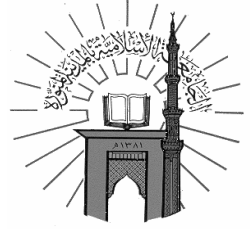


Kingdom of Saudi Arabia
Ministry of Higher
Education
Islamic University, Madinah
Deanship of Scientific
Research

Translation Department



www.iu.edu.sa

Pillars of Eemaan

Translated by
Abdur-Raafi Adewale Imaam

أركان الإيمان باللغة
الإنجليزية

Preface

All praise is due to Allaah. May peace and blessings be upon the last Prophet, Muhammad son of Abdullaah.

Spreading Islaamic knowledge immensely help in explaining the reality of Islaam, consolidating its pillars and developing the Muslim ummah. Through propagation and education, the Islaamic University is striving to achieve this noble goal.

To achieve this objective, the Deanship of Academic Research in the university plans and prepares many academic projects. Some of these projects are profound studies made about beauties of Islaam. These are then spread so that the Muslims will be acquainted with most dependable and authentic information about Islaam, its creed and laws.

This present work (**Pillars of Eemaan**) is one of the academic projects of the deanship. The deanship has requested some members of the teaching staff of the university to write on this topic. It then assigned its academic committee to study the book, complete what needs completion and bring it out in the most suitable form with an endeavour to link all academic topics with their proofs from the Qur'aan and Sunnah.

It is also a fervent wish of the deanship that members of the Muslim world should have access to useful religious knowledge; hence its decision to translate these projects into world languages, spread them and post them on the Internet.

We therefore, beseech Allaah to reward the government of Saudi Arabia with good for great efforts it exerts to serve Islaam, to spread it and defend it. We also beseech Allaah to reward it for the constant support and patronage that it gives to this university. We pray to Allaah, out of His Mercy, to make this project beneficial and to help in completing other projects. We equally beseech Him to make all of us succeed in carrying out deeds that He loves and is pleased with, and to include us among the callers to guidance and helpers of truth.

May peace and blessings of Allaah be upon His slave and Messenger, our Prophet Muhammad as well as his household and companions.

Deanship of Academic Research.

PILLARS OF EEMAAN

The pillars of Faith are: belief in Allaah, His Angels, His Books, His Messengers, belief in the Last Day, and belief in pre-decree – its good and bad. Allaah says,

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

“It is not righteousness to turn your faces towards east or west (in prayers); but righteousness is the (quality of one) who believes in Allaah, the Last Day, the Angels, the Book and the Prophets.”

Allaah also says,

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in Allaah, His Angels, His Books and His Messengers. (They say), ‘We make no distinction between one another of His Messengers’. And they say, ‘We hear and we obey. We seek Your forgiveness, our Lord and to You is the return.’”

Allaah, may He be exalted also says,

¹ Al-Baqarah ٢:١٧٧

^٢ Al-Baqarah ٢:٢٨٥

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٠١﴾ ﴾

“Verily, We created all things with Qadar (Divine Preordainment).”

The Prophet -May blessings and peace of Allaah be upon him- said, “Faith is to believe in Allaah, in His Angels, in His Books, in His Messengers and in the Last Day; and to believe in pre-decree, its good and bad.”^١

Faith is also something that is uttered by the tongue, borne in the heart and physically put into practice. It increases with acts of obedience and decreases with acts of disobedience. Allaah says,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٠٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿١٠٤﴾ هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٠٥﴾ ﴾

“The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His verses (this Qur’aan) are recited unto them, they (i.e. these verses) increase their faith; and they put their trust in their Lord alone. They are those who perform Salaah (prayers) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision.”

^١ Al-Qamar ٥٩:٤٩

^٢ Muslim

^٣ Al-Anfaal ٨:٢-٤

Allaah also says,

﴿ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾



“Whoever disbelieves in Allaah, His Angels, His Books, His Messengers and the Last Day, then indeed he has strayed far away.”

Faith is affirmed by the tongue through remembrance of Allaah, supplications, enjoining good, forbidding evil and reciting the Qur’aan. It is affirmed by the heart through having belief in the Oneness of Allaah, in His Lordship, His right to be worshipped, His Names and Attributes and in essentiality of worshipping Allaah alone without ascribing any partners to Him. Intentions and purposes are also some of the acts of Faith done with the heart, so is loving of Allaah, fearing Him, returning to Him in repentance, putting one’s trust in Him and the like.

Physical deeds like prayers, fasting and the rest of the pillars of Islaam are also another manifestation of Faith. So is *jihad* in the cause of Allaah, seeking for knowledge and so on. Allaah says,

﴿ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ﴾

“And when His Verses (the Qur’aan) are recited to them, they increase their faith.”

Allaah also says,

﴿ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

^١ An-Nisaa ٤:١٣٦

^٢ Al-Anfaal ٨:٢

"He it is Who sent down tranquillity into the hearts of the believers, that they may grow more in faith along with their (present) faith."

Faith increases whenever man increases in acts of worship and decreases whenever his acts of worship and righteous deeds decrease just as the sins also affect him. If the sin is a major act of *shirk* or a major act of disbelief, the root of his Faith becomes destroyed, but if the sin is less than that, the perfection of his Faith is reduced or weakened. Allaah says,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills."

He also says,

﴿سَخِرُوا بِاللهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾

"They swear by Allaah that they said nothing bad, but really they said the word of disbelief, and they disbelieved after accepting Islaam."

The Messenger of Allaah -May peace and blessings of Allaah be upon him- said,

"لا يزني الزاني حين يزني وهو مؤمن، ولا يسرق السارق حين يسرق وهو مؤمن، ولا يشرب الخمر حين يشربها وهو مؤمن".

"The fornicator is not a believer while he is committing the fornication, the thief is not a believer while he is committing the theft

¹ Al-Fath ٤٨:٤

² An-Nisaa ٤:٤٨

³ At-Tawbah ٩:٧٤

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and the alcohol drinker is not a believer while he is drinking the alcohol.”¹

¹ Al-Bukhaaree and Muslim

THE FIRST PILLAR: BELIEF IN ALLAAH**١. Its realization**

Belief in Allaah can be fulfilled in the following:

One: Belief that this universe has only One God Who alone created it. He is its sole Owner, Controller and Director of all its affairs in terms of sustenance, actions, life, death, benefit and harm. There is no lord besides Him. He alone does whatever He wills and decides whatever He wishes. He gives glory to whomsoever He wills and He disgraces whomsoever He wills. To Him belongs the sovereignty of the heavens and the earths and He is capable of doing all things. He has knowledge of all things and has no need of anyone. To Him belongs the command and in His Hand is all that is good. He has no partner in His deeds and none has control over His affairs. The whole creation including the Angels, mankind and the jinn are His slaves and none of them dares go out of His command, power and will. His deeds are uncountable and innumerable and all perfect qualities are His sole right without any partner. None deserves these attributes but Him alone and it is not allowed to attribute them or any part thereof to anyone besides Allaah the Exalted. Allaah says,

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦٤﴾
 الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
 الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ ﴿١٦٥﴾

"O mankind! Worship your Lord (Allaah) Who created you and those who were before you so that you may be pious. (It is He) Who has

made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you.”

He the Exalted also says,

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦١﴾ ﴾

“Say (O Muhammad): O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and you take the kingdom from whom You will. You endue with honour whom You will and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.”

He also says,

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَىٰ اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦٢﴾ ﴾

“And no moving (living) creature is there on the earth but its provision is due from Allaah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book.”

Allaah the Most High also says,

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٣﴾ ﴾

^١ Al-Baqarah ٢:٢١-٢٢

^٢ Aal ‘Imraan ٣:٢٦

^٣ Hood ١١:٦

"Surely, His is the creation and the Commandment. Blessed is Allaah, the Lord of all that exists."

Two: To believe in the Oneness of Allaah in His beautiful Names and perfect Attributes part of which He taught His slaves in His Book or in the Sunnah of the seal of His Prophets and Messengers, Muhammad -peace and blessings of Allaah be upon him. Allaah the Exalted says,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا

كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

"And all the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do."

The Messenger of Allaah -May blessings and peace of Allaah be upon him- also said,

"إن لله تسعاً وتسعين اسماً من أحصاها دخل الجنة."

"Allaah has ninety nine Names, whoever believes in them and acts by them shall enter Paradise. Allaah is One and He loves odd numbers."¹

This belief however is based on two great foundations:

First: That to Allaah belong all beautiful Names and sublime Attributes that indicate perfect qualities that are free from all kinds of defects. None of the creation shares with Allaah any of these qualities.

¹ Al-A'raaf ٧:٥٤

^٢ Al-A'raaf ٧:١٨٠

^٣ Al-Bukhaaree and Muslim

Among His Names –may He be glorified and exalted- is *Al-Hayy* (the Living). He possesses the attribute of “life” that must be affirmed for Him in the most perfect form that befits Him. This life is a permanent and complete life that entails all kinds of perfect qualities such as knowledge, omnipotence etc.. The life was not preceded by a non-existence nor shall it be followed by extinction. Allaah says,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾

“Allaah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him.”

Second: That Allaah the Exalted is absolutely free from all attributes of defects and imperfection like sleep, incapability, ignorance, injustice and the like. He is also free from being compared to any of His creatures. This belief therefore, necessitates that one refutes what Allaah has refuted of Himself and what His Messenger -May blessings and peace of Allaah be upon him- has refuted of Him with a belief that Allaah is perfectly qualified with the opposite of what is refuted of Him. If we refuse to attribute slumber and sleep to Him, that means the affirmation of the attribute of eternity for Him; and if we refuse to attribute sleep to Him, it means the affirmation of the attribute of perfect life to Him. So every attribute that is repudiated concerning Allaah implies the confirmation of their perfect opposite. For, Allaah is the All-Perfect and whatever besides Him is imperfect. Allaah says,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him and He is All-Hearer, the All-Seer.”

¹ Al-Baqarah ٢:٢٥٥

^٢ Ash-Shooraa ٤٢:١١

He also says,

﴿ وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ ۝٦٦ ﴾

“And your Lord is not at all unjust to His slaves.”

In another verse He says,

﴿ وَمَا كَانَ لِلّٰهِ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ۚ ۝٦٧ ﴾

“Allaah is not such that anything in the heavens or in the earth escape Him.”

He also says,

﴿ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝٦٨ ﴾

“And your Lord is never forgetful.”

Belief in the Names, Attributes and Works of Allaah is the only way to know Him and to worship Him. For Allaah prevents the creatures from seeing Him with their eyes in this world and therefore, opened for them instead, the way of knowledge through which they can know their Lord, their Sustainer and their God, so that they can worship him according to this correct and sound knowledge. For the worshipper worships the One whom he knows with his attributes while the denier of His attributes worships non-existence; and the one who applies the attributes of the creatures to Allaah worships only idol. But the Muslim worships Allaah, the One, the Self-Sufficient Who begets not nor was He begotten.

^١ Fussilat ٤١:٤٦

^٢ Faatir ٣٥:٤٤

^٣ Maryam ١٩:٦٤

While affirming the Beautiful Names of Allaah, the following matters should be taken into consideration:

١. Belief in the authenticity of all the Beautiful Names that are mentioned in the Qur'aan and Sunnah without adding anything to or reducing anything from them. Allaah says,

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴾

"He is Allaah beside Whom none has the right to be worshipped; the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over all creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allaah! High is He above all that they associate as partners with Him."

وثبت في السنة أن النبي ﷺ سمع رجلاً يقول: "اللهم إني أسألك بأن لك الحمد، لا إله إلا أنت، المنان، بديع السموات والأرض، يا ذا الجلال والإكرام، دعي يا حي يا القيوم". فقال النبي ﷺ: "تدرون بما دعا الله؟ قالوا: الله ورسوله أعلم. قال: والذي نفسي بيده لقد دعا الله باسمه الأعظم الذي إذا سئل به أجاب، وإذا سئل به أعطى".

It is authentically reported in the Sunnah that the Prophet -may blessings and peace of Allaah be upon him- heard a man saying, 'O Allaah, I invoke You with the fact that, to You belongs the praise. There is no god worthy of worship but You, the Benefactor, the Originator of the heavens and the earth. O You the Possessor of Majesty and Honour! O the Ever Living! O the Sustainer of all that exists! The Messenger of Allaah said to his companions, "Do you know that by which he has invoked Allaah?" They said, "Allaah and His Messenger know best." He then said, 'By Him in Whose Hand is my soul! He has invoked Allaah by

^١ Al-Hashr ٥٩:٢٣

His Greatest Name which if He is invoked by it, He answers and if He is asked by it, He gives.”^١

٢. To believe that it is Allaah Who names Himself and that none among His creature has authority to give Him names. It is Allaah Who praises Himself with these Names and so they are not invented and created.

٣. To believe that the Beautiful Names of Allaah indicate meanings that are in utmost perfection in which there is no defect in any way. It is therefore, obligatory to believe in those meanings, as it is obligatory to believe in those Names.

٤. It is obligatory to respect the meanings of those Names and they should not be altered or denied.

٥. To believe in the rules, deeds and impacts that each of these Names entails.

To make these five things clear, let us give an example with the Name of Allah “*As-Samee*” (the All-Hearer). In this Name, the following things must be considered:

- a. To believe that “*As-Samee*” (the All-Hearer) is a Name of Allaah mentioned in the Qur’aan and Sunnah.
- b. To believe that it is Allaah Who named himself with that Name and uttered it and revealed it in His Great Book.
- c. To believe that the name “*As-Samee*” entails the meaning of hearing; and that it is one of His Attributes.
- d. The obligation of respecting and honouring the quality of hearing which the Name “*As-Samee*” entails and not to alter its meaning or deny it.

^١ Aboo Daawood and Ahmad

e. To believe that Allaah hears everything and that His Hearing encompasses all voices; and to believe in the impacts of that belief like necessity of being conscious of Allaah, to fear Him and to have complete certainty that nothing is hidden from Him.

In affirming the Attributes of Allaah the “Al-‘Aliyy” (the Most High), the following things should be considered:

١. Affirming all the Attributes that are established for Allaah in the Qur’aan and Sunnah in their real senses without any alteration or denial.
٢. Having firm belief that Allaah the Exalted, possesses all Attributes of Perfection and is Free from all attributes of imperfection and defect.
٣. Not to compare the Attributes of Allaah with that of creatures; for nothing is like Him neither in His Attributes nor in His deeds. He says,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“Nothing is like Him; and He is All-Hearer, All-Seer.”

٤. To despair completely of knowing the very nature of those Attributes; for none knows the nature of the Attributes of Allaah but He Himself. There is no way for any of His creatures to know that.
٥. To believe in all that these Attributes entail of rules and the things that the Attributes required. For every Attribute there is an act of worship.

^١ Ash-Shooraa ٤٢:١١

To make these five things clear, let us give an example with the Attribute “*Al-Istiwaa*” (i.e. rising above the Divine Throne) the following must be taken into consideration:

١. Confirming the attribute of “*istiwaa*” and believing in it because of the evidences found for that. Allaah says,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“*The Most Gracious rose over the (Mighty) Throne (in a manner that suits His Majesty).*”

٢. Affirming the Attribute of “*Istiwaa*” for Allaah in the perfect way that suits Him and that it means Allaah’s real rising above His Throne in a way that suits His Majesty and independence.

٣. That Allaah’s rising above the Throne should not be compared with the rising of the creatures. For Allaah is absolutely independence of the Throne and He is in no need of it. As for the creature’s rising, it is a result of his need of it. Allaah says,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“*There is nothing like Him; and He is All-Hearer, the All-Seer.*”

٤. That one should not wade into any attempt to know the nature of the Creator’s rising above the Throne; for that is totally an unseen matter, which is known to none except Allaah.

٥. Belief in its underlying rules and implications like asserting the greatness, majesty and magnificence of Allaah that suits Him and which His absolute rising above all His creatures indicates; and that

^١ Taa haa ٢٠:٥

^٢ Ash-Shooraa ٤٢:١١

all hearts look up to Him in His Highness, as the worshipper says in his prostration, "May my Lord the Most High be glorified."

Three: Believing that Allaah is the only True God that deserves to be sought in all acts of worship, both apparent and hidden ones. He is One and He has no partner. Allaah says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ﴾

"And verily, We have sent among every nation a Messenger (proclaiming): 'Worship Allaah alone and keep away from all false deities.'"

Also, there was not a Messenger, who did not tell his people that,

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ﴾

"Worship Allaah! You have no other God but Him."

Allaah also says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ۗ﴾

"And they were commanded not, but that they should worship Allaah, and worship none but Him."

In the Saheehs of Al-Bukhaaree And Muslim, the Messenger of Allaah -may blessings and peace of Allaah be upon him- told Mu'aadh bin Jabal:

"أتدري ما حق الله على العباد، وما حق العباد على الله؟" . قلت: الله ورسوله أعلم. قال: "حق الله على العباد أن يعبدوه ولا يشركوا به شيئاً، وحق العباد على الله ألا يعذب من لا يشرك به شيئاً".

¹ An-Nahl ١٦:٣٦

² Al-A'raaf ٧:٥٩

³ Al-Bayyinah ٩٨:٥

"Do you know the right of Allaah upon His slaves and the right of the slaves upon Allaah?" Mu'aadh said, "I said: Allaah and His Messenger know best.' The Messenger of Allaah -may blessings and peace of Allaah be upon him- then said, "The right of Allaah upon the slaves is that they should worship Him and not associate anything with Him in worship; and the right of the slaves upon Allaah is that He would not punish the one who does not associate anything with Him in worship."

The True God is the One Whom all hearts worship and for Whom they are full of love, to the exclusion of any other thing. He is the One Whom all hearts are full of hope for to the exclusion of all other things and whom all hearts are contented with supplication to Him, seeking His Help and fearing Him to the total exclusion of others. Allaah says,

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ

اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

"That is because Allaah is the only True God and what they (the polytheists) invoke beside Him is falsehood. And verily, Allaah is the Most High, the Most Great."

This is the *Tawheed* (belief in the Oneness of Allaah) through the deeds of His slaves.

The importance of *Tawheed*:

The importance of *Tawheed* manifests itself in following ways:

١. That it is the first thing in this religion; it is its goal, end, innermost and apparent essence. It is also the mission of all Messengers –peace be upon them.

^١ Al-Hajj ٢٢:٦٢

١. It is because of this *Tawheed* that Allaah created the creation, sent the Messengers and revealed Books. It is also on account of it that mankind differed and are divided into believers and disbelievers, the fortunate and the unfortunate.

٢. It is the first obligation upon the legally obliged Muslim, the first thing by which man enters Islaam and the last thing by which he should die.

Realization of *Tawheed*:

Actualisations of *Tawheed* means purifying it from stains of *shirk*, innovations and sins. It is of two types: obligatory and recommended.

The obligatory one is through three things:

١. Purifying it from *shirk* that negates the very essence of *Tawheed*.
٢. Purifying it from innovations that negate its mandatory completeness or negates its very foundation if the innovations are the one that turns one to an unbeliever.
٣. Purifying it from sins that reduce its rewards and have negative impacts on it.

As for the recommended ones, it is what is enjoined voluntarily like:

- a. Actualisation of the perfect degree of *lhasaan*.
- b. Actualisation of the perfect degree of certainty.
- c. Actualisation of perfect and beautiful perseverance by not complaining to anyone besides Allaah, the Exalted.
- d. Actualisation of the state of being in perfect contentedness with Allaah alone without having a need to any of His creature.
- e. Actualisation of the degree of reliance on Allaah alone by avoiding even some lawful things like making use of lawful

incantations and cauterisation out of dependence on Allaah, the Exalted.

f. Having perfect love for *ibaadah* (acts of worship) that entails seeking nearness to Allaah through performance of many supererogatory deeds.

Whoever actualises *Tawheed* as mentioned above and is free from major acts of *shirk*; such will have security from perpetual stay in the Hell-Fire. Whoever is free from the major and minor acts of *shirk* and keeps away from major sins, such will have a complete security in this world and the Hereafter. Allaah says,

﴿إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.”

He also says,

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿١٧٧﴾﴾

“It is those who believe and confuse not their belief with injustice (i.e. by worshipping others beside Allaah), that shall have security and they are the guided.”

The opposite of *Tawheed* is *Shirk*, and it is of three types:

١. Major *shirk* that contradicts the very essence of *Tawheed*. Allaah does not forgive it except by repentance. Whoever dies on it will abide in the Fire forever. Its form is to ascribe a partner to Allaah

^١ An-Nisaa ٤:٤٨

^٢ Al-An‘aam ٦:٨٢

In worship, to call upon that partner as one calls upon Allaah, to aim for him, to put one's trust in him, to have hope in him, to love him and to fear him as one loves Allaah and fears Him. Allaah says,

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ

أَنْصَارٍ ﴿٧٢﴾

"Verily, whoever sets up partners in (worship) with Allaah, then Allaah has forbidden Paradise for him and the Fire will be his abode. And for the wrong-doers there are no helpers."

٢. Minor *shirk* that contradicts completeness of *Tawheed*. Minor *shirk* is deed that can lead to major *shirk* like swearing by others besides Allaah and mild showing-off.

٣. The hidden *shirk*. This is a kind of *shirk* that has to do with intentions and purposes. It can also be major or minor *shirk* as it has been explained in the first and the second categories.

Mahmood bin Labeed narrated that the Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"إن أخوف ما أخاف عليكم الشرك الأصغر، قالوا وما الشرك الأصغر يا رسول الله؟ قال: الرياء."

"The thing that I fear for you most is the minor *shirk*." The companions asked: What is the minor *shirk* O Messenger of Allaah? He said, "Showing-off."

Meaning of Worship

Worship is a comprehensive name for all deeds that Allaah loves and is pleased with. They can be by the heart, the tongue or the

^١ Al-Maaidah ٥:٧٢

^٢ Ahmad

limbs. Worship includes all acts that one does and the ones that one abstains from for the purpose of seeking the pleasure of Allaah. The meaning of worship includes all that Allaah prescribes in His Book or in the Sunnah of His Messenger Muhammad -may blessings and peace of Allaah be upon him. There are different acts of worship. Some of them are done with the heart like the six pillars of faith, fear, hope, reliance, longing and awe, and other acts of worship. There are also physical ones like prayer, Zakaah, fasting and Hajj.

Acts of worship cannot be valid until it is built on two foundations:

One: To perform the worship solely for the sake of Allaah and not to associate any partner with Him in it. This is the actual meaning of *Laa ilaaha illaa Allaah* (meaning: there is none worthy of worship except Allaah). Allaah says,

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٢﴾

“Surely, the religion (i.e. the worship and obedience) is for Allaah only. And those who take protectors besides Him (say): ‘We worship them only that they may bring us near to Allaah.’ Verily Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is liar and a disbeliever.”

Allaah also says,

¹ Az-Zumar ٣٩:٢

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾^١

“And they were commanded not, but that they should worship Allaah, and worship none but Him, and perform the prayer and give Zakaah. That is the right religion.”

Two: Following what the Messenger of Allaah -may blessings and peace of Allaah be upon him- has brought by doing as the Prophet had done according to how he did it without adding or omitting anything therefrom. This is the meaning of *Muhammad Rasoolullaah* (i.e. testifying that Muhammad is the Messenger of Allaah). Allaah, the Exalted says,

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴾^٢

“Say (O Muhammad -May blessings and peace of Allaah be upon him- to mankind): ‘If you really love Allaah then follow me, Allaah will love you and forgive you your sins. Allaah is Oft-Forgiving, Most-Merciful.’”

Allaah also says,

“And whatsoever the Messenger gives you take it and whatsoever he forbids you, abstain from it.”

Allaah also says,

^١ Al-Bayyinah ٩٨:٥

^٢ Aal ‘Imraan ٣:٣١

^٣ Al-Hashr ٥٩:٧

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

“But no, by your Lord! They can never have faith until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”

Perfect worship cannot be achieved except through two things:

One: Complete love for Allaah, where the slave gives priority to the love for Allaah and for all things that Allaah loves above his love for any other thing.

Two: Complete humbleness and self-abasement for Allaah, where the slave humbles himself for Allaah through abiding by His commandments and abstaining from His prohibitions.

Worship therefore, means complete love with complete self-abasement, humbleness, hope and fear. It is through the combination of all these that man’s worship of his Lord and Creator can be materialized. It is by carrying out actual worship of Allaah that a man can attain the love of Allaah and His pleasure. For Allaah loves that His slave should worship Him with that which He has made obligatory on him; and the more the slave increases in supererogatory acts of worship the more he becomes closer to Allaah. All these are of the means that lead to Paradise by the Grace of Allaah and His Mercy. He says,

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

¹ An-Nisaa ٤:٦٥

"Invoke your Lord with humility and in secret. He likes no the aggressors."

(٣) Proofs and evidences on the Oneness of Allaah:

Proofs and evidences of the Oneness of Allaah are very numerous. Whoever reflects and ponders over them, his knowledge will be deep and his certainty in the Oneness of Allaah in His deeds, Names, Attributes and His Divinity will increase.

Among these evidences and proofs –to mention just some- are:

a. Magnificence of the creation of this universe, its accurate creation, diversity of its creatures and the subtle order in which they move. Whoever reflects and ponders deeply on that will have a sure belief in the Oneness of Allaah. Whoever reflects on the creation of the heavens and the earth; on the creation of the sun, moon, man, animals, plants and non-living things will also know with conviction that all these creatures must have a Creator who is perfect in His Names, Attributes and Divinity. This therefore indicates that He is the only One worthy of being worshipped.

Allaah, may He be glorified says,

﴿ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿١٠١﴾ وَجَعَلْنَا السَّمَاءَ سَفْهًا مَحْفُوظًا ۗ وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ ﴿١٠٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿١٠٣﴾ ﴾

"And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. And We have made the

¹ Al-A'raaf ٧:٥٥

heaven a roof, safe and well guarded. Yet they turn away from its signs. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating."

He also says,

﴿ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَخْتِلَافَ أَلْسِنَتِكُمْ وَالْوَنَاصِفِ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِّلْعَالِمِينَ ﴾

"And among His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are signs for men of sound knowledge."

b. That, with which Allaah sent the Messengers –peace be upon them- of laws and the proofs and evidences with which He supported them, that prove the Oneness of Allaah and His sole right to be worshipped. What Allaah prescribes for His slaves of rules are clear evidences that that could not come except from All-Wise Lord Who knows His creatures and knows what is good for them.

He says,

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقِيمُوا النَّاسَ

بِالْقِسْطِ ﴾

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the balance (justice) that mankind may keep up justice."

¹ Al-Anbiyaa ٢١:٣١-٣٣

² Ar-Room ٣٠:٢٢

³ Al-Hadeed ٥٧:٢٢

He also says,

﴿ قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً ﴾

“Say: ‘If the mankind and the jinn were together to produce the like of this Qur’aan, they could not produce the like thereof, even if they helped one another.’”

c. The nature upon which Allaah created the hearts of His slaves by which they affirm the Oneness of Allaah. This affirmation is naturally established in the hearts. An instance of this is that when man is afflicted with harm, he feels that and turns to Allaah. Had man been free from ambiguities and lusts that have changed his nature, he would have not found in the deepness of his heart except belief in Allaah and submission to His Oneness in His Divinity, His Names and Attributes and His deeds. He would also have submitted to His Law with which He sent His Messengers. Allaah says,

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٧٠﴾ * مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴾

“So set your face towards the religion (of pure Islaamic Monotheism) Haneef (worship none but Allaah alone). That is the nature upon which Allaah has created mankind. No change let there be in the creation of Allaah: that is the straight religion, but most men know not. (And remain always) turning in repentance to Him,

¹ Al-Israa ١٧:٨٨

and be afraid and dutiful to Him; and perform the prayer and be not of the polytheists.^١

The Prophet -may blessings and peace of Allaah be upon him- said,

"كل مولد يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه، كما تنتج البهيمة بهيمة

جمعاء، هل تحسون فيها من جدعاء. ثم قرأ ﴿فَطَرَتَ اللَّهُ الَّذِينَ فَطَرَ النَّاسَ عَلَيْهَا﴾

"Every child is born on the natural religion of Islaamic Monotheism. It is his parents who make him a Jew, a Christian or a Magian. He is born as an animal gives birth to a perfect little one. Do you find it mutilated when it is born?' He then recited the verse, '*That is the nature upon which Allaah created mankind.*'"^٢

^١ Ar-Room: ٣٠:٣٠-٣١

^٢ Al-Bukhaaree

THE SECOND PILLAR: BELIEF IN THE ANGELS**١. Meaning of belief in the Angels:**

Belief in the Angels is to believe firmly that Allaah has Angels whom He created from light and are naturally disposed to obey Him. They do not disobey whatever He commands them but rather carry out His commandments. No one knows their number except Allaah. Allaah assigns to them different duties and functions. Allaah says,

﴿وَلَكِنَّ الْإِبْرَءَمَنَ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَءِكَةِ﴾

"But righteousness is (the quality of the one) who believes in Allaah, the Last Day, the Angels..."

He also says,

﴿كُلُّ ءَامَنَ بِٱللَّهِ وَٱلْمَلَءِكَةِ وَكُتُبِهِ وَرُسُلِهِ ءَلَا نُفَرِّقُ بَيْنَ ءَءَءٍ مِّن رُّسُلِهِ﴾

"Each one believes in Allaah, His Angels, His Books and His Messengers. (They say): 'We make no distinction between any of His Messengers.'"

In the popular *hadeeth* narrated regarding Jibreel when he asked the Messenger of Allaah -may blessings and peace of Allaah be upon him- about Faith, Islaam and *Ihsaan* and said, "Tell me about Faith." The Messenger of Allaah -may blessings and peace of Allaah be upon him- answered,

- (الإيمان) -: " أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، وأن تؤمن بالقدر خيره وشره."

^١ Al-Baqarah ٢:١٧٧

^٢ Al-Baqarah ٢:٢٨٥

“Faith is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day and to believe in pre-decree – its good and bad.”

The position of belief in the Angels in and its rule:

Belief in the Angels is the second among the six pillars of Faith. No man will be regarded a real believer if has not believed in them. The Muslims have all agreed on the necessity of belief in the honourable Angels. Whoever denies their existence or the existence of some of them whom Allaah has mentioned, such has become a disbeliever and disagreed with the Book of Allaah, the Sunnah and the consensus of the Muslims. Allaah the Exalted says,

﴿ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾



“Whosoever disbelieves in Allaah, His Angels, His Books, His Messengers and the Last Day, then indeed, he has strayed far away.”

٢. How to believe in the Angels:

Belief in the Angels can be in general and detailed forms:

As for the general form, it includes:

First: Affirmation of their existence; that they are creatures of Allaah whom He created for the purpose of worshipping Him. To believe that their existence is real and that our inability to see them is not a proof of their non-existence. For, many are the subtle creatures in this universe that we do not see but they actually do exist. The Messenger of Allaah –peace and blessings of Allaah be upon him-

¹ An-Nisaa ٤:١٣٦

has seen Angel Jibreel in his true shape twice and some of his companions have seen some Angels in the form of human being.

Imaam Ahmad reported in his Musnad on the authority of ‘Abdullaah bin Mas’ood who said,

"رأى رسول الله ﷺ جبريل في صورته وله ستمائة جناح، وكل جناح منها قد سدّ الأفق".

“The Messenger of Allaah -may blessings and peace of Allaah be upon him- saw Jibreel in his true form. He has six hundred wings and each wing covered the horizon.”

It has also been established in the famous *hadeeth* that is narrated about Jibreel and which was reported by Muslim that Jibreel came in form of man wearing a very white garment and who has a very dark hair, on whom no traces of travelling was found and who was known by none of the companions.

Two: To place them in their position which Allaah has placed them. They are commanded slaves of Allaah whom He has honoured, elevated their positions and brought them close to Himself. To believe that there are among them messengers of Allaah with whom He sent with Revelations and other things and that they are unable to do except that which Allaah gives them the ability to do. In spite of all this, they cannot avail themselves or others of any benefit or harm except by the will of Allaah. That is why it is forbidden to direct any act of worship to them not to talk of describing them with attributes of Lordship as the Christians do claim of the Holy Spirit. Allaah says,

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿١٦﴾ لَا يَسْبِقُونَهُ ۗ

بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿١٧﴾ ﴿

“And they say: ‘The Most Gracious (Allaah) has begotten a son (or children).’ Glory to Him! They (whom they call children of Allaah like

the Angels, Jesus and Ezra) are but honoured slaves. They speak not until He has spoken, and they act on His Command."

He also says about the Angels,

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

"They disobey not (from executing) the Commands they receive from Allaah, but do that which they are commanded."

This level of faith is obligatory on every Muslim, male and female. They must learn it and believe it and no one is excused of being ignorant of it.

As for the detailed belief in the Angels, it entails things among which are:

One: The substance from which they were created:

Allaah created them from light as He created jinn from fire and mankind from clay. Their creation preceded that of Aadam. In the hadeeth, the Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"خلقت الملائكة من نور، وخلق الجنان من نار، وخلق آدم مما وصف لكم"

"The Angels were created from light, the jinn were created from fire and Aadam was created in what has been described to you."

Two: Their number:

The Angels are a creation whom no one knows their number except Allaah because of their multitude. There is no place in the heaven that is as narrow as can take four fingers except that there

¹ Al-Anbiyaa ٢١:٢٦-٢٧

^٢ At-Tahreem ٦٦:٦

^٣ Muslim

is an angel there prostrating or standing up in worship. The *Al-Baitul-Ma'moor* that is in the seventh heaven is also entered everyday by seventy thousand Angels who never go back there because of their multitude. In the Day of Resurrection, the Fire will be brought forth while it has seventy thousand reins. Seventy thousand Angels will pull each rein. Allaah says,

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۗ ﴾

"And none can know the hosts of your Lord but He."

In the hadeeth, the Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"أُطَّت السماء وحق أن تُنطأ، ما فيها موضع قدم إلا وفيه ملك ساجد وراكع".

"The heaven moaned and it has right to moan. For there is no place in it as narrow as can hold a foot except that there is an angel there, prostrating or bowing."

The Prophet -may blessings and peace of Allaah be upon him- said about *Al-Baitul-Ma'moor*:

"يدخله في كل يوم سبعون ألف ملك لا يعودون إليه".

"Everyday, seventy thousand Angels enter it and they would not return to it again."

He also said,

"يؤتي بجهنم يومئذ لها سبعون ألف زمام، مع كل زمام سبعون ألف ملك".

"The Hell will be brought forth on that Day while it has seventy thousand reins, with each rein is seventy thousand Angels."

¹ Al-Muddaththir ٧٤:٣١

² Al-Bukhaaree and Muslim

³ Muslim

It is here that their huge number becomes clear to us. The number of those mentioned in the above *hadeeth* is ٤٩٠٠٠٠٠٠٠٠٠٠ Angels. How much more will be others! Glory is due to Him Who created them, directs them and knows their accurate number.

Three: Their names:

We must believe in the Angels whom Allaah has told us their names in the Qur'aan or whom the Prophet -may blessings and peace of Allaah be upon him- has told us their names in the Sunnah the greatest of whom are three:

١. Jibreel (Gabriel), he is also called Jibraaeel. He is the Holy Spirit who brings down revelation by which the hearts live, to the Messengers.
٢. Meekaaeel (Michael). He is also called Meekaal. He is the one put in charge of rain by which the earth lives. He drives rain to wherever Allaah commands him.
٣. Israafeel. He is the one put in charge of blowing into the Horn to announce the end of this world and the beginning of the Hereafter by which the bodies will be brought back to life.

Four: Characteristics of the Angels:

The Angels are real creatures. They have bodies that have all physical and innate peculiarities among which are:

- a. Their huge stature and bodies: Allaah created the Angels with big and strong shapes that befit their great functions, which He assigned to them in the heaven and the earth. They have wings: Allaah created wings for the Angels. Some of them have two wings, some three, some four and some more. The Messenger of Allaah -may blessings and peace of Allaah be upon him- saw Jibreel in his true form while he has six hundred wings that have covered the horizon. Allaah says,

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْجِحَةِ مَنَىٰ
وَتُلْتَّ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ﴾

“All the praises and thanks are to Allaah, the Originator of the heavens and the earth, Who made the Angels messengers with wings, two or three or four. He increases in creation what He wills.”

b. They have no need for food and drink. Allaah created the Angels in such a way that they do not need food nor drink and do not marry or procreate.

c. The Angels are intelligent and they have hearts. They speak with Allaah and He speaks with them. They spoke with Adam and other Prophets –peace be upon them.

d. Their ability to appear in forms different from their true forms. Allaah gave them ability to appear in the form of the males of the mankind. There is in this rejection of the pagans’ claim that Angels are daughters of Allaah. However, we do not know how they transform. We only know that they transform in a subtle way that makes it difficult to distinguish them from men.

e. Their death. The Angels will all die on the Day of Resurrection including the angel of death. They will then be resurrected to carry out their duties, which Allaah assigned to them.

g. Their worship. The Angels worship Allaah through different acts of worship like prayer, invocation, glorification, bowing, prostration, fear, awe, love etc.

The following are some of the characteristics of their worship:

١. Continuity and lack of slackening.
٢. Sincerity towards Allaah, may He be glorified.

^١ Faatir ٣٥:١

٣. Sticking to obedience of Allaah and their lack of disobedience because of their being immune from committing sins and acts of disobedience.

٤. Humbleness for Allaah with much acts of worship.

Allaah says about them,

﴿ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴾

“They glorify His praises night and day, (and) they never slacken (to do so).”

Fifth: Functions of the Angels:

The Angels carry out great functions which Allaah assigns to them, among them are:

١. Bearers of the Throne.
٢. The angel in charge of bringing revelations to the Messengers.
٣. Those in charge of the Paradise and Hell.
٤. Those in charge of clouds, rains and plants.
٥. Those in charge of mountains.
٦. The one in charge of blowing of the Trumpet.
٧. Those in charge of recording the deeds of men.
٨. Those in charge of protecting men; and when Allaah has decree that something happens to him, they will leave him so that what has been decreed for him can happen.
٩. Those in charge of following man about and calling him to do good deeds.

^١ Al-Anbiyaa ٢١:٢٠

١٠. Those in charge of the foetuses in the womb, who breathe life into human and write their provision, deed, and whether they will be fortunate or unfortunate.

١١. Those in charge of seizing the lives of humans when they die.

١٢. Those in charge of asking men questions in their graves and are responsible for the bliss and torments that relate to that.

Those in charge of conveying to the Prophet -may blessings and peace of Allaah be upon him- the greetings of his nation. That is why the Muslim does not need to travel to him in order to say *salaam* to him. He only needs to invoke the blessings of Allaah on him and send greetings to him from wherever he may be; for the Angels will convey his greetings to the him. One only travels to the Prophet's mosque to pray there.

The Angels have many duties of which the above are only most prominent. Among the proofs for the above are the following Sayings of Allaah:

﴿ الَّذِينَ سَمَّوْنَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا ﴾

“Those (Angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allaah).”

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

“Say (O Muhammad): ‘Whoever is an enemy for Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’aan) to your heart by Allaah’s Permission.’”

¹ Ghaafir ٤٠:٧

﴿ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوٓآءِ أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ ﴾

“And if you could but see when the wrong-doers are in the agonies of death, while the Angels are stretching forth their harms (saying): ‘Deliver your souls!’”¹

Six: The rights of the Angels upon men:

- To believe in them.
- To love them, honour them and mention their virtues.
- Prohibition of insulting, demeaning or mocking them.
- Keeping away from all that they abhor; for they feel hurt from what man feels hurt from.

Benefits of belief in the Angels:

- Realization of faith, for faith cannot be valid without believing in them.
- Knowing the greatness of their Creator- Blessed is He and Exalted- as well as His power and authority. For greatness of the Creator shows in the greatness of the creation.
- Increase in faith in the heart of a Muslim by knowing their characteristics, conditions and functions.
- Peace and tranquillity for the believers when Allaah makes them firm through the Angels.

¹ Al-Baqarah ٢:٩٧

^٢ Al-An‘aam ٦:٩٣

- e. The Angels' love for the acts of worship which are carried out in the perfect way and their seeking forgiveness for the believers.
- f. Their abhorrence of corrupt deeds and sins.
- g. Showing gratitude to Allaah on His care for His slaves; for Allaah assigns to them of these Angels those who protect them, write down their deeds and render them other services.

THE THIRD PILLAR: BELIEF IN THE BOOKS

Belief in the Books revealed to the Messengers –peace be upon them- is the third pillar of Faith. Allaah has sent His Messengers with the Clear Proofs and revealed to them Books as a mercy and guidance for the mankind, so that they might achieve prosperity in this world and the Hereafter; in order that it may be a path upon which they march and a judge between people as regards what they differ in. Allaah says,

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ﴾

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.”

He also says,

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ

الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفوا فيه ﴾

“Mankind were one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed.”¹

١. Essence of belief in the Books

Belief in the Books is the firm confirmation that Allaah has some Books, which He revealed to His Messengers, that these Books are

¹ Al-Hadeed ٥٧:٢٥

^٢ Al-Baqarah ٢:٢١٣

His real Words, that they are guidance and light and that all that they contain is truth and justice which must be followed and implemented. None knows the number of these Books save Allaah. He says,

﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

“And to Moses Allaah spoke directly.”

He also says,

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَةَ اللَّهِ ﴾

“And if anyone of the polytheists seeks your protection then grant him protection so that he may hear the Word of Allaah.”

٢. The rule of belief in the Books:

One must believe in all the Books that Allaah has revealed to His Messengers. One must also believe that Allaah really spoke with the words of those Books, that they are revealed and not created. Whoever denies it or denies anything thereof has disbelieved.

Allaah says,

﴿ يَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالِكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِهِ ءَالِكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ؕ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ ءَالْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

“O you who believe! Believe in Allaah and His Messenger (Muhammad) and the Book (the Qur’aan) which He has sent down

^١ An-Nisaa ٤:١٦٤

^٢ At-Tawbah ٩:٦

to His Messenger, and the Scripture which He sent down to those before (him); and whoever disbelieves in Allaah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.”

He also says,

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾

“And this is a blessed Book (the Qur’aan) which We have sent down, so follow it and fear Allaah, that you may receive mercy.”

٣. Mankind’s need for the Books and the reason for their revelation

One: That the Book revealed to the Messenger should be the reference for his people for the knowledge of their religion.

Two: That the revealed Book may be the just judge among the followers of the Messenger.

Three: That the Book may be the preserver of the religion after the death of its Messenger however times and places may be far as is the case with the Mission of our Prophet Muhammad -may blessings and peace of Allaah be upon him.

Four: In order that these Books may be Allaah’s proof against His creation, which they cannot afford to disagree with or go against. Allaah says,

^١ An-Nisaa ٤:١٣٦

^٢ Al-An’aam ٦:١٥٥

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ
الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اٰخْتَلَفُوا فِيهِ ۗ ﴾

"Mankind were one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed."

٤. How to believe in the Books

Belief in the Books of Allaah can be in general and detail:

As for the general form: it is to believe that Allaah has sent down some scriptures to some of His Messengers.

As for detailed form: It is to believe in all the Books of Allaah that He has mentioned in the noble Qur'aan. We have knowledge of the following Books: the Qur'aan, the Torah, the Psalms, the Injeel and the Scripture of Ibraaheem and Moosaa. We must also believe that there are other Books, which Allaah has revealed to His Prophets whose names, and numbers no one knows but He who revealed them.

All these books come to actualise the belief in the Oneness of Allaah by worshipping Him alone, doing good deeds and prohibition of polytheism and corruption in the land. Though they differ in laws and regulations, the objective has always been Tawheed.

Belief in the Books is to affirm its revelation to past Messengers and the belief in the Qur'aan means to affirm it and follow what it contains.

Allaah says,

^١ Al-Baqarah ٢:٢١٣

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ ﴾

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in Allaah, His Angels, His Books and His Messengers.”

Allaah also says,

﴿ اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ﴾

“Follow that which has been sent down to you from your Lord (the Qur’aan, and Prophet Muhammad’s Sunnah) and follow not any protectors and helpers besides Him.”

The Glorious Qur’aan is distinguished from past Scriptures with some prominent qualities, which are:

١. It is a miracle in words and meanings. It also contains universal and scientific facts.
٢. It is the last of the divine-revealed Books. The Qur’aan brought the heavenly Scriptures to an end as all the Divine Messages were brought to an end with the Message of our Prophet Muhammad – peace and blessings of Allaah be upon him.
٣. Allaah guarantees its preservation from any alteration or changes unlike other scriptures in which there were alterations and changes.
٤. The Qur’aan confirmed the previous books.

^١ Al-Baqarah ٢:٢٨٥

^٢ Al-A’raaf ٧:٣

٥. It abrogated all past books.

Allaah says,

﴿ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴾

“It is not a forged statement but a confirmation of that which were before it and a detailed explanation of everything and a guide and a mercy for the people who believe.”

٥. Accepting the news of the past Scriptures

We have sure knowledge that all the messages that Allaah revealed to His Messengers in those Books are true. This does not however mean that we must accept all that are in the books that are presently available at the hands of the People of the Scripture; for they have been altered and interpolated and no longer exist in the forms in which Allaah had revealed them to His Messengers.

Among the things that are known to us with certainty in those books is what Allaah has informed us in the Qur’aan that no man shall bear the burden of another and that man shall not attain except what he strived for. It is also known that man shall be shown that which he has done and then be rewarded with a full recompense. Allaah says,

﴿ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ۖ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ۗ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ۗ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۗ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ۗ ثُمَّ يُجْزَاهُ
الْجَزَاءَ الْآوْفَىٰ ۗ ﴾

¹ Yoosuf ١٢:١١١

"Or is he not informed of what is in the Scripture of Moses, and of Abraham who fulfilled (or conveyed) or all that (Allaah ordered him to do or convey): That no burdened person (with sins) shall bear the burden (sins) of another; and that man can have nothing but he does (good or bad), and that his deeds will be seen, then he will be recompensed with full and best recompense."^١

He also says,

﴿ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ
الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾ ﴾

"Nay, you prefer the life of this world, although the Hereafter is better and more lasting. Verily, this is in the former Scriptures- the Scripture of Abraham and Moses."^١

As for the rules regarding the application of the injunctions of these Books:

It is incumbent on us to worship Allaah with what is in the Qur'aan unlike past Books. We must cast a look into the past Books. If what they contain is contrary to what is in our religion we definitely do not have to follow it. This is not because it was false, it was rather the truth during its time. It is only that we are not obliged to follow it, because our own law has abrogated it. But if it agrees with our law, it is a truth which our law has confirmed its authenticity.

٦. The heavenly revealed Books that are mentioned in the Qur'aan and Sunnah are:

^١ An-Najm ٥٣:٣٦-٤١

^٢ Al-A'laa ٨٧:١٦-١٩

١. The Noble Qur'aan:

It is the Word of Allaah, which He revealed to Muhammad -may blessings and peace of Allaah be upon him- who is the last of all Messengers and Prophets. It is therefore, the last revealed Book. Allaah has indeed guaranteed its preservation from distortions and alterations and abrogated through it other Books. Allaah says,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Verily, it is We Who have sent down the Remembrance (the Qur'aan) and surely, We will guard it (from corruption).”

He also says,

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ﴾

“And We have sent down to you the Book (this Qur'aan) in truth, confirming the Scripture that came before it and as a witness over it (old Scriptures). So judge among them by what Allaah has revealed.”^١

٢. The Torah:

The Torah is the Book that Allaah revealed to Prophet Moosaa (Moses). Allaah made it a guidance and light by which Prophets and priests of the children of Israel judged. However, the Torah that should be believed in is the one that was revealed to Prophet Moosa and not the present-day adulterated one that is carried by contemporary Jews and Christians. Allaah says,

^١ Al-Hijr ١٥:٩

^٢ Al-Maaidah ٥:٤٨

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ ﴾

“Verily, We did send down the Torah (to Moses), therein was guidance and light, by which the Prophets, who submitted themselves to Allaah’s Will, judged for the Jews. And the Rabbis and the priests too (judged by the Torah after the Prophets), for to them was entrusted the protection of Allaah’s Book.”

٣. Injeel (the Gospel):

It is the Book revealed to Prophet ‘Eesaa (Jesus) with truth and a confirmation of the divine Books that came before it.

The Gospel that should be accepted is the one that Allaah revealed to Jesus in its true origin and not the adulterated ones that are carried by the present day Christians. Allaah says,

﴿ وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَأَتَيْنَهُ الْإِنجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٥٦﴾ ﴾

“And in their footsteps We sent Jesus son of Mary, confirming the Torah that had come before him, and We gave him the Injeel (Gospel), in which there was guidance and light and confirmation of the Torah that had come before it; a guidance and an admonition for the pious.”

Of the things that the Torah and the Gospel contain is the good news about the Message of our Prophet Muhammad -may blessings and peace of Allaah be upon him. Allaah says,

^١ Al-Maaidah ٥:٤٤

^٢ Al-Maaidah ٥:٤٦

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَتُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Torah and the Gospel; he commands them unto all that is good and forbids them from all that is evil, he allows them as lawful all good things and prohibits them as unlawful repugnant things. He releases them from their heavy burdens and from the fetters that were upon them.”

٤. Az-Zaboor (The Psalms)

It is the Book that Allaah revealed to Prophet Daawood (David). The Psalms that should be believed is the one revealed to Prophet Daawood and not the one adulterated by the Jews. Allaah says,

﴿ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴾

“And to David We gave the Zaboor (Psalms).”

٥. The Scriptures of Prophet Ibraaheem (Abraham) and Moosaa (Moses) –may Allaah be pleased with them:

They are the Scriptures, which Allaah gave to Ibraaheem (Abraham) and Moosaa (Moses) –peace be upon them. These Scriptures are presently missing and nothing of them is known except that which is mentioned in Qur’aan and Sunnah. Allaah says,

^١ Al-A’raaf ٧:١٥٧

^٢ An-Nisaa ٤:١٦٣

﴿ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾ أَلَّا تَرَىٰ تَرْزُؤًا وَمِزَاجًا ﴿٣٨﴾ أُخْرَىٰ ﴿٣٩﴾ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٤٠﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤١﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤٢﴾ ﴾

“Or is not informed of what is in the Scripture of Moses, and of Abraham who fulfilled (or conveyed) or all that (Allaah ordered him to do or convey): That no burdened person (with sins) shall bear the burden (sins) of another; and that man can have nothing but he does (good or bad), and that his deeds will be seen, then he will be recompensed with full and best recompense.”

He also says,

﴿ بَلْ تُوْثِرُونَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ هٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرٰهِيْمَ وَمُوسَىٰ ﴿١٩﴾ ﴾

“Nay, you prefer the life of this world, although the Hereafter is better and more lasting. Verily, this is in the former Scriptures- the Scripture of Abraham and Moses.”

^١ An-Najm ٥٣:٣٦-٤١

^٢ Al-A'laa ٨٧:١٦-١٩

THE FOURTH PILLAR: BELIEVE IN THE MESSENGERS**١. Belief in the Messengers:**

It is one of the pillars without which the faith of man cannot be complete.

Belief in the Messengers is to have a definite conviction that Allaah has Messengers whom He has chosen to convey His Messages to mankind. We must believe that whoever follows them will be guided and that whoever disobeys them will go astray. We must believe that they had clearly conveyed what was revealed to them; that they had fulfilled the trust, admonished their respective communities and striven in the Way of Allaah as it was due. The Messenger had also established the proof and they had not altered or concealed anything in that with which they were sent. We must as well believe in those, whose names Allaah has mentioned for us and those whose names He has not mentioned. We must believe that each Messenger gave good news about the coming of his successor and that each of them confirmed the Message of his predecessor. Allaah says,

﴿ 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 ﴾

“Say: We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraaheem (Abraham), Ismaa’eel (Ishmael), Ishaaq (Isaac), Ya’qoob (Jacob) and to the offspring (of the twelve sons of Jacob), and that which has been sent to Moosaa (Moses) and ‘Eesaa (Jesus), and that which has

been sent to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted in Islaam).^١

So, whoever denies a Messenger has indeed denied his successor who confirmed his message. Equally, whoever disobeys a Messenger has indeed disobeyed the Allaah Who commanded that he should be obeyed. Allaah says,

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۗ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۗ ﴾

“Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers (by believing in Allaah and disbelieving in His Messengers) saying: ‘We believe in some but reject others,’ and wish to adopt a way in between, such are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.”^٢

٢. Essence of Prophethood:

Prophethood is a link between the Creator and the creatures in conveying His Ordinance. It is a quality, which Allaah endows on whom He wills of His servants and for which He chooses whomever He wishes among His creatures. No one has the power to choose but Him. He says,

^١ Al-Baqarah ٢:١٣٦

^٢ An-Nisaa ٤:١٥٠-١٥١

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾



“Allaah chooses Messengers from Angels and from men. Verily, Allaah is All-Hearer, All-Seer.”

Prophethood is a favour from Allaah and not attained through efforts. No amount of acts of obedience or worship can make one attain Prophethood, for it is only a favour from Allaah, the All-Mighty. He says,

﴿ اللَّهُ مَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴾

“Allaah chooses for Himself whom He wills and guides unto Himself who turns to Him in repentance and obedience.”

٣. Reason for sending Messengers:

The following are the reasons for sending Messengers –peace be upon them:

One: To bring men out of the worship of their fellow men to the worship of Allaah, and to bring them out of servitude to fellow creatures to the freedom of worshipping the Lord of mankind. Allaah says,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

“And We have sent you (O Muhammad) not but as a mercy for all the worlds.”

^١ Al-Hajj ٢٢:٧٥

^٢ Ash-Shooraa ٤٢:١٣

^٣ Al-Anbiyaa ٢١:١٠٧

Two: To acquaint mankind with the purpose of existence which is to worship Allaah and believe in His Oneness. This cannot be known except through the Messengers whom Allaah has chosen and favoured among His slaves. He says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوعَ﴾

“And verily, We have sent among every nation a Messenger (proclaiming to his people): ‘Worship Allaah (alone) and keep away from (worshipping) all false deities.’”

Three: To establish proof for mankind through sending of Messengers. Allaah says,

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ يُكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا﴾

“Messengers (sent) as bearers of good news as well as warning in order that mankind should have no plea against Allaah after the (coming of) Messengers. And Allaah is Ever All-Powerful, All-Wise.”

Four: Explaining some unseen things which people cannot understand with their mere intelligence like the Names and Attributes of Allaah, knowing about Angels, the Last Day etc.

Five: The Messengers are good models whom Allaah has made perfect by excellent morals and protected from ambiguous situations and lustful desires. Allaah says,

¹ An-Nahl ١٦:٣٦

² An-Nisaa ٤:١٦٥

﴿ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدْنُهُمْ أَفْتَدِهٖ ﴾

“They (the Messengers) are those whom Allaah had guided. So follow their guidance.”¹

He also says,

﴿ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ ﴾

“Certainly there has been in them an excellent example for you to follow.”²

Six: To reform and to purify the human souls, and to warn against what can pollute them. Allaah says,

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ﴾

“He it is Who sent among unlettered ones a Messenger from among themselves, reciting unto them His verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (the Qur’aan) and Al-Hikmah (the Sunnah).”³

Prophet Muhammad -may blessings and peace of Allaah be upon him- said,

"إنما بعثت لأتمم مكارم الأخلاق."⁴

“I am only sent to perfect the excellent characters.”⁴

¹ Al-An‘aam ٦:٩٠

² Al-Mumtahanah ٦٠:٦

³ Al-Jumu‘ah ٦٢:٢

⁴ Ahmad and Al-Haakim

٤. Duties of the Messengers –peace be upon them:

Messengers had great duties among which were:

a. To convey the law of Allaah and call people to the worship of Allaah alone. And to forbid them from worshipping others besides Him. Allaah says,

﴿ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَخَشَوْنَ اللَّهَ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝١٦٥ ﴾

“Those who convey the Message of Allaah and fear Him, and fear none save Allaah. And Sufficient is Allaah as a Reckoner.”^١

b. To explain what is revealed of the religion. Allaah says,

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝١٦٤ ﴾

“And We have sent down unto you (O Muhammad) the Reminder, that you may explain to people what is sent down to them, and that they may give thought.”^٢

c. Guiding people to all good, warning them against all evil, giving them good tidings of reward and warning them against the torment. Allaah says,

﴿ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ ﴾

“Messengers (sent) as bearers of good news as well as warners.”^٣

d. Reforming people through good examples in words and deeds.

^١ Al-Ahzaab ٣٣:٣٩

^٢ An-Nahl ١٦:٤٤

^٣ An-Nisaa ٤:١٦٥

e. Establishing the Law of Allaah among people and implementing it.

f. The Messengers' testimony against their peoples on the Day of Resurrection that they had clearly conveyed the Message to them. Allaah says,

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ۗ ﴾

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?"

◦ **Islaam is the religion of all Prophets:**

Islaam is the religion of all Prophets and Messengers. Allaah says,

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ ﴾

"Truly, the religion with Allaah is Islaam."

All of them called to the worship of Allaah alone and forbade worshipping others besides Him. Their laws and rules may vary; but they were all unanimous on the same fundamental, which is Islaamic Monotheism. The Prophet -may blessings and peace of Allaah be upon him- said,

"الأنبياء إخوة لعلات."

"Prophets are (like) children of the same father."

^١ An-Nisaa ٤:٤١

^٢ Aal-'Imraan ٣:١٩

^٣ Al-Bukhaaree. This Messenger of Allaah -blessings and peace of Allaah be upon him- likened the Prophets -peace be upon them- as regards the fundamentals of their messages and the differences in their practical laws to children who are born by different mothers to a single father. (Translator)

٦. Messengers are humans who did not know the Unseen:

Knowledge of the unseen belongs to Allaah. Messengers did not have this kind of knowledge; for they are humans like other human beings. They eat, drank, married, slept, got sick and toiled. Allaah says,

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ^١

﴿

“And We never sent before you (O Muhammad) any of the Messengers but verily they eat food and walked in the markets.”

He also says,

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ^٢

“And indeed, We sent Messengers before you (O Muhammad) and made for them wives and offspring.”

They were also affected with what affect their fellow humans like sorrow, joy, strain and vigour. Allaah only selected them to convey His religion, so they knew nothing of the knowledge of unseen save what Allaah showed to them. Allaah says,

﴿ عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٠﴾ إِلَّا مَن أَرْتَضَىٰ مِن رُّسُولٍ فَإِنَّهُ

﴿ يَسْئَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢١﴾

“(He alone is) the All-Knower of the unseen, and He reveals to none His unseen, except to a Messenger (from mankind) whom He

^١ Al-Furqaan ٢٥:٢٠

^٢ Ar-Ra'd ١٣:٣٨

has chosen (He informs him of the unseen as much as He likes), and then He makes a band of watching guards (Angels) to march before him and behind him.”

٧. Infallibility of the Messengers:

Allaah –may He be glorified and exalted- appointed the best among His creatures and the most perfect morally and physically to convey His Message. He protected them against committing major sins and cleansed them from all imperfections so that they could carry Allaah’s Revelation to their peoples. The Messengers are therefore, infallible in all that they conveyed to their people from Allaah and in their deliverance of His Messages to them according to the consensus of the Muslim Ummah. Allaah says,

﴿ يَتَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ ۗ ﴾

“O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from men.”

He also says,

﴿ الَّذِينَ يُبَلِّغُونَ رِسَالَتِ اللَّهِ وَتَحَشُّوَنَّهُ وَلَا تَحْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦٧﴾ ﴾

“Those who convey the Message of Allaah and fear Him, and fear none save Allaah. And Sufficient is Allaah as a Reckoner.”

He says in another verse,

^١ Al-Jinn ٧٢:٢٦-٢٧

^٢ Al-Maaidah ٥:٦٧

^٣ Al-Ahzaab ٣٣:٣٩

﴿لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾



“Till He sees that they have conveyed the Messages of their Lord. And He surrounds all that which is with them and He accurately keeps count of all things.”

If any of the Messengers however, committed one of the minor things that did not affect the conveyance of his Message This would be explained to him and he would quickly return to Allaah in repentance and it would be as if he has not committed that thing. He would also attain by that, a position higher than his previous one. This is because; Allaah has distinguished His Prophets with perfect traits and good qualities and cleansed them from all that could undermine their estimations and positions.

٨. Number of the Prophets and Messengers and the best among them:

It is authentically reported that the number of the Messengers is between three hundred and ten and three hundred and twenty. When Prophet Muhammad -may blessings and peace of Allaah be upon him- was asked of the number of the Messengers, he said,

“Some three hundred and fifteen.”^١

The Prophets are more than that. Among them are those about whom Allaah told us in His Book and among them are those about whom He told us nothing. Allaah has mentioned in His Book some twenty-five Prophets and Messengers. He says,

^١ Al-Jinn ٧٢:٢٨

^٢ Al-Haakim.

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ﴾

“And Messengers We have mentioned to you before and Messengers We have not mentioned to you.”

He also says,

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۚ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٤٧﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن دُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٨﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۚ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٤٩﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٥٠﴾ وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥١﴾ ﴾

“And that was Our Proof which We gave to Abraham against his people. We raise whom We will in degrees. Certainly, your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishaq (Isaac) and Ya’qoob (Jacob), each of them We guided, and before him, We guided Nooh (Noah). And among his progeny Daawood (David), Sulaymaan (Solomon), Ayyoob (Job), Yoosuf (Joseph), Moosaa (Moses) and Aaron. Thus do We reward the good-doers. And Zakariyya (Zechariah) and Yahyaa (John) and ‘Eesaa (Jesus) and Ilyaaas’ (Elias); each one of them was of the righteous. And Ismaa’eel (Ishmael) and Ilyasa’ (Elisha) and Yoonus (Jonah) and Loot (Lot); and each of them We preferred above the worlds (of their

¹ An-Nisaa 4:164

time). And also of their fathers and their progeny and their brethren; We chose them and We guided them unto the Straight Path.”

Further, Allaah preferred some of the Prophets above others. It is in this respect that He says,

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ^١﴾

“And indeed, We have preferred some of the Prophets above others.”^١

He also preferred some of the Messengers above others. He says,

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ^٢﴾

“Those Messengers! We preferred some of them to others.”^٢

The best among them are the Messengers of firm will. They are: Nooh, Ibraaheem, Moosa, ‘Eesaa and Muhammad, peace be upon them all. Allaah refers to them when He says,

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ^٣﴾

“Therefore, be patient (O Muhammad) as did the Messengers of strong will.”^٣

He also says,

^١ Al-An‘aam ٦:٨٣-٨٧

^٢ Al-Israa ١٧:٥٥

^٣ Al-Baqarah ٢:٢٥٣

^٤ Al-Ahqaaf ٤٦:٣٥

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴾ ﴿٧﴾

"And remember when We took from the Prophet their covenant, and from you (O Muhammad) and from Nooh, Ibraaheem, Moosa and 'Eesaa son of Mary. We took from them a strong covenant."

Muhammad -may blessings and peace of Allaah be upon him- is however the best of all Messengers, the seal of all Prophets and the leader of all pious servants. He is the leader of mankind and the chief of all Prophets and their spokesman when they stand as a delegation. Muhammad -may blessings and peace of Allaah be upon him- is the owner of the Praiseworthy Stand (*Al-Maqaam Al-Mahmood*) on which the former and latter generations shall envy him. He is the bearer of the Banner of Praise, the owner of the visited Lake-Fount (*Al-Hawdh*), the intercessor on behalf of all creatures on the Day of Resurrection and the owner of the intercession and virtue. Allaah sent him with the best ordainments of His religion, made his nation the best of all nations ever raised up for mankind and distinguished him and his nation with virtues and good qualities that made them clearly distinct from those who were before them. They are therefore, the last nation to be created and the first to be raised up on the Day of Reckoning.

Prophet Muhammad -may blessings and peace of Allaah be upon him- said,

"فضلت على الأنبياء بست...".

"I was preferred above other Prophets with six things."¹

He also said,

¹ Al-Ahzaab ٣٣:٧

^٢ Muslim

"أنا سيد ولد آدم يوم القيامة، وببيدي لواء الحمد ولا فخر. وما من نبي يومئذ آدم فمن سواه إلا تحت لوائي يوم القيامة."

"I am the leader of mankind on the Day of Resurrection and in my hand will be the banner of praise. I say this without boasting. All Prophets, including Adam and those who were after him will stand under my banner on the Day of Resurrection."

The one who is next to Prophet Muhammad -may blessings and peace of Allaah be upon him- in virtue among other Prophets is Ibraaheem the friend of Allaah. The two friends of Allaah (Muhammad and Ibraaheem) are the best of the Messengers of strong will, followed by the remaining three.

٩. Signs of the Prophets (Miracles):

Allaah supported His Messengers with great signs and dazzling miracles as proofs and necessary things like the noble Qur'aan, the splitting of the moon, turning of the rod into a snake, creating a bird from clay etc.

Extraordinary miracle is a sign of a true Prophethood, and the miracles performed at the hand of a sincere servant of Allaah are a sign of his true Prophethood. Allaah says,

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ ﴾

"Indeed We have sent Our Messengers with clear proofs."

The Messenger of Allaah ﷺ said,

"ما من نبي من الأنبياء إلا وقد أوتي من الآيات ما آمن على مثله البشر، وإنما كان الذي أوتيته وحياً أوحاه إلي، فأرجو أن أكون أكثرهم تابعاً يوم القيامة."

^١ Ahmad and At-Tirmidhee

^٢ Al-Hadeed ٥٧:٢٥

"There was not a Prophet except that he had been given signs through the like of which mankind had believed. But what I was given is a Revelation which Allaah revealed to me and I hope to be the greatest in followers among the Prophets in the Day of Resurrection."¹

١٠. Belief in the Prophethood of Muhammad -may blessings and peace of Allaah be upon him:

Belief in the Prophethood of Muhammad -may blessings and peace of Allaah be upon him- is a foundation of Faith and no faith can be valid without it. Allaah says,

﴿ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴾

"And whosoever does not believe in Allaah and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- himself said,

"أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأني رسول الله."

"I am commanded to wage war against people until they testify that there is no deity worthy of worship except Allaah and that I am the Messenger of Allaah."²

Belief in the Messenger of Allaah cannot however, be complete except through things among which are:

One: Knowing our Prophet Muhammad -may blessings and peace of Allaah be upon him. He is Muhammad son of Abdullaah son of Abdul-muttalib son of Haashim. Haashim is of the tribe of Quraysh and Quraysh is an Arab tribe and the Arabs are

¹ Al-Bukhaaree and Muslim

² Al-Fath ٤٨:١٣

³ Muslim

descendants of Ismaa'eel son of Ibraaheem, may peace and blessings of Allaah be upon both of them as well as upon our Prophet. He lived for sixty-three years; forty before he was commissioned as a Prophet and twenty-three as Prophet and Messenger.

Two: To believe him in all that he said, to obey all that he commands, to keep away from all that he forbids and not to worship Allaah but only through what he ordains.

Three: To believe that he is the Messenger of Allaah to all mankind and jinn. All of them must inevitably follow him. Allaah says,

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

*“Say (O Muhammad): O mankind! Verily I am sent to you all as the Messenger of Allaah.”*¹

Four: To believe in his Message and to believe that he is the best of all Prophets and the last of them. Allaah says,

﴿ وَلَئِكَ نَرْسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

*“He (Muhammad) is the Messenger of Allaah and the last of the Prophets.”*²

He must also believe that, Muhammad -may blessings and peace of Allaah be upon him- is the friend of Allaah. He is the leader of mankind and the owner of the greatest intercession. This intercession is based on *Al-Waseelah*³, which is the highest degree

¹ Al-a 'raaf ٧:١٥٨

² Al-Ahzaab ٣٣:٤٠

³ *Al-Waseelah* is the means of attaining closeness to Allaah. (Translator)

of Paradise. He is the owner of the visited Lake-Fount and his nation is the best of all nations. Allaah says,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾

“You (real followers of Muhammad) are the best of peoples ever raised up for mankind.”

His followers are the majority of the dwellers of Paradise and his Message abrogated all past Messages.

Five: Allaah supported him with the greatest miracle and the most manifest sign: the Glorious Qur’aan which is the Word of Allaah, protected from alterations and adulterations. Allaah says,

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

“Say: If the mankind and the jinn were together to produce the like of this Qur’aan, they could not produce the like thereof, even if they helped one another.”

He also says,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Verily, it is We Who have sent down the Reminder (the Qur’aan) and surely, We will guard it.”

Six: To believe that the Messenger -may blessings and peace of Allaah be upon him- had conveyed the Message, discharged the

^١ Aal ‘Imraan ٣:١١٠

^٢ Al-Israa ١٧:٨٨

^٣ Al-Hijr ١٥:٩

trust and sincerely admonished the Ummah. We must also believe that there was no good which he has not guided his *Ummah* to and encouraged them to seek; and that there was no evil which He has not prohibited his *Ummah* from and warned them against. Allaah says,

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

“Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided and repent to Allaah in order that you may enter Paradise and be saved from Hell); he is for the believers, full of pity, kind and merciful.”

Prophet Muhammad -may blessings and peace of Allaah be upon him- said,

"ما من نبي بعثه الله في أمة قبلي إلا كان حقاً عليه أن يدل أمته على خير ما يعلمه لهم، ويحذر أمته من شر ما يعلمه لهم."

“There was no Prophet whom Allaah sent to any nation before me but he was obliged to guide his people to all that he knew to be good for them and warn them against all that he knew to be harmful to them.”¹

Seven: To love him more than oneself and all creatures; to pay tribute to him, revere him, honour him, respect him and obey him.

These are some of his rights which Allaah commands in His Book that he should be accorded; for loving him indicates loving Allaah and obeying him indicates obeying Allaah. Allaah said,

¹ At-Tawbah ٩:١٢٨

² Muslim

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾



“Say (O Muhammad to mankind): If you (really) love Allaah then follow me Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most-Merciful.”

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

“لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين”

“None of you really believes until I am dearer to him than his children, his parents and all people.”

Eight: Frequently invoking Allaah to show him blessings and peace; for the miserly is the one in whose presence the Prophet’s name was mentioned but could not invoke Allaah’s blessing on him. Allaah says,

﴿ إِنْ اللَّهُ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾



“Allaah sends His Blessings and Mercy on the Prophet and also His Angels (ask Allaah to bless and forgive him). O you who believe! Ask Allaah to bless him and greet him with the Islaamic way of greeting.”

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

“من صلى عليّ واحدة، صلى الله عليه بها عشراً.”

^١ Aal ‘Imraan ٣:٣١

^٢ Al-Bukhaaree and Muslim

^٣ Al-Ahzaab ٣٣:٥٦

"Whoever invokes Allaah's blessings and mercy on me once, Allaah will bless him with that ten times."¹

Invoking blessings on him becomes more emphasized in some situations like during *Tashahhud* in prayers, in the *Qunoot* and funeral prayers, in the Jum'u'ah sermon, after the *Aadhaan*, upon entering and exiting the mosque, during supplications and when the Prophet's name is mentioned and on other occasions.

Nine: That the Prophet Muhammad -may blessings and peace of Allaah be upon him- and other Prophets are all living with their Lord, a perfect *barzakhiyyah*² life that is higher than that of the martyrs but different from their earthly life. It is a life whose essence we do not actually know and which does not remove from them the term: death. The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"إن الله حرم على الأرض أن تأكل أجساد الأنبياء."

"Indeed, Allaah has forbidden the earth from eating the bodies of the Prophets."³

He also said,

"ما من مسلم يسلم عليّ إلا رد الله عليّ روحي كي أرد عليه السلام."

"No Muslim salutes me but that Allaah restores my soul so that I could return his salutation."⁴

Ten: It is an act of respect for the Prophet -may blessings and peace of Allaah be upon him- not to raise up the voice in his

¹ Muslim

² *Al-Hayaah Al-Barzakhiyyah* is a special life that starts immediately after death and ends at Resurrection. (Translator)

³ Aboo Daawood and An-Nasaaee

⁴ Aboo Daawood.

presence during his lifetime and when one is sending one's greetings to him beside his grave. Allaah says,

﴿ يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٧١﴾ ﴾

*“O you who believe! Raise not your voices above the voice of the Prophet nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.”*¹

The physical body of the Prophet -may blessings and peace of Allaah be upon him- is pure after his death as it was pure during his life. We must respect and honour him as the first generation of Muslims –may Allaah be pleased with them- had done. For they are the best in obedience to him and the farthest from disobeying him and innovating in the religion of Allaah what is not of it.

Eleven: We should love his companions, wives and members of his household. We should be friendly to them; and to beware of degrading them, insulting them or speaking evil of them. For Allah is pleased with them. He has selected them to be the companions of His Prophet -may blessings and peace of Allaah be upon him- and has made it obligatory on this *Ummah* to love and be friendly to them. Allaah says,

﴿ وَالسَّبِقُوْنَ اَلْاَوَّلُوْنَ مِنَ الْمُهَاجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ
رَّضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

¹ Al-Hujuraat ٤٩:٢

"And the foremost to embrace Islaam of the migrants and the Ansaar and also those who follow them exactly (in faith), Allaah is well-pleased with them as they are well-pleased with Him."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"لا تسبوا أصحابي، فالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه."

"Do not speak ill of my companions. By Him in Whose Hand is my soul! If anyone of you spends in the cause of Allaah gold that is as huge as the mountain of *Uhud* he cannot reach a *mudd*¹ of anyone among them or even a half of that."

Allaah also commended those who came after them to seek forgiveness for them and ask Him not to put spite in their hearts against them. Allaah says,

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

"And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of kindness, Most Merciful.'"

Twelve: To abstain from exaggeration in his praise; for that is tantamount to harming him. The Messenger of Allaah -may blessings and peace of Allaah be upon him- has warned his *Ummah* against exaggeration in praising him. He also warned

¹ At-Tawbah ٩:١٠٠

^٢ A dry measure

^٣ Al-Bukhaaree

^٤ Al-Hashr ٥٩:١٠

against deeming him above the rank, which Allaah has given to him, and raising him to a position, which is a sole right of his Lord. He said,

"إنما أنا عبد فقولوا عبد الله ورسوله، لا أحب أن ترفعوني فوق منزلتي."

"I am only a slave (of Allaah). So, say: the slave of Allaah and His Messenger. I do not love that you should raise me above my rank."

He also said,

"لا تطروني كما أطرت النصارى ابن مريم."

"Do not exaggerate in praising me as the Christians do with (Jesus), son of Mary."

It is also not permissible to supplicate to him, to ask him for aid, to circumambulate round his grave or to vow and slaughter in his name. All these are tantamount to associating partners with Allaah while Allaah has forbidden that any act of worship should be directed to any besides Him.

Conversely, lack of giving him his due respect and honour that is tantamount to degrading, scorning or deriding him is apostasy from Islaam and disbelief in Allaah. Allaah says,

﴿ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿٦٦﴾

"Say: 'Was it at Allaah and His Verses and His Messenger that you were mocking? Make no excuse; you disbelieved after you had believed.'"

The true love for the Messenger of Allaah -may blessings and peace of Allaah be upon him- is therefore, the one that spurs a Muslim to follow his guidance, abide by his Sunnah and refrain from all that contradicts his way. Allaah says,

¹ Al-Bukhaaree

² At-Tawbah 9:65-66

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

﴿ رَحِيمٌ ﴾

“Say (O Muhammad to mankind): If you (truly) love Allaah, then follow me, Allaah will love you and forgive you your sins. Allaah is Oft-Forgiving, Most Merciful.”

It is therefore obligatory not to be exaggerating or negligent in extolling the Messenger of Allaah. He should not be given any attribute of Godhood nor should his due love and respect be diminished for these are some manifestations of abiding by his law, following his guidance and emulating him.

Thirteen: Having faith in the Prophet -may blessings and peace of Allaah be upon him- cannot be complete without believing in his trustworthiness and act in accordance with that which he has brought. This is the meaning of following exactly his way. For obedience to him means obedience to Allaah and disobedience to him means disobedience to Allaah. Therefore, having belief in him can only be accomplished through exactly following his path.

¹ Aal ‘Imraan ٣:٣١

THE FIFTH PILLAR: BELIEF IN THE LAST DAY

١. Belief in the Last Day:

It is to believe in the end of the life of this world and entering, after that, into another life. This new life starts with death in this world and passes by the *barzakh* life, the Final Hour, the Resurrection, the Gathering and the Recompense and ends with admittance to the Paradise or Hell.

Belief in the Last Day is one of the pillars of Faith without which the faith of man cannot be complete. Whoever denies it has disbelieved. Allaah says,

﴿وَلَيْكِنَّ الْيَبْرَمَنَ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

"Piety is (the quality of) the one who believes in Allaah and the Last Day."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said, as was reported in the *hadeeth* about angel Gabriel when he asked him, "Then tell me about the Faith." He answered,

" أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، وأن تؤمن بالقدر خيره وشره."

"You should believe in Allaah, His Angels, His Books, His Messengers and the Last Day. You should also believe in the pre-decree, its good and bad."^١

It is also obligatory to believe in the precursors of the Last Day; that the Prophet -may blessings and peace of Allaah be upon him- has informed us of the Signs of the Hour. The scholars has categorized these signs into two:

^١ Al-Baqarah ٢:١٧٧

^٢ Muslim

a. Minor signs: they are those signs that indicate the nearness of the Hour and they are very many. Many if not most of them have actually happened. Among them are:

Mission of Prophet Muhammad -may blessings and peace of Allaah be upon him-, loss of trust, decoration of the mosques and boasting with that, erection of high-rising buildings by the shepherds, fighting the Jews and killing them, closeness of times to each other, reduction in deeds, advent of crises, much killings and the spread of adultery and immoralities. Allaah says,

﴿ أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴾

“The Hour has come near and the moon has been cleft asunder.”

b. Major Signs. These are the signs that will appear immediately before the Hour and about the appearance of which mankind are warned. They are ten signs and none of them has appeared.

Some of them are: The appearance of *Al-Mahdee*, the appearance of *Ad-Dajjaal* (the Anti-Christ) and coming down of Jesus from the heaven as a just judge. When Jesus will come, he will break all crosses, kill the *Dajjaal* and the pigs, impose *Jizyah*¹ and judge with the law of Islaam. The Gog and Magog will also appear and Jesus will invoke Allaah against them and they will die. There will also be three eclipses of the sun or the moon: one in the east, one in the west and one in the Arabian Peninsula. There will also be the Smoke; it is a great smoke that will come from the heaven and cover all the mankind. The Qur'aan will be removed from the earth and raised up to the heaven. The sun will rise from the west. There will be appearance of a beast. A great fire will come Eden that will force people to the land of Syria. This will be the final of the great signs.

¹ Al-Qamar ٥٤:١

² Legal tax paid by the Jews and Christians living in a Muslim land. (Translator)

Muslim reported on the authority of Hudhayfah bin Usayd Al-Ghifaaree who said,

اطلع النبي ﷺ ونحن نتذاكر فقال: " ما تذكرون؟" قالوا: نذكر الساعة. قال: "إنها لن تقوم حتى تروا قبلها عشر آيات. فذكر: الدخان، والدجال، والدابة، وطلوع الشمس من مغربها، ونزول عيسى بن مريم، ويأجوج، وثلاثة خسوف: خسف بالمشرق، وخسف بالمغرب، وخسف بجزيرة العرب، وآخر ذلك نار تخرج من اليمن تطرد الناس إلى محشرهم."

"The Messenger of Allaah -may blessings and peace of Allaah be upon him- emerged while we were discoursing. He said, "What are you discoursing about?" They said, "We were discoursing about the Hour." He then said, "It will not come until you see before it ten signs." He then mentioned: "the Smoke, the Dajjaal, the Beast, sunrise from the west, descend of Jesus son of Mary, the Gog, three eclipses: one in the east, one in the west and one in the Arabian Peninsula and the last of the signs is the a fire that will come from Yemen and force people their place of gathering (for the Final Hour)."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- also said,

"يخرج في آخر أمتي المهدي، يسقيه الله الغيث، وتخرج الأرض نباتها، ويعطي المال صحاحاً، وتكثر الماشية، وتعظم الأمة، يعيش سبعمائة أو ثمانمائة، يعني حججاً".

"The *Mahdee* will come at the end of my nation. Allaah will bless him with abundant rain and he will cause the earth to bring out its plants. He will give abundant wealth. The livestock will be plenty and the Muslim *Ummah* shall be in glory. He shall live for seven or eight years."

It has been said that these signs will come in succession like pearls in its order. When one of them appears another will follow, and when they have all appeared, the Hour is come by the will of Allaah.

¹ Muslim

² Al-Haakim

What is meant by the Hour is the Day in which men will come out of their graves by the command of their Lord to call them to reckoning. The good doer among them will be rewarded and the evildoer will be punished accordingly. Allaah says,

﴿يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ﴾^(١٤)

“The Day when they will come out of the graves quickly as racing to a goal.”

This Day is named with more than one name in the Qur’aan. Among its names are: Day of Resurrection, the striking Hour, Day of Reckoning, Day of Recompense, the Catastrophe, the Event, the Inevitable, Day of blowing of the Trumpet, the Overwhelming, among other names.

Day of Resurrection: Allaah says,

﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ﴾^(١٥)

“I swear by the Day of Resurrection.”

The striking Hour: Allaah says,

﴿الْقَارِعَةُ﴾^(١٦) مَا الْقَارِعَةُ^(١٧)

“The striking (Hour). What is the striking (Hour)?”

The Day of Reckoning: Allaah says,

﴿إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾^(١٨)

^١ Al-Ma‘aarij ٧٠:٤٣

^٢ Al-Qiyaamah ٧٥:١

^٣ Al-Qaari‘ah ١٠١:١-٢

*“Verily those who wander astray from the path of Allaah shall have a severe torment because they forgot the Day of Reckoning.”*¹

The Day of Recompense: Allaah says,

﴿ وَإِنَّ الْفُجَّارَ لَفِي حَجِيمٍ ﴿٥٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿٥٥﴾ ﴾

*“And verily, the sinners will be in the blazing Fire. Therein they will enter and taste its burning flame on the Day of Recompense.”*²

The Catastrophe: Allaah says,

﴿ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ﴿٥٦﴾ ﴾

*“But when there comes the greatest Catastrophe.”*³

The Event: Allaah says,

﴿ إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿٥٧﴾ ﴾

*“When the Event befalls.”*⁴

The Inevitable: Allaah says,

﴿ الْحَاقَّةُ ﴿٥٨﴾ مَا الْحَاقَّةُ ﴿٥٩﴾ ﴾

*“The Inevitable. What is the Inevitable?”*⁵

The blowing of the Trumpet: Allaah says,

¹ Saad ٣٨:٢٦

² Al-Infitaar ٨٢:١٤-١٥

³ An-Naazi'at ٧٩:٣٤

⁴ Al-Waaqi'ah ٥٦:١

⁵ Al-Haaqah ٦٩:١-٢

﴿ فَإِذَا جَاءَتِ الصَّاخَّةُ ﴾

“Then when there comes As-Saakhkhah (the second blowing of the Trumpet on the Day of Resurrection).”

The Overwhelming: Allaah says,

﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴾

“Has there come to you the narration of the Overwhelming?”

٢. How to believe in the Last Day:

Belief in the Last Day can be in general and detailed forms:

As for the general form: It is to believe that there is a day in which Allaah will gather the past and latter generations and then recompense each of them according to his deeds. A group of these generations will go to Paradise and a group will go to Hell. Allaah says,

﴿ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٥﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿١٦﴾ ﴾

“Say (O Muhammad): Verily, those of old and those of later times; all will surely be gathered together for appointed meeting of known Day.”

As for detailed belief, it is to believe in the details of all that will be after death and this includes:

^١ ‘Abasa ٨٠:٣٣

^٢ Al-Ghaashiyah ٨٨:١

^٣ Al-Waaqi‘ah ٥٦:٤٩-٥٠

One: The trial of the grave

This is the question, which the dead will be asked after burial. He will be asked about his Lord, his religion and his Prophet Muhammad. On that occasion, Allaah will strengthen those who believed with the firm word as it is reported in the *hadeeth* that a believer will answer:

"ربي الله ، وديني الإسلام، ونبي محمد ﷺ."

"Allaah is my Lord, my religion is Islaam and Muhammad -may blessings and peace of Allaah be upon him- is my Prophet."¹

It is therefore obligatory to believe in the all that *hadeeths* indicate of the question of the two Angel s, how the question will be, and to believe in the answer of the believer and that of the hypocrite.

Two: the torment and the bliss of the grave

One must believe in the torment and the bliss of the grave. One must believe that the grave is either one of the pits of Hell or one of the gardens of Paradise and that it is the first station of the Hereafter. Whoever is saved there, will find whatever is after that easier for him and whoever is not saved from its torment will find whatever is after that more difficult. So whoever has died, his Resurrection has begun.

The bliss and torment of the grave shall affect both the soul and body. However, this shall sometimes, affect the soul alone. The torment of the grave shall be for the wrong doers and its bliss shall be for the truthful believers.

The dead will either be tormented in the period between his death and resurrection or endowed with bliss regardless of whether he was buried or not. If he was burnt to death, drowned or eaten by carnivorous beasts or birds, he shall inevitably attain that torment or bliss. Allaah says,

¹ Al-Bukhaaree

﴿ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾ ﴿٤٦﴾

"They shall be exposed to the Fire, morning and afternoon. And on the Day when the Hour will be established (it will be said to the Angels): 'Cause Pharaoh people to enter the severest torment.'"
The Messenger of Allaah said -may blessings and peace of Allaah be upon him,

"قلو لا أن لا تدافنوا لدعوت الله أن يسمعكم من عذاب القبر."

"Had not been for the fear that you will die in quick succession and bury one another, I would have asked Allaah to let you hear some of the torment of the grave."^١

Three: Blowing of the Trumpet

The Trumpet is a horn, which Angel *Israafeel* will blow. When he blows the first blowing, all creatures will die except those whom Allaah wills. He will then blow the second blowing and all that Allaah has created from the beginning of this world to the Final Hour shall rise up. Allaah says,

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾ ﴿٣٨﴾

"And the Trumpet will be blown, and all who are in the heavens and the earth will swoon away, except him whom Allaah wills. Then it

^١ Ghaafir ٤٠:٤٦

^٢ Muslim

*will be blown a second time, and behold, they will be standing looking on (waiting)."*¹

The Prophet -may blessings and peace of Allaah be upon him- said,

"ثم ينفخ في الصور فلا يسمعه أحد إلا أصغى ليتها ورفع ليتها، ثم لا يبقى أحد إلا صعق، ثم ينزل الله مطراً كأنه الطلّ، فتنبت منه أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قيام ينظرون."

"Then the Trumpet will be blown, and no one will hear it but he stretches and raise up his neck to listen; then there will be no one who has not swooned away. Allaah will then send down a rain like drizzle and the bodies of men shall grow up from it (like plants). Then the Trumpet will be blown for the second time and the people will be standing there looking on."²

Four: the Resurrection

It is a process of raising the dead after the blowing of the second Trumpet. They will then stand for the Lord of the worlds. When Allaah will permit that the Trumpet should be blown, the souls shall be returned to their bodies. Then men will stand up from their graves and quickly march to the Standing Point shoeless, naked, and uncircumcised; with absolutely nothing with them. The standing will be long and the sun will be brought closer to them. The horror of the standing will be so severe that they will be harnessed by their sweat. Some will be drowned in the sweat up to his ankles, some up to his knees, some up to his breasts, some up to his shoulders and some will be completely harnessed by the sweat. All this will be according to one's deeds.

Resurrection is a truth, which is supported by the Qur'aan and Sunnah, as well as by the sense and the reason.

There are many verses in the Book of Allaah and many authentic *hadeeths* that support its reality. Allaah says,

¹ Az-Zumar ٣٩:٦٨

² Muslim

﴿ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ﴾

"Say: Yes! By my Lord, you will certainly be resurrected."

He also says,

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴾

"As We began the first creation We shall repeat it."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"ثم ينفخ في الصور فلا يسمعه أحد إلا أصغى لبتاً ورفع لبتاً، ثم لا يبقى أحد إلا صعق، ثم ينزل الله مطراً كأنه الطل، أو الظل - شك الراوي - فتنبت أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قيام ينظرون."

"Then the Trumpet will be blown, and no one will hear it but he stretches and raises up his neck to listen; then there will be no one who has not swooned away. Allaah will then send down a rain like drizzle and the bodies of men shall grow up from it (like plants). Then the Trumpet will be blown for the second time and the people will be standing there looking on."

Allaah also says,

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِ الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٧﴾ قُلْ يُحْيِيهَا

الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٨﴾

^١ At-Taghaabun ٦٤:٧

^٢ Al-Anbiyaa ٢١:١٠٤

^٣ Muslim

"He (man) says: 'Who will give life to these bones after they are rotten and have become dust?' Say (O Muhammad): 'He will give life to them Who created them for the first time! And He is the All-knower of every creation.'"

As for sense, Allaah has shown to His slaves, revival of the dead in this world. There are five examples of this in Sooratul-Baqarah alone: the people of Moosa whom Allaah revived after their death; the one killed among the children of Israel; the group that fled their homes out of fear of death; the one who passed by a town and the bird of Prophet Ibraaheem.

As for the reason, it supports the Resurrection in two ways:

- a. That Allaah is the Originator of the heavens and the earth and all that is in them. Therefore, the One Who is Capable of originating a creation cannot be incapable of repeating it.
- b. That when the earth is dead, still and lifeless, Allaah then sends rain unto it and it becomes green, full of life and brings forth blossoming plants in pairs.

Five: the Gathering, the Reckoning and the Recompense

We must believe in the gathering of the creatures, calling them to account, establishing justice among them and recompensing them on their deeds. Allaah says,

﴿ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۗ ﴾

"We shall gather them all together so as to leave not one of them behind."

He also says,

¹ Yaaseen ٣٦:٧٨-٧٩

² Al-Kahf ١٨:٤٧

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيقُولُ هَؤُومُ أَقْرَأُ وَآ كِتَابِيَهٗ ﴿٦١﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهٗ ﴿٦٢﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٦٣﴾ ﴾

“Then as for him who will be given his record in his right hand, he will say: ‘Here! Read my record! Surely I did believe that I shall meet my account!’ So he shall be in a life well-pleasing.”

He also says,

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيقُولُ يَلِيَّتَنِي لِمَ أُوتِ كِتَابِيَهٗ ﴿٦٤﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهٗ ﴿٦٥﴾ ﴾

“But as for him who will be given his record in his left hand, he will say: ‘I wish that I had not been given my record! And that I had never known how my account is!’”

The Gathering means leading men and gathering them together unto the Standing for their reckoning. The difference between that and Resurrection is that Resurrection is to give back life to dead bodies and the Gathering is to lead them and bring them together unto the Standing.

The Reckoning and Recompense is a situation where Allaah makes His slaves stand before Him and He shows them their deeds, which they have done. The reckoning of the pious believers shall be by showing their misdeeds to them so that they will know the favour of Allaah upon them by concealing those misdeeds for them in the world and His forgiveness for them in the Hereafter. They will be gathered according to their belief. The Angels will welcome them, give them good tidings of Paradise and assure them against the fright and horror of that difficult Day. Their faces will then be bright, laughing and rejoicing.

^١ Al-Haaqqah ٦٩:١٩-٢١

^٢ Al-Haaqqah ٦٩:٢٥-٢٦

As for those who disbelieved and turned away from the truth, they will be subjected to a severe and subtle reckoning on every major and minor sins and they shall be dragged on their faces on the Day of Resurrection to disgrace them as a recompense for what their hands has wrought and for their denying the truth.

The first to be called to reckon on the Day of Resurrection is the *Ummah* of our Prophet Muhammad -may blessings and peace of Allaah be upon him- among whom will be seventy thousand who will enter Paradise without reckoning or torment because of their perfect belief in Islaamic Monotheism. They are the ones described by the Messenger of Allaah -may blessings and peace of Allaah be upon him- when he said,

"لا يسترقون، ولا يكتون، ولا يتطيرون، وعلى ربهم يتوكلون."

"They do not use incantations or cauterize or believe in the omens. They only rely on their Lord." Among them is that great companion 'Ukaashah bin Mihsan.

The first to be accounted for among the rights of Allaah is the prayers and the first matter to be settled of the rights of people is blood rights.

Six: The Lake-Fount

We must believe in the existence of the Prophet's Pool. It is a great and noble Pool whose source is of the drink of Paradise from the *Kawthar* River. It will be in the courtyard of the Day of Resurrection. The believers among the *Ummah* of Muhammad -may blessings and peace of Allaah be upon him- shall drink thereof.

Among its characteristics is that it is whiter than milk, colder than snow, sweeter than honey. Its fragrance is more pleasant than musk. It is very expansive. Its width and breadth are the same; every corner of it is as long as the journey of a month. It has two drains whose source is from the Paradise. Its drinking vessels are as many as the stars of the sky; whoever has a drink thereof shall never feel thirsty again.

The Prophet ﷺ blessings and peace of Allaah be upon him- said,

"حوضي مسيرة شهر، ماؤه أبيض من اللبن، وريحه أطيب من المسك، وكيزانه كنجوم السماء، من شرب منه فلا يظمأ أبداً."

"My Lake-Fount is as wide as the journey of a month, its water is whiter than milk, its fragrance more pleasant than musk and its drinking vessels are as many as the stars of the sky. Whoever drinks thereof shall never feel thirsty again."¹

Seven: the Intercession

When the calamity becomes severe on people in the great Stand of that Day and their waiting seems unending, they will make efforts to find one who will intercede with Allaah on their behalf, so that they can be saved from the sorrows and horror of the Stand. All Messengers of Strong Will will ask to be excused from intercession until the turn will come to the final of all Messengers Muhammad - may blessings and peace of Allaah be upon him- whom Allaah has forgiven for him all his past and future sins. He will then stand at a station in which the first and the last generations of mankind shall praise him and in which his great rank and high degree will manifest. He will prostrate under the Throne of Allaah and Allaah will teach him how to praise Him and glorify Him. He will then ask for the permission of His Lord to intercede on behalf of all creatures so that Allaah can deliver His judgment among them after they have been afflicted with unbearable sorrow and distress.

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"إن الشمس تدنو يوم القيامة حتى يبلغ العرق نصف الأذن، فبينما هم كذلك، استغاثوا بأدم ثم بإبراهيم ثم بموسى ثم بعبسى ثم بمحمد ﷺ، فيشفع ليقضى بين الخلق، فيمشي حتى يأخذ بحلقة الباب، فيومئذ يبعثه الله مقاماً محموداً يحمده أهل الجمع كلهم."

¹ Al-Bukhaaree

"The sun will come closer on the Day of Resurrection (and the heat will be so severe) that the sweat of men shall reach the halves of their ears. They will then go to Adam (to intercede with Allaah on their behalf in order to have the suffering alleviated); they will go to Ibraaheem, then Moosa, then 'Eesaa and finally to Muhammad - peace be on them all. Muhammad –peace and blessings of Allaah be upon him- will then intercede on behalf of the creatures so that the judgment will be made between them. He will then march on until he takes hold of the door ring. Allaah will then raise him up to the Praiseworthy Station where all people of the Gathering shall be praising him."^١

Allaah particularly gives this greatest Intercession to the Prophet – peace and blessings of Allaah be upon him. He, however, has other intercessions, which are:

١. His intercession on behalf of the people of Paradise so that they will be permitted to enter it. A proof of this is his saying,

"أتي باب الجنة يوم القيامة فاستفتح، فيقول الخازن من أنت؟ قال فأقول محمد، فيقول بك أمرت لا أفتح لأحد قبلك."

"I will come to the Gate of Paradise on the Day of Resurrection and I will ask that it be opened and the Gate-Keeper will say: 'Who are you?' and I will say: 'Muhammad', he will then say: 'I am commanded that I should not open it for anyone before you.'^٢

٢. His intercession on behalf of a group whose good deeds and evil ones are equal. He will intercede on their behalf and they will be allowed to enter Paradise. Some of the scholars hold this view but there is no authentic hadeeth from the Prophet -may blessings and peace of Allaah be upon him- or others to support this.

^١ Al-Bukhaaree

^٢ Muslim

٢. His intercession on behalf of some people who deserve to enter Fire so that they will be spared. The proof of this is the generality of his saying,

"شفاعتي لأهل الكبائر من أمتي."

"My intercession is for the perpetrators of major sins among my *Ummah*."^١

٣. His intercession on behalf of the people of Paradise to raise their degrees. The proof for this is his saying,

"اللهم اغفر لأبي سلمة وأرفع درجته في المهديين."

"O Allaah! Forgive Aboo Salamah and raise his degree among the guided ones."^٢

٤. His intercession on behalf of a people who will enter Paradise without reckoning or torment. The proof for that is the *hadeeth* narrated by 'Ukaashah about the seventy thousand who will enter Paradise without reckoning or torment. The Prophet -may blessings and peace of Allaah be upon him- supplicate for 'Ukaashah to be one of them by saying,

"اللهم اجعله منهم."

"O Allaah! Let him be among them."^٣

٦. His intercession for some members of his *Ummah* who committed major sins and as a result made to enter Fire. The Messenger of Allaah -may blessings and peace of Allaah be upon him- will intercede on their behalf, so that they will be taken out of the Fire. The proof for this is his saying,

"شفاعتي لأهل الكبائر من أمتي."

^١ Aboo Daawood

^٢ Muslim

^٣ Al-Bukhaaree and Muslim

"My intercession is for the perpetrators of major sins among my *Ummah*."^١

And His saying,

"يخرج قوم من النار بشفاعه محمد ﷺ فيدخلون الجنة يسمون الجهنميين."

"Some people will be brought out of Fire through the intercession of Muhammad -may blessings and peace of Allaah be upon him- and they will be made to enter the Paradise. These will be called *Jahannamiyyoon*."^٢

٧. His intercession that the punishment should be lightened for those who deserve that, like his intercession on behalf of his uncle Aboo Taalib. The proof for this is his saying,

"لعله تنفعه شفاعتي يوم القيامة فيجعل في ضحضاح من النار يبلغ كعبيه يغلي منه دماغه."

"It may be that my intercession will avail him on the Day of Resurrection where he will be put in a shallow of Fire that will reach only his ankles and that will boil his brain."^٣

Intercession cannot be valid before Allaah except by two conditions:

- Allaah's pleasure with the intercessor and the one on whose behalf the intercession is made.
- Allaah's permission for the intercessor to intercede. Allaah says,

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ ﴾

"And they cannot intercede except for him with whom He is pleased."^٤

^١ Aboo Daawood

^٢ Al-Bukhaaree

^٣ Al-Bukhaaree and Muslim

He also says,

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ ﴾^١

“Who is he that can intercede with Him except with His permission?”

Eight: the Balance

The Balance is a truth that must be believed. It is what Allaah will establish on the Day of Resurrection to weigh the deeds of men and in order to recompense them on their deeds. It is real balance that has the two dishes and the two edges. It will be used to weigh the deeds or sheets of deeds or the doer of the deeds himself. All shall be weighed and the heaviness and lightness shall be based on the deed itself not on the doer or his sheet of deeds. Allaah says,

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ آتَيْنَاهَا^٢ وَكَفَىٰ بِنَا حَسِيبِينَ ۗ ﴾^٣

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.”

He also says,

^١ Al-Anbiyaa ٢١:٢٨

^٢ Al-Baqarah ٢:٢٥٥

^٣ Al-Anbiyaa ٢١:٤٧

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ

خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾ ﴾

"And the weighing on that Day will be the true. So as for those whose scale (of good deeds) will be heavy, they will be the successful. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Verses."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"الطهور شطر الإيمان، والحمد لله تملأ الميزان."

"Cleanliness is half of Faith and the word 'Alhamdu lillaah' fill up the scale."¹

He also said,

"يوضع الميزان يوم القيامة فلو وزن فيه السماوات والأرض لوسعت."

"The Balance will be laid down on the Day of Resurrection; and if the heavens are weighed on it. It will be spacious enough to accommodate it."²

Nine: As-Siraat (The Bridge)

We must also believe in the *Siraat*. It is a bridge that will be laid across Hell-fire; it is a frightening and scaring passageway. People will pass across it on their way to Paradise; some will pass across as quickly as a twinkle of an eye; some as a lightning; some as a wind; some as a bird; some as fast horses; some will pass across it

¹ Al-A'raaf ٧:٨-٩

² Muslim

³ Al-Haakim

walking fast and some will be dragged across it. People will pass across it according to their deeds until he will pass it, one whose light will be as little as the size of the thumb of his feet. There will also be those who will be seized and cast into Fire. Whoever passes the *Siraat* successfully will enter Paradise.

The first man to pass across the *Siraat* will be our Prophet Muhammad –peace and blessings of Allaah be on him- followed by his *Ummah*. No one shall speak on that Day save the Messengers – peace be upon them. Their call on that Day shall be, '*Allahumma sallim sallim!*' (O Allaah! Save, save!). There will be in the Hell hooks lying on both edges of the *Siraat* that will seize whomsoever Allaah wishes of His creatures.

Some of its descriptions:

It is sharper than a sword and thinner than a hair, and it is slippery. No feet will stay firm on it except that of the one whom Allaah makes to stand firm. It will be erected in darkness. The trust and bond of kinship will be sent and they will stand on the edges of the *Siraat* to testify in favour or against whoever kept them or neglected them. Allaah says about the *Siraat*,

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا
وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۖ ﴾

"There is no one of you but will pass over it (Hell): this is with your Lord a Decree which h must be accomplished. Then We shall save those who used to fear Allaah and were dutiful to Him. And We shall have the wrongdoers therein (humbled) to their knees."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

¹ Maryam ١٩:٧١-٧٢

"ويضرب الصراط بين ظهراي جهنم فأكون أنا وأمتي أول من يجيزه."

"The *Siraat* will be established over the Hell-fire and I and my *Ummah* will the first to pass across it."¹

He also said,

"ويضرب جسر جهنم .. فأكون أول من يجيزه، ودعاء الرسل يومئذ: اللهم سلم سلم."

"And the bridge will erected over the Hell and I and my *Ummah* will be the first to pass across it and the invocation of the Messengers on that Day shall be: '*Allahumma sallim sallim!*'"²

Aboo Sa'eed said,

"بلغني أن الجسر أدق من الشعر وأحد من السيف."

"It came to my knowledge that the bridge is thinner than the hair and sharper than the sword."³

The Messenger of Allaah -may blessings and peace of Allaah be upon him- also said,

"وترسل الأمانة والرحم، فتقومان على جنبي الصراط يمينا وشمالا، فيمر أولكم كالبرق... ثم كمرّ الريح، ثم كمرّ الطير وشد الرجال، تجري بهم أعمالهم، ونبيكم قائم على الصراط يقول: رب سلم سلم، حتى تعجز أعمال العباد، حتى يجئ الرجل فلا يستطيع السير إلا زحفاً. قال: وعلى حافتي الصراط كلاليب معلقة مأمورة بأخذ من أمرت به، فمخدوش ناج، ومكدوس في النار."

"The trust and the bond of kinship will be released and they will stand on the edges of the *Siraat*: right and left. The first among you shall pass as fast as a lighting; some will pass like wind, then some like bird and then some will pass quickly on their feet. Each will pass according to his deeds. Meanwhile, your Prophet -may blessings and peace of Allaah be upon him- will stand on the *Siraat* saying: 'O Allaah! Save, save!' until men's deeds shall not be able to make them pass. A man will come and will not be able to move except by

¹ Muslim

² Muslim

³ Muslim

crawling, and on the edges of the *Siraat* are suspended hooks, which are commanded to snatch whoever they are ordered to snatch. Some will receive some scratches and then be save and some will be crammed and cast into Hell”¹

Ten: the Bridge

We must also believe that when the believers had passed the *Siraat* and escaped from Hell, they will be stopped on the Bridge which is a place between the Paradise and Hell so that the wrong that some of them had done to another will be avenged before they enter Paradise. After they are refined and cleansed they will then be allowed to enter it.

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"يخلص المؤمنون من النار، فيحبسون على قنطرة بين الجنة والنار، فيقتص لبعضهم من بعض مظالم كانت بينهم في الدنيا، حتى إذا هذبوا ونقوا أذن لهم في دخول الجنة، فالذي نفس محمد بيده لأحدهم أهدى بمنزله في الجنة منه بمنزله كان في الدنيا."

"The believers will be saved from Hell and they will be detained on the Bridge between Paradise and Hell, so that the injustices that they had done to one another in the world will be avenged and when they are refined and cleansed, they will then be permitted to enter Paradise. By Him in Whose Hand is my soul, anyone of them will know the way to his place in Paradise more than his way to his house in this world."

Paradise

Paradise is the abode of honour that Allaah has prepared for the pious on the Day of Resurrection. There are in it streaming rivulets, high chambers and beautiful consorts. There are in Paradise enjoyments that the souls long for and that are pleasant to eyes. No eyes have ever seen these enjoyments, no ear has heard about

¹ Muslim

them and no human mind has ever imagined them. The bliss of Paradise will never end and its dwellers shall abide therein forever. The place of a whip in it is better than the world and all that it contains. Its fragrance is perceived from the journey of forty years and the greatest pleasure of Paradise is the fact that the believers will see their Lord with their very eyes.

As for the disbelievers, they will be screened from seeing their Lord. So to deny the fact that the believers will see their Lord on that Day is tantamount to equating them with disbelievers in this deprivation.

There are one hundred degrees in the Paradise. Between one degree and another is like the distance that is between the heaven and the earth. The highest degree of Paradise is the High *Firdaws* whose roof is the Throne of the Most Merciful Lord. It has eight gates and between the extremes of each gate is like the distance that is between Makkah and Hajar.¹ A day will come upon it in which it will become crowded. The least of the dwellers of Paradise in degree will have the equal of the tenfold of the wealth and pleasure of this world. Allaah says about Paradise,

﴿ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

"It is prepared for the pious."

He also says about the perpetuity of the dwellers of Paradise in it,

﴿ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ

اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴾

¹ A town in Bahrain

² Aal 'Imraan ٣:١٣٣

“Their reward with their Lord is Eden Paradise (Gardens of Eternity) underneath which rivers flow. They will abide therein forever; Allaah will be pleased with them and they with Him. That is for him who fears his Lord.”^١

The Hell-fire

The Hell-fire is the abode of torment, which Allaah has prepared for the disbelievers and sinners. There are in it severe torments and all kinds of punishments. Its keepers will be Angels who are harsh and stern. The disbelievers shall abide therein forever. Their food shall be of *Zaqqoom* (a horrible tree in Hell) and their drink shall be boiling water. The fire of this world is only ١/٧٠ of the heat of Hell. The Hell-Fire supersedes the fire of this world by sixty-nine degrees. All of it is as hot as the fire of this world or even greater.

This fire does not feel bored of those who are cast into it, it would rather say: ‘Is there any more?’ It has seven gates and each gate thereof has a special class of sinners assigned to it.

Allaah says about Hell-Fire,

﴿ أُعِدَّتْ لِلْكَافِرِينَ ﴾

“It is prepared for the disbelievers.”

He also says about the perpetuity of the dwellers of Hell, and that it will never be extinct,

﴿ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿١٣١﴾ خَالِدِينَ فِيهَا أَبَدًا ﴿١٣٢﴾ ﴾

^١ Al-Bayyinah ٩٨:٨

^٢ Aal ‘Imraan ٣:١٣١

“Verily Allaah has cursed the disbelievers, and has prepared for them a flaming Fire, wherein they will abide forever; they will find neither a protector nor a helper.”

٣. Benefits of belief in the Last Day

Belief in the Last Day has great benefits among which are:

١. It creates a desire to do righteous deeds.
٢. It makes one afraid of committing sins and to be pleased with that out of the fear of the torment of that Day.
٣. It consoles a believer over what he misses of the pleasures of this world with the pleasure of the Hereafter.
٤. Belief in the Resurrection is the foundation of happiness for individuals and the society. For when man believes that Allaah will raise up the creatures after their death and reward them for their deeds; and that the wronged will be avenged on the one who wronged him even if they are animals; he will stand firm on acts of obedience to Allaah; the root of evil will then be cut off, good will prevail and virtue and peace will be widespread.

^١ Al-Ahzaab ٣٣:٦٤-٦٥

THE SIXTH PILLAR: BELIEF IN PRE-DECREE

١. Meaning of Pre-decree (*Al-Qadar*) and the importance of belief in it:

Pre-decree is Allaah's preordainment for all beings according to His Fore-Knowledge and Wisdom. This goes back to Omnipotence of Allaah, and that He has power over all things and He does whatever He wills.

Belief in pre-decree is part of belief in the Lordship of Allaah. It is one of the pillars of faith without which a Muslim's faith cannot be complete. Allaah says,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

"Verily, We have created all things with Divine Preordainment."

The Prophet –peace and blessings of Allaah be on him- said,

"كل شيء بقدر حتى العجز والكيس، أو الكيس والعجز."

"Everything is by pre-decree even the delay in doing obligatory duties and the intelligence."^١

٢. Stages of Pre-decree

No belief in pre-decree can be complete without actualization of four stages:

One: Belief in the eternal Knowledge of Allaah that encompasses all things. Allaah says,

^١ Al-Qamar ٥٤:٤٩

^٢ Muslim

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

"Know you not that Allaah knows all that in the heaven and on the earth? Verily, it is (all) in the Book. Verily, it is easy for Allaah."

Two: To believe that the fates of all creatures have been recorded in the Preserved Tablet (*Al-Lawh Al-Mahfooz*). Allaah says,

﴿ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ﴾

"We have neglected nothing in the Book."

The Messenger of Allaah said -may blessings and peace of Allaah be upon him-,

"كتب الله مقادير الخلائق قبل أن يخلق السموات والأرض بخمسين ألف سنة."

"Allaah has written down the fates of all creatures fifty thousand years before He created the heavens and the earth."

Three: To belief in the effective Will of Allaah and His all-encompassing Power. Allaah says,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"And you cannot will unless it be that Allaah wills – the Lord of all the worlds."

¹ Al-Hajj ٢٢:٧٠

² Al-An'aam ٦:٣٨

³ Muslim

⁴ At-Takweer ٨١:٢٩

Someone told the Prophet -may blessings and peace of Allaah be upon him-, 'Whatever Allaah wills and you also will.' But the Prophet -may blessings and peace of Allaah be upon him- retorted,

"أجعلتني لله ندا ، بل ما شاء الله وحده."

"Are you making me an equal to Allaah? It is whatever Allaah alone wills!"^١

Four: To believe that Allaah is the Creator of all things. Allaah says,

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

"Allaah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things."^٢

Allaah also says,

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

"Allaah has created you and what you make."^٣

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"إن الله يصنع كل صانع وصنعه."

"Indeed, it is Allaah Who created the maker and what he makes."^٤

٣. Categories of Pre-decree

^١ Ahmad

^٢ Az-Zumar ٣٩:٦٢

^٣ As-Saaffaat ٣٧:٩٦

^٤ Al-Bukhaaree

- a. General pre-decree that involves all beings. This is the one recorded in the Preserved Tablet fifty thousand years before the creation of the heavens and the earth.
- b. Lifespan pre-decree. It is to predestine what will happen to man from the time the soul is breathed into him till the end of his life.
- c. Annual pre-decree. It is to predestine what will happen every year. This takes place on *Lailatul Qadr*¹ every year. Allaah says,

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿١٠٣﴾ ﴾

“Therein (that night) is decreed every matter of ordainment.”

- d. Daily preordainment. This is to preordain what will happen every day of glory and disgrace, giving and deprivation, giving life and causing death etc. Allaah says,

﴿ يَسْأَلُهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿١٠٤﴾ ﴾

“Whosoever is in the heavens and on the earth begs of Him (its needs). Everyday, He is engaged in some affair.”

٤. Creed of the Righteous Predecessors on Pre-decree

The Righteous Predecessors believed that Allaah is the Creator, the Sustainer and the Possessor of all things. They believed that Allaah had written down the fates of all things before He created them. He has preordained their lifespan, provisions and deeds and has pre-decreed their final fate be it happiness or misery. He has recorded all that with precision in a Clear Record. They also believed that

¹ The Night of Decree is one of the odd nights of the last ten days of the month of Ramadaan. Allaah tells us that this night is better than a thousand months. See the Qur’aan, Al-Qadr ٩٧:٣. (Translator)

^٢ Ad-Dukhaan ٤٤:٤

^٣ Ar-Rahmaan ٥٥:٢٩

whatever He wills be and whatever He does not will does not be. They believed that He knows what has been, what will be and that He knows how what had not been would have been like, had it been. They believed that Allaah has power over all things. They believed that He guides whomsoever He wills and causes to go astray whomsoever He wills. They believed that mankind are endowed with freewill and ability with which they do what Allaah enables them to do, though they believed that mankind cannot will but what Allaah wills. Allaah says,

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

“As for those who strive hard in Us (in Our Cause), We will certainly guide to Our Paths.”

They believed that Allaah is the Creator of men and their deeds though they are their actual doers. No one should have any excuse against Allaah over an undone obligatory duty or perpetrated forbidden act; they believed that the extensive proof rather belongs to Allaah over His slaves. They believed that it is permissible to make pre-decree an excuse for befallen calamities and not for sins and iniquities as the Messenger of Allaah -may blessings and peace of Allaah be upon him- said about the argument of Prophets Moosa and Aadam,

"تحتاج آدم وموسى، فقال موسى: أنت آدم الذي أخرجتك خطيبتك من الجنة؟ فقال له آدم: أنت موسى الذي اصطفاك الله برسالاته وبكلامه، ثم تلومني على أمر قد قدر عليّ قبل أن أخلق، فحج آدم موسى."

"Adam and Moosa argued and Moosa said: 'You Adam, it is your sin that brought you out of Paradise.' Adam replied him: 'But you Moosa, Allaah has favoured you with His Messages and Word and you are then blaming me for a matter which had been pre-decree"

¹ Al-Ankaboot ٢٩:٦٩

on me before I was created.’ So Adam defeated Moosa in that argument.”¹

◦. Humans’ actions:

Deeds that Allaah created in the universe are of two types:

One: Actions that Allaah effects on His creatures in which none has any will or choice. The choice in these only belongs to Allaah. Examples of these are giving life, causing death or illness and endowing with health. Allaah says,

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

“Allaah has created you and what you make.”

He also says,

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

“(It is Allaah) Who has created death and life that He may test you which of is best in deed.”

Two: Actions that are done by all creatures who have will. These are according to the choices of the doers and their wills. For Allaah has given them permission to do that. He says,

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴾

“Whomsoever among you who wills let him walk straight.”

He also says,

¹ Muslim

² As-Saaffaat ٣٧:٩٦

³ Al-Mulk ٦٧:٢

⁴ At-Takweer ٨١:٢٨

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

“Then whomsoever wills, let him believe; and whomsoever wills let him disbelieve.”

They will, therefore, be commended for their commendable deeds and be blamed for their blameworthy deeds; and Allaah does not punish except on a matter in which man has a choice, as He Himself has said,

﴿ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ ﴾

“And I am not unjust to the slaves.”

Man also knows the difference between choice and compulsion; for he can descend down from the roof through the stairs willingly, and another person may cause him to fall down from the same roof. The former is by his choice and the later is by compulsion.

٦. Reconciling between the creation of Allaah and humans' actions:

Allaah created man and created his deeds, but man is the actual doer of his action because he has a will and ability. If he believes, it is by his will and out of his own volition; and if he disbelieves, it is by his will and own volition. If we say that ‘this fruit is from this tree’ and ‘this plant is from this land’, it means it comes out from it. And if we say that it is from Allaah, it means that it is Allaah Who created that act from it. So there is no contradiction in that. It is by this that Allaah’s rule is reconciled with his Pre-decree. Allaah says,

^١ Al-Kahf ١٨:٢٩

^٢ Qaaf ٥٠:٢٩

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

"(It is Allaah) Who has created death and life that He may test you which of you is best in deed."

He also says,

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيبُهُ لِلْيُسْرَىٰ ۖ وَأَمَّا مَنْ ۙ خَلَّ وَأَسْتَعْنَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ فَسَنِيبُهُ لِلْعُسْرَىٰ ۖ ﴾

"As for him who gives in charity and keeps his duty to Allaah and fears Him, and believes in the reward (from Allaah), We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks self-sufficient, and belies the reward (from Allaah), We will make smooth for him the path for evil."

٧. Man's obligation as regards Pre-decree

Man must do two things as regards Pre-decree:

One: To seek the help of Allaah in doing what is ordained and in abstaining from what is forbidden. He should also invoke Him to make the path of goodness easy for him and to keep him away from path of evil. He should put his trust in and seek refuge with Him and depend on Him in doing good and abstaining from evil. The Messenger of Allaah ﷺ said,

"احرص على ما ينفعك، واستعن بالله ولا تعجز، وإن أصابك شيء فلا تقل: لو أني فعلت كذا لكان كذا، ولكن قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان."

"Strive for what will benefit you, seek the help of Allaah and do not be weak. If anything afflicts you, do not say: 'Had I done this, it would have resulted into this', but say: 'Allaah has decreed and He

^١ Al-Mulk ٦٧:٢

^٢ Al-Lail ٩٢:٥-١٠

does whatever He wills', for (the word) 'if' opens the (way for the) acts of Satan."

Two: He must bear what has been predestined with patience and should not be distressed. He should know that, the happening is from Allaah and therefore, he should be contented and submit himself to Him. He should also know that, whatever affects him (of good and bad) has been predestined for him and that whatever misses him (of good and bad) has not been predestined for him. The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"وأعلم أن ما أصابك لم يكن ليخطئك، وأن ما أخطأك لم يكن ليصيبك."

"Know that whatever affects you has been pre-decreed for you and that whatever misses you has not been pre-decreed for you."

٨. Being satisfied with Allaah's decision and pre-decree:

One must be satisfied with predestination; for that is part of complete satisfaction with the Lordship of Allaah. Every believer must therefore, be pleased with the decision of Allaah; for all Allaah's deeds and decision are full of good, justice and wisdom. So whoever is convinced that whatever affected him would never have missed him because it has been written down for him and that whatever missed him would never have affected him because it has not been preordained for him, his mind will be free from confusion and hesitation and his life will be free of anxiety and disturbances. He will neither be sad over what has missed him nor fear of his future. He will, as a result, be the happiest man and the most contented.

Whoever knows that his life is and provision are limited; he will realize that no cowardice can extend his lifespan and that no avarice can increase him in wealth, for all has been written down. Such a man will only bear whatever calamity that afflicts him with patience, seek forgiveness of his Lord for his sins and misdeeds

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and be contented with what Allaah has pre-decreed. He will be, by so doing, combining between obeying the commandments of his Lord and bearing the misfortunes with patience. Allaah says,

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٩﴾



“No calamity befalls but by the leave of Allaah, and whosoever believes in Allaah, He guides his heart. And Allaah is All-Knower of everything.”

Allaah also says,

﴿ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ ﴿١١٠﴾

“So be patient. Verily, the Promise of Allaah is true and ask forgiveness for your fault.”

٩. Guidance is of two types:

One: Guidance by direction to the truth and right path. This is given to all creatures and it is the one over which the Messengers and their followers have the power to make. Allaah says, addressing Prophet Muhammad -may blessings and peace of Allaah be upon him,

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا آلَكْتَبُ وَلَا إِلَآئِمْنُ

ۚ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ ۖ مَنْ نَّشَاءُ ۚ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ



^١ At-Taghaabun ٦٤:١١

^٢ Ghaafir ٤٠:٥٥

“And verily, you are indeed guiding (mankind) to the Straight Path.”

Two: Guidance by direction to success and firmness of Faith. This is a favour and blessing from Allaah, which He gives to His pious slaves. No one is able to give this but Allaah. He says,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

“Verily you (O Muhammad) guide not whom you like, but Allaah guides whom He wills.”

١٠. The Will in the Book of Allaah is of two types:

One: The Universal Pre-ordained Will. This is the Will that encompasses all beings. By this, whatever Allaah wills takes place and whatever He does not will does not take place. The Universal Will necessitates the occurrence of what Allaah intends to occur but does not necessitate His love for that thing or His pleasure with it. An exception to this rule is if the Islaamic Legal Will is related to it. Allaah refers to this by His Saying,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

“And whomsoever Allaah wills to guide, He opens his breast to Islaam.”

Two: The Islaamic Religious Legal Will. This is to love the intended thing and those who do it and to be pleased with them. It does not however necessitate the occurrence of the willed thing except if the Universal Will is connected to that. Allaah says,

^١ Ash-Shooraa ٤٢:٥٢

^٢ Al-Qasas ٢٨:٥٦

^٣ Al-An‘aam ٦:١٢٥

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾

“Allaah intends for you ease, and He does not want to make things difficult for you.”

The Universal Will is absolutely more general. For every Islaamic Legal Will is intended universally and not every universally intended thing occurs in the legal way. For instance, both Wills occurred in Aboo Bakr’s belief. Only the Universal Will occurred in Aboo Jahl’s disbelief. However, the matter in which the Universal Will did not occur though it was willed by legal way is Aboo Jahl’s disbelief.

Though Allaah intends the occurrence of sins by Pre-ordainment, and wills that Universally, He is not however pleased with them by Islaamic legal ordainment and does not love them or enjoin them. He rather hates, abhors and prohibits them, and even threatens whoever commits them with punishment. All that is of His Pre-decree.

However, Allaah loves acts of obedience and Faith. He enjoins them and promises whomever does them good recompense. So acts of disobedience to Allaah are by His Will and nothing occurs but that which he wills. He says,

﴿ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ﴾

“He (Allaah) likes not disbelief for His slaves.”

He also says,

﴿ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴾

“Allaah likes not mischief.”

^١ Al-Baqarah ٢:١٨٥

^٢ Az-Zumar ٣٩:٧

١١. Things that prevent the occurrence of what has been pre-decreed:

Allaah has made for these preordainments causes that prevent their occurrence or remove them like supplications, alms giving, medicaments, taking precautions and being discreet; for over each is a decision and pre-decree of Allaah, even the negligence in doing what is obligatory by procrastination and intelligence.

١٢. The issue of Pre-decree is a mystery of Allaah is His creatures:

To say that Pre-decree is a mystery of Allaah in His creatures should be restricted to the hidden aspect of preordainment. Essence of things is unknown but to Allaah alone and no man knows that. Like the fact that, it is Allaah Who makes people go astray. It is He Who guides, causes to die, gives life, deprives and gives. The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"إذا ذكر القدر فأمسكوا."

"If the matter of Pre-decree is mentioned, you should hold back."^١

As for other aspects of pre-decree, its great wisdom and its degrees, stages and effects, these must be learnt and explained to people; for pre-decree is one of the pillars of Faith that must be learnt and known. The Messenger of Allaah -may blessings and peace of Allaah be upon him, after he has mentioned the pillars of Faith to Angel Jibreel said,

"هذا جبريل أتاكم يعلمكم دينكم"

"That is Jibreel. He has come to you to teach you your religion."^٢

^١ Al-Baqarah ٢:٢٠٥

^٢ Muslim

^٣ Muslim

١٣. Taking pre-decree as a pretext:

Allaah's Foreknowledge of what will happen is a mystery known only to Him. It is unknown to any *Mukallaf*¹. So no one should take it as a pretext and no one should abandon work and depend on what has been written down. For predestination is not anyone's plea against Allaah or against His creation. Had it been permissible for anyone to make predestination an excuse for the sins that he had committed, no wrongdoer would have been punished, no polytheist would have been killed, no penal punishment would have been implemented and no one would have refrained from injustice. And all this is corruption in matters of religion and worldly life whose harm is well known.

We say to him who takes pre-decree as an excuse: 'You do not have a sure knowledge that you are among the dwellers of Paradise or Hell. Had you have knowledge about that, we would not have commanded you or prohibited you. You should rather work, so that Allaah makes you succeed to be among the dwellers of Paradise.'

One of the companions of the Prophet -may blessings and peace of Allaah be upon him- said when he heard the *hadeeths* of pre-decree; "I had never been more striving to do good deeds as I am now."

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said when he was asked about taking predestination as a pretext,

وقال ﷺ لما سئل عن الاحتجاج بالقدر: "اعملوا فكل ميسر لما خلق له، فمن كان من أهل السعادة فسييسر لعمل أهل السعادة، ومن كان من أهل الشقاوة فسييسر لعمل أهل الشقاوة."

¹ *Al-Mukallaf* means any Muslim who is an adult and sane. In Islaamic Law, such a Muslim becomes personally bound to follow all the injunctions of Islaam. The word is sometimes freely translated as a legally responsible Muslim. (Translator)

"Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place. Whoever is destined to be among the fortunate ones, deeds of the fortunate ones will be made easy for him and he who is destined to among the miserly, deeds of the miserly will be made easy for him." The Messenger of Allaah -may blessings and peace of Allaah be upon him- then recited:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥٠﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٥١﴾ فَسَنِيبُهُ لِلْيُسْرَىٰ ﴿٥٢﴾ وَأَمَّا مَنْ ﴿٥٣﴾ خَلَّ وَاسْتَعْتَبَ ﴿٥٤﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٥٥﴾ فَسَنِيبُهُ لِلْعُسْرَىٰ ﴿٥٦﴾ ﴾

"As for him who gives in charity and keeps his duty to Allaah and fears Him, and believes in the reward (from Allaah), We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks self-sufficient, and belies the reward (from Allaah), We will make smooth for him the path for evil."

١٤. Making use of the means:

Two things happen to man:

- Something over which he has a power and should not therefore, feel unable to withstand.
- Something over which he has no power and about which he should not feel sad.

Allaah knows of the afflictions before they occur and it is not His Knowledge of the calamity that makes it befall the affected man, he is only afflicted on account of the factors that cause its occurrence. If the occurrence is a result of negligence on the part of the affected person by neglecting causes and means by which the affliction could be averted and which his religion commands him to make use

¹ Al-Layl ٩٢:٥-١٠

of, he will be blamed for his negligence in protecting himself and not making use of the natural means that can protect him. But if he has no power to avert this calamity, then he is excused.

Therefore, making use of the means does not negate preordainment and reliance on Allaah. It is rather a part thereof. But when the preordained happens, one must be satisfied with it and surrender and say: "Allaah preordains and does whatever He wills." However, before the preordained thing happens, the right thing to do for the legally obliged Muslim is to make use of the legally sanctioned means and prevent the preordained with another preordained. Even the Prophets made use of the means that protected them against their enemies though they were supported with Revelation and Divine Protection. The Messenger of Allaah - may blessings and peace of Allaah be upon him- who is the leader of those who rely on Allaah also made use of the means in spite of his strong reliance on his Lord. Allaah says,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

"And make ready against them all you can of power, including steeds of war to threaten the enemy of Allaah and your enemy."

He also says,

﴿هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ﴾

"It is He Who has made the earth subservient to you; so walk in the path thereof and eat of His provision. And to Him will be the Resurrection."

¹ Al-Anfaal ٨:٦٠

² Al-Mulk ٦٧:١٥

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير، احرص على ما ينفعك، واستعن بالله ولا تعجز، وإن أصابك شيء فلا تقل: لو أني فعلت كذا لكان كذا وكذا، ولكن قل: قدر الله ما شاء فعل، فإن لو تفتح عمل الشيطان."

"The strong believer is better and dearer to Allaah than the weak believer but there is good in both. Strive for what benefits you, seek the help of Allaah and do not be weak. If anything afflicts you, do not say: 'Had I done this, it would have resulted into this', but say: 'Allaah has decreed and He does whatever He wills', for (the word) 'if' opens the (way for the) acts of Satan."

١٥. The rule regarding one who denies Pre-decree:

He who denies pre-decree has denied one of the fundamentals of Islaam and has as a result disbelieved. One of the Righteous Predecessors (*Salaf*) said, "Use knowledge to argue with the *Al-Qadariyyah*^١. If they deny it, they are disbelievers and if they affirm it, they are defeated."

١٦. Benefits of belief in Pre-decree:

Belief in pre-decree has good benefits and beautiful effects which are advantageous to individuals and society. Among these benefits are:

a. It yields different righteous acts of worship and commendable traits like sincerity to Allaah, reliance on Him, fear of Him, having hope in Him and having good opinion of Him. It also yields patience and power of endurance, ability to fight despair, being satisfied with

^١ Muslim

^٢ They are those who deny the existence of predestination. At there extreme opposite are *Al-Jabariyyah*: those who belief that humans have no choice or will in all that they do and that they are compelled to do that by destination. Both groups are misled. (Translator)

Allaah and dedicating thanks to Allaah alone. It makes one rejoice over His bounties and mercy, makes one humble to Allaah and drives away arrogance and haughtiness. It yields spending in righteous ways out of trust in Allaah. It also yields bravery and courage, contentedness and self-dignity, high-mindedness, prudence, seriousness and moderation in bliss and in hardship. Belief in pre-decree also liberates the mind from superstitions and falsehood and gives man peace of mind.

b. The believer in pre-decree spends his life on the right path; no bliss can make him arrogance and no calamity can cause him despair. He will know with certainty that whatever hardship that afflicts him is by pre-decree of Allaah and a trial; he will not therefore, be worried but will rather bear that with patience and seek its reward from Allaah.

c. The believer in pre-decree is protected against erroneous ways and evil ending. For that continuous struggle will make him stand firm on the right way, encourage him to do a lot of good deeds and make him shun sins and destructive actions.

d. It gives the believers strong heart and perfect certainty with which to face difficulties and horrors of life – while he, at the same time makes use of the means.

The Messenger of Allaah -may blessings and peace of Allaah be upon him- said,

"عجباً لأمر المؤمن إن أمره كله له خير، وليس ذلك إلا للمؤمن، إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له."

"The matter of the believer is wonderful! For all his affairs are good and that is for none but the believer alone. If he is blessed with prosperity, he thanks Allaah and that is good for him and when he is afflicted with hardship, he is patient and that is also good for him."¹

¹ Muslim

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