

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 24 – Distinction and Separation from Shirk and its People, The Categories of Khawf (Fear) are Five

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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The shaykh began with the Khutbatul Haajah.

A SUMMARY OF ASH-SHIRK

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Allaah (ta'laa) says:

قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

Say: "But in truth He (Allâh) is the only one Ilâh (God). And truly I am innocent of what you join in worship with Him." (Al-An'am 6:19)

And Allaah (ta'laa) says:

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allâh. (Al-An'am 6:78)

And Allaah (ta'laa) says:

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ

Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty. (At-Tawbah 9:1)

And Allaah (ta'laa) says:

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

And a declaration from Allāh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islāmic calendar) that Allāh is free from (all) obligations to the Mushrikūn and so is His Messenger. (At-Tawbah 9:3)

And Allaah (ta'laa) says:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ
لَأَوَّاهٌ حَلِيمٌ

And [Ibrāhīm's (Abraham)] invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy to Allāh, he dissociated himself from him. Verily Ibrāhīm (Abraham) was Al-Anwāh (has fifteen different meanings but the correct one seems to be that he used to invoke Allāh with humility, glorify Him and remember Him much), and was forbearing. (Tafsir Al-Qurtubī). (At-Tawbah 9:114)

And Hood (‘alayhis salaam) said to his people:

إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوكُمْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

"I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, - (Hud 11:54)

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ

With Him (Allāh). So plot against me, all of you, and give me no respite. (Hud 11:55)

And Allaah (ta'laa) says:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ

And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, (Aṣ-Ṣukhruf 43:26)

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

"Except Him (i.e. I worship none but Allāh Alone) Who did create me, and verily, He will guide me." (Aṣ-Ṣukhruf 43:27)

And Allaah (ta'laa) says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone." (Al-Mumtâhinah 60:4)

And Allaah (ta'laa) says:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say (O Muhammad (صلى الله عليه وسلم) to these Mushrikûn and Kâfirûn): "O Al-Kâfirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! (Al-Kafirun 109:1)

لَا أُعْبُدُ مَا تَعْبُدُونَ

"I worship not that which you worship, (Al-Kafirun 109:2)

وَلَا أَنْتُمْ عَابِدُونَ مَا أُعْبُدُ

"Nor will you worship that which I worship. (Al-Kafirun 109:3)

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

"And I shall not worship that which you are worshipping. (Al-Kafirun 109:4)

وَلَا أَنْتُمْ عَابِدُونَ مَا أُعْبُدُ

"Nor will you worship that which I worship. (Al-Kafirun 109:5)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"To you be your religion, and to me my religion (Islâmic Monotheism)." (Al-Kafirun 109:6)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Allaah (subhaana wa ta'laa) has ordered the Messenger and the Believers in the aforementioned verses that they must have distinction, and separation, and freedom from the mushrikoon and the kaafiroon, even if they may be the closest of relatives.

Explaining the verse in Sooratul-An'aam (6:19), the shaykh pointed out the order of Allaah (subhaana wa ta'laa) to His Messenger to inform the kuffaar that there is only One object of worship, and He is Allaah (subhaana wa ta'laa), and to inform the kuffaar that he (the Messenger) is free from those who commit shirk. And in the first part of this verse is a reminder of Tawheed al-Ulooheeyah, and Tawheed ar-Ruboobeeyah, and Tawheed al-Asmaa was-Sifaat, and this was followed by the order of Allaah (subhaana wa ta'laa) to His Messenger to inform the mushrikoon that the Messenger is free from them.

And the verse in Sooratul-An'aam (6:78) is in reference to Ibraaheem ('alayhis salaam) and his people. And Shaykh Ahmed mentioned to us the famous story that is mentioned in Soorah Maryam, where Allaah (subhaana wa ta'laa) says:

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And mention in the Book (the Qur'aan) Ibraaheem (Abraham). Verily! He was a man of truth, a Prophet (Maryam 19:41)

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? (Maryam 19:42)

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

"O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. (Maryam 19:43)

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

"O my father! Worship not Shaytaan (Satan). Verily! Shaytaan (Satan) has been a rebel against the Most Beneficent (Allaah). (Maryam 19:44)

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا

"O my father! Verily! I fear lest a torment from the Most Beneficent (Allaah) overtake you, so that you become a companion of Shaytaan (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî] (Maryam 19:45)

قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا

He (the father) said: "Do you reject my gods, O Ibraaheem (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." (Maryam 19:46)

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

Ibraaheem (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. (Maryam 19:47)

وَأَعْتَرُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

"And I shall turn away from you and from those whom you invoke besides Allaah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord." (Maryam 19:48)

And as it is mentioned in the verse in Sooratut-Tawbah (9:114), Ibraaheem (alayhis salaam) only sought forgiveness for his father because of a promise that he had made to his father. However, when it became clear to Ibraaheem that his father was an enemy of Allaah, then he (Ibraaheem) freed himself from him (his father).

Explaining the verse in Sooratut-Tawbah (9:1), the shaykh mentioned that Allaah (subhaana wa ta'laa) is informing the mushrikoon in this verse that He and His Messenger and free from them (the mushrikoon), in reference to those with whom a covenant was made. And in the following verse (9:3), there is an announcement from Allaah (subhaana wa ta'laa) to the people on the day of Hajj that Allaah and His Messenger are free from the mushrikoon. And the Prophet (صلى الله عليه وسلم), in the year before he made his Farewell Hajj, sent Abu Bakr and 'Alee, and it was to the people in Makkah that in the following year, none of the mushrikoon were to make Hajj after this year and that no one from amongst them was to make Tawaaf around the House of Allaah. And no one who was naked is allowed to make Tawaaf around the Ka'bah, and this (doing Tawaaf while naked) was from the actions of the mushrikoon. And this shows Allaah's (subhaana wa ta'laa) and His Messenger's freedom from the mushrikoon, and the purification of the House of Allaah (subhaana wa ta'laa) before the Prophet (صلى الله عليه وسلم) made his Farewell Hajj.

And Shaykh Ahmed mentioned that this is from the action of all the Messengers of Allaah (subhaana wa ta'laa), and from these actions is that they called their nations to the Tawheed of Allaah (subhaana wa ta'laa), and after finding some of their people turn away in aversion from their call (the call to Tawheed), they (the Messengers) separated themselves from those who turned away and freed themselves from them.

Explaining Sooratul-Kaafiroon, the shaykh mentioned that this is a Makkee Soorah. This means that this Soorah was revealed in Makkah, before the Prophet's (صلى الله عليه وسلم) hijrah to Madeenah. And the shaykh mentioned that after the revelation of this Soorah, Allaah (subhaana wa ta'laa) revealed those verses which order the Prophet (صلى الله عليه وسلم) and his Companions to fight the mushrikoon, and to call them to three things. The first being al-Islaam, and if they accept it, Allhamdulillaah, and if they did not accept it, then the mushrikeen were called to the jizyah. And if they did not accept al-Islaam and did not accept the jizyah, then the sword was to be laid upon them.

And the shaykh referred us back to the question¹ that was asked regarding the verse:

¹ Refer to Class 22, September 10, 2005.

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion. (Al-Baqarah 2:256)

And reminded us the two opinions of the scholars regarding this verse (and other verses that point to the conclusion that there is no compulsion for anyone for entering into the deen of al-Islaam), the first of them being that it has been abrogated. And the second opinion being that this verse is specific to the Ahlul-Kitaab (jews and christians).

THE CATEGORIES OF KHAWF (FEAR) ARE FIVE

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH FEE ADILLATIT TAWHEED:

The First: 'Ibaadah (Worship)

And it is fear from Allaah, solely and exclusively, with no partners, and this type is worship of the heart that Allaah (subhaana wa ta'laa) has ordered us to worship Him with.

Allaah (ta'laa) says:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

But for him who [the true believer of Islaamic Monotheism who performs all the duties ordained by Allaah and His Messenger Muhammad (صلى الله عليه وسلم), and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islaam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). (Ar-Rahmaan 55:46)

And Allaah (ta'laa) says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. (An-Naz'i'at 79:40)

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Verily, Paradise will be his abode. (An-Naz'i'at 79:41)

And Allaah (ta'laa), describing His servants the Angels, says:

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded. (An-Nahl 16:50)

And Allaah (ta'laa) says:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner. (Al-Ahzab 33:39)

And Allaah (ta'laa) says:

فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

So fear them not, but fear Me, if you are (true) believers. (Aali Imran 3:175)

And Allaah (ta'laa) says:

يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

To invoke their Lord in fear and hope. (As-Sajdah 32:16)

And Allaah (ta'laa) says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Verily, those who believe [in the Oneness of Allāh, and in His Messenger Muhammad (صلى الله عليه وسلم)] including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures. (Al-Baiyinah 98:7)

حَزَاؤُهُمْ عِنْدَ رَبِّهِمْ حَتَّىٰ تَعْدُو عَذَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allāh is Well-Pleased with them, and they with Him. That is for him who fears his Lord. (Al-Baiyinah 98:8)

Narrated Abee Hurayrah (radiyAllaahu anhu) that the Prophet (صلى الله عليه وسلم) said, "Allaah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (Bukhaaree, no. 629 and Muslim, no. 1031).

Narrated Shaddaad bin Aws (radiyAllaahu anhu) that the Messenger of Allaah (صلى الله عليه وسلم) said, "Allaah (ta'laa) said: And by My Glory and Might, I will not bring about for My servant two safetys or two fears. If he was safe from Me in the dunyaa, then I will make him scared on the Day that I will gather my servants, and if he feared from Me in the dunyaa, then I will make him safe on the Day that I will gather my servants." (Abu Na'eem. See Al-Jaami' As-Saheeh, no. 4332, and As-Saheehah, no. 742).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The servant who fears Allaah (subhaana wa ta'laa) and is in constant awareness of Allaah (subhaana wa ta'laa) in his opens deeds and his secret deeds, then these are the servants who will be safe on the Day of Resurrection.

Allaah's statement:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَرَعٍ يَوْمَئِذٍ آمِنُونَ

Whoever brings a good deed (i.e. Belief in the Oneness of Allāh along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day. (An-Naml 27:89)

So the one who establishes the orders of Allaah (subhaana wa ta'laa) and carries them out and stays away from the prohibitions of Allaah (subhaana wa ta'laa), then such a one does not do this except that he fears Allaah (subhaana wa ta'laa), and he fears his standing in front of Allaah (subhaana wa ta'laa). And the ones who leave off the orders of Allaah (subhaana wa ta'laa) and the orders of the Messenger, then this one does not do this except that his fear does not exist or that his fear has decreased.

Explaining the verses in Sooratun-Nazi'at (79:40-41), the shaykh mentioned the soul is inclined towards evil desires.

Narrated Ibn 'Abbaas, "I have not seen a thing resembling 'lamam' (minor sins) than what Abu Hurayrah narrated from the Prophet who said, "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires, and the private parts testify all this or deny it." (Bukhaaree, no. 5844).

This is a proof that the soul desires and wants, and the one who tames his soul, and subdues his desires, then such a one does this out of fear of Allaah (subhaana wa ta'laa). And the one who does this (subdues his desires), then Allaah (subhaana wa ta'laa) preserves him from committing zinaa with his eyes, and his tongue, and his feet, and with all his limbs.

Allaah's statement:

إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Verily, the Auliya' of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (Yunus 10:62)

And Shaykh Ahmed mentioned to us that the awliyaa of Allaah are those who follow the orders of Allaah (subhaana wa ta'laa) and stay away from His prohibitions. And due to this, Allaah (subhaana wa ta'laa) will save them from fear on the Day of Judgement.

Explaining the verse in Sooratun-Nahl (16:50), the shaykh mentioned that the Angels also fear Allaah (subhaana wa ta'laa), the One who is above them, knowing what Allaah (subhaana wa ta'laa) has guaranteed for the Believers and what He has promised for the disbelievers on the Day of Recompense.

And this worldly life is a life of trials and tribulations. Allaah's statements:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Blessed is He in Whose Hand is the dominion, and He is Able to do all things. (Al-Mulk 67:1)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; (Al-Mulk 67:2)

And the shaykh mentioned Allaah's statement:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Aali Imran 3:173)

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ مِنْهُمْ شَيْءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty. (Aali Imran 3:174)

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ

It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers. (Aali Imran 3:175)

Explaining the hadeeth of Abee Hurayrah, the shaykh focused on the last part of the hadeeth, "...and a person who remembers Allah in seclusion and his eyes are then flooded with tears." The shaykh mentioned that this is due to the fear of Allaah (subhaana wa ta'laa). And the shaykh mentioned that all the seven categories of people mentioned in the hadeeth perform their respective action due to

the fear of Allaah (subhaana wa ta'laa). And fear of Allaah (subhaana wa ta'laa) is the main motivational factor for them to perform these actions, and the great reward for them on that Day is that they will be saved and protected from the punishment of Allaah (subhaana wa ta'laa).

Explaining of the hadeeth of Shaddaad ibn Aws, the shaykh mentioned that the ones who feel safe from the planning and plotting of Allaah (subhaana wa ta'laa), and feel safe in this world, and do not fear Allaah (subhaana wa ta'laa), then Allaah (subhaana wa ta'laa) will make them fearful on the Day of Judgement. On the other hand, the one who feared the punishment of Allaah (subhaana wa ta'laa) in this world, then on the Day of Judgement Allaah (subhaana wa ta'laa) will provide for him safety.

Q&A

1. Is shade an attribute of Allaah (subhaana wa ta'laa)?

Ans: In other narrations of this hadeeth, we find the wordings "...in the shade of His Throne." So we do not affirm to Allaah (subhaana wa ta'laa) the attribute of shade. So the meaning that is being referred to in this hadeeth, "*Allaah will give shade, to seven, on the Day when there will be no shade but His*" means the shade of His Arsh (Throne).

2. Regarding the same hadeeth narrated by Abu Hurayrah (radiyAllaah anhu), the part where the Prophet (ﷺ) said, "...a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation)." How does this apply to the women?

Ans: Narrated Ibn 'Umar (radiyAllaah 'anhumaa) that Allaah's Messenger (ﷺ) said, "Do not stop Allaah's women-slave from going to Allaah's Mosques." (Bukhaaree, no. 856).

So it is allowable for women to go to the masjid. However, it is better for them to pray in their houses, as comes in some of the narrations of this same hadeeth. So there is no doubt, that it is better for them to pray in their houses than in the masajid. And the part of the hadeeth in question, "...a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation)," then it seems to be specific to the men. So the man, for instance, if he prays in the congregation the Subh (Fajr) salaah, then his heart remains connected to the masjid, and he looks forward for the Dhuhur salaah. And likewise the one who prays the Dhuhur salaah in the congregation, then his heart will be connected to the masjid for the upcoming 'Asr salaah, and so on. So this part seems to be specific to the men rather than the women. In addition, the first category out of the seven mentioned is the just ruler. And this is also specific to the men.

Narrated Abee Bakra (radiyAllaahu anhu) that Allaah's Messenger said, "Such people as ruled by a lady will never be successful." (Bukhaaree, no. 4108).

And the part, "...two persons who love each other only for Allah's sake and they meet and part in Allah's cause only," then this includes both the men and the women. And the part, "...a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity)," then this also includes the women. So in this hadeeth we find

some categories that are specific to just the men, and some that are general for both the men and the women.

3. We know that the hadeeth, which mentions that every day of Ramadhaan Allaah, grants freedom to a person from the Hellfire. So does that mean that there are people in the Hellfire right now?

Ans: Regarding the hadeeth in which can be found the wording of the Prophet , “...It is a month, the beginning of which is mercy, the middle of which is forgiveness and the end of which is freedom from the Fire...” then this hadeeth is not saheeh, but rather it is da’eef (weak)².

However, *Abu Hurayrah (radiyAllaahu anhu) narrated that the Allaah’s Messenger said, “When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.” (Bukhaaree, no. 1785).*

With regards to the second part of the question, then the Paradise and the Hellfire are in existence. Allaah’s statement:

² Ibn Khuzaymah has reported the narration of Salmaan in his collection of the authentic Prophetic narrations. He said in his book, "Chapter regarding the merits of the month of Ramadhaan, if the report is true." After that he said, "'Alee Ibn Hajar as-Sa'dee informed us that Yoosuf Ibn Ziyaad informed us that Hammaam Ibn Yahya informed us on behalf of 'Alee Ibn Zayd Ibn Jad'aan, who reported on behalf of Sa'eed Ibn al-Musayyib, who reported on behalf of Salmaan who said: The Messenger of Allaah (صلى الله عليه وسلم) spoke to us on the last day of Sha'baan and said:

“O people, a great month has overshadowed you, a blessed month, a month that has in it a night that is better than a thousand nights. Allaah has made fasting in it obligatory and its night prayers voluntary. In it, whoever does an act, however small, is like a person who has performed an obligatory act during any other month. Furthermore, whoever performs an obligatory act is like a person who has performed seventy obligatory acts during any other month. It is a month of patience and the reward of patience is Paradise. A month of merit, in which the blessings of a believer increase. In it, whoever feeds a person who has fasted, will have his sins forgiven and freedom from the Hell Fire. He will get a reward similar to the reward of the person who has fasted and it will not reduce the reward of the person who has fasted”.

They said, not all of us get a chance to feed a person who has Fasted. He said:

“Allaah will give this reward to whoever feeds a person who has Fasted, even if he feeds him a date or a drink of water or a mixture of milk and water. It is a month, the beginning of which is mercy, the middle of which is forgiveness and the end of which is freedom from the Fire. Whoever comforts a slave, Allaah will forgive him and free him from the Fire. Therefore increase in it four points: Two points will make your Lord pleased with you and two points you cannot do with out. As for the two points which will make your Lord pleased with you; the declaration that there is nothing worthy of worship except Allaah and to seek His forgiveness. As for the two points you cannot do with out; is to ask Allaah for Paradise and seek His protection from the Fire. Whoever satisfies the appetite of a person who has Fasted, Allaah will quench his thirst by giving him a drink from my pond. After that, the individual will not feel thirsty until he enters Paradise.”

In the chain of this narration's reporters; 'Alee Ibn Zayd Ibn Jad'aan is considered weak because his memorization was deficient, the chain of narrators also has Yoosuf Ibn Ziyaad al-Basaree and he is disclaimed from narrations, in addition, there is Hammaam Ibn Yahya Ibn Deenaar al-'Awdee. Ibn Hajar mentioned in his book that he is trustworthy but may report from his imagination.

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ

Race one with another in hastening towards Forgiveness from your Lord (Allâh), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allâh and His Messengers. (Al-Hadid 57:21)

And Allaah's statement:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" (Ghafir 40:46)

So it is our belief that the disbelievers are in the Hellfire and the Believers are in the Paradise. And this is in reference to their souls. So the souls of the disbelievers are in the Hellfire and the souls of Believers are in Paradise. As for their bodies, then they are in the graves. Except for certain categories of believers who have certain things to be settled on the Day of Judgement, and due to this they are postponed from entering into the Paradise until the Day of Judgement.