgotten Allaah and were thus caused to forget themselves}[Al Hashr/19].

﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ﴾ [الحشر: 19]

They forgot themselves, but not totally. Rather, in terms of what could provide happiness and completeness. In addition, he made them neglect their welfare, and he made them forget their deficiencies. As a result, they were ignorant of themselves from certain perspectives while aware of themselves from others.

Refuting A Sixteenth Misconception

You have said: if the soul were a mass, it would have increased the weight of the body upon entry, because a mass becomes heavier due to addition of another mass.

This piece of wood is heavy, but if fire which is a mass were added to it, it would become extremely light. This applies to heavy masses. Although, this does not apply to light masses. In fact, if they are added to a heavy mass, it becomes light, and some have said the following in this regard:

Bottles which we have found empty have become heavy. Though even if they are filled with wine, they become light. They almost fly away. Similarly, masses become light due to souls.

Refuting A Seventeenth Misconception

You have said: if the soul were a mass, it would bear the characteristics of other masses which are invariably light, heavy, hot, cold, moist, dry, smooth, and rough etc.

It is not necessary that masses share the same characteristics. In fact, Allaah has made their nature vary, thus some masses are seen and others are touched, and some masses are not seen nor touched. Some masses have color, some do not. Some vary in temperature, some do not. The soul has particular characteristics which the body does not. It has weight and temperature as well as various degrees of softness and moisture as a result. You can

find a person who is extremely heavy, although his body is extremely light. Conversely, you can find a person who is extremely light, although his body is heavy. You can find a soul which is soft and a soul which is rough. One whose senses are sound can smell the foul odor of certain souls, and can smell the fragrant scent of others. When the messenger of Allaah (may Allaah send salutations upon him) would pass, his distinct fragrance would remain. This was the scent of his heart and soul, and his perspiration was the finest. This was the result of his body and soul. He the most truthful has informed us that the soul is as fragrant as the finest musk upon departure, or as foul as the worst smelling corpse. Though if it was not for the common cold, those present would have smelled this fragrance and odor. However, many have smelled this fragrance and odor, but the account of the most truthful is sufficient. He has also informed us that the souls of the believers shine while the souls of the disbelievers are black.

Overall, the condition of souls is too clear to be denied, unless one is the most ignorant of them.

Refuting An Eighteenth Misconception

You have said: if the soul were a mass, it would be perceived by at least one sense.

We respond: you have not mentioned a misconception, not to mention a proof. The soul is perceived by the senses such that it is touched, seen, and smelled. It has a fine fragrance and a foul odor as has preceded. Although, we do not witness this, and the preceding evidence may not be relied upon. Reason being, an angel is a mass, though he is not perceived by any of our senses, and the same applies to demons and jinn. Masses differ greatly in this regard, thus some are perceived by most senses while others are only perceived by some senses, and some are not perceived at all.

There are some masses which we usually do not perceive, though sometimes we do. Reason being, we have not been enabled to perceive them. Other impediments exist as well. Masses which do not have color cannot be seen, such as air. Masses which do not have an odor cannot be smelled, such as glass. Masses which do not have texture cannot be felt, such as

air. Nevertheless, the soul is a sense, although it is not perceived. Masses and non-essentials are perceived by the soul, and it receives their various characteristics. It forces the body to move, and it affects the body while being effected by it. As a result, it experiences joy and misery and various feelings and emotions. It also moves in various ways. The effect of the soul is the clearest proof of its existence, just as the effect of the glorified creator is the clearest proof of his existence and perfection. As for the soul, none of sound mind and intellect can deny that souls affect each other. This is particularly true when they are freed of physical impediments. At this time, the power of the soul is increased as a result, especially if good character is developed. The soul surpasses the body in this regard such that a large rock can be split with a glance, a large animal can be destroyed, and a blessing can be taken away. Nations of various races and creeds have witnessed this, and it is referred to as the affliction of the eye. It is held that the eye is the cause of this effect, but in reality it is the soul. The eye may or may not be a part of this process. For example, something distant could be described, and the soul would be capable of ruining it.

You see how the soul can affect a mass due to a mere encounter, though the body can only affect what it has made direct contact with. The messenger of Allaah (may Allaah send salutations upon him) has ordered one who has afflicted another with his eye to wash the hidden parts of his body and to pour this water over him. This eliminates the affect of his soul upon him, and this is the result of a natural factor which the wisdom of Allaah the glorified has necessitated. This soul and other wicked souls reach the aforementioned body parts, so once the afflicted bathes, the fire which has ignited within him is extinguished. Physicians have prescribed water as a treatment for various pains, and people have beheld countless wonders of the soul while asleep, and some we have highlighted. The spiritual world is separate and greater than bodily realm. In fact, the soul with assistance from the body has had exclusive influence upon humanity, because both work in unison. Although, the soul can produce an effect without the cooperation of the body, though the reverse does not hold true.

Refuting A Nineteenth Misconception

You have said: if the soul were a mass, it would have height, width, depth, shape, and surface, and this only applies to an object...

We respond: the soul was created from a substance and was given a shape and image. However, this substance was not a soul, just as man was not created from man, and jinn was not created from jinn.

Refuting A Twentieth Misconception

You have said: a mass is particularly capable of dividing, and a small portion is unlike a large one. Though if a mass were a divided soul, then man would have numerous souls. Although, if a mass were not a soul though divided, then it could not be a soul while undivided.

We respond: if you meant that every mass is capable of dividing externally, this is an obvious lie. Reason being, the sun, moon, and stars are incapable of this.

Man could only have numerous souls if the soul actually divided into many souls, but this is impossible.

A rule which applies to portions of an essence which combine does not apply to each portion, such as the essence of a house or a human being etc.

Refuting A Twenty First Misconception

You have said: a mass requires another soul to remain, and this is perpetual.

We respond: to hold that one soul requires the protection of another soul simply because the body does is an incorrect analogy. A mass does not gravitate unto a soul for protection.

If you were to say: the soul is alive and capable of speech unlike a mass.

We would respond: the angels and jinn are alive and capable of speech, though they do not require other souls in order to exist.

Declaring Those Who Deny The Angels And Jinn Disbelievers

We say: those who believe in Allaah, his angels, his books, and his messengers are worthy of conversation. However, one

who has disbelieved is a wasted soul who is not as such. Reason being, he has disbelieved in the creator of the soul, his angels, and his messengers. He has ignored the signs of the angels and jinn who have acted upon the permission of their lord. These signs cannot be denied, nor are they self-existent, and they surpass human capability.

Refuting A Twenty Second Misconception

You have said: if the soul were a mass which connected to the body upon entry, other masses would be mutually capable of this. Although, if the soul were adjacent to the body, one person would have two neighboring bodies, one visible, and the other invisible.

We respond: an impossible merger of masses would be for two dense masses to share a particular location. Although, it is possible that a sparse mass could pass through a dense one.

The Entrance Of The Jinn Into The Human Body

Water enters wood, fire enters iron, and the jinn enters the human body. Similarly, the delicate soul is capable of becoming intertwined with it.

The location of the soul is within the body, and the location of the body is separated. This is not an impossible merger, because once the soul departs the body, it gains another location. At this point, there is no merger. Rather, each has a separate location. Overall, the entry of the soul into the body is more subtle than the entry of water into soil. Consequently, this misconception cannot challenge what textual and intellectual evidence has proven, and success lies with Allaah.

The Nafs And The Rooh

Are the nafs and the rooh synonymous?

People have differed in this regard. The majority have said: the nafs and rooh represent one meaning. Some have said: they do not represent the same meaning. We will reveal the secret of this issue with the aid of Allaah. We say: the word nafs applies to a number of things:

The rooh. Al Jawharee has said: the nafs is the rooh.

Blood: it is said: his nafs ran. It has appeared in the following tradition: (O Salmaan, if an animal which does not contain blood (nafs) dies in food or drink, that food and drink may be consumed and used for ablution) .

Envy: it is said: so and so was afflicted by a nafs, meaning an eye.

I say: rather, the nafs in this example is the rooh. This affliction has been attributed to the eye because it is an accessory. Although, it is the soul of the one who looked at the afflicted which is directly responsible.

I say: the nafs in the Qur'aan applies generally to essence: {greet yourselves}[An Noor/61]

﴿ فَسَلِّمُوا عَلَى أَنْفُسِكُمْ ﴾ [النور: 61]

{do not destroy yourselves}[An Nisaa/29]

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ﴾ [النساء: 29]

{on the day when everyone will dispute on his own behalf}[An Nahl/111]

﴿ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَدِّلُ عَنْ نَفْسِهَا ﴾ [النحل: 111]

{every soul is responsible for what it has earned}[Al Mudaththir/38].

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴾ [المدثر: 38]

The word nafs is applied to the rooh alone as the most high has said: {O tranquil soul}[Al Fajr/28]

﴿يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾ [الفجر:27]

{expel yourselves}[Al An'aam/93]

﴿أَخْرِجُوا أَنْفُسَكُمْ﴾ [الانعام:93]

{and has forbade that the soul pursue desire}[An Naazi'aat/40]

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾ [النازعات:40]

{the soul perpetually incites wrongdoing}[Yoosuf/53].

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ﴾ [يوسف:53]

As for the rooh, it is not applied to the body except when alone, it is also applied to the Qur'aan as the most high has said: {as such we have revealed a soul to you by our command}[Ash Shoora/52].

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾ [الشورى:52]

It is also applied to the revelation which he has revealed to his prophets and messengers as the most high has said: {he casts the soul upon whom he pleases by his command as a warning of the day of assembly}[Ghaafir/15]

﴿يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ

يَوْمَ التَّلَاقِ﴾ [غافر:15]

{he causes the angels to descend with the soul upon whom he pleases by his command so that you may warn that there is no deity worthy of worship except I, so be reverent}[An Nahl/2].

﴿يُنْزِلُ الْمَلَكُةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ

أُنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾ [النحل:2]

He has applied the word rooh to the Qur'aan due to the quality of life which is achieved as a result of it. Consequently, life without it is worthless. In fact, the life of an animal is better and ultimately safer. The rooh has been named as such because it grants the body life, and it has also been named a wind because it is a source of life.

The Difference Between The Rooh And The Nafs

The nafs has been named rooh because it is a source of life, and the rooh has been named nafs either because it is precious, or either because it frequently exits and enters the body. The soul departs the body when one goes to sleep, and it returns to him when one awakes. Although, once one dies, the soul departs and does not return until burial has been completed. It departs upon interrogation and returns upon resurrection. Consequently, the difference between the nafs and the rooh is in terms of characteristics, though not in terms of essence. Blood has been given the name nafs because bleeding leads to death which obligates the departure of the nafs, and life cannot be complete without blood or the nafs.

The Rooh Is Not The Nafs

Another sect amongst the people of legal understanding, prophetic tradition, and tasawwuf has said: the rooh is not the nafs. Muqaatil Bin Sulaymaan has said: man has a life, a rooh, and a nafs. Thus, once he sleeps, his nafs which is his awareness departs. Although, it does not depart the body. Rather, it emerges like a rope ladder, and his dreams are due to the nafs which has exited him. Although, life and the soul remain within his body. If he moves, the nafs returns faster than the blink of an eye. If Allaah the magnificent desires to take his life while asleep, he withholds the nafs which has departed his body.

It has also been said: once one sleeps, the nafs ascends. If it sees a vision, it returns to inform the rooh which informs the heart. Thus, one awakes aware of a particular dream.

Aboo 'Abdillaah Bin Mandah has said: they then disagreed concerning the rooh and nafs. Some said: the nafs consists of fire and clay, and the rooh is illuminated and spiritual.

Some have said: the rooh is divine and the nafs is human, and creation is tried with it.

A group has said, namely the followers of the prophetic tradition: the rooh is not the nafs and vice versa. The nafs is dependent upon the rooh, and the nafs is the image of a servant. Desire lies within it and it is the greatest enemy of man. It only desires this world while the rooh calls unto the next life, and desire and Shaytaan are subservient to the nafs.

Some have said: the rooh exists by the command of Allaah,

though he has withheld this knowledge from creation.

Some have said: the rooh is the light and life of Allaah. Though they have differed whether it perishes along with the body and nafs or not.

A group has said: the rooh does not deteriorate nor perish.

A group has said: the rooh bears the image of creation.

A group has said: the believer has three souls, though the disbeliever only has one.

Some have said: the prophets and truthful ones have five souls.

Some have said: the rooh is spiritual and has been created from the abode of the righteous which it will return to when it joins ranks.

I say: as for the rooh which perishes and is seized, it is one and is the nafs. As for the rooh which Allaah aids his beloved with, it is another rooh as the most high has said: {faith has been embedded within their hearts, and he has aided them with a soul}. Similarly, Allaah the most high has said about the Al Maseeh: {when Allaah said: O 'Eesa Ibn Maryam, remember the grace which I bestowed upon you and your mother when I aided you with the sacred soul}. There is also the soul which he casts upon those whom he pleases, though it is not the rooh which is within the body. As for the strength of the human body, it is also called a rooh. As a result, there is the seeing rooh, the hearing rooh, and the smelling rooh. Each rooh is a power placed within the body which dies along with it. Though of course it is not the rooh which does not deteriorate or die along with the body. The rooh represents knowing Allaah, loving him, and pursuing him. If the rooh loses these essentials, it becomes like a body without a soul. This is the rooh which the beloved of Allaah are aided with, for this reason people say: there is a rooh inside so and so, and there is not a rooh inside so and so. Knowledge, goodness, sincerity, love, devotion, reliance, and truthfulness have a rooh. People differ vastly in this regard such that these souls are predominate within some, thus they are spiritual. Conversely, some lose most or all of these souls, thus they are animalistic, and it is Allaah who is sought for aid.

Is The Nafs One Or Three?

Many have said that man has three souls: a tranquil soul, an accusing soul, and a commanding soul, and that one can be predominant. The most high has said: {O tranquil soul}[Al Fajr/27]

﴿يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾ [الفجر: 27]

{I swear by the day of resurrection and the reprimanding soul}[Al Qiyaama/1-2]

﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿﴾ [القيامة: 1-2]

{the soul perpetually incites wrongdoing}[Al Qiyaama/1-2].

﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿﴾ [القيامة: 1-2]

The accurate view is that the nafs is one, though it is named by various characteristics. It is named tranquil due to the exclusive worship of Allaah which it is preoccupied with. Allaah the glorified places this tranquility within the heart of his servant such that it seems that he is actually before him. It flows throughout his body such that his soul reaches Allaah with the aid of his inner and outer power. Consequently, he is made subservient. Genuine tranquility can only be achieved through the remembrance of Allaah which is his speech. The most high has said: {those who believe and whose hearts become tranquil through the remembrance of Allaah}[Ar Ra'd/28].

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ﴾ [الرعد: 28]

The tranquility of the heart is the elimination of anxiety, though this can only be achieved through the remembrance of Allaah the most high. The reality of tranquility which the tranquil soul gravitates toward is achieved through knowing the names and attributes of Allaah and realizing his perfection which he has informed us of. Although, the heart will remain agitated until faith merges with the knowledge of the names and attributes of Allaah, as well as the exclusive worship of him while affirming his ascension of the throne and his spoken revelation. This reaches the heart like a vision of the sun at noon, and one will not

mind if he is opposed from east to west.

This is the first level of tranquility which strengthens whenever a verse is heard that comprises an attribute of Allaah, and this continues indefinitely. Tranquility is also a foundation of faith.

Tranquility applies to the intermediate stage and the subsequent resurrection where one will feel that he has witnessed this himself. This is the reality of certainty which Allaah the most high and glorified has described where he said: {they are certain of the hereafter}[Al Baqara/4].

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ [البقرة:4]

Faith in the hereafter cannot be achieved until the heart is assured of what Allaah has informed us of in this regard. This is a genuine believer in the last day, and the following has appeared in the tradition of Haaritha who has said: I have arisen a genuine believer. The messenger of Allaah (may Allaah send salutations upon him) asked: (everything has a reality, so what is the reality of your faith?) He replied: I have avoided the world and those within it. It seems that I behold the throne of my lord and the inhabitants of paradise as they visit one another, and the inhabitants of the fire as they are tortured. He said: (this is a servant whose heart has been illuminated by Allaah) .

Tranquility In Terms Of The Names And Attributes Of The Most High Lord Is Of Two Types

The first type of tranquility is to affirm these names and attributes, and the second type of tranquility is to accept the servitude which they necessitate. Tranquility in terms of predestination necessitates that a servant accepts what he cannot avoid, and that he does not rejoice or despair, because whatever transpires has been obligated to do so before his creation. The most high has said: {nothing transpires on earth or amongst yourselves that has not been recorded in a book, and this is easy for Allaah, thus you should not despair if you lose, nor should you rejoice if you gain}[Al Hadeed/21-22]

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا

تَفَرَّحُوا ﴿[الحديد:22-23]

{nothing transpires without the permission of Allaah, and he shall guide the heart of whoever believes in him}[At Taghaabun/11].

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ

يَهْدِ قَلْبَهُ ﴿[التغابن:11]

More than one early Muslim has said: when an affliction befalls a servant, he accepts it because he knows that it is from Allaah. This is tranquility in terms of the attributes of Allaah and what they have necessitated, and this exceeds knowledge and affirmation.

Tranquility also entails that the dictate of Allaah be sincerely obeyed, and that it not be preceded by desire or blind following. The prophet (may Allaah send salutations upon him) has said: pure faith and tranquility is to be free of the anxiety of disobedience through the sweetness and joy of repentance. This becomes easy when it is realized that this is achieved through repentance. Although, this is only known by one who has experienced both situations. Repentance produces tranquility which offsets the anxiety of disobedience, and if a sinful person examined his heart, he would discover this anxiety. Although, the intoxication of neglect and desire prevent him from this.

Desire and anger are the strongest intoxicants, thus you will see one who has been afflicted by these two ailments doing what even an intoxicated person does not do.

Allaah The Glorified Has Perfected The Body

There is a secret which must be revealed, namely that Allaah the glorified has perfected the body. One whose body has not reached this level will suffer anxiety as a result. For example, the perfection of the eye is vision, the perfection of the ear is hearing, and the perfection of the tongue is speech. Consequently, if these body parts are ineffective and hence unable to reach perfection, one will feel inadequate. As for the joy and perfection of the heart, it is knowing Allaah, loving him,

and turning to him. If the heart is unable to achieve this, an even greater form of anxiety will result. Tranquility can only be achieved by knowing that it is only Allaah whom we worship and seek assistance from and acting accordingly. This has been indicated by scholars of the Qur'aan.

Ibn 'Abbaas (may Allaah be pleased with him) has said: the tranquil soul is the truthful one.

Qataada has said: the tranquil soul of the believer is assured of what Allaah has promised.

Al Hasan has said: the tranquil soul affirms what Allaah the most high has said.

Mujaahid has said: the tranquil soul is certain that Allaah is lord, and it submits to him.

Mansoor has narrated the following from him: the tranquil soul is certain that Allaah is lord, and it obeys him willingly.

Ibn Abee Najeesh has narrated the following from him: the tranquil soul is fearful of Allaah and certain that it will meet him.

The views of the early Muslims concerning the tranquil soul revolve around these two fundamentals, namely the tranquility of knowledge and faith, and the tranquility of will and action.

Tranquility And The Soul

Once the soul achieves knowledge, certainty, remembrance, repentance, sincerity, truthfulness, humility, and effort, it has encountered the spirit of tranquility. The foundation of this is awareness, because one who neglects the hereafter is like one who is asleep. In fact, he is worse. Similarly, an intelligent person knows what the dictate and promise of Allaah entails, although his heart prevents him from actually realizing this. To be specific, the cause of this is prolonged neglect and desire. However, once this neglect is removed from his heart, thought and admonition will benefit him. In fact, his thought will produce a light which will reveal his purpose to him and what awaits him in the hereafter. He will realize how temporary and treacherous the world actually is, and he will awake saying: {how unfortunate it is that I have neglected my lord}. He will spend the rest of his worthless life attempting to regain what he has lost. He will realize in light of this awakening that his lord has blessed him since his inception, and the variations of this grace are

countless. The least of which is his soul which Allaah grants 24,000 blessings daily, so what about other creations? He will realize in light of this awakening that he is incapable of displaying due gratitude. In fact, if he were demanded to do so, one blessing would require all of his deeds. Consequently, he will be certain that his salvation can only be achieved by the grace of Allaah. He will realize in light of this awakening that if his good deeds equalled those of man and jinn, they would be few compared to what the magnificent lord deserves. Although, this is provided that he is responsible for these actions, so what if Allaah assisted him out of kindness? In any event, Allaah the glorified will not accept a deed which one feels entirely responsible for until he acknowledges that it was facilitated by Allaah. In fact, man is completely responsible only for wrongdoing and its causes. This is the foundation of all good deeds, and Allaah records them in the book of the righteous. He will realize in light of this awakening that he is negligent and deficient. If he acknowledges this and the grace of Allaah together, he will realize that his debt to Allaah will render him bankrupt of good deeds. Consequently, his heart will become tranquil, his nafs will become debilitated, and his body will become compliant, and he will say: I confess that you have been graceful toward me, and that I have been sinful, so forgive me. None can do so except you.

As a result, one will realize that his obedience is minimal while the kindness of Allaah is exceeding. He will realize in light of this awakening that his time is crucial, and that it is the capital by which his happiness is attained. As a result, he will be miserly with it so that he will not waste it in the pursuit of anything which will not bring him nearer to his lord.

Taking Account Of The Nafs And Monitoring It

He will realize in light of this awakening that he is obligated to repent, to take account of his nafs, to monitor it, and to prefer none other than his lord, lest his nearness to him be sold for a small return in an abode whose end is near. This is what this awakening necessitates, and it is the first phase which the tranquil soul embarks upon as it travels toward Allaah.

Conditions Of The Reprimanding Soul

As for the reprimanding soul, it is the soul which the glorified swore by when he said: {I swear by the reprimanding soul}. One group has said: this soul does not maintain one condition, and this they have concluded linguistically. This soul is one of the most profound signs of Allaah, because it is a creation whose condition varies continuously within one hour, not to mention a lifetime.

A group has said: the name of this soul has been derived from the word "blame". Some have said that this soul belongs to the believer and blame is one of other separate characteristics.

Al Hasan Al Basree has said: the believer notices that this soul reprimands him constantly. It asks: what did you mean by that? Why did you do that? It would have been better had you done otherwise etc.

Others have said: this soul belongs to the sinful believer, though it reprimands him due to faith unlike the wrongdoer. He does not reprimand his soul due to sin. Rather, they both reprimand each other if a sinful opportunity is missed.

A group has said: everyone reprimands himself regardless of whether he is righteous or sinful. The joyous one blames his soul for disobedience and the neglect of obedience. Whereas, the miserable one only blames his soul for a sinful opportunity which it has missed.

Another group has said: this blame will be on the day of resurrection, and all will blame their souls that day. If he was a wrongdoer, he will blame his soul for wrongdoing. If he was righteous, he will blame his soul for neglect. These views are accurate and do not contradict each other. The nafs has been described as such in consideration of the fact that it has been named "reprimanding". Although, this soul is of two types. One is ignorant, oppressive, and reprimanded by Allaah and the angels. The other continuously reprimands an individual for his lack of obedience, despite his effort. The most honorable soul is one which reprimands itself while obedient to Allaah, and accepts being blamed for the his pleasure.

As for a soul which does not blame itself and does not accept blame for the pleasure of Allaah, it is this soul which the

magnificent reprimands.

Conditions Of The Commanding Soul

This is the blameworthy soul which incites wrongdoing naturally, with the exception of those souls which Allaah has aided. None can overcome the mischief of his soul without assistance from Allaah who has said concerning the wife of Al 'Azeez: {I do not acquit my soul. It perpetually incites wrongdoing, except for one which my lord has been graceful to. He is definitely forgiving and compassionate}[Yoosuf/53].

﴿وَمَا أَبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ﴾

﴿إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾ [يوسف: 53]

The most high has said: {had it not been for the grace of Allaah, not one of you would become purified}[An Noor/21].

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ

أَحَدٍ﴾ [النور: 21]

The most high has said: {had we not established you, you would have gravitated unto them}[Al Israa/74].

﴿وَلَوْلَا أَن تَبْتَغِيَكَ لَفَدَّتْ كَدَّتْ تَرَكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾ [الاسراء: 74]

The prophet (may Allaah send salutations upon him) used to teach the sermon of need: (praise definitely belongs to Allaah whom we praise and seek assistance from. We seek his forgiveness and his protection from the evil of our souls and the wrongdoing of our actions. Whomever Allaah guides shall not be misguided, and whomever he misguides shall not be guided) . Evil lies within the soul and necessitates wrongdoing. If Allaah does not intervene between a servant and his soul, he will be destroyed by evil and wrongdoing. Although, if he assists him, he will rescue him from this destruction. We ask Allaah the great to protect us from the evil of our souls and the wrongdoing of our actions.

Allaah the glorified has tested man with the reprimanding and commanding souls, and he has honored him with the tranquil soul. It is one soul which is commanding, then reprimanding, and then tranquil. It reaches the height of righteousness and

perfection at this point. This soul has been supported by many soldiers, and an angel is the companion of it. This angel encourages the soul to pursue the truth and to abandon falsehood, he also teaches it the Qur'aan. All Muslim armies fight under the banner of this soul, and their victory is dependent upon it. These armies are under the leadership of inward and outward faith, and the basis of this is sincerity and truthfulness. One who is sincere and truthful will not tire, because he walks the straight path which he is capable of doing even while asleep. As for one who has been deprived of sincerity and truthfulness, Satanic forces have left him disoriented. He only acts if he pleases, thus his effort distances him from Allaah. Overall, sincere action is a soldier in the army of the tranquil soul.

As for the commanding soul, Shaytaan has been made the companion of it. He misguides it by making falsehood attractive, and he causes it to rely indefinitely upon hope. He exploits this soul in order to gain entry, and this is his most effective means of access. His human brethren are aware of this, and once the soul opens the gate for them, they invade like an army. Consequently, they destroy all that is sacred.

Aboo Al Ahwas, 'Ataa Bin As Saa'ib, and Murra have narrated that 'Abdullaah has said: the messenger of Allaah (may Allaah send salutations upon him) has said: (Shaytaan threatens you with misfortune and denies the truth. Though the angel promises you good fortune while affirming the truth, so be aware that this is from Allaah and praise him. As for the threat of Shaytaan, seek protection from Allaah) . He then recited: {Shaytaan threatens you with poverty and obliges you with immorality}[Al Baqara/268].

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ﴾ [البقرة: 268]

'Amr has narrated the following addition of 'Ataa Bin As Saa'ib: we have heard that he used to say: if you encounter the angel, praise Allaah and seek his grace. Though if you encounter Shaytaan, seek forgiveness and protection from Allaah.

The tranquil soul and it's angelic companion enjoin monotheism and worship. Whereas, Shaytaan obliges the commanding soul with disbelief. Allaah the glorified grants him

authority whenever his face is not the objective, and the commanding soul intervenes. If one acceptable action were to reach Allaah, success would be achieved. However, Shaytaan and the commanding soul have refused to allow this.

Some who were aware of Allaah and their souls have said: by Allaah, if I knew that one of my deeds had reached him, death would be bring me more joy than returning home after a journey.

‘Abdullaah Bin ‘Umar has said: if I knew that Allaah had accepted one prostration from me, I would love nothing more than to die, and it is the deeds of the reverent which he accepts.

How The Commanding Soul Opposes The Tranquil Soul

If the tranquil soul is monotheistic, the commanding soul opposes it with polytheism, and it is not satisfied until it prefers other than Allaah the glorified. If the tranquil soul follows the messenger and none other, the commanding soul urges it to prefer the the views of others instead of the revelation. Consequently, both souls wage war upon each other, and victory is granted by Allaah. A soul imprisoned by desire is a prisoner on earth, and it will be confined to a greater extent during the intermediate stage.

It is most astonishing that the the commanding soul casts a spell upon the heart and mind, thus it makes something praiseworthy appear blameworthy. In fact, most minds are immature to such an extent that they cannot differentiate between right and wrong. In this case, the commanding soul makes monotheism appear blameworthy, and it degrades the learned. As for monotheism, people once asked the following: {has he made the deities one. This is indeed unusual}[Saad/5].

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ﴾ [ص:5]

The commanding soul leads some to believe that to follow the messenger at the exclusion of others is to degrade the learned and their views which they have concluded from Allaah and his prophet. Though how could we hold that these views cannot be rejected, and that the prophetic tradition must conform with these views in order to be accepted? However, this beguiling soul swears by Allaah that it only wants good, but he knows what hearts conceal.

***How The Commanding Soul Makes Sincerity
Appear Undesireable***

This soul makes sincerity appear undesirable by causing one to believe that he will be shunned since he does not act for the sake of others.

How The Commanding Soul Makes Honesty And Armed Struggle Appear Contradictory

This soul makes honesty and armed struggle appear as a cause of harm and hostility. It makes armed struggle appear as a cause of death where widows remarry, children become orphans, and wealth is divided.

This soul makes obligatory and voluntary charity appear as a loss of wealth which will cause one to depend upon others like someone who is needy.

This soul makes the affirmation of the attributes of Allaah appear as a physical comparison, thus he abandons it.

This soul makes the denial of these attributes appear as an act of glorification. It is even more astonishing that this soul replaces attributes and actions which are beloved to Allaah and his messenger with those which are despised by them, and this causes confusion. Reason being, an action emanates from will and appears as a result of the commanding and tranquil souls, thus two acts may appear equal while they are not. For example, one may be lenient with his companion in an effort to bring him toward the truth, and another may be lenient so that his companion will remain upon falsehood. The former is faithful while the latter is a hypocrite, and the first action emanates from the tranquil soul while the second action emanates from the commanding soul. Consequently, what may appear as being praiseworthy may in fact be blameworthy as well.

The prophets, messengers, and rulers of the world have sought protection from the mischief of the commanding soul and the Satanic being who accompanies it, because they are the root of all evil. As a result, Allaah the glorified has commanded his messenger and his followers to seek the protection of his lordship from these two immensely evil creations. The heart is between these two enemies, and it is afflicted with desire by the

commanding soul. Afterwards, a series of ailments ensue. An unscrupulous physician who is aware of his condition will prescribe harmful medication, and will beguile him into believing that his recovery is dependent upon it. The heart, the commanding soul, and the Satanic being who accompanies it intensify this illness. In light of this, only one whom Allaah has granted insight is capable of responding to the call to paradise.

The Difference Between Faith Based Reverence And Hypocritical Reverence

Faith based reverence is the reverence of the heart toward Allaah. It witnesses his grace and becomes subservient, and the limbs follow in succession. As for hypocritical reverence, it is affected. Some of the companions used to say: I seek the protection of Allaah from hypocritical reverence. One of them was asked: what is this? He replied: for a body to be reverent while the heart is not. The servant who is reverent toward Allaah is one whose desires have been extinguished and whose chest is illuminated. As for the subservient heart, it resembles a land mass covered by water, and it prostrates before Allaah in a state of humility. As for the arrogant heart, it resembles a land mass which water cannot settle upon. As for hypocritical reverence, it appears for the sake of others while the soul is desirous. This individual is outwardly reverent only and is a predator awaiting his prey.

The Difference Between The Dignity Of The Soul And Arrogance

The soul is dignified because it guards itself from dishonorable behavior. As for arrogance, it is conceit. As for the dignity of the soul, it is to glorify Allaah and to honor the soul. This is in preparation for Allaah.

The Difference Between Restraint And Harshness

Restraint is to wean the soul of a breast which yields dishonor, and this is inevitable despite the outcome. If you do not delay, you will be praiseworthy. Though if you do, you will not be rewarded. As for harshness, it affects the heart, soul, and character.

The Difference Between Humility And Degradation

Humility is detailed knowledge of Allaah and the soul, and

the product of this is humility which represents a heart subservient to Allaah, and mercy and humility toward his servants. Consequently, one does not consider himself superior or deserving. Rather, he considers others as such. Allaah the magnificent grants this character to those whom he loves only.

As for degradation, it is to exert the soul in order to satisfy it. This is similar to the humility of the subject before the object. Though this in fact is degradation and not humility, and Allaah the glorified loves humility and hates degradation.

The following has appeared in the authentic collection: (it has been revealed to me that you must humble yourselves so that none will behave proudly toward another) .

Humility is of two types:

The first type: in this case, a servant humbly obeys the dictate of Allaah. However, the soul may seek rest, thus it will appear that it is defiant. Nevertheless, the servant remains steadfast, and if he does so out of obedience to Allaah, then he has become humble and subservient.

The second type: in this case, a servant humbles himself due to the greatness of Allaah. Whenever his soul becomes arrogant, he remembers his unique magnificence, and his rage toward those who compete for it. This is the utmost of humility, and it necessitates the first type of humility, though the reverse does not hold true. In any event, one who is truly humble is one who has been granted both facets of humility, and it is Allaah who is sought for assistance.

***The Difference Between Supremacy And The Defense Of
The Divine Command And The Soul***

Supremacy is the result of dignity and the pursuit of leadership, though if the dictate of Allaah is not observed, supremacy will not be attained.

To defend Allaah is to honor him as well as his dictate, and to defend the soul is to honor the soul and to become angry if a desire is unfulfilled. Defense for the sake of Allaah is to protect the heart in respect of his rights, and it is illuminated by his dominion. Consequently, if one becomes angry, he will do so as a result of this light which has filled his heart. When the messenger (may Allaah send salutations upon him) would

become angry, his face would become red and a vein would protrude between his eyes. When he would retaliate, he would do so only for Allaah.

Zayd Bin Aslam has narrated from his father that when Moosa Bin 'Imraan (may Allaah send salutations upon him and his family) would become angry, his head covering would ignite.

This is in contrast to the defense of the soul. Rather, it is the result of a heat which emanates from the soul due to an unfulfilled desire or request. The soul burns with anger and desire and this burning is of two types. A heat emanates from the tranquil soul which incites the glorification of Allaah, and another heat emanates from the commanding soul which produces a sense of lost pleasure.

The Difference Between Generosity And Wasteful Spending

One who is generous spends appropriately while one who is wasteful does not. Allaah the glorified has wisely designated obligations which are binding upon wealth, and these are two types. The first type entails obligatory charity and other forms of obligatory financial support. The second type entails the rights of a guest and similar forms of spending. One who spends as such does so happily, though one who spends wastefully does so indiscriminantly. The former is like one who plants a seed which yields a pasture, though the latter is like one who plants a seed in a marsh. Allaah the glorified is absolutely generous, and he is the source of all generosity. However, it is granted exactly as he pleases, and it does not contradict his wisdom. His generosity is appropriate, though most people are incapable of realizing this.

The Difference Between Dignity And Arrogance

Dignity is the result of a heart which is filled with the glorification and love of Allaah. When this is achieved, light, tranquility, and dignity ensue. This heart attracts others and is a constant source of light.

As for arrogance, it is the result of conceit and a heart which is filled with ignorance. It is void of servitude and is despised. It causes one to behave proudly and selfishly toward others. An arrogant person feels that others are indebted to him while he is indebted to none. He feels that others are inferior while he is superior.

The Difference Between Protectiveness And Arrogance

One who protects his soul is similar to one who wears a new garment which is white and expensive, he approaches kings and those beneath them while wearing it avoiding anything which may sully it. Though if something were to appear upon this garment, he would rush to remove it.

Similarly, one who protects his heart and religion avoids sin and what results from it, because it has a worse effect upon the heart than it does upon a white garment. Although, vision cannot behold this effect, thus some distance themselves from creation fearing that their hearts will be effected like the aforementioned garment. As for one who is elite, although he is somewhat similar, he intends to subjugate those whom he avoids.

The Difference Between Bravery And Boldness

Bravery is a heart which is steadfast in adverse conditions. This characteristic is produced by patience and optimism, and cowardice is produced by lack of patience and pessimism, and cowardice emanates from the lungs. When the soul whispers evil, they become inflated, and the heart becomes agitated. For this reason, the following has appeared in the tradition of 'Amr Bin Al 'Aas as narrated from the prophet (may Allaah send salutations upon him) : (the most evil characteristics of a man are displacing cowardice and fervent miserliness) Ahmad and others have narrated this.

Cowardice has been considered displacing because it displaces the heart due to the inflation of the lungs, or as Aboo Jahl said to 'Utba Bin Rabee'a on the day of Badr: your lungs have inflated, and once the heart is displaced, the mind loses control and the limbs follow.

Bravery is a steadfast heart, and the limbs assist it in this condition, because they are servants and soldiers of it. Conversely, if it were to retreat, then so would the soldiers.

As for boldness, it is to disregard the outcome of an affair.

The Difference Between Resolve And Cowardice

One who is resolute is thoughtful and discerning, he is intelligent and strong, thus he is not a coward.

The Difference Between Conservation And Miserliness

Conservation is produced by justice and wisdom. Justice

causes moderation, and wisdom produces sound judgement. The final result is conservation which is the desired medium as the most high has said: {do not withhold your hand, and do not extend it until you become blameworthy}[Al Israa/29]

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا
مَحْسُورًا﴾ [الاسراء:9]

{those who are not wasteful nor miserly when they spend}[Al Furqaan/67]

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾ [الفرقان:67]
{eat and drink and do not be wasteful}[Al A'raaf/31].

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾ [الاعراف:31]

As for miserliness, it is produced by pessimism and weakness, and fervence is produced by the threat of Shaytaan. The final result is an aversion toward spending and a fear of loss, and the most high has said: {man was created avaricious. He is fearful when tried and miserly when blessed}[Al Ma'aarij/19-21].

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۖ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۖ وَإِذَا مَسَّهُ الْخَيْرُ
مُنُوعًا﴾ [المعارج:21-19]

The Difference Between Caution And Suspicion

One who is cautious resembles one who travels with his wealth and riding animal while being mindful of thieves. He resembles one who has prepared himself with armor and weapons to meet his enemy.

As for suspicion, it is a heart filled with bad thoughts of others, and backbiting, slander, and hatred are the result. One who is cautious intermingles with people while protecting himself, though one who is suspicious harms them while avoiding them. The former advises them while the latter despises them.

The Difference Between Intuition And Assumption

Assumption can be accurate or inaccurate, it can emanate from a heart which is pure and illuminated, or contaminated and

dark. For this reason, the most high has commanded us to avoid most suspicion, and he has informed us that it can be sinful.

As for intuition, Allaah the most high has commended the intuitive: {within that are miraculous signs for those who are attentive}.

Ibn 'Abbaas (may Allaah be pleased with them) and others have said: {an ignorant person would consider them wealthy}{if we pleased, we would show them to you and you would recognize them}. Genuine intuition is achieved by a pure heart which is close to Allaah. It illuminates vision with the light of Allaah, because he has placed it there. It has appeared in At Tirmidhee and elsewhere as narrated by Aboo Sa'eed who has said: the messenger of Allaah (may Allaah send salutations upon him) has said: (beware of the intuition of the believer, because his vision is illuminated with the light of Allaah) .

This intuition is the result of his nearness to Allaah, and once the heart becomes near to him, it becomes free of impediments which prevent one from realizing the truth. It has appeared in the authentic collection as narrated by Aboo Hurayra who narrated the following sacred tradition from the prophet (may Allaah send salutations upon him) : (my servant does not approach me with anything more beloved to me than what I have ordered him to do. He continues to approach me through voluntary worship until I love him. Once I love him, he will begin to see, hear, grasp, and walk through me) . The heart of this individual will become like a mirror which reflects reality, and his intuition will be accurate, because his hearing and vision is divine. However, this is not knoweldge of the unseen. Rather, it is truth which the knower of the unseen has placed within an illuminated heart, and it is this heart which increases the vision of the believer. In fact, the messenger of Allaah (may Allaah send salutations upon him) used to see his companions behind him in prayer. He also used to see Al Quds while in Makka, the castles of Syria, the gates of San'aa, and the cities of Kisra while digging a trench in Al Madeena. He saw his commanders on the battlefield of Mu'ta and the death of An Najaashee in Ethiopia, and he offered prayer for him. He saw 'Umar and his army in Persia, and he called out to them while in battle.

Accounts Of The Intuition Of 'Umar And 'Uthmaan (May Allaah Be Pleased With Them) And Other Great Figures

Al Ashtar An Nakha'ee and a delegation arrived, and he asked: which one of you is he? They replied: Maalik Bin Al Haarith. He asked: what is wrong with him? May Allaah wage war against him, I believe that he will cause difficulty for the believers. 'Amr Bin 'Abeed 'Alee Al Hassan entered and said: he is the finest of youth.

It has been said that Ash Shaafi'ee and Muhammad Bin Al Hasan were seated in Masjid Al Haraam, then a man entered and Muhammad said: I perceive that he is a carpenter. Ash Shaafi'ee said: I perceive that he is an ironsmith. They questioned him and he replied: I was an ironsmith, but now I am a carpenter.

Aboo Al Hasan Al Booshnajee and Al Hasan Al Haddaad came to Aboo Al Qasim Al Manaawee, and on the way they bought an apple for half a dirham on delayed payment. Once they reached him he asked: what is this wrongdoing? They replied: perhaps this was a part of the cost. They payed the price and returned to him, and then he looked at them and said: perhaps this man has an excuse, tell me your story. They told him the story and he said: since you depended upon each other to pay the price, the man was too embarrassed to demand payment.

One day, Aboo Zakariyyaa An Nakhshabee stood near 'Uthmaan Al Hayree thinking about a woman, so he raised his head and asked: have you no shame? This was before the repentance of Aboo Zakariyya.

Shaah Al Kirmaanee was a man of acute intuition, he used to say: if one preserves himself from what Allaah has forbidden while monitoring himself and following the prophetic tradition, his intuition will be accurate.

A youth who accompanied Al Junayd discussed thoughts, and this was mentioned to him, so he asked: what is this that I hear about you? He replied: I believe something. Al Junayd said: you believe it. The youth said: I believe such and such. Al Junayd said: no. He repeated three times: I believe it. He said: you believe it. The youth said: it is such and such. He said: no. The youth said: I know my heart and you are truthful, this is amazing. Al Junayd said: you were truthful all three times, I

wanted to see if your heart would change.

Aboo Sa'eed Al Karraaz has said: I entered Masjid Al Haraam and a poor person approached wearing two shreds of fabric. I said to myself: this type of person is dependent upon others. He then looked at me and said: {be aware that Allaah knows what you conceal}[Al Baqara/235].

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ﴾ [البقرة: 235]

He said: I silently sought forgiveness from Allaah, and then he called me and said: {he is the one who accepts repentance from his servants} {Ash Shoorah/25}.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾ [الشورى: 25]

Ibraaheem Al Khawwaas has said: I was at the mosque when a handsome, fragrant young man entered, so I said: it seems that he is Jewish, and this displeased them. The youth and I left, though he returned to them and asked: what did he say about me? They replied: he has said that you are Jewish. He came to me and accepted Islaam, so I asked: what caused you to accept Islaam? He replied: it is found in our book that the intuition of a truthful man is always accurate.

A companion who looked closely at a woman approached 'Uthmaan Bin 'Affaan who said: he approaches you while his eyes show signs of fornication. I asked: has the messenger of Allaah (may Allaah send salutations upon him) received revelation? He replied: no. This is intuition, it is a light that Allaah places within the heart.

The Difference Between Advice And Backbiting

The objective of advice is to warn a Muslim about someone who is harmful. This you may do if your advice is sought regarding companionship and interaction with such an individual. The prophet (may Allaah send salutations upon him) said the following to Faatima Bint Qays when she sought his advice regarding Mu'aawiya and Aboo Jahm: (As for Mu'aawiya, he is destitute, and as for Aboo Jahm, he never puts down his rod) .

If backbiting occurs due to advice given for Allaah, his messenger, and the believers, then it is a good deed. However, if

it occurs due to your degradation of your brother, it is a fire which will consume your good deeds.

***The Difference Between A Gift And Bribery, And
Committing Bribery To Ease Oppression***

A person commits bribery to deny a right or to achieve what is undeserved. This is the one whom the messenger of Allaah (may Allaah send salutations upon him) has cursed. Although, if he commits bribery to ease his oppression, then only the recipient is cursed.

If one is a giftgiver, he seeks brotherly love, if one seeks to reciprocate, he has done so, and if one seeks gain, he has been excessive.

The Difference Between Patience And Harshness

Patience is an acquired trait, it is to restrain the soul from anxiety and complaint, it is also a heart which does not deviate from the dictate of predetermination and legislation.

As for harshness, it is a dryness in the heart which prevents it from being effected by what transpires.

Different Types Of Hearts

Some hearts are hard and some hearts are soft. A hard heart is uneffected like a rock, and a soft heart is like water, though both hearts are lacking. The healthiest heart is one which is soft, firm, and pure. It differentiates between truth and falsehood due to its purity, and it accepts the truth due to its softness, and it combats the enemy due to its firmness. The following tradition states: hearts are the utensils of Allaah on earth. His most beloved utensils are those which are the softest, firmest, and purest. There is also the glass heart which bears all three of these characteristics. The most despicable heart to Allaah is the callous heart, and he the most high has said: {destruction awaits their callous hearts which do not remember Allaah}[Az Zumar/22]

﴿فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبِهِمْ مِّنْ ذِكْرِ اللَّهِ﴾ [الزمر: 22]

{their hearts became callous afterwards, thus they are like stones, or even harder}[Al Baqara/74]

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾ [البقرة:

[74

{so that he may cause the inspiration of Shaytaan to be a trial for those whose hearts are callous and diseased} [Al Hajj/53].

﴿لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ

قُلُوبُهُمْ﴾ [الحج:53]

He has caused the inspiration of Shaytaan to be a trial for those whose hearts are afflicted, and a mercy for those whose hearts are pure and capable of distinguishing between Satanic and angelic inspiration. Shortly thereafter Allaah has said: {so that those who have been granted knowledge may know that it is the truth from your lord, and so that their hearts may become subservient to him. Allaah definitely guides those who believe toward a straight path} [Al Hajj/54].

﴿وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ

قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الحج:54]

The Difference Between Leniency And Degradation

Leniency is to waive your rights out of kindness when you are capable of retribution. As for degradation, it is to waive retribution out of fear, this is not commendable. The most high has said: {those who seek victory when mistreated}{the recompense of mistreatment is a similar act, though whoever is leniant will be rewarded by Allaah. He definitely dislikes the unjust}. He has mentioned justice which he has permitted, leniency which he has encouraged, and injustice which he has forbidden.

If it were asked: how could he praise them for seeking victory and being leniant when one action contradicts the other?

The response would be: he did not praise them for seeking retribution. Rather, he praised them for seeking justice, and once they became able, he encouraged them to be lenient.

The Glorification Of The Carriers Of The Throne

It has appeared in a well known tradition that the carriers of

the throne are four. Two of them say: O Allaah, glory be to you our lord. Praise belongs to you for your forbearance which is preceded by your knowledge, and the other two say: O Allaah, glory be to you our lord. Praise belongs to you for your leniency which is preceded by your ability.

For this reason, Al Maseeh (may the peace and salutations of Allaah be upon him) has said: {if you punish them, they are your servants, and if you forgive them, you are indeed the wise and the supreme}. To be lenient is outwardly degrading, though it is a source of inner dignity. Allaah grants honor to one who is lenient, though he degrades one who seeks vengeance for himself. Consequently, the messenger of Allaah never did so for this reason. The glorified has said: {those who seek victory}, but how could it be understood that they could do this without support? In addition, when victory is sought, souls usually exceed the boundaries of justice. As a result, the glorified has legislated commensurate retaliation while encouraging leniency.

Leniency is a trait of the tranquil soul, and degradation is a trait of the commanding soul. As for seeking victory and retribution, they are two separate issues.

The Difference Between Seeking Victory And Retribution

To seek victory is to do so for the sake of Allaah, and none is capable of this except one who is free of desire. However, the commanding soul can incite one to seek revenge simply to degrade another.

As for the tranquil soul which has escaped the bondage of desire and has returned to Allaah, it retaliates in defense of the honor which Allaah has granted it. In reality, this is the defense of Allaah.

It has been narrated that 'Alee (may Allaah be pleased with him) passed a man who sought his assistance and said: this person has not given me what I deserve. He said: give him what he deserves. When 'Alee departed, the guilty man hit the other man and 'Alee returned. The other man said: I have pardoned him O commander of the faithful, and 'Alee struck him nine times, then he said: he has pardoned you and this is his right. However, 'Alee punished him for flagrantly disregarding the authority of Allaah.

The Difference Between A Sound Heart And Heedlessness

A sound heart is one which does not desire evil while being aware of it. Conversely, heedlessness is ignorance which is blameworthy. A perfect heart is one which knows evil in detail though does not desire it. 'Umar Bin Al Khattaab (may Allaah be pleased with him) used to say: I am not deceptive, and one who is cannot deceive me.

'Umar was too intelligent to be deceived, and was too righteous too be deceptive. The most high has said: {on the day when wealth nor progeny will avail, except if one reaches Allaah with a sound heart}[Ash Shu'araa/88-89].

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

[الشعراء: 88-89]

This is a heart which causes one to follow the thought and desire.

The Difference Between Confidence And Delusion

Confidence is tranquility, and it increases with time and intuition. The heart attaches itself to one whom it trusts, thus it becomes reliant upon him. Similarly, if the heart reaches Allaah, it becomes lovingly subservient to him. Consequently, he will be the only source of aid for this heart.

As for delusion, it is produced by Shaytaan and the soul, and it is to trust one who is not trustworthy, and to depend upon a source which yields nothing beneficial. The most high has said: {the work of those who disbelieve is like a mirage which appears to be water to a thirsty man. Though once he reaches it, he finds nothing. Allaah finds him there and concludes his account, and he is expeditious in this regard}{say: shall we inform you of those who have suffered the greatest loss. They are those who have deviated on earth while thinking that they have done well}. Once the veil has been removed and reality becomes apparent, they will realize that they were lost.

It has appeared in a well known tradition that if you notice that Allaah the glorified is blessing you while you continue to sin, then beware. Rather, punishment has been delayed, and the most high has said: {once they forgot what they were reminded

of, we gave them everything and they were delighted. We then overtook them while they were immersed in evil}.

It is an utter delusion for one to believe that he deserves the grace of Allaah and that the hour will not come. He is in a state of illusion concerning his lord, himself, and the world in which he lives, and Shaytaan deceives him with his promises. The final outcome of this is destruction.

The Difference Between Hope And A Wish

Hope is accompanied by a concerted effort to achieve success.

A wish is for the soul to desire success without pursuing it. The most high has said: {those who believe, migrate, and struggle in the path of Allaah are those who hope for his mercy}. Although, those who are deceived say that it is those who are heedless of the pleasure of Allaah who hope for his mercy.

A sign of genuine hope is for one to fear the loss of paradise due to a neglected action. This individual is like a man who seeks the hand of a noble woman, and is notified shortly before the ceremony so that he may prepare, and he does so meticulously. Once he reaches the reception, he is welcomed by all. Although, if he were to arrive utterly filthy, the doorman would strike him and shout at him before driving him away. This person is wishful.

When the heart becomes capable of beholding the hereafter and what Allaah has prepared for the obedient and disobedient, it proceeds unto it out of fear. Although, once the veil of the soul is removed, the heart abandons the soul in favor of the supreme and compassionate and the garden of joy. At this point, all who are fearful become hopeful, and all who are hopeful become fearful.

One is with his companion in this world and the next, so when he becomes aware of the threat of punishment, he abandons his evil neighbor. For this reason, he is named fearful. Conversely, when he becomes aware of the promised reward, he yearns for it. As a result, he is named hopeful.

The prophet (may Allaah send salutations upon him) explained that faith has branches and is composed of outward and inward actions. He explained migration as being a departure from what Allaah has forbidden, and the soldier as being one

who combats his soul for Allaah.

The point is this, Allaah the glorified has designated the hopeful as being those who believe, migrate, and struggle.

As for wishes, they are the capital of the bankrupt, and the whisperings and false hopes of the soul which it places within an ignorant heart. The most high has said: {it is not according to your wishes nor those of the people of the book. Whoever does wrong will receive a recompense, and he will find no assistant or protector except Allaah}[An Nisaa/123].

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: 123]

If a servant loses the assistance and protection of Allaah, Shaytaan and his soul become his protection, and when he seeks victory, he will do so for his soul instead of Allaah and his messenger, thus he cannot be hopeful. If your soul says to you: I am the equivalent of hope, demand proof and say: this is what you wish, so bring your proof if you are truthful. An astute person performs good deeds due to hope, though an idiot relies upon wishes which he calls hope, and Allaah is the granter of success.

The Difference Between Discussing The Grace Of Allaah And Bragging About It

One who discusses the grace of Allaah speaks about his goodness, thus he praises and thanks him in this fashion.

As for one who brags about the grace of Allaah, he attempts to show others that he is superior so that they will glorify him.

The Difference Between The Joy Of The Heart And The Joy Of The Soul

The joy of knowing and loving Allaah is heartfelt. The most high has said: {those whom we have given the book are joyous with what has been revealed to you}[Ar Ra'd/36].

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ﴾ [الرعد: 36]

Aboo Sa'eed Al Khudree has said: the grace of Allaah is the Qur'aan, and his mercy is that he has chosen you for it.

The joy of Allaah, his names, his attributes, his speech, his messenger, and his tradition is the essence of faith, and it is the

source of an amazing form of subservience which affects the heart in a manner beyond description.

The joy of reaching the beloved is based upon the extent to which he was loved on earth.

Other great and amazing forms of joy are sincerity, reliance, fear, hope, and repentance. As these actions increase, so does the joy which results from them. As for repentance, if a sinner knew that it is far more pleasureable than sin, he would pursue it even faster. This is a secret known by one who has realized the joy of the lord most high when his servant repents. The messenger of Allaah (may Allaah send salutations upon him) compared this joy to that of a man who has lost his food, drink, and riding animal while travelling in a dangerous land. He does not find anything, so he loses hope and awaits death. Then once the moon rises, he spots his riding animal in the light. He then hangs it's bridle from a tree and joyously exclaims: O Allaah, you are my servant, and I am your lord. He made a mistake due to his immense joy, and Allaah is more delighted by the repentance of his servant than this man is with his riding animal.

The joy which is experienced after repentance is not attained without difficulty, though it is achievable with patience. However, if one is impatient, the joy of sin will precede his demise. Consequently, both the joy of repentance and disobedience will pass him by, and he will be grief stricken, because something beloved has left him while something painful remains.

An Illustration Of The Greatest Joy

The greatest joy is achieved upon departure from this world when the angel is sent to give glad tidings. If one who has repented were only aware of this joy, the intellect would command that it be preferred. Many joyful events ensue, such as the prayer of the angels over the soul of the deceased, and other events which occur until the servant successfully crosses the bridge of hell. The greatest joy follows which is beyond measure and is undecipherable, namely it is to behold the face of the blessed and most high lord. This is for the followers of the prophetic tradition who affirm this sight, and he will speak to them while above them.

The Difference Between A Soft Heart And Anxiety

Anxiety is a weak soul and a fearful heart which perpetuates greed. This is produced by a lack of faith concerning predestination. However, the most high has said: {nothing transpires on earth or amongst yourselves that has not been recorded in a book which has preceded. This is definitely easy for Allaah. This is so you will not despair due to what you have lost, nor rejoice due to what he has granted you}[Al Hadeed/22-23].

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ﴿[الحديد: 22-23]

A soft heart is mercy, though anxiety is an illness produced by the commanding soul. An ill heart is imprisoned by desire, though once it is filled with the light of faith and love of Allaah, it is released. At that point, it becomes merciful even to ants, and this is the nearest heart to Allaah. Anas has said: the messenger of Allaah (may Allaah send salutations upon him) was the most merciful to the needy.

The following has appeared in traditions: (mercy is only taken from the wicked) (whoever is not merciful will not receive mercy) (be merciful toward those on earth so that he who is in the heavens will be merciful toward you) (the inhabitants of paradise are three: a just and charitable man of authority, a soft hearted man who is merciful toward every relative and believer, and a chaste man with dependents) .

As Siddeeq (may Allaah be pleased with him) is the finest of this nation due to his merciful heart amongst other things. In fact, the messenger of Allaah (may Allaah send salutations upon him and his family) even compared him to Ibraaheem and 'Eesa. The lord most glorified and most high is merciful, and those who are nearest to him are those who are most compassionate. Conversely, those who are the farthest from him are those who are hardhearted.

The Difference Between Resentment And Hatred

Resentment is a feeling of discomfort which the soul

attempts to eliminate.

As for hatred, it is the concealment and perpetual anticipation of evil, while resentment is the result of harm. Although resentment can be quickly eliminated, hatred cannot. Hatred results from a constricted heart and a dark soul. Conversely, resentment exists while the heart is strong, firm, illuminated, and perceptive.

The Difference Between Competition And Jealousy

Competition is the swift pursuit of the completeness of one whom you rival in an attempt to surpass, and it is a noble trait. The most high has said: {may those who rival one another compete for that} [Al Mutaaffifeen/26].

﴿حَتَمُهُمْ مِنْكَ وَقَدْ ذَلِكْ فَلَيْتَنَافَسِ الْمُتَنَافِسُونَ﴾ [المطففين: 26]

The companions of the messenger of Allaah (may Allaah send salutations upon him) used to encourage each other to compete. Competition is a contest which the most high has said the following about: {compete to attain what is good} [Al Baqara/147].

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾ [البقرة: 147]

‘Umar Bin Al Khattaab used to compete with Aboo Bakr As Siddeeq (may Allaah be pleased with them) , and he said: by Allaah, I have never attempted to compete with Aboo Bakr without being preceded by him.

Jealousy is a despicable trait produced by a lowly and incapable soul which envies those who have achieved what it has not. This soul wishes that those whom it envies would be equally incapable, and the most high has said: {many people of the book wish that you would disbelieve as they have so that you may both become equal} [An Nisaa/89].

﴿قُلْ يَتَاهُلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا

وَبَيْنَكُمْ﴾ [آل عمران: 64]

Consequently, one who is jealous wishes that the one whom he envies will suffer a loss so that they will both become equal.

However, envy has been used to refer to praiseworthy competition, and this has been narrated from the prophet (may Allaah send salutations upon him) in the authentic collection where he said: (only two may be envied: a man whom Allaah has granted the Qur'aan who stands in prayer day and night, and a man whom Allaah has granted wealth which he spends appropriately).

The Difference Between The Love Of Leadership And The Love Of Leading

The difference between these two conditions is that the former entails self-aggrandizement while the latter entails the glorification of Allaah and his dictate. One who leads and one who follows are collectively obedient, and the basis of this leadership is certainty and patience. This leadership is practically the highest rank that a servant can achieve in this religion, and the reward of this position is a special place in paradise. As for leadership, it is sought to achieve personal goals and to manipulate the masses. The adverse effects of this leadership are countless, though leaders are blind. Once they regain sight, they will realize that what they were involved in was unethical, especially on the day of assembly when they will be trampled like ants. This is the recompense of their indifference toward the dictate of Allaah and his servants.

Loving For The Pleasure Of Allaah And Loving Other Than Allaah

Everyone must differentiate between these two types of love.

Loving for the pleasure of Allaah is the completion of faith.

Loving other than Allaah is polytheism.

The entire religion revolves around four principles: love and hate, and action and the lack thereof. The latter is produced by the former. Whoever performs these four actions for Allaah has complete faith. Conversely, loving other than Allaah can either be polytheism, or it can infringe upon the completeness of sincerity and the love of Allaah. However, the latter does not expel one from Islaam.

Loving other than Allaah is similar to the love which the polytheists had for their idols and deities. The most high has said: {there are some who have chosen deities beside Allaah. They

love them as he is loved}. This is polytheism which Allaah does not pardon, and faith is incomplete unless war is waged against these deities. Allaah has sent all of his messengers and has revealed all of his books for this purpose. He has also created the fire for these polytheists, and he has created paradise for those who combat them.

There is also the love of what Allaah has made appealing to the soul, such as women and wealth etc. This type of love is similar to the love that a hungry man has for food. However, if one were to love what is desired seeking the pleasure of Allaah, he would be rewarded. In fact, women and fragrance were made beloved to the most complete of all creation, and this love helped him to love Allaah, to maintain his dictate, and to convey his message. However, he did not prefer this more than the pleasure of Allaah.

The Difference Between Reliance And Inability

Reliance is the servitude of a heart which depends upon Allaah.

As for inability, it is either to neglect cause claiming to be reliant, or it is to depend upon it while being heedless of the source. Consequently, reliance is like hope, and inability is like a wish.

The inable one says: sustenance reaches the recipient just as his demise does, and what has been predestined for me will arrive, even if I am weak. Although, I will not attain what has not been predestined for me even if I am strong. If I were to flee from my sustenance as I flee from death, it would still reach me.

It is said to him: yes, this is entirely true. You know that sustenance is predestined, though how do you know if it is achieved by your effort or the effort of another? If it is achieved by your effort, then what is the cause? If you are not aware, then how did you discover that it was predestined that your sustenance would arrive without effort? How many times have you pursued what was predestined for someone else, and how many times has someone else pursued what was predestined for you? If you have witnessed this, then how did you discover that your sustenance is attained completely by the effort of another?

The prophets were mindful of the cause as well as the source.

Zakariyyaa was a carpenter and Allaah commanded Nooh to build the ship. The companions did not neglect cause in favor of reliance. Do you not realize that they expended great effort in fighting the enemies of this religion emulating the master of the reliant (may Allaah send salutations upon him) ?

The Difference Between Cautiousness And Whispering

Cautiousness is to go to great lengths to follow the prophetic tradition without being extreme.

As for whispering, it is to introduce what has not been performed by the messenger of Allaah (may Allaah send salutations upon him) or any of his companions claiming that a legal objective may be achieved by this action. In this case, one may exceed three washings during ablution, he may utter his intention to pray once or several times, or he may avoid prayer while wearing sandals as a precaution. However, cautiousness is to follow the prophetic tradition, even if it is opposed by most or even all on earth.

The Difference Between Angelic And Satanic Inspiration

Whatever is intended for Allaah in accordance with the prophetic tradition is angelic. Although, whatever is intended for another in opposition to the prophetic tradition is Satanic.

In addition, whatever yields the remembrance of Allaah, an illuminated and expanded heart, and tranquility is also angelic. Though whatever produces the opposite is Satanic.

The Difference Between Moderation And Reduction

Moderation lies between deficiency and excessiveness. The most high has said: {those who are not wasteful nor miserly when they spend, but are moderate}[Al Furqaan/67].

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾ [الفرقان: 67]

The entire religion lies between these two extremes, and they can only be avoided by one who follows the messenger of Allaah (may Allaah send salutations upon him) and avoids the opinions of others, though not the reverse. Both of these extremes can unite within one person, thus he can be deficient in certain aspects of his religion while being excessive in others.

The Difference Between Counsel And Condemnation

Counsel is being merciful toward the one whom you advise while seeking the pleasure of Allaah. The advisor is patient if mistreated by the one whom he advises. He is similar to a physician who tolerates the ill behavior of his patient and persuades him to take his medicine.

As for condemnation, it is castigation in the guise of counsel.

An advisor will not resent you if you reject his counsel. In fact, he will supplicate for you in your absence, and he will not mention your shortcomings. One who condemns is the opposite.

The Difference Between Promptness And Haste

Promptness is to seize an opportunity, and haste is to seek something prematurely. In fact, it is produced by Shaytaan, because it prevents forbearance and proper decision making. Consequently, haste accompanies regret as laziness accompanies loss.

The Difference Between Informing Someone Of A Matter And Complaining To Him About It

One who informs someone about a matter may intend to apologize, to warn, or to encourage patience. This encouragement may resemble a complaint, though the intention is the distinguishing factor.

As for complaining, it is void of a sound objective. Although, if it is directed toward the glorified and most high, it is the seeking of mercy as Ayyoob has said: {when he called upon his lord saying: harm has befallen me and you are the most compassionate}[Al Anbiyaa/83].

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

الرَّحِيمِينَ﴾ [الانبیاء: 83]

Complaining to Allaah the glorified does not negate patience, because Allaah has said about Ayyoob: {we found him to be patient, he was devout and was the finest servant}[Saad/44].

﴿إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾ [ص: 44]

Some have said that the statement of Ayoob was induced so that he would be an example for the weak of this nation, and this has been said by one who holds that complaining negates patience. However, this is a terrible mistake, because it is the complaint which does so, but not complaining to Allaah. In fact, he tries his servant to induce this, and he dislikes fortitude in this regard. Rather, he loves for a servant to display weakness before him, and his mercy is closer to this heart than a hand is to the mouth.

A Refutation Of Those Who Hold The The Creator And Creation Are One

This group has united what is separate and have concluded that what he has loved what he has predestined . They have united trade and usury saying: {rather, trade is similar to usury}[Al Baqara/275].

﴿أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: 275]

They have united what has been slaughtered with what has died asking: how can we eat what we have killed and not eat what Allaah has killed? They have consolidated everything and have said: this is Allaah who is the only deity worthy of worship.

A Brief Indication Of Various Differences

The monotheism of the messengers is the detailed affirmation of the perfection of Allaah, and the complete worship of him alone.

As for the monotheism of those who deny the attributes of Allaah, it is the negation of his names and attributes through omission or distortion. They refer to this as monotheism, though in fact it is the denial of the names and attributes of the most high and their reality.

The messengers have raised the glorified above flaws and deficiencies as he himself has. They negate his perfection and the greatness of his lordship. Rather, all of his names and attributes are perfect and beautiful, and all of his actions are good, wise, and beneficial.

As for those who deny the attributes of Allaah, they have denied:

his speech

that hands may be raised toward him
that the fine statement may ascend to him
that anything may descend from him
that an angel or soul can ascend to him
that he is above all creation
that he will seize the heavens with one hand and earth with
the other
that he will clench the heavens, the earth, the mountains, and
the trees with different fingers
that he has a face
that the believers will behold him in paradise
that he will greet and speak to the believers and laugh
that he descends to the lowest heaven every night
that he acts for a particular reason
that what he has willed will always transpire and that it is the
source of all events
that he loves and is loved
that he is merciful
that he is angry
that he hears
that he sees
that he knows
that he is present

***The Difference Between The Reality Of The Names And
Attributes And Physical Comparison***

Imaam Ahmad and others have said that physical comparison
is to say: a hand like mine, hearing like mine, vision like mine,
etc.

The messengers have agreed that Allaah must be described as
he and his messenger have described him without any denial,
distortion, or physical comparison. If one compares Allaah to his
creation or denies the reality of his description, he has
disbelieved. However, if one affirms the reality of his names and
attributes and denies that something created could resemble him,
then he has been guided to the straight path.

***The Difference Between Reserving The Right Of Allaah And
Mistreating The Distinguished***

To reserve this right is withhold from creation anything

which belongs solely to Allaah.

If the unique characteristics of lordship were withheld such that one were reduced to the level of a powerless servant, he would not be degraded. The master of the progeny of Aadam has said: (O humanity, I do not wish that you exalt me) . He said to his daughter Faatima, his uncle Al 'Abbaas, and his aunt Safiyya: (I cannot intervene between you and Allaah) . However, the polytheists claimed the opposite for their deities and leaders, thus they also claimed that whoever removed them from their position had degraded them. The following verse applies to them: {when Allaah is mentioned alone, the hearts of those who disbelieve in the hereafter resist. Though when others are mentioned they rejoice}[Az Zumar/45].

﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾ [الزمر: 45]

The Difference Between Reserving The Right Of The Messenger (May Allaah Send Salutations Upon Him) And Avoiding The Views Of Scholars

To reserve the right of the messenger (may Allaah send salutations upon him) is to place no opinion before his tradition. If a prophetic tradition is authentic, you should study the meaning of it, and once it becomes apparent, you must not divert from it.

There is a distinct difference between following a scholar whose evidence you are unaware of, and being aided by his understanding. As for the latter, he relies upon a scholar to reach his ultimate guide, and once he does, he needs no other. Similarly, one who depends upon a star to find the direction of prayer will no longer need it once he finds it.

Ash Shaafi'ee has said: it has been unanimously agreed upon that if the tradition of the messenger of Allaah (may Allaah send salutations upon him) becomes clear, it may not be rejected due to any opinion.

The Difference Between The Beloved Of The Compassionate And The Beloved Of Shaytaan

The beloved of the compassionate are not afflicted by fear

nor sorrow. They are reverent believers who are mentioned in the beginning of Al Baqara until the following verse: {they are the successful}. They have also been mentioned in the middle of it: {though righteousness is one who believes in Allaah and the last day}and until the following verse: {they are those who are truthful, and they are the reverent}.

The beloved of the compassionate are sincere and oppose others in favor of the tradition of the messenger of Allaah (may Allaah send salutations upon him) . They do not innovate nor do they advocate innovation. They are partial only to Allaah, his messenger, and his companions. They are serious about their religion and they do not prefer Satanic music instead of the Qur'aan, nor do they desire bad company more than the pleasure of the compassionate.

The beloved of Shaytaan are immersed in what is pleasing to him, and they combat those who forbid them. If you are confused as to who is who, then judge according to monotheism and adherence to the prophetic tradition, but do not judge according to spiritual states or unusual achievements, even if you see one who can walk on water or fly through the air.

The Difference Between A Faith Induced State And A Satanic State

A faith induced condition is the fruit of adherence to the messenger, sincere action, and monotheism. This condition is correct if accompanied by perpetual adherence to the prophetic tradition and the divine dictate.

A Satanic condition is linked to polytheism and iniquity and arises as a result of Satanic contact and resemblance.

This applies to many people such as witches and warlocks and others who claim to be Muslim. However, a man could be a sincere and devout worshipper, though his condition could be Satanic due to his ignorance of Angelic and Satanic beings, as well as the reality of faith.

People have been tried due to their inability to differentiate between truth and falsehood. This ability is a light which Allaah places in the heart. It allows one to see reality, though it is inevitable that one who lacks this ability will misled by Shaytaan, and it is Allaah who is sought for aid.

The Difference Between A Revealed Ruling Which Must Be Followed And An Interpreted Ruling Which May Be Followed At Best

Allaah has judged between his servants and has revealed these rulings to his messenger, and only he could do so.

Conversely, there are scholarly views whose acceptance is not obligatory, and one who opposes them is not declared a sinner or a disbeliever. In fact, Aboo Haneefa has said in this regard: this is my view, so if anyone comes to us with one which is better, we will accept it. When Ar Rasheed sought to impose The Muwatta upon the nation, he consulted Maalik who said: the companions of the messenger of Allaah (may Allaah send salutations upon him) have become divided across the land, and every nation has unique knowledge.

As for the substitute ruling which is other than what Allaah has revealed, it may not be enacted or implemented. The one who issues this verdict lies between disbelief, sin, and oppression.

The objective has been to illustrate various conditions of the tranquil, reprimanding, and commanding souls, as well as what unifies and separates them. The soul is one and is commanding, reprimanding, and tranquil at various times. The souls of most people are usually commanding. As for the tranquil soul, it is the least widespread, but the greatest to Allaah who has said: {return to your lord pleasing and satisfied. Join my servants and enter my paradise}[Al Fajr/28-30].

﴿أَرْجِعْنِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً﴾ ﴿٢٨﴾ فَأَدْخُلْنِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلْنِي

جَنَّتِي ﴿٣٠﴾ [الفجر: 28-30]

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