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A Glimpse into the Islamic Creed



His Eminence Shaykh, the erudite scholar
Muhammad ibn Sālih al-‘Uthaymīn

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نُبْذَةٌ فِي الْعَقِيدَةِ الْإِسْلَامِيَّةِ (شَرْحُ أَصُولِ الْإِيمَانِ)

A Glimpse into the Islamic Creed

بِقَلَمِ فَضِيلَةِ الشَّيْخِ الْعَلَّامَةِ

مُحَمَّدِ بْنِ صَالِحِ الْعُثَيْمِينِ

عَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ وَلِلْمُسْلِمِينَ

Written by His Eminence Shaykh, the erudite
scholar

Muhammad ibn Sālih al-'Uthaymīn

May Allah forgive him, his parents, and all
Muslims

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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May Allah forgive him, his parents, and all Muslims.

In the Name of Allah, the Most Compassionate, the Most Merciful Proposition

Praise be to Allah; we praise Him, seek His help and forgiveness, and repent to Him. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can lead astray, and whoever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger; ﷺ, his family and Companions, and those who follow them with righteousness, and may He grant them peace.

The Science of Tawhīd (monotheism) is the noblest, most sublime, and most needed among all disciplines of knowledge, for it comprises knowledge of Allah Almighty, His names, attributes, and rights upon His servants, and because it is the path leading to our Lord and the foundation of His

Legislations.

Therefore, all messengers unanimously called people to Tawhīd. Allah Almighty says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.” [Surat al-Anbiyā': 25]

Allah Almighty attests to His Oneness, as do the angels and the people of knowledge. He says:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise. [Surat Āl 'Imrān: 18]

Given this great status of monotheism, it is incumbent upon every Muslim to be keen to learn, teach, ponder, and believe in it to build his faith upon a sound foundation, reassurance, and submission. Thus, he will reap its pleasant fruits.

And Allah alone is the One Who grants success.

Author

The Religion of Islam

The religion of Islam is the religion with which Allah Almighty sent Muhammad (ﷺ) to conclude the religions thereby. He perfected it for His servants, completed His favor upon them, and approved it as a religion for them. He does not accept any other religion from anyone. Allah Almighty says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَحَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝﴾

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets. And Allah is All-Knowing of everything. [Surat al-Ahzāb: 40]

And Allah said,

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا...﴾

Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion. [Surat al-Mā'idah: 3]

And Allah said,

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ...﴾

The true religion with Allah is Islam... [Surat Al-'Imrān: 19].

Allah Almighty also says:

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers. [Surat Āl-‘Imrān:85].

Allah Almighty ordained all people to take it as their religion. Addressing His Messenger (ﷺ), Allah Almighty says:

﴿قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَتَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ
بِاللَّهِ وَكَلِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

Say [O Prophet], “O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped except Him; He gives life and causes death.” So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him so that you may be guided. [Surat al-A‘rāf: 158]

In Sahih Muslim, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ فِي أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ،
ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ».

“By the One in Whose Hand Muhammad’s soul is, there is none of this Ummah, be he Jewish or

Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire.”¹

Belief in him is not merely believing but believing, accepting, and submitting to what he was sent with. Abu Tālib did not believe in the Prophet (ﷺ), even though he believed what he offered and testified that it was one of the best religions.

Islam includes all the interests covered by the previous religions, yet it has the advantage over them by being suitable for every age, place, and community. Addressing His Prophet, Allah Almighty says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ...﴾

We have revealed to you the Book in truth, confirming the scriptures that came before it and as a criterion over them... [Surat al-Mā'idah: 48]

Its suitability for every age, place, and community means that adherence to it does not contradict people's interests in any age or place; it even serves those interests. But this does not mean that it should be subject to every age, place, and community as some want it to be.

¹ Narrated by Muslim in the Book of Faith, Chapter: The obligation to believe in the message of our Prophet Muhammad (ﷺ) to all mankind and that his religion abrogated all other religions, no. (153).

Islam is the true religion; Allah Almighty has promised its true followers that He will support them and make them dominant over all others. Allah Almighty says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾﴾

It is He Who has sent His Messenger with guidance and the religion of truth, so that He may make it prevail over all other religions, even though the polytheists dislike it. [Al-Saff: 9]

And Allah said,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾

Allah has promised those among you who believe and do righteous deeds that He will make them successors in the land, as He made those who came before them, and He will surely establish for them their religion, which He has chosen for them, and He will surely change their state of fear into security; that they worship Me, not associating anything with Me. But whoever disbelieves after that, it is they who are the rebellious. [Al-Nūr: 55]

Islam is a creed and a Shari'ah. It is complete in terms of its beliefs and laws:

1- It enjoins belief in the Oneness of Allah Almighty and forbids polytheism.

2- It enjoins truthfulness and forbids lying.

3- It enjoins justice and forbids injustice. Justice is to treat what is similar equally and differentiate between what is different. It is not absolute equality, which is advocated by some when they say that Islam is the religion of equality in absolute terms. Indeed, treating different things equally is a form of injustice in Islam.

4- It enjoins honesty and forbids treachery.

5- It enjoins loyalty and forbids betrayal.

6- It enjoins dutifulness to one's parents and forbids ingratitude towards them.

7- It enjoins upholding kinship ties and forbids severing them.

8- It enjoins good neighborliness and forbids the opposite.

Generally, Islam enjoins every good manner and righteous act and forbids every bad manner and evil act.

Allah Almighty says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٠﴾﴾

Allah enjoins justice, kindness, and giving relatives [their dues], and He forbids shameful acts, evil deeds, and oppression. He exhorts you so that

you may take heed. [Surat an-Nahl: 90]

Pillars of Islam

The pillars of Islam are the foundations upon which it is built. There are five: It is mentioned in what Ibn 'Umar (may Allah be pleased with him and his father) reported: The Prophet (ﷺ) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ: عَلَى أَنْ يُوحَّدَ اللَّهُ - وَفِي رِوَايَةٍ عَلَى خَمْسٍ -: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَالْحَجُّ»

"Islam is built upon five (pillars): to declare the oneness of Allah, and in another narration, upon five: the testimony that there is no god but Allah and that Muhammad is His servant and His messenger, establishing prayer, giving Zakah, fasting Ramadan, and the Hajj." A man said: Hajj, and fasting Ramadan? He said:

«لَا، صِيَامُ رَمَضَانَ، وَالْحَجُّ».

"No, Fasting Ramadan and Hajj." This is how I heard it from the Messenger of Allah (ﷺ)¹.

1- As for the testimony that there is no deity worthy of worship but Allah and that Muhammad is His servant and messenger, it is the firm belief that is expressed verbally through this testimony, as if the one who declares it has actually seen this truth.

¹ Narrated by Al-Bukhāri: Book of Faith, no. (8); and by Muslim: Book of Faith, Chapter: The Saying of the Prophet (ﷺ): Islam is built upon five, no. (16).

The testimony counts as one pillar, though it features several things:

It is either because the Prophet (ﷺ) is a messenger from his Lord, so testifying that he is a servant and messenger of Allah is an essential part of the testimony that no deity is worthy of worship but Allah.

Or because these two testimonies are necessary for the validity and acceptance of good deeds. No deed is deemed valid or accepted unless done sincerely for Allah's sake and according to His Prophet's example.

With sincerity to Allah, the testimony of "there is no deity worthy of worship but Allah" is fulfilled, and by following the Prophet's example, the testimony of "Muhammad is His servant and Messenger" is fulfilled.

One of the benefits of this sublime testimony is that it liberates one's heart and soul from servitude to created beings and from following other than the prophets.

2- As for the establishment of prayer, it is to worship Allah Almighty by performing it in the most proper manner and at its due times.

Among its benefits is the feeling of relief and tranquility and avoidance of immorality and evil-doing.

3- As for paying Zakah, it is to worship Allah Almighty by giving away the due amount from the

properties subject to Zakah.

Its benefits include ridding oneself of miserliness and meeting the needs of Islam and Muslims.

4- As for fasting in Ramadān, it is to worship Allah Almighty by abstaining from the invalidators of fast during the daytime in Ramadān.

Among its benefits is training oneself to avoid pleasures to win Allah Almighty's approval.

5- As for Hajj, it is to worship Allah Almighty by making the journey to the Sacred House to perform the rituals of Hajj.

Among its benefits is training oneself to exert financial and physical effort in obedience to Allah Almighty. That is why Hajj is a form of Jihad in the cause of Allah.

These and other benefits of such pillars make this Ummah a pure Islamic nation, espousing the true religion and treating all humankind justly and truthfully. This is because other elements of the Islamic Shariah go right only if these pillars are set right. Likewise, the conditions of this Ummah are good only if it adheres to this religion properly, and vice versa.

For further clarification, read the verses that say:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٦١﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ

بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٧٩﴾ وَأَوَّحَيْنَا إِلَىٰ أَرْوَاحِ النَّاسِ مِنَ اللَّيْلِ وَقَالُوا فِي سُرُورٍ ﴿٨٠﴾ إِنَّهُمْ لَمَّا أَتَيْنَا بِهِ سُرُورًا فَأَوَّاهُوا بِخُلُوفِهِمْ أَنَّا سَمِعْنَا لِتَلَافُفِهِمْ فَوْقَ سُلُوفِهِمْ فَخَسَبْنَا أَعْيُنَهُمْ بِذُنُوبِهِمْ الَّتِي خَسَبُوا ﴿٨١﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٨٢﴾

If only the people of the towns had believed and feared Allah, We would have certainly opened for them blessings from the heaven and earth. But they disbelieved, so We seized them for what they earned.

{Do the people of the towns feel secure that Our punishment will not befall them by night while they are asleep?

Or do the people of the towns feel secure that Our punishment will not befall them by day while they are at play?

Do they feel secure from the plan of Allah? None can feel secure from the plan of Allah except the loser people.}

[Al-A'rāf: 96-99]

Let us also ponder the history of the past nations. Indeed, history presents lessons for people of wisdom and offers insight for those who possess heedful hearts. May Allah help us!

Foundations of the Islamic Creed

As we have clarified earlier, Islam is a creed and a Shariah. We have previously referred to some of its laws and mentioned the pillars that form the core of its laws.

As for the Islamic creed, it is founded on belief in

Allah, His angels, His books, His messengers, the Last Day, and destiny: its pleasant and unpleasant aspects.

These foundations are established in the Book of Allah Almighty and the Sunnah of His Prophet (ﷺ).

In the Qur'an, Allah Almighty 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 the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets... [Al-Baqarah: 177] He says about destiny:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥١﴾ وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٢﴾﴾

We have surely created everything in a determined measure.

{Our command is but a single word, which is fulfilled in the blink of an eye.} [Al-Qamar: 49-50]

As for the Sunnah, the Prophet (ﷺ) answered a question by Gabriel about faith, saying:

«الْإِيمَانُ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ: خَيْرِهِ وَشَرِّهِ».

Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny: the pleasant and unpleasant aspects

thereof."¹

Belief in Allah Almighty

Belief in Allah comprises of four things:

First: Belief in the existence of Allah Almighty:

His existence is established through innate inclination, reason, the Shariah, and perception.

As for how the Fitrah indicates the existence of Allah Almighty: Indeed, every created being came into existence with a natural belief in his Creator without prior thinking or education. No one swerves from this Fitrah except one whose heart gets influenced by something that turns it away from it. The Prophet (ﷺ) said:

«مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَّانِهِ».

"No child is born except upon Fitrah, and then his parents make him a Jew, a Christian, or a Magian."²

2- With regard to the logical evidence for the existence of Allah Almighty: Indeed, all created beings, in the past or future, must have a Creator to bring them into existence. They could not have

¹ Narrated by Muslim in the Book of Faith, no. (8), and Abu Dāwūd: Book of Sunnah, Chapter: On Al-Qadr, no. (4695).

² Narrated by Al-Bukhārī: Book of Funerals, Chapter: Should funeral prayer be offered for the boy who dies immediately after embracing Islam? And should Islam be presented to the boy? no. (1292). Narrated by Muslim: Book of Destiny, Chapter: The meaning of "Every child is born on Fitrah," and the ruling on the death of the children of the disbelievers and the children of the Muslims, no. (2658).

brought themselves into being. Also, they could not have come into existence by coincidence.

They surely did not bring themselves into existence, for nothing creates itself, as it did not exist before its existence; then how could it create itself?

It also could not come to existence by coincidence, for anything that exists must have a creator. Moreover, with its perfect system, coherence, harmony, and the correlation between its causes and effects and between all created beings, this creation categorically affirms that it could not have come into existence by chance. If something exists by chance without any system governing its original existence, how could it have such a delicate system for its continued existence and development?!

Since these created beings could not bring themselves into existence or come to existence by chance, there must be a Creator for them, and that is Allah, Lord of the worlds.

Allah Almighty points out this logical evidence and conclusive argument in Surat Al-Tūr saying:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾

Were they created by none, or were they the creators [of themselves]? [Surat at-Tūr: 35] In other words, they were not created without a creator, nor did they create themselves. So, it is a

must that Allah Almighty is their Creator. That is why when Jubayr ibn Mut'im (may Allah be pleased with him) heard the Prophet (ﷺ) recite Sūrat Al-Tūr until he reached those verses:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٥٦﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٥٧﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٥٨﴾﴾

Were they created by none, or were they the creators [of themselves]?

{Or did they create the heavens and earth? Rather, they are not certain in faith.

Or do they possess the treasures of your Lord, or do they have full control [of everything]?} [Surat at-Tūr: 35-37]

Jubayr was still a polytheist at the time. He said: "My heart was about to fly. That is when faith first settled into my heart."¹

Let's clarify this by another example. Let's say that someone tells you about a lofty palace surrounded by gardens beneath which streams flow, and the palace abounds with furniture and beds and is adorned with various ornaments. Then he claims that this palace, along with the perfection contained therein, has created itself or has come into existence by chance without a builder. You would surely belie him and consider his talk as nonsense. Similarly, it is unreasonable to believe

¹ Narrated by Al-Bukhārī: Sūrat al-Tūr, no. (4854).

that this vast universe, along with its earth, heaven, planets, and its perfect conditions and system, has brought itself into existence or has come into being by coincidence!

3- As for the proofs of the existence of Allah Almighty in the Shariah, all divine scriptures confirm this, and the just rulings they contain, which serve people's interests perfectly, are also a sign that they have come from an All-Wise and All-Knowing Lord. Furthermore, the information in these books about future events, which reality later attested to its veracity, is also proof that they have come from a Lord Who has the power to make what He has told about come to pass.

4- As for the perceptible proofs of the existence of Allah, they have two aspects:

First: We hear and watch how the supplications of some people are answered and how relief comes to people in distress, which categorically proves the existence of Allah Almighty, who says:

﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ...﴾

And [remember] Noah, when he called out to Us before, so We responded to him... [Al-Anbiyā': 76]
He also says:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...﴾

[Remember] when you were seeking the help of your Lord and He responded to you... [Al-Anfāl: 9]

In "Sahīh Al-Bukhārī", Anas ibn Mālīk (may Allah be pleased with him) reported:

«إِنَّ أَعْرَابِيًّا دَخَلَ يَوْمَ الْجُمُعَةِ -وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ- فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْمَالُ، وَجَاعَ الْعِيَالُ، فَأَذْغِ اللَّهَ لَنَا؛ فَرَفَعَ يَدَيْهِ وَدَعَا، فَتَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ، فَلَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَنْ لِحْيَتِهِ».

“While the Messenger of Allah (ﷺ) was giving a sermon one Friday, a Bedouin entered and said: ‘O Messenger of Allah, wealth has been destroyed and our children are hungry; supplicate Allah for us.’ The Messenger of Allah (ﷺ) raised his hands and supplicated Allah, then clouds like mountains appeared, and he did not descend from his pulpit until we saw the rain dripping from his beard.”¹

On the following Friday, that Bedouin—or he said someone else—stood up and said: ‘O Messenger of Allah, buildings have been destroyed and wealth has drowned; pray Allah for us.’ The Messenger of Allah (ﷺ) raised his hands and said:

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا».

“O Allah, around us and not upon us.” “So he would not point toward any direction except that it opened up.”²

¹ Narrated by Al-Bukhārī; Book of Friday; Chapter: Seeking rain in the Friday sermon; no. (891).

² Narrated by Al-Bukhārī; Book of Friday; Chapter: Seeking rain in the Friday sermon; no. (891). Narrated by Muslim; Book of the Prayer for Rain; Chapter: Supplication in the Prayer for Rain; no. (897).

Answering supplications is something we continue to observe until today, when a supplicant sincerely resorts to his Lord and fulfills the requirements of a good response.

Second: The prophets' signs, which are called miracles and people watch or hear about, are conclusive proof of the existence of the One Who sent them, namely Allah Almighty, for these matters are beyond the scope of humanity, and Allah Almighty caused them to happen in support of His messengers.

An example is the miracle of Mūsa (Moses) (peace be upon him) when Allah Almighty commanded him to strike the sea with his staff, which he did, and then the sea split into twelve dry routes, and the water between them was like mountains. Allah Almighty says:

﴿فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ

الْعَظِيمِ ﴿٦٣﴾

Then We inspired Moses, "Strike the sea with your staff," so it parted, and each part became like a huge mountain. [Al-Shu'arā': 63]

Another example is the miracle of 'Isa (Jesus) (peace be upon him) when he would give life to the dead and bring them out of their graves, with Allah's permission. Allah Almighty quotes him as saying:

﴿...وَأُحْيِ الْمَوْتَىٰ بِإِذْنِ اللَّهِ...﴾

and bring the dead to life by Allah's permission;
[Āl-'Imrān: 49] as he said:

﴿...وَإِذْ نُخْرِجُ الْمَوْتَىٰ بِإِذْنِي...﴾

...and you brought the dead to life by My permission... [Al-Mā'idah: 110]

A third example is when Quraysh asked Muhammad (ﷺ) to bring forth a miracle, so he pointed to the moon, which split into two. About this, Allah Almighty says:

﴿أَفْتَرَبَتِ السَّاعَةُ وَالنَّشَقُ الْقَمَرُ ۚ وَإِن يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ

مُسْتَمِرٌّ ۚ﴾

The Hour has drawn near and the moon has split asunder. And if they see a sign, they turn away and say, 'Continuous magic.' [Al-Qamar: 1-2]

These perceptible miracles, which Allah Almighty caused to happen in support of His messengers, conclusively prove His existence.

The other part of faith in Allah is to believe in His lordship, i.e. He alone is the Lord, with no partner or helper.

The Lord is the One to Whom the creation, the dominion, and the command belong. There is no creator or owner of the dominion except Allah, and to Him alone belongs the command. Allah Almighty says:

﴿...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...﴾

Behold, His is the creation and the command.
[Al-A'rāf: 54] as he said:

﴿...ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن

قَظْمِيرٍ﴾

Such is Allah, your Lord. To Him belongs the dominion, whereas those whom you invoke besides Him do not own so much as the membrane of a date stone. [Fātir: 13]

It is not known that anyone from among the creation ever denied the lordship of Allah Almighty except one who is arrogant and does not truly believe in what he says, as occurred with Pharaoh when he said to his people:

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ﴾

{saying, “I am your lord, the most high.”} [Surat an-Nāzi‘āt: 24], and He said:

﴿...يَتَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي...﴾

{O chiefs, I do not know for you any god other than myself.} [Surat al-Qasas: 38]. However, that was not said out of belief. Allah Almighty said:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا...﴾

{They denied them wrongfully and arrogantly, although their hearts were convinced that they were true...} [Surat an-Naml: 14] As reported by

Allah Almighty, Mūsa (peace be upon him) said to Pharaoh:

﴿لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ
يَفِرُّعُونَ مَثْبُورًا﴾

{You already know that none sent down these [signs] except the Lord of the heavens and earth as clear proofs, and I certainly think that you, O Pharaoh, are doomed!} [Surat al-Isrā': 102] Therefore, polytheists would acknowledge the lordship of Allah Almighty despite associating partners with Him in worship. Allah Almighty says:

﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا
تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ
أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنْ بِيَدِهِ مَمْلُوكُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنْتُمْ
تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾﴾

Say, "To whom belong the earth and all those who are on it, if you really know?" They will say, "To Allah." Say, "Will you not then remember?" Say, "Who is the Lord of the seven heavens and the Lord of the Great Throne?" They will say, "To Allah." Say, "Will you not then fear Him?" Say, "In whose hand is the dominion of all things, and He protects while none can protect against Him, if you really know?" They will say, "To Allah." Say, "How then are you deluded?" [Surat al-Mu'minūn: 84-89]

Allah Almighty says:

﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝﴾

If you ask them, “Who created the heavens and earth?”, they will surely say, “The All-Mighty, the All-Knowing created them.” [Al-Zukhruf: 9]

Allah Almighty also says:

﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ۝﴾

If you ask them who created them, they will surely say, “Allah.” How are they then deluded? [Al-Zukhruf: 87]

The command of Allah Almighty comprises universal and Shariah-related affairs. Just as He is the Disposer of affairs in the universe, executing whatever He wills therein, according to His wisdom, He also rules it by prescribing the acts of worship and the rulings of dealings in accordance with His wisdom. So, whoever takes, besides Allah, another legislator of acts of worship or a ruler over the matters of dealings has thus associated a partner with the Almighty Lord, and he does not have true faith.

The third element of faith in Allah Almighty is to believe in His divinity; that He alone is the true deity worthy of worship, with no partner. A deity Who is worshiped with love and exaltation.

Allah Almighty says:

﴿وَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝﴾

{And your god is one God. None has the right to

be worshiped except Him – the Most Compassionate, the Most Merciful.} [Surat al-Baqarah: 163] He also says:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (١٨)

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.} [Surat Āl ‘Imrān: 18] And if someone takes another god for worship besides Allah, his belief in the divinity of Allah is false. Allah Almighty says:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (٦٢)

That is because it is Allah Who is the Truth, and whatever they invoke besides Him is falsehood, and it is Allah Who is the Most High, the Most Great. [Surat al-Hajj: 62] Calling them gods does not grant them the right to divinity. Allah Almighty says about Al-Lāt, Al-‘Uzza and Manāh:

﴿إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ...﴾

These [idols] are no more than names you and your forefathers have made up, for which Allah has not sent down any authority... [Al-Najm: 23]

Addressing his people, Prophet Hūd (Heber)

(peace be upon him) said:

﴿...أَتُجَادِلُونِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَعَابَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ...﴾

Do you dispute with me concerning mere names that you and your forefathers have made up, which Allah has never authorized? [Al-A'rāf: 71]

Addressing his two companions in prison, Prophet Yūsuf (Joseph)(peace be upon him) said:

﴿يَصْلَحَنِي السِّجْنُ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَعَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ...﴾

O my two fellow prisoners, which is better: many different lords or Allah, the One, the Subjugator? You worship nothing besides Him except names you have named, you and your forefathers, for which Allah has sent down no authority... [Yūsuf: 39-40]

That is why the messengers (peace be upon them) used to say to their people:

﴿...أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...﴾

Worship Allah; you have no god other than Him. [Al-A'rāf: 59] The polytheists rejected that, however, and took gods besides Allah Almighty—worshiping those false gods and seeking help and support from them.

Allah Almighty refuted their associating of partners with Him by two mental arguments:

First: Those gods that they took do not possess any divine attribute. They are created and can create nothing. They cannot bring about any benefit for those who worship them or remove any harm from them. They possess no authority over people's lives, death, or anything in the heavens, nor are they partners in that.

Allah Almighty says:

﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾

{They have taken, besides Him, other gods who can create nothing but are themselves created. Nor do they have the power to harm or benefit themselves, nor do they have the power to cause death, give life, or resurrect the dead.} [Surat al-Furqān: 3]

He also says:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ وَمَا لَهُ مِنْ ظَهِيرٍ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ...﴾

{Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah. And intercession does not benefit with Him except for

whom He permits...”} [Surat Saba’: 22-23]

﴿أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٢﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿٢٣﴾﴾

And He, the Exalted, said: "Do they ascribe to Him partners who cannot create anything, but are themselves created? Nor can they help them, nor can they help themselves. [Surat al-A’rāf: 191-192]

If this is the case with these so-called gods, then deifying them is nothing but absolute foolishness and pure falsehood.

Second: Those polytheists acknowledged that Allah Almighty alone is the Lord and the Creator in Whose hand is the dominion of everything and Who gives help, and no help can be given against Him. This should entail their belief in His Oneness as a deity worthy of worship, as they believed in Him as the One Lord. Allah Almighty says:

﴿يَتَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٤﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٥﴾﴾

{O people, worship your Lord, Who created you and those before you, so that you may become righteous; Who made for you the earth a resting place and the sky a canopy, and sent down from the sky water, and brought forth thereby fruits as provision for you. So do not attribute to Allah

equals while you know.} [Surat al-Baqarah: 21-22]

He also says:

﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾

{If you ask them who created them, they will surely say, "Allah." How are they then deluded?} [Al-Zukhruf: 87]

He also says:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾﴾

{Say, "Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?" They will say, "Allah." Say, "Do you not then fear Him?" That is Allah, your true Lord. So what is there after truth except error? How are you then turned away?} [Surat Yūnus: 31-32]

The fourth element of faith in Allah is to believe in His names and attributes.

That is to affirm what Allah has affirmed for Himself in His Book or the Sunnah of His Messenger (ﷺ) of the names and attributes, in the way that befits Him, without Tahrīf (distortion), Ta'tīl (denial), Takyīf (asking how), or Tamthīl (likening).

Allah Almighty says:

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

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180] He also says:

﴿...وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

{To Him belong the most sublime attributes in the heavens and earth, and He is the All-Mighty, the All-Wise.} [Surat ar-Rūm: 27] And Allah said,

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

Two groups have fallen into misguidance concerning this matter:

One group is the Mu'attilah, who deny the Names and Attributes of Allah, or some of them, claiming that acknowledging them requires likening Allah to His creation. This claim is false for some reasons, like the following:

First: It entails false requirements, like contradictions in the words of Allah, who established specific names and attributes for Himself and said that there is nothing like Him. If

acknowledging those names and attributes requires likening, this would also entail the existence of contradiction in the words of Allah, and a part of it belying another.

Second: It is unnecessary that two entities sharing a name or attribute should be similar. We see, for example, two persons sharing the attributes of humanity: hearing, seeing, and speaking. Still, they are not necessarily like each other regarding human meanings and their hearing, seeing and speech.

Likewise, we see animals with hands, legs, and eyes, but this does not necessarily mean they have similar hands, legs, or eyes.

If there is a clear difference among the created beings in terms of the names and attributes they share, such a difference between the Creator and His creation is far clearer and greater.

The other group is the Mushabbihah, who confirm the names and attributes of Allah. Yet, they likened Him to His creation, claiming that this meaning is derived from the relevant texts, for Allah addresses His servants in the way they understand. This claim is false for some reasons, like the following:

First: Likening Allah Almighty to His creation is established as false by reason and by the Shariah, and the Qur'an and the Sunnah would not indicate something false.

Second: Allah Almighty addresses His servants in the way they understand, in terms of the fundamental meaning; the reality and essence of this meaning, however, is part of the knowledge possessed by Allah Almighty alone concerning His Essence and Attributes.

So, if Allah establishes that He is All-Hearing, hearing is known in its fundamental sense: discerning voices and sounds. But the reality of this with regard to Allah's hearing is unknown. In fact, the reality of hearing differs even among the created beings, and it is even far more different between the Creator and His creation.

And if Allah Almighty states that He has risen over the Throne, "rising over" is known as a fundamental meaning, but what is unknown to us is the reality of His rising over the Throne, for such a meaning even differs among the created beings. Rising over a steady chair differs from doing so over an unruly camel. If this differs among the created beings, there is an even more apparent and significant difference between the Creator and His creation.

Belief in Allah Almighty in the way we have pointed out yields great benefits for the believers, such as the following:

First: Fulfilling belief in the Oneness of Allah, having no hope for or fear from other than Him, and worshiping none but Him.

Second: Perfecting love and exaltation of Allah Almighty by virtue of His beautiful Names and sublime Attributes.

Third: Fulfilling the worship of Allah by observing His commands and avoiding His prohibitions.

Belief in the Angels

Angels belong to the realm of the unseen. Allah Almighty created them, and they worship Him. They possess nothing of the traits of lordship or divinity. Allah created them out of light and made them totally submissive to His commands and capable of executing them. Allah Almighty says:

﴿...وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ﴾

{Those [angels] who are with Him are not too proud to worship Him, nor do they ever grow weary. They glorify [Him] night and day, never wavering.} [Surat al-Anbiyā': 19-20]

They are too many in number; only Allah Almighty knows their number. It is authentically reported in the Two Sahīh Collections, in a Hadīth narrated by Anas (may Allah be pleased with him) about the story of Al-Mi'rāj (ascension), that the Prophet (ﷺ) was shown Al-Bayt Al-Ma'mūr in heaven, wherein seventy thousand angels pray

every day; when they come out, they never return to it.

Belief in the angels comprises of four things:

First: Belief in their existence.

Second: Belief in those among them whose names are known to us, like Jibrīl (Gabriel); and those whose names are unknown to us, we believe in them as a whole.

Third: Belief in their descriptions, which are known to us, like the description of Gabriel. The Prophet (ﷺ) related that he saw him in his real form and had six hundred wings blocking the horizon.

By the command of Allah, an angel could turn into the form of a man. This happened to Gabriel (peace be upon him) when Allah sent him to Mary in the form of a man, and when he came to the Prophet (ﷺ) while he was sitting among his Companions, he came in the form of a man with very white clothing and very dark hair, with no trace of travel apparent on him, and none of the Companions knew him. He sat in front of the Prophet (ﷺ), propping his two knees against the Prophet's and placing his two hands over the Prophet's thighs. Then, he asked the Prophet about Islam, faith, Ihsān, the Hour and its signs. After the Prophet (ﷺ) had answered his questions, he went off, and the Prophet (ﷺ) said:

«هَذَا جِبْرِيلُ؛ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

“This is Jibril; he has come to you to teach you your religion.”¹

Likewise, the angels sent by Allah to Prophets Ibrahim (Abraham) and Lut (Lot) (peace be upon both of them) were in the form of human beings.

Fourth: Belief in what we know of their actions which they perform by the command of Allah Almighty, like glorifying Allah and worshiping Him day and night without getting bored or tired.

Some of them probably carry out particular undertakings.

Examples include the following: Gabriel is the angel entrusted with divine revelation. Allah Almighty sent him with revelation to the prophets and messengers.

And like Michael (Mikā'il), the angel in charge of rain and plants.

And Isrāfīl: the angel entrusted with blowing the Trumpet upon the coming of the Hour and the resurrection of creation.

And the Angel of Death: the angel entrusted with taking the souls at the moment of death.

And Mālik, who is assigned with Hellfire; he is its gatekeeper.

And the angels entrusted with embryos in mothers' wombs. When an embryo reaches four

¹ Narrated by Muslim in the Book of Faith, Chapter: Explanation of Faith, Islam, and Ihsān, and the obligation to affirm belief in the Divine Decree of Allah, the Most High, no. (8).

months of age in its mother's womb, Allah sends an angel to it and orders him to write down its sustenance, lifetime, deeds, and whether it will be miserable or blissful.

And like the angels entrusted with recording people's deeds. Each person has two angels, one on the right side and one on the left.

And like: the angels entrusted with questioning the dead after he is placed in his grave; two angels come to him and ask him about his Lord, his religion, and his Prophet.

Belief in the angels yields great benefits, such as the following:

First: Recognizing the greatness, power, and dominion of Allah Almighty, for the greatness of a created being is a sign of the greatness of its Creator.

Second: Showing gratitude to Allah Almighty for taking care of humankind, as He entrusted all those angels with protecting them, recording their deeds, and so on.

Third: Loving the angels for their worship of Allah Almighty.

Some deviant people deny that the angels are bodies, claiming that they are the powers of good latent in the created beings. With this claim, they belie the Book of Allah Almighty and the Sunnah of His Messenger (ﷺ), as well as the consensus among Muslims.

Allah Almighty says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مَّتَنَّى
وَتِلْكَ وَرُبْعٌ...﴾

{All praise be to Allah, the Originator of the heavens and earth, Who made the angels messengers with two, three, or four wings...} [Surat Fātir: 1]

He also says:

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ...﴾

{If only you could see when the angels take the souls of the disbelievers, beating their faces and their backs...} [Surat al-Anfāl: 50]

He also says:

﴿...وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيُّدِهِمْ أَخْرَجُوا
أَنفُسَهُمْ...﴾

{If only you could see the wrongdoers in the throes of death while the angels are stretching out their hands [saying], “Give up your souls!”} [Surat al-An‘ām: 93]

He also says:

﴿...حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
الْكَبِيرُ﴾

{Until when their hearts are relieved of dread, they will say [to the angels], “What did your Lord

just say?" They will say, "The Truth, and He is the Most High, Most Great."} [Surat Saba': 23]

About the dwellers of Paradise, Allah Almighty says:

﴿...وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾

{Angels will enter upon them from every gate, 'Peace be upon you for what you patiently endured. Excellent indeed is the final home.'} [Surat ar-Ra'd: 23-24].

In the Sahīh Collection of Al-Bukhāri, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبِّهِ، فَيَحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ».

"If Allah loves a servant, He calls Jibrīl and says: 'Verily, Allah loves so-and-so; so love him.' So, Jibrīl loves him and calls the inhabitants of the heavens: 'Verily, Allah loves so-and-so; so love him.' So, the inhabitants of the heavens love him, and then he is granted acceptance on earth."¹

¹ Narrated by Al-Bukhāri; Book of the Beginning of Creation; Chapter: Mention of the angels; no. (3037). Narrated by Muslim; Book of Righteousness, Maintaining Ties, and Etiquette; Chapter: If Allah loves a servant, He makes him beloved to His servants; no. (2637).

In another Hadīth, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ الْمَلَائِكَةُ يَكْتُبُونَ الْأَوَّلَ فَأَلَّأَوَّلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ».

“When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit), they fold up their sheets and come to listen to the Dhikr.”¹

These texts explicitly indicate that angels are bodies, not moral powers, as claimed by misguided people. Muslims unanimously agree on the meanings of these texts.

Belief in the Revealed Scriptures

Books are the plural of a book, which is a written text.

Books here refer to the scriptures revealed by Allah Almighty to His messengers as a source of mercy and guidance for His servants so that they can attain bliss in this life and the Hereafter.

Belief in the Books comprises of four things:

First: Belief that they were truly revealed by

¹ Narrated by Al-Bukhārī in the Book of Friday, Chapter: Listening to the Sermon, no. (887), and Muslim in the Book of Friday, Chapter: The Virtue of Going Early on Friday, no. (850).

Allah.

Second: Belief in the books whose names are known to us, like the Qur'an, which was revealed to Muhammad (ﷺ); the Torah, which was revealed to Moses (peace be upon him). the Gospel, which was revealed to Jesus (peace be upon him); and the Psalms, which was revealed to Dāwūd (David) (peace be upon him). As for the books whose names we do not know, we believe in them as a whole.

Third: Belief in the authentic information contained therein, like the information revealed in the Qur'an and such information in the previous scriptures that has not been altered or distorted.

Fourth: Acting upon the rulings in them that have not been abrogated and accepting and submitting to them, whether we understand the wisdom behind them or not. The Noble Qur'an has abrogated all previous scriptures. Allah Almighty says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ...﴾

{We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them...} [Surat al-Mā'idah: 48] i.e., a judge over them.

Accordingly, it is not permissible to act upon any of the rulings in the previous books except those

that are sound and approved by the Qur'an.

Belief in the Divine Books yields great benefits, such as the following:

First: Recognition that Allah Almighty cares about His servants, as He sent down a book for each community to guide them thereby.

Second: Recognizing the wisdom of Allah Almighty in His Legislation, as He legislated for each community what suited them. as Allah Almighty said:

﴿...لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا...﴾

{To each of you We have ordained a law and a way of life.} [Surat al-Mā'idah: 48]

Third: Showing gratitude to Allah Almighty for that.

Belief in Messengers

'Messengers' is the plural of 'messenger', which refers to a person sent to convey a message.

Messengers here refer to those individuals to whom Allah Almighty revealed legislation and ordered them to convey it to people.

The first Messenger was Nūh (Noah) (peace be upon him), and the last was Muhammad (ﷺ).

Allah Almighty says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ...﴾

{We have sent revelation to you [O Prophet] just

as We revealed to Noah and the prophets after him...} [Surat an-Nisā': 163]

In Sahih Al-Bukhāri, Anas ibn Mālik (may Allah be pleased with him) reported in the Hadīth on the intercession that the Prophet (ﷺ) said:

«ذُكِرَ أَنَّ النَّاسَ يَأْتُونَ إِلَى آدَمَ؛ لِيَشْفَعَ لَهُمْ، فَيَعْتَذِرُ إِلَيْهِمْ وَيَقُولُ: ائْتُوا نُوحًا أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ» وذكر تمام الحديث.

“People would go to Adam asking him to intercede on their behalf, but he would excuse himself and say: ‘Go to Noah, the first Messenger sent by Allah’—mentioning the rest of the Hadīth¹.”

Allah Almighty says about His Prophet Muhammad (ﷺ):

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ...﴾

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets... [Surat al-Ahzāb].

There was no community to which Allah Almighty did not send a messenger with separate legislation or a prophet to whom the legislation of a previous messenger was revealed so as to revive it. Allah Almighty says:

¹ Narrated by Al-Bukhāri; Book of Tawhīd; Chapter: His Saying, the Most High: {for what I created with My two Hands}; no. (7410). Narrated by Muslim; Book of Faith; Chapter: The lowest of the people of Paradise in rank therein; no. (193).

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾

Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods.” [Surat an-Nahl: 36]

And Allah said,

﴿...وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

{There has never been any community except that a warner came to it.} [Surat Fātir: 24]

He also says:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا...﴾

{We sent down the Torah which contains guidance and light; the prophets who submitted themselves to Allah were judging by it for the Jews...} [Surat al-Mā'idah: 44].

The messengers are created human beings. They possess nothing of the traits of lordship or divinity. Addressing Prophet Muhammad, the master of all messengers and the noblest among them, Allah Almighty says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٣٠﴾﴾

Say, “I have no power to benefit or harm myself, except what Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no

evil would have touched me. I am only a warner and bearer of glad tidings for people who believe.”
[Surat al-A‘rāf: 188] .

He also says:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ صَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝﴾

{Say, “I have no power to harm or benefit you.”
Say, “None can protect me from Allah, nor can I find any refuge besides Him.”} [Surat al-Jinn: 21-22]

They were humans with human traits, getting ill, dying, needing food and drink, and so on. Describing his Lord, Prophet Abraham (peace be upon him) said:

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۝﴾

and it is He Who provides me with food and drink; and when I am ill, it is He Who cures me; and it is He Who causes me to die, then brings me to life again; [Surat ash-Shu‘arā’: 79-81]

Moreover, the Prophet (ﷺ) said:

«إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنَسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي».

“Verily, I am a human being like you and I forget as you forget. So, if I forget, remind me.”¹.

¹ Narrated by Al-Bukhāri; Chapters on the Qiblah; Chapter: Facing towards the Qiblah wherever one is; no. (392). And narrated by Muslim; Book of

At their highest status and in the context of praising them, Allah Almighty described them as slaves to Him. And Allah Almighty says about Nūh (Noah) (peace be upon him):

﴿...إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

{He was indeed a grateful slave.} [Surat al-Isrā': 3] And He says about Muhammad:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

{Blessed is the One Who has sent down the Criterion to His slave, so that he may be a warner to the worlds,} [Surat al-Furqān: 1]

And about Abraham, Is-hāq (Isaac) and Ya'qūb (Jacob) (peace be upon them), He says:

﴿وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿١٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿١٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿١٧﴾﴾

{Remember Our slaves: Abraham, Isaac, and Jacob — men of strength and insight. Indeed, We chose them with a distinct quality: the remembrance of the Hereafter. And indeed, they are, in Our sight, among the chosen and the best.} [Surat Sād: 45-47]

And He says about Jesus (ʿĪsa), son of Mary (peace be upon him):

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾

{He was only a slave whom We favored and made him an example for the Children of Israel.}

[Surat az-Zukhruf: 59]

Belief in the messengers comprises of four things:

First: Belief that their message was truly from Allah Almighty. Whoever disbelieves in the message of one of them has disbelieved in all of them. as Allah Almighty said:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

{The people of Noah rejected the messengers}

[Surat ash-Shu'arā': 105] He considered them as deniers of all messengers, even though there was no other messenger when they denied him. Accordingly, the Christians who denied Muhammad (ﷺ) and did not follow him are also deniers of Jesus, the Son of Mary, and do not follow him, especially as he gave them glad tidings about the coming of Prophet Muhammad, which only means that he was also a messenger to them, who would save them from misguidance and guide them to the straight path.

Second: Belief in those of them whose names are known to us, like Muhammad, Abraham, Moses, Jesus and Noah (peace be upon all of them). Those five are the Messengers with firm resolve, whom

Allah Almighty mentions in two places of the Qur'an. He says:

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

And [remember] when We took from the prophets their covenant and from you [O Prophet], and from Noah, Abraham, Moses, and Jesus, son of Mary; We took from them a solemn covenant. [Surat al-Ahzāb: 7] Allah Almighty also says:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۝١٣﴾

{He has prescribed for you [believers] the same religion that He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus: “You should uphold the religion and make no divisions therein.” What you are calling the polytheists to is very hard for them. Allah chooses for Himself whom He wills and guides to Himself who turns to Him.} [Surat ash-Shūra: 13]

As for those whose names are unknown to us, we believe in them as a whole. Allah Almighty says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ...﴾

We have sent messengers before you; of them are some whose stories We have told you, and some We have not... [Surat Ghāfir: 78]

Third: Belief in their authentic reports.

Fourth: Acting upon the Shariah brought with the one of them who was sent to us, namely the final Prophet, Muhammad (ﷺ), who was sent to all humankind. Allah, the Exalted, says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ٥٦﴾

But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly. [Surat an-Nisā': 65]

Belief in the messengers yields great benefits, such as the following:

First: Recognizing the mercy and care Allah Almighty shows to His servants, as He sent the messengers to them to guide them to the straight path and illustrate to them how to worship their Lord. Human minds cannot reach this knowledge by themselves.

Second: Showing gratitude to Allah Almighty for this great blessing.

Third: Loving the messengers (peace be upon them) and revering and praising them in a befitting

manner, for they are the messengers of Allah Almighty and because they worshiped Him, conveyed His message and gave sincere advice to His servants.

Stubborn people denied their messengers on the grounds that the messengers of Allah Almighty should not be humans. Allah, the Exalted, mentions this claim and disproves it, saying:

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۚ قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ۝﴾

Nothing prevented people from believing when guidance came to them except that they said, “Has Allah sent a human as a messenger?” Say, “If there were angels walking securely upon the earth, We would have sent down to them from the heaven an angel as a messenger.” [Surat al-Isrā’: 94-95]

So, Allah Almighty disproved their claim by saying that a messenger should be a human being, as he is sent to the inhabitants of this earth, who are human beings. If the dwellers of the earth were angels, Allah Almighty would have sent them angels as messengers to be like them. The deniers of the messengers are quoted in the Qur’an as saying:

﴿...إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَثُونَا بِسُلْطَانٍ مُبِينٍ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ

يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ... ﴿١٠﴾

“They said, ‘You are but humans like us! You want to turn us away from what our forefathers used to worship; then bring us clear proof.’ Their messengers said to them, ‘We are but humans like you, but Allah bestows His favor upon whom He wills of His servants. It is not for us to bring you proof except by Allah’s permission.’” [Surat Ibrāhīm: 10-11].

Belief in the Last Day

The Last Day is the Day of Judgment on which people will be resurrected for reckoning and recompense.

It is called as such because there will be no day after it; the people of Paradise will settle in their dwellings, and the people of Hellfire will settle in their dwellings.

Belief in the Last Day comprises of three things:

First: Belief in the resurrection, which is giving life to the dead when the Trumpet is blown for the second time. Then, people will rise, naked, barefooted, and uncircumcised, before the Lord of the worlds. Allah Almighty says:

﴿...كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدًا عَلَيْنَا ۖ إِنَّا كُنَّا فَاعِلِينَ﴾

Just as We originated the first creation, so We will bring it back. That is Our binding promise,

which We will surely do. [Surat al-Anbiyā': 104]

The Resurrection is a firm truth established by the Qur'an and the Sunnah, as well as the consensus among Muslims.

Allah Almighty says:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾﴾

{Then after that you will surely die. Then indeed you, on the Day of Resurrection, will be resurrected,} [Surat al-Mu'minūn: 15-16]

And the Prophet (ﷺ) said:

«يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُقَاءَ غُرَاءَ غُرْلًا».

"People will be gathered on the Day of Judgment, barefooted, naked, and uncircumcised."¹
Narrated by Al-Bukhāri and Muslim.

Muslims unanimously agree on the truth of this day, which is entailed by wisdom, as Allah Almighty makes an appointment for His servants when He will recompense them over what they did with regard to His Legislation with which He sent His messengers. Allah says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾﴾

Did you think that We created you with no purpose and that you would not be brought back to

¹ Narrated by Muslim; Book of Paradise and Description of its Bliss and Inhabitants; Chapter: The perishing of this world and explanation of the gathering on the Day of Resurrection; no. (2859).

Us?" [Surat al-Mu'minūn: 115] Addressing His Prophet, Allah Almighty says:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ...﴾

Indeed, the One Who has ordained for you the Qur'an will bring you back home... [Surat al-Qasas: 85]

Second: Belief in reckoning and recompense: Everyone will render account for their deeds and be recompensed accordingly, as established by the Qur'an and the Sunnah, as well as the consensus among Muslims.

Allah Almighty says:

﴿إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٥٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٥٦﴾﴾

{Indeed, to Us is their return. Then indeed, upon Us is their account.} [Surat al-Ghāshiyah: 25-26] He also says:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦﴾﴾

{Whoever comes with a good deed will be rewarded tenfold, but whoever comes with an evil deed will only be punished with its like, and none will be wronged.} [Surat al-An'ām: 160] He also says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٥٧﴾﴾

{We will place the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if a deed is the weight of a mustard seed, We will bring it forth. Sufficient are We as Reckoners.} [Surat al-Anbiyā': 47]

Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ، فَيَضَعُ عَلَيْهِ كَنَفَهُ - أَيَّ سِتْرُهُ - وَيَسْتُرُهُ: فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيَّ رَبِّ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى كِتَابَ حَسَنَاتِهِ، وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُؤُوسِ الْخَلَائِقِ: هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ، أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ».

"Allah will bring the believer near Him and shelter him with His Screen — i.e., His covering — and conceal him, and will say: 'Did you commit such-and-such sin? Did you commit such-and-such sin?' He will say: 'Yes, my Lord.' When He makes him confess his sins and he thinks that he is ruined, Allah will say: 'I did screen your sins in the world, and I forgive them for you today.' Then he will be given the book of his good deeds. As for the disbelievers and the hypocrites, they will be called out before all creation: 'These are the people who lied against their Lord. Indeed, the curse of Allah is

upon the wrongdoers.”¹ Narrated by Al-Bukhāri and Muslim.

And the Prophet (ﷺ) is authentically reported to have said:

«أَنْ مَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا؛ كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَأَنْ مَنْ هَمَّ بِسَيِّئَةٍ فَعَمِلَهَا؛ كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً».

“Whoever intends a good deed and does it, Allah writes it down as ten good deeds up to seven hundred times, or many times over; and whoever intends a bad deed and does it, Allah writes it down as one bad deed.”²

Muslims unanimously agree over the truth of reckoning and recompense for people’s deeds, which is entailed by wisdom, as Allah Almighty revealed the books, sent the messengers, obligated His servants to accept and act upon what the messengers brought to them, and made it a duty to fight those who oppose Him, rendering their life, progeny, women, and property violable. If there were no reckoning and recompense, this would be a frivolity above which the All-Wise Lord is far Exalted. Allah Almighty refers to this by saying:

¹ Narrated by Al-Bukhāri: Book of Grievances, Chapter: The saying of Allah, the Exalted: {Unquestionably, the curse of Allah is upon the wrongdoers,} no. (2309), and Muslim: Book of Repentance, Chapter: Acceptance of the repentance of the killer, even if he has killed many, no. (2768).

² Narrated by Muslim in the Book of Faith, Chapter: If a slave intends a good deed, it is written; and if he intends an evil deed, it is not written, no. (131).

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصُصَ عَلَيْهِمْ بِعِلْمٍ
وَمَا كُنَّا غَائِبِينَ ﴿٧﴾﴾

So We will surely question those to whom the messengers were sent, and We will surely question the messengers themselves. Then We will surely relate to them with knowledge, and We were not absent. [Surat al-A'rāf: 6-7]

Third: Belief in Paradise and Hellfire and that they will be the eternal abode for the creation.

Paradise is the abode of bliss that Allah Almighty has prepared for the pious believers, those who believe in what He obligated them to believe in, and who obey Allah and worship Him sincerely, obey His Messenger, and follow him. Therein are forms of bliss.

﴿مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ﴾

"What no eye has seen, no ear has heard, and no human mind has thought about."¹, Allah Almighty says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّتٌ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾﴾

¹ Narrated by al-Bukhari: Book of Tafsir, chapter on His saying: {No soul knows what delights are kept hidden for them.}, no. (4501); and by Muslim: Book of Paradise and the Description of its Bliss and its People, no. (2824).

As for those who believe and do righteous deeds — it is they who are the best of creatures. Their reward with their Lord is Gardens of Eternity beneath which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord. [Surat al-Bayyinah: 7-8] He also says:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٧﴾﴾

{No soul knows what delights are kept hidden for them as a reward for what they used to do.} [Surat as-Sajdah: 17]

As for Hellfire, it is the abode of punishment that Allah Almighty has prepared for the transgressing disbelievers, those who disbelieve in Him and disobey His messengers. It contains forms of unimaginable punishment and torture. Allah Almighty says:

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٣١﴾﴾

{and fear the Fire prepared for the disbelievers.} [Surat Al ‘Imrān: 131] He also says:

﴿وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِنْ وَمَن شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾﴾

{Say, “The truth is from your Lord. Whoever wills may believe, and whoever wills may disbelieve.” We have prepared for the wrongdoers

a Fire that will encompass them like the walls. If they cry for relief, they will be relieved with water like boiling oil that will scald the faces. What a terrible drink, and what a terrible resting place!} [Surat al-Kahf: 29] He also says:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿١٤﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿١٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيَّتْنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿١٦﴾﴾

{Indeed, Allah has cursed the disbelievers and has prepared for them a Blazing Fire, abiding therein forever. They will not find a protector or a helper. On the Day their faces are turned about in the Fire, they will say, 'Oh, would that we had obeyed Allah and obeyed the Messenger.'} [Surat al-Ahzāb: 64-66]

Belief in the Last Day yields great benefits, such as the following:

First: The desire and keenness to do good in pursuit of the reward on that Day.

Second: The fear of doing and accepting sins, out of fear of the punishment on that Day.

Third: Providing solace to the believer who undergoes worldly loss through the hope of attaining bliss and good rewards in the Hereafter.

The disbelievers deny resurrection after death, claiming that this is impossible to happen.

This claim is false, however, according to the

Shariah, sense, and reason.

As for the Shariah, Allah Almighty says:

﴿رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَشَاعُنُ ثُمَّ لَتَنْبُوْنَ بِمَا عَمِلْتُمْ
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾﴾

{The disbelievers claim that they will never be resurrected. Say, “Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that is easy for Allah.”} [Surat at-Taghābun: 7] All the divine books agree on that.

As for the perceptible evidence: Allah Almighty made some of His servants see dead people being brought back to life. There are five examples of this in Surat al-Baqarah:

First example: When the people of Moses said to him:

﴿لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً...﴾

{...we will never believe you until we see Allah openly...} [Surat al-Baqarah: 55] So Allah, Most High, caused them to die, then He gave them life, About this, Allah Almighty addresses the Children of Israel, saying:

﴿وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ
وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

And [remember] when you said, “O Moses, we will never believe you until we see Allah openly,” so a thunderbolt struck you while you were looking

on. Then We revived you after your death that you might be grateful. [Surat al-Baqarah: 55-56]

Second: The story of the dead man about whom the Children of Israel were in dispute. Allah Almighty ordered them to slaughter a cow and strike him with part of it so that he would inform them of his murderer. About this, Allah Almighty says:

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾﴾

And [remember] when you [Israelites] slew a man and disputed as to who the killer was, but Allah exposed what you were concealing. So We said, "Strike him with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason. [Surat al-Baqarah: 72-73]

Third: The story of the people who fled their homes in many thousands for fear of death. Allah Almighty caused them to die and then brought them back to life. About this, Allah Almighty says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿١٢٣﴾﴾

Have you not seen those who left their homes while they were in thousands for fear of death? Then Allah said to them, "Die," and then He brought

them back to life. For Allah is ever Gracious to people, but most people are ungrateful. [Surat al-Baqarah: 243]

Fourth: The story of the man who passed by a dead village and deemed it unlikely that Allah might ever revive it again. Allah Almighty caused him to die for a hundred years and then brought him back to life. About this, Allah Almighty says:

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِتَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٤٤﴾﴾

Or [have you considered] the one who passed by a town in ruins with its roofs collapsed? He said: "How can Allah revive them after their death?" Then Allah caused him to die for a hundred years, then revived him. He said, "How long have you remained [dead]?" He said, "I have remained for a day or part of a day". He said, "No, but you have remained for a hundred years. Look at your food and your drink; they have not changed. But look at your donkey, so that We make you a sign for people. Look at the bones; how We bring them together and then cover them with flesh." When this was made clear to him, he said: "I know that Allah is Most

Capable of all things.” [Surat al-Baqarah: 259]

Fifth: The story of Prophet Abraham when he asked Allah Almighty to show him how He gives life to the dead. Allah Almighty ordered him to slaughter four birds, divide them into pieces, and place them over the mountains around him. Then, He ordered him to call them, and behold! The pieces came together and hastened towards Abraham. Regarding this, Allah Almighty says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾﴾

And [remember] when Abraham said: “My Lord, show me how You give life to the dead.” He said: “Do you not believe?” He said: “I do believe, but just to reassure my heart.” Allah said: “Then take four birds and cut them into pieces, then put a piece of each of them on each mountain, then call them; they will come swiftly to you. And know that Allah is All-Mighty, All-Wise.” [Surat al-Baqarah: 260]

These perceptible and real examples show the possibility of bringing the dead back to life. Reference has also been made earlier to the miracles Allah Almighty caused to happen by Jesus, son of Mary, as he gave life back to the dead and brought them out of their graves, with the permission of Allah Almighty.

As for the evidence of reason, it has two aspects:

First: Allah Almighty is the Creator of the heavens and earth and what lies in them. He created them originally, so He can repeat them. Allah Almighty says:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ...﴾

It is He Who originates the creation and then repeats it, which is easier for Him... [Surat ar-Rūm: 27] He also says:

﴿...كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

{Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.} [Surat al-Anbiyā': 104] In response to those who deny that disintegrated bones can be restored to life, Allah Almighty says:

﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

Say, "The One Who created them in the first place will give life to them, for He has full knowledge of every created being;" [Surat Yāsīn: 79]

Second: When land is lifeless and withered and has no green tree, and then the rain comes down on it, and it stirs and becomes green and full of life, growing therein plants of every pleasant kind. The One Who is Able to give life to it after it was lifeless is also Able to give life to the dead. Allah Almighty

says:

﴿وَمِنْ ءَايَاتِهِۦٓ أَنَّكَ تَرَى۟ الْأَرْضَ خَاشِعَةًۖ فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

And among His signs is that you see the land withered, but when We send down rain upon it, it stirs and swells. He Who gives it life will surely give life to the dead, for He is Most Capable of all things. [Surat Fussilat: 39] He also says:

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَرَّكَاً فَأَنْبَتْنَا بِهِۦ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ
بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِۦ بَلَدَةً مَّيْتَةً كَذَٰلِكَ الْخُرُوجُ ﴿١١﴾﴾

{And We send down from the sky blessed rain, with which We cause to grow gardens and grain for harvest, and lofty date palms with clustered fruit, as provision for the servants; and We give life thereby to a dead land. Thus is the resurrection.} [Surat Qāf: 9-11]

Part of the belief in the Last Day is the belief in all that comes after death, like the following:

a- The trial of the grave: This is when the dead person is questioned after burial about his Lord, religion, and Prophet. Allah Almighty makes the believers firm with the firm statement. The believer will reply: My Lord is Allah; my religion is Islam, and my Prophet is Muhammad (ﷺ). And Allah causes the wrongdoers to go astray. The disbeliever will say: Huh, huh, I do not know. The hypocrite or

doubter will say: I do not know! I heard people say something, and I said the same.

b- The punishment and bliss in the grave: The wrongdoers, the disbelievers and hypocrites will be punished in the grave. Allah Almighty says:

﴿...وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾

If only you could see the wrongdoers in the throes of death while the angels are stretching out their hands [saying], “Give up your souls! Today you will be recompensed with a disgracing punishment, because you used to tell lies against Allah and you arrogantly rejected His verses.” [Surat al-An‘ām: 93]

Allah Almighty says about the people of Pharaoh:

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

{the Fire, which they will be exposed to [in their graves] morning and evening, and on the Day when the Hour takes place [it will be said], “Admit the people of Pharaoh into the most severe punishment.”} [Surat Ghāfir: 46]

In Sahīh Muslim, Zayd ibn Thābit (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«فَلَوْلَا أَنْ لَا تَدَافُئُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ».

"Were it not that you would not bury one another, I would supplicate Allah to make you hear what I hear of the torment of the grave." Then he turned his face and said:

«تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ».

"Seek refuge with Allah from the punishment of the Fire." They said: 'We seek refuge with Allah from the punishment of Hellfire.' He said:

«تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ».

"Seek refuge with Allah from the punishment of the grave." They said: 'We seek refuge with Allah from the punishment of the grave.' He said:

«تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ».

"Seek refuge with Allah from both the apparent and hidden trials." They said: We seek refuge with Allah from both the apparent and the hidden trials. He said:

«تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ».

"Seek refuge with Allah from the trial of the Antichrist." They said: We seek refuge with Allah from the trial of the Anti-Christ.¹

¹ Narrated by Muslim; Book of Paradise and Description of its Bliss and Inhabitants; Chapter: Showing the deceased his place in Paradise or Hell

As for the bliss of the grave, it is for the sincere believers. Allah Almighty says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾﴾

{Those who say, “Our Lord is Allah,” then remain steadfast, the angels will descend upon them [saying], “Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised.}

[Surat Fussilat: 30]

He also says:

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٧﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٨﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٩﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٩٠﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩١﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرَبِينَ ﴿٩٢﴾ فَرْوَحٌ وَرِيحَانٌ وَجَنَّتٌ نَعِيمٌ ﴿٩٣﴾﴾

{Then why [are you helpless] when the soul reaches the throat, while you are at that moment looking on, and We are nearer to him than you, but you do not see, then why, if you are not to be recompensed, do you not bring it back, if you should be truthful? Then if he was of those brought near [to Allah], then [for him is] rest and bounty and a garden of pleasure.} [Surat al-Wāqī‘ah: 83-89]

Al-Barā’ ibn ‘Āzib (may Allah be pleased with him) reported that the Prophet (ﷺ) said about the

and the affirmation of the punishment of the grave and seeking refuge with Allah from it; no. (2867).

believer after he responds to the two angels in the grave:

«يُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَالْأَبْسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ، قَالَ: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِبِّهَا، وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ».

“An announcer will announce from the heaven: ‘My servant has spoken the truth; so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise.’ So, some of its air and fragrance will come to him, and a space will be made for him in his grave as far as he can see.” Narrated by Ahmad and Abu Dāwūd in a lengthy Hadith¹

Some people deviated from the right course and denied the punishment and bliss in the grave, alleging that this is impossible, given that it contradicts reality. They say: If we open the grave and see the deceased, we will find him in the very state he was in, and the grave’s area will be the same, not broader or narrower.

This claim is false, according to the Shariah, sense and reason:

As for the evidence from the Shariah: We have already cited the texts proving the truth of the

¹ Narrated by Abu Dāwūd; Book of Sunnah; Chapter: Questioning in the grave and the punishment of the grave; no. (4753). Narrated by Ahmad; Musnad of the Kufans; no. (18534). Reported by Al-Barā’ ibn ‘Āzib (may Allah be pleased with him).

punishment and bliss in the grave.

In Sahīh Al-Bukhāri, it is reported on the authority of Ibn ‘Abbās (may Allah be pleased with him and his father) that he said: "Once the Prophet (ﷺ) went through the graveyards of Madinah and heard the voices of two humans who were being tortured in their graves." He mentioned the rest of the Hadīth and, in part of it, stated:

«أَنَّ أَحَدَهُمَا كَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ».

"that one of them would not shield himself from urine" In another version:

«مِنْ بَوْلِهِ».

"from his urine"

«وَأَنَّ الْآخَرَ كَانَ يَمْشِي بِالنَّمِيمَةِ».

and that the other used to walk about, spreading malicious gossip. In a version by Muslim:

«لَا يَسْتَتِرُهُ مِنَ الْبَوْلِ».

"he would not protect himself from urine."¹

As for perception, a sleeping person can see in a dream that he is in a spacious and pleasant place where he is enjoying bliss or that he is in a narrow and desolate place where he is suffering pain. He may sometimes wake up due to what he finds in the dream. Nonetheless, he remains in his bed and his

¹ Narrated by Al-Bukhāri; Book of Ablution; Chapter: What is reported on washing urine; no. (215).

room in the very state he was in. Sleep is similar to death. That is why Allah Almighty called it “Wafāt,” which means taking away the soul. Allah, the Exalted, says:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى...﴾

Allah takes away the souls at the time of their death and of those who do not die during their sleep. He withholds the souls of those on whom He has decreed death and releases others until an appointed term... [Surat az-Zumar: 42]

With regard to the evidence of reason: A sleeping person may see a true dream consistent with reality, and he may see the Prophet (ﷺ) in his true appearance, and whoever sees him in that form has truly seen him. Nonetheless, the sleeping person remains in his room and on his bed, away from what he has seen. If this can happen in life, would it not be possible to happen in the Hereafter?

As for the premise of their claim that if we open the grave, we will find the deceased in his same state and that the grave’s size has not changed, we can reply to this from several aspects:

First: We cannot oppose the teachings of Shariah by such suspicions whose falsity can be recognized by their proponents if they properly ponder the Shariah teachings. As the saying goes:

How often a person finds fault with something sound

On account of his own understanding that is unsound

Second: The conditions in the Barzakh (the interval between worldly life and the Hereafter) belong to the unseen and are not perceived by our senses. If they were perceived by senses, believing in the unseen would be meaningless, and the believers and disbelievers in the unseen would be alike.

Third: The punishment or bliss and spaciousness or narrowness in the grave is only perceived by the deceased, not others, just as a sleeping person sees in a dream that he is in a narrow and desolate place or a spacious and cheerful one, though people around him do not see or feel anything about that. The Prophet (ﷺ) would receive divine revelation while he was among his Companions. He would hear the revelation, while they would not hear it. It would also happen that the angel took the form of a man and spoke to him while the Companions did not see or hear him.

Fourth: People's perception is limited. They only perceive what Allah Almighty enables them to do, and they cannot perceive everything that exists. Indeed, the seven heavens, the earth and all that lies in them do really glorify Allah and praise Him. He hears that, and occasionally He lets whom He wills

from among His servants to hear it. Nonetheless, this is screened from us. Allah Almighty says about this:

﴿نُسَبِّحُ لَهُ السَّمَوَاتِ السَّبْعَ وَالْأَرْضَ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ...﴾

The seven heavens and the earth, and all those in them glorify Him. There is not a single thing that does not glorify Him with His praise, but you do not understand their glorification... [Surat al-Isrā': 44] Moreover, the jinn and devils go about the earth, and some jinn went to the Prophet (ﷺ), listened to his recitation of the Qur'an and then headed for their people as warners. Nonetheless, they are screened from us. Allah Almighty says about this:

﴿يَبْقَىٰ عَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا إِنَّهُ يَرِلُّكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٧﴾﴾

O children of Adam, do not let Satan seduce you as he caused your parents to be expelled from the Garden, stripping them of their garments and making their private parts visible to them. He and his offspring see you from where you cannot see them. We have made devils allies to those who disbelieve. [Surat al-A'rāf: 27] As people cannot perceive everything that exists, then they should not deny certain unseen things established as true

because they cannot perceive them.

Belief in fate

Destiny is the predestination by Allah Almighty for His creation according to His foreknowledge and wisdom.

Belief in destiny comprises of four things:

First: Belief that Allah Almighty knows everything, generally and in detail, for all eternity, be it related to His actions or the actions of His servants.

Second: Believing that Allah Almighty had written that in the Preserved Tablet. About these two matters, Allah Almighty says:

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

Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah. [Surat al-Hajj: 70]

In Sahīh Muslim, ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported: I heard the Messenger of Allah (ﷺ) say:

«كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ».

“Allah had written down the destinies of the

creatures fifty thousand years before He created the heavens and the earth.”¹

Third: Believing that all beings come into existence only by the will of Allah Almighty, whether this is related to His actions or the actions of created beings. Regarding His actions, Allah Almighty says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ...﴾

Your Lord creates and chooses what He wills...
[Surat al-Qasas: 68] as he said:

﴿...وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

{Allah does whatever He wills.} [Surat Ibrāhīm: 27] as he said:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ...﴾

{It is He Who shapes you in the wombs as He wills...} [Surat Āl ‘Imrān: 6]. Allah Almighty says regarding the actions of created beings:

﴿...وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ...﴾

If Allah had willed, He would have empowered them to fight you. [Surat an-Nisā’: 90] as he said:

﴿...وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

{If Allah had willed, they would not have done so. So leave them to their fabrications,} [Surat al-

¹ Narrated by Muslim in the Book of Fate, Chapter on the Argument between Adam and Moses (peace be upon them), no. (2653).

An'ām: 112]

Fourth: Believing that all creatures are created by Allah Almighty with all their beings, attributes, and movements. Allah Almighty says:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

Allah is the Creator of all things, and He is the Guardian over everything. [Surat az-Zumar: 62] Allah Almighty also says:

﴿...وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

{...and has created everything and measured it precisely.} [Surat al-Furqān: 2] And His Prophet Abraham (peace be upon him) is quoted in the Qur'an as saying to his people:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

when it is Allah Who created you and all what you do? [Surat as-Sāffāt: 96]

Belief in destiny, in the way we have pointed out, does not contradict the fact that human beings possess free will and power over their voluntary actions. In fact, the Shariah and reality confirm that they possess it.

As for the Shariah, Allah Almighty says about people's will:

﴿...فَمَن شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَابًا﴾

So whoever wills may seek a path leading to his Lord. [Surat an-Naba': 39] as he said:

﴿...فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ...﴾

{...so come to your tillage as you please...} [Surat al-Baqarah: 223] Allah Almighty says about people's ability:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا...﴾

{So fear Allah as much as you can, listen and obey...} [Surat at-Taghābun: 16] as he said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ...﴾

{Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred.} [Surat al-Baqarah: 286]

As for reality, everyone knows that he has a will and power with which he can do or abandon specific actions. There is a distinction between things that can happen of one's free will, like walking, and those that occur involuntarily, like shivering. However, one's will and power do exist by the will and power of Allah Almighty, who says:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٧٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ

الْعَالَمِينَ ﴿٧٩﴾﴾

for those among you who wish to take the straight path. But you cannot will unless Allah, the Lord of the worlds, wills. [Surat at-Takwīr: 28-29] Since the entire universe belongs to Allah Almighty, nothing exists in His dominion without His

Knowledge and Will.

Belief in destiny, in the manner we have mentioned, does not give one an excuse to neglect his duties or engage in sins, and any such excuse would be false from a number of aspects:

First: Allah Almighty says:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَاسًا ۖ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۚ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٢٨﴾﴾

{Those who associate partners with Allah will say, “If Allah had willed, neither we nor our forefathers would have associated anything with Him, nor would we have made anything forbidden.” Likewise, those who came before them rejected the truth until they tasted Our punishment. Say, “Do you have any knowledge that you can present to us? You follow nothing but assumption, and you do nothing but lie.”} [Surat al-An‘ām: 148] If they had had an excuse on account of destiny, Allah Almighty would not have let them taste His punishment.

Second: Allah Almighty says:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the

messengers. For Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 165] If destiny were an excuse for the disobedient people, the excuse would not be rendered void by sending the messengers, for their disobedience after the messengers would still happen according to the Will of Allah.

Third: What Al-Bukhari and Muslim narrated — and the wording is that of Al-Bukhari —: 'Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ».

"There is none among you except that his seat in Paradise or in Hellfire has been decreed." Then a man from among the people said: "Shall we not rely, O Messenger of Allah?" He said:

«لَا، اْعْمَلُوا فَكُلُّ مُيَسَّرٍ».

"No, keep working, for everyone will find it easy to do what he was created for." Then he recited:

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾

{As for the one who gives in charity and fears Allah,} [Surat al-Layl: 5]. Another version by Muslim reads:

﴿فَكُلُّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ».

"For everyone will find it easy to do what he was

created for.”¹ So, the Prophet (ﷺ) instructed us to do virtuous deeds and forbade us from solely relying upon predestination.

Fourth: Allah Almighty issued certain commands and prohibitions to His servants and has not charged them with anything beyond their capacity. In the Qur’an, He says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا...﴾

So fear Allah as much as you can, listen and obey... [Surat at-Taghābun: 16] as he said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾

{Allah does not burden any soul greater than it can bear...} [Surat al-Baqarah: 286] If people were forced to do what they do, they would thus be charged with something they could not get rid of, which is untrue. But when a person commits a sin due to ignorance, forgetfulness or coercion, he is not sinful, given this valid excuse.

Fifth: The predestination of Allah Almighty is a hidden secret that no one knows about until it happens, and one’s will to do something precedes the very action; so, his intent does not depend on knowledge of the divine destiny. Hence, he has no

¹ Narrated by Al-Bukhāri; Book of Destiny; Chapter: {And ever is the command of Allah a destiny decreed}; no. (6605). Narrated by Muslim; Book of Destiny; Chapter: How humans are created in their mothers’ wombs, and the writing of their provision, lifespan, deeds, and their wretchedness and felicity; no. (2647).

valid argument regarding destiny, as he does not know it.

Sixth: People are keen to get what is suitable for them in their worldly affairs, and they do not abandon it and take what is unsuitable on the grounds of destiny. Why, then, do some people abandon what is beneficial for them in religious matters and turn to what is harmful and cite destiny as an argument? Both cases are alike, aren't they?

Let's take a look at an example:

If there are two paths before a person. One of them leads to a country where there is chaos, killing, looting, violation of honor, fear and hunger. The other path leads to a country marked by order, security, blissful living and respect for people's lives, honor and property. Which path would he take?

He would definitely take the second path leading to the country of order and security. No sane person would ever walk on the path leading to a country of chaos and fear, citing his destiny. Surprisingly, some people follow the path leading to Hellfire and abandon the path to Paradise, and they cite destiny as their argument.

Another example: When a medicine is prescribed for a patient, he drinks it although he does not like it, and he is forbidden from certain types of food for the sake of his health, and he abandons them, though he covets these foods. He

complies because he wants to recover and be safe. Such a person would not stop taking the prescribed medicine or eat the harmful food and say it is because of destiny. Why, then, do some people fail to observe the commands and prohibitions of Allah Almighty and His Messenger and cite destiny as their argument?

Seventh: If a person—who cites destiny as the reason for abandoning his duties or committing sins—was attacked by someone who seized his money or violated his honor and then said: “Do not blame me; what I did was due to the divine destiny,” he would not accept that person’s argument. Why does he not accept the use of destiny as an argument in the case of someone attacking him, and he himself cites it as the reason for his transgression against the rights of Allah Almighty?

It is related that a thief was brought to the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), who ordered that his hand be cut off. Thereupon, the man said: “Wait, O Commander of the Believers! I have stolen according to the destiny of Allah.” In response, ‘Umar said: “And we will cut off (your hand) according to the destiny of Allah.”

Belief in destiny yields great benefits, such as the following:

First: We rely upon Allah Almighty as we pursue the proper means. We do not rely upon the means

itself, for everything occurs according to the predestination of Allah, the Exalted.

Second: One should not feel self-conceited upon achieving what he wants, for the achievement is a blessing from Allah Almighty, Who provided him with the means of success. Self-conceit would make him forget to show gratitude for this blessing.

Third: We feel at peace and mentally comfortable given our knowledge that everything happens according to the predestination of Allah Almighty. So, we do not agonize over the loss of something dear or the occurrence of something bad, for everything happens in accordance with the destiny predetermined by Allah, Who possesses the heavens and earth, and it is sure to occur. Allah Almighty says in this regard:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾﴾

No calamity befalls the earth or yourselves but it is already written in a Record before We bring it into existence. That is indeed easy for Allah—so that you may not grieve over what you missed or exult over what He has given you. And Allah does not love every vainglorious boaster. [Surat al-Hadid: 22-23] The Prophet (ﷺ) says:

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ

سَرَاءُ شَكَرٍ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ صَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ».

“How astonishing the affair of the believer is! Indeed, all of his affairs are good for him. This is for none but the believer: if something good happens to him, he is grateful to Allah, which is good for him; and if something bad happens to him, he shows patience, which is good for him.”¹

Two sects fell into misguidance with regard to destiny:

First: The Jabriyyah, who say that a person is forced to do what he does and has no will or power.

Second: The Qadariyyah, who say that a person has independent will and power, and the will and power of Allah Almighty has no impact on him.

We respond to the first group, the Jabriyyah, according to the Shariah and reality:

As for the Shariah: Allah Almighty confirms that one has a will and desire, and He attributes his deeds to him, saying:

﴿...مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ...﴾

Among you are some who seek this world and some who seek the Hereafter. [Surat Āl ‘Imrān: 152], He also says:

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا

¹ Narrated by Muslim in the Book of asceticism and softening of hearts, Chapter: The Believer's Affair Is All Good, no. (2999).

لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا...﴾

{Say, "The truth is from your Lord. Whoever wills may believe, and whoever wills may disbelieve." We have prepared for the wrongdoers a Fire which will encompass them like the walls...}
[Surat al-Kahf: 29] He also says:

﴿مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ۝﴾

{Whoever does a righteous deed, it is to his own benefit; and whoever does an evil deed, it is to his own loss. Your Lord is not unjust to His slaves.}
[Surat Fussilat: 46]

As for reality: Everyone knows the difference between his voluntary actions, which he does of his own free will, like eating, drinking, buying and selling, and his involuntary actions, like shivering from fever and falling off a rooftop. In the first case, he is a willful doer under no coercion, whereas in the second case, he has no choice or desire regarding what happens to him.

We respond to the second sect, the Qadariyyah, by the Shariah and reason:

As for the Shariah: Allah Almighty created all things, and everything exists by His will. He reveals in His book that people's actions occur by His will. He says:

﴿...وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

وَلَكِنْ اٰخْتَلَفُوْا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللّٰهُ مَا اَقْتَتَلُوْا وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿١٢٣﴾

If Allah had willed, those who came after them would not have fought one another after receiving clear signs. But they differed—some believed and some disbelieved. If Allah had willed, they would not have fought one another, but Allah does what He wills. [Surat al-Baqarah: 253] He also says:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾﴾

{If We had willed, We could have given every soul its guidance, but My Word will be fulfilled: “I will certainly fill up Hell with jinn and men all together.”} [Surat as-Sajdah: 13]

As for reason, all the universe is owned by Allah Almighty, and human beings are part of this universe; thus, they are also owned by Allah. A slave may not dispose of the property of the Owner except by His permission and will.

Objectives of the Islamic Creed

An objective is something one works for or strives to achieve.

Objectives of the Islamic creed refer to its noble purposes and goals, which are contingent on adherence to this creed. Such objectives are many,

including the following:

First: Worshiping Allah Almighty alone with sincere intention because He is the Creator Who has no partner; so, His servants should devote their worship solely to Him.

Second: Freeing people's minds and thinking from the chaotic confusion that comes as a result of the hearts being empty of this creed. One who has a heart empty of this creed is either one who has no creed in his heart whatsoever and is a slave to material things alone or one who wanders confusedly among erroneous beliefs and superstitions.

Third: Being mentally and intellectually at ease, having no anxiety within one's soul nor turbulence in one's intellect. This is because this creed links a believer to his Creator and makes him pleased with Him as a Lord, Disposer of affairs, Ruler and Legislator. So, he accepts destiny with a peaceful heart and feels a strong inclination towards Islam, accepting no other religion instead.

Fourth: Freedom of intentions and deeds from aberrations in worshiping the Almighty Creator or dealing with the creation. This is because one of the fundamental principles of this creed is to believe in the messengers, which includes following their example, and they were sincere in their intentions and deeds.

Fifth: Adopting a firm and serious approach,

missing no opportunity to do good deeds in pursuit of the divine rewards, and avoiding all areas of sinning out of fear of the punishment of the Almighty Lord. This is because one of the fundamental principles of this creed is belief in the resurrection and reckoning for people's deeds.

Allah Almighty says:

﴿وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾﴾

{Everyone will be assigned ranks according to their deeds, for your Lord is not unaware of what they do.} [Surat al-An'ām: 132] The Prophet (ﷺ) urged toward this end by saying:

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، اِحْرَضْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِزْ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ؛ فَإِنَّ (لَوْ) تَفْتَحُ عَمَلَ الشَّيْطَانِ».

"A strong believer is better and dearer to Allah than a weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, it would have been such-and-such;' rather, say: 'Allah has decreed, and whatever He wills, He does.' Indeed, 'if' opens the way before the devil to act."

Narrated by Muslim]¹

Sixth: Building a strong nation that gives its all for the sake of firmly establishing its religion and deepening its pillars, not caring about what they may suffer in this process. Allah Almighty says about this:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِ أُولَٰئِكَ هُمُ الصّٰدِقُونَ﴾^(١٥)

Indeed, the believers are those who believe in Allah and His Messenger, then they do not have doubt, but fight with their wealth and their lives in the way of Allah. It is they who are the truthful. [Surat al-Hujurāt: 15]

Seventh: Attaining happiness in this world and in the Hereafter by reforming individuals and communities and winning rewards and honorable status. Allah Almighty says about this:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾^(١٦)

Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds. [Surat an-Nahl:

¹ Narrated by Muslim: Book of Fate; Chapter: The command to be strong, and not feel helpless, to seek the help of Allah, and to consign the decrees to Allah; no. (2664).

97]

These are some of the objectives of the Islamic creed. We implore Allah Almighty to enable us and all Muslims to achieve them; verily, He is the All-Generous. Praise be to Allah, the Lord of the worlds!

And may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Completed by the pen of its author.

Muhammad al-Sālih al-'Uthaymīn



Index

A Glimpse into the Islamic Creed	2
Proposition	2
The Religion of Islam	3
Pillars of Islam	9
Foundations of the Islamic Creed	12
Belief in Allah Almighty	14
Belief in the Angels	32
Belief in the Revealed Scriptures	38
Belief in Messengers	40
Belief in the Last Day	49
Belief in fate	71
Objectives of the Islamic Creed	83





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