

## In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

UNESCO Found X Thousand Years Old Footprints In This or That Place! Even If Proven, Then Don't Forget To Ask Your Audience, "Were Those Footprints That of People of Imaan or Kufr?"

Allaah [The Most High] said:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Many similar mishaps [troubles, problems] of life were faced by nations that have passed away before you, so travel through the earth, and see what was the end of those who disbelieved. [Surah Aal Imran. 137]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Indeed, there were nations like yourselves before you, so look to their evil end. You have to know that the reason behind their evil end was due to their disbelief in the revelations of Allaah and disbelief in Allaah's Messengers. They were the forefathers and you are the descendants. The main affair that connects you to each other is your disbelief and the ruling on that disbelief is destruction. **(1)**

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "If it is said, 'What is the benefit in narrating to us the stories of the destroyed nations despite the fact that this Ummah will not be completely destroyed in a manner similar to the destruction of the previous nations before it?'"

The Answer: Indeed, this has two benefits: The first benefit is a clarification of Allaah's blessings upon us that the occurrence of a complete destruction is removed from us, and that were it not for Allaah's Benevolence we would have been deserving of it. Second, the likeness of the punishment they received may occur in the hereafter for the one who did what they did, if punishment was not received in the worldly life. And this may be understood from the statement of Allaah: "Such is the Seizure of your Lord when He seizes the population of towns while they are doing wrong. Verily, His Seizure is painful and severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. "So what is apparent from this Aayah is that what is similar to the punishment they received will happen in the Hereafter, and Allaah knows best. **(2)**

Allaah [The Exalted] said:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآتَاهُمْ وَعَاءَ أَلْتَرَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Verily, We give life to the dead, and We record that which they send before (them), and their traces, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book. [Surah Yaaseen. Aayah 12]

[إِنَّا نَحْنُ نُحْيِي الْمَوْتَى] – Verily, We give life to the dead]- Meaning, We'll resurrect them after their death to recompense them for their deeds (3) [وَنَكْتُبُ مَا قَدَّمُوا] .( – and We record that which they send before (them)] – Meaning, good and evil, the deeds they did during their lifetime (4.(

[وَأَنزَلْنَاهُمْ] – and their traces]. Imaam Ibnul Qayyim [rahimahullaah] said: That which they initiated of good or evil and thus they were followed by others after their death. (5(

Aloosee [rahimahullaah] said: That which they left behind of good deeds, such as the -Imaam Al knowledge they taught people, books they wrote, land they gave as endowment or a building in the path of Allaah and other good deeds; or sins, such as establishment of laws they built [legislation, rules, regulations etc] that are tantamount to oppression and transgression, or ption, and the setting up principles amongst the people that are tantamount to evil and corru evil Funoon [i.e. haraam professions, crafts etc] which they initiated and were revived after .them by the corrupt people(6)

] Sadi-Imaam Asmay Allaah have mercy upon him] said: It is the good and evil outcomes about se of its occurrence during their life time and after their death, and which they were the cau those deeds that emanated from their statements, deeds and circumstances. Every good performed by one of the people due to the knowledge of the servant, his teaching and advice, ough enjoying good and forbidding evil, or knowledge he transmitted to the learners, or or thro in a book which is benefitted from during his life and after his death, or a good deed, such as ilt a masjid or a Salaah, Zakaat, Sadaqah or kindness based on which he was followed, or bu place which the people benefit from and what is similar, it will be from the good outcomes that ] are written for him, and likewise are the evil outcomes. The Prophetpeace and blessings of Allaah be upon him] ,said"thing [i.e. something other than bidah and Whoever starts a good sin] and is followed by others, he will have his own reward and a reward equal to that of those who follow him, without it detracting from their reward in any way. Whoever starts a bad thing something that opposes Islaam] and is followed by others, will bear the i.e. a bidah, sin or] burden of his own sin and a burden equal to that of those who follow him, without it detracting from their burden in any way"[Tirmidhi, no. 2675-Reported by al] .

akes clear to you the lofty station of calling to the path of Allaah, guidance This subject matter m to His path through every means and path that leads to it; and the lowly status of the caller to as committed evil and a leader in it, and that he is the most degraded human being, one who h .the severest crime and the greatest sin(7)

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[Ref 1: I'laam Al-Muwaqqi-een: 1/181]

[Ref 2: Source: Al-Muntaqaa Min Fawaa-idil Fawaa-id 124-123]

.Refs]3 & 4Sadi. Daar Ibn Hazm. 1st edition 1424AH (2003). Slightly -An Excerpt from Tafseer As :  
[paraphrased

Ref]5ayyim 2/358. Daar Imaam Ibnul Q-Jaami Limaa Fassarahu Al-Tafseer Al-i at'An Excerpt from Badaa .  
[Jawziy 1431AH. Slightly paraphrased-Ibn Al

Ref]6[Fikr. 1417AH (1997). Slightly paraphrased-aanee 12/325. Daar Al'An Excerpt from Roohul Ma :

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