



The Meaning Of ARTICLES OF FAITH

by :

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**سئلت اللجنة الدائمة للبحوث العلمية والإفتاء بالمملكة العربية السعودية
هذا السؤال وأجاب عليه بالفتوى رقم (٢٦٠٠٢).**

السؤال: هل طباعة الكتب الشرعية الصحيحة ينتفع بها الإنسان بعد موته، ويدخل في العلم الذي ينتفع به كما جاء في الحديث ؟

الجواب: طباعة الكتب المفيدة التي ينتفع بها الناس في أمور دينهم ودنياهم هي من الأعمال الصالحة التي يثاب الإنسان عليها في حياته، ويبقى أجرها ويجري نفعها له بعد مماته، ويدخل في عموم قول -ﷺ- فيما صح عنه من حديث أبي هريرة -رضي الله عنه- أن رسول الله -ﷺ- قال: (إذا مات الإنسان انقطع عمله إلا من ثلاث، صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له) رواه الإمام مسلم في صحيحه والترمذي والنسائي والإمام أحمد.

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2

Arkan al-Eeman
The articles of faith

Compiled by

Mahmoud R. Murad

3rd Revised Edition

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Preface to Third Edition

More than three years have passed since *'The Mini Library'* was first published, during which Muslims' dire need for such works, and their keen interest in learning their faith subsequent to the international events during the past four years.

Compiling the Mini Library took too long to compile; which makes it imperative revising it, and reprinting a large quantity to cover the need of English-speaking Muslims for such a reliable and authentic source of Islamic data.

Besides, in the wake of the 9/11 events, curiosity has driven many non-Muslims, whose respective media kept bombarding them with distorted and fictitious data about Islam and its adherents, to search for the truth. A fact, which is proven by their rush to buy whatever Islamic literature they lay hands on. This, indeed, is one of the positive aspects of the plight of the Muslim Ummah.

The investigative study of the prevalent situation suggests that the 3rd edition of the Mini Library should mark a 100,000. Copies for the first

stage to be available for free distribution, and be followed by similar quantities in subsequent stages.

After the 2nd edition ran out of print, this edition has since been revised, its typographical errors are corrected, and every book in it is thoroughly reviewed. However, regardless how hard man keeps improving his work, it remains vulnerable and imperfect in comparison with the Book of Allah, simply because it is a human's work.

One of the main changes I have made in the Manual of Arkan is the issue of *Istiwa'* of Allah above His Throne. Some brothers have graciously drew my attention to the possibility of misconstruing the verb 'to mount', which agreed , so I changed the verb 'to mount' into the verb 'to ascend' thus to allow no chance for misinterpreting this Divine action, bearing in mind that there is no exact, or a loan term that may substitute the Arabic verb '*ISTAWA'*'.

We should keep in mind too that since Allah needs of none of His creatures, therefore,

'ascending His throne' means He is above without contact, and in a manner which suits His Majesty.

You may also notice that I have changed the title of this work into "The Mini Library of Islam" for it in deed contains the basic information a Muslim, new or otherwise, needs to know about Islam.

It is appropriate to express my gratefulness to those who were gracious enough to review this work, and make valuable observations on its contents. May Allah grant them the best of rewards.

I also ask Allah to reward me for it, and help me accomplish the (Mini Library of Islam II) which will include works that will be of great benefit to the students of knowledge *in sha' Allah*.

All praise is due to Allah, the *Rubb* of the Worlds.

M. Murad
1427/2006

Introduction

All praise is due to Allah Whom we praise, and Whose aid we implore. We seek His forgiveness and guidance, and we take refuge with Him against our own evils and sinful acts. He, whom Allah guides aright, none can lead astray; and whom He leads astray, none can guide aright.

I testify that there is no true god except Allah alone, Who has no partner, and I testify that Muhammad is the slave of Allah and His Messenger. May Allah reward him the best of rewards as a satisfaction for his Ummah (nation) and exalt his mention and render him safe from every derogatory thing, and may He reward his Companions for their perseverance, sincerity in transmitting the *Deen* to their subsequent generations.

This book is part of a series of books that are included in a set titled, *The Muslim's Mini Library*. It includes the basic information about Islam that a Muslim, new or otherwise needs to learn about Islam in terms of creed, worship, and manners. This

Library will be followed, *in sha Allah*,¹ with more comprehensive one that may include major works that deal with transactions and other various subjects.

This book explains the Articles of Faith that every Muslim must uphold and apply whatever they entail. These articles comprise in general the elements of the *Aqeedah*² of *Ahlus-Sunnah wal-Jama'ah*³ that I have compiled in simple language. If the reader requires further details, he should refer to sound authentic references of *Ahlus-Sunnah wal-Jama'ah*, and to people of knowledge who are known with their sound *Aqeedah*.

¹ The phrase, '*in sha Allah*' means 'if Allah so wills.'

² *Aqeedah* is a doctrine upon which one's mind is fully settled or determined; or to which one adheres, or a firm belief, in this case the *Aqeedah* of *Tawheed* signifies the belief that Allah is the God Who is worthy of being worshipped. For example, believing in Allah as the only true God is a central *Aqeedah* in Islam.

³ *Ahlus-Sunnah wal-Jama'ah* is an appellation that applies to the sect that adheres to what the Prophet, may Allah exalt him, and his Companions were adhering. He foretold that his Ummah would be divided into 73 sects. All of whom are doomed to Hell except *Ahlus-Sunnah wal-Jama'ah*.

I ask Allah to help you gain from this library sound knowledge. He is most capable of doing so. And I conclude with praising Allah, the Exalted.

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The Levels of the *Deen*⁴

Umar b. al-Khattab, may Allah be pleased with him, said:

While we were sitting with the Messenger of Allah, may Allah exalt his mention, one day, a man appeared in very white clothes, and very black hair. He did not seem to be a transient, yet none of us recognized him. He came in and sat facing the Prophet, may Allah exalt his mention, with his knees touching the Prophet's knees, and placed his hands on the thighs of the Prophet, may Allah exalt his mention, and said, 'O, Muhammad! Tell me, what is **Islam**?' The Prophet, may Allah exalt his mention, answered, 'Islam is to testify that there is no true god except Allah, and Muhammad is the Messenger of Allah, perform the *Salah*, give the

⁴ The Arabic term '*Deen*' is usually translated into 'religion'. 'Religion' in Western terminology as opposed to the term, '*Deen*' in Islamic terminology means a way of spending an hour or so on Sundays to listen to a sermon in a church. The word '*Deen*', commonly refers to Islam as a whole way of life. It is -all in one- theological dogma, acts of worship, political practice, and a detailed code of conduct, including the hygiene or etiquette. Hence, it is preferable to refer to Islam as '*Deen*' instead of religion.

Zakat, observe Fasting of Ramadhan, and perform the *Hajj* if you can afford it.' The man said, 'You have told the truth.' Umar said, 'We were amazed; he asked him and yet he approved his answer.' The man further asked, 'Tell me what is *Eeman*?' The Prophet, may Allah exalt his mention, said, '*Eeman* is to believe in Allah, and to believe in His angels, His Books, His Messengers, and to believe in the Final Day, and in *al-Qadar* and in its good & bad consequences.' 'You have told the truth,' he said. Then he asked, 'Tell me, what is *Ihsan*?' He said, 'It is to worship Allah as though you see Him. Although you do not see Him, yet He sees you.' He said, 'Tell me, when is the Final Hour?' The Prophet, may Allah exalt his mention, said, 'The one who is asked has no more knowledge about its timing than the one who is asking.' He said, 'Tell me then about its signs.' The Prophet, may Allah exalt his mention, said, 'When a bondswoman gives birth to her own mistress, and when you see poor, naked, shepherds compete with one another in constructing tall buildings.' Then the man left. The Prophet, may Allah exalt his mention, was thinking for a while, and then he asked Umar, 'Do you

know who the questioner was?' 'Allah and His Messenger know best,' Umar said. 'That was Jibreel. He came to teach you your *Deen*.'⁵ The Messenger of Allah, may Allah exalt his mention, said.⁶

This *hadeeth* signifies clearly that there are three levels in the *Deen*: *Islam*, *Eeman* and *Ihsan*. Every level consists of certain articles. The first level, **Islam**, is based on five pillars: The Testimony of Faith (there is no true God except Allah and Muhammad is the Messenger of Allah) that man must profess to enter Islam, performing *Salah*, giving *Zakat*, observing Ramadhan and performing *Hajj* once in a lifetime for those who can afford it.

Eeman is the second level, which consists of six articles that are discussed below. The third level, *Ihsan*, means worshipping Allah, as though one sees Him; that is, a Muslim must be conscious of Allah and should know that He sees him wherever he may be. This is the best and highest level a Muslim can reach.

⁵ It is obvious that the Prophet, may Allah exalt his mention, did not mean Umar alone, rather the Muslims at large.

⁶ Saheeh Muslim

Consequently, we may say, not every Muslim is *Mu'min* (a believer.) Not every believer is *Muhsin* (who has reached the level of *Ihsan*).

The Articles of Faith

There are six articles of faith that a Muslim must uphold without any doubt in order to belong to the people of *Jannah*, or the Heavenly Gardens. He must believe in:

1- Allah

2- His Angels

3- His Scriptures

4- His Messengers

5- The Last Day

6- The *Qadha'* & *Qadar*

Who is Allah?

Allah is the proper name, which applies to the true God Who exists necessarily by Himself, Who is named with all the excellent Divine names and qualified by all attributes of perfection. Allah is One and Unique. He has neither a wife, nor a son, nor a partner, nor an equal. He is the sole Creator and the *Rubb*⁷ of the universe.

Every creature has an inherent faith in His Oneness, Divinity, and *Ruboobiyah*, and in the uniqueness of His attributes and names. His essence does not resemble the essences. He does not inhere in anything, nor does anything inhere in Him. "There is nothing that resembles Him." He is

⁷ Some prefer to translate the Arabic term, '*Rubb*' into 'Lord'. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the slave of Allah, Prophet Eesa (Jesus) may Allah exalt his mention, the word 'lord' which is limited to 'master', 'chief', 'proprietor', or 'ruler', can never convey the conclusive signification of the term '*Rubb*'. Among other things, the term '*Rubb*' means, the One Who gives life and causes death, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence.

the One, the Sole, and the Indivisible. He is Omnipotent and Omniscient.

His knowledge comprehends everything, hidden & manifest in perfect manner. He is too great to be encompassed by the knowledge of His creatures.

Nothing occurs in the visible or invisible worlds without His will, determination, and decree. Whatever He wills takes place, and whatever He does not, will not take place. There is none to alter His commands or decrees. He is Merciful Whose mercy and justice encompasses everything, and ensures smooth running of the universe, in which nothing is out of order. There is none to share His domain, and He stands in need of none of His creatures.

He is the *Rubb* of the worlds. Whenever a believer is in need of Allah, or is in distress calls on Him, He responds to him. He is above the Seven Heavens, above His *Arsh* (Throne) above it in a manner which suits His grandeur and majesty.

Imam Abu Ja'far at-Tahawi said:

We say regarding the belief in the Oneness of Allah, 'Allah is One without a partner.'⁸

Abul-Izz al-Hanafi commented on this statement saying:

You should know that *Tawheed* was the first issue with which the Messengers initiated their missions. It is the very first step a Muslim takes in the path of Islam. Noah who was the first Messenger Allah sent to mankind opened his mission saying to them: "O my people! Worship Allah. You have no other god beside Him."⁹

So did every other Messenger say to his people. Allah says:

Verily, we have sent a Messenger to every nation preaching, 'Worship Allah, and shun the *Taghoot*.'¹⁰

And He says:

We never sent a Messenger before you but We revealed to him, 'There is no true God save I, therefore, worship Me.'¹¹

⁸ Al-Aqeedah at-Tahawiyah, p. 77, al-Maktab al-Islami

⁹ Q.7:65

¹⁰ Q. 16:36/ *Taghoot* is any deity, object, or a slave of Allah worshipped beside or to the exclusion of Allah.

The Prophet Muhammad, may Allah exalt his mention, said:

I am commanded to fight people until they profess that there is no true god except Allah, and Muhammad is the Messenger of Allah.¹²

Man is born with an inherent nature of acknowledging Allah as his Creator. Allah says: "Is there a doubt about Allah, the Creator of the heavens and the earth?"¹³ The Prophet, may Allah exalt his mention, said:

Every human is born with primordial nature of acknowledging Allah as his Creator, but his parents either turn him into a Jew, a Christian or a Zoroastrian.¹⁴

As noticed in this hadeeth the Prophet, may Allah exalt his mention did not say, 'They turn him into a Muslim;' because all the creatures are born Muslims. That is why Allah says in a holy hadeeth:

¹¹ Q. 21:25

¹² Bukhari, Muslim & others

¹³ Q. 14:10

¹⁴ Bukhari, Muslim & others

I have created all My creatures believing in My Oneness, but devils lead them astray.¹⁵

In fact, the whole Qur'an proves the Oneness of Allah. The Qur'anic chapters contain information about Allah's names and attributes, or an invitation for worshipping Him and ascribing no partner to Him, and shunning every deity that is worshipped beside or in lieu of Him. Or they contain commands & prohibitions that are rights necessitated by *Tawheed*, or about the rewards that Allah promises those who believe in His Oneness, and the punishment that awaits the polytheists and infidels.

That is why professing the Testimony of Faith is the key that opens the gate of Islam to enter it. Hence, any person who wishes to embrace Islam must first profess the Testimony of Faith.

The Types of *Tawheed*

Tawheed is a term, which is synonymous with Islam. It means to believe in the Oneness of Allah. That is to believe that there is no true god beside Allah. In fact Allah has provided rational proof of

¹⁵ Muslim

the impossibility and improbability of the existence of two gods in the universe. He says:

Had there been gods other than Allah the heavens and the earth would surely be ruined.¹⁶

To believe that Allah alone is the true God, the only God Who is worthy of being worshipped. This means that all the legitimate acts of worship must be dedicated to Him alone. It also means that He is the sole Creator and maintainer of the universe and what is in it. Moreover, one must believe that He has the qualities and attributes of perfection.

1-Tawheed al-Uloohiyah¹⁷

To believe that Allah is the only God who has the right of *Uloohiyah* (Divinity) over all His creatures. There is absolutely no creature that has a divine attribute. Allah has neither a son, a wife, nor a partner. He stands in need of none of His creatures. He says:

¹⁶ Q. 21:22

¹⁷ *Uloohiyah*, Divinity, or the state, or quality of Allah.

Say, 'Allah is One. Allah is the *Samadh*.¹⁸ He neither begets nor was He begotten. Nor is there anyone who is comparable to Him.¹⁹

He is the only God Who deserves to be worshipped. Hence, no devotional rite should be devoted to other than Allah. Believing otherwise constitutes major *Shirk*.

This type of *Tawheed* was the main point of contention between the Prophet, may Allah exalt his mention, and the pagans. Although they acknowledged Allah as the only Creator, yet they adamantly refused to recognize Him as the only God Who deserves to be worshipped. They also wondered in denial about the fact that Allah is the only true God. Allah, the Exalted, quotes in His Book their response to the Prophet, may Allah exalt

18 *As-Samadh* is one of Allah's beautiful names. It signifies the *Rubb* to Whom recourse is had, to whom obedience is rendered, without Whom no affair can be accomplished, the One to whom *Ruboobiyah* (the state of *Rubb*) ultimately pertains, the Creator of everything, of Whom nothing is independent, and on Whom every created thing depends for its means of subsistence, and whose Oneness everything testifies.

19 Q. Surah # 112

his mention, when he enjoined them to believe in the Oneness of Allah. They said: "Does he reduce the gods to one god? This is indeed a strange thing."²⁰

2-Tawheed ar-Ruboobiyah²¹

The belief that Allah alone is the *Rubb* of every thing, that is, the Creator, the Provider, the Proprietor, the One in Whose hand is the disposal of all affairs. He has the power over all things. He gives life, causes death, grants honor, victory and defeat.

The term *Rubb* is derived from the verb 'to rear' or 'to raise'. Since Allah is the One Who provides man with all his needs from His bounty hence, He rears his creatures and nourishes them with His favors and bounty. In return man should express his gratefulness to Allah by worshipping Him alone ascribing no partner to Him.

Tawheed ar-Ruboobiyah is the central creed, yet upholding it without upholding the other two types of *Tawheed* is not enough to save one from Hell. The pagans at the time of the Prophet, may

²⁰ Q. 38:5

²¹ *Ar-Ruboobiyah* is the state, or quality of the *Rubb*.

Allah exalt his mention, acknowledged that Allah is the Creator of the heavens and the earth, and the Provider, yet this did not benefit them or save them from Fire on the Day of Resurrection.

Allah says:

And if you ask them, 'Who created the heavens and the earth?' They would say, 'Allah.'²²

3- *Tawheed al-Asma wus-Sifat*

To believe that Allah enjoys unique divine names and attributes with which Allah has named and qualified Himself, and those with which His Messenger, may Allah exalt his mention, named and qualified Him, without comparing Him with His creatures, and without suspending, distorting the meaning of His names and attributes. He says:

There is nothing comparable to Him; and He is the Hearer, the Seer.²³

Tawheed ar-Ruboobiyah entails believing in *Tawheed al-Uloohiyah*, that is, He who believes in Allah as the *Rubb*, as described above, acknowledges by necessity, that no one deserves to be worshipped except Allah. He therefore

²² Q.31:25

²³ Q. 42:11

supplicates Allah alone, seeks His help, trusts Him, and dedicates legitimate worship to Him alone.

Rules regarding the Divine names & Attributes

Shaikh Ibn Uthaimen, may Allah sanctify his soul and admit him into His Gardens, wrote a very important book with the Arabic title: al-Qawa'id al-Muthla fee Sifat Allah wa Asma'ihil Husna = The Ideal Rules Regarding the Fine Names & Attributes of Allah. He said in the introduction to this valuable book:

Believing in the names and attributes of Allah is one of the articles of faith, i.e., believing in Allah, His *Ruboobiyah*, *Uloohiyah* and His names and attributes. Therefore, this article enjoys great significance in Islam. No one can worship Allah in a perfect manner until he knows the names & attributes of Allah, the Exalted, and worships Him knowingly and properly.

The Types of Divine Attributes

Believing in Allah entails believing in His names and Attributes. The essence of Allah must have names and qualifications, because it is impossible for any essence to exist without attributes. That is

why believing in Allah's names and attributes entails believing in Allah Himself.

The attributes of Allah is a matter which belongs to the invisible world. This means that one must believe in them as they occur in the texts of the Qur'an & the authentic Sunnah.

The First Rule

All of the names of Allah are absolutely fine and beautiful; for they connote the attributes of perfection, and are free from every probability of defect.

Example: 'The Living', is one of Allah's names which means that Allah enjoys a perfect life; a life which was not preceded by inexistence, nor will it be terminated. It is a life that necessitates perfect attributes of knowledge, hearing, seeing and the rest of the Divine attributes.

Another example: 'The Knower', another name of Allah, which connotes perfect knowledge that was never preceded by ignorance nor is it affected by oblivion.

Another example: Allah combines 'The Powerful', 'the Wise', two names of His, in many

ayaat in the Qur'an. Each of them signifies perfection, i.e., perfect power, and infinite wisdom. This means that His power does not entail oppression or injustice. Contrary to the creature's power, which may drive a person who possesses it to follow his whims and oppress others. Similarly, is His wisdom which is always associated with power.

The Second Rule

The names of Allah are both appellations and epithets; appellations in term of His essence, and epithets in term of the meaning and significance. As for the appellations, such as the Living, the Knower, the Hearer, the Seer, the Merciful, the Powerful, the Wise, are all names of One God, Allah, the Exalted. While, in terms of epithets, each one of these names has a different signification than the others. That is, His name, 'the Living', has a different meaning than that of the Hearer, or the Knower.

The Third Rule

The names of Allah necessitate the following three points:

- 1- Confirming the name as one of Allah's.

2- Confirming the attribute that the name signifies as one of Allah's.

3- Confirming the ruling of that name. Example: Allah is Merciful. This means that the sinners who repent to Him, He turns to them with mercy, for mercy is one of the requirements of His name, the Merciful.

The Fourth Rule

The names of Allah are not subject to opinion. In other words, we cannot give Allah names that He has not named Himself with, nor did His Messenger, may Allah exalt his mention, name Him with.

The Fifth Rule

The names of Allah are not limited to a certain number. Although there is a *hadeeth* which is related to the Prophet, may Allah exalt his mention, signifying that Allah has 99 names, but this does not mean that He has no other names. Rather, there are names of Allah that He has not mentioned in the Qur'an, nor taught them to any of His creatures.

The Sixth Rule

The names and attributes of Allah should not be suspended or distorted. This is common practice of the deviant sects.

- They deny some of these names, their signification or rulings.

- They hold them to resemble human attributes.

- They give Allah names that He has not named Himself with, as the Christians call Him 'The Father.'

2- Belief in the Angels

To believe in the existence of the angels who are bodies of light who inhabit the heavens. The Prophet, may Allah exalt his mention, said:

There is no space of a hand span in the heaven but is occupied by an angel who is either bowing or prostrating.²⁴

A'ishah, may Allah be pleased with both she and her father, reported that the Prophet, may Allah exalt his mention, said:

Angels are created from light, and jinn are created from fire, and Adam was created as described to you.²⁵

They are honorable slaves of Allah who execute their duties perfectly without objection and celebrate His praise day and night without slackening. They are neither male nor female, nor do they eat or drink. They worship Allah continuously and celebrate His praise day and night without boredom or exhaustion. They descend to earth during the Night of Honor and to

²⁴ Ibn Majah & others.

²⁵ Muslim

execute certain chores, such as fighting with the believers.

Their number

They are too many that only Allah knows their number. Allah says: "No one knows the troops of your *Rubb* except He." Just to give an idea, there is a place in the seventh heaven called, 'al-Bait al-Ma'moor' (The Continuously Occupied House) about which the Prophet, may Allah exalt his mention, said: "Seventy thousand angels enter it every day and never have the chance to re-enter it again."²⁶

He also said: "Hell, on the Day of Resurrection will be dragged forth having 70,000 reigns and every reign will be held by 70,000 angels."²⁷ This means that 4,900,000,000 angels will be dragging Hell forward. You can also imagine their large number when you consider the fact that every human has one angel to handle the drop of semen from which man develops, two to record his deeds, a group of them to guard him as well as the *Qareen*,

²⁶Bukhari & Muslim

²⁷Muslim

or the companion who keeps his company to guide him to the right course.

Their Names and Functions

Angels have names, but only few of them are mentioned by name in the Qur'an. Allah says:

Say, 'He who is an enemy to Jibreel (then let it be known) that it is He Who sent him down on your heart with the leave of Allah verifying what was revealed prior to it, and as guidance and glad tidings to the believers. He who is an enemy to Allah, His angels, His Messengers, Jibreel, and Michael, then (let it be known) that Allah is an enemy to the infidels.²⁸

Allah describes the angels that are appointed on Hell-Fire saying:

O you who believe! Guard yourselves and your families from the Fire whose fuel is men and stones, upon which are appointed angels, harsh and stern, who do not disobey Allah in what He

²⁸ Q. 2:97,89

commands them and they do as they are commanded.²⁹

The Bearers of the Throne

Anas reported that the Messenger of Allah, may Allah exalt his mention, said:

I am permitted to describe one of the Bearers of the Throne; the distance between his earlobe and his shoulder takes a bird 700 years to cross.³⁰

On the other hand, there is a strong relationship between man and angels; they attend him during his formation in his mother's womb, and guard him after his birth.

They brought man revelation from Allah, guard him, record his deeds, and finally they take out his soul at death.

Jibreel is the trustworthy angel whom Allah entrusted with the Divine messages that He revealed to His Messengers. He was the Spirit that Allah sent to Maryam. Allah says: "And We sent her Our Spirit." Abdullah b. Mas'ood said:

²⁹ Q. 66:6

³⁰ Abu Dawood, The Book of Sunnah.

The Messenger of Allah, may Allah exalt his mention, saw Jibreel in his real size with 600 wings; each one of them blocked the horizon.³¹

He also said:

I saw Jibreel descending from heaven; his enormous size blocked the space between the heaven and the earth.³²

Allah describes Jibreel saying:

He is a noble, powerful Messenger whom Allah has granted a high rank. He is obeyed there (in the Heavens) and he is trustworthy.³³

Israfeel, is the angel who will blow the horn the first time to mark the end of life in this world, and will blow it again for Resurrection.

Malik, is the Keeper of Hell. Hell's inmates will call on him to ask Allah to put an end to their misery. Allah says: "And they called, 'O Malik! Let your *Rubb* terminate our life. He said, 'You will remain therein for ever.'"

³¹ Imam Ahmad

³² At-Tirmidhi

³³ Q. 81:19-21

Ridhwan, is the Keeper of *Jannah*. The Prophet, may Allah exalt his mention, mentioned his name in various *ahadeeth*.

Munkar & Nakeer, the two angels who interrogate the dead in the grave.

Malak al-Mawt, the Angel of Death, who collects human's souls at their point of death.

Haroot & Maroot, the two angels whom Allah sent down to earth to test people by teaching them sorcery as referred to in Surat al-Baqarah *ayah* # 103.

Raqeeb & Ateed. The two angels who keep man's company throughout his life. Allah says:

The two Recording Angels write down the man's deeds; one sits on his right, and the other on his left. He does not utter a word but Raqeeb & Ateed are there to record it.³⁴

It is clearly stated in the Qur'an that angels die just as men and jinn do. Allah says:

And the horn will be blown, and all that are in the heavens and the earth will be shocked to death; save those whom Allah exempts. Then it will be

³⁴ Q. 50:18.19

blown again, and behold! They are standing looking on.³⁵

Angels' Duties

Registering the fetus' future

Abu Dthar, may Allah be pleased with him, said:

I heard the Messenger of Allah, may Allah exalt his mention, saying: Allah, the Exalted, sends an angel to enter the a woman's womb 120 days after an ovum is lodged in it to fashion it. He creates its hearing, sight, skin, flesh and bones. Then the angel says, 'O my *Rubb!* Male or female?' Allah then dictates the angel to write down whatever He wills.'³⁶

In another version, the Prophet, may Allah exalt his mention, said: "Allah sends an angel to breathe life into the fetus, and dictates him four decrees: the fetus' provision, life term, accomplishments and fate; as to whether he is going to be miserable or prosperous." All of which are recorded during the fetal stage.

³⁵ Q. 39:68

³⁶ Muslim

Guarding Man

Allah says:

There are angels that protect man from behind and in front of him from the accidents by the leave of Allah.³⁷

Ibn Abbas, the Interpreter of the Qur'an, explained this *ayah* saying that the angels referred to in this *ayah* are those appointed by Allah to guard man and protect from accidents that he may encounter.

However, when an accident, which Allah has foreordained to befall man, the angelic guards abandon him at that point so that the accident takes place.³⁸

Delivering Divine Revelation

Allah says in the Qur'an that Jibreel is the angelic Messenger between Allah and His human Messengers. Allah describes Jibreel as 'Trustworthy Spirit.' There are other angels through whom He communicates with His Messengers and other humans.

³⁷ Q. 13:11

³⁸ Ibn Katheer, Tafseer al-Qur'an al-Adtheem, Surat ar-Ra'd

Assisting Believers

There are also angels whom Allah sends down to fight along with the believers in battles against the infidels. Others are assigned to enjoin people to do good deeds, as there are devils to entice them to do evil deeds.

Recording Man's Deeds

There are angels who record man's deeds, actions, and utterances. Allah says:

Whatever man utters the two recording angels, one on his right side and the other on his left side, record it.³⁹

The angel on man's right side writes down his good deeds, while the one on his left side writes down his evil deeds.

Testing Man

There are, yet angels who are sent down to earth to test people, by giving them good things to see how grateful to Allah they would be, or by teaching them evil things such as the two angels, Haroot and Maroot who tested people by teaching them sorcery. Allah says:

³⁹ Q. 50:17,18

And they did not teach a person before warning him, 'We teach sorcery as a test, therefore, do not disbelieve by learning it.'⁴⁰

Death's and Grave's Angels

Allah has assigned the Angel of Death, along with other assistants to take the souls⁴¹ of men when their life span ends.

Say, 'The Angel of Death who is charged with terminating your lives.'⁴²

The Angel of Death pulls out the soul of the unbeliever harshly and roughly, and the believer's soul gently,⁴³ and they give the latter glad tidings upon his death.⁴⁴

There are two angels, Munkar and Nakeer, who question the dead in the grave; they torture the infidels in it. The Prophet, may Allah exalt his

⁴⁰ Q. 2:102

⁴¹ Soul and life are used interchangeably throughout the book unless otherwise specified.

⁴² Q. 32:11. The Angel of Death terminates man's life when he collects his soul.

⁴³ Refer to the *ayaat* in *surah* #3:93 & #6:50

⁴⁴ Refer to this in *surah* #41:30

mention, described man's condition at the point of death saying:

When a believer is about to leave this world and enter the next, white faced angels descend from the heavens to attend him. Their faces are like the sun. They bring along with them shrouds and perfumes from *Jannah*, and sit by his side. They are as many as the sight can reach. The Angel of Death, may Allah exalt his mention, sits by his head and says, 'O good soul, come out to enjoy the forgiveness and pleasure of Allah.' The Prophet, may Allah exalt his mention, went on to say, "The soul comes out rolling down like a drop of water rolling out of a pitcher. When he holds it, the angels do not leave it in his hand for a flicker of an eye. They take it, place it in that shroud, and perfume it. It then emits a fragrance like the best musk that can be found on earth." He said, "They then take it up to heavens, where no group of angels that they pass by but ask, 'Who is this good soul?' They say so & so, the son of so and so, calling him by the best of names that he used to be called in this world. Then they go up to the lowest heaven and ask permission to enter it; and its gate will be opened for them. Angels

who are nearest to the next Heaven will accompany him to see him ascend to the upper Heaven, until they finally take the soul up to the seventh Heaven. Then Allah, *Azza wa Jall* (Extolled be His Glory) says, 'Place the record of My slave in the highest rank, but take him back to earth; for from it I created them, and into it I will turn them, and from it I will bring them forth again.'

The Messenger of Allah, may Allah exalt his mention, said: 'When the soul is taken back to join its body, two angels will enter his grave, make him sit down, and ask him, 'Who is your *Rubb*?' He says, 'My *Rubb* is Allah.' 'What is your *Deen*?' He says, 'Islam is my *Deen*.' And, 'Who was that man who was sent to you?' He says, 'The Messenger of Allah, may Allah exalt his mention.' Finally, they will ask him, 'How do you know?' 'I read the Book of Allah, believed in it, and believed it', he answers. Allah will say, 'My slave has told the truth. Give him bedding from *Jannah*, put on him a garment from *Jannah*, and open up for him a window to *Jannah*.' The Prophet, may Allah exalt his mention, went on, 'through which a breeze wafts at him fragrance from *Jannah*. His grave

expands as far as his sight can reach.' He further said, 'Then a handsome man beautifully dressed, and perfumed comes to him and says, 'Rejoice in what awaits you. This is your promised day'. He asks him, 'Who are you? Your face foretells nothing but good news.' He says, 'I am your good deeds.' At that point, he says, 'O my *Rubb!* Let the Final Hour take place. O my *Rubb!* Let the Final Hour come to pass so that I may return to my family and property.'

As far as the infidel is concerned, the Prophet, may Allah exalt his mention, said, 'When an infidel is about to leave this world and enter the next world, black faced angels descend from heaven bringing him rough cloth and sit by his side (they are as many as the sight can reach.) The Angel of Death, may Allah exalt his mention, sits by his head and says, 'O wicked soul! Come out to suffer the wrath of Allah.' The Prophet, may Allah exalt his mention, said, 'The soul will disperse into his body,⁴⁵ such that the Angel of Death pulls it out just like a skewer is pulled out of wet yarn of wool.

⁴⁵ The soul disperses in the body for fear of death and promised torment.

Once he pulls it out, the angels do not leave it in his hand for a flicker of an eye, and place it in that cloth. It emits horrible odor like that of the most decayed carcass found on earth. "They then take it up to heavens, where no group of angels that they pass by but ask, 'Who is this wicked soul?' They will say, 'He is so & so.' They call him by the ugliest of names with which he used to be called in this world. When they reach the lowest heaven and ask for the gates to be opened for him, no gate will be opened for him. Then the Messenger of Allah, may Allah exalt his mention, recited the following *ayah*: "The gates of heaven will not be opened for them, nor will they enter *Jannah* until a camel goes through a needle's eye."⁴⁶ Allah will say, 'Place his record in *Sijjeen*, the lowest earth. It will be roughly thrown into it. Then the Prophet, may Allah exalt his mention, recited: "And he who ascribes a partner to Allah will be as though he has fallen off from the sky, and birds snatch him up; or as though the wind blows him to a remote place."⁴⁷

⁴⁶ Q.7:40

⁴⁷ Q. 22:31

Soon after that his soul rejoins his body, whereupon two angels come to him, make him sit down, and ask him, 'Who is your *Rubb*?' He says, 'Ah, ah, I do not know.' They ask him, 'What is your *Deen*?' He says, 'Ah, ah, I do not know.' They ask him, 'Who was that man who was sent to you?' He says, 'Ah, ah, I do not know.' Allah will say, 'My slave has lied. Give him bedding from Fire, and open up for him a window to the Fire.' No sooner than wind blows heat on him from Hell-Fire, and his grave tightens to the point of squeezing him to force his ribs intertwine. Then an ugly man wearing filthy clothes with repulsive odor comes into his grave and says, 'Grieve by what will sadden you. This is your promised day.' He asks him, 'Who are you? Your face foretells evil news.' He says, 'I am your wicked deeds.' Thereupon, he says, 'O my *Rubb*! Let not the Final Hour take place.'"⁴⁸

There are other angels who pray for the believers to be guided on the right path, and for those who attend the congregational *Salah* in

⁴⁸ Imam Ahmad

masajid (mosques) and for those who stand in the first line in such *Salah*.

Attending Circles of *Dthikr*⁴⁹

The Prophet, may Allah exalt his mention, said:

There are angels of Allah who roam the earth seeking *dthikr* circles. When they find one, in which people are remembering Allah, they call each other, 'Come. Here is what you are looking for!' The Prophet, may Allah exalt his mention, said, 'They surround the attendants with their wings on top of each other, until they reach the lowest heaven (signifying their large number).'⁵⁰

There are also angels who record the names of those who attend *Jum'ah Salah*. They stand, according to the authentic *hadeeth*, on each door of the *masjid*, recording the names according to the time of attendants' arrival. Once the Imam sits

⁴⁹*Dthikr*, glorifying Allah by reciting all formulas of His praise: reading, reciting Qur'anic *ayat*, and expressing gratitude to Him, and supplicating Him with obedience and eagerness.

⁵⁰ Saheeh al-Bukhari & Saheeh Muslim

down they fold up their records. That is, they do not take names after that.⁵¹

Angels and other Creatures

There are eight angels who bear the *Arsh* of Allah, which is the greatest of all the creatures. It encompasses the heavens and the earth, and Allah is above it. There are also angels who are appointed for mountains, others for rain, for land produce, for clouds and thunder. There are the keepers of *Jannah*, and the keepers of *Jahannam* (Hell.) Beside those, there are many angels whose duties and number only Allah knows.

A Muslim must love all angels without distinction because all of them are obedient slaves of Allah. He who hates one of them hates all. After all, the angels love the believers and pray for their welfare. Then Allah says:

It is He Who mentions you in the Supreme angelic sphere, and His angels pray for you so that

⁵¹ This does not mean that those who enter a mosque after the Imam stands on the pulpit are deprived of the reward for attending the *Jum'ah Salat*, rather, they would not be given the reward of those who arrived before them. Allah knows best.

He delivers you from darkness into light, and He is Merciful to the Believers.⁵²

The Guards of Madinah

The Dajjal, or the False Messiah, will traverse all over the world save two places; Makkah and Madinah. Tameem ad-Dari, who met ad-Dajjal, said that the latter told him:

I am the False Messiah. I am just about to be released, and will go forth to enter every town within forty nights, except Makkah and Taibah (Madinah) both of which I am barred from; whenever I want to enter one of them an angel receives me with a sword in his hand driving me away from it. There are angels who guard every entrance of these two cities.⁵³

⁵² Q. 33:43

⁵³ Muslim, Abu Dawood & at-Tirmidhee

3- Belief in the Scriptures

As a fundamental of faith one must believe firmly in the Messages with which Allah sent His Messengers and Prophets to mankind, and to believe that they did convey them to their respective peoples. Allah destroyed nations who accused their Prophets and Messengers of lying. Therefore, it is our duty to believe in all of the Scriptures in general. Allah says:

Say, 'We believe in Allah, and in what is sent to us, and in what was sent to Ibraheem, Isma'eel, Is'haq, Ya'qoob, and the Asbat,⁵⁴ and in what Musa and Eesa were given, and in what was given to all the Prophets from their *Rubb*. We make no distinction between one Messenger and another, and we obey Allah willingly.'⁵⁵

Believing in the Scriptures

Whatever Allah revealed to His Messengers was either in a written form, like the Torah, which was sent down to Musa, a Book such as the Qur'an that

⁵⁴ The Asbat are twelve children of Ya'qoob (Isra'eel) and their tribes.

⁵⁵ Q. 2:136

was revealed in installments, or sheets like those that were sent down to Ibraheem, may Allah exalt his mention. It might have been verbal revelation like that which was revealed to Isma'eel, Is'haq, Ya'qoob, and the Asbat.

It is incumbent to believe in every thing that Allah revealed to His Prophets & Messengers.

How to believe in the Messages?

We believe in what was revealed in the previous Books, and that adhering to them was incumbent upon those nations to whom those Books were sent. We also believe that the Divine Books support each other, and attest to the veracity of each other. He who denies any Book sent down by Allah is an infidel.

However, we believe that every latter Book abrogates the set of laws of the former one, partially or entirely. Based on this, the Qur'an abrogates many laws that were contained in the Torah and the New Testament.

To give an example, Adam was allowed to give his daughters in marriage to his sons, but later on this was abrogated. So was marrying two sisters in

the same time, as was the case of Ya'qoob, but that was abrogated too. The New Testament legalized what was illegal by the Old Testament. Eesa said to the Children of Israel:

And I have come to approve the Torah that was revealed before me, and legalize for you some of what was illegal.⁵⁶

Similarly, the Qur'an abrogated many laws of both the Old and the New Testaments. Allah says:

Those who follow the Messenger, the Unlettered Prophet, whose description they find in the Torah and the Gospel, that he enjoins them good manners, and forbids them the abominable manners, legalizes for them the good things and forbids them the impure, and relieves them from their burdens and shackles that were on them.⁵⁷

Source of Divine Messages

There is only one source of all the Divine Books. Allah says:

Allah; there is no true God other than He, the Ever-living, the Maintainer of everything. He

⁵⁶ Q. 3:50

⁵⁷ Q. 7:157

sent down the Book with the truth to you confirming the veracity of the Books that preceded it. And He previously sent down the Torah and the Gospel as guidance to men, and He sent down the Qur'an.⁵⁸

Allah revealed them for one single purpose that is, to guide mankind to the straight path, which leads them to prosperity in this as well as in the world to come by professing His Oneness, and restricting their acts of worship exclusively to Him. Each of the previous Messages was restricted to one particular nation, at particular one stage. Hence, Allah did not promise to preserve any of them, rather each Scripture was memorized by the Rabbis and scholars of the respective nation.

There are forms of revelation that are mentioned by name in the Qur'an; such as the Sheets of Ibraheem, the Torah of Musa, the Zaboor of Dawood, the Gospel of Eesa, and the Qur'an which is revealed to Muhammad, may Allah exalt his mention.

There are other Scriptures that Allah revealed to His Messengers, but did not mention them in the

⁵⁸ Q. 3:2-4

Qur'an. Thus, it is Allah Who sent down the Divine Books as guidance to set a way of living to mankind through which they could accomplish the purpose of bringing them into existence.

It is impossible for man to lead a unique and decent way of life unless they follow laws that are issued by a single authority that rewards and punishes accordingly in both this as well as the next world. However, when they follow different laws that are issued by different authorities who may reward and punish in this world only. Man in that case will have to go in two different directions, and be subject to two different authorities. At that point human life will be disrupted, and chaos and corruption will prevail. Allah says:

Were there to be gods other than Allah in the heavens and earth, they would have been ruined.⁵⁹

Based on this fact, Allah has assigned for every nation through the ages laws and rites that suited them and served the purpose of that particular age. Despite this fact, Allah enjoined one unique *Aqeedah* on man from the day Adam was created until the Day of Resurrection.

⁵⁹ Q. 21:22

Allah created the whole creation in order to be recognized by them as the only God Who is worthy of being worshipped. He says:

I have created jinn and men only to worship Me.⁶⁰

Divine Scriptures Are:

1- **The Torah**, the Book which Allah revealed to Musa, may Allah exalt his mention.

2- **The Zaboor**, the Book which Allah revealed to Dawood (David) may Allah exalt his mention.

3- **The Injeel**, or the New Testament, which was revealed to Eesa (Jesus) may Allah exalt his mention.

The Books that are in the hands of the People of the Book [Christians and Jews] today, that is, the Torah, or Old Testament, the New Testament, should not be held as authentic because they are distorted, altered, and tampered with. Hence, the Torah, the Old and the New Testaments, the Bible, and all preceding Books are abrogated by the Qur'an.

4- **The Qur'an**, Since the Qur'an is the last Message, which Allah sent to mankind, He has

⁶⁰ Q. 51:56

promised to preserve it saying: "Verily, it is We Who sent the Qur'an, and We will certainly preserving it."⁶¹ It is the word of Allah and His final Scripture, which He revealed to Muhammad, may Allah exalt his mention, to convey it to mankind at large. It is the principal source of the Islamic *Shari'ah* (law). Allah sent it down to make manifest everything, and the means of guidance and mercy to both men and jinn.

It is not enough to attest to the veracity of the Qur'an. Rather, it must be applied by adhering to its commands, and avoiding its prohibitions. The Qur'an is the only Divine Book which serves as a medium between man and Allah. The Messenger, may Allah exalt his mention, described the Qur'an like a cord saying:

Rejoice! Verily, one end of this Qur'an is in the hand of Allah, and its other end is in your hands. Hold fast to it. You will never be destroyed, nor will you go astray after that."⁶²

Allah has promised to preserve and protect the Qur'an from distortion saying:

⁶¹ Q. 15:9

⁶² At-Tabarani

Verily, We have sent down the *dthikr*,⁶³ and will be guarding it."⁶⁴

The Qur'an was revealed to the Prophet, may Allah exalt his mention, in portions, as circumstances warranted over a period of twenty-three years; thirteen of which in Makkah, and ten in Madinah. It is divided into 114 *suwar* (chapters) of varying lengths.

Allah, the Exalted, challenged the Arabs and non-Arabs to produce a book similar to the Divine one. The challenge was reduced to ten *suwar*, yet they failed to do so. Finally, Allah challenged them to produce a single *Surah* comparable to any of His. Although they were masters of eloquence and rhetoric, yet they failed to take the challenge. They realized that the Qur'an could never be from other than Allah, the *Rubb* of the worlds.

The difference between the miracles of the previous Messengers; which proved their veracity;

⁶³ The term, '*dthikr*' in this context denotes both the Qur'an and the Sunnah which comprises the actions, utterances and approval of the Messenger of Allah, may Allah exalt his mention.

⁶⁴ Q. 15:9

and that of Muhammad, the Messenger of Allah, may Allah exalt his mention, is that theirs took place during their lifetime, whereas the miracle of the Qur'an shall remain effective, everlasting, and ever-challenging until the Day of Resurrection.

The Qur'an is a comprehensive legislation

The Qur'an constitutes the most comprehensive concept of Islam on the practical level as the source of the *Shari'ah*, or the Divine laws and legislation. It is comprehensive because it includes laws, as well as the underlying purposes and moral principles, and the creed to which every Muslim must uphold. Islamic *Shari'ah* is designed and made suitable not only for Muslims, but for all humankind for all times. The Islamic law governs all human acts, by delineating every person's public or private-duties toward Allah and His creation.

Man-made laws are based on theories. Whenever a new legislators assume authority, or a new theory is introduced and appeals to the legislators, the laws are changed accordingly. The Divine law, on the other hand, is unalterable and perpetual because the One Who made it is Allah,

the Ever-Living and Everlasting. He is the Creator Who created mankind and ordained what is best for them until the end of time. For this reason the Qur'an, which is the last revelation to the last of the Prophets and Messengers, it has abrogated all previous Books. Allah says:

And this Qur'an not such as could ever be produced by other than Allah, rather, it is the confirmation of what was before it (i.e., the Torah and the Gospel, etc.) It is also a full explanation of the Book, which is without doubt, from the *Rubb* of the worlds. Or, do they say, 'He (Muhammad, may Allah exalt his mention) has invented it. Say, 'Then produce a *Surah* like it, and summon whoever you can [to help you] apart from Allah, if you are truthful.⁶⁵

There is no nation that had ever cared about, revered, and preserved its Divine Scripture as the Muslim Ummah (nation) has cared about, revered and preserved the Qur'an. Unlike the other Divine Scriptures, the Qur'an is not kept in the hands of one particular group of Muslims; that is why it is above suspicion that it might have been tampered

⁶⁵ Q. 10:37-38

with or altered. It has always been within the reach of all Muslims; many of whom memorized it. The Prophet, may Allah exalt his mention, commanded the Muslims to recite Qur'anic *suwar* (chapters) or *ayaat* in their *Salah*. Allah commands the Muslims to refer all their disputes to the Qur'an for final judgment. The Qur'an was compiled in its final form at a time when the first Muslims who committed it to memory were still alive. Allah has promised to preserve it, and it will be preserved until the Day of Resurrection. The Muslims today read and recite the same Qur'anic texts that were read and recited during the lifetime of the Prophet Muhammad, may Allah exalt his mention, and his Companions, with whom Allah is pleased. Not a single letter has been added to the Qur'an nor deleted from it since.

4-Belief in the Messengers

Belief in the Messengers is the firm attestation that Allah did send a Messenger to every nation inviting them to worship Him alone. This belief entails denouncing all gods that are worshipped beside, or to the exclusion of Allah, and believing that all Messengers were truthful, and did convey to their peoples the Message with which Allah sent them. Allah sent many Messengers whose number is known to Him alone.

The mercy of Allah and His wisdom require sending Messengers to mankind inviting them to worship Him alone. He did not bring the creation into existence in vain. Hence, believing in Allah entails believing in His Messengers. Allah, the Exalted, condemns believing in Him without believing in His Messengers. He says:

Those who disbelieve in Allah and His Messengers and want to make distinction between Allah and His Messengers, saying, 'We believe in some and disbelieve in some,' and want to pursue a course in between. It is they who are the real infidels."⁶⁶

⁶⁶ Q. 4:150-152

It is incumbent on all Muslims to believe in all Prophets and Messengers. He, who denies one of them, denies all. The first Messenger was Noah, and the last is Muhammad, may Allah exalt their mention and render them safe from every derogatory thing.

The purpose of sending Messengers was to invite people to worship Allah alone, and denounce the *Taghoot*, or all false gods. Allah says:

And We did raise among every people a Messenger preaching them: 'Worship Allah alone, and shun the *Taghoot*.'⁶⁷

None of the Prophets and Messengers possessed divine qualities. They were human. Allah distinguished them by commissioning them as Prophets, and Messengers, and supported them with miracles. They had no knowledge of *al-ghaib* [the invisible world] except what was revealed to them thereof by Allah. They had no power to benefit or harm others, nor did they have a share in the dominion of Allah. Allah charged them with the duty of conveying His Message to their peoples, and promised them *Jannah*. They did

⁶⁷ Q 16:36

convey the Message perfectly, and were veracious. Allah says:

And We sent a Guiding-Messenger to every people.⁶⁸

But Allah sent Muhammad, may Allah exalt his mention, to mankind at large. He says:

Say, O mankind, I am the Messenger of Allah to you all.⁶⁹

Muhammad, may Allah exalt his mention, is the last of the Messengers and Prophets of Allah and the best of them all. His name is Muhammad, son of Abdullah, son of Abdul-Muttalib. His lineage traces back to Ibraheem, may Allah exalt his mention, the Beloved of Allah. He was born in Makkah in 570 AC.

Due to the fine reputation he enjoyed among his people, they nicknamed him 'the Trustworthy'. At the age of 40, he was endowed with Prophethood when Allah, the Exalted, revealed to him through angel Jibreel, the first Qur'anic *ayaat*, and commanded him to preach the belief in the

⁶⁸ Q. 13:7

⁶⁹ Q. 7:158

Oneness of Allah and warn people against polytheism.

Many people like to think that true salvation in the Hereafter may be attained by following a Prophet or a Messenger other than Muhammad, may Allah exalt his mention, or by adhering to a *Deen* other than Islam. This is untrue; for the One Who sent Noah as the first Messenger to mankind is the One that sent Ibraheem and all the Messengers after him, including Musa, Eesa, and Muhammad, may Allah exalt their mention. Allah took a covenant from all of them that they must believe in Muhammad, may Allah exalt his mention, and support him. He says:

And when Allah took a covenant from the Prophets, saying, since I gave you the Book and the *hikmah*⁷⁰ and then when a Messenger comes to you believing what is with you, you should believe in him and support him. Allah then said, 'Do you testify to this and accept this covenant?' They said, 'We agree and testify to it.' Then He

⁷⁰ *Hikmah* signifies wisdom and knowledge.

said to them, 'Therefore, bear witness and I do so along with you.'⁷¹

This means that every human being must follow Muhammad, may Allah exalt his mention, because every Messenger gave his people the good news of his advent as a Messenger. The last Messenger who gave his people this good news was Eesa, may Allah exalt his mention. Allah says:

And when Eesa, son of Maryam, said, 'O Children of Israel! Surely I am the Messenger of Allah to you, ascertaining that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me his name will be Ahmed.'⁷²

Hence, whoever believed in Musa, until the advent of Eesa, may Allah exalt his mention, it was incumbent on him to believe in and follow him. Since Muhammad, may Allah exalt his mention, is the last of the Messengers that Allah sent to mankind, it is incumbent on every human being to believe in him, adhere to his guidance, and support him. Hence, the true happiness in this world and in the

⁷¹ Q.3:81

⁷² Q.61:6

world to come can be attained only through following Muhammad, may Allah exalt his mention, Allah says:

And We have sent you only as mercy to the worlds (men and jinn).⁷³

Believing in the Messengers of Allah means believing that they were trustworthy in what they conveyed to their people, and that Allah protected them from what would hamper their mission. Among whom are the most prominent and steadfast: Noah, Ibraheem, Musa, Eesa and Muhammad, may Allah exalt their mention. They are human and slaves of Allah. Every Prophet or Messenger before Muhammad, may Allah exalt his mention, was sent to his own people, but Muhammad, may Allah exalt his mention, is sent to mankind at large.

Eesa (Jesus') status in Islam

None of Allah's Messengers or Prophets claimed to be god or semi-god. Allah says:

Allah has not taken a son for Himself, nor is there a god with Him. Otherwise, each god would have taken away what he creates, and

⁷³ Q. 21:107

some of them would surely have dominated over the others. Far is Allah above all what they attribute to Him.⁷⁴

Muslims believe in all of the Prophets and Messengers that Allah sent to mankind.

Moreover, they accept Eesa, not as Christians claim him to be the Divine manifestation or son of God, but as a slave of Allah and His Messenger.

Albeit his unnatural or miraculous birth, since he was born of a virgin, hence, he is called Eesa, son of Maryam (Mary) and although he is highly respected in Islam, yet Islam does not concede any idea of his divinity, or that he is the son of God. This, or any Trinitarian dogma or any suggestion that Eesa is somehow a hypothesis of God incarnate is utterly rejected in Islam. Regarding his birth, Allah says:

And tell them the story of Mary as mentioned in the Book, when she isolated herself from her people in an eastern place. Then We sent her Our angel, Gabriel, who appeared to her in a shape of a perfect man. Shocked as she was, she said to him: "I seek refuge with the Merciful God from you; that

⁷⁴ Q. 23:91

is, if you fear Him." He eased her fear by saying: "I am not what you are thinking. I am only a messenger from your God to give you a pure son." She wondered: "How can I have a son when no man has ever touched me, nor am I a bad woman?" He said, 'This is what your God has said,' "It is easy for Me, and We⁷⁵ shall make him to people as a proof of Allah's capability of bringing man into existence through various methods,

and to be as mercy from Us. Besides, it's an inevitable thing which is already foreordained." So she became pregnant with a baby, and she isolated herself in a remote place. Later on, labor pain drove her to a trunk of a palm-tree, and she said: 'Would that I died before this, and was a thing completely forgotten, or never existed.'

Then her baby called her from beneath her, saying: "Grieve not! Your God has made a stream run below you; and shake the trunk of the palm-

⁷⁵ Lest you wonder why the 1st person pronoun used her is in the plural form, you should know that the speaker is God Himself. It is known that the use of plural of 1st person pronoun, 'WE' is a term of aggrandizement used by kings. Therefore, if kings, who are only creatures use it, by right, the One Who created them is more entitled to its use.

tree, ripe date-fruits will fall down for you. So, eat, drink, and enjoy yourself, and whenever you see a human being then gesture to him: I have vowed to observe fast for the sake of the Merciful God; so I will not speak to any human being."

When she finally returned home carrying her baby, people were shocked and reproached her saying: "O Mary, you have committed a grievous sin. O, sister of Aaron! (They called her by that name because her lineage traces back to Moses' brother, Aaron. They reminded her of her pious predecessors saying, 'Your father was not a bad man, nor was your mother an unchaste woman.'"

Since she made a vow of abstaining from talking, the infant spoke again to prove his mother's innocence:

she pointed at her baby. They disapprovingly asked: "How can we talk to a infant in a cradle?" At that point, the infant himself spoke saying: "I am a slave of Allah. He has given me the Book, made me a Prophet, and blessed me to enjoin the good conduct, and forbid the abominable wherever I may be, and He enjoined me to perform prayer,

and give Zakat⁷⁶ as long as I live. And He has made me dutiful to my mother; not arrogant to worship Him, nor a miserable. And safety and security are granted to me on the day I was born through till the day I shall die, and on the day I shall be raised again."⁷⁷

This is the truth about Eesa (Jesus) son of Maryam, which they doubt. It does not befit Allah to have a son. He is far removed from every imperfection. When He wants a thing to take place, He only says to it, 'Be', and it is. Surely, Allah is my *Rubb* and your *Rubb*. So, worship Him alone. This is the true faith.⁷⁸

Eesa did not die on the cross, as commonly believed by the Christians; rather, Allah raised him up to Him. It was someone else who was actually crucified. Allah says:

⁷⁶ The term, 'Zakat' legally means, 'alms', and linguistically, 'purification'.

⁷⁷ In order to prove to them that he was only a human, he mentioned that he was born, will die, and be raised again like any other human being.

⁷⁸ Q.19:16-36

They neither killed him, nor crucified him, it appeared so to them. Rather, He took him up to Him. Allah is ever Mighty, Wise.⁷⁹

Just like other Messengers of Allah, Allah enabled Eesa to perform certain miracles as signs of his veracity as described in the following *ayaat*:

And he is a Messenger to the Children of Israel to tell them: 'I have come to you with a sign from your *Rubb* that I make out of mud a shape of a bird for you to see, then I puff on it, and it will become a real bird by the will of Allah. And I heal the blind and the leprous, and revive the dead by the will of Allah. And I can tell you what you eat and store in your homes. Surely, there is a sign in that for you if you only believe.'⁸⁰

Eesa's Return to Earth

Eesa, may Allah exalt his mention, is right now in heaven. He will come down to earth at the end of time as a major sign of the Final Hour. Allah describes Eesa saying:

⁷⁹ Q. 4:157

⁸⁰ Q. 3:49

He is only a slave whom We have graced, and made him an example for the Children of Israel.⁸¹ And He says:

And verily, he is a sign of the Final Hour.⁸²

There are many authentic Prophetic traditions concerning Eesa's return to earth and ruling by the Qur'an.⁸³

⁸¹ Q. 43:59

⁸² Q. 43:61

⁸³ Ibn Katheer, Tafseer al-Qur'an al-Adtheem, Vol.- p. 139-140

5-The Belief in the Last Day

A Muslim should firmly believe in the veracity of what Allah has mentioned in the Qur'an, and what His Messenger, may Allah exalt his mention, said about the events of death, questioning and torment in the grave, Resurrection, the Assembly, the Reckoning, the Bridge over Hell, the Scale, *Jannah*, Fire, and the rest of the eschatological events on the Day of Resurrection.

Questioning in the Grave

The Prophet, may Allah exalt his mention, said that man will be asked in his grave:

Who is your *Rubb*? What is your *Deen*? And, Who is your Prophet? Allah, the Exalted, will inspire the believers to give the right answers. The believer will say, 'My *Rubb* is Allah, my *Deen* is Islam, and my Prophet is Muhammad. While the hypocrite, or the infidel will say with confusion: "Ah, ah, I do not know. I heard people say something, and I repeated it." Thereupon, he will be struck with an iron club, and will give out a loud shriek which could be heard by

everything except men and jinn. Were they to hear his shrieking they would drop dead.⁸⁴

The torment of the infidels in the grave is true, as indicated by the words of Allah, the Exalted:

Pharaoh -Fir'awn- and his people are exposed to Hell-Fire morning and evening. And on the Day of Resurrection, it will be said, 'Subject Fir'awn's people to the severest torment.'⁸⁵

The Messenger of Allah, may Allah exalt his mention, said:

"You will be tested in your graves." He also emphasized the torment of the grave.⁸⁶

Signs of the Final Hour

It is only Allah Who knows the timing of the Final Hour. He says:

People ask you concerning the Final Hour. Say to them, 'The information about it is kept with Allah alone. What do you know? It may be forthcoming.'⁸⁷

84 As-Sunan al-Arba'ah

85 Q. 40:46

86 Imam Ahmad

87 Q. 33:63

The Messenger of Allah, may Allah exalt his mention, said that there are two kinds of the signs of the Final Hour; Minor, and Major:

Minor Signs

There are many minor signs of the Final Hour such as: the mission of the Prophet Muhammad, may Allah exalt his mention, the fire which will erupt in the Hijaz Province,⁸⁸ contraction of time, speaking of inanimate things, speaking of animals, bondwomen giving birth to their own mistresses, the competing of the shepherds in erecting tall buildings, vain glory of people over building fancy mosques, prevalence of commotion, excessive frequencies of massacres, prevalence of fornication & liquor consumption.

Major Signs

1- The advent of the Dajjal (Pseudo-Messiah) an impostor who claims to be god. His followers will be mostly Jews. He will march over the whole earth, except for Makkah and Madinah, which will be guarded by angels. The Dajjal will be a tremendous trial, for he will command the sky to

⁸⁸ The land in which Makkah and Madinah are situated.

rain, it will, and the earth to give out its produce and it will. The Messenger, may Allah exalt his mention, warned against following or believing him.

2- The descent of Eesa (Jesus) may Allah exalt his mention, from the heaven to Damascus.⁸⁹ He will kill the Dajjal, invite people to Islam, break the cross, kill the swine,⁹⁰ and waive the *jizyah*.⁹¹ He will finally die and Muslims will perform his funeral *Salah*.

3- The emergence of *Ya'jooj* and *Ma'jooj* (Gog & Magog) two large human nations who will spread devastation on earth. Eesa and the believers, who will be in their hideout, will then pray to Allah to put an end to them, and Allah will respond favorably.

⁸⁹ Damascus is the Capital of Syria.

⁹⁰ As a proof of the false crucifixion, Eesa will break the cross. While killing the swine stands as a proof of the Christians' false claims that Jesus made swine's flesh lawful for them to eat, and wine to drink.

⁹¹ *Jizyah* is the fee that was levied from Christian and Jewish subjects of a Muslim state whereby they ratify the compact that ensures their protection.

4- The emergence of the Beast of the Earth just before the Final Hour. It will speak to people and warn them against imminent torment and destruction. Allah says:

And when the sentence is passed against them, We shall bring out from the earth a beast which will warn that people are doubtful about Our signs.⁹²

5- The rising of the Sun from the West. At that time, all non-Muslims will declare their belief in Allah, but it will be too late, for belief at that point will not avail a person who did not previously believe, or benefited from his belief.

There are other signs as indicated by the Messenger of Allah, may Allah exalt his mention,

The Final Hour will not come to pass until you witness ten signs of which are: the rising of the sun from the West, the smoke, the emergence of the Beast from the earth, the appearance of Gog & Magog,⁹³ the descending

⁹² Q. 27:82

⁹³ Gog & Magog are two large nations that will appear at the end of time who will create mischief on earth and kill all those coming on their way.

of Eesa, son of Maryam from heaven, the appearance of the Dajjal, and three earthquakes; one in the East, one in the West, and the third in the Arabian Peninsula, and a fire, which will erupt from underground in Aden to drive people to the Assembly Land. It will accompany them, stopping wherever they stop, day and night.⁹⁴

The Day of Resurrection

This world will come to an end by the first blow of the Trumpet. Allah describes this event saying:

And the Trumpet will be blown, then all those who are in the heavens and on earth will be shocked to death except those whom Allah exempts. Then it will be blown for the second time, and behold; they will be standing, witnessing the horrors of that Day. Then the earth will shine with the light of its *Rubb*, the records will be laid open, the Prophets and the

⁹⁴ Muslim

witnesses⁹⁵ will be brought, and humankind will be judged fairly, and they will not be wronged.⁹⁶

Men will emerge from their graves bewildered, and will be summoned to stand on the Assembly Land for a day, which is fifty-thousand years long; naked, bare-footed, and uncircumcised; awaiting the final verdict of Allah, having nothing to drink or eat.

The Prophet, may Allah exalt his mention, said that an infidel on that Day would be sinking in his sweat up to his ears.⁹⁷

Intercession

As a result, humankind will suffer great distress, and will look for someone to intercede to Allah on their behalf so that Allah starts taking account of their deeds. They go to Adam, their father, and ask him to intercede on their behalf, but he tells them to go to Noah, who in turn excuses himself and tells them to go to Ibraheem. Ibraheem too excuses himself and tells them to go to Musa. Musa tells

⁹⁵ The 'witnesses' in this context are the angels who record man's deeds.

⁹⁶ Q. 39:68-70

⁹⁷ Saheeh al-Bukhari.

them to go to Eesa, who disqualifies himself and informs them, like the Messengers before him, that Allah is angry like He has never been before, and will never be angrier. Eesa instructs them to go to Muhammad, may Allah exalt his mention, whom Allah forgave his past and future sins. Muhammad, may Allah exalt his mention, agrees, and intercedes with Allah on their behalf. Allah will then begin taking accounts of His slaves.⁹⁸

Display and Reckoning

The Display: All mankind will be displayed before their *Rubb*. Allah, the Exalted, says:

And they will be presented to your *Rubb* standing in rows. "Now have you come to Us as We created you the first time. But you claimed that We would slate no time for the fulfillment of Our promise."⁹⁹

The Messenger of Allah, may Allah exalt his mention, said:

Allah, the Exalted, will speak to every one of you directly without a translator.¹⁰⁰

⁹⁸ The account of this event is in Saheeh al-Bukhari.

⁹⁹ Q. 18:48

¹⁰⁰ Bukhari and Muslim

Allah shall call His slaves on the Day of Resurrection to account for their deeds. Those who will receive their records with their right hands are the prosperous, and those who will receive their records with their left hands, or from behind their backs, are the miserable, and they will be dealt with harshly. Allah says:

Surely, they shall return to Us. Then, We will surely call them to account.¹⁰¹

All mankind will be called to account except those about whom the Prophet, may Allah exalt his mention, said that they will be exempted. They are 70 thousand from his followers, who will be admitted into *Jannah*, without having to be called to account, and without punishment.

The first nation that will be called to account is the Ummah of Muhammad, may Allah exalt his mention, and the first thing about which one will be questioned on the Day of Resurrection is *Salah*. If a Muslim's *Salah* is accepted by Allah, the rest of his good deeds would be accepted too. Otherwise, none of his good deeds would be accepted.

¹⁰¹ Q. 88:25, 26

Al-Hawdh (The Pool)

It is a great pool, which Allah has granted Muhammad, may Allah exalt his mention. His Ummah will attend it on the Day of Resurrection. Those who deviate from the guidance of Muhammad, may Allah exalt his mention, will be barred from it. The Pool's water is whiter than milk, and sweeter than honey. Its cups are as numerous as the stars in the sky. Its length is a distance of one-month journey, and so is its width. It is already in existence. He who drinks from it once will never feel thirsty again.

Al-Mizan (The Scale)

The Scale will be set on the Day of Resurrection for weighing man's deeds. It is a real Scale with two actual sides, in fulfillment of Divine justice. He, whose good deeds outweigh his bad deeds, will prosper and go to *Jannah*, and he, whose bad deeds outweigh his good deeds, will be miserable and go to Hell-Fire. Allah says:

And the weighing on that Day will be real. So, those whose good deeds are heavy in the scale will prosper. While whose good deeds are light,

it is they who will have ruined themselves because they denied Our signs.¹⁰²

As for those whose good and bad deeds will be equal, they will be the companions of *al-A'raf*.¹⁰³

The infidels and the hypocrites will have no good deeds to be weighed. Their good deeds will turn into ashes blown away on a windy day.

The Prophet, may Allah exalt his mention, described *As-Sirat* saying:

As-Sirat is a Bridge extended over the midst of Hell, on which the feet shall not be firm. It has hooks and thorns like those of *as-Si'dan* tree.¹⁰⁴ It is sharper than a sword and thinner than a hair. On each side of it are hooks to pull down whomever it is commanded to. Some will cross it swiftly, others slowly, and yet others will cross it

102 Q. 7::8,9

103 The companions of *al-A'raf* are people whose good and evil deeds are equal, so that they shall not have merited *Jannah* by the former, nor Hell by the latter. However, they will finally be admitted into *Jannah* after forgiving their offenses, which they dealt one another in this world.

104 A thorny tree.

sustaining scratches and cuts, while the rest will land in Hell.¹⁰⁵

All mankind will cross the Bridge; while the believers will be admitted to *Jannah* after crossing it. Allah, the Exalted, says:

Every one of you will definitely pass through it. This is a promise, which will definitely be fulfilled by your *Rubb*.¹⁰⁶

Ibn al-Qayim, may Allah grant him mercy, said:

The firmness of man's feet on the Bridge over Hell will be identical to the firmness on the straight path in this world. He will cross the Bridge in the same manner he proceeds on the path of Islam in this world.¹⁰⁷

The first man to cross the Bridge will be Muhammad, may Allah exalt his mention, and the believers. The safety of the rest of the Muslims depends on their achievements. Some will cross the Bridge faster than the flickering of an eye, some like lightning, some like wind, some like birds, some like the best of horses, and some with a quick

¹⁰⁵ Al-Hakim.

¹⁰⁶ Q. 19:71

¹⁰⁷ At-Tafseer al-Qayim, p. 9,10

pace, some walking, and some crawling, while others will drag their feet along. The rest will fall into Hell.

Muslims who adhere to the Book of Allah and the *Sunnah* of His Messenger, may Allah exalt his mention, most will be the fastest to cross the *Sirat* on their way to *Jannah*. We ask Allah to include us with such believers.

The Nature of *Jannah*

Jannah is the abode, which Allah has prepared for the believers on the Day of Resurrection. It includes all means of happiness that neither an eye has ever seen, nor an ear has ever heard of, nor imagined by human mind.

There are different levels in *Jannah* prepared for the faithful, each according to his rank, *Eeman* and piety. There are pure mates in *Jannah*; the beautiful virgins *Hoorun Een*, young girls in green silky garments, rivers of water that never gets stagnant, rivers of pure honey, rivers of unalterable milk, and rivers of wine which is delightful to the consumers, fruits that residents of *Jannah* desire, birds' meat of their choice, ornaments, and palaces

of gold and silver. The pebbles of *Jannah* are pearls and coral, its soil is sweet scented musk. There are things in *Jannah* that are most desired, and most joyful to the beholder. Its residents will live therein eternally. The female believers, regardless of their age, will be in *Jannah* young virgins to enjoy their male mates therein.¹⁰⁸

Abu Hurairah reported that the Prophet, may Allah exalt his mention, said:

If a woman performs her five daily *Salah*, guards her chastity, and obeys her husband, she would enter *Jannah* through any gate she wishes.¹⁰⁹

Viewing the Majestic Face of Allah

The Prophet, may Allah exalt his mention, said:

When the people of *Jannah* enter it, Allah, the Exalted, will ask them, 'Do you want Me to give you more?' They will say, 'Have You not

¹⁰⁸ If both spouses are admitted into *Jannah*, they will be reunited there. But if a woman married more than one man in this world, she, according to a Prophetic tradition, would be the wife of the one she married last, or she would have a choice. Allah knows best. (al-Baihaqi)

¹⁰⁹ Ibn Hibban

whitened our faces? Have you not admitted us into *Jannah*, and saved us from the Fire?' The Prophet, may Allah exalt his mention, went on to say, 'Allah at that point will unveil His face. There is nothing that is given to them more exciting than seeing their *Rubb*, the Blessing Giver, and the Exalted.¹¹⁰

The believers will see Allah in the next world only. The vision of Allah is a fact proven by the words of Allah:

Faces on that Day shall be bright, looking at their *Rubb*.¹¹¹

The *ahadeeth* also emphasize that the vision of Allah is true. The Prophet, may Allah exalt his mention, said:

Verily, you will see your *Rubb* as clearly as you see the full moon in the night, without confusion.¹¹²

The Messenger of Allah, may Allah exalt his mention, further explained:

¹¹⁰ Muslim

¹¹¹ Q. 75: 22,23

¹¹² Saheeh al-Bukhari & Saheeh Muslim.

Allah, the Exalted, will reveal Himself to the residents of *Jannah*, and they will look at His Gracious face and see Him clearly. No joy equals theirs in that, nor is any happiness or delight comparable to theirs in that.¹¹³

We ask Allah to make us among those who will be graced by viewing His face.

The infidels, on the other hand, will be deprived of the great favor of seeing Allah on the Day of Resurrection. Allah, the Exalted, says:

Nay, they will surely be debarred from seeing their *Rubb* on that Day.¹¹⁴

The Nature of *Jahannam* (Hell)

The Fire is the abode, which Allah has prepared for the infidels who deny Allah and His Messengers, and who ascribe to Allah a son, a spouse, or a partner. It is also for those who devour others' wealth through usury and other illicit means, and who make pictures or statues of human beings or animals. It is the abode of those women who beautify themselves for other than their husbands, the adulteresses and adulterers, and for

¹¹³ Sunan at-Tirmidhi.

¹¹⁴ Q. 83:15

those who commit suicide. Hell has seven gates and levels. The Prophet, may Allah exalt his mention, described Hell-Fire saying:

It was ignited for a thousand years until it turned red, and kept burning for another thousand years until it turned white, and continued for another thousand years until it blackened. Its flames never fade away. The garments of its inmates are made from fire; their food is the *ghisleen*,¹¹⁵ *Az-Zaqqoom*,¹¹⁶ and *Dharee'*.¹¹⁷ Such food neither fattens nor helps in hunger; while their drink will be terribly hot water which cuts through the intestines. Every time their skin burns out, Allah will replace it so that they have continuous suffering.¹¹⁸

Hell has seven gigantic gates. There are scorpions and snakes in it. Allah has prepared for Hell's inmates, chains, shackles, and blazing

¹¹⁵ *Ghisleen*, what is washed off the flesh and blood of the inmates of Hell, and what flows from their skins and wounds.

¹¹⁶ A plant growing in Hell whose bitterness is matchless.

¹¹⁷ A plant growing in Hell.

¹¹⁸ At-Tirmidthee.

flames. They will live therein forever, with neither friends, nor supporters.

The Size of the People of Hell

The inmates of Hell-Fire will grow to an unimaginable size that only Allah knows. To give an idea, the Prophet, may Allah exalt his mention, described the size of an infidel in Hell saying:

The distance between his shoulders in Hell-Fire is 3-day journey taken by a fast horseman. His molar is as big as Mount Uhud.¹¹⁹

That is because the larger the infidel's size grows the more tormenting his punishment will be. Allah, the Exalted, says:

O you who believe! Save yourselves and your families from a Fire whose fuel is man and stones, over which are appointed angels, stern and severe, who do not disobey Allah in what He commands them, and do as they are commanded.¹²⁰

¹¹⁹ Muslim

¹²⁰ Q. 66:6

6- Belief in *Al-Qadha'* & *al-Qadar*¹²¹

The *Qadar* is foreordaining things by Allah before their occurrence, and recording them in the Preserved Tablet. He foreordained everything fifty thousand years before He created the heavens and the earth.¹²²

Allah is the Creator of all creatures and their acts. So whatever they do, good or evil, is in accordance with His decree. Allah says:

Verily, We have created everything by a decree.¹²³

Belief in the *Qadar* is the firm attestation to the fact that all general and particular decrees have been prerecorded, and that every event has its course by the decree of Allah. He has created everything, and assigned for it a proper measure.

¹²¹ *Al-Qadha'* signifies a general decree of Allah, as that every living being shall die; whereas *al-Qadar* signifies a particular decree of Allah, or the execution of the *Qadha'*, as that certain person shall die at particular time and place.

¹²² Ahmad, Muslim, & at-Tirmidhi

¹²³ Q. 54:49

The Stages of the *Qadar*:

Believing in the *Qadar* requires believing that:

1-Allah, the Exalted, is well acquainted with everything taking place and His knowledge encompasses everything. Allah says:

Do you not know that Allah knows whatever is in the heavens and the earth? Surely, it is all preserved in a record, and that is easy for Allah.¹²⁴

2- Allah, the Exalted, has assigned the portions of everything in the Preserved Tablet. He says:

There is nothing, which takes place on earth, or in you, but is foreordained before We brought it into existence.¹²⁵

3- Nothing takes place in the heavens or on earth without the will of Allah; whatever Allah wills, takes place and whatever He does not, will not take place. Allah says:

Verily, His command, when He wants a thing, is only that He says to it, 'Be!' And it is.¹²⁶

124 Q. 22:70

125 Q. 57: 22

126 Q. 36:82

4- Allah, the Exalted, is the Creator of all things. There is no other creator besides Him, nor is there a *Rubb* other than He.

The Prophet, may Allah exalt his mention, said:

None of you but his seat in *Jannah* or Hell is already assigned for him. A man asked him, 'Shall we rely on this (that is, not endeavor to win our way into *Jannah*) Messenger of Allah?' He said, 'No. Rather, try your best; for everyone is accommodated to do what he is created for.'¹²⁷

The Prophet, may Allah exalt his mention, meant that since no one knows his destiny, one must try his best to please Allah, for the destiny of all things are known only to Allah.

¹²⁷ Saheeh al-Bukhari.

The Invalidators of Islam

Shirk, ascribing to Allah a wife, a son, a rival, or a partner to share His *Ruboobiyah* and *Uloohiyah*. Allah has declared Himself to be far removed from what they attribute to Him saying:

Allah is far removed from every imperfection and He is exalted above what they attribute to Him.¹²⁸

Shirk is gross injustice. He who devotes acts of worship to other than Allah would commit gross injustice, for Allah is the only One Who deserves to be worshipped. Allah says:

Surely, the *Shirk* is gross injustice.¹²⁹

He who commits *shirk*, and dies before disavowing it, Allah does not forgive him. Allah says:

Allah does not forgive the sin of *Shirk* (ascribing a partner to Him) but He forgives whatever is short of that to whoever He wishes.¹³⁰

¹²⁸ Q. 6:100

¹²⁹ Q. 31:13

¹³⁰ Q. 4:48

Shirk is the gravest of all sins; it nullifies all good deeds.¹³¹

The Types of *Shirk*

1- **The Greater *Shirk*.** This type of *shirk* comprises setting up rivals to Allah, supplicating creatures for things that only Allah can give or fulfill, such as asking them for wealth, health, or for other needs. This is typical of ignorant people.

2- **The Lesser *Shirk*,** is a vehicle to the greater *shirk*, which defects *Tawheed* (the belief in the Oneness of Allah.) This type of *shirk*, however, does not render a person who practices it an apostate. Swearing by other than Allah, for example, performing a legitimate act of worship, performing *Salah* perfectly, giving charitable donation, observing fast, or occupying oneself with the remembrance of Allah so that people hear or see him do so and commend him for it. Once the good deed is done in that manner, it would be invalid. Allah, the Exalted, says:

And whoever looks forward to meeting his *Rubb* -in expectation of His reward- let him do

¹³¹ This means if a person who does good deeds and dies as *mushrik*, his good deeds would be nullified.

good deeds, and worship none beside his *Rubb*.¹³²

The purpose of creating jinn and men is to worship Allah alone. Allah says:

And I have created the jinn and men only to worship Me.¹³³

Major Sins

There are ten major sins that invalidate Islam:

1- *Shirk*, dedicating any act of worship to other than Allah, or to someone beside Allah, or supplicating other than Allah.

2-Taking intermediaries between man and Allah, depending on them and asking them to intercede with Allah on their behalf.

3- Believing that the *Mushrikeen*,¹³⁴ or the polytheists are not infidels, or doubt their infidelity.

4- Believing that there is guidance better or more perfect than that of the Prophet, may Allah exalt his mention.

¹³² Q. 18:110

¹³³ Q. 51:56

¹³⁴ Pl. *Mushrik* (n.) inf. *shirk*, polytheism.

5- Resenting any part of the Message with which the Messenger of Allah, may Allah exalt his mention, was sent.

6- Mocking or deriding the *Sunnah* of the Messenger of Allah, may Allah exalt his mention.

7- Practicing sorcery, and/or black magic.

8- Supporting the *Mushrikeen* against Muslims.

9- Believing that some people are exempted from following the laws of Muhammad, may Allah exalt his mention.

10- Refusing to learn, or apply Islam, the *Deen* of Allah.

The End

دليل المراد الإسلامى

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شرح أركان الإيمان

إعداد

محمود بن رضا المراد

باللغة الإنجليزية

1427/2006

طبعة جديدة ومنقحة

حقوق الطبع محفوظة للمؤلف

المكتب التعاوني للدعوة والإرشاد وتوعية الجاليات بالسلي

الأرقام تتحدث

لحة موجزة من أبرز إنجازات المكتب منذ افتتاحه في ١٤١٧/٥/١هـ إلى فية ١٤٢٧/٣/٢٠هـ

- الدروس التي أقيمت داخل وخارج المكتب أكثر من ١٥,٨٨٨ : درساً
- الحاضرين لهذه الدروس ١,٤٠٠,٦٥٧ : شخصاً
- وجبات العشاء ٦٦٢,١٢٩ : وجبة
- الكتب التي وزعت ١,٣٦٨,٠٢٩ : كتاباً
- المطويات ٣,٨٨٩,٧١٧ : مطوية
- بوسترات (سلسلة توجيهات إسلامية) ٦٤,٠٢٢ : بوستراً
- كتب الحج بثمان لغات ٥٤٣,٢٧٢ : كتاباً
- مطويات الحج بمختلف اللغات ٢,٠٧٤,٩٢٠ : مطوية
- المسلمين الجدد ما بين رجل وامرأة ١,٩١٠ : شخصاً
- عدد من أفطر بالمكتب في رمضان ١٣٦,٠٧٥ : شخص
- الدروس الرمضانية التي أقيمت في مخيمات ومساجد السلي ٥,٥١٤ : درساً
- الحاضرين للدروس الرمضانية ١,٢٧٩,٣٠٧ : شخصاً
- المشاركين في رحلات الحج ٦٢١ : شخصاً
- المشاركين في رحلات عمرة المسلمين الجدد ٨٨٣ : شخصاً
- الرحلات التعليمية ١٠٧ : رحلة
- المشاركين في الرحلات الترفيهية التعليمية للجاليات ١٠,٤٥٠ : شخصاً
- الحاضرين للملتقى الرمضاني الأول والثاني والثالث والرابع ٢١٦,٠٠٠ : زائراً

يستقبل المكتب التبرعات والصدقات والزكوات على حساب مصرف الراجحي

رقم الحساب العام ٧٠٥٠/٩ - فرع الربوة (٢٩٦)

أو عبر الصراف الألي على الحساب رقم (٢٩٦٦٠٨٠١٠٠٧٠٥٠٩)

مع توضيح نوع التبرع وإرسال فسيمة الإبداع على الفاكس رقم: ٢٤١٠٦١٥ تحويلة ٣٣٣



شريعة أركان الإيمان

تأليف:

د. محمود مراد

٢٠١٠٩٤ انجليزي

مكتب الشريعة في الدوحة والإشراف وتوجيه المصنفات الإسلامية

ب/١٤١٩ الرياض/١١٤٣١ هاتف/٢٤١٠٦١٥ فاسوخ/٢٤١٤٤٨٨-٢٣٢

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