

Hasan Kafi al-Aqhisari

Rawdat al-jannat fi usul al-i'tiqadat

Meadows of The Gardens

Principles of Beliefs

حسن كافي الأحمصاري

روضات الجنات في أصول الاعتقادات

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HASAN KAFI AL-AQHISARI



RAWDAT AL-JANNAT FI USUL
AL-I'TIQADAT

OR

Meadows of The Gardens
in The Principles of Beliefs

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Ibrahim M. Zein

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Translation by renown Bosnian *alim* Mehmed Efendi Handžić (1906-1944) was based on Istanbul edition and MSS kept in Gazi Husrev Beg Library in Sarajevo, especially MS No. 1004/III from 1218/1803.³⁷

We have chosen here to translate into English *Rawdat al-jannat*. Our translation is based on five sources: (1) Istanbul edition of 1305(1887/8), (2) MS Gazi Husrev Beg Library R-1004/III, (3) MS Gazi Husrev Beg Library R- 3151/VI, (4) MS Bologna No. 3399(3), (5) MS Gazi Husrev Beg Library R-794/I. It is our hope that this first translation of Hasan Kafi's work into English will make his theological views accessible to wider English-speaking public and also provide an insight into the level of Islamic scholarship in the 17th century Bosnia.

³⁷ *Dženetske bašte o temeljima vjerovanja*, 3rd edition, 5-6.

Meadows of The Gardens in The Principles of Beliefs.

In The Name of Allah, Most Gracious, Most merciful.

Praise be to Allah Who guides us to both knowledge and belief, and forbids us from disbelief and disobedience. I pray for His intelligent Prophet, His handsome and loved one who was sent with the best religion. I pray for the family of the Prophet and his companions who were among the most obedient to Allah.

It should be remembered that belief is the first obligation on human-kind and the last thing to be asked about after his/her death. Certainly, it is the rational behind the human existence. It is, however, the ultimate objective behind the eternal covenant with Allah. The attainment of belief is determined by the knowledge of the essential Being. Obviously it will not be perfected unless His attributes were completely affirmed. Therefore, it is obligatory upon every rational human being to utilize his/her entire being to investigate and to know through clear evidence His existence. Then, the human being should exert his/her utmost effort in knowing both the general and the minute details of the belief in order to rid himself/herself of imitation in Tawhid.

Belief in the oneness of Allah is the chief of all religions beliefs and its leading element is the perfect knowledge that guides to certainty. However,

its foundation is the science of Tawhid and the attributes of Allah. While my search for the best treatise, I found the most concise of all is al-Fiqh al-Akbar (the Great Fiqh) by the great Imam Abu Hanifa.

After him al-Tahawi, al-Nasafi, al-Sanusi and al-Suyuti wrote texts on Islamic theology; may Allah bless their souls. Although their texts on theology are well organized, intelligently argued and systematically structured on the main issues of the principles of religion and the pearls of faith; admittedly they should be cherished, yet these texts are completely devoid of the essential evidences from the Qur'an and Sunnah that keep away imitation in theology. It took me a while, during which I asked Allah to help me to come up with a concise text which is supposed to be a summary of their efforts that combines both reason and tradition. Then, I composed this text which does not cater for the arguments of the opponents, but rather it is based on the answer of the master of all prophets, when he was asked by angel Gibreal the trustworthy in the famous tradition about belief. Where the Prophet said "You believe in Allah, His angels, His books, His Messengers, The hereafter and resurrection and pre-measurement whether it is good or evil. All these are from Allah." Thus, these are the seven pillars of belief. Then I added to these an introduction about the essence of belief. The whole text became composed of eight sections, and I named it "Meadows of the Gardens in the Principles of Beliefs." I pray to Allah to guide me to the right path and be my companion in writing this text.

The First Meadow

The essence of belief, in the account of our Imam Abu Hanifa al-Nu'man, may Allah bless his soul is as has been stated "You should know that Iman (belief) in Arabic language means Tasdiq (Accepting the truth) and also it means acquiescence or submission to the report which is being given by a trustworthy reporter. This process of accepting the truth must be accompanied by complete submission. However, in Shari'ah, Iman means the total submission of the heart to existence and oneness of Allah. All in all it is the acceptance of all the teaching of the Prophet which was given to him

by Allah. Allah said: {For such He has written Faith in their hearts, and strengthened them with a spirit from Himself}[Al-Mujadalah:22].

And He also said: {O Apostle! let not those grieve thee, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith}. [Al-Ma'idah:41] And the Prophet said "O Allah fasten my heart on Iman" The Prophet said to Usama, may Allah be pleased with him, when he killed somebody who declared the oneness of Allah by his tongue, "did you open his heart to know whether he meant his declaration or not". This means that Iman is the act of the heart. Thus, it cannot be removed by anyone unlike the declaration where the person can be forced to declare by his tongue something, which is not in his heart. This declaration by the tongue has nothing to do with the submission of the heart, which is essence of Iman.

However, Allah made the declaration obligatory to make it known to other Muslims. It was made as a condition for the implementation of Islamic rulings on the person. This is because the acceptance of the truth by the heart is an inner act that needs an indicator. This indicator is meant for the rulings in this world. Whether the indicator (which is the declaration by the tongue here) is based on an acceptance of the heart or not it qualifies the person for the implementation of the Islamic ruling. Thus, whoever accepted the truth by his heart is a believer in the eyes of Allah, even though he did not declare this by his tongue for the implementation of the Islamic rulings in this world and vice versa. Then whoever combines both can certainly say he/she is a true believer. This is because if he/she doubts about his/her belief, then he/she does not deserve to be a believer. Consequently, the actions have nothing to do with the essence of Iman. This makes Iman a necessary condition for the acceptance of the actions, Allah said: {But he who works deeds of righteousness, and has Faith}. [Taha:112].

This means the condition itself is not included in the terms of the condition. This is the correct approach in understanding the relationship between the condition and its terms. This is precisely the position of Abu Mansour although Malik, al-Shafi', al-Awza'i, and all the traditionalists and the jurists stated that Iman is the acceptance by the heart, and the declaration of the tongue and the acts of the human body. It was reported that

al-Shafi' said "whoever does not satisfy the first part is munafiq (hypocrite), and whoever does not satisfy the second part is kafir (disbeliever) and whoever does not satisfy the third part is fasiq (rebellious).

Accordingly, this means that both the declaration and the human acts are part and parcel of the essence of Iman. It is because of this position, they declared that Iman is susceptible to increase or decrease according to the amount of the human act. I believe that is not true. This is because of both rational evidence and revelation goes against their position. On the one hand, based on reason, it is a well-accepted postulate that the existence of the thing is based upon its basis. Thus, the human being who is the believer is a believer during all times. Clearly the manifestation of both the declaration by the tongue and the acts will not be there all the time. This means whenever he/she does not act or declare he/she should not be called a believer according to their definition.

In addition to this their definition of Iman makes whoever commits grave sin or a minor sin a disbeliever. This is because one of the requirements of the Iman will not be satisfied. It means that action can nullify the Iman, because action is made part of the essential elements of Iman. Worse, whoever cannot speak should not deserve to be called a believer. This is because he/she will not be able to declare by his/her tongue. On the other hand, based on revelation, the Prophet when he was asked by Gibreal, peace be upon him, about Iman he said "You believe in Allah, His Angel" clearly, he did not say and you declare by your tongue or you act. Then, Gibreal said to him "If I do so I will be considered as a believer." The answer of the Prophet was "Yes". If both declaration and the acts were part of Iman, then the Prophet could have said "You must declare and perform the acts". Obviously this is not the case from the text of the Prophet, and then Iman should be confined to the acceptance of the truth by the heart. Then the renewal of Iman is always and almost an act of the heart. From the previous analysis of the term Iman, it became very clear that the position of the Karamiyya, which restrict Iman only to declaration, is not correct. Likewise the position of Bishr ben Ghiyas and Ibn al-Rawandi who confined Iman to the acceptance only but they insisted that the acceptance should be by both the heart and tongue. However, the position of al-Jahm

and Abu al-Hussayn (from the Qadariyyah) who confined Iman to knowledge is inconsistent with the previous analysis and completely nonsensical. This is because some Jews and Christians knew about the Prophet, peace be upon him, and they did not accept his prophethood. The Qur'an stated: {This as they know their own sons}. [Al-An'am:20]. {But they do not (really) believe}. [Al-Baqarah:8].

Thus, it became very clear that what has been concluded by our Imam and his followers on the issue of Iman is the truth. You should know that Iman is one. However, the difference between the believers is based upon Taqwa (righteousness).

The essence of Iman does not increase or decrease. The reason behind that is inconceivable that mere acceptance by the heart that reached total submission is susceptible to increase. Thus, it should be understood that, when Allah says: {Find their faith strengthened}. [Al-Anfal:2].

And its likes as the outcome of the process of revelation during the time of the Prophet. Another interpretation of this text is that these are the fruits of Iman, its characteristics, its strength and its weakness.

Moreover, both Islam and Iman share the meaning of submission which is the essence of the acceptance of the heart. This makes them completely interconnected. This is being stated in the Qur'an: {Then we evacuated those of the Believers who were there, But We found not there any just (Muslim) persons except in one house}. [Al-Dhariyat:35-36].

While the Qur'anic verse that stated: {The desert Arabs say, "We believe." Say, "Ye, have no Faith, but ye (only) say, 'We have submitted our wills to Allah}. [Al-Hujrat:14].

It meant only the outer part of Islam. You should know that the Iman of the imitator is correct. This is because if someone reports something, then somebody accepts his report. It is acceptable to say *Amana bibi* (he believed in him) or *Amana lahu* (he believed him). This is the meaning of Tasdiq bi al-Taqlid (acceptance by imitation). Clearly whoever does this commits a mistake by not investigating by himself/herself. Evidently, the Prophet accepted the Iman of the Bedouin and some others who were not capable of investigating by themselves. Likewise the successors of the Prophet followed his track. You should know that the religion of Allah is one and the

same on Earth or in Heaven. This is Islam, Allah said in the Qur'an: {The religion before Allah is Islam (submission to His Will)}. [Al-Imran:19].

This religion is the middle path between the two extremes. It is between complete negation of attributes and complete affirmation of them. It is between total freedom and complete determinism. Finally, it is between complete security and total fears. May Allah grant us the favor of the companionship of the righteous, after our death.

The Second Meadow

It is about the belief in Allah. The necessity of the existence of Allah is based upon the createdness of the world. You should know that the rational judgment deems it necessary that any rational statement should be included in one of the three categories: necessity, possibility and impossibility. Thus, if His existence is based on Himself, then He is the Necessary Being. This is open only for Allah. Whereas if His non-existence is based on Him, then this is the partner of the necessary being whose existence is impossible. However, if neither His existence nor His non-existence is based on Him, then this is the realm of possibility, which is the world and its parts. The possible is either spatial, and this is the main characteristic of the essence; or it is manifested in the spatial, and this is characteristic of the attribute. Then if the essence is divisible, then it is a body, whereas if it is indivisible, then it is the particle that cannot be divided. However, the attribute is either related to living things like knowledge and so forth, or non-living things like colors and its like. Certainly each and every possible being needs in its existence or non-existence for a cause. This cause is either free to choose his deeds whenever he wants; or is determined by itself whose effect necessarily follow from it whether it wants or not. The example for this is the light from the sun. The creation of the thing without an essential substance or an instrument of creation is the example of the first creation. This creation of the first creature is called creation out of nothingness. It is obligatory to believe that the Necessary Being by Himself is Allah. He exists, because the world is not eternal, but rather it is created. Then

this createdness of the world makes it possible. Likewise its createdness is derived from the association of the world with the created attributes. It is because of the necessary connection between the association of the created must lead to the cratedness of the thing associated with it. This is being concluded because of the element of change. Whatever is susceptible to change must be created. Thus the movement from nothingness to being or vice versa and the postulate that the created needs necessities a creator are very important elements of the argument. If it is the case that the created was created by itself, then this will lead a createdness without a creator. Evidently the thing, which has been made, necessitates the existence of a maker. This Maker must be one without a partner. If we suppose that they are two, then if one of them is not capable of disagreeing with the other, then he must be incompetent or otherwise the other one will be the one who is incompetent. To this meaning Allah Says: {If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!}. [Al-Anbiya:22].

And also He says: {There is no god but He: that is the witness of Allah, His angels, and those endowed with knowledge}. [Al-Imran:18].

This maker must be eternal. If He is not, then he will be a created being who needs a creator. His will ultimately lead to infinite regress. Clearly these options are not acceptable, and this Maker is everlasting. This is because whoever is eternal could not be reduced to nothingness. The Qur'an stated: {But will abide (forever) the Face of thy Lord}. [Al-Rahman:27].

Nothing is like Him, because everything other than Him is created. Being like the creatures makes Him created. This will negate His divinity. Obviously this is unacceptable position, Allah says: {There is nothing whatever like unto Him}. [Al-Shu'ra:11].

Also He is by Himself, and does not need others for anything. If he needed a place, then he would be an attribute. Moreover, if he needed a qualification, then he would be created. This is because the qualification will lead to change. Allah says: {Allah stands not in need of any of His creatures}. [Al-Imran:97].

He is the actor with a complete choice, nothing determines Him. If He were to be determined, then His first effect would necessarily follow from

Him. Clearly the effect is determined by its cause. Then, if the series of these causes and effects were necessarily connected, this would lead to the eternity of all of them. This is absurd by virtue of the fact that createdness is there in the world. Thus the negation of the eternity of the world leads to the negation of the necessary connection of His acts. He does have eternal attributes by His essence. Such as life which does not to anything else unlike the knowledge which relates to all the necessities, possibilities and impossibilities. The attributes of will and ability relate only to possibilities; whereas the attribute of creation relates with whatever is related to the will. This is due to the fact that all creatures will be created through the will first. Allah says: {He has Power over all things}. [Al-Hadid:3].

And He says: {Doer (without let) of all that He intends.} [Al-Buruj:16]. He says: {And He has Power over all things}. [Al-Hadid:2].

Clearly the attributes of hearing and seeing are related to all creatures. The attribute of speech, connotes a speech which neither a written sign nor a sound. This speech is related to His knowledge. Allah says: {Allah is the Creator of all things}. [Al-Zumr:62].

He says: {And He is the One that hears and sees (all things)}. [Al-Shu'ra:11].

Evidently if Allah does not have these attributes, then He will acquire the opposites of these attributes. Clearly, then, these opposites defy His perfection. Since imperfection cannot be attributed to Him, then He must have these attributes. Thus, He is living by a life, which is not at all like ours. He is knowledgeable with knowledge, which is completely different from ours. Also, He is willing with His will, able with His ability, and likewise with the rest of the attributes. He is described with all these attributes before human beings described Him with them. Consequently, the eternity of His attributes does not imply the eternity of things related to these attributes. This is because the creator is something other than His creation. The act is something other than actor. Since His attributes are eternal before He created the creation, then He will be everlasting. This is because any change in Him or reduction of His attributes will necessarily imply imperfection in Him. As it has been proved this is completely impossible. Since the description is not the thing it describes, then His attributes are

not His essence. Most importantly, the attributes are not something other than His essence. This is because essentially the two others are two different essences. And since the description is not an essence by itself, then it cannot be an otherness. This leads to the position that the otherness cannot be eternal, and there is only one eternal. He is a thing but like other things. He neither a body essence nor attribute. Neither He is of a form, a limit or can be described by a quantity or a quality. He does not occupy a space, neither time will pass through Him. All these negations were meant to differentiate Him from the creation and the realm of possibility. However, some Qur'anic verses and prophetic traditions indicate a point of reference, body, up, face, hand and other, in their description of the divine essence. In dealing with these descriptions one needs to believe in the signification of these descriptions, and then leave the ultimate meaning behind description to Allah. This is the position of the Salaf. Allah Says: {But no one knows its true meanings except Allah}. [Al-Imran:7].

It is not acceptable to interpret "His hand" as "His ability" or "His favors". It is because this interpretation will completely nullify the very description of the hand. Although the hand is meant in the Qur'anic verse as His attribute, yet it is important to believe that it is a hand that can not be described as we describe our hands. Likewise the attribute of anger and others. However, some scholars among the successors' accepted the interpretation of these problematic attributes. It is important to believe that nothing should be dictated upon Him whether this thing is good -in-itself or not. He can do whatever He wants to do and nothing is obligatory on Him. The implication of making anything obligatory on Him is that if he must do it or otherwise there will be something missing. If that is the case, then He will not be perfect unless he does what is missing. Then what He must do will become an important element for His perfection. Obviously this is impossible and unacceptable. Moreover everything in this life or in the hereafter is based on his knowledge, will, ability and creation. It is inconceivable that He is ignorant about some or unable to do some things. This will lead to imperfection and a need for others. Thus, whatever He wishes will be and whatever He does not allow will not occur. The denial of this would lead to the imposition of the will of the other on Him which

means He will under the will of this other. This is utterly impossible, because He does not have a partner nor does He have an equal opponent. He is the one who guides, cures and protects whoever He wishes as a favor from Him. He is the one who misguides, destroys and abandons whoever He wishes as an act of justice from Him. He does all these in His dominion according to His knowledge in eternity. He knew before hand what will happen from His slaves; whether they will commit pious acts or they will rebel against Him. But still His prior knowledge does not affect their choices. Truly His deeds should not be justified by an end that He desires. This will ultimately lead to imperfection in Him. However, some Qur'anic verses indicated that there are objectives behind some of His acts; these verses should be understood that the objectives are not His objectives, but rather the objectives of these actions. Allah will be seen in the hereafter by people of the paradise without complete apprehension of Him nor we are in the position to describe the details of the act. Allah says: {Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord}. [Al-Qiyamah:22].

The prophet, peace be upon him, said that "the believers will see their Lord as we see the moon during the full moon night." The human intellect can not disprove the previous article of belief. Finally, Allah is the one who answers the prayers and actualizes the good wishes. Allah says: {When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way}. [Al-Baqarah:156]

And He says: {And your Lord says: "Call on Me; I will answer your (Prayer)}. [Al-Ghafir:60].

Truly supplication and charity affect the destiny of the deceased persons as well as the living ones. This is known from both Salat al-Janaza and al-Istisqa (The prayers for the deceased and the prayers for rains).

The Third Meadow

The Belief in the Angels, it means that they are spiritual beings who take animalistic forms. They are capable of taking different forms by the will of Allah. Evidently they are neither males nor females. Most important, however, they are servants of Allah. He created them not for His need, but rather as an evidence of His grace. Although they serve Him tirelessly, yet they do not aid Him. They never initiate anything on their own, but rather they carry out His commandments. Their role is to be the messengers between Him and His creatures. Thus they continuously ascend and descend with His messages. Allah says: {Who made the angels messengers with wings}. [Al-Fatir:1]

There are so many types and groups among them, nobody is capable of knowing them all except Him. Allah says: {And none can know the forces of the Lord, except He}. [Al-Mudathir:31]

Among them, the greatest are the three angels who are in charge of life: First Gibreal, peace be upon him, is in charge of revelation which is the life of hearts and spirits. Second, Mikael, peace be upon him, is in charge of rain which is behind the life of vegetation. Third, Israfeel, peace be upon him, is in charge of the blow in the trumpet which restore life to the dead people in the hereafter. In addition to them, Azraeal, peace be upon him, is in charge of taking the souls at the time of death.

Some of these Angels are in charge of the Heavens, while others are in charge of Earth. Some are taking care of Paradise, while others are in charge of Hell. Certainly some of them register the deeds of human beings. Allah says: {Kind and honorable; writing down (your deeds): They know (and understand) all that ye do}. [Al-Infitar:11].

Whereas some of them are in charge of the questioning session immediately after death; and so forth. However, human beings can not see them in their original forms. This is largely due to the inability of human beings to bear their overwhelming beauty. The messengers among Angels are better than common human beings according to both the consensus of the scholars and necessity, whereas the messengers among human beings

are better than their messengers. However, common human beings are better than common Angels. Allah says: {And behold, We said to the angels: "Bow down to Adam:" and they bowed down}. [Al-Baqarah:34] This is because human beings worship Allah, and attain both practical and theoretical perfection in the midst of so many distractions. This makes worship more difficult and opens the doors for the importance of sincerity. Therefore human beings are better than Angels who do not have the ability to disobey. However, the story of the two Angels Harout and Marout should be understood as that both of them did not commit an act of disbelief nor they committed a grave sin. More specifically, both of them were reminding human beings, while teaching them magic, that they should be careful about their faith. Obviously teaching magic in-itself is not an act of disbelief, but rather the belief in it and performing it is completely forbidden. However, the punishment of the two Angels is not meant as a punishment, but it is similar to what Allah does to His messengers when He points to their mistakes. It should be noted that Iblis was not one of the Angels, but he was from the Jinni who was associated with the Angels. Then, he disobeyed Allah's commandment as it was stated in the Qur'an. The Qur'anic story stated that both Iblis and his tribe were given both an external and internal ability for tempting human beings. This is part of trying human beings whether they will follow the commandment of Allah or not. Allah says: {Who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded}. [Al-Tahrim:6].

And He says: {And Satan made their (sinful) acts seem alluring to them}. [Al-An'am:43].

The Prophet stated that Satan runs in the human beings as their blood runs in their veins. Allah allows them to take any form they want. Then they whisper to human beings. By Allah's grace, human beings are not capable of seeing them in their original form which is the ugliest and most repulsive. The authentic tradition described their reproduction: they lay eggs. When human beings committed sins, these eggs hatched new Satans. Jinni is a creature like Satan which cannot be seen, and he is like human being has a freedom of choice. Thus, he is accountable like human being. Allah says: {The same who whispers into the hearts of Mankind}. [Al-Dhariyat:56].

The Forth Meadow

The belief in his revealed books, it means that all of them are the word of Allah. These books are messages from Allah heard by the messengers and we do not know the from the hearing takes, but we believe in it without both giving it allegorical meaning or insisting on its literal meaning. Also a revelation takes a form of a message being delivered by the Angel, such as the revelation of the Torah to Moses, Pasm to David, Gospels to Jesus and the Qur'an to Muhammad, peace be upon them all. Indeed both the Angel or the Prophet do not have any authority to change either the meaning or the form of the piece of revelation that they received, but rather to hand it down as it is, whether it is a revelation, or it has been sent down to them or they heard it. In addition to the known revealed books, Allah sent other books to His prophets, though nobody knew neither their names nor their numbers except Him. Allah says: {And Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth}. [Al-Baqarah:213].

The Furqan (The Qur'an) is the word of Allah which is not created. It is written in the book form, memorized in the hearts, recited by the tongues and heard by the ears. However, the word of Allah does not manifest itself in these forms. In the Qur'an the story of Moses and the Pharaoh or others constitute the word of Allah. In which Allah reports about them. And yet when we recite the Qur'an, write it or the speech of Moses and other human beings, all these are created. However, whoever claims that the Qur'an is the word of human being is a disbeliever. This is because he/she contradicts the Prophet who declares that the Qur'an is the word of Allah. As a matter of fact, Muslim scholars accepted the apparent meaning of the revealed texts unless there is a compelling evidence that deemed it necessary to resort to the metaphorical meaning. Thus the Batini (allegorical) interpretation is completely unacceptable. Some of these allegorical interpretations lead to disbelief and ridicule the Shari'ah. The attitude of taking lightly sinful acts and mocking at the ruling of the Shar'ah is an act of disbelief. These are among the signs of rejecting the Prophet. Finally hopelessness and not taking Allah seriously are acts of disbelief. Allah says:

{And never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith}. [Yousuf:87].

And He says: {But no one can feel secure from the Plan of Allah, except those (doomed) to ruin!}. [Al-'Araf:99].

The Fifth Meadow

The belief in His messengers, it means that Allah sent messengers from the human beings to them. They were sent with good news and warning human beings of the consequences of their revolt against Allah's commandments. The prophets explained clearly and distinctly whatever human beings needed for their worldly or religiously affairs in such a way that took into consideration the difference between people. All messengers of Allah are truthful in whatever they deliver from Allah and they are infallible and protected from committing sinful acts by His grace. In addition to that they are protected from changing or manipulating what has been revealed to them. Thus it is incumbent on us to follow their models. Truly they are supported by the revelation, miracles, Angels and books. There is no difference between them, when it comes to the delivery of the messages which were given to them. Those messengers, some of them were named in the Qur'an and others were not mentioned. Allah alone knows their exact number and names. Therefore it is obligatory to believe in all of them. Allah says: {Of them there are some whose story We have related to thee, and some whose story We have not related to thee.}. [Al-Ghafir:87].

The messenger is a human being who has been sent to the creation of Allah with a book and a spiritual ability to explain the rulings; whereas the prophet is someone who has received a revelation through an Angel, received the revelation directly in his heart or it was pointed to him in a vision. The prophet can either have a book or not.

The Wali (righteous human being) is the one who knows Allah and His attributes to the best of his abilities. Moreover, he/she is the one who regularly performs his religious duties, refrains himself/herself from sinful acts and does not indulge himself/ herself with the worldly pleasures. Certainly

prophethood is a gift and it can not be obtained through human initiative. Allah alone decides who deserves to be a prophet among His servants. Allah says: {Allah knoweth best where (and how) to carry out His mission}. [Al-An'am:124].

However, whoever lays a claim for prophethood must perform a miracle. The miracle is defined as a performance of an act, which is supernatural, and this act can not be challenged by any other creature. This miracle is meant to confirm the claim for prophethood. Though the supernatural deeds which happened to the prophets before they were sent or after they were sent and were not meant to challenge the people of their times, here a distinction is being made between Karamat al-Irhas (honoring the prophet before he was sent) and Karamat Mujiza (honoring the prophet after he was sent). However, if the Karama happened to a righteous Muslim and was not accompanied by a claim of challenging others to come up with something similar to it is called Karamat wilaya (honoring his/her righteousness). These Karamat are well documented in both the Qur'an and the most authentic tradition of the prophet. Indeed the appearance of it to one of the followers of the Prophet Muhammad is a confirmation of his prophethood, through which the righteous person claims this status Wilaya. Obviously that all miracles are Karamat and not vice versa. However, when the Karama appears to the common Muslim, then it is called Karamat Ma'wan (honoring his/her with assistance), whereas when it appears to an infidel or a rebellious person, then it is called Istidraj (when it fulfill his/her desire) or Ihana (when it goes against his/her desire). Finally if the Karama appears to mad man, then it is ultimately a satanic act. It should be noted that the wali will never reach the status of a prophet. This is because prophets are infallible and they are protected from evil ending; whereas awliya (Pl. wali) are not. Some said that one prophet is better than all awliya. Allah says: {And to all We gave favor above the nations}. [Al-An'am:86].

All the believers are Awliya al-Rahman, because Allah says: {Allah is the protector of those who have faith}. [Al-Baqarah:257]. The most righteous among them will be the closest to Allah. Allah says: {Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you}. [Al-Hujrat:13].

It is indeed not the case that the rulings of Allah will not be binding on some by virtue of the claim that he/she reaches a high spiritual station. The evidence for this is derived from the general statements in the Qur'an and the consensus of the scholars. There was never a prophet among the liars, slaves, women. Allah says: {And before thee also the messengers We sent were but men, to whom We granted inspiration}. [Al-Nahl:43].

This is because the conditions for prophethood are perfection of both intellect and religion. These are not attainable by women. A liar cannot be a prophet, because essentially the prophet has to be trusted in whatever he says. However, in what has been reported to us might indicate that some prophets might have committed sinful acts or they lied. In these cases we must examine first the chain of transmission of the report. If it has been reported through Ahad (transmitted by one narrator), then it should be rejected. However, if it has been reported through Tawatur, then it should be interpreted. If the interpretation from apparent meaning is impossible, then it must be understood as an act before his prophethood. The greatest among the prophets are Noah, Abraham, Moses, Jesus and Muhammad, peace be upon him and them all. There is no conclusive evidence for the prophethood of both Zul-Qarnin and Luqman. Therefore, it is better not to pass any judgment on the issue. The first prophet is Adam as the evidence from the Qur'an, the Sunnah and the consensus indicated, whereas the last and the best among the prophets is Muhammad, peace be upon him, and them all. Allah says: {Ye are the best of Peoples}. [Al-Imran-110].

The Prophet said: "I am the best among the previous and those who will come after me". Indeed the Prophet Muhammad was sent to all human beings and Jinn. Allah says: {We have not sent thee but as a universal (Messenger) to men}. [Saba':28].

He says: {Then which of the favors of your Lord will ye deny}. [Al-Rahman: 69].

It should be believed that his night journey and ascendance were by his body and soul in state of awakener to the Aqsa Masjid and to the Heaven and beyond. This incident is well documented in both the Qur'an and the Sunnah. Clearly his Shari'ah will remain intact to the day of resurrection and will never be abrogated. Allah says: {And the Seal of the Prophets}. [Al-Ahzab: 40].

The prophet stated that there should be no prophet after him. The best among human beings after prophets are Abu Bakr al-Siddiq, Umar al-Faruq, Uthman dhu Nuryin and Ali al-Murtada, may Allah be pleased with them all. They are the guided successors of the Prophet. Their rein followed the previous statement of succession. The whole period of their rule was thirty years. The evidence for this was given in the tradition when the Prophet stated that the Khilafah (succession after him) will be thirty years, and then afterwards it will be kingship. We bear witness that ten of the prophet's companions were promised to enter paradise by the Prophet himself during his life and he named them. However, other than these ten, we are not allowed to bare witness that a specific person will enter paradise or hell unless there is clear text on the matter. We bear witness to the fact that all believers will go to paradise and all disbelievers will be subjected to hellfire. We hope for his wives, descendents and all his companions all the best from goodness and happiness. Indeed what is hoped for them is far more than any other believer. In addition to that any one of them should not be mentioned with ill feeling, neither should we exaggerate in our love to one of them. It should be noted that we are not allowed to abandon one of them. However, it is permissible to hate whoever hates them or mention them with ill feeling. The evidence for this position is taken from the tradition of the Prophet where he reminded us three times to be watchful about his family. And in another tradition the prophet made it very clear that people should be careful with his companions. In addition to them it is advisable to be cautious with the guided religious scholars who are the true custodians of the prophetic tradition. Indeed it is through them we will be able to know what is good and what is bad. However, whatever did take place between them as a disputation or discord should have to be interpreted in a good manner. It should be noted that the worst thing in what they did is that they made a mistake in their Ijtihad (exerting the effort in understanding the meaning of a revealed text). Certainly the Mujtahid (One who practices ijtihad) either he/she is right or wrong. And yet in both cases he/she will be rewarded for his/her effort. Thus cursing them or belittling their effort, is against the authentic evidence and a clear case of disbelief. If it is lesser gravity then it is an innovation or an act of

rebellion. It is, however, obligatory to appoint an Imam (political leader) for the believers. The evidence for this is from consensus and the tradition of the prophet that stated, "whoever dies without knowing the Imam of his time must have died as a non-Muslim". This is because most of the public obligations depend upon him, such as the implementation of the Hudud punishments, the organization of the armed forces, the defense of the Islamic abode and others. However, the possibility of the creation of more corruption by the appointment of the political leader is far fetched one. The political leader is required to be from Quraysh tribe. The evidence for this is taken from the tradition of the Prophet that stated the A'imah (Pl. of Imam) should be Qurayash. In addition to that he should be from the completely righteous believers..Allah says: {And never will Allah grant to the Unbelievers a way (to triumph) over the Believers}. [Al-Nisa':141].

Thus whoever is a slave, female, immature person or insane is ipso facto not eligible to manage the public utilities of the Muslim community. The political leader should be knowledgeable, and it is indeed with his knowledge, he will be able to implement the Islamic rulings, to defend the Islamic abode, to do justice for the weak by protecting them from the strong and so forth. This is because if he is not capable of doing these things, then the very reason behind appointing him is not satisfied. Clearly, then, it is not required that he should be infallible or from the house of Hashim or especially the descendent of Ali, may Allah be pleased with him. The evidence for this is based upon the consensus of the companions upon the Imamate (leadership) of Abu Bakr, Umar and Uthman, may Allah be pleased with them. It is understood, however, that none of them is infallible and it is not required that he should be the best among the people of his time.

Clearly, it is the case that, the one who is equal or sometimes of lesser quality may assume the office of imamate if it contributes to the common good of the Muslim community. It should be noted that the Imam couldn't be removed, because of moral defect in his character or injustice. It happened after the four guided Khalif, that those political leaders were not fit to the office. And yet the Salaf accepted their authority and did not revolt against them. It was made clear that it is not acceptable to revolt against the Imam or those who have authority among us even though if they com-

mitted injustice. This was the consensus of the Salaf. It is not permissible to withdraw the allegiance from them, because being obedient to them is part of being obedient to Allah unless they instruct us to commit a sinful act. There only we are not supposed to follow them. Allah says: {O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you}. [Al-Nisa':59].

In addition to that it is incumbent on us to be patient with them and to pay to Allah to help them to do good. It is understood that their goodness is contracted with the goodness of the community at large. Thus supplication against them is not permissible, because it leads ultimately to the destruction of the community. It should be remembered that both jihad and Hajj with the Imam are obligatory upon us to the day of resurrection whether this Imam is good or bad. The evidence for this is from the tradition of the Prophet that stated "Jihad is obligatory on us with a Muslim leader whether he is good or bad who even committed grave sins". It is permissible to pray behind every one from the people of the Qiblah (The people who pray to the direction of the sacred Masjid). The evidence is derived from the tradition of the Prophet that stipulated "pray behind whoever is your leader whether he is good or bad". Clearly upon this tradition the consensus of the Muslims is based. In addition to that the Prophet instructed us not to leave the prayers of Janazah upon whoever died from the people of the Qiblah.

The Sixth Meadow

This is about the belief in the hereafter, which means the belief in the time that will come during which all the inhabitants of both Earth and Heavens will die except those Allah wishes them not to die. That time, however, will come all over the sudden, where every creation will suffer death. Allah says: {The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt)}. [Al-Zumr:68]. He says: {Behold! We called them to account of a sudden, while they realized not (their peril)}. [Al-A'raf:95].

Then the creation entirely will go through destruction for a while, during which everything other than Him will be destroyed. Allah says: {Everything (that exists) will perish except His own Face}. [Al-Qasas:88]. Allah says: {Whose will be the Dominion that Day? That of Allah, the One, the Irresistible!}. [Ghafir:16].

The only one who will not perish is Allah. Then, He will resurrect the angles. The heavens will be destroyed, the sun, the moon and the stars. Allah says: {When the Sky is cleft asunder}. [Al-Infitar:1].

The earth will move and whatever above it will collapse, then the mountains will be removed from their places. Allah says: {When the sun (with its spacious light) is folded up}. [Al-Takwir:1].

Immediately after that Israfeel will call: "O the bones of the dead, the rotting meats and decayed hairs, Allah commands all of you to reassemble again for the day of judgment. Indeed his call will reach all creatures at the same time." Allah says: {And the moon is buried in darkness. And the sun and moon are joined together}. [Al-Qiyamah:8-9].

At that moment all the bodies will be separated from earth either through the condition of the different parts after they decomposed or a recreation after complete annihilation. Allah in the due process will send a type of rain that will make all the bodies to grow from the earth. Allah says: {When the Stars are scattered}. [Al-Infitar:2].

Then, a second blow on the trumpet will occur which will lead to the reunion of the souls with their bodies. As the results, the creatures will awake from their graves. Allah says: {When the earth shall be shaken to its depths, And the mountains shall be crumbled to atoms}. [Al-Waqi'ah:4-5].

This is the day of resurrection, which is being agreed upon by all the Prophets and the scholars. Obviously this consensus is based upon both a revelatory and rational evidences. However, there are conditions prior to the day resurrection, which must be satisfied. One of these conditions is the emergence of the Dajjal. He is a one eyed person with a lot of hair. Under his control there will be a paradise and hell. Truly, his paradise is a real hell and his hell is the paradise. He will be riding on a donkey, his width is forty yards. Although he is one eyed and it is written on his fore-

head that he is a disbeliever, which could be read by the Muslims alone, yet he will tell the people that he is god. He will roam around the earth in forty days except the city of Makkah and Madinah. However, the majority of his followers will be from the Jews. Another precondition for the day resurrection is the second coming of Jesus. Certainly, he will follow the Shari'ah of the Prophet Muhammad, peace be upon him, and he will kill the Dajjal. After that he will stay as long as Allah wills and then he will die. Indeed he will be given a Muslim burial. In addition to that the coming of Gog and Magog who are two tribes descendants of Yafith ben Noah, peace be upon him, they are one ninth of the sons of Adam. Then, they will have an all-out fight with the rest of humanity. By Allah grace and Jesus prayers to Allah they will be completely destroyed. Moreover, the appearance of the sun from the west, in which case all people will believe. Obviously, this kind of belief is not accepted, because it came out of necessity. Another sign before the day of resurrection is the appearance of the Daba who will talk to people. Its length is sixty yards, no one can escape from it, nor can anybody reach its speed. It owns both Moses stick and Soloman ring, peace be upon them both. The Daba will use the stick to mark the face of a believer with a white mark, while the nose of the disbeliever will be marked by a black spot with the ring. During this time people will live comfortably well. Then suddenly Allah will send a good wind that will take the souls of the believers, and it will leave the disbelievers upon whom the hour will take place. However, the beginning of the hereafter is the Barzakh. One people will be subjected to either of its rulings is the questioning in the grave right after death. Then the severe punishment in the grave or handsome reward. The evidence for this is taken from the tradition of the Prophet where he stated that: "the grave can either be a meadow of the meadows of paradise or a hole of the holes of hellfire". Thus whoever died will take his share of the dealings in the grave. No matter what happened to him/her after the death whether he/she was buried in a grave or not. Therefore, those who were crucified, drowned to death, or eaten by animal or burned to death will also go through the rulings of the Barzakh. There are three phases, one phase is this life, the second phase is the Barzakh and the final phase is the hereafter. In each phase the relationship between soul

and body will take a specific form. However, the best form of relationship will be after the resurrection. During the last phase the body will not be in need for sleep, nor will it suffer death or decomposition. Allah has made a set of rulings for each phase. While in this world the body is the object of the rulings and the soul follows the body, in the Barzakh phase the object of the rulings is the soul and the body follows the soul. However, when the day of judgment comes the rulings of punishment and reward will be upon both the soul and the body. These statements will solve all the problems of belief. And praise be to Allah for his guidance.

The Seventh Meadow.

The belief in the resurrection after death, it means the resurrection of the original bodies to their souls. This belief is proven by revelation and rationality. Essentially resurrection is the recreation of the first form after its decomposition. Simply whoever made the first form at the beginning of creation must be able to repeat it once again. Allah says: {(yet shall ye be raised up)!} then will they say: "Who will cause us to return?" Say: "He Who created you first!". [Al-Isra': 51]. He says: {It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy}. [Al-Rum:27].

And the rest of the Qur'anic verses that argued for the resurrection. However, resurrection is meant for accountability in the Day of Judgment. It is understood that this world is a place of trial, whereas the hereafter is the place for punishment in hellfire or reward in paradise. You should know that both paradise and hellfire were created. The story of Adam and Eve is one evidence. Another evidence, Allah says for the paradise: {prepared for the righteous}. [Al-Imran:133]. and hellfire "which is prepared for those who reject Faith" [Al-Baqarah:24].

Paradise, hellfire and their inhabitants will live forever. Allah says: {He will admit to Gardens beneath which rivers flow, to dwell therein forever}. [Al-Talaq:11].

It is because Iman is absolutely obligatory and Kufr is absolutely forbidden, their reward or punishment are equally eternal. Allah says: {A fitting recompense (for them)}. [Al-Naba':26].

Prior to eternal punishment or reward are al-Ard al-Hasb, Allah says: {And they will be marshaled before thy Lord in ranks, (with the announcement)}. [Al-Kahaf:48]. and He says: {That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden}. [Al-Haqqah:18].

In addition to that is the reading of the personal book, Allah says: {We shall bring out for him a scroll, which he will see spread open}. [Al-Isra': 13]. Then, the believers will come to the river, which was given to the prophet, Allah says: {To thee have We granted the Fount (of Abundance)}. [Al-Kawthar:1].

The evidence for this river is given in the tradition of the prophet where he stated that his river would be reached after a month in the hereafter. Also the Mizan (the balance), Allah says: {We shall set up scales of justice for the Day of Judgment}. [Al-Anbiyah:47]. Then al-Sirat (straight path is another aspect), Allah says: {Not one of you but will pass over it}. Mar-yam:71].

The straight path is a bridge over the hellfire which is more thinner than the hair and sharper than the sword. It should be remembered that we generally know what is meant by these things. And yet we will not be able to know the exact meaning of these things. Indeed intercession will be granted for prophets and the righteous among the believers, Allah says: {Who is there can intercede in His presence except as He permitteth?}. [Al-Baqarah:255].

The prophet stated that his intercession will be given to the grave sinners among his followers. The prophet also said that Allah in the hereafter would grant intercession for three groups: prophets, scholars and martyrs. You should know that it is permissible that Allah will grant forgiveness for those who commit grave sins except the act of disbelief. Allah says: {Allah forgiveth not (the sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this}. [Al-Nisa':116].

However, for the minor sin Allah may forgive the sinner or punish him/her. Allah says: {O ye who believe! The law of equality is prescribed to you in cases of murder}. [Al-Baqarah:178].

It should be noted that the minor sin will neither expel the believer from Iman, nor will lead him/her to Kufr. Unless the believer accompanied the minor sin with an act of taktidhib. Allah says: {Then shall anyone who has done an atom's weight of good, see it!}. [Al-Zalzalah:7].

This meant that the grave sinners are part of the believers. Therefore, they will not be subjected eternally to hellfire.

The Eighth Meadow

The belief in the premeasurement, this is essentially the secret of Allah in His creation. Certainly this ultimate secret is neither known to a closest angle nor to a messenger among the prophets. Allah alone knows this secret, because knowledge for Him is divided into two realms: the realm of Shari'ah which is known to everybody and the realm of premeasurement which known to Allah alone. Thus, the knowledge of premeasurement is not open to any creature. As a result, the denial of the Shari'ah knowledge will lead to Kufr, whereas the claim to know the premeasurement knowledge will equally lead to kufr. Therefore, the attainment of Iman will not be reached unless the person accepts the existing knowledge of Shari'ah and refrains from claiming to know the unknowable. It should be remembered that seeking the depth of the premeasurement would ultimately lead to total failure. Perhaps this type of knowledge is susceptible to disputation about the essence of the divine knowledge. Allah say: {He cannot be questioned for His acts}. [Al-Anbiyah:23].

The belief in premeasurement means the total belief that everything whether it is good or bad, bitter or sweet is ordained by Allah upon his salves. This premeasurement is part of His knowledge, which encompasses everything. Thus the prearrangement made by Him is part of harmony in the universe. Allah says: {Verily, all things have We created in proportion and measure}. [Al-Qamr:49]. He also says: {it is He Who created all things, and ordered them in due proportions}. [Al-Furqan:2].

The prophet was reported to say that "Allah premeasured the destiny of His creatures fifty thousand years before He created heaven and earth.

However, His throne was above the water. The one who is ordained to be happy will turn to be happy, whereas the one who is ordained to be unhappy will turn to be so." Allah says: {Thus doth Allah leave to stray whom He pleaseth; and guide whom He pleaseth}. [Al-Muddathir:31].

However, the happy one might turn to be unhappy if Allah ordained him to be so and vice versa. Allah says: {Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book}. [Al-Ra'ad:39].

It should be noted that the change is about happiness and unhappiness and not the act of being happy or unhappy. Part of the belief in premeasurement is the belief in al-Lawh (The book of deeds), al-Qalam (The Pen) and al-Mithaq (The eternal covenant). Indeed this eternal covenant was taken by Allah with the descendants of Adam before their creation. He knew in eternity the number of the ones who will enter paradise and those who will be subjected to hellfire. As a result, there will neither be increase or decrease in these numbers. Consequently the actions of the creatures are ultimately created by Allah.

He says: {"But Allah has created you and your handiwork!"}. [As-Saffat:96]. He also says: {Allah is the Creator of all things}. [Al-Zumr:62].

It should be remembered, here, that Allah essentially creates the actions upon which reward and punishment are based, but these actions will be obtained by His slaves. Thus Allah is the creator of the actions and the slave has the ability to obtain them. Thus, the same action is under two separate abilities each one does have a different direction. Allah says: {So grieve no longer over their (evil) deeds}. [Hud:36]. He also says: {(be sure) Allah knoweth it}. [Al-Baqarah:197]. Ultimately the quality of goodness in our actions is acceptable by Allah, whereas the quality of badness is not at all acceptable by Him. Allah says: {But Allah loveth not mischief}. [Al-Baqarah:205].

Generally speaking Kasab (to obtain the action) is an act, which results either in harm or utility upon the obtainer of the action. Allah says: {But He liketh not ingratitude from His Servants}. [Az-Zumr:7].

The meaning of responsibility is based upon the apparent ability to act or refrain from action. This ability is based on capability to control and manage the causes that lead to the desirable actions. Thus this ability is

prior to the action and upon which the rulings of the Shari'ah will be meaningful. Therefore, the commandments of Allah presuppose the existence of this ability in the slaves of Allah. However, the inner ability which is being created by Allah and it is connected with the action, has nothing to do with Shari'ah rulings. It is, indeed, not under the control of the slave. They are called Tawfiq if they are acts of obedience to Allah (guidance from Allah), whereas if they are acts of disobedience they are called Khudhlan (failure). It should be remembered that there is specific time for everything and death in this life is only once. Death takes place in the deceased person, and is being created by Allah. He says: {He Who created Death and Life}. [Al-Mulk:2].

However, the person who was killed died ultimately because his/her term is finished. And yet the act of the killing belonged to the killer not as the killer is the creator of the act, but rather as the obtainer of the act. Likewise the pain will be a result of infliction of pain, the broken thing is the result of breaking and the death will occur after killing. Allah creates essentially all these actions. However, sustenance is what Allah provides to an animal. Allah says: {There is no moving creature on earth but its sustenance dependeth on Allah}. [Hud:6].

This sustenance is either lawful or unlawful. Definitely that everyone will only take his/her sustenance and it is inconceivable that he/she takes a sustenance of some one else. Clearly, compensation and punishment are due for doing what is not permissible. Ultimately this is part of the pre-measurement of Allah, and it is eternally known to Him. Thus we must believe in this and completely reject whoever denies this. I pray to Allah who is the true guardian of Islam and its people to maintain our Iman until we meet Him with our Iman. By Allah's grace protection and guidance will be on us. Certainly in His deeds the whole truth is manifested. I pray to Allah for the assistance to complete this work, and may peace be on His Prophet Muhammad who delivered guidance to the Ummah and cleared the ambiguity. I pray for his family and his companions who are both the best of the Ummah and the high-minded people.

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