

## Lesson 19

### Point Number 19

**And to have *eemaan* in the *siraat* (the Bridge) over the Hellfire. The Bridge will seize whomever Allaah wishes. And whoever Allaah wishes will cross over. And whoever Allaah wishes will fall into the Hellfire. And they will have lights in accordance with the level of their *eemaan*.**

The Explanation:

From that which will occur on the Day of Resurrection is the passing over the *siraat* (Bridge) as has already been mentioned. And the *siraat*, in the language means *at-tareeq* (a path). And what is meant here is the Bridge laid down over the top of the Hellfire. And it will be very thin, thinner than a hair and sharper than a sword and hotter than burning coals. The creation will pass over it in accordance with the level of their deeds. Their deeds will cause them to proceed. So whoever is saved then he has succeeded and whoever is not saved is destroyed. And the people crossing over it will be in accordance with the level of their deeds. So some of them will cross over like the blinking of the eye. And some of them will cross over like the flash of lightening. And some of them will cross over like the wind. And some of them will cross over like fast horses. And some of them will cross over like riders upon camels. And some of them will run, running upon feet. And some of them will walk. And some of them will crawl. And some of them will be seized and thrown down into the Hellfire. And this is mentioned in the Honourable Qur'aan and in the Prophetic Sunnah. He, the Most High, said:

﴿ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴾

(Explanation)

**So by your Lord We shall certainly gather them and the devils. Then We shall bring them around the Hellfire upon their knees.**

Up until His Saying:

﴿ وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴾

(Explanation)

**There is not one of you except that he will have to cross over it. It is a binding decree from your Lord.**

(Soorah Maryam (19), *ayaahs* 68-71)

(‘Cross over it’) meaning the Hellfire. And this crossing, it is the crossing over the *siraat*, the Bridge. This is the crossing which is mentioned in the Qur·aan. And the address here is to the believers and to other than them.

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ﴾

(Explanation)

**There is not one of you except that he will have to cross over it.**

The believers and the disbelievers and the hypocrites will cross over it. All of the creation will cross over this Bridge. So whoever is saved from it (crosses it successfully) then he will enter Paradise. And whoever falls down is destroyed.

﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا ﴾

(Explanation)

**Then We will save those who had *taqwaa* (those who were fearful of Allaah and dutiful to Him)**

(Soorah Maryam (19), *ayah* 72)

Nothing will bring about salvation except for *taqwaa* (dutifulness to Allaah). Strength of body will not save nor will having plentiful wealth nor will status. Nothing will bring about salvation except *taqwaa* (being dutiful) to Allaah the Perfect and Most High. This is the textual statement in the Honourable Qur·aan.

And *aḥaadeeth* occur in the Sunnah regarding the terrors of the Resurrection. And from them is the crossing over the *siraat*, the Bridge. So it is essential to have *eemaan* in the Bridge and in the crossing over it. And it is not sufficient to just believe in that; rather

there must be action. So therefore a person should prepare for the crossing over it by having *taqwa* (by being dutiful to Allaah); and that is righteous deeds.

His saying, “**The Bridge will seize whomever Allaah wishes and whoever Allaah wishes will cross over.**” Just as He, the Most High, said:

﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا ﴾

(Explanation)

**Then We shall save those who were dutiful to Allaah and We will leave the disbelieving wrongdoers in the Hellfire upon their knees**

(Soorah Maryam (19), *ayah* 72)

Because the *siraat* will have hooks upon it that will seize whomever they are commanded to seize.

His saying, “**he will cross**”. Meaning he will pass over it.

His saying, “**And they (the people) will have light in accordance with the level of their *eemaan*.**” On the Day of Resurrection, the people of *eemaan* (true believers), they will have light. And they will walk within it. Just as He the Most High said:

﴿ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا ﴾

﴿ وَأَعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

(Explanation)

**Their light will run before them. And their books will be in their right hands. They will say O our Lord, complete our light for us and forgive us. Indeed you have full ability over everything**

(Sooratut-Tahreem (66), *ayah* 8)

And He, the Most High, said:

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ﴾

﴿جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

(Explanation)

**The Day when you shall see the believing men and the believing women with their light running before them and their books will be in their right hands. It will be said to them, glad tidings to you this day of gardens beneath which rivers flow. You will remain therein forever. That is the tremendous success.**

(Sooratul-Hadeed (57), *ayah* 12)

The *munafiqoon* (hypocrites) will be given light initially, because of the fact that they entered into Islaam and they outwardly displayed Islaam (in the world). So therefore they will be treated in accordance with what they outwardly showed. They will be given light, but it will be as a trick, just as they sought to trick with their Islaam. So therefore they will be given light as a trick upon them and then their light will be extinguished and they will remain in darkness.

﴿يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا﴾

(Explanation)

**On the day when the hypocrites, the men and women from them, will say to those who believe, wait for us**

Meaning: wait for us. Because they will be walking behind the believers. *Unzuroonaa*, meaning wait for us.

﴿نَقَبْتُمْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ﴾

﴿بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ﴾ ﴿١٣﴾ ﴿يَنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ﴾

(Explanation)

**let us take from your light. So it will be said, go back and seek for light for yourselves. And a wall will be placed between them with a gate therein. Inside it will be mercy and outside it will be torment/punishment. They (the hypocrites) will call out, had we not used to be with you?**

Meaning in the world.

﴿ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنفُسَكُمْ وَتَرْتَضَوْنَ مَا رَبَّبْتُمْ وَأَنتُمْ كُفْرَتُمْ الْأَمَانِيُّ حَتَّىٰ

جَاءَ أَمْرُ اللَّهِ وَغَرَّبَكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ

الَّذِينَ كَفَرُوا مَا أَوْلَكُمْ النَّارُ هِيَ مَوْلَانَكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

(Explanation)

**They (the believers) will say, yes indeed, however you afflicted yourselves with hypocrisy and you awaited misfortune befalling the believers and you doubted and you were deluded by false hopes until Allaah's decree came about and Satan deceived you concerning Allaah. So this day no ransom will be taken from you (to save you from Allaah's punishment) nor from those who disbelieved along with you. Your abode is the Hellfire. It has most right to you. And what an evil destination it is.**

(Sooratul-Hadeed (57), *ayahs* 13 - 15)

So *eemaan* will have light on the Day of Resurrection within which the person will proceed. Whereas the disbelievers and the hypocrites will be in darkness, and Allaah's refuge is sought. They will not know where they are going.

## Point Number 20

### And to have *eemaan* in the Prophets and in the Angels.

The Explanation:

From that fundamentals of *eemaan* and the pillars of *eemaan* is to have *eemaan* in the *malaai-ikah* (Angels) and in the *anbiyaa*· (Prophets). And this is as occurs in the ḥadeeth of Jibreel `alayhis-salaam, when he said to the Prophet *sallAllaahu `alayhi wa sallam*, "Inform me about *eemaan* (true faith). So he said,

***"(It) is that you truly believe in Allaah and His Angels and in His Books and in His Messengers and in the Last Day and that you truly believe in pre decree, the good of it and the bad of it."***<sup>1</sup>

And there occurs in the Qur·aan,

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

(Explanation)

**Righteousness is not that you turn your faces either to the east or to the west. But rather righteousness is the righteousness of the one who truly believes in Allaah and in the Last Day and in the Angels and in the Book and in the Prophets.**

(Sooratul-Baqarah (2), *aayah* 177)

And in His saying, He the Most High:

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<sup>1</sup> Reported by Muslim in his *Saḥeeḥ* (no. 8) as ḥadeeth of Umar ibnul-Khattaab *radīyAllaahu `anh*.

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا ۗ ﴾

(Explanation)

**The Messenger believes in that which was sent down to him from his Lord and also the believers. All of them believe truly in Allaah and in His Angels and in His Books and in His Messengers. They say, we do not make any distinction in believing between any of His Messengers. And they say we hear and we obey.**

(Sooratul-Baqarah (2), *ayah* 285)

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ  
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ۗ ﴾

(Explanation)

**Say, we truly believe in Allaah and in what was send down to us and in what was send down to Ibraaheem and Ismaa`eel and Is.haaq and Ya`qoob and to the Tribes and what Moosaa and `Eesaa were given and what the Prophets were given from their Lord. We do not make any distinction (with regard to believing) between any of them. And we submit as Muslims to Him.**

(Sooratul-Baqarah (2), *ayah* 136)

So it is obligatory to have *eemaan* in the Angels, all of them. Those whom Allaah has named from them and those whom He has not named. And the *malaai-ikah* (the Angels)

is the plural of *malak*. And they are species of being from the world of the hidden and the unseen. Allaah created them from light. Then as for the *Jinn*, then Allaah created them from fire. And as for mankind then Allaah created them from *teen* (clay) and then from a feeble fluid, just as Allaah the Perfect and Most High mentioned. So a person must have *eemaan* in the Angels all of them, those whom Allaah has named from them and those He has not named. We believe in all of them. As for one who believes in some of them and disbelieves in others, then he is a disbeliever in all of them (a *kaafir*). He the Most High said:

﴿ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ

وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

(Explanation)

**Say, whoever is an enemy to Jibreel, then he (Jibreel) brought it (the Qur'aan) down to your heart by the permission of Allaah, confirming that which came before it and a guidance and glad tidings for the believers. Whoever is an enemy to Allaah and to his Angels and to His Messengers and to Jibreel and to Meekaal then Allaah is an enemy to the disbelievers.**

(Sooratul-Baqarah (2), *ayaahs* 97 - 98)

So the person who disbelieves in a single Angel from the Angels, he is a disbeliever in all of the Angels. Such as the Jews, those who say, "Jibreel is an enemy to us. If the one who came down to Muḥammad had been other than Jibreel, we would have obeyed him. However Jibreel came down to him and he is our enemy. So we will not believe in him."<sup>2</sup>

So therefore Allaah sent down this *ayah*.<sup>3</sup>

<sup>2</sup> The like of this story was reported by Imaam Ahmad in his Musnad, volume 1 page 274.

<sup>3</sup> Reported by al-Bukhaaree as a *hadeeth* of `Abdullaah ibn Salaam that he said about Jibreel, "That is the enemy to the Jews from the Angels." So therefore he *sallAllahu `alayhi wa sallam* recited this *ayah*.



﴿ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ ﴾

(Explanation)

**Say, whoever is an enemy to Jibreel, then he brought it down to your heart by the permission of Allaah**

(Sooratul-Baqarah (2), *aayah* 97)

So it (the Revelation) is not from Jibreel. Rather it is from Allaah, the Majestic and Most High. And Jibreel was only a messenger from Allaah entrusted with bringing the Revelation.

And amongst the deviant sects who ascribe themselves to Islaam are those who say that Jibreel betrayed his trust, because Messengership should have gone to `Alee. However, (they say) Jibreel betrayed his trust and gave it instead to Muḥammad *sallAllaahu `alayhi wa sallam*. Their poet said, “The trustworthy one was treacherous (Jibreel) and he withheld it from Haydar,” meaning from `Alee.

The author said, “**That we have *eemaan* in the Messengers (*rusul*) and in the Prophets (*anbiyaa*).**”

A Prophet (*nabeey*) is one who had a Revealed Way sent to him, but he was not commanded to convey it to others. Whereas a Messenger (*rasool*) was one who had a Revealed Way sent to him by Revelation and he was commanded to convey it.<sup>4</sup>

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﴿ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ ﴾

(Explanation)

**Whoever is an enemy to Jibreel, then he brought it down to your heart by the permission of Allaah**

(Sooratul-Baqarah (2), *aayah* 97)

<sup>4</sup> Translator’s side point: Some of the other scholars mention a slightly different definition, amongst them Shaykhul-Islaam ibn Taymeeyah in his book *an-Nuboowaat*, where he said: “A Prophet (*nabeey*) is one whom Allaah the Most High has sent with a Revealed Way (Legislation) which Allaah commands him to convey to his own followers, but not to the opponents. Whereas a Messenger is one whom Allaah the Most High sent with Revelation (a Revealed Way) to call all of the people in his time to, whether they are opponents or those who agree with him, whether it is a new Revealed Way or one from before.”

So the difference between *an-nabeey* (Prophet) and *ar-rasool* (Messenger) is that a Messenger (*rasool*) is sent with a Revealed Way, sent down to him. Contrary to a Prophet (*nabeey*), for he is sent with a Revealed Way sent down to Messengers who came before him, like the Prophets of the Banoo Israa·eel (Children of Israa·eel); because they were sent with the message of Moosaa `alayhis-salaam, with the Towraat.

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ

أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُونَ وَالْأَحْبَارُ ﴾

(Explanation)

**We sent down the Towraat which contained Guidance and Light by which the Prophets, those who submitted to Allaah, judged for the Jews and the rabbis and also the priests**

(Sooratul-Maa·ida (5), *aaayah* 44)

So they judged by the Towraat which had been sent down to Moosaa `alayhis-salaam and they did not come with an independent Legislation. Contrary to a Messenger (*rasool*), for he comes with an independent Legislation and he is commanded to convey it. But as for a Prophet (*nabeey*), he is commanded to convey the Message from someone before him, and Revelation might be sent to him with regard to a specific matter. This is the difference.

And whoever disbelieves in a single Prophet, then he is a disbeliever in all of them. He is a disbeliever even in the Prophet who he claims that he believes in, because the Prophets were all brothers. He *sallAllaahu `alayhi wa sallam* said,

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Shaykh Muḥammad Amaan al-Jaami` *rahimahullaah* said in his explanation of the Three Principles, "They disagree with regard to the difference between a Prophet (*nabeey*) and a Messenger (*rasool*). So some of them define it and say: a Prophet is one who is sent with a Message to act upon it, but he was not given the duty of calling to it. However the second definition is that a Prophet (*nabeey*) is one who was sent with a Message of someone who was before him and he does not have his own independent Message, as was the case with many Prophets from the Banoo Israa·eel. And the second definition is more befitting whereas the first one is what is famous." (He goes on to mention that it is not befitting to say a *nabeey* is one who has Revelation but he does not have to convey it to anyone).

***The Prophets were brothers with different mothers.*<sup>5</sup>**

They were a single chain. Their way was one. So whoever denies a single one of them, then he is denying all of them, because what this one had, the other one had. All of them were Messengers from Allaah. So the person who claims that he believes in Moosaa, such as the Jews, but then disbelieves in `Eesaa and in Muḥammad `alayhimuṣ-ṣalaatu was-salaam then those people are disbelievers (*kaafiroon*) in all of the Prophets, even in the Prophet who they claim they are believing in. And he was Moosaa `alayhis-salaam. Because the book which Moosaa came with contained a mention of Muḥammad ṣallAllaahu `alayhi wa sallam. He, the Most High said:

﴿ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنجِيلِ يَأْمُرُهُمْ  
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ  
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ  
فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ  
أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

(Explanation)

**The one (the Prophet ṣallAllaahu `alayhi wa sallam) whom they find written down with them in the Towraat and in the Injeel. He commands them with the good and he forbids them from the evil. And he declares lawful for them the good and pure things. And he forbids the filthy and evil things for them. And he releases them from the burdens and the fetters that were upon them. So those who believe in him and honour him and aid him and who follow the Light which came down with him, then they will be the successful ones.**

(Sooratul-A`raaf (7), aayah 157)

<sup>5</sup> Reported by al-Bukhaaree in his Saḥeeḥ (no. 3443) and reported by Muslim (no. 2365) as a ḥadeeth of Aboo Hurayrah *radiyAllaahu `anh*. And the wording of al-Bukhaaree is:

***“The Prophets are [lit. paternal] brothers, their mothers are different, but their Religion is one.”***

﴿ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ﴾

(Explanation)

**Those to whom we gave the Scripture they know him** (the Prophet *sallAllaahu `alayhi wa sallam*) **just as they recognize their own sons.**

(Sooratul- Baqarah (2), *aayah* 146)

However envy (*hasad*) led them to disbelieve in Muḥammad *sallAllaahu `alayhi wa sallam* because they wanted that Prophethood should not depart from the Banoo Israa-eel. So therefore they sought to monopolize the bounty of Allaah.

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ﴾

(Explanation)

**Or do they envy the people for that which Allaah gave to them from His bounty.**

(Sooratun-Nisaa· (4), *aayah* 54)

So what led them do this was *al-hasad* (envy) and transgression. Otherwise they knew that he was indeed the Messenger of Allaah because they found him written in the Towraat and in the Injeel. Likewise `Eesaa *`alayhis-salaam* he foretold of the good news of the coming of Muḥammad *sallAllaahu `alayhi wa sallam*. He, the Most High said:

﴿ وَإِذْ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ

﴿ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

(Explanation)

**And remember when `Eesaa ibn Maryam said, O Children of Israa-eel, I am Allaah's Messenger to you, confirming what came before me from the Towraat**

**and giving news of the coming of a Messenger who will come after me whose name will be Aḥmad.**

(Sooratus-Saff (61), aayah 6)

And who is this Messenger who came after `Eesaa? No Messenger came after `Eesaa, except for Muḥammad *sallAllaahu `alayhi wa sallam* and his name was Aḥmad and his name was Muḥammad. He had many names. So the person who disbelieves in `Eesaa he is a disbeliever in all of them. And the one who disbelieves in Muḥammad *sallAllaahu `alayhi wa sallam* is a disbeliever in all of them. And therefore He, the Majestic and Most High, said:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾

(Explanation)

**The people of Nooh denied the Messengers**

(Sooratush-Shu`araa· (26), aayah 105)

Even though the first of the Messengers was Nooh and they denied Nooh. However He said that they denied the Messengers, meaning those who came after him, because whoever denies one Messenger then he has denied all of the Messengers.

﴿ كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴾

(Explanation)

**The people of `Aad denied the Messengers**

(Sooratush-Shu`araa· (26), aayah 123)

﴿ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴾

(Explanation)

### Thamood denied the Messengers

(Sooratush-Shu`araa· (26), *aayah* 141)

﴿ كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴾

(Explanation)

### The people of al-Aykah (people of Madyan) denied the Messengers

(Sooratush-Shu`araa· (26), *aayah* 176)

So a person who disbelieves in one, he is a disbeliever in all of them.

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ، وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ  
اللَّهِ وَرُسُلِهِ، وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ  
يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ﴾

(Explanation)

**Those who disbelieve in Allaah and in His Messengers and they wish to make a difference between believing in Allaah and in His Messengers and they say, we will believe in some and disbelieve in others. They want to take a way in between. They are the disbelievers in truth.**

(Sooratush-Nisaa· (4), *aayahs* 150 – 151)

Even though they believed in some of them, however believing in some is not sufficient. There must be *eemaan* in all of them, because they are all Messengers from Allaah. All of them came from Allaah the Perfect and Most High. The earlier ones of them foretold the later ones. And the later ones of them believed in the first ones *`alayhimus-salaatu was-salaam*. This is the position of the Muslims and of the Ahlus-Sunnah wal-Jamaa`ah.

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**It.ḥaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah**

**by Shaykh Saalih ibn Fowzaan al-Fowzaan ḥafizahullaah**

**Volume 1, Pages 173-182**

**Translated by Aboo Talḥah Daawood Burbank raḥimahullaah**

Transcribed by Fawad ibn `Abdul Fataah Abu Zayd

Points discussed by Shaykh Saalih al-Fowzaan ḥafizahullaah in this excerpt include:

- a description of passing over the *siraat* (the Bridge) in the Hereafter
- the Believers, disbelievers and hypocrites will pass over it
- *taqwaa* (dutifulness to Allaah) is what will save from falling from the *siraat* into the Fire
- evidence from the Qur'aan for passing over the *siraat* and that *taqwaa* prevents from falling from it
- a person should prepare for the crossing over the *siraat* by having *taqwaa*
- on the Day of Resurrection the true believers will have light within which they will walk
- on the Day of Resurrection the disbelievers and the hypocrites will be in darkness
- evidence from the Qur'aan for the believers proceeding in their light and the hypocrites being in darkness
- belief in Allaah's Angels and Prophets is from the fundamental pillars of Islaamic belief
- evidences for belief in the Angels and Prophets
- whoever disbelieves in a single Angel is a disbeliever in all of the Angels
- the difference between a Prophet (*nabeey*) and a Messenger (*rasool*) (footnotes with further definitions)
- whoever disbelieves in a single Prophet is a disbeliever in all of them, even in the one he claims that he believes in, and evidence for this
- the Prophets were all brothers; their way was one.

- envy led the Children of Israa-eel to disbelieve in Muḥammad *sallAllaahu `alayhi wa sallam*