

موسوعة الإيمان

The Imān (faith) that Allah has ordained on His servants, based on the noble Qur'an and the Prophetic Sunnah.

An encyclopedia that comprises all the fundamentals and key beliefs and creedal issues. It is distinguished by linking creedal issues to the Noble Book and the pure Prophetic Sunnah, along with the keenness to establish the creed in a succinct and comprehensive manner, using simple phrases during the presentation and clarification of the creedal issues. In addition, the encyclopedia is free from scholastic theological and philosophical discussions, and it aims to present the topics of belief in a way that is easy to understand and to comprehend by people of any academic level.

The Encyclopedia of Imān that Allah has ordained on His servants, based on the Noble Qur'an and the Prophetic Sunnah

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Introduction to the Encyclopedia

In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, Who revealed the Book to His servant and made in it no crookedness. I bear witness that there is no god but Allah, alone, with no partner; to Him belongs the dominion and all praise, and He is Able to do all things; and I bear witness that Muhammad is His servant and Messenger and the one entrusted with His revelation.

To proceed; the science of creed is the noblest and most sublime of all sciences, for it speaks about the noblest One - Allah Almighty - and the noblest objective, i.e. belief in Him and His Oneness, and the noblest outcome, which is to see the Almighty Lord in the abode of bliss, follow the noble Prophet, and adhere to the straight path. Hence, we wanted to author a book that comprises the issues of creed and from which we derive guidance from the Book of Allah and the Sunnah of His Prophet (may Allah's peace and blessings be upon him), away from the newly- introduced theological terms, definitions, pillars, and conditions. We present the book for the benefit of everyone: the knowledgeable and the seekers of knowledge in universities and elsewhere, as well as ordinary Muslims.

The reason behind authoring this book:

Our righteous predecessors made great efforts in clarifying the correct creed, explaining the opposite creed, and responding to opponents. This book aims at making the books of our predecessors clearer and easier to understand for the seekers of knowledge and ordinary Muslims. We have collected creedal issues in one comprehensive book and restricted the content to affirming the sound creed, without engaging in responses to the incorrect ones. We have also been keen to write the book in simple and clear words, and arrange it in a good objective order. By this, we hope to achieve two goals: helping make the writings of the earlier scholars clearer and easier to understand, and fulfilling a key need in the creedal library, namely providing a book easy in wording and comprising all issues related to the creed.

Our approach in authoring the book:

We present the Qur'anic verses and Hadīths related to any of the creedal issues and derive our approach in this book from them.

We review all the topics in the books on creed, including the isnāds (chains of transmission), matns (texts), and the sharhs (commentaries) on matns. This is to make sure that the creed we have derived from the verses and Hadīths comprises the information written down by the authors of the books of creed.

If a creedal issue occurs in the noble Qur'an or the Sunnah in one certain way, we cite only one or two proofs mentioning this issue. Yet, if a creedal issue is mentioned in the Qur'an or the Sunnah in various ways, like the attribute of speech, exaltedness, the hand, the believers seeing their Lord during the tumult of the Day of Judgment and in Paradise, we are committed to cite the proof for every way in which it is mentioned, and we do not have to include all relevant texts.

We may be obliged to include some aspects related to one issue in one chapter and then repeat and complete them in another chapter. For example, we cited the texts on creating the angels in the chapter of creation and then talked about them again in the book of belief in angels. Likewise, we cited in the chapter of belief in the existence of Allah some verses pointing to His existence, and these same verses may appear in the chapter of lordship, given the similarity of the topics. In the chapter of belief in the existence of Allah, the purpose is to present the proofs for the existence of our Lord, which atheists deny. Meanwhile, in the chapter of lordship, the purpose is to establish the lordship that entails Allah's divinity, over which polytheists argue. We may also cite a certain verse or Hadith in more than one place, depending on the relevant perspective and need.

When needed, we may report the statements of earlier scholars that clarify the intended meaning of a certain verse or Hadīth, only taking what reveals the correct opinion, without mentioning misconceptions or opposing views, lest a learner may be affected by misconceptions or satiated with the opposing views before this knowledge can take hold in his heart and mind. We hope this will protect the reader - by Allah's permission - from lapses in this area, for it is subject to well-known creedal differences, like the issues of Allah's attributes, destiny, etc.

Ibn Abi Zamanīn al-Māliki (may Allah have mercy upon him) said: "I have informed you about the opinions of the Imāms of guidance and the masters of knowledge regarding what you asked about and regarding other issues that people ask about, including the fundamentals of Sunnah in which the people of misleading whims contradict the Book of Allah and the Sunnah of His Messenger and Prophet (ﷺ). Had it not been that the senior scholars disliked their words to be penned and perpetuated in books, I would have told you about their deviation and misguidance that would increase your desire to run away from them. We seek refuge in Allah from their temptation. May Allah protect us and you from the misleading trials, and may He guide us to the words and deeds that are pleasing to Him, and may He bring us closer and

closer to Him." [ʿUsūl As-Sunnah by Ibn Abi Zamanīn (309-310)]

We deliberately avoided newly-introduced theological definitions and terms for which Allah Almighty has sent down no authority.

We have made the book in the form of books and chapters, like the writings of the earlier authors of Sharʿi books. We did not use contemporary classifications: topics and subjects. We have arranged the book according to the fundamentals of faith. Ibn Abi al-ʿIzz al-Hanafi said: "The best way of arranging a book on the fundamentals of religion is the order of the Prophet's response to Jibrīl (Gabriel) (peace be upon him) when he asked him about Imān (faith), as he said: "To believe in Allah, His angels..." So, we should start by addressing Allah's oneness and attributes and the related issues, and then the angels, and so on." [Sharh Al-ʿAqīdah At-Tahāwīyyah (2/689)]

Ahead of every book, we have written a summary listing the topics addressed therein, without proofs.

As for the Hadīths, we have put a brief takhrīj thereof, beginning with the six books of Hadīths in their well-known order and then adopting the order based on the date of death. For our desire to make the book small in size, we have included the takhrīj only, without commentaries on the Hadīths, except in rare cases.

The merits of this book:

It links creedal issues to the Qur'an and the Sunnah. Thus, it becomes clear to the seeker of knowledge where these issues are derived from.

It encompasses the main creedal issues related to all chapters of the creed.

It is keen to establish and explain the creed in a brief, comprehensive, simple, and clear way. This makes it easier for readers to understand.

The book is free from theological and philosophical topics, and it employs simple and easy phrases, avoiding the terms used in some of the books of creed, after some writers appeared to be affected by their personal inclinations.

We do not claim that we have fully addressed all creedal issues, but we did our best in this, and we look forward to every enrichment to this book or rectification or amendment thereof, so that we can apply this to its subsequent editions. It is enough that we have gone to the spring of revelation and derived therefrom the topics related to the noblest of all knowledge and presented them to the seekers of this field of knowledge, citing a verse or a Hadīth or both in relation to every topic. We implore Allah Almighty to make this work sincerely done for His sake and compliant with the Sunnah of His Prophet-His close friend, and the one entrusted with His revelation (may Allah's peace and blessings be

upon him)), and to render it useful for His servants and a witness for us on the Day we will meet Him!

We give all thanks to Allah, Exalted be He, for facilitating this knowledge for us and employing us for serving His religion and presenting and explaining the issues related to the pillars of faith, along with the relevant proofs from the Qur'an and the Sunnah.

We also thank all those who have been good to us, most notably our parents. O Allah, forgive them, show mercy upon them, and give them the best reward for their care of us!

We would also like to thank the honorable people who judged the book and provided blessed insights and additions: Prince Dr. Saud bin Salman bin Mohammed Al Saud, Associate Professor of Creed at King Saud University, and Dr. Sahl bin Rifā' al-'Utaybi, Associate Professor of Creed at King Saud University. The list also includes Professor Abdullah bin Salih al-Barrak, the professor of creed at Kind Saud University, and Dr. Abdullah bin Abdulaziz al-Anqari, the associate professor of creed at King Saud University. May Allah give them the best reward, on our behalf and on behalf of knowledge and its people, for their sincere advice and wise input!

Praise be to Allah, and may the peace and blessings of Allah be upon Prophet Muhammad and all his family members and Companions!

Makkah
Dhul-Hijjah 8
1439 A.H.

Preface

In the Name of Allah, the Most Gracious, the Most Merciful

We seek help from Allah, and there is no power or strength except through Him.

Praise be to Allah as is due to the majesty of His countenance and the greatness of His dominion. I bear witness that none is worthy of being worshiped but Allah, alone, with no partner; to Him belongs the dominion and all praise, and He has power over all things. And I bear witness that Muhammad is His servant and Messenger; may Allah's abundant peace and blessings be upon him!

In this book we mention what a Muslim should believe in, as stated in the Qur'an and the Sunnah. We may also report some statements by the Companions and the succeeding generation and their followers with regard to explaining a certain verse or Hadith or clarifying the intended meaning thereof. We have divided it into books and chapters and adopted brevity as much as possible, restricting the content to essential issues and keeping away from discussing such terms that do not occur in the Qur'an or the Sunnah, as the later scholars do. Allah Almighty urges us to follow His

religion, hold onto His rope, and adhere to the example of His Messenger; He says:

{وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ}

{And hold fast to the rope of Allah all together and do not be divided. Remember the favor of Allah upon you when you were enemies, then He reconciled your hearts, making you brethren by His grace. And you were on the brink of a fiery pit and He delivered you from it. This is how Allah makes His verses clear to you, so that you may be guided.} [Surat Al 'Imrān: 103] He also says:

{وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ}

{Follow the best of what has been sent down to you all from your Lord, before the punishment comes upon you by surprise while you are unaware.} [Surat az-Zumar: 55]

Here we begin, asking Allah for help and success:

Book: The Start of Creation

Abstract

We believe that Allah is the Creator of everything; that Allah had always existed and nothing else existed along with Him or before Him; that His Throne was above water; and that He created water before creating the heavens and the earth, and then He created the heavens and the

earth, and He split them apart after they had been joined together.

We believe that Allah rendered this creation as a witness to His Lordship that entails His divinity. He is the True Creator, and all else is created. Blessed and exalted be He. He is the True God, and all else are only created beings that do not deserve to be worshiped or sought for help or reward.

We believe that the honorable Throne is an immense creation of Allah; rather, it is the greatest among His created beings.

We believe that the angels surround the Throne of the Most Gracious Lord and that Allah Almighty is above His Throne, above His heavens, being distinct and separate from His creation.

We believe that Allah created the Pen that wrote down the destiny of everything, and that there are numerous such pens.

We believe that Allah created the Kursi (Footstool) and that it is the greatest among all creation after the Throne.

We believe that Allah created the heavens and the earth and what is between them in six days, of His measure; that He raised the heavens without pillars; that He created all these great things for great purposes that we cannot fully grasp; and that He perfected His creation.

We believe that this universe, with its heavens, earth, mountains, and all that is in it, will be in a different condition on the Day of Judgment.

We believe that Allah created the sun and the moon in truth and subjected them by His command. And we believe that He created the stars and planets for great purposes, and that the stars and planets cannot produce benefit or cause harm and do not affect whatever happens on earth or in the sky. Moreover, whoever believes that they have an impact per se has become a disbeliever or a polytheist.

We believe that Allah created the angels from light, and they have variant forms of creation.

We believe that Allah created the jinn from a smokeless flame of fire; that the jinn were created before Adam; and that the chief of the devils is Satan, and it was he who seduced Adam and Eve (peace be upon them) and caused them to be driven out of Paradise.

We believe that Satan disdained to prostrate, and so Allah got angry at him and cursed and expelled him. And we believe that the jinn are accountable and required to follow the religion.

We believe that Allah informed the angels that He would make a vicegerent on earth to populate and fill it with worship. And He clarified that this vicegerent would be Adam and He would create

him from dust, which Allah turned into mud and then fashioned it in stages.

We believe that Allah created Adam with His honorable Hand, made the angels prostrate to him, and created for him, from himself, a spouse in whom he would find comfort, namely Eve; and that He let them both dwell in Paradise and then made them go down to earth.

We believe that all mankind are the progeny of Adam, and Adam was created from dust; thus, there is no superiority for anyone over another except in terms of piety.

We believe that Allah created all people upon fitrah (natural disposition).

We believe that the soul is the affair of Allah Almighty and that souls are created by Him. We also believe people do not know much about the soul, except what Allah allowed them to know.

We believe that bodies die, and their death is the departure of the souls from their bodies.

We believe that all creatures on earth are communities like humans.

We know that Allah created every living creature from water and created everything in pairs; and that all these creatures will perish, save what Allah Almighty excluded.

Chapter: Allah is the Creator of Everything

We believe that Allah is the Creator of everything. In the Qur'an, He says:

{ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ
وَكِيلٌ}

{Such is Allah, your Lord; none has the right to be worshiped except Him, the Creator of all things. So worship Him, for He is the Maintainer of all things.} [Surat al-An'ām: 102] He also says:

{اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ}

{Allah is the Creator of all things, and He is the Maintainer of everything.} [Surat az-Zumar: 62] And He 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]

We believe that Allah had always existed and nothing else existed along with Him or before Him. He, Exalted be He, says:

{هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}

{He is the First and the Last, the Outward and the Inward, and He is All-Knowing of everything.} [Surat al-Hadīd: 3]

And the Prophet (may Allah's peace and blessings be upon him) said:

«اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ».

"You are the First and nothing was before You; You are the Last and nothing is after You; You are the Outward and nothing is above You; and You are the Inward and nothing is below You." [Narrated by Muslim (2713), Abu Dāwūd (5051), At-Tirmidhi (3400), and Ibn Mājah (3831)]

وعن عمران بن حصين رضي الله عنه قال: إني عند النبي صلى الله عليه وسلم إذ جاءه قوم من بني تميم، فقال: «أقبلوا البشرى يا بني تميم»، قالوا: بشرتنا فأعطينا، فنخل ناس من أهل اليمن، فقال: «أقبلوا البشرى يا أهل اليمن، إذ لم يقبلوها بنو تميم»، قالوا: قبلنا، حينئذ لتنفقه في الدين، ولنسألك عن أول هذا الأمر: ما كان؟ قال: «كان الله ولم يكن شياً قبلة، وكان عرشه على الماء، ثم خلق السموات والأرض، وكتب في الذكر كل شيء».

'Imrān ibn Husayn (may Allah be pleased with him) reported: While I was with the Prophet (may Allah's peace and blessings be upon him), some people from Banu Tamīm came to him. The Prophet (may Allah's peace and blessings be upon him) said: "O Banu Tamīm, accept the good news!" They said: "You have given us the good news; now give us (something)." (After a while) some people of Yemen entered, and he said to them: "O the people of Yemen, accept the good news, as Banu Tamīm have refused it." They said: "We accept it! We have come to you to learn the religion. So we ask you about what the beginning of this matter was." The Prophet (may Allah's peace and blessings be upon him) said: "There was Allah and nothing else before

Him, and His Throne was above water, and He then created the heavens and the earth and wrote everything in the Book." [Narrated by Al-Bukhāri (7418) and Tirmidhi (3951)] In another version:

«كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ».

"There was Allah and nothing else before Him, and His Throne was above water." [Narrated by Al-Bukhāri (3191)]

We believe that all living creatures on earth are communities like us. Allah, the Exalted, says:

{وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ}

{There is no moving creature on earth or a bird flying with its two wings, but are communities like you. We have missed nothing in the Record, then to their Lord they will be gathered.} [Surat al-An'ām: 38] We know that Allah created every living creature from water. In the Qur'an, He says:

{وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

{Allah created every living creature from water. Some of them move on their bellies, and some walk on two legs and some walk on four. Allah creates what He wills. Allah is Most Capable of all things.} [Surat an-Nūr: 45] And that He created all things in pairs. Allah Almighty says:

{وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ}

{And We have created everything in pairs, so that you may take heed.} [Surat adh-Dhāriyāt: 49]
Allah Almighty also says:

{وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى}

{And that He created the pairs, male and female.} [Surat an-Najm: 45]

We believe that these creatures, diverse and plentiful as they are, are put in due proportion; none of them prevails over the other and no species over another. Our Lord says:

{وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْرُونٍ}

{As for the earth, We have spread it out and placed therein firm mountains, and caused to grow therein everything in due proportion.} [Surat al-Hijr: 19]

All these created beings will eventually perish. Allah Almighty says:

{كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ} [الرحمن: 26, 27].

{Everyone on earth will perish,
but there will remain the Face of your Lord, full of Majesty and Honor.} [Surat ar-Rahmān: 26-27]
Except those excluded by Allah Almighty from being stunned, as revealed in the verse that says:

{وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ}

{The Trumpet will be blown and all those in the heavens and all those on earth will get stunned,

except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.} [Surat az-Zumar: 68]

We believe that Allah has made this creation a testimony to His lordship that entails His divinity. Sometimes He cites this creation as a proof of this, like in the verse that says:

{هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ}

{This is Allah's creation. So show Me what others beside Him have created. In fact, the wrongdoers are clearly misguided.} [Surat Luqmān: 11] And at other times He cites the greatest created being, i.e. the Throne, which is a proof of this. He says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ}

{Allah; none has the right to be worshiped except Him, the Lord of the Mighty Throne.} [Surat an-Naml: 26] And the Prophet (may Allah's peace and blessings be upon him) said:

«سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ. سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ. سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ. سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ».

"Glory be to Allah the number of His creation; glory be to Allah as much as pleases Him; glory be to Allah the weight of His Throne; glory be to Allah the number of His words." [Narrated by Muslim (2726), An-Nasā'i (1/1351), At-Tirmidhi (3555), and Ibn Mājah (3808)] So, the Throne has the greatest weight. And some other times Allah Almighty

mentions massive created beings as a proof of this, like in the verse that reads:

{هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}

{It is He Who created for you all that is in the earth, then He turned towards the heaven and made them seven heavens, and He is All-Knowing of everything.} [Surat al-Baqarah: 29] And sometimes He mentions one single element of these created beings as a proof of this, like in the verse that reads:

{أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ}

{Do you not see that Allah sends down rain from the sky, then We bring forth thereby fruits of various colors? And in the mountains there are various tracts of white and red, of various colors, and raven black.} [Surat Fātir: 27]

Allah also cites the weakest and smallest creature as a proof of this, saying:

{إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا}

{Allah is not ashamed to give a similitude of a mosquito or even something less [significant]. As for those who believe, they know that this is the truth from their Lord; but those who disbelieve, they say: "What does Allah mean by this similitude?"} [Surat al-Baqarah: 26] So, He is the

Creator and all else is creation - exalted and blessed be He. He is the true God and all else are servants that do not deserve to be worshiped or sought, for the giving of rewards or the fulfillment of needs.

Chapter on the Creation of the Great Throne

We believe that the Throne is a massive creation by Allah Almighty; rather, it is one of the greatest among His created beings. When the Mighty Lord describes it as mighty, this means it is truly mighty. Allah Almighty says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ}

{Allah; none has the right to be worshiped except Him, the Lord of the Mighty Throne.} [Surat an-Naml: 26] And He describes it as glorious, saying:

{ذُو الْعَرْشِ الْمَجِيدِ}

{The Lord of the Glorious Throne.} [Surat al-Burūj: 15] Ibn Jarīr (may Allah have mercy upon him) said in his Tafsīr: "The reciters differed in reading Al-Majeed (the Glorious). The majority of the reciters of Madīnah, Makkah, and Basra and some in Kūfa recite it in a nominative way, denoting an attribute of Allah Almighty - (the Lord of the Throne); whereas the majority of reciters in Kūfa read it in a genitive way, describing the Throne. The view we consider to be correct in this regard is that both are well-known readings. So, whoever recites any of them is right." [Jāmi' Al-Bayān (24/346)] In

spite of its massiveness, it is a created being of Allah. Allah Almighty says:

{قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ}

{Say: "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?"} [Surat al-Mu'minūn: 86] And the Prophet (may Allah's peace and blessings be upon him) said:

«...وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

"... and He created His Throne on the water." [Narrated by At-Tirmidhi (3109), Ibn Mājah (182), At-Tayālisi (1189), Ahmad (16188), and Ibn Abi 'Āsim in As-Sunnah (625)] The Throne has pillars. The Prophet (may Allah's peace and blessings be upon him) said:

«النَّاسُ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى أَخَذَ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ».

"People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Mūsa (Moses) holding one of the pillars of the Throne." [Narrated by Al-Bukhāri (3398), Muslim (2374), and Abu Dāwūd (4668)]

The Throne is above the heavens, and Allah is above the Throne. The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ عَرْشَهُ عَلَى سَمَوَاتِهِ لَهَكَذَا - وَقَالَ بِإِصْبُعِهِ مِثْلَ الْقُبَّةِ عَلَيْهِ - وَإِنَّهُ لَيَنْطُ بِهَ أَطِيطُ الرَّحْلِ بِالرَّاحِبِ».

"His throne is above the heavens like this - indicating with his fingers like a dome over him - and it groans on account of Him as a saddle does because of the rider." [Narrated by Abu Dāwūd (4726), 'Uthmān ibn Sa'īd ad-Dārimi in Ar-Radd 'Ala Al-Jahmiyyah (24), Ibn Abi 'Āsim in As-Sunnah (587), and Ibn Khuzaymah in At-Tawhīd (147)] In another version of the Hadīth:

«إِنَّ اللَّهَ فَوْقَ عَرْشِهِ، وَعَرْشُهُ فَوْقَ سَمَوَاتِهِ».

"Indeed, Allah is above His Throne, and His Throne is above His heavens." [Narrated by Abu Dāwūd (4726), 'Uthmān ibn Sa'īd ad-Dārimi in Ar-Radd 'Ala Al-Jahmiyyah (24), Ibn Abi 'Āsim in As-Sunnah (588), and Ibn Khuzaymah in At-Tawhīd (147)]

We believe that there are divine treasures underneath the Throne that only Allah can measure. The Prophet (may Allah's peace and blessings be upon him) said:

«وَأُعْطِيتُ هَذِهِ الْآيَاتِ مِنْ آخِرِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ، لَمْ يُعْطَهَا نَبِيٌّ قَبْلِي».

"And I was given these verses in the last part of Al-Baqarah from a treasure underneath the Throne, and they were not given to any prophet before me." [Narrated by Muslim (522), without the relevant part in question, At-Tayālsi (418), Ibn Abi Shaybah in Al-Musannaf (32306), and Ahmad (23251), and this is his wording, as well as others]

Abu Dharr (may Allah be pleased with him) reported: My friend (may Allah's peace and

blessings be upon him) commanded me to do seven things. Among them, he mentioned:

«وَأَمَرَنِي أَنْ أَكْثِرَ مِنْ قَوْلٍ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ».

"And he commanded me to often say 'La hawla wala quwwata illa billah' (there is no power or strength except through Allah), for they are from a treasure underneath the Throne." [Narrated by Al-Bazzār (3966), Ibn Abi Shaybah (35491), Hannād in Az-Zuhd (1013), Ahmad in Al-Musnad (21415) and this is his wording, and in Az-Zuhd (401)]

We believe that the Messenger (may Allah's peace and blessings be upon him) will prostrate himself underneath the Throne on the Day of Judgment before engaging in the major intercession. In the long Hadīth about intercession, the Prophet (may Allah's peace and blessings be upon him) said:

«فَأَنْطَلِقُ، فَآتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عِزَّ وَجَلٍّ، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ النَّثَاءِ عَلَيْهِ، شَيْئًا لَمْ يَفْتَحْهُ عَلَيَّ أَحَدٌ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ، أَرْفَعْ رَأْسَكَ سَلِّ نِعْمَتَهُ، وَاسْتَفْعْ نُسُفَعِ. فَأَرْفَعُ رَأْسِي، فَأَقُولُ: أُمْتِي يَا رَبِّ، أُمْتِي يَا رَبِّ...».

"I will then set off and come below the Throne and fall down prostrate before my Lord, Exalted be He. Then Allah will inspire me with some of His praises and glorifications which He had not inspired anyone before me. He will then say: 'O Muhammad, raise your head; ask and your request will be

granted; intercede and your intercession will be accepted.' I will raise my head and say: 'My Ummah, O my Lord; my Ummah, O my Lord.'" [Narrated by Al-Bukhāri (4712), Muslim (194), At-Tirmidhi (2434), and Ibn Mājah (3307)]

We believe that the spirits of martyrs nestle in lamps of gold hanging in the shade of the Throne. Ibn 'Abbās (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خُضِرَ، تَرَدُّ أَنْهَارُ الْجَنَّةِ، تَأْكُلُ مِنْ ثَمَرِهَا، وَتَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ...».

"When your brothers were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit, and nestle in lamps of gold in the shade of the Throne." [Narrated by Abu Dāwūd (2520), Ibn al-Mubārak in Al-Jihad (62), Ibn Abi Shaybah (19678), and Ahmad (2388)] Ibn al-Mubārak was asked: "How can we recognize our Lord?" He replied: "He is above the seventh heaven, on the Throne, being distinct from His creation."

[Ad-Dārimi in Ar-Radd 'Ala Al-Jahmiyyah (47), Al-Bayhaqi in Al-Asmā' Wa As-Sifāt (2/336), Al-Fatwa Al-Hamawiyyah Al-Kubra (333), and Sharh At-Tahāwiyyah (219)]

Imām Ad-Dārimi (may Allah have mercy upon him) said: "Allah Almighty is above His Throne,

above His heavens, being distinct from His creation. He who does not know Him by that does not know the God he worships. His knowledge, from above His Throne, is the same about the most distant of His creation and the nearest. Nothing is far from Him. {Not even an atom's weight is hidden from Him in the heavens or on earth} [Surat Saba': 3]. Glorified and far exalted be He above what the deniers describe Him with." [Ar-Radd 'Ala Al-Jahmiyyah (47)]

We believe that the Throne is carried by angels. Allah Almighty says:

{الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ}

{Those [angels] who bear the Throne and those around it glorify their Lord with His praise and believe in Him, and seek forgiveness for those who believe, [saying]: "Our Lord, Your mercy and knowledge encompass everything, so forgive those who repent and follow Your way, and protect them from the punishment of the Blazing Fire."} [Surat Ghāfir: 7] He also says:

{وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ}

{With the angels on all its sides, and on that Day, eight [mighty angels] will bear the Throne of your Lord above them.} [Surat al-Hāqqah: 17]

The Prophet (may Allah's peace and blessings be upon him) informed us about some of the traits of the angels who bear the Throne. He said:

«أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ، إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِ مِائَةِ عَامٍ».

"I have been permitted to tell about one of Allah's angels who bears the Throne; the distance between the lobe of his ear and his shoulder is a journey of seven hundred years." [Narrated by Abu Dāwūd (4727), At-Tabarāni in Al-Awsat (1709), Abu Ash-Shaykh in Al-'Azhamah (476), and Ibn Shahīn in Al-Fawā'id (19)]

We believe that the angels surround the Throne of the Most Compassionate Lord, Who says:

{وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمُ
بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

{You will see the angels surrounding the Throne, glorifying their Lord with His praise, and matters will be settled between them with justice, and it will be said: "All praise be to Allah, the Lord of the worlds."} [Surat az-Zumar: 75]

The Throne is also mentioned along with the book occurring in the Hadīth that reads:

«لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي»

"When Allah completed the creation, He wrote in His Book which is with Him on His Throne: 'My mercy prevails over My anger.'" [Narrated by Al-

Bukhāri (3194), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189, 4295)] Those are the highest among all creation. The Prophet (may Allah's peace and blessings be upon him) said:

«... فَإِذَا سَأَلْتُمُ اللَّهَ فَسْأَلُوهُ الْفِرْدَوْسَ؛ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ».

"So if you ask Allah for anything, ask Him for the Firdaws, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Compassionate, and from it gush forth the rivers of Paradise." [Narrated by Al-Bukhāri (7423)]

We believe that Allah is established on His Throne in a way that befits His majesty. Allah Almighty says:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ}

{Your Lord is Allah, Who created the heavens and earth in six days, and then rose over [istawa] the Throne.} [Surat al-A'rāf: 54] He also says:

{الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا}

{It is He Who created the heavens and earth and all that is between them in six Days, then rose over the Throne. He is the Most Compassionate, so ask about Him the One Who is All-Aware.} [Surat al-Furqān: 59] Rabī'ah ar-Ra'y was asked regarding the verse that says: {The Most Compassionate rose

over the Throne} [Tāha: 5], as to how He rose over the Throne? He said: "The manner of doing so is unknown, and His rising is beyond reason, and I and you must believe in all this."

[Al-Asmā' Wa As-Sifāt for Al-Bayhaqi (2/306) and Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (3/582)] A man came to Mālik ibn Anas and said: "O Abu 'Abdullāh! {The Most Compassionate rose over the Throne} How did He rise?" Thereupon, anger came over Mālik, such that no affair had ever overwhelmed him like this, and started sweating. He looked down thinking, and we were waiting what would be his reaction, then he was was relaxed and said: "The manner is beyond reason, His istiawā' (rising) is not unknown, belief in it is obligatory, and asking about it is a religious innovation. And I fear you are misguided." Then he commanded that he be driven out.

[Ar-Radd 'Ala Al-Jahmiyyah for Ad-Dārimi (66), Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (3/441), Hiliyat Al-Awliyā' Wa Tabaqāt Al-Asfiyā' (6/325), Al-I'tiqād for Al-Bayhaqi (116), Sharh As-Sunnah for Al-Baghawi (1/171), and Al-Asmā' Wa As-Sifāt for Al-Bayhaqi (2/306)] Defining istiawā', Imām Ahmad used to say: "It is ascending and rising high. Allah Almighty had always been high and sublime before creating His Throne. He is above everything and higher than everything. Allah specifically mentioned the Throne due to an aspect

therein that differs from all other things. The Throne is the best and most sublime of all things. So, Allah praises Himself by saying that He rose over the Throne. It is related from ‘Abdur-Rahmān ibn Mahdi from Mālik that Allah Almighty is established over His Glorious Throne as He has told, and that His knowledge exists everywhere."

[Al-‘Aqīdah, narrated by Abu Bakr al-Khallāl (108)]

Allah's lordship over the Throne is a proof that He alone deserves worship. He says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

{If there had been gods besides Allah in the heavens and earth, both realms would have fallen in disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].} [Surat al-Anbiyā’: 22] He also says:

{قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ}

{Say: "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?"} [Surat al-Mu’minūn: 86] And He says:

{قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَأَبْتَغُوا إِلَيَّ الْعَرْشَ سَبِيلًا}

{Say: "If there were other gods besides Him – as they claim – they would have surely sought a way to the Lord of the Throne."} [Surat al-Isrā’: 42]

Chapter on the Creation of Water

We believe that Allah, Exalted be He, had created water before He created the heavens and earth. The Prophet (may Allah's peace and blessings be upon him) said:

«كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ»

"There was Allah and nothing else before Him and His Throne was over the water, and He then created the heavens and the earth." [Narrated by Muslim (2713), Abu Dāwūd (5051), At-Tirmidhi (3400), and Ibn Mājah (3831)] And Allah Almighty created from water every living thing. He says:

{وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ}

{We created from water every living thing.} [Surat al-Anbiyā': 30] And that He made it one of the signs of His lordship and divinity. He says:

{الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ}

{He Who made the earth a resting-place for you, and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you know.} [Surat al-Baqarah: 22]

Allah Almighty also says:

{وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ صِنُوفٌ وَغَيْرُ صِنُوفٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى الْآخَرِ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ}

{And on the earth there are neighboring [yet different] tracts of land, and gardens of grapevines, grains and palm trees – some growing in clusters from one root or standing alone. They are all irrigated with the same water, yet We cause some of them to excel others in taste. Indeed, there are signs in this for people of understanding.} [Surat ar-Ra'd: 4] And He says:

{وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَّحْجُورًا * وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ
رَبُّكَ قَدِيرًا }

{It is He Who merges the two bodies of water: one fresh and palatable and the other salty and bitter, and He has made between them a barrier and an insurmountable partition.

It is He Who created human beings from water, then made between them bonds of kinship and marriage, for your Lord is Most Capable.} [Surat al-Furqān: 53-54] So, He created from water two bodies of water and put a barrier between them preventing each from spilling into the other. And He created from water human beings and placed ties of kinship and marriage among them. Blessed be Allah, the Best of all creators. There are numerous other similar signs.

Allah Almighty also cites water as a proof of the Resurrection. He says:

{وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ
الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى 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]

And He made it one of His soldiers, supporting His allies therewith. He says:

{إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ
عَنْكُمْ رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُنَبِّتَ بِهِ الْأَقْدَامَ}

{[Remember] when He caused drowsiness to overcome you as an assurance from Him, and He sent down rain from the sky to purify you and to remove Satan's whispers from you, and to strengthen your hearts and to steady your footsteps.} [Surat al-Anfāl: 11] And He disappointed His enemies with it. Allah Almighty says:

{فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ * فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ * وَفَجَّرْنَا
الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ}

{So he called upon his Lord: "I am overpowered, so help me!"

So We opened the gates of the sky with water pouring down in torrents,

and We caused the earth to burst forth with springs, then the waters met for a preordained purpose.} [Surat al-Qamar: 10-12] There are other

circumstances and incidents in which Allah Almighty rendered water a reason for supporting His allies or defeating His enemies.

Chapter on the Creation of the Pen

We believe that Allah created the Pen that wrote down destiny. The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، قَالَ: رَبِّ، وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ».

"The first thing Allah created was the Pen. He said to it: 'Write.' It asked: 'What should I write, my Lord?' He said: 'Write what was decreed about everything till the Last Hour comes.'" [Narrated by Abu Dāwūd (4700), At-Tirmidhi (2155, 3319), At-Tayālesi (578), Ahmad (22705, 22707), and Ibn Abi 'Āsim in As-Sunnah (115)]

We believe that there are numerous pens. In a Hadīth about Al-Isrā' and Al-Mi'rāj, the Prophet (may Allah's peace and blessings be upon him) said:

«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الْأَقْلَامِ».

"Then I was made to ascend until I reached a level where I heard the creaking of the pens." [Narrated by Al-Bukhāri (349) and Muslim (163)]

And it is mentioned a number of times in the Qur'an and the Sunnah that the angels write down people's deeds. Allah Almighty says:

{وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ * كِرَامًا كَاتِبِينَ * يَعْلَمُونَ مَا تَفْعَلُونَ}

{And there are watchers over you,
honorable scribes,
who know whatever you do.} [Surat al-Infitār:
10-12]

He also says:

{إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ * مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ
رَقِيبٌ عَتِيدٌ}

{When the two angel scribes, constantly
accompanying him, one on the right, and the other
on the left.

Not a single word he utters but there is with him
a vigilant watcher, ready [to record it].} [Surat Qāf:
17-18]

In another verse, He says:

{وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ
أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ}

{When We give people a taste of mercy after
being afflicted with adversity, they start plotting
against Our verses. Say: "Allah is swifter in planning
[retribution]. Our angel-messengers record
whatever you plot."} [Surat Yūnus: 21]

And He says:

{أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ}

{Do they think that We do not hear their secret
talks and private counsels? Yes indeed, and Our
angel-messengers are with them recording
everything.} [Surat az-Zukhruf: 80]

And the Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنْكُمْ مِنْ أَحَدٍ، وَمَا مِنْ نَفْسٍ مَنُفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ».

"There is no one amongst you and no created soul except that his place in Paradise or Hellfire is written down and except that he is written down as miserable or blissful." [Narrated by Al-Bukhāri (4948), Muslim (2647), Abu Dāwūd (4694), At-Tirmidhi (2136, 3344), and Ibn Mājah (78)]

In another Hadīth, he (may Allah's peace and blessings be upon him) said:

«إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ، فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرٍ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا».

"If one of you practices Islam properly, every good deed he does will be recorded for him ten to seven hundredfold, and every evil deed he does will be recorded as it is." [Narrated by Al-Bukhāri (42, 7501), Muslim (128, 129, 130), and At-Tirmidhi (3073)]

Chapter on the Creation of the Kursi (Footstool)

We believe that the Kursi is the greatest creation after the Throne. Highlighting its massive size, Allah Almighty says:

{وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ}

{His Kursi extends over the heavens and earth.}

[Surat al-Baqarah: 255]

The Kursi is in front of the Throne, and it is the place for the two feet. Commenting on this verse, Ibn ‘Abbās (may Allah be pleased with him) said: "The Kursi is the place for the two feet, and no one can estimate the size of the Throne." [Narrated by Ad-Dāraquṭni in As-Sifāt (36), marfū‘ and mawqūf, ‘Uthmān ibn Sa‘īd ad-Dārimi in Ar-Radd ‘Ala Bishr Al-Marīsī (84, 89), ‘Abdullāh ibn Ahmad in As-Sunnah (586), Ibn Khuzaymah in At-Tawhīd (154), and Abu Ash-Shaykh in Al-‘Azhamah (216, 217)] The Prophet (may Allah’s peace and blessings be upon him) said:

«ما السموات السبع في الكرسي إلا كحلقة ملقاة بأرض فلاة، وفضل العرش على الكرسي كفضل تلك الفلاة على تلك الحلقة».

"The seven heavens in comparison to the Kursi are only like a ring thrown in a desert, and the size of the Throne in comparison to the Kursi is like that desert compared to that ring." [Narrated by Ibn Hibbān (361), and in Al-Majrūhīn (3/130), At-Tabarānī in Al-Kabīr (1651), and in Al-Makārim (1), Al-Ājurrri in Al-Arba‘īn (40), Abu Ash-Shaykh in Al-‘Azhamah (259), Abu Na‘īm in Al-Hilyah (1/18, 166 -168), Al-Bayhaqi in Al-Asmā’ (510 - 511), and in Ash-Shu‘ab (4325, 7668), and Ibn ‘Abdul-Barr in At-Tamhīd (9/199). It is a long Hadīth, and the Hadīth in question is part of it. The Hadīth has

numerous chains of transmission, all of which are weak and inauthentic. Al-‘Aqīlī mentioned some of these chains of transmission and referred to their weakness. They were also mentioned by Ibn ‘Adyy, who said: "This Hadīth is munkar from this chain of transmission, related by Ibn Jurayj from ‘Atā’ from ‘Ubayd ibn ‘Umayr from Abu Dharr. And this Hadīth has no chain of transmission except the narration from Abu Idrīs al-Khawlānī and Al-Qāsim ibn Muhammad from Abu Dharr. The third is the Hadīth by Ibn Jurayj, which is the most munkar of all narrations." This Hadīth, however, is Mashhūr (famous), and there is no other marfū’ Hadīth on the Kursi. Hence, we have cited it in spite of it being weak and munkar.]

Al-Bayhaqi also narrated that Al-‘Abbās ibn Muhammad reported: I heard Abu ‘Ubayd say: "These Hadīths which relate that Allah laughs at the despair of His servants, that Hellfire will not become filled until Allah places His foot therein, and that the Kursi is the place for His two feet - we regard them as true in terms of narration, as they were transmitted and related from some to others. But if we are asked about their interpretation, we do not interpret them, and we do not know about anyone who interpreted them." [Al-Asmā’ Wa As-Sifāt for Al-Bayhaqi (2/198)]

Chapter on the Creation of the Heavens and Earth

We believe that Allah Almighty created the heavens and earth and what is between them in six days by His measure, without undergoing any fatigue or weariness. In the Qur'an, He Almighty says:

{وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ}

{Indeed, We created the heavens and earth and all that is between them in six days, and no weariness touched Us.} [Surat Qāf: 38] He also says:

{أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا}

{Are the disbelievers not aware that the heavens and earth were joined together and then We split them apart?} {Surat al-Anbiyā': 30} And He also says:

{قُلْ أَنتُمْ أَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ * وَجَعَلَ فِيهَا رَوَاسِي مِنْ فَوَقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَانَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لِيُنَبِّئَهُمْ فِيهَا أَنْبَاءَ الْغَيْبِ وَإِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ * فَفَضَّاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}

{Say: "Do you disbelieve in the One Who created the earth in two Days and you set up rivals to Him? Such is the Lord of the worlds.

He placed on it firm mountains standing high above it, and showered His blessings upon it, and

measured its sustenance totaling exactly four Days, for all who ask.

Then He turned to the heaven when it was all smoke and said to it and the earth: 'Come into being, willingly or unwillingly.' They both said: 'We come willingly.'

He then formed them into seven heavens in two Days and assigned to each heaven its mandate. And We adorned the lowest heaven with lamps [stars] which also serves as a protection. That is the design of the All-Mighty, the All-Knowing."} [Surat Fussilat: 9-12]

Allah, Exalted be He, also says:

{أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا * رَفَعَ سَمَكَهَا فَسَوَّاهَا * وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا * وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا * أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا * وَالْجِبَالَ أَرْسَاهَا * مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ}

{Are you more difficult to create or the heaven that He built?

He raised it high and proportioned it,
and darkened its night and brought forth its daylight.

And thereafter He spread out the earth,
brought forth from it its water and its pasture,
and set the mountains firmly,
as a provision for you and your grazing livestock.} [Surat an-Nāzi'āt: 27-33]

We believe that Allah raised the heavens without pillars. He says:

{اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَحَّرَ
السَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ
رَبِّكُمْ تُوقِنُونَ}

{It is Allah Who raised the heavens without any pillars that you can see, then He rose over the Throne. He subjected the sun and the moon, each running its course for an appointed term. He governs all affairs, and explains the signs in detail, so that you may be certain of the meeting with your Lord.} [Surat ar-Ra'd: 2] In another verse, He says:

{خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَآلَفَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ}

{He created the heavens without pillars that you can see; and He placed firm mountains on the earth so it does not shake with you; and He spread therein all kinds of creatures. We sent down rain from the sky and caused to grow therein all kinds of fine plants.} [Surat Luqmān: 10]

We believe that Allah Almighty keeps the heavens and the earth from vanishing. He says:

{إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أُمْسِكَهُمَا مِنْ أَحَدٍ مِنْ
بَعْدِهِ إِنَّهُ كَانَ خَلِيمًا غَفُورًا}

{Allah keeps the heavens and earth from vanishing. If they were to vanish, there is none to sustain them other than Him. He is Most Forbearing, All-Forgiving.} [Surat Fātir: 41]

We believe that Allah, the Exalted, holds the heaven from falling down on earth, except by His permission. In the Qur'an, He says:

{وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ}

{He holds the sky from falling down on the earth except by His permission.} [Surat al-Hajj: 65]

We believe that Allah Almighty manages the affairs of these created beings and safeguards them, without this making Him tired. Our Lord says:

{وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

{His Kursī extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, Most Great.} [Surat al-Baqarah: 255]

We believe that Allah created these great created beings for great wise reasons only known to Him and that He perfected their creation. In the Qur'an, He says:

{وَنَرَى الْجِبَالَ تَحْسِبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ}

{You will see the mountains, thinking them firmly fixed, but they will be moving like clouds – such is the design of Allah, Who has perfected everything. Indeed, He is All-Aware of what you do.} [Surat an-Naml: 88] Allah Almighty also says:

{وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا عَجَبِينَ}

{We have not created the heavens and earth and all that is between them for amusement.} [Surat ad-Dukhān: 38] And He says:

{وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ * وَجَعَلْنَا لَكُمْ فِيهَا مَعَاشٍ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ * وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ}

{As for the earth, We have spread it out and placed therein firm mountains, and caused to grow therein everything in due proportion.

And We have made therein for you means of sustenance and for those whom you do not provide.

There is nothing except that We have its treasures, and We do not send it down except in a determined measure.} [Surat al-Hijr: 19-21]

Allah Almighty cites His creation of the heavens and the earth as an argument for His lordship that entails His divinity. He says:

{أَمْنَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِلَهُمْ قَوْمٌ يَعْدِلُونَ}

{Is He [not better] Who created the heavens and earth, and sent down for you rain from the sky, by which We caused to grow gardens of cheerful beauty? You could never cause their trees to grow. Is there any god besides Allah? No, but they are people who ascribe equals [to Allah].} [Surat an-Naml: 60] He also says:

{وَالَّذِينَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ}

{If you ask them who created the heavens and earth and subjected the sun and moon, they will surely say: 'Allah.' How are they then deluded?} [Surat al-‘Ankabūt: 61] And He says:

{وَلَيْنَ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ}

{If you ask them who sends down rain from the sky, then revives therewith the land after its death, they will surely say: 'Allah'. Say: "All praise is for Allah," but most of them do not understand.} [Surat al-‘Ankabūt: 63]

We believe that Allah Almighty has made the earth a place for affliction and test. He says:

{وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا}

{It is He Who created the heavens and earth in six Days – and His Throne was upon the water – so that He may test you as to which of you is best in deed.} [Surat Hūd: 7] And He has made it a place for living and residence and a receptacle. Allah Almighty says:

{مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى}

{From this [earth] We created you, and to it We will return you, and from it We will raise you once again.} [Surat Tāha: 55] He also says:

{الَّذِي نَجْعَلِ الْأَرْضَ كِفَاتًا * أَحْيَاءَ وَأَمْوَاتًا}

{Have We not made the earth a receptacle

for the living and the dead?} [Surat al-Mursalāt: 25-26]

We believe that this great universe glorifies Allah, the Lord of all the worlds. Allah Almighty says:

{تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا}

{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. Indeed, He is Most Forbearing, All-Forgiving.} [Surat al-Isrā': 44] The whole universe submits to His majesty. Allah Almighty says:

{ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا
أَتَيْنَا طَائِعِينَ}

{Then He turned to the heaven when it was all smoke, and said to it and to the earth: "Come into being, willingly or unwillingly." They both said: "We come willingly."} [Surat Fussilat: 11]

Moreover, this universe is about to be torn apart and it gets apprehensive due to people's inappropriate attitude toward the Almighty Lord. In the Qur'an, Allah, the Exalted, says:

{تَكَادُ السَّمَاوَاتُ يَنْفَطَرُنَّ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا * أَنْ دَعَوْا
لِلرَّحْمَنِ وَلَدًا}

{At which the heavens are about to be torn apart, the earth split asunder, and the mountains tumble down.

because they have ascribed to the Most Compassionate a son.} [Surat Maryam: 90-91]

Chapter on the Creation of the Sun and the Moon

We believe that Allah created the sun and the moon. He says:

{وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ}

{It is He Who created the night and the day, the sun and the moon – each floating in its orbit.} [Surat al-Anbiyā': 33]

And we believe that the sun and the moon are running, as revealed by Allah Almighty, Who says:

{وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ * وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ * لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ}

{The sun is running to its determined course. That is the design of the All-Mighty, All-Knowing.

As for the moon, We have determined phases for it, until it becomes like an old palm stalk.

It is not for the sun to catch up with the moon, nor for the night to outstrip the day. Each is floating in its own orbit.} [Surat Yāsīn: 38-40] Blessed be Allah, the Best of all creators.

Out of Allah's mercy toward His servants, He has subjected the sun and the moon by His command to achieve benefits for people. In the Qur'an, He says:

{وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ}

{He has made the sun and the moon for your service, both constant in their courses, and has made for you the night and the day.} [Surat Ibrāhīm: 33] And He says:

{وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ}

{He made the sun, the moon, and the stars – all subservient to His command.} [Surat al-A'rāf: 54]

Allah Almighty created the sun and the moon for great wise purposes not fully grasped by us. One of these occurs in the verse that says:

{فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}

{It is He Who cleaves the daybreak, and made the night for rest, and the sun and the moon with a precise measurement; that is the design of the All-Mighty, the All-Knowing.} [Surat al-An'ām: 96] Ibn 'Abbās (may Allah be pleased with him) said: {And the sun and the moon with a precise measurement} [Surat al-An'ām: 96]: that's the number of days, months, and years. [Tafsīr At-Tabari (11/558)] Highlighting some of the purposes behind the creation of the sun and the moon, Allah Almighty also says:

{هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ}

{It is He Who made the sun a radiant light and the moon a reflected light, and precisely determined its phases, so that you may know the number of years and the reckoning. Allah has not created all of this except for a true purpose. He makes the signs clear for people who know.} [Surat Yūnus: 5]

We believe that Allah made them two of His great signs that point to His lordship that entail His divinity. He says:

{وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ}

{If you ask them who created the heavens and earth and subjected the sun and moon, they will surely say: 'Allah.' How are they then deluded?} [Surat al-‘Ankabūt: 61] He also says:

{وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ}

{Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him.} [Surat Fussilat: 37] And the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ».

"Indeed, the sun and the moon are two of Allah's signs. They do not become eclipsed for the death or birth of anyone. Rather, Allah strikes fear in His servants through them." [Narrated by Al-Bukhāri (1048) and An-Nasā'i (1459)]

We believe that the sun and the moon prostrate themselves to Allah, the Lord of all the worlds, and so does the rest of all creation. Allah, Exalted be He, says:

{أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ}

{Do you not see that to Allah prostrate all those who are in the heavens and all those on earth: the sun, the moon, the stars, the mountains, the trees, the moving creatures, and many humans? But there are many on whom the punishment has become due. Whoever Allah disgraces, none can honor him. Allah surely does what He wills.} [Surat al-Hajj: 18]

We believe that the sun prostrates underneath the Throne every day, as informed by the truthful Prophet (may Allah's peace and blessings be upon him).

فعن أبي ذر رضي الله عنه أن النبي صلى الله عليه وسلم قال له حين غربت الشمس: «أندري أين تذهب؟»، قلت: الله ورسوله أعلم، قال: «فإنها تذهب حتى تسجد تحت العرش، فتستأذن فيؤذن لها. ويؤشك أن تسجد، فلا يقبل منها، وتستأذن فلا يؤذن لها، يقال لها: ارجعي من حيث جئت، فتطلع من مغربها، فذلك قوله تعالى: {والشمس تجري لمستقر لها ذلك تقدير العزيز العليم} [يس: 38]».

Abu Dharr (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said to me when the sun had set: "Do you know where it goes?" I said: "Allah and His Messenger know best." He said: "It goes till it prostrates itself underneath the Throne, and then it seeks permission and it is given to it. Then, a time will soon come when it prostrates, and this will not be accepted from it, and it seeks permission and it will not be given to it. It will be said: 'Return from where you came.' So, it will rise from the west. This is the meaning of the verse: {The sun is running to its determined course. That is the design of the All-Mighty, All-Knowing.} [Surat Yāsīn: 38] [Narrated by Al-Bukhāri (3199), Muslim (159), Abu Dāwūd (4002), and At-Tirmidhi (2186, 3227)]

Chapter on the Creation of the Stars

We believe that Allah created the stars and planets for wise purposes, one of which is mentioned in the verse that reads:

{وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ}

{And landmarks and the stars by which they find their way.} [Surat an-Nahl: 16] Qatādah (may Allah have mercy upon him) said: "Allah Almighty created these stars for three purposes: an adornment for the sky, a means whereby people can know their way, and missiles that stone the devils. Whoever deals with the stars for other

purposes has deviated from the true way and lost the good fortune and share, and has thus engaged in something he has no knowledge about." [Tafsīr At-Tabari (17/185)]

وعن أبي موسى رضي الله عنه قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ. قَالَ: فَجَلَسْنَا، فَخَرَجَ عَلَيْنَا، فَقَالَ: «مَا زِلْتُمْ هَاهُنَا؟» قُلْنَا: يَا رَسُولَ اللَّهِ، صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ، قَالَ: «أَحْسَنْتُمْ، أَوْ أَصَبَّيْتُمْ»، قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ، فَقَالَ: «النُّجُومُ أَمْنَةٌ لِلْسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمْنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبَتْ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمْنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ».

Abu Mūsa (may Allah be pleased with him) reported: We offered the Maghrib prayer along with the Messenger of Allah (may Allah's peace and blessings be upon him). We then said: "What if we sit and observe the 'Ishā' prayer with him." So, we sat down, and he came to us and said: "You are still sitting here." We said: "O Messenger of Allah, we observed the Maghrib prayer with you and then said: 'Let us sit down and observe the 'Ishā' prayer along with you.'" Thereupon, he said: "You have done well or you have done right." He then turned his head toward the sky - and he would often turn his head toward the sky - and said: "The stars are a source of security for the sky, and when the stars disappear, there will come to the sky what it has been promised. And I am a source of security for my Companions, and when I go away, there will come to my Companions what they have been promised.

And my Companions are a source of security for my Ummah, and when my Companions go away, there will come to my Ummah what they have been promised." [Narrated by Muslim (2531)]

And Allah Almighty says:

{وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ}

{We have adorned the lowest heaven with lamps and have made them as missiles to stone the devils.} [Surat al-Mulk: 5]

وعن ابن عباس رضي الله عنهما قال: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَنْصَارِ، أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ، إِذَا رُمِيَ بِمِثْلِ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، كُنَّا نَقُولُ: «لِذِ اللَّيْلَةِ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ عَظِيمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَإِنَّهَا لَا يُرْمَى بِهَا لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ رَبُّنَا تَبَارَكَ وَتَعَالَى اسْمُهُ، إِذَا قَضَى أَمْرًا سَبَحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ أَهْلَ هَذِهِ السَّمَاءِ الدُّنْيَا، ثُمَّ قَالَ: الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ مَاذَا قَالَ». قَالَ: «فَيَسْتَخْبِرُ بَعْضُ أَهْلِ السَّمَوَاتِ بَعْضًا، حَتَّى يَبْلُغَ الْخَبْرُ هَذِهِ السَّمَاءَ الدُّنْيَا، فَتَخْطُفُ الْجِنُّ السَّمْعَ، فَيَقْدِفُونَ إِلَيْهِ أَوْلِيَائِهِمْ، وَيُرْمُونَ بِهِ، فَمَا جَاؤُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَقْرَفُونَ فِيهِ، وَيَزِيدُونَ».

Ibn 'Abbās (may Allah be pleased with him) reported: One of the Prophet's Companions from the Ansār told me that while they were sitting one night along with the Messenger of Allah (may Allah's peace and blessings be upon him), a star was thrown and shone brightly. He asked them: "What would you say in jāhiliyyah (the pre-Islamic period of ignorance) when something of that nature was

thrown." They replied: "Allah and His Messenger know best. We used to say that a great man had been born that night, or that a great man had died." Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "It is not thrown because of anyone's death or life; but when our Lord, Blessed and Exalted be He, decrees a matter, the bearers of the Throne glorify Him; then the inhabitants of heaven who are next to them glorify Him, till the glorification reaches the inhabitants of this worldly heaven. Then, those who are near the bearers of the Throne ask them: 'What has your Lord said?' They tell them what He has said. Then, the inhabitants of the heavens ask one another till it reaches this worldly heaven. Then, the jinn snatch a hearing and pass it on to their friends and have [flames] thrown at them. What they bring as it is true, but they mix things with it and make additions." [Narrated by Muslim (2229)]

The devils used to eavesdrop, but when Prophet Muhammad (may Allah's peace and blessings be upon him) was sent with the message, they were denied their positions of eavesdropping. A Qur'anic verse says:

{وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعِ الْآنَ بَيِّدُ لَهُ شِهَابًا رَصَدًا}

{We used to take up positions there for eavesdropping, but now anyone who eavesdrops

will find a flaming fire waiting for him.} [Surat al-Jinn: 9] Other verses read:

{إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ * وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ * لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ * دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ * إِلَّا مَنْ خَطِفَتِ الْخُطْفَةُ فَاتَّبَعَهُ شَيْهَابٌ ثَائِبٌ}

{We have adorned the sky with the beauty of the stars,

and for safeguarding it against every rebellious devil,

so that they cannot eavesdrop on the highest assembly [of angels] and are pelted from every side to repel them; and for them there will be a perpetual punishment,

except who stealthily snatches away some words, he will be pursued by a piercing flame.} [Surat as-Saffāt: 6-10] Ibn 'Abbās (may Allah be pleased with him) reported: The jinn used to ascend through the heavens, trying to overhear the revelation. When they heard a word, they would add nine words to it. The word they heard would be true, while what they added was false. When the Messenger of Allah (may Allah's peace and blessings be upon him) was sent, they were denied their positions. They mentioned that to Satan – and the stars were not shot at them before that. Satan said to them: "This is nothing but an event that has occurred on earth." He sent out his armies, and they found the Messenger of Allah (may Allah's peace

and blessings be upon him) standing in prayer between two mountains – I think he said "in Makkah" – and they returned and met him and informed him about that. Thereupon, he said: "This is the event that has happened on earth."

[Narrated by At-Tirmidhi (3324), Ahmad (2482), An-Nasā'i in Al-Kubra (11562), and Abu Ya'la (2502)]

We believe that the stars and planets do not render benefit or cause harm or have any impact on terrestrial or celestial events. Whoever thinks that they have impact per se has thus become a disbeliever or a polytheist.

فعن ابن عباس رضي الله عنهما قال: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ، وَمِنْهُمْ كَافِرٌ»، قَالُوا: هَذِهِ رَحْمَةُ اللَّهِ، وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءٌ كَذَا وَكَذَا، قَالَ: «فَنَزَلَتْ هَذِهِ الْآيَةُ: {فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ} [الواقعة: 75]، حَتَّى بَلَغَ {وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ} [الواقعة: 82]».

Ibn 'Abbās (may Allah be pleased with him) reported: People had a rainfall during the Prophet's lifetime. Thereupon, he said: "This morning some people are grateful and others are ungrateful." They said: "This is the mercy of Allah. And some of them said: "The rise of such and such a star has been true." So, this verse was revealed: {I do swear by the positions of the stars... And instead [of thanking Allah] for the provision you are given, you show ingratitude?} [Surat al-Wāqī'ah: 75-82] [Narrated by Muslim (73)]

The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي فِي آخِرِ زَمَانِهَا إِيْمَانٌ بِالنُّجُومِ، وَتَكْذِيبُ بِالْقَدَرِ، وَحَيْفُ السُّلْطَانِ».

"The thing I fear most for my Ummah in their latter time is belief in the stars, denial of destiny, and injustice of the ruler." [Narrated by Ar-Rawyaani (1245) and At-Tabarani in Al-Kabir (8113)]

The Prophet (may Allah's peace and blessings be upon him) forbade astrology. In a Hadith, he said:

«مَنْ أَقْتَبَسَ عِلْمًا مِنَ النُّجُومِ، أَقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ، زَادَ مَا زَادَ».

"Whoever acquires any knowledge of astrology does acquire a branch of magic, of which he gets more as long as he continues to do so." [Narrated by Abu Dawud (3905), Ibn Majah (3726), Ibn Abi Shaybah (26159), Ahmad (2000), and 'Abd ibn Humayd (714)]

So, it is not permissible to acquire knowledge of the stars except within the limits needed for guidance in the land and sea. This is because studying them leads to divination.

فعن سعيد بن جبیر قال: «جاء رجلٌ إلى عبد الله بن عباس، فقال: يا أبا عباس، أوصني. فقال: أوصيك بتقوى الله، وإيّاك وذكر أصحاب النبي صلى الله عليه وسلم؛ فإنّك لا تدري ما سبق لهم من الفضل. وإيّاك وعمل النجوم إلا ما يَهْتَدَى به في برٍّ أو بحرٍ، فإنّها تدعو إلى كهانة. وإيّاك ومجالسة الذين يكذبون بالقدر، ومن أحب أن تستجاب دعوته، وأن يُرَكَّى عمله، ويُقبل منه، فليصدّق حديثه، وليؤدِّ أمانته، وليسلم صدره للمسلمين».

Sa'īd ibn Jubayr reported: A man came to 'Abdullāh ibn 'Abbās and said: "O Abu 'Abbās, advise me." He said: "I advise you to fear Allah. Beware of speaking badly about the Prophet's Companions, for you do not know how they excelled in merit. Beware of the work of the stars (astrology), except to the extent needed for guidance in the land or sea, for it leads to Kahānah (divination). And beware of sitting with those who deny destiny. Whoever likes that his supplication be answered and his deeds be purified and accepted from him should be truthful in speech, fulfill his trust, and have good feelings toward Muslims." [Narrated by Ibn Battah in Al-Ibānah (1987)]

Chapter on the Creation of the Angels

We believe that Allah created the angels from light. 'Ā'ishah (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ».

"The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you." [Narrated by Muslim (2996)]

The angels have variant forms of creation. Allah Almighty says:

{الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{All praise be to Allah, the Originator of the heavens and earth, Who made the angels messengers with two, three, or four wings. He increases in creation whatever He wills. Indeed, Allah is Most Capable of all things.} [Surat Fātir: 1]

And the Prophet (may Allah's peace and blessings be upon him) stated that he saw Jibrīl and that he has six hundred wings and is massive in size.

فعن أبي إسحاق الشيباني قال: سألت زراً بن حبش عن قول الله تعالى: {فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى} [النجم: 9، 10] قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ: «أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّ مِائَةِ جَنَاحٍ»،

Abu Is-hāq ash-Shaybāni reported: I asked Zirr ibn Hubaysh about the verses {Until he was only two bow-lengths away or even closer. Then he revealed to His slave what he had to reveal} [Surat an-Najm: 9-10], and he said: Ibn Mas'ūd related to us: "He saw Jibrīl, having six hundred wings." [Narrated by Al-Bukhāri (3232), Muslim (174), and At-Tirmidhi (3277)] 'Ā'ishah (may Allah be pleased with her) said: "Whoever claims that Muhammad saw his Lord has committed a great fault. He only saw Jibrīl in his genuine form, covering the whole horizon." [Narrated by Al-Bukhāri (3234), Muslim (177), and At-Tirmidhi (3068)]

We will talk extensively about the angels in the the Book of Belief in the Angels, Allah Willing. Our talk here is limited to their creation only.

Chapter on the Creation of the Jinn and Devils

We believe that Allah created the jinn from a smokeless flame of fire. In the Qur'an, He says:

{وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ}

{And the jinn We created before that, from smokeless fire.} [Surat al-Hijr: 27] He also says:

{وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ}

{And He created the jinn from a smokeless flame of fire.} [Surat ar-Rahmān: 15] And the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَّارِجٍ مِنْ نَّارٍ، وَخُلِقَ آدَمُ عَلَيْهِ السَّلَامُ مِمَّا وُصِفَ لَكُمْ».

"The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you." [Narrated by Muslim (2996)]

We believe that Allah, the Exalted, created the jinn and humankind to worship Him. He says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] The jinn

may include warners among themselves, but not messengers. Allah Almighty says:

{وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ}

{And [remember] when We sent to you a group of jinn to listen to the Qur'an. When they heard it, they said [to one another]: "Listen attentively." Then when it was over, they returned to their people as warners.} [Surat al-Ahqāf: 29] Ibn 'Abbās (may Allah be pleased with him) said: "The messengers are from humankind, and the jinn have warners." [Tafsīr Ibn Kathīr (3/340)]

As for the verse that says: {O assembly of jinn and humans, did there not come to you messengers from among you, reciting to you My verses and warning you of meeting this Day of yours?} [Surat al-An'ām: 130] This means: from you as a whole, not from each party of you. This is similar to the verse that says: {And He has placed the moon therein as a light.} And the verse that reads: {Yet they rejected him and hamstrung her}, even though it is only one of them who did so.

We believe that the jinn had been created before Adam. Hence, Allah Almighty says:

{وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ}

{And the jinn We created before that, from smokeless fire.} [Surat al-Hijr: 27] The chief of the devils is Satan - may Allah protect us from him.

Allah created him from fire, like the other jinn and devils. Speaking about Satan, Allah, Exalted be He, says:

{قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ}

{He said: "I am better than him; You created me from fire and created him from clay."} [Surat al-A'rāf: 12] And that Satan had been one of the jinn. Allah Almighty says:

{وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ}

{And [remember] when We said to the angels: "Prostrate before Adam," so they all prostrated except Satan, who was one of the jinn, but he disobeyed the command of his Lord.} [Surat al-Kahf: 50]

It was Satan who tempted Adam and Eve and caused them to be driven out of Paradise. He whispered to them and swore that he was giving them sincere advice. He deluded them with deception. They complied, and ate from the tree. Allah Almighty says:

{وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ * فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ * وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ * فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ * قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ}

{O Adam, dwell in Paradise, you and your wife, and eat from wherever you wish, but do not approach this tree, or else you will both be among the wrongdoers.

Then Satan whispered to them in order to expose what was hidden from them of their private parts. He said: "Your Lord has only forbidden to you this tree to prevent you from becoming angels or immortals."

And he swore to them: "I am indeed your sincere adviser."

So he deluded them both with deception. When they tasted the tree, their private parts became visible to them, so they began to put together leaves of the Garden to cover themselves. Their Lord called them: "Did I not forbid you from that tree and tell you that Satan is your sworn enemy?"

They said: "Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers."}
[Surat al-A'rāf: 19-23]

We believe that Satan arrogantly disdained to prostrate, and so Allah got angry at him, cursed him, and expelled him from the Paradise of eternity; that he asked Allah to give him respite till the Day of Judgment, which Allah granted him; and that he swore by the might of Allah that he would tempt all the children of Adam, except the chosen servants of

Allah. Informing us about Satan's plotting, Allah Almighty says:

{إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ * فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ * فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ * إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ * قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي * أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ * قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ * قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ * وَإِنْ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ * قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ * قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ * إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ * قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَهُمْ أَجْمَعِينَ * إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ}

{[Remember] when your Lord said to the angels: "I am going to create a human being from clay.

When I completed his creation and breathed into him of My spirit, fall down in prostration to him."

Then the angels fell down in prostration all together,

except Satan, who was arrogant and became one of the disbelievers.

He said: "O Satan, what prevented you from prostrating to whom I created with My two Hands? Did you just become proud or have you always been arrogant?"

He said: "I am better than him: You created me from fire and created him from clay."

He said: "Then get out of here, for you are accursed,

and My curse will be upon you until the Day of Judgment."

He said: "My Lord, then give me respite until the Day of their resurrection."

Allah said: "You are given respite,
until the Day of the appointed time."

He said: "By Your Might, I will surely mislead them all,

except Your chosen slaves among them."} [Surat Sād: 71-83] In other verses, Allah Almighty says:

{فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ * ثُمَّ لَا تَبْيَهُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ}

{He [Satan] said: "Since You have led me astray, I will certainly lie in wait for them on Your straight path.

Then I will come against them from their front and from their back, from their right and from their left, and You will not find most of them grateful."} [Surat al-A'rāf: 16-17]

The jinn are accountable and required to follow the religion, and they have the ability to hear and understand the revelation from the messengers and warners. Hence, when they heard the Qur'an, they said the following:

{وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ * قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ}

{And [remember] when We sent to you a group of jinn to listen to the Qur'an. When they heard it, they said [to one another]: "Listen attentively."

Then when it was over, they returned to their people as warners.

They said: "O our people, we have heard a scripture that has been sent down after Moses, confirming what came before it; it guides to the truth and to a straight path."} [Surat al-Ahqāf: 29-30]

We know that there are righteous jinn and those who are otherwise. Those who believe among them will enter Paradise, and those who disbelieve will go to Hellfire. Allah Almighty says:

{وَأَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا}

{Among us are some who are righteous and some who are otherwise, for we follow divergent ways.} [Surat al-Jinn: 11] Then, He says:

{وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا * وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا}

{"Among us are some who are Muslims and some who are deviant. Those who accepted Islam have sought the true guidance,

but those who are deviant, they will be fuel for Hell."} [Surat al-Jinn: 14-15]

Telling about how the angels will blame the wicked among humans and jinn on the Day of Judgment, Allah Almighty says:

{يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِي وَيُزِدُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا}

{ "O assembly of jinn and humans, did there not come to you messengers from among you, reciting to you My verses and warning you of the Meeting this Day of yours?" } [Surat al-An'ām: 130] He also says:

{قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ}

{He will say: "Enter the Fire along with nations of jinn and humans who have passed on before you." } [Surat al-A'rāf: 38]

Allah, the Exalted, points out that the reason for their entry into Hellfire is that they did not listen to guidance with the intent to accept it. He says:

{وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا}

{We have surely created for Hell many jinn and humans. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear.} [Surat al-A'rāf: 179] This verse indicates that the jinn have hearts, ears, and eyes. The devils also have voices with which they entice people. Allah Almighty says:

{وَاسْتَغْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ}

{Entice with your voice whoever of them you can; mobilize against them your cavalry and infantry.} [Surat al-Isrā': 64]

Allah, Exalted be He, warns people not to be seduced by Satan as he seduced their father. In the Qur'an, He says:

{يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ}

{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 the devils allies to those who disbelieve.} [Surat al-A'rāf: 27]

We believe that although the devil knows that he cannot seduce the chosen servants of Allah, he still tries to seduce them, along with his soldiers, and spoil their worship. Our Lord says:

{وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَبَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ}

{Similarly did We make for every prophet enemies, devils from among men and jinn, whispering to one another alluring words of delusion. If Allah had willed, they would not have done so. So leave them to their fabrications.} [Surat al-An'ām: 112] And the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ عَفْرِيئًا مِنَ الْجِنِّ تَقَلَّتْ عَلَى الْبَارِحَةِ -أَوْ كَلِمَةً نَحْوَهَا- لِيَقْطَعَ عَلَى الصَّلَاةِ، فَأَمَكَّنَنِي اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا وَتَنْتَظَرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ: رَبِّ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي»، قَالَ رُوِيَ: فَرَدَّهُ خَاسِئًا،

"An ifrit of the jinn escaped yesterday to interrupt my prayer, but Allah gave me power over him; so I seized him and intended to tie him to one of the pillars of the mosque in order that you might all look at him; but I remembered the supplication of my brother Sulaymān (Solomon) 'My Lord, give me such a kingdom as will not be fitting for anyone after me'; so I made him clear out." [Narrated by Al-Bukhārī (461) and Muslim (541)] Ibn Mas'ūd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَا مِنْكُمْ مِنْ أَحَدٍ، إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ»، قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِيَّايَ، إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ».

"There is none of you except that his partner from among the angels is put in charge of him." They said: "Does this also apply to you, O Messenger of Allah?" He said: "It applies to me, but Allah has helped me against him and he has accepted Islam; so he commands me to do only what is good." [Narrated by Muslim (2814)]

Sabrah ibn Abi Fākih (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِأَطْرَفَيْهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: تُسَلِّمُ وَتَذَرُ دِينَكَ وَدِينَ آبَائِكَ وَأَبَاءِ أَبِيكَ، فَعَصَاهُ فَأَسْلَمَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْهَجْرَةِ، فَقَالَ: تُهَاجِرُ وَتَذَعُ أَرْضَكَ وَسَمَاعَكَ، وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَمَثَلِ الْفَرَسِ فِي الطَّوْلِ، فَعَصَاهُ فَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ، فَقَالَ: تُجَاهِدُ، فَهُوَ جَهْدُ النَّفْسِ وَالْمَالِ، فَنُقَاتِلُ فَنُقَاتِلُ، فَنُنَكِّحُ الْمَرْأَةَ، وَيُقَسِّمُ الْمَالَ، فَعَصَاهُ فَجَاهَدَ»، قَالَ رَسُولُ اللَّهِ صَلَّى

الله عليه وسلم: «فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ قُتِلَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ وَقَصَّتْهُ دَابَّتُهُ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ».

"The devil sits in the paths of the son of Adam. He sits waiting for him on the path to Islam, and he says: 'Will you accept Islam, and leave your religion, and the religion of your forefathers?' But he disobeys him and accepts Islam. Then, he sits waiting for him on the path to emigration, and he says: 'Will you emigrate and leave behind your land and sky? The one who emigrates is like a horse tethered to a peg.' But he disobeys him and emigrates. Then, he sits, waiting for him on the path to Jihad, and he says: 'Will you fight in Jihad when it will cost you your life and your wealth? You will fight and be killed, and your wife will remarry, and your wealth will be divided.' But he disobeys him and fights in Jihad.' Whoever does that has a right upon Allah Almighty that He admits him to Paradise. Whoever is killed has a right upon Allah Almighty that He admits him to Paradise. And if he drowns, he has a right upon Allah that He admits him to Paradise, or if he is thrown by his mount and his neck is broken, he has a right upon Allah that He admits him to Paradise." [Narrated by An-Nasā'i (3134), and in Al-Kubra (4327), Ibn Abi Shaybah (19675), Ahmad (15958), and Ibn Hibbān (4593)]

If the devil does not lose hope for gaining power over the prophets (peace be upon them), he must

be more determined with other people. Abu al-‘Alā’ related that ‘Uthmān ibn Abi al-‘Ās (may Allah be pleased with him) came to the Prophet (may Allah’s peace and blessings be upon him) and said: "O Messenger of Allah, Satan intervenes between me and my prayer and my recitation of the Qur’an and he confounds me." Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَاثْقُلْ عَلَى يَسَارِكَ ثَلَاثًا». قَالَ: فَفَعَلْتُ ذَلِكَ، فَأَذْهَبَهُ اللَّهُ عَنِّي.

"That is the devil known as Khinzab. When you perceive his effect, seek refuge with Allah from him and spit three times to your left." He said: "I did that and Allah dispelled him from me." [Narrated by Muslim (2203)]

In another Hadīth, the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ».

"Indeed, the devil flows in a man like his blood." [Narrated by Al-Bukhāri (2038, 7171)] Ibn Battah (may Allah have mercy upon him) set a chapter about this meaning in his book Al-Ibānah; it reads: "Chapter on the belief that the devil is a created being who has been given power against the children of Adam and flows in them like blood, except those protected by Allah from him. Those

who deny that are among the ruined sects." [Al-Ibānah Al-Kubra, by Ibn Battah (4/61)]

We know that the children of Adam receive thoughts from the angels and others from the devils. The Prophet (may Allah's peace and blessings be upon him) demonstrated to us how to evade the thoughts from the devils. 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِإِنِّ آدَمَ، وَلِلْمَلِكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَايْعَادُ بِالسَّرِّ وَتَكْذِيبُ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلِكِ فَايْعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، ثُمَّ قَرَأَ: {الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ} الْآيَةُ [البقرة: 268]».

"The devil draws near to man, and so does the angel. The devil's approach consists of promise of what is evil and denial of what is true; whereas the angel's approach consists of promise of what is good and confirmation of what is true. When anyone experiences the latter, let him know that it comes from Allah and let him praise Allah; but if he experiences the other, let him seek refuge in Allah from the accursed devil." Then, he recited {Satan threatens you with poverty and orders you to commit shameful acts.} [Surat al-Baqarah: 268] [Narrated by At-Tirmidhi (2988), Ibn al-Mubārak in Az-Zuhd (1435), Ahmad in Az-Zuhd (854), and Abu Dāwūd in Az-Zuhd (164)]

We believe that Allah protects His believing servants from the plots of the devil, as long as they ask for His forgiveness. A Hadīth in the Musnad Collection reads:

«إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتِكَ يَا رَبِّ، لَا أَبْرَحُ أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ، قَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي لَا أَزَالُ أَعْفُو لَهُمْ مَا اسْتَغْفَرُونِي.»

"The devil said: 'By Your might, my Lord, I will continue to lead Your servants astray as long as their souls are in their bodies.' The Lord said: 'By My might and Majesty, I will continue to pardon them as long as they ask for My forgiveness.'" [Narrated by Ahmad (11237), 'Abd ibn Humayd (932), Abu Ya'la (1273, 1399), At-Tabarāni in Al-Awsat (8788) and in Ad-Du'ā' (1779)]

We know that the devil can appear in a human form or in any other form as permitted by Allah Almighty. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) put me in charge of the Zakah of Ramadan. Someone came to me and started scooping some of the foodstuff with both hands. I caught him and told him that I will take him to the Messenger of Allah. Then, Abu Hurayrah told the whole narration and added: He (i.e. the thief) said: "Whenever you go to your bed, recite the Verse of the Kursi, for then a guardian from Allah will be guarding you, and Satan will not

approach you till dawn." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: «صَدَقَكَ وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ».)

"He told you the truth, though he is a frequent liar; that was a devil." [Narrated by Al-Bukhāri as mu'allaq (3275, 5010) from his shaykh 'Uthman ibn al-Haytham in both places]

People in jāhiliyyah, due to their extreme ignorance, would turn to the leaders of jinn for help, which would only increase their fear and burden. Allah Almighty tells us about that, saying:

{وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا}

{And there were some men who used to seek refuge with some jinn, but they only increased them in burden.} [Surat al-Jinn: 6]

We believe that idol worshipers do actually worship the jinn. In the Qur'an, Allah Almighty says:

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِبْنُكُمْ كَانُوا يَعْبُدُونَ * قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ}

{On the Day when He gathers them all together, then He will say to the angels: "Was it you that they used to worship?"

They will say: "Glory be to You! You are our Protector, not they. Rather they used to worship the jinn; most of them believed in them."} [Surat Saba': 40-41]

We know that the devil allures man into disbelief and then forsakes him. Allah Almighty says:

{كَمْثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ
رَبَّ الْعَالَمِينَ} [الحشر: 16]،

{They are like Satan when he says to man, 'Disbelieve,' then when he disbelieves, he says: "I have nothing to do with you. I surely fear Allah, the Lord of the worlds."}

[Surat al-Hashr: 16] Also, he allures him into magic and teaches him to practice it. Allah, Exalted be He, says:

{وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ}

{But the devils disbelieved, teaching people magic.} [Surat al-Baqarah: 102]

And we know that Satan will forsake his allies in the Hereafter and blame them for following him. Allah Almighty informs that Satan will stand and speak to people in Hellfire. He says:

{وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقَّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا
أَنفُسَكُم مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ
إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ}

{Satan will say when the matter is finally decided: "Allah gave you a true promise; I also gave you promise, but I betrayed you. I had no authority over you, except that I called you and you responded to me. So do not blame me, but blame yourselves. I cannot rescue you, nor can you rescue me. I deny your previous association of me with

Allah. Indeed, for the wrongdoers there will be a painful punishment."} [Surat Ibrāhīm: 22]

Chapter on the Creation of Man

We believe that Allah informed His angels that He will put a vicegerent on earth to populate it and fill it with worship. He says:

{وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ}

{And [remember] when your Lord said to the angels: "I am going to appoint a vicegerent on earth." They said: "Will You appoint on it someone who will spread corruption therein and shed blood, while we glorify You with Your praises and proclaim Your holiness?" He said: "I know that which you do not know."} [Surat al-Baqarah: 30] And He informs that He created Adam from dust, saying:

{إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ}،

[The similitude of Jesus before Allah is like that of Adam; He created him from dust, then said to him, 'Be,' and he was.] [Surat Āl 'Imrān: 59] And the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَتِهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ. جَاءَ مِنْهُمْ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَبِيثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزَنُ، وَبَيْنَ ذَلِكَ».

"Indeed, Allah Almighty created Adam from a handful that He took from all of the earth. So, the

children of Adam come in accordance with the earth: some of them come red, white, or black, and between that; and some come bad or good, and thin or thick, and between that." [Narrated by Abu Dāwūd (4693), At-Tirmidhi (2955), 'Abdur-Razzāq in At-Tafsīr (41), Ahmad (19582), and Al-Bazzār (3025, 3026)] Then, Allah Almighty turned this dust into mud and created him in stages. Our Lord says:

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ * وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ * وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ * فإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ * فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ}

{We have created man from sounding clay, made of aging mud.

And the jinn We created before that, from smokeless fire.

And [remember] when your Lord said to the angels: "I am going to create a human being from sounding clay, made of aging mud.

When I have shaped him and breathed into him of My spirit, then fall down before him in prostration."

Thereupon, all of the angels fell down in prostration.} [Surat al-Hijr: 26-30] He also says:

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ}

{We created man from an extract of clay.} [Surat al-Mu'minūn: 12] In another verse, He says:

{فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّن طِينٍ لَّزَبٍ}

{So ask them: "Are they more difficult to create or other things We created?" We created them from sticky clay.} [Surat as-Sāffāt: 11]

After citing the verses that mention the creation of Adam (peace be upon him), Imām Ahmad (may Allah have mercy upon him) said: "We say: This is the start of the creation of Adam. Allah first created him from dust, then from mud, red, black, and white; and from good and salty mud; that's why his children include the good, bad, black, red, and white. Then, He wetted this dust, and it turned into mud; hence His words {from clay}. Then, the mud became sticky. Then He says {from an extract of clay.} This is like mud when it comes out from between the fingers and then it decays and becomes aging mud. So, he was created from aging mud, and when it went dry, it became clay like pottery. It has a sound similar to that of pottery. Thus, the creation of Adam has been explained. As for His statement {from the extract of a worthless fluid.} [Surat as-Sajdah: 8], this is the beginning of the creation of his progeny; from {the extract}, which is the sperm, as it comes out of a man; that is the fluid, the worthless and weak fluid." [Ar-Radd 'Ala Al-Jahmiyyah Wa Az-Zanādiqah (179-180); edition of Daghash al-'Ajmi]

We believe that Allah created Adam with His Noble Hand and made the angels prostrate to him. In the Qur'an, He says:

{فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ * فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ}

{When I have shaped him and breathed into him of My spirit, then fall down before him in prostration.

Thereupon, all of the angels fell down in prostration.} [Surat al-Hijr: 29-30] And the Prophet (may Allah's peace and blessings be upon him) said:

«يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ، فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا، فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسَجَدَ لَكَ مَلَائِكَتُهُ».

"The believers will gather on the Day of Resurrection and say: 'Let us look for someone to intercede for us with our Lord.' They will go to Adam and say: 'You are the father of mankind, and Allah created you with His own Hand and made the angels prostrate to you.' [Narrated by Al-Bukhāri (4476), Muslim (193), and Ibn Mājah (4312)]

We believe that Allah Almighty created Adam (peace be upon him) in His own image. Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا».

"Allah created Adam in His image; he is sixty cubits in height." [Narrated by Al-Bukhāri (6227) and

Muslim (2841)] He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ؛ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»،

"If one of you fights his brother, let him avoid the face, for indeed Allah created Adam in His image."

[Narrated by Al-Bukhāri (2559) and Muslim (2612); this is the wording by Muslim] In another Hadīth reported by Abu Hurayrah (may Allah be pleased with him), the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَتَجَنَّبِ الْوَجْهَ، وَلَا يَقُلْ: قَبَّحَ اللَّهُ وَجْهَكَ وَوَجْهَ مَنْ أَشَبَّهُ وَجْهَكَ، فَإِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ عَلَى صُورَتِهِ».

"If one of you beats another, let him avoid the face, and he should not say 'may Allah make your face ugly, and any face that resembles yours', for indeed Allah Almighty created Adam in His image."

[Narrated by 'Abdur-Razzāq (17952), Al-Humaydi (1153), Ahmad (7420), Al-Bukhāri in Al-Adab Al-Mufrad (173), and Ibn Abi 'Āsim in As-Sunnah (531)]

We believe that Allah created for Adam a spouse from himself, in whom he would find comfort: that was Eve. Allah, Exalted be He, says:

{هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا}

{It is He Who created you from a single soul, and from it He made its spouse, so that he may find comfort in her.} [Surat al-A'rāf: 189] He also says:

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً}

{O mankind, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women.} [Surat an-Nisā': 1]

We believe that Allah created Adam and Eve and made them dwell in Paradise. He says:

{وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا}

{We said: "O Adam, dwell in Paradise, you and your wife; and eat pleasantly from wherever you wish."} [Surat al-Baqarah: 35] He forbade them both to eat from the tree, but Satan whispered to them - out of envy - and they ate therefrom. So, Allah drove them out of Paradise and made them get down to earth. In the Qur'an, He says:

{وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ * فَوسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ * وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ * فَذَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْنِهُمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ * قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ * قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ * قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ}

{O Adam, dwell in Paradise, you and your wife, and eat from wherever you wish, but do not approach this tree, or else you will both be among the wrongdoers.

Then Satan whispered to them in order to expose what was hidden from them of their private parts. He said: "Your Lord has only forbidden to you this tree to prevent you from becoming angels or immortals."

And he swore to them: "I am indeed your sincere adviser."

So he deluded them both with deception. When they tasted the tree, their private parts became visible to them, so they began to put together leaves of the Garden to cover themselves. Their Lord called them: "Did I not forbid you from that tree and tell you that Satan is your sworn enemy?"

They said: "Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers."

Allah said: "Get down as enemies to one another. You will find a dwelling place on earth and provision for an appointed time."

He said: "There you will live, and there you will die, and from there you will be raised again."}
[Surat al-A'rāf: 19-25]

We believe that Allah made Adam a vicegerent on earth. He says:

{وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ}

{And [remember] when your Lord said to the angels: "I am going to appoint a vicegerent on

earth." They said: "Will You appoint on it someone who will spread corruption therein and shed blood, while we glorify You with Your praises and proclaim Your holiness?" He said: "I know that which you do not know."} [Surat al-Baqarah: 30]

Allah Almighty tested him, but he forgot and sinned. Then Allah chose him and guided him. He says:

{وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا}

{We had already given a command to Adam before, but he forgot, and We found him lacking a firm resolve.} [Surat Tāha: 115] Adam received some words from his Lord because of which He pardoned him and accepted his repentance. Allah Almighty says:

{فَتَلَقَّىٰ آدَمَ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ * قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}

{Then Adam received some words from his Lord, and He accepted his repentance. He is the Acceptor of repentance, Most Merciful.

We said: "Go down all of you from here! Then when My guidance comes to you; whoever follows My guidance, they will have no fear, nor will they grieve."} [Surat al-Baqarah: 37-38]

We believe that Allah Almighty had predestined all this for Adam 40 years before creating him. Abu Hurayrah (may Allah be pleased with him)

reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ اَنْتَ اَبُونَا حَيِّنْتَنَا وَاَخْرَجْتَنَا مِنَ الْجَنَّةِ، قَالَ لَهُ آدَمُ: يَا مُوسَى اصْطَفَاكَ اللهُ بِكَلَامِهِ، وَخَطَّ لَكَ بِيَدِهِ، اَتَلُوْنِي عَلَيَّ اَمْرٌ قَدَرَهُ اللهُ عَلَيَّ قَبْلَ اَنْ يَخْلُقَنِي بِاَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى» ثَلَاثًا.

"Adam and Mūsa debated. Mūsa said to him: 'O Adam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin.' Adam said to him: 'O Mūsa, Allah chose you for His speech, and he wrote the Torah for you with His own Hand. Are you blaming me for something which Allah decreed for me forty years before He created me?' Thus, Adam won the argument with Mūsa; thus Adam won the argument with Mūsa; thus Adam won the argument with Mūsa." [Narrated by Al-Bukhāri (6614), Muslim (2652), Abu Dāwūd (4701), At-Tirmidhi (2134), and Ibn Mājah (80)]

We believe that the creation of the children of Adam began as Allah Almighty informs, as He says:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن ثَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرِّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن

يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا {

{O mankind, if you are in doubt concerning the Resurrection, then We surely created you from dust, then from a drop of sperm, then from a clot, then from a lump of flesh – formed or unformed –

so that We may make it clear to you [Our power]. We settle in the wombs whatever We will for an appointed term. Then We bring you out as infants, then [We nurture you] so that you may reach your maturity. Then some of you die, while others are left to reach the decrepit old age so that they may know nothing after having knowledge.} [Surat al-Hajj: 5] And He Almighty says:

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ}

{We created man from an extract of clay, then We placed him as a sperm-drop in a safe place,

then We made the sperm-drop into a clinging clot, then We made the clinging clot into a lump, then We made the lump into bones, and We clothed the bones with flesh, and then We developed it into another creation. So Blessed is Allah, the Best of Creators.} [Surat al-Mu'minūn: 12-14] 'Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him), the truthful and truly inspired one, related to us:

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيَقَالَ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٍّ أَوْ سَعِيدٍ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ».

"The creation of everyone of you starts with the process of collecting the material for his body within forty days in the womb of his mother. Then, he becomes a clot of thick blood for a similar period and then he becomes like a piece of flesh for a similar period. Then, Allah sends an angel, who is ordered to write four things: his deeds, his sustenance, his life span, and whether he will be wretched or blissful. Then, the soul is breathed into him." [Narrated by Al-Bukhāri (3208), Muslim (2643), Abu Dāwūd (4708), At-Tirmidhi (2137), and Ibn Mājah (76)]

The Prophet (may Allah's peace and blessings be upon him) pointed out why a baby sometimes resembles his father and sometimes his mother. 'Abdullāh ibn Salām said to him: "I am going to ask you about three things which only a prophet can answer: What is the first sign of the Hour? What is the first food the people of Paradise will eat? Why does a child resemble his father or his mother?" The Prophet (may Allah's peace and blessings be upon him) replied: "Jibrīl has just informed me about that." Ibn Salām said: "He is the enemy of the Jews amongst the angels." The Prophet (may Allah's peace and blessings be upon him) said: "As for the first sign of the Hour, it is a fire that will collect the people from the east to the west. As for the first meal the people of Paradise will eat, it is the caudate lobe of the fish liver. As for the child, if the man's

discharge precedes the woman's discharge, the child resembles the man; and if the woman's discharge precedes the man's, the child resembles the woman." Thereupon, 'Abdullāh ibn Salām said: "I testify that none is worthy of being worshiped but Allah and that you are the Messenger of Allah." [Narrated by Al-Bukhāri (3938)]

We believe that all people are children of Adam, and Adam was created from dust. So, there is no superiority for anyone over another except in terms of piety. Allah Almighty says:

{يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}

{O mankind, We have created you from a male and a female, and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.} [Surat al-Hujurāt: 13] Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ، وَفَخَرَهَا بِالْأَبَاءِ مُؤْمِنٌ تَقِيٌّ، وَفَاجِرٌ شَقِيٌّ، أَنْتُمْ بَنُو آدَمَ، وَآدَمُ مِنْ تُرَابٍ...».

"Indeed, Allah has removed from you the pride of jāhiliyyah (ignorance) and its boasting in ancestors. One is only a pious believer or a wretched sinner. You are the children of Adam, and

Adam came from dust." [Narrated by Abu Dāwūd (5116), At-Tirmidhi (3956), Al-Mu'āfa ibn 'Imrān in Az-Zuhd (147), Ibn Wahb in Al-Jāmi' (30), and Ahmad (8736)]

We believe that Allah created Adam from dust and created for him a spouse from himself, namely Eve; and He created all other people from a worthless fluid, except 'Īsa (Jesus) (peace be upon him), for Allah created him from a mother and without a father. He informs about this in the Qur'an, saying:

{إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ * وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ * قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

{[Remember] when the angels said: "O Mary, Allah gives you glad tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary; honorable in this world and in the Hereafter, and one of those near [to Allah].

He will speak to people in the cradle and in maturity, and he will be one of the righteous."

She said: "My Lord, how can I have a child when no man has ever touched me?" He said: "Thus Allah creates what He wills. When He decrees something, He only says to it 'Be', and it is."} [Surat Āl 'Imrān: 45-47]

We believe that 'Īsa (peace be upon him) - though created in an exceptional way - is a servant and Messenger of Allah. Allah, the Exalted, says about him:

{إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ}

{He was only a slave whom We favored and made him an example for the Children of Israel.} [Surat az-Zukhruf: 59] He was a human, who ate food, and was not a god. Allah Almighty says:

{مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ}

{The Messiah, son of Mary, was no more than a messenger. There were messengers who passed away before him, and His mother was a woman of truth; they both ate food. See how We make Our signs clear to them, yet see how they are deluded!} [Surat al-Mā'idah: 75]

We find in the Qur'an that Allah Almighty responds to those who claim that the Messiah is a god, with many proofs. For example, He says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذَّاهُ لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

{Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what he had created, and each would have tried to gain supremacy over the other. Glory be to Allah far above what they ascribe to Him!} [Surat al-Mu'minūn: 91] He also says:

{لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمُّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{Those who say, "Allah is the Messiah, son of Mary," have certainly disbelieved. Say: "Who has the power to prevent Allah, if He chose to destroy the Messiah, son of Mary, his mother, and all those who are on earth?" To Allah belongs the dominion of the heavens and earth and everything between them. He creates what He wills, and Allah is Most Capable of all things.} [Surat al-Mā'idah: 17]

We believe that Allah created people upon the natural disposition. He says:

{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

{Adhere sincerely to the true religion in all uprightness. This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know.} [Surat ar-Rūm: 30] Ibn Zayd, Mujāhid, and 'Ikrimah said: The natural disposition is Islam. [Tafsīr At-Tabari (20/98)]

Commenting on {There is no change in Allah's creation}, Ibn 'Abbās (may Allah be pleased with him), Ibrāhīm an-Nakha'i, Sa'id ibn Jubayr, Mujāhid, 'Ikrimah, Qatādah, Ad-Dahhāq, and Ibn Zayd said: "That's: in Allah's religion." Also, Al-Bukhārī set a

chapter in his Sahīh titled: {There is no change in Allah's creation} in Allah's religion. {The custom of the former people}: the religion of the former people. The natural disposition: Islam".

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«كُلُّ مَوْلُودٍ يُوْلَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَيْهَمَةِ تُنْتَجُ الْبَيْهَمَةُ، هَلْ تَرَى فِيهَا جَدْعَاءَ؟».

"Every child is born upon the natural disposition, and then his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Abu Hurayrah (may Allah be pleased with him) added:

{فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَرِيمُ}

{This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion.} [Surat ar-Rūm: 30] [Narrated by Al-Bukhāri (4775), Muslim (2658), Abu Dāwūd (4714), and At-Tirmidhi (2138)]

‘Iyād ibn Himār al-Mujāshi‘i (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him), while delivering a sermon one day, said:

«أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جَهِلْتُمْ، مِمَّا عَلَّمَنِي يَوْمِي هَذَا، كُلُّ مَالٍ نَخَلْتُهُ عَبْدًا حَلَالًا، وَإِنِّي خَلَقْتُ عِبَادِي خُنَفَاءَ كُلُّهُمْ، وَإِنَّهُمْ أَنْتَهُمُ السَّيَاطِينُ فَاجْتَابَلْتَهُمْ عَنْ

دِينَهُمْ، وَحَرَّمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا...».

"Behold, my Lord commanded me that I should teach you that which you do not know and that which He taught me today: The property I have conferred upon a servant is lawful for him. I have created My servants with a natural inclination to the worship of Allah, but it is the devils who turn them away from the right religion and make unlawful for them what I have declared lawful, and they commanded them to associate partners with Me, without Me sending down any authority about that." [Narrated by Muslim (2865)]

We believe that Allah is in dispute with the deniers of the Resurrection and He reminds them that they were first created from dust. He says:

{وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ * قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ}

{And he produced arguments against Us while forgetting his own creation. He says: "Who can give life to the bones after they have crumbled to dust?"

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: 78-79]

And He reminds them that He created them from a worthless fluid; so how could they be arrogant

toward their Lord and deem it unlikely that they will be resurrected? Allah, Exalted be He, says:

{الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ * ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ * ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ * وَقَالُوا أَبِذَا ضَلَلْنَا فِي الْأَرْضِ أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ * قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ}

{Who perfected everything He created, and initiated the creation of man from clay.

Then He made his progeny from the extract of a worthless fluid.

Then He fashioned him and breathed into him of His spirit. He granted you hearing, sight and intellect; yet little it is that you give thanks.

They say: "What! Is it that when we are disintegrated into the earth, will we then be created anew?" Rather, they deny the meeting with their Lord.

Say: "The angel of death, who is in charge of you, will take your souls, then to your Lord you will be brought back."} [Surat as-Sajdah: 7-11]

We believe that Allah's creation of people is a proof that He alone deserves to be worshiped. He says in the Qur'an:

{يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ}

{O mankind, worship your Lord, Who created you and those before you, so that you may become righteous.} [Surat al-Baqarah: 21]

He informs us in other verses that Nūh (Noah) (peace be upon him) reminded his people that Allah created them in stages; so how could they not fear His majesty? Allah Almighty says:

{مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا * وَقَدْ خَلَقَكُمْ أَطْوَارًا}

{What is the matter with you that you do not fear the Majesty of Allah,

when He has created you in stages?} [Surat Nūh: 13-14]

People go through different conditions in the barzakh (the period between worldly life and the Hereafter) and the Hereafter, which we will present in detail, Allah Willing, in the Book of the Belief in the Last Day.

Chapter on the Creation of the Soul

We know that the soul is something known to Allah Almighty alone, and people know nothing about it except what Allah has informed them. In the Qur'an, He says:

{وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا}

{They ask you [O Prophet] about the soul. Say: "The soul is only known to my Lord, and you have not been given knowledge except a little." [Surat al-Isrā': 85]

و عن عبد الله رضي الله عنه قال: «بَيْنَا أَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَزْرٍ، وَهُوَ مُتَّكِيٌّ عَلَى عَصِيْبٍ، إِذْ مَرَّ الْيَهُودُ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ: مَا رَأَيْتُمْ إِلَيْهِ؟ وَقَالَ بَعْضُهُمْ: لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالُوا: سَلُوهُ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَمْسَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، فَعَلِمْتُ

أَنَّهُ يُوحَىٰ إِلَيْهِ، فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الْوَحْيُ، قَالَ: {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ
الرُّوحُ مِنْ أَمْرِ رَبِّي} .».

‘Abdullāh (may Allah be pleased with him) reported: While I was in the company of the Prophet (may Allah's peace and blessings be upon him) on a farm and he was reclining on a palm leaf stalk, some Jews passed by. Some of them said to the others. "Ask him about the soul." Some of them said: "What urges you to ask him about it?" Others said: "(Don't) lest he should give you a reply which you dislike." But they said: "Ask him." So, they asked him about the soul. The Prophet (may Allah's peace and blessings be upon him) kept quiet and did not give them any answer. I knew that he was being divinely inspired; so I stayed at my place. When the divine revelation came down, the Prophet (may Allah's peace and blessings be upon him) said: {"They ask you [O Prophet] about the soul. Say: 'The soul is only known to my Lord, and you have not been given knowledge except a little.'"} [Surat al-Isrā': 85] [Narrated by Al-Bukhāri (4721), Muslim (2794), and At-Tirmidhi (3141)]

We believe that the souls are created. Allah Almighty says:

{اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ}

{Allah is the Creator of all things, and He is the Maintainer of everything.} [Surat az-Zumar: 62]
When Allah Almighty completed the creation of

Adam (peace be upon him), He breathed into him from His soul. In the Qur'an, He says:

{فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ}

{When I have shaped him and breathed into him of My spirit, then fall down before him in prostration.} [Surat al-Hijr: 29] When the fetus reaches four months in the womb of his mother, Allah, Exalted be He, sends an angel that breathes the soul into him. 'Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him), the truthful and truly inspired one, related to us:

«إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعٍ: بِرِزْقِهِ وَأَجَلِهِ، وَشَقِيٍّ أَوْ سَعِيدٍ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ»

"The creation of everyone of you starts with the process of collecting the material for his body within forty days in the womb of his mother. Then, he becomes a clot of thick blood for a similar period and then he becomes like a piece of flesh for a similar period. Then, Allah sends an angel, who is ordered to write four things: his deeds, his sustenance, his life span, and whether he will be wretched or blissful. Then, the soul is breathed into him." [Narrated by Al-Bukhāri (3208), Muslim (2643), Abu Dāwūd (4708), At-Tirmidhi (2137), and Ibn Mājah (76)] An exception is the Messiah (peace be upon him), whose mother's pregnancy

with him began with breathing from the angel. Allah Almighty says:

{وَالَّتِي أَحْصَيْنَتْ فَرْجَهَا فَفَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ}

{And [remember Mary] who guarded her chastity; We breathed in her through Our spirit [Gabriel], and made her and her son a sign for all people.} [Surat al-Anbiyā': 91] Allah Almighty also says:

{إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ}

{The Messiah, Jesus, son of Mary, was only a messenger of Allah, and His Word that He bestowed upon Mary, and a spirit from Him.} [Surat an-Nisā': 171]

We believe that souls are taken away during sleep and then returned to the bodies. 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]

'Abdullāh ibn Abi Qatādah related from his father: One night we were traveling with the Prophet (may Allah's peace and blessings be upon him), and some people said: 'We wish that the Messenger of Allah would take a rest along with us

during the last hours of the night." He said: "I am afraid that you will sleep and miss the prayer." Bilāl said: "I will wake you up." So, all slept and Bilāl rested his back against his riding camel and he too was overwhelmed (by sleep) and slept. The Prophet (may Allah's peace and blessings be upon him) got up when the edge of the sun had risen and said: "O Bilāl, what about your statement?" He replied: "I have never had such a sleep." The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ».

"Indeed, Allah seized your souls when He wished, and turned them back when He wished." [Narrated by Al-Bukhārī (595), Abu Dāwūd (439, 440), and An-Nasā'ī (846)]

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّ وَضَعْتَ جَنِّي، وَلَيْكَ أَرْقَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَأَرْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ».

"When anyone of you goes to bed, he should dust his bedding with the inner extremity of his lower garment, for he does not know what has come on to it since he left it. He should then say: 'In Your name, my Lord, I lay down my side and through You I raise it up. If You keep my soul, have mercy on it, and if

You let it go, guard it with that with which You guard Your upright servants." [Narrated by Al-Bukhāri (6320), Muslim (2714), Abu Dāwūd (5050), At-Tirmidhi (3401), and Ibn Mājah (3874)]

We believe that the soul departs the body upon death. Allah Almighty says:

{كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ}

{Every soul will taste death, then to Us you will all be returned.} [Surat al-'Ankabūt: 57] It completely departs the body by death, and the sight follows it. Umm Salamah (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) visited Abu Salamah as his eyes were wide open (after death). He closed them and said:

«إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ...»

"When the soul is taken away, the sight follows it." [Narrated by Muslim (920), Abu Dāwūd (3118), and Ibn Mājah (1454)] It does not die like the body. Rather, its death is to leave the body.

We believe that the angels take the souls out of the bodies at the time of death, and they experience bliss or punishment. Allah Almighty says: {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]

The angel takes out the soul, and then it suffers punishment or enjoys bliss, as the body does. Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported: We went out with the Prophet (may Allah's peace and blessings be upon him) to the funeral of a man of the Ansār and came to the grave. It had not yet been dug; so the Messenger (may Allah's peace and blessings be upon him) sat down and we sat down around him quietly. He had in his hand a stick with which he was making marks on the ground. Then, he raised his head and said: "Seek refuge in Allah from the punishment of the grave," saying it twice or thrice. He then said:

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا وَإِقْبَالِ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ، كَأَنَّ وُجُوهُهُمُ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَخُطُوطٌ مِنْ خُطُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ، أَخْرِجِي إِلَى مَغْفَرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ». قَالَ: «فَتَخْرُجُ تَسْبِيلُ كَمَا تَسْبِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنٍ حَتَّى يَأْخُذُوهَا، فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ، وَفِي ذَلِكَ الْخُطُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةٍ مَسْكٍ وَجَدْتَ عَلَى وَجْهِ الْأَرْضِ»، قَالَ: «فَيَبْصَعُونَ بِهَا، فَلَا يَمْرُونَ - بَعْنِي بِهَا - عَلَى مَلَأَ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ: فَلَانُ بْنُ فَلَانٍ، بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْخِحُونَ لَهُ، فَيُفْتَحُ لَهُمْ، فَيَسْتَبِيحُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يَنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَكْتَبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ، وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَأَتِي مِنْهَا خَلْقَهُمْ، وَفِيهَا أَعِيدُهُمْ، وَمِنْهَا أَخْرَجَهُمْ تَارَةً أُخْرَى». قَالَ: «فَتُعَادُ رُوحُهُ فِي جَسَدِهِ...».

“When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of Paradise and some of the perfume of Paradise. They sit away from him as far as the eye can see. Then, the angel of death comes and sits at his head and says: 'O good soul, come out to forgiveness and acceptance from Allah.' It then comes out as a drop flows from a water-skin, and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth. They then take it up and do not bring it past a company of angels without them asking: 'Who is this good soul?' To which they reply: 'So and so, the son of so and so,' using the best of his names by which people used to call him on earth. They then bring him to the lowest heaven and ask that the gate be opened for him. This is done, and from every heaven its archangels escort him to the next heaven till he is brought to the seventh heaven, and Allah Almighty says: 'Record the book of my servant in the most exalted place and take him back to earth, for I created mankind from it, I will return them into it, and from it I will bring them forth another time.' His soul is then restored to his body." [Narrated by Abu Dāwūd (3212), An-Nasā'i (2001), Ibn Mājah (1548),

Abu Dāwūd at-Tayālsi (789), ‘Abdur-Razzāq (6324, 6737), and Ahmad (18534); this is the wording by Ahmad]. So, in this Hadīth, the Prophet (may Allah’s peace and blessings be upon him) informs us that the soul comes out, is seized, shrouded, taken up to the heaven, and then returned. This is all what happens to created beings.

We believe that after the souls depart the bodies, they settle in bliss or punishment till the Day of Judgment. Ka’b ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ فِي شَجَرِ الْجَنَّةِ حَتَّى يَبْعَثَهُ اللَّهُ عز وجل إِلَى جَسَدِهِ يَوْمَ الْقِيَامَةِ».

"The believer's soul is a bird that flies among the trees of Paradise until it is returned to his body on the Day of Resurrection." [Narrated by An-Nasā'i (2073), At-Tirmidhi (1641), Ibn Mājah (4271), ‘Abdur-Razzāq in At-Tafsīr (484, 2681), Al-Humaydi (897), and Ahmad (15776, 15777)]

Masrūq related: We asked ‘Abdullāh ibn Mas‘ūd about this verse:

{وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ}

{Never think of those who are killed in Allah’s way as dead. Rather, they are alive with their Lord, receiving provision.} [Surat Āl ‘Imrān: 169] And he said: "Indeed, we asked about this, and he said:

«أَرْوَاهُمْ فِي جَوْفِ طَيْرٍ خُضِرَ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ...».

"Their spirits are in the crops of green birds which have lamps suspended from the Throne, and they go wherever they wish in Paradise and then return to those lamps." [Narrated by Muslim (1887), At-Tirmidhi (3011), and Ibn Mājah (2801)]

Book: The Religion

Abstract

We believe that Allah chose Islam as His religion, and it is the religion of all prophets and messengers (peace be upon them), and it is the natural disposition upon which Allah created people; and it is the covenant Allah Almighty took from Adam and his children.

And we believe that this Islam is the advice Ibrāhīm (peace be upon him) gave to his children, and the advice Ya'qūb (Jacob) (peace be upon him) also gave to his children; that it is the best, most complete, and most perfect among all religions; and that Allah accepts no other religion but it.

And we believe that this religion is the religion Jibrīl brought down to Muhammad (may Allah's peace and blessings be upon him), and it has three degrees: Islam, Imān (faith), and ihsān (excellence). Each of these has its own pillars.

And that this religion comprises all goodness and includes all acts of the heart and the body.

We know that Imān consists of words, deeds, and belief, and its people excel one another by their deeds, and we believe that faith increases and decreases; it increases with good deeds and decreases with sins.

We affirm that the people of faith are the winners in this life and in the Hereafter, and that the followers of this true religion will end up in Paradise, though with different degrees and ranks.

We know that many verses and Hadīths urge us to adhere to the Sunnah and warn us against opposing it; and they also forbid us from disunity and conflict.

Chapter: The Religion in the Sight of Allah is Islam

We believe that Allah chose Islam as the true religion. He says in the Qur'an:

{وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

{And I have chosen Islam as your religion.} [Surat al-Mā'idah: 3] He also says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

{The true religion with Allah is Islam.} [Surat Āl 'Imrān: 19] And it is the religion of all prophets and messengers (peace be upon them). Nūh (peace be upon him) is quoted in the Qur'an as saying:

{وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ}

{And I have been commanded to be among those who submit to Allah [as Muslims].} [Surat Yūnus: 72] About Ibrāhīm (peace be upon him), Allah Almighty says:

{إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِزَبِّ الْعَالَمِينَ}.

{When his Lord said to him, 'Submit,' he said: "I have submitted to the Lord of the worlds."} [Surat al-Baqarah: 131]

We believe that our Lord perfected this religion for us; so, it does not have any aspect of deficiency. Allah Almighty says:

{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] It is the best, most complete, and most perfect among all religions; it is the religion of true devotion to Allah, the religion of Ibrāhīm (peace be upon him). Allah, Exalted be He, says:

{وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا}

{Who is better in religion than one who submits himself entirely to Allah, does good, and follows the religion of Abraham, exclusively devoted to Allah? For Allah did take Abraham as a close friend.} [Surat an-Nisā': 125] He also says:

{وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ}

{Who would forsake the religion of Abraham except a fool! We have chosen him in this world, and in the Hereafter he will be among the righteous.} [Surat al-Baqarah: 130] About Prophet Ibrāhīm (peace be upon him), Allah, the Exalted, says:

{مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ}

{Abraham was neither a Jew nor a Christian, but he was a monotheist Muslim, and he was not one of the polytheists.} [Surat Āl ‘Imrān: 67]

It is the natural disposition with which Allah created mankind. In the Qur’an, He says:

{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَرِيمُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ}

{Adhere sincerely to the true religion in all uprightness. This is the natural disposition with which Allah has created mankind. There is no change in Allah’s creation. This is the straight religion, but most people do not know.} [Surat ar-Rūm: 30]

And the Prophet (may Allah's peace and blessings be upon him) said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَيْهَمَةِ تُنْتَجُ الْبَيْهَمَةُ، هَلْ تَرَى فِيهَا جَذْعَاءَ»،

"Every child is born upon the natural disposition, and then his parents convert him to Judaism, Christianity, or Magianism. As an animal delivers a

perfect baby animal, do you find it mutilated?" Abu Hurayrah (may Allah be pleased with him) added:

{فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَرِيمُ}

{This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion.} [Surat ar-Rūm: 30] [Narrated by Al-Bukhāri (1385), Muslim (2658), Abu Dāwūd (4714), and At-Tirmidhi (2138)] And it is the covenant Allah Almighty took from Adam and his children. Our Almighty Lord says:

{وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ}

{And [remember] when your Lord brought forth from the loins of the children of Adam their offspring and made them testify about themselves [asking]: "Am I not your Lord?" They said: "Yes indeed; We testify." [We did so] lest you should say on the Day of Resurrection: "We were unaware of this."} [Surat al-A'rāf: 172]

We believe that Allah does not accept any other religion. He, Exalted be He, says:

{وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{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]

Chapter on Islam

We believe that this religion is the religion Jibrīl brought down to Muhammad (may Allah's peace and blessings be upon him), and it has three degrees: Islam, Imān, and ihsān. Each of these has its own pillars.

فعن عمر بن الخطاب رضي الله عنه قال: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا»، قَالَ: صَدَقْتَ، قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ، وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ»، قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ، أَتَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

‘Umar ibn al-Khattāb (may Allah be pleased with him) reported: One day, we were sitting with the Messenger of Allah (may Allah's peace and blessings be upon him) when there appeared before us a man dressed in extremely white clothes and had very black hair. No traces of travel were visible on him, and none of us knew him. He came in and sat down opposite the Prophet (may Allah's

peace and blessings be upon him), rested his knees against his, and placed the palms of his hands on his (the Prophet's) thighs. He said: "O Muhammad, tell me about Islam." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to find a way thereto." He said: "You have spoken the truth." We wondered how he asked him and affirmed his truthfulness. Then, he said: "Tell me about Imān (faith)." He said: "It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and believe in the divine decree, the pleasant and unpleasant aspects thereof." Then, he said: "You have spoken the truth." Then, he said: "Tell me about ihsān." He said: "It is to worship Allah as if you see Him, for if you do not see Him, He sees you." He said: "Tell me about the Hour." He said: "The one questioned about it knows no more than the questioner." He said: "Then, tell me about its signs." He said: "The slave girl will give birth to her mistress, and you will see the barefoot, naked, and destitute herdsmen competing in constructing lofty buildings." Then, he departed. I stayed for a while, and then he said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "He was Jibrīl

(Gabriel). He came to teach you your religion." [Narrated by Muslim (8), Abu Dāwūd (4695), At-Tirmidhi (2610), An-Nasā'i (4990), and Ibn Mājah (63)]

The Prophet (may Allah's peace and blessings be upon him) also outlined the pillars of Islam in other Hadīths. He said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ».

"Islam was built on five pillars: testifying that none is worthy of being worshiped except Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, performing Hajj, and fasting Ramadan." [Narrated by Al-Bukhāri (8), Muslim (16), At-Tirmidhi (2609), and An-Nasā'i (5001)] Talhah ibn 'Ubaydullāh (may Allah be pleased with him) reported: A man from among the people of Najd with disheveled hair came to the Messenger of Allah (may Allah's peace and blessings be upon him). The humming sound of his voice could be heard but what he was saying could not be understood. He came closer and it was then known that he was asking about Islam. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Five prayers each day and night." He asked: "Do I have to observe anything else?" He said: "No, unless you do it voluntarily." The Messenger of Allah (may Allah's peace and

blessings be upon him) said: "And fasting Ramadan." He asked: "Do I have to observe anything else?" He said: "No, unless you do it voluntarily." The Messenger of Allah (may Allah's peace and blessings be upon him) mentioned Zakah to him, and he asked: "Do I have to pay anything else?" He said: "No, unless you do it voluntarily." The man then turned away saying: "I swear by Allah, I will not add anything to this or fall short of it." Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "He will be successful if he speaks the truth." [Narrated by Al-Bukhāri (46), Muslim (11), Abu Dāwūd (391), and An-Nasā'i (458)]

And Allah Almighty says:

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ}

{And they were commanded not, but they should worship Allah with sincere devotion to Him, being inclined to true faith, and to establish prayer and give Zakah; that is the true religion.} [Surat al-Bayyinah: 5] He also says:

{فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}

{But if they repent, establish prayers and give Zakah, then set them free, for Allah is All-Forgiving, Most Merciful.} [Surat at-Tawbah: 5] And He, Exalted be He, says

{فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ فِي الدِّينِ}

{Yet if they repent, establish prayer and give Zakah, then they are your brothers in faith.} [Surat at-Tawbah: 11] And the Prophet (may Allah's peace and blessings be upon him) said:

«أَمِرتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَجَسَابُهُمْ عَلَى اللَّهِ».

"I have been ordered to fight the people until they testify that none is worthy of being worshiped except Allah and that Muhammad is the Messenger of Allah, establish prayer, and give Zakah. If they do so, then their wealth and blood are protected from me except through the right of Islam, and their reckoning is with Allah." [Narrated by Al-Bukhāri (25) and Muslim (22)]

وعن أبي موسى رضي الله عنه قال: قالوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

Abu Mūsa (may Allah be pleased with him) reported: They said: "O Messenger of Allah, which of Islam is best?" He said: "He from whose tongue and hands Muslims are safe." [Narrated by Al-Bukhāri (11), Muslim (42), At-Tirmidhi (2504), and An-Nasā'i (4999)]

In another Hadīth, the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ، يُكْفَرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ رَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا».

"If a person embraces Islam sincerely, Allah forgives all his past sins, after which starts the settlement of accounts: The reward of a good deed will be ten times to seven hundred times as much, and a sin will be recorded as it is, unless Allah forgives it." [Narrated by Al-Bukhāri as mu'allaq (41) and An-Nasā'i (4998)]

Chapter on Imān (Faith)

We believe that the second among the degrees of the religion is faith. This is included in the Prophet's answer to Jibrīl (peace be upon him) when he asked him about faith: "Tell me about faith." He (may Allah's peace and blessings be upon him) said: "It is to believe in Allah, His angels, books, messengers, the Last Day, and destiny, the pleasant and unpleasant aspects thereof." He said: "You have spoken the truth... Then, he left, and I remained for a short while. Then, the Messenger of Allah (may Allah's peace and blessings be upon him) said to me: "O 'Umar, do you know who that questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibrīl, who came to teach you your religion." [Narrated by Muslim (8), Abu Dāwūd (4695), At-Tirmidhi (2610), An-Nasā'i (4990), and Ibn Mājah (63)]

Although the Prophet (may Allah's peace and blessings be upon him) specifically defined faith, in the Hadīth of Jibrīl, as belief "in Allah, His angels,

books, messengers, the Last Day, and destiny, the pleasant and unpleasant aspects thereof", faith also refers to a more comprehensive meaning that combines all goodness, and includes all acts of the heart and the body. Allah Almighty says:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ * الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ}

{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord;

those who establish prayer and spend out of what We have provided for them.

Such are the true believers; they will have high ranks with their Lord, and forgiveness and an honorable provision.} [Surat al-Anfal: 2-4]

Also, the Prophet (may Allah's peace and blessings be upon him) defined faith to the delegation of 'Abdul-Qays as the performance of outward rites.

ففي الصحيح عن ابن عباس رضي الله عنهما قال: إِنَّ وَفَدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ الْقَوْمُ؟ - أَوْ مِنَ الْوَفْدِ؟» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ خَزَايَا وَلَا نَدَامَى»، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيَّ مِنْ كُفَّارٍ مُضَرٍّ، فَمُرْنَا بِأَمْرِ فَصَلِّ، نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلْ بِهِ الْجَنَّةَ، وَسَأَلُوهُ عَنِ الْأَشْرَبَةِ، فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنْ

المَغْنَمِ الْخُمْسَ». وَنَهَاهُمْ عَنْ أَرْبَعٍ: «عَنِ الْحَنْثَمِ، (الحنتم: جرار مدهونة كانت تحمل فيها الخمر. النهاية في غريب الحديث (1/448).) وَالْدُبَاءِ، (الدباء: القرع، وكانوا ينتبذون فيها فتسرع الشدة في الشراب. النهاية في غريب الحديث (1/96).) وَالنَّقِيرِ، (النقير: أصل النخلة ينقر وسطه ثم ينبذ فيه التمر ويلقى عليه الماء؛ ليصير نبيذاً مُسْكراً. النهاية في غريب الحديث (5/104)) وَالْمَزَقَتِ، وَرُبَّمَا قَالَ: الْمَقِيرَ» وَقَالَ: «أَحْفَظُوهُمْ، وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

Ibn 'Abbās (may Allah be pleased with him) reported: When the delegate of 'Abdul-Qays came to the Messenger of Allah (may Allah's peace and blessings be upon him), he said: "Who are the delegation?" They said: "The delegation are from the tribe of Rabī'ah." The Prophet (may Allah's peace and blessings be upon him) said: "Welcome, O people - or the delegation - You will not have any disgrace or regret." They said: "O Messenger of Allah, between you and us there are the infidels of the tribe of Mudar; so please order us with something clear, so we inform those who are behind us about it, and by which we may enter Paradise." They also asked about drinks. He ordered them to do four things and forbade them from four things. He ordered them to believe in Allah alone, and asked them: "Do you know what is meant by belief in Allah alone?" They said: "Allah and His Messenger know best." He said: "To testify that none is worthy of being worshiped except Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay Zakah, to fast Ramadan, and to give one fifth of the war booty."

Then he forbade four (drinking utensils): ad-dubā' (pumpkin), al-hantam (dyed utensil with grease), and an-naqīr (pierced date palm), al-muzaffat, or probably al-muqayyar (tar-coated utensils)." And then the Prophet (may Allah's peace and blessings be upon him) said: "Remember all these things by heart and convey them to those you have left behind." [Narrated by Al-Bukhāri (53), Muslim (17), Abu Dāwūd (3692), At-Tirmidhi (2611), and An-Nasā'i (5031)]

Al-Bukhāri (may Allah have mercy upon him) set a chapter about this meaning in his Sahīh; it reads: Chapter on the Matters of Faith and the Verse that Says:

{لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَالْمُؤْفُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ}

{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; and to give charity out of one's cherished wealth to relatives, orphans, the needy, the wayfarer, beggars, and to free slaves; to establish prayer and give Zakah; to fulfill the ratified pledges; to be patient at times of hardship, adversity, and during the battle. Such are the true

believers, and such are the righteous.} [Surat al-Baqarah: 177]

We believe that faith consists of words, deeds, and belief. The Prophet (may Allah's peace and blessings be upon him) said:

«الْإِيمَانُ بِضْعٌ وَسَبْعُونَ - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

"Faith has over seventy branches - or over sixty branches - the uppermost of which is the declaration 'No one is worthy of being worshiped except Allah', and the least of which is the removal of a harmful object from the road; and modesty is a branch of faith." [Narrated by Al-Bukhāri (9), Muslim (35), and this is his version, Abu Dāwūd (4676), At-Tirmidhi (2614), An-Nasā'i (5005), and Ibn Mājah (57)]

We believe that the believers excel one another in terms of good deeds. Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ. فَيُخْرِجُونَ مِنْهَا قَدِ اسْوَدُّوا، فَيَلْقَوْنَ فِي نَهْرِ الْحَيَاءِ، أَوِ الْحَيَاةِ - شَكَّ مَالِكٌ - فَيَنْبَثُّونَ كَمَا تَنْبُثُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟!».

"When the people of Paradise enter Paradise and the people of Hellfire go to Hellfire, Allah will order those who have had faith in their hearts equal to the

weight of a grain of mustard seed to be taken out from Hellfire. So, they will be taken out, but they will be blackened. Then, they will be put in the river of Haya or Hayāt - the narrator is in doubt - and they will revive like a grain that grows near the bank of a flood channel. Do you not see that it comes out yellow and twisted?" [Narrated by Al-Bukhāri (22) and Muslim (184)]

Abu Umāmah ibn Sahl ibn Hanīf related that he heard Abu Sa'īd al-Khudri (may Allah be pleased with him) report that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«بَيْنَمَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعَرَضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ، وَعَلَيْهِ قَمِيصٌ يَجْرُهُ». قَالُوا: فَمَا أَوْلَتْ ذَلِكَ، يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِينَ».

"While I was sleeping, I saw the people being shown to me, and they were wearing shirts. Some reached the breast and some reached lower than that. And 'Umar ibn al-Khattāb was shown to me, and he was wearing a shirt that he was dragging." They said: "How do you interpret that, O Messenger of Allah?" He said: "The religion." [Narrated by Al-Bukhāri (23), Muslim (2390), At-Tirmidhi (2285), and An-Nasā'i (5011)]

We believe that faith increases and decreases; it increases with good deeds and decreases with sins. Allah, Exalted be He, says:

{نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى}

{We relate to you their story in truth. They were youths who believed in their Lord, and We gave them more guidance.} [Surat al-Kahf: 13] He also says:

{وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا}

{And the believers may increase in faith.} [Surat al-Muddaththir: 31]

And the Prophet (may Allah's peace and blessings be upon him) said:

«يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَبِيرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَبِيرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَبِيرٍ».

"Whoever says 'none is worthy of being worshiped except Allah' and has in his heart good equal to the weight of a barley grain will be taken out of Hellfire. And whoever says 'none is worthy of being worshiped except Allah' and has in his heart good equal to the weight of a wheat grain will be taken out of Hellfire. And whoever says 'none is worthy of being worshiped except Allah' and has in his heart good equal to the weight of an atom will be taken out of Hellfire." [Narrated by Al-Bukhāri (44), Muslim (193), and At-Tirmidhi (2593)]

‘Umar ibn ‘Abdul-‘Azīz wrote to ‘Adyy ibn ‘Adyy, saying: "Indeed, faith has certain duties, laws, limits, and Sunnahs. Whoever fulfills them has fulfilled faith, and whoever does not fulfill them has not fulfilled faith. If I live longer, I will explain them

to you so that you can act upon them; and if I die, I am indeed not keen to remain in your company." [Narrated by Al-Bukhāri as mu'allaq (1/10), Ibn Aby Shaybah in Al-Musannaf (31084) and in Al-Imān (135), Al-Khallāl in As-Sunnah (1162, 1553), Ibn Battah in Al-Ibānah (1166), and Al-Lālikā'i in Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (1572)]

Mu'ammār, Sufyān ath-Thawri, Mālik ibn Anas, Ibn Jurayj, and Sufyān ibn 'Uyaynah used to say: "Faith consists of words and deeds, and it increases and decreases." [Al-Ibānah Al-Kubra (2/806) and Ash-Sharī'ah for Al-Ājurri (2/606)]

Al-Hāfizh Abu Bakr 'Abdullāh ibn az-Zubayr al-Humaydi said: "And that faith consists of words and deeds and it increases and decreases. Words are not useful without deeds; words and deeds are not useful without a sincere intention; and words, deeds, and intention are not useful without compliance with the Sunnah." [Usūl As-Sunnah for Al-Humaydi (37)]

And Al-Khallāl said: "'Abdul-Malik al-Maymūni related to me: Ya'la ibn 'Ubayd told me more than sixty years ago: "Faith consists of words and deeds. He who fasts, prays, and performs good deeds has greater faith than he who steals and commits adultery." [As-Sunnah for Abu Bakr al-Khallāl (3/590)]

Ibn Abi Hātim said: "I asked my father and Abu Zur'ah about the doctrines of Ahl As-Sunnah on Usūl ad-Dīn and what they know of the views of the scholars in the different countries and places, and what they think about that. They both said: We lived at the time of scholars from different places - the Hejaz, Iraq, the Levant, and Yemen - and their doctrine includes the principle that: faith consists of words and deeds, and it increases and decreases." [Sharh Usul I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (1/198), and 'Aqīdat As-Salaf - the Introduction by Ibn Abi Zayd al-Qayrawāni to his book Ar-Risālah (29)]

Al-Lālikā'i said: "Faith consists of words and deeds, a view held by the scholars: Mālik ibn Anas, 'Abdul-'Azīz ibn Abi Salamah al-Mājeshūn, Al-Layth ibn Sa'd, Al-Awzā'i, Sa'īd ibn 'Abdul-'Azīz, Ibn Jurayj, Sufyān ibn 'Uyaynah, Fudayl ibn 'Iyād, Nāfi' ibn 'Umar al-Jumahi, Muhammad ibn Muslim at-Tā'ifi, Muhammad ibn 'Abdullāh ibn 'Amr ibn 'Uthmān ibn 'Affān, Al-Muthanna ibn as-Sabbāh, Ash-Shāfi'i, 'Abdullāh ibn az-Zubayr al-Humaydi, Abu Ibrāhīm al-Muzani, Sufyān ath-Thawri, Shareek, Abu Bakr ibn 'Ayyāsh, Wakī', Hammād ibn Salamah, Hammād ibn Zayd, Yahya ibn Sa'īd al-Qattān, 'Abdullāh ibn al-Mubārak, Abu Is-hāq al-Fazāri, An-Nadr ibn Muhammad al-Marūzi, An-Nadr ibn Shamīl, Ahmad ibn Hanbal, Is-hāq ibn Rahaweih, Abu Thawr, and

Abu 'Ubayd." [Sharh Usul I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah for Imām Al-Lālikā'i (4/913)]

In his book "Usūl As-Sunnah", Abu 'Abdullāh ibn Abi Zamanayn said: "Chapter on the view that faith consists of words and deeds: Ahl-us-Sunnah say: Faith is sincerity to Allah within the hearts, proclamation by the tongues, and actions by the body parts with good intention and in compliance with the Sunnah." [Usūl As-Sunnah (207)]

Chapter on Ihsān (excellence)

We believe that the third among the degrees of the religion is ihsān. It is as the Prophet (may Allah's peace and blessings be upon him) stated in his response to Jibrīl when he asked him about ihsān. He said: "Tell me about ihsān." He replied: "It is to worship Allah as if you can see Him; if you cannot see Him, He sees you." 'Umar added: Then, he left, and I waited for a short while, after which the Prophet (may Allah's peace and blessings be upon him) said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibrīl; he came to teach you your religion." [Narrated by Muslim (8), Abu Dāwūd (4695), At-Tirmidhi (2610), An-Nasā'i (4990), and Ibn Mājah (63)]

Our Lord informs that the followers of this true religion will go to Paradise, with their different

degrees and ranks, and whether they are people of Islam, Imān, or ihsān. He, Exalted be He, says:

{وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ * ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنُ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ * جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ * وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ }

{The Book that We have revealed to you [O Prophet] is the truth, confirming that which came before it. Indeed, Allah is All-Aware and All-Seeing of His slaves.

Then We made to inherit the Book those whom We have chosen from among Our slaves. But among them are some who wrong themselves, some follow a middle course, and some are foremost in good deeds with Allah's permission. That is the great bounty.

They will enter Gardens of Eternity; they will be adorned therein with bracelets of gold and pearls, and their garments will be of silk.

And they will say: "All praise be to Allah Who has taken away from us all sorrow. Indeed, our Lord is All-Forgiving, Most Appreciative."} [Surat Fātir: 31-34]

Chapter on the Command to Adhere to the Sunnah and Hold onto It

There are many verses and Hadīths that urge us to adhere to the Sunnah and hold onto it and warn

us against departure from it and forbid us from disunity and conflict. Allah Almighty says:

{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا}

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.}

[Surat al-Ahzāb: 21] He also says:

{إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ}

{Those who have made divisions in their religion and turned into factions, you have nothing to do with them.} [Surat al-An'ām: 159] Allah Almighty also says:

{شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ}

{He has prescribed for you [believers] the same religion which 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."} [Surat ash-Shūra: 13]

Jābir ibn 'Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ».

"Behold! The best speech is the Book of Allah, and the best guidance is that of Muhammad. The worst

things are the newly-introduced ones, and every newly- introduced thing is misguidance.” [Narrated by Muslim (867), An-Nasā’i (1578), Abu Dāwūd (2954), and Ibn Mājah (45)]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَنْ يَأْبَى؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى».

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "All of my Ummah will enter Paradise except those who refuse." They said: "Who would refuse, O Messenger of Allah?" He replied: "Whoever obeys me will enter Paradise, and whoever disobeys me has refused." [Narrated by Al-Bukhāri (7280)]

وَعَنْ الْعِزْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةٌ مُودِعٌ، فَمَاذَا تَعْهَدُ لَنَا يَا رَسُولَ اللَّهِ، قَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بِرَى اخْتِلَافًا كَثِيرًا، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّهَا ضَلَالَةٌ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بَسْتَنِّي وَسُنَّةُ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ، عَصُوا عَلَيْهَا بِالنَّوَاجِذِ».

Al-‘Irbād ibn Sāriyah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) gave us an eloquent admonition one day after the Fajr prayer which caused the eyes to shed tears and the hearts to become afraid. Someone said: "This is the admonition of someone who will soon part. What do you charge us with doing, O Messenger of Allah?"

He said: "I advise you to fear Allah and to hear and obey, even if an Ethiopian slave were placed in charge of you. Those of you who live after me will see much differing. Beware of newly-invented matters, for they are misguidance. Those of you who live to reach those matters should hold fast to my Sunnah and that of the rightly-guided Caliphs. Bite onto it with your molar teeth." [Narrated by Abu Dāwūd (4607), At-Tirmidhi (2676), Ibn Mājah (42), Ahmad (17416), and Ad-Dārimi (96); classified as Sahīh (Authentic) by At-Tirmidhi]

Al-Bukhāri said in his Sahīh, in the Book of Holding Onto the Qur'an and the Sunnah, Chapter on Adhering to the Prophet's Sunnahs and the Verse that Reads: {And make us leaders for the righteous} [Surat al-Furqān: 74]: Leaders who follow the example of those before us and whose example is followed by those who come after us. Ibn 'Awn said: I love three things for myself and my brothers: This Sunnah - that they learn and ask about it; the Qur'an - that they ponder and ask about it; and leaving people except when it comes to goodness." [Sahīh Al-Bukhāri (8/139)]

Book: Belief in Allah

Abstract

We believe that Allah is the First, before Whom nothing existed, and the Last, after Whom nothing will exist. He introduced Himself to us that He is the

Creator of the heavens and the earth and the true Owner of them; that He makes the night merge into the day and the day merge into the night - Exalted be He; and that this observable universe testifies that Allah alone is the One Who created it and brought it into existence, and there is no other creator with Him.

He mentions countless signs that prove He is the One Who created this universe and brought it into existence, and He establishes the argument against us by what we see in ourselves and around us.

We believe in what the prophets and messengers believed in and have certitude in the proofs and arguments they brought forth, which point to Allah, the Exalted.

We believe that Allah is the Creator, and He did not create the creation for no purpose; rather, it is a perfect creation for a great purpose.

There are many other signs and proofs in the Qur'an, like the verses in Surat al-An'ām and Surat an-Nahl, which all point to the existence and lordship of Allah Almighty. These are intellectual proofs and strong arguments that none can produce the like of them or even close. In their diversity, they are suitable for all people and sufficient for establishing the argument against them, notwithstanding the denial of the disbelievers and the hatred of the people of

falsehood. Does the disbeliever have any proof but the denial and rejection?

We believe that Allah is the only Lord and Creator; that He alone began the creation and none took part in it; He creates by whatever means He wills; and that all things other than Him are created beings.

We believe that Allah is the Lord, Creator, Manager, and Possessor of everything, and that any created being does not have the power to manage his own affairs or the affairs of others, except as Allah enables him to.

We believe that Allah is the true King and Master, and the whole creation is submissive to Him, and all other kings preside over temporary and transient dominions.

We believe that Allah alone is the One Who gives life and causes death; that He is the One Who created death and life; and that He is the One Who takes away the souls.

We believe that Allah is the Provider, the Lord of Power, and the Mighty; none but Him provides for us and fulfills our needs. We believe that He encompasses everything in His knowledge, and nothing, great or small, escapes His knowledge; and He, Exalted be He, is the Knower of the unseen and the visible.

We believe that Allah Almighty subjugated everything through His power and rule.

We believe that to our Lord belongs the creation and the command; there is no true god or lawgiver but Him; He is the One Who created His servants, and He lays down laws and obligations and clarifies the religion, and He is their Master and He alone is Able to hold them accountable and give them the due recompense.

We believe that Allah, Glorified be He, created mankind and their actions.

We believe that the belief in Allah's lordship alone is not enough for one to be a believer, and it would not lead him to Paradise. This is because he does not believe that Allah is the only God worthy of being worshiped and that he should worship none but Allah, alone.

We believe that Allah is the only God, and none is worthy of being worshiped other than Him, alone, with no partner; that He is the Truth and all what they invoke beside Him is false; and that this great matter is the purpose for which Allah Almighty revealed the books, sent the messengers, and created Paradise and Hellfire - and there is a consensus among all the scholars of the Ummah about it and is established by the natural disposition and sound reasoning. We know with certainty that the main thing to which the prophets called their peoples was: to worship Allah Almighty alone and abandon the worship of everything else.

True worship is that which is sincerely devoted to Allah, the Lord of all the worlds, and done in accordance with the Prophet's guidance. Indeed, the worship of any other deity is false and void.

This main pillar and firm foundation of the religion of Allah - i.e. affirming the divinity of Allah alone and negating it from anyone else - is the core and mainstay of the messengers' call. It means: devoting people's deeds to the Creator alone.

In the Qur'an, Allah Almighty often mentions signs of His lordship as proofs, which entail worshipping Him alone, Exalted be He.

We believe that Allah is the sole Creator of these major cosmic signs, and since there is no creator with Him, none should be worshiped along with Him.

Allah Almighty diversified the signs He put as proofs of His divinity in a way that establishes the argument and makes the truth clear; thus people would not have any argument against their Lord.

Acknowledgment of Allah's divinity, along with bearing witness to the Messenger's message, is what Allah has made a boundary between a person's belief in Allah and Kufr.

Along with belief in Allah, there must be disbelief in false deities and disavowal of polytheism and its people.

It is not sufficient that faith reside in the heart, but it should also be uttered by the tongue and

acted upon by the body parts. Faith varies in the heart, by increase and decrease.

In faith, a person should be sincere to Allah, Lord of all the worlds, and certain, not doubtful, and his faith should be based on knowledge, sincerity, acceptance, submission, compliance, and truthfulness in words and deeds, along with love for this religion, the One Who legislated it, the one who came with it, and those who follow it.

As Allah clarified the reality of faith and its requirements and pillars, He also cleared the suspicions raised by obstinate polytheists and pointed out that they have no valid justification for their polytheism, for these presumed equals are created beings, who cannot create anything and have no power over even an atom's weight in the heavens or on earth.

The Almighty Lord also maintained that those equals, who are worshiped beside Allah, do not hear the call of those who call upon them; and even if they can hear it, they are not able to respond; and on the Day of Judgment, they will reject their polytheism and disavow them.

He also made clear that those equals who are worshiped beside Allah cannot bring about any benefit or cause any harm; so, how could they be worshiped?

Moreover, Allah Almighty rejected the worship of angels, pointing out that they, although close to

Allah, cannot intercede for anyone without His permission. So, if this is the case, how could they be worshiped beside Allah?!

And the prophets and messengers, despite their high status in worldly life and the Hereafter, do not have power to benefit or harm themselves; so what about others who are lower in rank!

We believe that Allah is One in His attributes of perfection and majesty, and to Him belong the most excellent names and most sublime attributes. This is attested by wise minds and the sound natural disposition and unanimously agreed upon by the scholars of the Muslim Ummah. Rather, all divine messages demonstrated Allah's beautiful attributes, names, and actions. Our Lord dismissed the deities of the polytheists as being unable to hear or see.

We believe that He is as He described Himself and as the Prophet (may Allah's peace and blessings be upon him) described Him. There is nothing like unto Him, and He is the All-Hearing, All-Seeing. We affirm for Him what He established for Himself and the Prophet established for Him, and we negate from Him what He negated from Himself or the Prophet negated from Him, without engaging in ta'til (denial), tamthil (likening), takyif (asking how), or tahrif (distortion).

We know with certainty that Allah Almighty possessed His attributes before He created the

creation and that He has the utmost perfection, majesty, and excellence from eternity to permanence, for He is the First and the Last, before Whom there was none and after Whom there will be none; He is the First with His names, attributes, perfection, and glory, and He is the Last with His names, attributes, perfection, and glory.

We believe that some of Allah's attributes are associated with His Essence, such as life, knowledge, hearing, seeing, hand, and fingers, and other attributes are linked to His will, like anger, pleasure, and coming down.

We believe that He does whatever He wills whenever He wills and however He wills, and He honors whomever He wills and humiliates whomever He wills; none can repel His command or reverse His decree and judgment.

We believe that some of Allah's attributes are ultimate, such as hearing, living, and seeing, and other attributes are mentioned in a restricted manner, and should remain so, like describing Himself, Exalted be He, as "plotting" against His enemies if they engage in plotting, and "forgetting" them if they forget Him.

His attributes include knowledge, hearing, seeing, living, sustaining, and speech. He possessed the attribute of speech before creating the creation and speaking to them. Our Lord's speech is linked to His will; whenever He wills, He speaks. Allah's

attribute of speech occurs in the Qur'an in various aspects. He speaks to His servants; He privately converses with and calls those He wills from among them; and He will talk to the creation on the Day of Judgment, and they will hear His speech on that Day.

We believe that Allah veiled Himself from His creation with a veil of light. So, they cannot see Him in worldly life, though some of His prophets heard His speech when He spoke to them from behind a screen. He also spoke to Mūsa (peace be upon him).

Some of our Lord's speech is described as being more recent than other speech, and some parts are more excellent than others.

His speech includes the Qur'an and all divine books revealed to His messengers, such as the Scrolls of Ibrāhīm and Mūsa (peace be upon them), the Torah, the Gospel, and the Psalms. All of them are the word of Allah, and Jibrīl heard it directly from Him and came down and conveyed it to the prophets and messengers. The Torah is particularly characterized by the fact that Allah revealed it written in the Tablets. Allah's speech and words are not created beings. Indeed, His speech is distinct from that of His creation. Do you not see that He separates between the creation and the command? We differentiate between Allah's Shar'ī words and His words represented by His cosmic signs.

His attributes also include honor, subjugation, might, authority, pride, majesty, will, power, and mercy. Mercy is one of His attributes that describes Him.

Among His attributes is exaltedness; exaltedness of power, exaltedness of status, and exaltedness of essence. In its three aspects, exaltedness is an attribute that indicates His perfection. The noble Qur'an and the Sunnah, as well as sound reasoning and natural disposition, point to numerous forms of Allah's exaltedness; also numerous are the proofs that prove His exaltedness.

His attributes also include rising over the Throne, which Allah mentions seven times in His Book.

Among His attributes are love, pleasure, and hatred of His enemies; this is because they hated His pleasure and hated what He revealed to His Messenger (may Allah's peace and blessings be upon him).

Other attributes are anger at His enemies and resentment against the disbelievers.

One of His attributes is that He plots against His enemies who plot against His close servants. Other attributes are severe wrath and deception of those who try to deceive Him; Allah deceives the hypocrites who try to deceive Him. Another attribute is that He mocks those who mock Him, Exalted be He.

His attributes also include laughter, wonder, coming, and attending on the Day of Judgment to judge mankind.

We believe in the attribute of descent and that our Lord descends to the worldly heaven in a real way that befits His majesty and greatness; it is not like the descent of created beings; rather, it is like all His other attributes which we believe in and know, without exploring their very nature or rejecting them. We believe in them just as they were reported to us by the truthful Prophet (may Allah's peace and blessings be upon him).

We believe in Allah's attribute of ma'iyah (Allah being with the creation). Ma'iyah is of two kinds: Specific ma'iyah with Allah's close servants and messengers, which entails His support for them; General ma'iyah with all mankind, believers and disbelievers, and it entails knowledge, encompassment, ability, and authority.

Ma'iyah does not entail incarnation or union or contradict Allah's exaltedness, for it means, as unanimously agreed by the scholars, that Allah Almighty is with us by His knowledge, encompassment, and power.

And we establish that Allah has a face that befits His majesty and greatness and a hand that befits His majesty and greatness. It is mentioned in the Qur'an and the Sunnah in numerous forms. It is mentioned as a pair of hands, and that Allah holds and

stretches it out and that He will fold the heavens therein and place the earth in His grip. His hand is also described as having fingers. All this proves that the hand mentioned in the Qur'an and the Sunnah is a real hand that befits the Almighty Lord. We should not try to know its very essence, liken it to the hands of created beings, or distort the verses and Hadīths wherein it is mentioned. Another of Allah's attributes is having fingers.

We believe that the believers will see their Lord on the Day of Judgment, as established by the Qur'an and authentic Hadīths in which the Prophet (may Allah's peace and blessings be upon him) gave glad tidings to the believers that they will see their Lord with their own eyes on the Day of Judgment.

As Allah Almighty described Himself by the attributes of perfection, majesty, excellence, glory, and pride, He also negated from Himself the attributes of deficiency. The negation of attributes is not the basic rule in the Qur'an and the Sunnah; rather, the basic rule is to establish the attributes. The Qur'an and the Sunnah are abound with clarification of Allah's attributes as befitting His majesty, greatness, and perfection. When Allah negates an attribute from Himself, He does so to demonstrate the perfection in its opposite, or because humans have ascribed some deficiency to the Almighty Lord; so, He negates such ascribed deficiency from Himself.

We believe that Allah Almighty possesses the most excellent names and that His names reached the pinnacle of perfection. Nothing is more excellent than them. Moreover, an attribute can be derived from each name of Allah, and His names are numberless.

Our Lord warned us against profaning His names or denying them or negating their meanings.

The names and attributes of Allah which occur in the Qur'an and the Sunnah are too great to be contained by any book. We believe in these names and attributes as intended by Allah Almighty and as intended by our Prophet (may Allah's peace and blessings be upon him), and we know that their reality is not grasped or encompassed by people, for they are beyond their ability to understand. And we do not make an effort to interpret them.

Chapter on the Belief in the Existence of Allah

[Narrated by Muslim (8), Abu Dāwūd (4695), At-Tirmidhi (2610), An-Nasā'i (4990), and Ibn Mājah (63)]

{هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ}

Our Lord informs that the followers of this true religion will go to Paradise, with their different degrees and ranks, and whether they are people of Islam, Imān, or ihsān. He, Exalted be He, says: {The Book that We have revealed to you [O Prophet] is the truth, confirming that which came before it.

Indeed, Allah is All-Aware and All-Seeing of His slaves. Then We made to inherit the Book those whom We have chosen from among Our slaves. But among them are some who wrong themselves, some follow a middle course, and some are foremost in good deeds with Allah's permission. That is the great bounty.

«كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»،

They will enter Gardens of Eternity; they will be adorned therein with bracelets of gold and pearls, and their garments will be of silk. And they will say: "All praise be to Allah Who has taken away from us all sorrow. Indeed, our Lord is All-Forgiving, Most Appreciative."} [Surat Fātir: 31-34]

«كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ».

Chapter on the Command to Adhere to the Sunnah and Hold onto It There are many verses and Hadīths that urge us to adhere to the Sunnah and hold onto it and warn us against departure from it and forbid us from disunity and conflict. Allah Almighty says: {Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.}

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ * لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ

تُرْجَعُ الْأُمُورُ * يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ
الصُّدُورِ

[Surat al-Ahzāb: 21]

He also says:

{Those who have made divisions in their religion and turned into factions, you have nothing to do with them.} [Surat al-An'ām: 159]

It is as the Prophet (may Allah's peace and blessings be upon him) stated in his response to Jibrīl when he asked him about ihsān. He said: "Tell me about ihsān." He replied: "It is to worship Allah as if you can see Him; if you cannot see Him, He sees you." 'Umar added: Then, he left, and I waited for a short while, after which the Prophet (may Allah's peace and blessings be upon him) said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibrīl; he came to teach you your religion."

{هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ}

[Narrated by Muslim (8), Abu Dāwūd (4695), At-Tirmidhi (2610), An-Nasā'i (4990), and Ibn Mājah (63)] Our Lord informs that the followers of this true religion will go to Paradise, with their different degrees and ranks, and whether they are people of Islam, Imān, or ihsān. He, Exalted be He, says: {The Book that We have revealed to you [O Prophet] is the truth, confirming that which came

before it. Indeed, Allah is All-Aware and All-Seeing of His slaves. Then We made to inherit the Book those whom We have chosen from among Our slaves. But among them are some who wrong themselves, some follow a middle course, and some are foremost in good deeds with Allah's permission. That is the great bounty. They will enter Gardens of Eternity; they will be adorned therein with bracelets of gold and pearls, and their garments will be of silk. And they will say: "All praise be to Allah Who has taken away from us all sorrow. Indeed, our Lord is All-Forgiving, Most Appreciative."} [Surat Fātir: 31-34] Chapter on the Command to Adhere to the Sunnah and Hold onto It There are many verses and Hadīths that urge us to adhere to the Sunnah and hold onto it and warn us against opposing it and forbid us from disunity and conflict. Allah Almighty says: {Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.}

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ * وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ * وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ * وَمِنْ آيَاتِهِ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ * وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ * وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ * وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ

إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ * وَلَهُ مَن فِي السَّمَاوَاتِ
وَالْأَرْضِ كُلُّ لَه قَانِتُونَ * وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ{

[Surat al-Ahzāb: 21]

He also says:

{Those who have made divisions in their religion and turned into factions, you have nothing to do with them.}

[Surat al-An'ām: 159]

And among His signs is your sleep by night and day, and your seeking of His bounty [by day]. Indeed, there are signs in this for people who listen.

And among His signs is that He shows you lightning, causing fear and hope, and He sends down water from the sky, reviving therewith the earth after its death. Indeed, there are signs in this for people who understand.

And among His signs is that the sky and earth are maintained by His command. Then when He calls you out of the earth, you will immediately come forth.

To Him belong all those who are in the heavens and earth; all are devotedly obedient to Him.

It is He Who originates the creation then repeats it, which is easier for Him.} [Surat ar-Rūm: 19-27]

He also established the argument against His servants by the fact that He created them from a single soul. Allah Almighty says:

{خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونٍ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ قَاتِلُوا أَنْفُسَكُمْ فَيُصْرَفُونَ}

{He created you from a single soul, then He made from it its mate, and He created for you eight pairs of livestock. He creates you in the wombs of your mothers [in stages], creation after creation, in three layers of darkness. Such is Allah, your Lord. To Him belongs the dominion; none has the right to be worshiped except Him. So how are you averted?} [Surat az-Zumar: 6] So, He mentioned His origination of the creation and that all animals are created by Him, and then He established the argument against us by the fact that He created us in the wombs, in darkness, and that none else can turn a drop of sperm into a human being.

In the preceding verses, Allah Almighty mentions one of the strongest proofs of His existence, namely His creation of the heavens and the earth and what is between them.

He also established the argument against His servants by His care of them and what they find in themselves and their progeny, and the fact that He brought them out of their mothers' wombs not knowing anything and then looked after them until they reached maturity in form and knowledge. He, Exalted be He, says:

{وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ}

{Allah brought you out from your mothers' wombs not knowing anything, and He gave you hearing, sight and intellect, so that you may be grateful.} [Surat an-Nahl: 78] As He brought everything into existence and prepared it, He also guided His creation to what is beneficial for them. Speaking about Pharaoh, our Lord says:

{قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى}

{Pharaoh said: "So who is the Lord of you two, O Moses?"} [Surat Tāha: 49] And the divine response came:

{قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى}

{He said: "Our Lord is the One Who gave everything its form then guided it."} [Surat Tāha: 50]

We believe that Allah Almighty spread out the earth and placed therein firm mountains and caused to grow therein everything in due proportion. This equilibrium we see in the world bears the strongest testimony that Allah is the Creator. Likewise, the rain Allah sends down in a specific manner that humans cannot do, nor can they store what comes down from the sky, testifies that Allah is the Creator, the One God, and the Subjugator. In the Qur'an, He says:

{وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ * وَجَعَلْنَا لَكُمْ فِيهَا مَعَاشٍ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ * وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ}

وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ * وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ

{As for the earth, We have spread it out and placed therein firm mountains, and caused to grow therein everything in due proportion.

And We have made therein for you means of sustenance and for those whom you do not provide.

There is nothing except that We have its treasures, and We do not send it down except in a determined measure.

And We send fertilizing winds, and send down rain from the sky for you to drink, and it is not you who could store it.} [Surat al-Hijr: 19-22]

We believe in what the prophets and messengers believed in and have certitude in the proofs and arguments they brought forth, which point to Allah, the Exalted. For example, Allah points out that Ibrāhīm (peace be upon him) cited as an argument against Nimrod that Allah causes the sun to rise from the east and none else can bring it from the west. Allah, the Exalted, says:

{قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ}

{Abraham said: "My Lord is the One Who gives life and causes death." He said: "I give life and cause death." Abraham said: "It is Allah Who brings the sun from the east, so bring it from the west."} [Surat al-Baqarah: 258]

Ibrāhīm (peace be upon him) cited another argument against his people: that Allah guided him, gave him food and drink, and healed him whenever he fell ill, and He is the One Who would cause him to die and then bring him to life. He is quoted in the Qur'an as saying:

{الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ * وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ * وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ * وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ} [الشعراء: 78-81]

{Who created me, so He guides me;
and it is He Who provides me with food and drink;
and when I am ill, He heals me;
and He will cause me to die then bring me back to life.}

[Surat ash-Shu'arā': 78-81] Allah Almighty mentions that Mūsa (peace be upon him) cited as an argument against Pharaoh the fact that his Lord is the One:

{الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى}

{Who gave everything its form then guided it.}
[Surat Tāha: 50] It also occurs in the Qur'an that Allah glorifies Himself above any defect, and He introduces Himself to us. Our Lord says:

{سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى * الَّذِي خَلَقَ فَسَوَّى * وَالَّذِي قَدَّرَ فَهَدَى}

{Glorify the name of your Lord, the Most High,
Who created and fashioned in due proportion,
and Who determined [the creation] then guided them.} [Surat al-A'la: 1-3]

Moreover, Allah Almighty cites as proof for Him being the sole Creator of this universe that He causes the cheerful gardens to grow and that humans cannot cause their trees to grow. He also mentions as an argument that He made the earth stable, placed therein rivers and firm mountains, and put a barrier between two bodies of water preventing their water from merging together. And that He alone is the One Who responds to the distressed - even if not a believer - when he calls out to Him, the One Who guides people in the darkness of the land and the sea, and the One Who sends the winds as harbingers ahead of His mercy; and He is the One Who provides for us, and there is no provider, lord, or creator other than Him. Our Lord, Exalted be He, says:

{أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ مَعَ اللَّهِ بَلٌّ لَهُمْ قَوْمٌ يَعْدِلُونَ * أَمَّنْ جَعَلَ
الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا أَلَيْسَ مَعَ اللَّهِ بَلٌّ أَكْثَرُ لَهُمْ لَا يَعْلَمُونَ * أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ
وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَا تَذْكُرُونَ * أَمَّنْ
يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَيْسَ مَعَ
اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ * أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قُلٌّ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ}

{Is He [not better] Who created the heavens and earth, and sent down for you rain from the sky, by which We caused to grow gardens of cheerful beauty? You could never cause their trees to grow.

Is there any god besides Allah? No, but they are people who ascribe equals [to Allah].

Is He [not better] Who made the earth a stable place to live, and caused rivers to flow through it, and placed therein firm mountains, and made a barrier between two flowing bodies of water? Is there any god besides Allah? No, but most of them do not know.

Is He [not better] Who responds to the distressed when he calls out to Him, and Who relieves suffering, and Who makes you successors on earth? Is there any god besides Allah? Little is it that you take heed!

Is He [not better] Who guides you in the depths of darkness of the land and sea, and Who sends the winds as harbingers ahead of His mercy? Is there any god besides Allah? Exalted is Allah far above the partners they associate with Him!

Is He [not better] Who originates creation then repeats it, and Who gives you provision from the heaven and earth? Is there any god besides Allah? Say: "Produce your evidence if you are truthful." [Surat an-Naml: 60-64]

He Almighty also says:

{وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رَوْحَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ * وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ صُنُوفٌ وَأَعْيُنٌ صُنُوفٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفُضِلُ بَعْضُهَا عَلَى الْآخَرِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ}

{It is He Who spread out the earth and placed therein firm mountains and rivers, and created therein fruits of every kind in pairs. He causes the night to cover the day. Indeed, there are signs in this for people who reflect.

And on the earth there are neighboring [yet different] tracts of land, and gardens of grapevines, grains and palm trees – some growing in clusters from one root or standing alone. They are all irrigated with the same water, yet We cause some of them excel others in taste. Indeed, there are signs in this for people of understanding.} [Surat ar-Ra'd: 3-4] So, Allah Almighty affirms that He alone is the One Who spread out the earth and created all trees and fruits in pairs, and He alone is the One Who causes the night to cover the day. He also uses the argument that different tracts of land produce similar and dissimilar plants, though they are irrigated with the same water. Glory be to Allah, other than Whom there is no lord or creator.

Our Lord demonstrates that mountains, though firm and solid, contain such splendor that points to the magnificence of the Creator. Allah Almighty says:

{وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبُ سُودٌ}

{And in the mountains there are various tracts of white and red, of various colors, and raven black.} [Surat Fātir: 27]

He also points out that He is the One Who created all these worlds and subjected them for mankind. An example is the fact that He enabled ships to sail through the sea. Allah, Exalted be He, says:

{اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ} * وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ}

{It is Allah Who has subjected for you the sea, so that the ships may sail on it by His command, and so that you may seek His bounty, and so that you may be grateful.

And He has subjected for you all that is in the heavens and all that is on earth; all is from Him. Indeed, there are signs in this for people who reflect.} [Surat al-Jāthiyah: 12-13]

Our Lord proves His existence to us by the fact that He subjected the animals for us, giving us means of transport, clothing, foods, and drinks, and that He holds the bird in the open air. Allah, the Exalted, says:

{أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ} * وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارُهَا وَأَشْعَارُهَا أَثَاءًا وَمَتَاعًا إِلَى حِينٍ} * وَاللَّهُ جَعَلَ لَكُم مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ الْبَأْسَ كَذَلِكَ يُبَيِّنُ لَكُمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ}

{Do they not see the birds enabled to fly in the open air? None holds them up except Allah. Indeed, there are signs in this for people who believe.

Allah has made your houses a place of rest for you, and He has given you tents made from the hides of livestock which you find light to handle when you travel and when you camp. And out of their wool, fur and hair [He has given you] furnishings and enjoyment for a while.

Allah has made for you shade out of what He has created, and has made for you shelter in the mountains. He has also made for you garments protecting you from heat [and cold], and garments [of armor] protecting you in battle. This is how He perfects His favors upon you, so that you may submit to Him.} [Surat an-Nahl: 79-81] All these are signs that bear testimony to His existence and lordship. Who could bring them into existence except Him, Glorified be He? There is no creator or lord other than Him.

And He presents to us a great witness that occurs every day and points to His existence and lordship, namely that He is the One Who cleaves the daybreak and causes the grain and fruit stones to sprout. In the Qur'an, He says:

{إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ
ذَلِكُمْ اللَّهُ فَالِقُ نُفُوكُنْ * فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ
حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}

{It is Allah Who causes the grain and fruit-stones to sprout. He brings forth the living from the dead

and the dead from the living. Such is Allah! So how are you being turned away?

It is He Who cleaves the daybreak, and made the night for rest, and the sun and the moon with a precise measurement; that is the design of the All-Mighty, the All-Knowing.} [Surat al-An'ām: 95-96]

As He made the sun and the moon two signs, He too rendered the night and day two signs pointing to His existence and lordship. Allah, the Exalted, says:

{وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً}

{We have made the day and night as two signs. We darkened the night and made the day bright.} [Surat al-Isrā': 12]

Allah Almighty also points out that He is the One Who makes the bodies of water fresh and salty, and provides therein for us tender meat and ornaments, which point to His existence. He, Glorified be He, says:

{وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ}

{It is He Who has subjected the sea, so that you may eat from it tender meat and extract ornaments to wear. And you see the ships cleaving their way through its waves.} [Surat an-Nahl: 14] He also says:

{وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا مَحْجُورًا}

{It is He Who merges the two bodies of water: one fresh and palatable and the other salty and bitter, and He has made between them a barrier and an insurmountable partition.} [Surat al-Furqān: 53]

And our Lord clarifies that sound minds can realize that this universe could not have come into existence without a Creator. He says:

{وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ}

{It is He Who gives life and causes death, and to Him belongs the alternation of night and day. Do you not understand?} [Surat al-Mu'minūn: 80] He also says:

{قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ * أَفَتِلْكَمَ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ}

{Abraham said: "Do you then worship besides Allah that which can neither benefit nor harm you in the least?

Fie upon you and upon all that you worship besides Allah! Do you not have any sense?"} [Surat al-Anbiyā': 66-67] Could there be greater signs of His existence and lordship, Exalted be He!

Allah Almighty criticizes those who attribute the creation to other than Him and asks them in a scolding manner: Were they created from nothing? Or did they create themselves or create the heavens and the earth? Or do they possess the treasures of Allah? Or are they in control of everything? In the Qur'an, Allah, Exalted be He, says:

{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ * أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ * أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُصْطَبُونَ}

{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] These verses provide one of the strongest proofs for the existence of the Almighty Creator. Hence, Jubayr ibn Mut'im reported: I heard the Prophet (May Allah's peace and blessings be upon him) recite At-Tūr in the Maghrib prayer, and when he reached those verses,

{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ * أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ * أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُصْطَبُونَ}

{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]?} he said: "My heart was about to fly." [Narrated by Al-Bukhāri (4854), Muslim (463), Abu Dāwūd (811), An-Nasā'i (987), and Ibn Mājah (832)] Jubayr (May Allah be pleased with him) heard those verses before he embraced Islam, and they pointed out that people are created beings and submissive

servants to their Lord, Exalted be He above what they ascribe to Him.

Allah Almighty says:

{مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا}

{I did not call them to witness the creation of the heavens and earth, nor even the creation of their own selves, and I would not take those who misguide others as helpers.} [Surat al-Kahf: 51] If man is unaware of how the heavens were created and how he himself was created, how could he deny the One Who created him and brought him into existence?

We believe that Allah did not create the universe for no purpose; rather, it is the perfect creation for a great purpose. Allah, the Exalted, says:

{وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ * لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ
لَاَتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ}

{We did not create the heavens and earth and all that is between them for fun.

If We had wished for a pastime, We could have had it from Our own, if We were to do so.} [Surat al-Anbiyā': 16-17]

He also responds to the claim made by the Christians that the Messiah is a god and a creator who manages the affairs of this universe. Allah maintains that nothing on earth or in the heaven is hidden from Him, and that He is the One Who

shapes people in the wombs; and among those He shaped and created is the Messiah (peace be upon him). Allah, Exalted be He, says:

{إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ * هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ}

{Indeed, there is nothing hidden from Allah on earth or in the heaven.

It is He Who shapes you in the wombs as He wills. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.} [Surat Āl ‘Imrān: 5-6] In addition to many other signs and proofs in the Qur’an, like the verses in Surat al-An‘ām and Surat an-Nahl, which all point to the existence and lordship of Allah Almighty.

Chapter on the Belief in Allah's Lordship

We believe that Allah is the only Lord and Creator, and that He alone began the creation and none took part in it. In the Qur’an, He says:

{اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ}

{Allah brings the creation into being, then He will repeat it, then to Him you will be returned.} [Surat ar-Rūm: 11] Allah Almighty also says:

{قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ}

{Say: "Can any of your [so-called] partners originate creation then repeat it?" Say: "Allah

originates creation then repeats it. How are you then deluded [from the truth]?"} [Surat Yūnus: 34]

And that Allah creates by His command. He says:

{إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ}

{Whenever He wills something to be, He only says to it, 'Be', and it is.} [Surat Yāsīn: 82] And He creates by whatever means He wills. He says:

{فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى}

{And We brought forth thereby various types of plants.} [Surat Tāha: 53] Allah, the Exalted, also says:

{وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ}

{And He created therein fruits of every kind in pairs.} [Surat ar-Ra'd: 3] And He says:

{وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ}

{And We have created everything in pairs, so that you may take heed.} [Surat adh-Dhāriyāt: 49]

Our Lord declares that He is the Creator of everything and all else are created beings. He says:

{اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ}

{Allah is the Creator of all things, and He is the Maintainer of everything.} [Surat az-Zumar: 62]

We believe that Allah is the Lord, Creator, and Manager of everything. In the Qur'an, He says:

{يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ}

{O mankind, worship your Lord, Who created you and those before you, so that you may become righteous;

He Who made the earth a resting-place for you, and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you.} [Surat al-Baqarah: 21-22] He also says:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ}

{Allah is your Lord Who created the heavens and earth in six Days, and then rose over the Throne, governing all affairs.} [Surat Yūnus: 3] He, Exalted be He, created the heavens and the earth and He possesses and manages them. He says:

{لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ}

{To Him belongs the keys of the heavens and earth. As for those who disbelieve in the verses of Allah, it is they who are the losers.} [Surat az-Zumar: 63] Any created being does not have the power to manage his own affairs or the affairs of others, except as Allah enables him to. Neither the angels nor the prophets (peace be upon them) nor the pious people can manage the affairs of the universe or bring about any benefit or ward off any harm. Allah Almighty says:

{قُلْ ادْعُوا الَّذِينَ رَزَقْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ}

{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."} [Surat Saba': 22]

We believe that Allah is the true Sovereign, and the whole creation is submissive to Him, and all other kings only have transient dominions. Our Lord says:

{مَالِكِ يَوْمِ الدِّينِ}

{Master of the Day of Judgment.} [Surat al-Fātiḥah: 4] He also says:

{قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

{Say: "O Allah, Lord of the dominion, You give dominion to whom You will and take it away from whom You will; You honor whom You will and humiliate whom You will. All good is in Your Hand. You are Most Capable of all things."} [Surat Āl 'Imrān: 26] And all else are submissive servants to Allah Almighty, Who says:

{إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا}

{There is none in the heavens and earth except that he will come to the Most Compassionate in full submission.} [Surat Maryam: 93]

We believe that Allah is the Creator of the heavens and earth, the One Who wraps the night

over the day and wraps the day over the night, and the One Who subjected the sun and the moon, each running its course for a fixed term. In the Qur'an, He says:

{خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ}

{He created the heavens and earth for a true purpose. He wraps the night over the day and wraps the day over the night. He has subjected the sun and the moon, each running its course for an appointed term. Indeed, He is the All-Mighty, Most Forgiving.} [Surat az-Zumar: 5] And that Allah, Exalted be He, is the One Who made the sun a radiant light and the moon a reflected light and rendered the alternation of the night and day a sign that shows the greatness of His creation and the perfection of His management. He says:

{هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ * إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ}

{It is He Who made the sun a radiant light and the moon a reflected light, and precisely determined its phases, so that you may know the number of years and account [of time]. Allah has not created all of this except for a true purpose. He makes the signs clear for people who know.

Indeed, in the alternation of the night and day, and in what Allah has created in the heavens and

earth, there are signs for people who fear Him.} [Surat Yūnus: 5-6] And that He is the One Who created us from a single soul and made from it its mate and created all animals. Allah, Blessed and Glorified be He, says:

{خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ قَاتِلُوا أَنْفُسَكُمْ فَيُكْفِّرُوا عَنْكُمْ وَيَمْلَأُوا كُلَّ شَيْءٍ بِحَبْلٍ مُشْتَبِهٍ وَهُوَ الْعَلِيمُ ذُو الْبُرْهَانِ}

{He created you from a single soul, then He made from it its mate, and He created for you eight pairs of livestock. He creates you in the wombs of your mothers [in stages], creation after creation, in three layers of darkness. Such is Allah, your Lord. To Him belongs the dominion; none has the right to be worshiped except Him. So how are you averted?} [Surat az-Zumar: 6]

We believe that Allah is the Provider, the Lord of Power, and the Mighty. None but Him provides for us and fulfills our needs. He says:

{إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}

{Indeed, it is Allah Who is the All-Provider, Lord of Power, the Mighty.} [Surat adh-Dhāriyāt: 58] He also says:

{وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ}

{There is no moving creature on earth but upon Allah is its provision. He knows its place of dwelling

and its place of rest; everything is [written] in a clear Record.} [Surat Hūd: 6]

We believe that Allah Almighty encompasses everything in His knowledge. He says:

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ}

{He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what He wills.} [Surat al-Baqarah: 255] Nothing, great or small, escapes Allah's knowledge. He, Exalted be He, says:

{عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ
مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ}

{[He is] the Knower of the unseen; not even an atom's weight is hidden from Him in the heavens or on earth, nor is there anything smaller or bigger than that, except that it is in a clear Record.} [Surat Saba': 3] His knowledge encompasses everything in this universe. Our Lord says:

{وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ
مُّبِينٍ}

{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the land and sea. Not a leaf falls without His knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, but is [written] in a Clear Record.} [Surat al-An'ām: 59] Highlighting an

aspect of this all-encompassing knowledge, He also says:

{وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ}

{There is no moving creature on earth or a bird flying with its two wings, but are communities like you. We have missed nothing in the Record, then to their Lord they will be gathered.} [Surat al-An'ām: 38]

We believe that Allah is the Knower of the unseen and the visible things. He says:

{عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ}

{He is the Knower of the unseen and the seen, the All-Great, the Most Exalted.} [Surat ar-Ra'd: 9] And that He does not reveal His unseen to anyone of His creation except a messenger whom He chooses. Our Lord says:

{عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا * إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا}

{[He is] Knower of the unseen, He does not reveal His unseen to anyone,

except the messenger whom He chooses, then He appoints angel-guards before him and behind him.} [Surat al-Jinn: 26-27] Whoever claims to know the unseen is a liar and a fabricator. The messenger did not know the unseen. Allah Almighty commanded His Prophet Muhammad

(May Allah's peace and blessings be upon him) to say:

{قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ}

{Say [O Prophet]: "I do not tell you that I have the treasures of Allah, nor do I know the unseen."}
[Surat al-An'ām: 50]

We believe that Allah alone is the One Who gives life and causes death. He, Exalted be He, says:

{إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ
وَلَا نَصِيرٍ}

{Indeed, to Allah belongs the dominion of the heavens and earth. He gives life and causes death. You have no protector or helper besides Allah.}
[Surat at-Tawbah: 116] He also says:

{وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ}

{It is He Who gave you life, then will cause you to die, then He will bring you back to life. Indeed, man is ever ungrateful.} [Surat al-Hajj: 66] And that He is the One Who created death and life. Our Lord says:

{الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ}

{Who created death and life to test you as to which of you is best in deeds, and He is the All-Mighty, the Most Forgiving.} [Surat al-Mulk: 2] And that He is the One Who takes away the souls. He says:

{اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا}

{Allah takes away the souls at the time of their death.} [Surat az-Zumar: 42]

We believe that Allah, Exalted be He, subjugated everything through His power and rule. In the Qur'an, He informs us that:

{وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدُوِّ
وَالْأَصَالِ}

{To Allah prostrates whoever is in the heavens and on earth, willingly or unwillingly, and so do their shadows in the morning and evening.} [Surat ar-Ra'd: 15] He also says:

{يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ
الْقَهَّارِ}

{The Day when they will be brought forth, nothing about them will be hidden from Allah. [He will say]: "To whom does the dominion belong this Day? To Allah, the One, the Subjugator!"} [Surat Ghāfir: 16]

We believe that Allah created the heaven and raised it without pillars. He says:

{خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ}

{He created the heavens without pillars that you can see; and He placed firm mountains on the earth so it does not shake with you.} [Surat Luqmān: 10] Allah Almighty subjected for mankind what is in the heavens and on earth; all is from Him. He says:

{وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ}

{And He has subjected for you all that is in the heavens and all that is on earth; all is from Him. Indeed, there are signs in this for people who reflect.} [Surat al-Jāthiyah: 13]

We believe that to our Lord belongs the creation and the command. He, Exalted be He, says:

{أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}

{Behold, His is the creation and the command. Blessed is Allah, Lord of the worlds.} [Surat al-A'rāf: 54] There is no true god or lawgiver but Him. He says:

{شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ}

{He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet].} [Surat ash-Shūra: 13] He also says:

{لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا}

{To each of you We have ordained a law and a way of life.} [Surat al-Mā'idah: 48] He is the One Who lays down laws and obligations and clarifies the religion. Allah Almighty disapproves of those who take their rabbis and monks as lords, accepting from them what they legislate in the religion. Allah, the Exalted, says:

{اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ}

{They have taken their rabbis and monks as lords besides Allah.} [Surat at-Tawbah: 31] And He says:

{أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ}

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah?} [Surat ash-Shūra: 21]

As Allah is the One Who created His servants and He is their Master, He also laid down laws for them, for He alone is able to hold them accountable and give them the due recompense. In the Qur'an, He says:

{وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِيُخْرِجَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ}

{Allah created the heavens and earth for a true purpose, and so that every soul may be recompensed for what it has earned, and they will not be wronged.} [Surat al-Jāthiyah: 22] He also says:

{إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ}

{The Hour is certainly coming, but I almost keep it hidden, so that every soul will be recompensed for what it strives.} [Surat Tāha: 15]

We believe that Allah, Glorified be He, created mankind and their actions. He says:

{وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

{Allah Who created you and all what you do?}" [Surat as-Sāffāt: 96]

We give a true and honest testimony that Allah Almighty made every sign and wonder in the universe point to Him as the Creator. He affirms this, saying:

{أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ}

{Is then He Who creates equal to one who cannot create? Will you not then take heed?} [Surat an-Nahl: 17] Allah Almighty disapproves of those who ascribe partners to Him in His lordship or divinity, for He is the only Creator. He says:

{أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ}

{Or do they ascribe to Allah partners who created the like of His creation, so they are confused between two creations? Say: "Allah is the Creator of all things, and He is the One, the Subjugator."} [Surat ar-Ra'd: 16]

The polytheists believed in Allah's lordship and knew that He is the Creator, the Provider, and the One Who gives life and causes death and Who can bring about benefit or cause harm, and that their idols and deities could not do any good or harm and they were but means whereby they sought to draw close to Allah Almighty. Nonetheless, Allah did not accept that from them. He says:

{وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَحَرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ * اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ

عَلِيم * وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا
لَيَقُولَنَّ اللَّهُ قُلُ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُ هُمْ لَا يَعْقِلُونَ

{If you ask them who created the heavens and earth and subjected the sun and moon, they will surely say: 'Allah.' How are they then deluded?

Allah extends provision to whom He wills of His slaves or restricts it. Indeed, Allah is All-Knowing of everything.

If you ask them who sends down rain from the sky, then revives therewith the land after its death, they will surely say, “Allah”. Say, “All praise is for Allah,” but most of them do not understand.} [Surat al-‘Ankabūt: 61-63] Although they would desperately seek Allah's help at times of difficulty and turn to Him whenever they suffered distress, this did not avail them, because they persisted in their polytheism and disbelief. Allah Almighty says:

{فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ
يُشْرِكُونَ * لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَنَّوْا فَسَوَفَ يَعْلَمُونَ

{When they board a ship, they supplicate to Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him,

showing their ingratitude to what We have given them and enjoy themselves, but they will soon come to know.} [Surat al-‘Ankabūt: 65-66]

Chapter on the Belief in Allah's Divinity

We believe that Allah is the only God, and none is worthy of being worshiped other than Him, alone, with no partner; that He is the Truth and all what they invoke beside Him is false; and that this great matter is the purpose for which Allah Almighty revealed the books, sent the messengers, and created Paradise and Hellfire - and it is established by the natural disposition and sound reasoning. We know with certainty that the main thing to which the prophets called their peoples was: to worship Allah Almighty alone and abandon the worship of anything else. Our Lord says:

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي 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] He also says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36] And He says:

{وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ}

{Ask those of Our messengers whom We sent before you: Did We appoint gods to be worshiped besides the Most Compassionate?} [Surat az-Zukhruf: 45] Every prophet - from the first, Nūh, to the last, Muhammad - said to their people: Worship

Allah; you have no god other than Him. Prophet Nūh (peace be upon him) is quoted in the Qur'an to have saying:

{يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ}

{O my people, worship Allah; you have no god other than Him.} [Surat al-A'rāf: 59] And the last Prophet, Muhammad (May Allah's peace and blessings be upon him), was commanded as follows:

{قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ}

{Say [O Prophet]: "I am only a warner, and none has the right to be worshiped except Allah, the One, the Subjugator."} [Surat Sād: 65] Allah Almighty also says:

{ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ}

{Such is Allah, your Lord; none has the right to be worshiped except Him, the Creator of all things. So worship Him, for He is the Maintainer of all things.} [Surat al-An'ām: 102]

This great matter is the purpose for which Allah Almighty created the jinn and mankind. He says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] Worship means: to believe in Allah as the only true God. Commenting on this verse, Al-Bukhārī (May Allah have mercy upon him) said: "I have not created the

blissful from the two parties except that they should believe in My oneness." [It is reported in Al-Bukhāri like this, without attribution (6/49); Ibn Hajar mentioned in Al-Fat'h that it was said by Al-Farrā' (8/600)].

Ibn 'Abbās (May Allah be pleased with him) reported: When the Prophet (May Allah's peace and blessings be upon him) sent Mu'ādh ibn Jabal to the people of Yemen, he said to him: "Indeed, you are going to a nation from the people of the book. So, let the first thing to which you invite them is to believe in the oneness of Allah Almighty." [Narrated by Al-Bukhāri (1458) and Muslim (19)] Al-Bukhāri (May Allah have mercy upon him) organized a chapter on this entitled: Chapter on what is reported regarding the Prophet calling his Ummah to believe in the oneness of Allah Almighty

True worship is that which is sincerely devoted to Allah, the Lord of all the worlds, and done in accordance with the Prophet's guidance. Indeed, the worship of any other deity is false and void. Allah, Exalted be He, says:

{ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ}

{That is because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood.} [Surat al-Hajj: 62] "There is no god but Allah" means: No one is truly worthy of being worshiped except Allah - as indicated by the verse above.

Belief in Allah alone and worshiping Him apart from all else is the meaning of the phrase "there is no god but Allah." This noble phrase negates the worthiness of worship from any deity other than Allah. And it negates divinity from any deity other than Allah and affirms true divinity to Allah, the Lord of the worlds, emphasizing that true worship should only be devoted to Him alone. This phrase occurs in the Qur'an many times, both literally and with its meaning which involves negation and affirmation, like the verse that says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36] In another verse, Allah Almighty says:

{وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا}

{Worship Allah and do not associate any partners with Him.} [Surat an-Nisā': 36]

This main pillar and firm foundation of the religion of Allah - i.e. affirming divinity to Allah alone and negating worship from any other deity - is the mainstay of the religion and the core of the messengers' mission. It means devotion of the acts of created beings solely to their Creator. This issue is hardly absent from any surah of the Qur'an. Allah Almighty established the argument against mankind with numerous proofs and signs to be

counted or encompassed. The greatest proof among them is Allah's testimony. In the Qur'an, He says:

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتُشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ}

{Say: "Whose testimony is the greatest?" Say: "Allah is [the] Witness between me and you. This Qur'an has been revealed to me so that I may warn you thereby and whomsoever it reaches. Do you really bear witness that there are other gods besides Allah?" Say: "I do not bear such witness." Say: "Indeed, He is One God, and I disown all that you associate [with Him]."} [Surat al-An'ām: 19]

Allah Almighty bore witness, and so did the noblest of His creation, namely the angels and the people of knowledge. They bore witness to the greatest thing ever to be witnessed, i.e. Allah's oneness and divinity. Allah, Exalted be He, says:

{شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا 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] So, the angels and the people of knowledge bore the same witness as Allah bore for Himself:

{وَكَفَى بِاللّهِ شَهِيدًا}

{And sufficient is Allah as a witness.} [Surat an-Nisā': 79]

Allah uses as an argument against His servants that He is the Creator of everything that exists; and He renders every sign in the universe a witness that He alone is worthy of divinity and worship. Hence, He often asks them in the Qur'an about this matter and cites their acknowledgement that He is the Creator, the Provider, and the One Who gives life and causes death; then, He criticizes them for not worshiping Him or for worshiping something along with Him. Allah Almighty says:

{وَلَّيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَلَّى يُؤْفَكُونَ * اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ * وَلَّيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ فَاخْضَا مِنَ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ}

{If you ask them who created the heavens and earth and subjected the sun and moon, they will surely say: 'Allah.' How are they then deluded?

Allah extends provision to whom He wills of His slaves or restricts it. Indeed, Allah is All-Knowing of everything.

If you ask them who sends down rain from the sky, then revives therewith the land after its death, they will surely say: 'Allah'. Say: "All praise is for Allah." But most of them do not understand.} [Surat al-'Ankabūt: 61-63] He Almighty also says:

{وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ * الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ * وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ * وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ }

{If you ask them, "who created the heavens and earth?", they will surely say: "The All-Mighty, the All-Knowing created them."}

It is He Who spread out the earth for you, and made therein pathways for you, so that you may find your way.

And it is He Who sends down rain from the sky in due measure, by which We revive dead land. This is how you will be brought forth [from the grave].

And it is He Who created all types of things, and made for you ships and animals on which you ride.} [Surat az-Zukhruf: 9-12]

As another argument, Allah Almighty makes people acknowledge His favors upon them, which require them to worship the One Who created and bestowed those favors. Our Lord says:

{قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدَبِّرُ الْأُمُورَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ * فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّونَ }

{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?"}

Such is Allah, your True Lord. What is beyond the truth except falsehood? So how could you be averted [from the truth]?"} [Surat Yūnus: 31-32]

In the Qur'an, Allah Almighty often cites as an argument against mankind the signs of His lordship that entail worshipping Him alone and the fact that the Creator of these major cosmic signs is no one else but Him; and since there is no creator other than Him, no one should be worshiped along with Him. Therefore, He concludes the following verses with the question: {Is there any god besides Allah?}

{أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِذِي قُوَّةٍ يَعْدِلُونَ * أَمَّنْ جَعَلَ
الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا أَلَيْسَ اللَّهُ بِذِي أَكْثَرُ هُمْ لَا يَعْلَمُونَ * أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا
وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ بِذِي قُوَّةٍ * أَمَّنْ
يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَيْسَ اللَّهُ
بِذِي قُوَّةٍ * أَمَّنْ يُسْرِكُونَ}

{Is He [not better] Who created the heavens and earth, and sent down for you rain from the sky, by which We caused to grow gardens of cheerful beauty? You could never cause their trees to grow. Is there any god besides Allah? No, but they are people who ascribe equals [to Allah].

Is He [not better] Who made the earth a stable place to live, and caused rivers to flow through it, and placed therein firm mountains, and made a barrier between two flowing bodies of water? Is

there any god besides Allah? No, but most of them do not know.

Is He [not better] Who responds to the distressed when he calls out to Him, and Who relieves suffering, and Who makes you successors on earth? Is there any god besides Allah? Little is it that you take heed!

Is He [not better] Who guides you in the depths of darkness of the land and sea, and Who sends the winds as harbingers ahead of His mercy? Is there any god besides Allah? Exalted is Allah far above the partners they associate with Him!} [Surat an-Naml: 60-63]

Moreover, He refers to some remarkable created beings as a proof of His lordship that entails His divinity. Allah Almighty says:

{وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ * وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ * وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ * وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ * وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيَنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ * وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ * وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانُونٌ * وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ * ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ * بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ }

{Among His signs is that He created you from dust, then you became human beings spreading [on the earth].

And among His signs is that He created for you spouses from among yourselves that you may find comfort in them, and He placed between you love and mercy. Indeed, there are signs in this for people who reflect.

And among His signs is the creation of the heavens and earth, and the diversity of your tongues and colors. Indeed, there are signs in this for those who have knowledge.

And among His signs is your sleep by night and day, and your seeking of His bounty [by day]. Indeed, there are signs in this for people who listen.

And among His signs is that He shows you lightning, causing fear and hope, and He sends down water from the sky, reviving therewith the earth after its death. Indeed, there are signs in this for people who understand.

And among His signs is that the sky and earth are maintained by His command. Then when He calls you out of the earth, you will immediately come forth.

To Him belong all those who are in the heavens and earth; all are devotedly obedient to Him. It is He Who originates the creation then repeats it, which is easier for Him. To Him belong the most sublime

attributes in the heavens and earth, and He is the All-Mighty, the All-Wise.

He makes this comparison for you from your own lives: do you have among your slaves any partners who equally share with you whatever wealth we have given you, so you are fearing them as you fear one another? This is how We make the verses clear for people who understand.

In fact, the wrongdoers follow their own desires without any knowledge. Who can guide those whom Allah caused to stray? They will have no helpers.} [Surat ar-Rūm: 20-29] He commences each of those verses with {And among His signs}; that's among the cosmic signs that point to His lordship which entails His divinity - they are the signs He mentioned. Then He gives this parable to those who equate Him with any of His creation: "Would anyone of you share his house and wife with his slave? Likewise, Allah Almighty would not accept that anyone of His servants be treated as an equal to Him." These are the words of Qatādah. [Tafsīr At-Tabari (20/95)] Then, concluding the verses, He makes clear that the sound natural disposition calls for worshipping Him alone. He says:

{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

{Adhere sincerely to the true religion in all uprightness. This is the natural disposition with

which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know.} [Surat ar-Rūm: 30]

Allah Almighty diversified the signs He put as proofs of His divinity in a way that establishes the argument and makes the truth clear; thus, people would not have any argument against their Lord. As He uses conclusive arguments, obvious proofs, and amazing signs that prove to people that He is the only God, He also provides examples and comparisons, clarifying the truth. He, Exalted be He, says:

{وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ}

{And Allah makes a comparison of two men, one of them is dumb and unable to do anything, and he is a burden to his master; wherever he directs him, he brings no good. Is he equal to the one who enjoins justice and follows a straight path?} [Surat an-Nahl: 76] Commenting on this verse, Ibn Jarīr said: "This is a comparison Allah Almighty made for Himself and the deities worshiped besides Him. He says: {And Allah makes a comparison of two men, one of them is dumb and unable to do anything.} By this, He means idols, which cannot hear or speak, because they are made of wood or copper; they

cannot benefit those who serve them or protect them from harm. {And he is a burden to his master.} He says: He is dependent upon his cousins, allies, and guardians. Likewise, an idol is a burden to those who worship it. They need to carry it, place it somewhere, and serve it. This is like a dumb person who cannot do anything and is a burden to his relatives and others. {Wherever he directs him, he brings no good.} He says: In whatever direction he leads him, he does not bring any good, for he does not understand what is said to him and cannot express himself or say what he wants; he does not understand and is not understood. The same holds true for an idol; it does not understand what is said to it and so it cannot take any order; neither can it speak, and so it cannot give any command or prohibition. {Is he equal to the one who enjoins justice?} In other words, is the dumb slave who is a burden to his master, who brings no good wherever he is directed, equal to the one who speaks and commands what is right and calls to it, i.e. Allah, the One, the Superb Vanquisher, Who calls His servants to obey Him and worship Him alone? He says: Not equal is Him, Exalted be He, and the idol whose condition has been described." [Tafsīr At-Tabari (17/262)]

Allah Almighty gave another example about the god of falsehood and the God of the truth, as stated

by Mujāhid. [Tafsīr At-Tabari (21/285)] Allah, the Exalted, says:

{ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ}

{Allah makes a comparison of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in comparison? All praise be to Allah. But most of them do not know.} [Surat az-Zumar: 29]

It is this matter - i.e., the acknowledgment of Allah's divinity, along with bearing witness to the Messenger's message - that Allah has made a boundary between a person's belief in Allah and Kufr. Allah Almighty says:

{فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ}

{Then when the [four] sacred months are over, kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every route. But if they repent, establish prayers and give Zakah, then set them free, for Allah is All-Forgiving, Most Merciful.} [Surat at-Tawbah: 5] He also says:

{فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ}

{Yet if they repent, establish prayer, and give Zakah, then they are your brothers in faith.} [Surat at-Tawbah: 11] Ibn 'Umar (May Allah be pleased

with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ».

"I have been ordered to fight the people until they testify that none is worthy of being worshiped except Allah and that Muhammad is the Messenger of Allah, establish prayer, and give Zakah. If they do so, then their wealth and blood are protected from me except through the right of Islam, and their reckoning is with Allah." [Narrated by Al-Bukhāri (1399, 7284), Muslim (20), Abu Dāwūd (1556), At-Tirmidhi (2607), and An-Nasā'i (2443)]

It is not sufficient that faith reside in the heart, but it should also be uttered by the tongue and acted upon by the body organs. Hence, the Prophet (May Allah's peace and blessings be upon him) said:

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ».

"I have been ordered to fight the people until they say 'none is worthy of being worshiped except Allah'." [Narrated by Al-Bukhāri (25) and Muslim (22)] Faith is not true unless it is acted upon by the body parts. Our Lord says:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ * الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا}

{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord;

those who establish prayer and spend out of what We have provided for them.

Such are the true believers; they will have high ranks with their Lord, and forgiveness and an honorable provision.} [Surat al-Anfāl: 2-4] He also says:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَجَيْنَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

{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; and to give charity out of one's cherished wealth to relatives, orphans, the needy, the wayfarer, beggars, and to free slaves; to establish prayer and give Zakah; to fulfill the ratified pledges; to be patient at times of hardship, adversity, and during the battle. Such are the true believers, and such are the righteous.} [Surat al-Baqarah: 177]

The Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»،

"Whoever amongst you sees an evil should change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of faith." [Narrated by Muslim (49), Abu Dāwūd (1140), At-Tirmidhi (2172), An-Nasā'i (5008), and Ibn Mājah (1275)] This Hadīth indicates that there are varying degrees of faith in the heart.

Along with belief in Allah, there must be disbelief in false deities. Allah, Glorified be He, says:

{فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ}

{Whoever rejects Tāghūt [false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.} It is as the Prophet (May Allah's peace and blessings be upon him) stated in his response to Jibrīl when he asked him about ihsān. He said: "Tell me about ihsān." He replied: "It is to worship Allah as if you can see Him; if you cannot see Him, He sees you." 'Umar added: Then, he left, and I waited for a short while, after which the Prophet (May Allah's peace and blessings be upon him) said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibrīl; he

Hadīths that urge us to adhere to the Sunnah, hold onto it, warn us against opposing it, and forbid us from disunity and conflict. Allah Almighty says: {Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.} [Surat al-Ahzāb: 21]

He also says:

«فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ».

{Those who have made divisions in their religion and turned into factions, you have nothing to do with them.} [Surat at-Talāq: 12]

And the verse that says:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا}

{Rather, Allah raised him up to Himself, and Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 158]

And the verse that says:

{وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا}

{Glory be to the One Who took His slave [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.} [Surat al-Isrā': 1]

And the Prophet (May Allah's peace and blessings be upon him) said:

{فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ}

"When Allah completed the creation, He wrote with His Hand concerning Himself, that: My mercy overcame - or preceded - My anger. It is with Him over the Throne." [Narrated by Al-Bukhāri (7553), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189)]

Mu'āwiyah ibn al-Hakam as-Sulami (May Allah be pleased with him) reported:

{إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ * وَيَقُولُونَ إِنَّا أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ
{لِشَاعِرٍ مَّجْنُونٍ}

While I was praying with the Messenger of Allah (May Allah's peace and blessings be upon him), a man in our company sneezed. I said: "May Allah have mercy upon you!" The people stared at me with disapproving looks. So, I said: "Woe to me, why are you staring at me?" They began to strike their hands on their thighs, and when I saw them urging me to observe silence, I became angry but I said nothing. When the Messenger of Allah (May Allah's peace and blessings be upon him) finished the prayer, I declared that neither before him nor after him have I seen a leader who gave better instruction than him for whom I would give my father and mother as ransom. I swear that he did not scold, beat, or revile me - he said: "Talking to people is not fitting during the prayer, for it consists of glorifying Allah, declaring His greatness, and recitation of the Qur'an." I said: "O Messenger of

Allah, I had been until recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to diviners." He said: "Do not have recourse to them." I said: "There are men who take omens." He said: "That is something they find in their breasts, but it does not turn them away." I said: "Among us there are men who draw lines." He said: "There was a prophet who drew lines; so if they do it as he did, this is permissible." I had a maid-servant who tended goats by the side of Uhud and Jawwāniyyah. One day I happened to pass by that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I get angry as they (human beings) get angry. So, I slapped her, after which I went to the Messenger of Allah (May Allah's peace and blessings be upon him), having a feeling that this is something grave. I said: "O Messenger of Allah, should I set her free?" He said: "Bring her to me." So, I brought her to him. He said to her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are the Messenger of Allah." Thereupon, he said: "Set her free, for she is a believer."

[Narrated by Muslim (537), Abu Dāwūd (930), and An-Nasā'i (1218)] [Surat as-Sāffāt: 35-36]

He should submit and comply. Allah, Exalted be He, says:

{وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ}

{Whoever submits himself to Allah and does good, he has certainly grasped the firmest handhold.} [Surat Luqmān: 22]

He should be truthful in his words, deeds, and belief in order for him to attain the reward about which the Prophet (May Allah's peace and blessings be upon him) gave glad tidings, in the Hadīth that reads:

«مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ، إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ».

"There is no one who bears witness that none has the right to be worshiped except Allah and that Muhammad is His messenger, sincerely from his heart, except that Allah will forbid him to Hellfire." [Narrated by Al-Bukhārī (128) and Muslim (32)]

He should love this religion, the One Who legislated it, the one who came with it, and those who follow it. Allah Almighty says:

{وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ}

{And among people there are some who take others as equals to Allah: they love them as they should love Allah. But those who believe are stronger in their love for Allah.} [Surat al-Baqarah: 165] And the Prophet (May Allah's peace and blessings be upon him) said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

"None of you truly believes until I am dearer to him than his children, his father, and all people." [Narrated by Al-Bukhāri (15), Muslim (44), An-Nasā'i (5013), and Ibn Mājah (67)] In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ.»

"There are three qualities. Whoever possesses them will taste the sweetness of faith: to consider Allah and His Messenger dearer to him than everything else; to love a man for Allah's sake alone; and to hate to return to disbelief after Allah has rescued him therefrom as much as he hates to be cast into Hellfire." [Narrated by Al-Bukhāri (16), Muslim (43), At-Tirmidhi (2624), An-Nasā'i (4987), and Ibn Mājah (4033)]

As Allah clarified the reality of faith and its requirements and pillars, He also cleared the suspicions raised by obstinate polytheists and pointed out that they have no valid justification for their polytheism, for these presumed equals are created beings, who cannot create anything and have no power over even an atom's weight in the heavens or on earth. Allah Almighty says:

﴿أَيُّشْرَكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ * وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرٌ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ * وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ

أَمْ أَنْتُمْ صَامِتُونَ * إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَلُكُمْ فَأَدْعُوهُمْ
فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ * أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا
أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا
فَلَا تَنْظُرُونَ * إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ * وَالَّذِينَ
تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يُفْضَرُونَ * وَإِنْ تَدْعُوهُمْ
إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ}

{Do they ascribe to Him partners those who cannot create anything, but are themselves created?

They cannot help them, nor can they help themselves.

If you call them to guidance, they will not follow you; it is the same whether you call them or remain silent.

Those whom you supplicate to besides Allah are slaves like you; supplicate to them and let them respond to you if you are truthful.

Do they have feet to walk with? Or hands to grasp with? Or eyes to see with? Or ears to hear with? Say [O Prophet]: "Call your idols then conspire against me and give me no respite!

My Protector is Allah Who has sent down the Book, for it is He Who protects the righteous.

But those whom you supplicate besides Him cannot help you, nor can they help themselves."

If you call them to guidance, they do not hear, and you see them looking at you, but they do not see.} [Surat al-A'rāf: 191-198] Allah Almighty also says:

{قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ * وَلَا تَنْفَعُ الشَّفَاعَةُ 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."

No intercession will be of any benefit before Him, except for those whom He gave permission}. [Surat Saba': 22-23]. This verse cuts off all ties with polytheism.

The Almighty Lord also maintained that those equals, who are worshiped besides Allah, do not hear the call of those who call upon them; and even if they were to hear it, they would not be able to respond; and on the Day of Judgment, they would reject their polytheism and disavow them. He, Exalted be He, says:

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ}

{If you call upon them, they cannot hear your call, and even if they were to hear, they could not respond to you. On the Day of Resurrection they will disown your associating them as partners with Allah. And none can inform you like the All-Aware.} [Surat Fātir: 14]

He also made clear that those equals who are worshiped besides Allah cannot bring about any benefit or cause any harm; so, how could they be worshiped? Allah Almighty says:

{وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسِهِمْ 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 power to harm or benefit themselves, nor do they have power to cause death, give life or resurrect the dead.} [Surat al-Furqān: 3]

Our Lord also pointed out that those equals cannot provide for their followers. In the Qur'an, He says:

{وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ}

{They worship besides Allah those who have nothing to provide for them from the heavens and earth, nor are they capable of doing so.} [Surat an-Nahl: 73] So, how could they worship those who cannot provide for them or do any good or harm and have no power over anything?

As an argument, He said that whenever they suffer any harm or distress, they turn to Allah Almighty alone for help, devoting their religion sincerely to Him, and if He rescues them, they turn back to their disbelief. Allah, the Exalted, says:

{فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ}

{When they board a ship, they supplicate to Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him.} [Surat al-‘Ankabūt: 65]

As Allah refuted the claim of polytheists with regard to taking equals to Him, He also refuted any other claim that He has taken a son. Our Lord says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

{Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what he had created, and each would have tried to gain supremacy over the other. Glory be to Allah far above what they ascribe to Him!} [Surat al-Mu‘minūn: 91] He also says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ}

{If there had been gods besides Allah in the heavens and earth, both realms would have fallen in disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].} [Surat al-Anbiyā’: 22] Allah Almighty stated that the Jews and Christians claimed that He had a son. In the Qur'an, He says:

{وَقَالَتِ الْيَهُودُ عِزَّىٰرُ بْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ}

{The Jews say, "Ezra is the son of Allah," and the Christians say: "The Messiah is the son of Allah." These are mere words that they utter, imitating the words of the disbelievers before them. May Allah ruin them; how can they be deluded?} [Surat at-Tawbah: 30] He refuted their disbelief at its very core. How could a human being who eats food become a god! A god would not eat or drink or need anything as needed by humans. Allah Almighty says:

{مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ بُنَيْنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ * قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}

{The Messiah, son of Mary, was no more than a messenger. There were messengers who passed away before him, and His mother was a woman of truth; they both ate food. See how We make Our signs clear to them, yet see how they are deluded!

Say: "Do you worship besides Allah that which can neither harm nor benefit you?! And Allah is the All-Hearing, the All-Knowing."} [Surat al-Mā'idah: 75-76]

Moreover, Allah Almighty rejected the worship of angels, pointing out that they, although close to Allah, cannot intercede for anyone without His permission. In the Qur'an, He says:

{وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى}

{How many angels there are in the heavens whose intercession will be of no avail except after Allah's permission to whom He wills and pleases.} [Surat an-Najm: 26] They fear their Lord above them. Allah, the Exalted, says:

{وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا
يَسْتَكْبِرُونَ * يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{To Allah prostrates all that is in the heavens and on earth of living things, and so do the angels; and they do not show arrogance.

They fear their Lord above them and do what they are commanded.} [Surat an-Nahl: 49-50] Allah Almighty also says:

{لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ
عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا}

{The Messiah would never disdain to be a slave of Allah, nor would the nearest angels to Him. Those who disdain to worship Him and are arrogant. He will gather them all together before Him.} [Surat an-Nisā': 172] So, if this is the case, how could the angels be worshiped besides Allah?

And the prophets and messengers, despite their high status in worldly life and the Hereafter, do not have power to benefit or harm themselves; so what about others who are lower in rank?! Allah Almighty points out that the prophets worshiped Him in hope and fear; He says:

{إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ}

{They used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.} [Surat al-Anbiyā': 90] And He commanded the Prophet (May Allah's peace and blessings be upon him) to say the following:

{قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ}

And the verse that says: {We have sent it down as an Arabic Qur'an so that you may understand.} [Surat Yūsuf: 2]

{لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ}

And the verse that says: {They fear their Lord above them, and they do what they are commanded.} [Surat an-Nahl: 50] And the verse that says:

{I will take you and raise you up to Myself.}

[Surat Āl 'Imrān: 55]

{إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ * أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ}

And the verse that says:

{By which the angels and the Spirit will ascend to Him on a Day the length of which is fifty thousand years.} [Surat al-Ma'ārij: 4] And the verse that says:

{وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ خُلَيْهِمْ عَجَلًا جَسَدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يَكْلِمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ}

{Allah is the One who has created seven heavens, and likewise for the earth. The Command descends between them so that you may know that Allah is Most Capable of all things, and that Allah has encompassed everything in knowledge.} [Surat at-Talāq: 12]

And the verse that says:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

{Rather, Allah raised him up to Himself, and Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 158]

And the verse that says:

{Glory be to the One Who took His slave [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.}

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا}

[Surat al-Isrā': 1] And the Prophet (May Allah's peace and blessings be upon him) said: And He says:

{لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}

[Narrated by Al-Bukhāri (7553), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189)] Mu'āwiyah ibn al-Hakam as-Sulami (May Allah be pleased with him) reported: While I was praying with the Messenger of Allah (May Allah's peace and blessings be upon him), a man in our company

sneezed. I said: "May Allah have mercy upon you!" The people stared at me with disapproving looks. So, I said: "Woe to me, why are you staring at me?" They began to strike their hands on their thighs, and when I saw them urging me to observe silence, I became angry but I said nothing. When the Messenger of Allah (May Allah's peace and blessings be upon him) finished the prayer, I declared that neither before him nor after him have I seen a leader who gave better instruction than him for whom I would ransom my father and mother. I swear that he did not scold, beat, or revile me - he said: "Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring His greatness, and recitation of the Qur'an." I said: "O Messenger of Allah, I had been a pagan until recently, but Allah has brought Islam to us; among us there are men who have recourse to diviners." He said: "Do not have recourse to them." I said: "There are men who take omens." He said: "That is something they find in their breasts, but it should not turn them away." Ibn as-Sabbāh said: "It should not turn you away." I said: "Among us there are men who draw lines." He said: "There was a prophet who drew lines; so if they do it as he did, this is permissible." I had a slave-girl who tended goats by the side of 'Uhud and Al-Jawwāniyyah. One day I happened to pass by that way and found that a wolf taken away a goat from her flock. I am after all a

man from the posterity of Adam. I got angry as they (human beings) get angry. So, I slapped her, after which I went to the Messenger of Allah (May Allah's peace and blessings be upon him), having a feeling that this is something grave. I said: "O Messenger of Allah, should I set her free?" He said: "Bring her to me." So, I brought her to him. He said to her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are the Messenger of Allah." Thereupon, he said: "Set her free, for she is a believer." [Narrated by Muslim (537), Abu Dāwūd (930), and An-Nasā'i (1218)]

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

"Angels take turns among you by night and by day, and they all assemble at the Fajr and 'Asr prayers. Then those angels who spend the night among you ascend, their Lord asks them, although He knows best about them: 'How did you leave My servants?' They say: 'We left them while they were praying and we came to them while they were praying.'"

{Whoever submits himself to Allah and does good, he has certainly grasped the firmest handhold.}

He should be truthful in his words, deeds, and belief in order for him to attain the reward about which the Prophet (May Allah's peace and blessings

be upon him) gave him glad tidings, in the Hadīth that reads:

{قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ}

"There is no one who bears witness that none has the right to be worshiped except Allah and that Muhammad is His servant and Messenger, sincerely from his heart, except that Allah will forbid him to Hellfire." [Narrated by Al-Bukhāri (128) and Muslim (32)]

He should love this religion, the One Who legislated it, the one who came with it, and those who adopted it. Allah Almighty says:

{إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ}

{And among people there are some who take others as equals to Allah: they love them as they should love Allah. But those who believe are stronger in their love for Allah.} [Surat al-Baqarah: 165] And the Prophet (May Allah's peace and blessings be upon him) said:

«سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقْرَأُ هَذِهِ الْآيَةَ: {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا} [النساء: 58] إِلَىٰ قَوْلِهِ تَعَالَى: {سَمِيعًا بَصِيرًا} قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ إِبْهَامَهُ عَلَىٰ أُذُنِهِ، وَالَّتِي تَلِيهَا عَلَىٰ عَيْنِهِ، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُهَا، وَيَضَعُ إصْبَعَيْهِ، قَالَ ابْنُ يُونُسَ: قَالَ الْمُقْرَأُ: يَعْنِي: {إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ} ، يَعْنِي أَنَّ لِلَّهِ سَمْعًا وَبَصَرًا».

"None of you truly believes until I am dearer to him than his children, his father, and all people."

[Narrated by Al-Bukhāri (15), Muslim (44), An-Nasā'i (5013), and Ibn Mājah (67)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

{وَلِصَنَعَ عَلَىٰ عَيْنِي}

"There are three qualities anyone who possesses them will taste the sweetness of faith: to consider Allah and His Messenger dearer to him than everything else; to love a man for Allah's sake alone; and to hate to return to disbelief after Allah has rescued him therefrom as much as he hates to be cast into Hellfire." [Narrated by Al-Bukhāri (16), Muslim (43), At-Tirmidhi (2624), An-Nasā'i (4987), and Ibn Mājah (4033)] As Allah clarified the reality of faith and its requirements and pillars, He also refuted the suspicions raised by obstinate polytheists and pointed out that they have no valid justification for their polytheism, for these presumed equals are created beings, who cannot create anything and have no power even over an atom's weight in the heavens or the earth. Allah Almighty says:

{وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا} [الطور: 48]،

{Do they ascribe to Him partners those who cannot create anything, but are themselves created? They cannot help them, nor can they help themselves.

{وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا}

If you call them to guidance, they will not follow you; it is the same whether you call them or remain silent. Those whom you supplicate to besides Allah are slaves like you; supplicate to them and let them respond to you if you are truthful. Do they have feet to walk with? Or hands to grasp with? Or eyes to see with? Or ears to hear with? Say [O Prophet]: "Call your idols then conspire against me and give me no respite!

{تَجْرِي بِأَعْيُنِنَا}

My Protector is Allah Who has sent down the Book, for it is He Who protects the righteous. [Surat al-Qamar: 14] Nāfi' ibn 'Abdullāh (May Allah be pleased with him) reported: The Anti-Christ was mentioned in the Prophet's presence, and he said:

«إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ -وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ- وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ».

"Indeed, Allah is not unknown to you; indeed, Allah is not one-eyed - pointing to his eye - whereas the Anti-Christ is blind in the right eye and his eye looks like a protruding grape." [Narrated by Al-Bukhāri (7407), Muslim (169), Abu Dāwūd (4757), and At-Tirmidhi (2241)]

Among Allah's attributes are "Living" and "Sustaining". He says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ}

{Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining.} [Surat Āl 'Imrān: 2]

Allah's attributes also include "Speech". He possessed the attribute of speech before creating the creation and speaking to them. Our Lord's speech is linked to His will; whenever He wills, He speaks. Allah's attribute of speech occurs in the Qur'an in various ways. All that Allah informs about Himself, giving any command or prohibition, denotes speech. An example is the verse that reads:

{إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ}

{Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that you may be reminded.} [Surat an-Nahl: 90] And everything He informs about Himself that He said or says denotes speech, like the verse that reads:

{إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ هَٰذَا وَارْتُكِبْ عَلَیْهِ فَإِنِّي جَاعِلٌكَ آيَةً لِّلنَّاسِ}

{And [remember] when Allah said: "O Jesus, I will take you and raise you up to Myself."} [Surat Āl 'Imrān: 55] And any verse in which 'informing' is ascribed to Allah, the Exalted, it establishes the attribute of speech for Him, the Lord of all the worlds. An example is the verse that says:

{قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ}

{She said: "Who informed you of this?" He said: "I was informed by the All-Knowing, the All-Aware."} [Surat at-Tahrīm: 3]

And any calling or private conversation ascribed to Allah establishes the attribute of speech for Him, the Lord of all the worlds, like in the verse that says:

{وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا}

{We called him from the right side of the Mount Tūr [in Sinai] and We brought him near by conversing with him in private.} [Surat Maryam: 52] Any statement ascribed to Allah or any speech in the Qur'an by which Allah is described establishes His attribute of speech. They are too numerous to be counted. An example is His statement to the angels. Allah Almighty says:

{وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ

{And [remember] when your Lord said to the angels: "I am going to appoint a vicegerent on earth."} [Surat al-Baqarah: 30] And He talked to Adam:

{وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا}

{We said: "O Adam, dwell in Paradise, you and your wife; and eat pleasantly from wherever you wish."} [Surat al-Baqarah: 35] And He talked to Mūsa (peace be upon him):

{قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي}

{He said: "O Moses, I have chosen you above other people, by giving you My messages and speaking to you."} [Surat al-A'rāf: 144]

Calling is a form of our Lord's speech, as He called out to Ibrāhīm (peace be upon him):

{وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمَ}

{And We called out to him: "O Abraham."} [Surat as-Sāffāt: 104] Private conversation is another form of it, as He privately conversed with Mūsa (peace be upon him):

{وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا}

{We called him from the right side of the Mount Tūr [in Sinai] and We brought him near by conversing with him in private.} [Surat Maryam: 52] Commenting on this verse, Ibn 'Abbās (May Allah be pleased with him) said: "Until he heard the creaking of the Pen." [Narrated by Ibn Aby Shaybah (32506), Hannād in Az-Zuhd (149), 'Abdullāh ibn Ahmad in As-Sunnah (1231), At-Tabari in At-Tafsīr (15/559), and Al-Hākim (3472)] As-Suddy said:

{وَقَرَّبْنَاهُ نَجِيًّا}

{And We brought him near by conversing with him in private.} He said: "He was admitted into heaven and spoken to." [Tafsīr Ibn Kathīr (5/238) and Ad-Durr Al-Manthūr Fi At-Tafsīr Al-Ma'thūr (5/515)] Angels can hear the speech of Our Lord, as indicated by the verse that says: {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] Masrūq ibn 'Abdullāh (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِذَا تَكَلَّمَ اللَّهُ بِالْوَحْيِ، سَمِعَ أَهْلُ السَّمَاءِ لِلْسَّمَاءِ صَلَٰصَةً كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفَا، فَيُصْغَوْنَ، فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمْ جِبْرِيلُ، حَتَّى إِذَا جَاءَهُمْ جِبْرِيلُ فُزِعَ عَنْ قُلُوبِهِمْ. قَالَ: فَيَقُولُونَ: يَا جِبْرِيلُ، مَاذَا قَالَ رَبُّكَ؟ فَيَقُولُ: الْحَقَّ، فَيَقُولُونَ: الْحَقَّ، الْحَقَّ».

"When Allah speaks to send revelation, the inhabitants of heaven hear the clanging of a bell from the heavens like a chain being dragged across a rock, and they swoon. They continue to remain like that until Jibrīl comes to them. When he comes to them, they recover and say: 'O Jibrīl, what did your Lord say?' He would say: 'The truth!' And they would say: 'The truth, the truth.'" [Narrated by Abu Dāwūd (4738), 'Uthmān ibn Sa'īd ad-Dārimī in Ar-Radd 'Ala Al-Jahmiyyah (158), 'Abdullāh ibn Ahmad in As-Sunnah (536), and Muhammad ibn Nasr in Ta'zhīm Qadr As-Salah (217)]

And He will speak to the creatures on the Day of Judgment, as informed by the Prophet (May Allah's peace and blessings be upon him):

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ ثَرْجُمَانٌ، وَلَا حِجَابٌ يَحْجُبُهُ».

"There will be none among you but his Lord will speak to him, and there will be no interpreter

between them nor a screen to screen Him." [Narrated by Al-Bukhāri (7443), Muslim (1016), At-Tirmidhi (2415), and Ibn Mājah (185)]

The creation will hear the speech of Allah Almighty on the Day of Judgment, as related in a Hadīth in which ‘Abdullāh ibn ‘Onays (May Allah be pleased with him) reported that he heard the Prophet (May Allah’s peace and blessings be upon him) say:

«يَحْشُرُ اللَّهُ الْعِبَادَ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرَبَ: أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ».

"Allah will gather the creation and call them with a voice that will be heard by those distant as it will be heard by those near, saying: ‘I am the King, I am the Recompenser.’" [Narrated by Al-Bukhāri as mu‘allaq (9/141), and in Al-Adab Al-Mufrad (970), and in Khalq Afāl Al-Ibād (90), and by Ahmad (16042)]

We believe that Allah Almighty has screened Himself from the creation; so, they cannot see Him in the life of this world. And He speaks to whomever He wills from among His angels and messengers (peace be upon them) from behind a screen. Allah, the Exalted, says:

{وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فَيُوحِي بِأُذُنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ}

{It is not for a human being that Allah should speak to him except through revelation or from

behind a veil, or by sending an angel-messenger to reveal what He wills by His permission. Indeed, He is Most High, All-Wise.} [Surat ash-Shūra: 51]

وعن أبي موسى رضي الله عنه قال: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَمْسِ كَلِمَاتٍ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، جَابَهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ».

Abu Mūsa (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) stood one day amongst us and delivered five words, saying: "Indeed, Allah Almighty does not sleep, and it is not befitting for Him to sleep. He lowers the Scales and raises them. The deeds done during the night are taken up to Him before the deeds done during the day, and the deeds done during the day before the deeds done during the night. His veil is light, and if He were to remove it, the glory of His face would burn everything of His creation as far as His sight reaches." [Narrated by Muslim (179) and Ibn Mājah (195)]

Some of our Lord's speech is described as being more recent than other speech. Allah, Exalted be He, says:

{مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمْعَوْهُ وَهُمْ يُلْعَبُونَ}

{Whenever new revelation comes to them from their Lord, they listen to it in jest.} [Surat al-Anbiyā':

2] And some parts of it are more excellent than others.

فَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: {قُلْ هُوَ اللَّهُ أَحَدٌ} أَحَدًا، يُرِيدُهَا. فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَقَالَّهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: A man heard another man reciting {Say He is Allah, the One} repeatedly. The next morning, he came to the Messenger of Allah (May Allah's peace and blessings be upon him) and informed him about it, as if he thought that it was not enough to recite. Thereupon, the Messenger (May Allah's peace and blessings be upon him) said: "By the One in Whose Hand my soul is, it is equal to one-third of the Qur'an." [Narrated by Al-Bukhārī (5013), Abu Dāwūd (1461), and An-Nasā'ī (995)]

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعَ تَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يَفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَتَنَزَّلَ مِنْهُ مَلَكٌ، فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزَلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ، وَقَالَ: أَنْبِئْ بِثَوْرَيْنِ أُوتِيَتْهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ، وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتهُ».

Ibn 'Abbās (May Allah be pleased with him) reported: While the Messenger of Allah (May Allah's peace and blessings be upon him) was sitting with Jibrīl, he heard a creaking sound above him. Jibrīl looked up and said: "This is [the sound of] a gate that was opened in heaven today and has never been opened but today." Then an angel

descended through it and came to the Prophet (May Allah's peace and blessings be upon him) and said: "Rejoice at the good news of the two lights that have been given to you such as no prophet before you was given: Surat al-Fātihah and the concluding verses of Surat al-Baqarah. You will not recite a letter from them except that you will be given." [Narrated by Muslim (806) and An-Nasā'i (912)]

The Qur'an and all divine books revealed to Allah's messengers, such as the Scrolls of Ibrāhīm and Mūsa (peace be upon them), the Torah, the Gospel, and the Psalms, are all the word of Allah, and Jibrīl heard them directly from Him and came down and conveyed them to the prophets and messengers. The Torah is particularly characterized by the fact that Allah revealed it written on the Tablets. Allah, the Exalted, says:

{نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ}

{...Which the Trustworthy Spirit [Gabriel] has brought down

to your heart [O Prophet] so that you may be one of the warners.} [Surat ash-Shu'arā': 193-194] He also says:

{فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ}

{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] Allah's words and speech are not created beings. That is why the Prophet (May Allah's peace and blessings be upon him) sought refuge in Allah's words. In a Hadīth, he said:

«مَنْ نَزَلَ مَنْزِلًا، ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يَرْتَجِلَ مِنْ مَنَزَلِهِ ذَلِكَ»،

"Whoever lands somewhere and then says 'I seek refuge in the perfect words of Allah from the evil of what He has created', nothing will harm him until he leaves that place." [Narrated by Muslim (2708), At-Tirmidhi (3437), and Ibn Mājah (3547)] If Allah's words were part of the creation, the Prophet (May Allah's peace and blessings be upon him) would not have sought refuge in them. Indeed, Allah's speech is different from His creation. Do you not see that "Allah has distinguished between His statement and His creation? He says: {His is the creation and the command} [Surat al-A'rāf: 54]. When He says {His is the creation}, this necessarily includes all created beings without exclusion; then, He mentions what is not part of the creation, namely {the command}. His command is His statement. Blessed be Allah, the Lord of all the worlds, Whose speech is not a creation." [Ar-Radd 'Ala Al-Jahmiyyah by Imām Ahmad (224)]

And we differentiate between Allah's cosmic words, like in the verse that says:

{وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبِرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ}

{There were messengers rejected before you, but they endured patiently their rejection and persecution until Our help came to them. None can change the words of Allah. You have already received some accounts of those messengers.} [Surat al-An'ām: 34] Regarding the verse that reads:

{قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا}

{Say: "If the ocean were ink for [writing] the Words of my Lord, the ocean would surely run dry before the Words of my Lord are finished, even if We brought its like to resupply it."} [Surat al-Kahf: 109] And His Shar'i speech that occurs in verses such as the following:

{وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ}

{The Word of your Lord is perfect in truthfulness and justice; none can change His Words, and He is the All-Hearing, the All-Knowing.} [Surat al-An'ām: 115] And the verse that says:

{وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ}

{And [remember] when Abraham was tested by his Lord with certain words, which he fulfilled.} [Surat al-Baqarah: 124]

Imām Ad-Dārimī said: "No one denies the speech of Allah Almighty except those who want to revoke

what Allah Almighty revealed. How could He Who enabled people to speak be unable to speak Himself?!" [Ar-Radd 'Ala Al-Jahmiyyah by Ad-Dārimi (155)]

Among the attributes of Allah is Might. He, Exalted be He, says:

{سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ}

{Glory be to your Lord, the Lord of Might, far above what they ascribe [to Him].} [Surat as-Sāffat: 180] Allah Almighty also says:

{مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا}

{Whoever seeks honor, then all honor belongs to Allah alone.} [Surat Fātir: 10]

Another of Allah's attributes is Subjugation. In the Qur'an, He Almighty says:

{وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ}

{And none has the right to be worshiped except Allah, the One, the Subjugator.} [Surat Sād: 65]

Allah's attributes also include Jabarūt (Grandeur), Malakūt (Dominion), Kibriya' (Superiority), and 'Azhama (Majesty). The Prophet (May Allah's peace and blessings be upon him) used to say during rukū':

«سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ».

"Glory be to the Owner of Grandeur, Dominion, Superiority, and Majesty." [Narrated by Abu Dāwūd (873), An-Nasā'i (1049), Ahmad (23980), At-

Tirmidhi in Ash-Shamā'il (314), and Al-Bazzār (2750)] And the Prophet (May Allah's peace and blessings be upon him) said:

«قال الله عز وجل: الْكِبْرِيَاءُ رِدَائِي، وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَزَّ عَنِّي وَاحِدًا مِنْهُمَا، قَذَفْتُهُ فِي النَّارِ».

"Allah Almighty said: 'Superiority is My robe, and majesty is My lower garment; whoever disputes with Me over any of them, I will throw him into Hellfire.'" [Narrated by Abu Dāwūd (4090), Ibn Mājah (4174), Al-Humaydi (1183), Ibn Abi Shaybah (27111), and Ahmad (7382)]

Among Allah's attributes are Irāda (Will) and Mashī'ah (Volition). He, Exalted be He, says:

{يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ}

{Allah wants ease for you and does not want hardship for you.} [Surat al-Baqarah: 185] He Almighty also says:

{وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ}

{But it was Allah's Will to establish the truth by His Words and exterminate the disbelievers.} [Surat al-Anfāl: 7] And He says:

{وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ}

{But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 29]

And among His attributes is Qudrah (Capability). Allah Almighty says:

{وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ}

{Among His signs is the creation of the heavens and earth, and what He spread between them of all living creatures. And He is Most Capable of bringing them together whenever He wills.} [Surat ash-Shūra: 29] He also says:

{إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{For Allah is Most Capable of all things.} [Surat al-Baqarah: 20]

And Mercy is one of His attributes. Allah, the Most Merciful and Most Compassionate, says:

{وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ}

{But My mercy encompasses everything.} [Surat al-A'rāf: 156] He also says:

{كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ}

{Your Lord has decreed mercy upon Himself.} [Surat al-An'ām: 54] Mercy is one of His attributes, which is ascribed to the Almighty Lord as a trait that describes Him. Mercy may also occur in the Qur'an and the Sunnah being ascribed to Allah, the Creator, as part of His creation. An example is the verse that reads:

{وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا}

{It is He Who sends the winds as harbingers before His mercy, and We send down from the sky pure water.} [Surat al-Furqān: 48] Abu Hurayrah

(May Allah be pleased with him) reported: I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

«إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةً رَحْمَةً»،

"The day Allah created mercy, He created it as one hundred parts of mercy." [Narrated by Al-Bukhāri (6469), Muslim (2752), At-Tirmidhi (3541), and Ibn Mājah (4293)] So, such mercy is a created being and has been ascribed to its Creator.

Among Allah's attributes is 'Ulow (Highness): Highness of Qahr (power), Highness of Qadr (status), and Highness of dhāt (essence). In its three aspects, Highness is an attribute that indicates His perfection. The noble Qur'an and the Sunnah, as well as the sound reason and natural disposition, point to numerous forms of Allah's highness. Every statement by Allah Almighty or His Messenger describing Him as High or the Most High or referring to Him as being in Highness does point to His highness. Likewise, the mention of anything coming down from Him, like the revelation or the command, that He will come on the Day of Judgment to judge people, that He descends every night and on the eve of 'Arafah, and that angels come down do all point to His highness. Also, every statement that describes Allah as being in the heaven, above the heaven, or above the Throne, or that He rose over the Throne is a proof of His

highness. The same holds true for anything that involves ascension to Allah Almighty: It signifies His highness.

This is also established by the fact that the angels fear their Lord above them and they ascend to Him, that people's deeds are raised up to Him, that He raised 'Īsa to Him, and that He took Prophet Muhammad for the night journey and made him ascend to the heavens. All this points to Allah's highness. In fact, the proofs for Allah Almighty being exalted are too numerous to be easily counted.

The proofs include the verse that says:

{لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ}

{To him belongs all that is in the heavens and all that is on earth, and He is the Most High, the Most Great.} [Surat ash-Shūra: 4] And the verse that reads:

{ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ}

{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] And another verse that reads:

{إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ}

{To Him ascend good words, and righteous deeds raise them.} [Surat Fātir: 10] And this verse that reads:

{وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ}

{This [Qur'an] is a blessed Book which We have sent down, so follow it and fear Allah, so that you may be shown mercy.} [Surat al-An'ām: 155] The creatures will hear the speech of Allah Almighty on the Day of Judgment, as related in a Hadīth in which 'Abdullāh ibn 'Onays (May Allah be pleased with him) reported that he heard the Prophet (May Allah's peace and blessings be upon him) say:

{إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ}

"Allah will gather the creatures and call them with a voice that will be heard by those distant as it will be heard by those near, saying: 'I am the King, I am the Recompenser.'" [Narrated by Al-Bukhāri as mu'allaq (9/141), and in Al-Adab Al-Mufrad (970), and in Khalq Af'āl Al-Ibād (90), and by Ahmad (16042)] We believe that Allah Almighty has screened Himself from the creation; so, they cannot see Him in the life of this world. And He speaks to whomever He wills from among His angels and messengers (peace be upon them) from behind a screen. Allah, the Exalted, says:

{يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{They fear their Lord above them, and they do what they are commanded.} [Surat an-Nahl: 50] And the verse that says:

{إِنِّي مُتَوَقِّعُكَ وَرَافِعُكَ}

{I will take you and raise you up to Myself.} [Surat Āl ‘Imrān: 55] And the verse that says:

{تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ}

{By which the angels and the Spirit will ascend to Him on a Day the length of which is fifty thousand years.} [Surat al-Ma‘ārij: 4] And the verse that says:

{اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا}

{Allah is the One who has created seven heavens, and likewise for the earth. The Command descends between them so that you may know that Allah is Most Capable of all things, and that Allah has encompassed everything in knowledge.} [Surat at-Talāq: 12] And the verse that says:

{بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}

{Rather, Allah raised him up to Himself, and Allah is All-Mighty, All-Wise.} [Surat an-Nisā’: 158] And the verse that says:

{سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ}

{Glory be to the One Who took His slave [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.} [Surat al-Isrā’: 1]

And the Prophet (May Allah's peace and blessings be upon him) said:

«لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ: غَلَبَتْ، أَوْ قَالَ: سَبَقَتْ رَحْمَتِي غَضَبِي، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ»

"When Allah completed the creation, He wrote a book which is with Him over the Throne: My mercy overcame - or preceded - My anger." [Narrated by Al-Bukhāri (7553), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189)] Mu'āwiyah ibn al-Hakam as-Sulami (May Allah be pleased with him) reported:

بَيْنَا أَنَا أَصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاتَّكَلْ أَمِيَاءُ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يَصْمُتُونَنِي لَكِنِّي سَكَتُ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَأْبِي هُوَ وَأَمِي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ، مَا كَهَرَنِي، وَلَا ضَرَبَنِي، وَلَا سَمَنَنِي. قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ النَّسِيخُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثٌ عَهْدَ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ مِنَّا رَجُلًا يَأْتُونَ الْكُفَّانَ، قَالَ: «فَلَا تَأْتِيهِمْ»، قَالَ: وَمِنَّا رَجُلٌ يَنْطَبِرُونَ، قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصْدَنَّهُمْ»، -قَالَ ابْنُ الصَّبَّاحِ: فَلَا يَصْدَنُّكُمْ- قَالَ: قُلْتُ: وَمِنَّا رَجُلٌ يَخْطُونَ، قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ، فَمَنْ وَافَقَ خَطَّهُ فَذَلِكَ»، قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَزْعَى غَنَمًا لِي قَبْلَ أُخْدِ وَالْجَوَانِيَّةِ، فَاطْلَعْتُ ذَاتَ يَوْمٍ، فَإِذَا الدِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ، أَسَفْتُ كَمَا يَأْسِفُونَ، لَكِنِّي صَكَكْتُهَا صَكًّا، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَعَظَمَ ذَلِكَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أَعْتَفُهَا؟ قَالَ: «أَتَيْنِي بِهَا»، فَأَتَيْتُهَا بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ، قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ، قَالَ: «أَعْتَفُهَا، فَأَتَيْتُهَا مُؤَمَّنَةً».

While I was praying with the Messenger of Allah (May Allah's peace and blessings be upon him), a man in our company sneezed. I said: "May Allah have mercy upon you!" The people stared at me

with disapproving looks. So, I said: "Woe to me, why are you staring at me?" They began to strike their hands on their thighs, and when I saw them urging me to observe silence, (I became angry) but I said nothing. When the Messenger of Allah (May Allah's peace and blessings be upon him) had finished the prayer - and I declared that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom. I swear that he did not scold, beat, or revile me - he said: "Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring His greatness, and recitation of the Qur'an." I said: "O Messenger of Allah, I have been until recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to diviners." He said: "Do not have recourse to them." I said: "There are men who take omens." He said: "That is something they find in their breasts, but it does not turn them away (from freedom of action)." I said: "Among us there are men who draw lines." He said: "There was a prophet who drew lines; so if they do it as he did, this is permissible." I had a maid-servant who tended goats by the side of Uhud and Jawwāniyyah. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So, I slapped her,

after which I went to the Messenger of Allah (May Allah's peace and blessings be upon him), having a feeling that this is something grave. I said: "O Messenger of Allah, should I set her free?" He said: "Bring her to me." So, I brought her to him. He said to her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are the Messenger of Allah." Thereupon, he said: "Set her free, for she is a believer." [Narrated by Muslim (537), Abu Dāwūd (930), and An-Nasā'i (1218)]

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَخْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ، وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ»

"Angels take turns among you by night and by day, and they all assemble at the Fajr and 'Asr prayers. Then those angels who spend the night among you ascend, their Lord asks them, although He knows best about them: 'How did you leave My servants?' They say: 'We left them while they were praying and we came to them while they were praying.'" [Narrated by Al-Bukhāri (555), Muslim (632), and An-Nasā'i (485)] Abu Razīn al-'Uqayli (May Allah be pleased with him) reported: I said: "O Messenger of Allah, where was Allah before He created His creation?" He said:

«كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ، وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ»

"He was above the clouds, below which was air and above which was air, and He created His Throne above water." [Narrated by At-Tirmidhi (3109), Ibn Mājah (182), At-Tayālisi (1189), Ahmad (16188), and Ibn Abi 'Āsim in As-Sunnah (625)] These and numerous other verses and Hadīths point to Allah's highness.

The proofs for His highness are too numerous to be counted. It is unanimously confirmed by the scholars of Islam and established by the sound mind and natural disposition. Imām Ibn Battah (May Allah have mercy upon him) said: "The Muslims - including the Companions, the succeeding generation, and all faithful scholars - unanimously agree that Allah, Blessed and Exalted be He, is above His Throne, above His heavens, and separate from His creation, and His knowledge encompasses all His creation." [Al-Ibānah Al-Kubra by Ibn Battah (7/136)]

Ad-Dārimi (May Allah have mercy upon him) reported that when Ibn al-Mubārak was asked: "How can we recognize our Lord?" He said: "He is above the Throne, above the seventh heaven above the Throne, and is separate from His creation." [Ar-Radd 'Ala Al-Jahmiyyah by Ad-Dārimi (98)]

Among Allah's attributes is His rising over the Throne, which He mentions in seven places in the Qur'an. One of those verses reads:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}

{Your Lord is Allah, Who created the heavens and earth in six days, and then rose over [istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, Lord of the worlds.} [Surat al-A'rāf: 54] Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ: غَلَبْتُ، أَوْ قَالَ: سَبَقَتْ رَحْمَتِي غَضَبِي، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ».

"When Allah completed the creation, He wrote a book which is with Him over the Throne: My mercy overcame - or preceded - My anger." [Narrated by Al-Bukhāri (7553), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189)] Al-Lālikā'i narrated that Ibn 'Uyaynah reported: Rabī'ah was asked about the verse that reads: {The Most Compassionate rose over the Throne.} [Surat Tāha: 5], as to how He rose over the Throne? He replied: "The rising is not unknown, but its nature is

inconceivable. The message came from Allah, and the Prophet was tasked with conveying it; and we are obligated to firmly believe.” [Sharh Usul I’tiqād Ahl As-Sunnah Wa Al-Jamā’ah (3/442) and Al-‘Arsh by Adh-Dhahabi (2/213)] A similar view was reported from Imam Mālik (May Allah have mercy upon him). [Narrated by Abu Nu’aym in Al-Hilyah (6/325, 326), Al-Bayhaqi in Al-Asmā’ Wa As-Sifāt (2/304), and Ibn ‘Abdul-Barr in At-Tamhīd (7/138). Adh-Dhahabi (May Allah have mercy upon him) said: "The scholars derived a rule from Imām Malik's statement: 'The rising is known, but its nature is unknown; believing in it is obligatory; and asking about it is innovation in religion.' They adopted this rule as far as this issue is concerned." [Al-‘Uluw for Adh-Dhahabi (1/117)]

Another attribute of Allah Almighty is love. In the Qur'an, He says:

{قَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ}

{Allah will bring a people whom He loves and who love Him.} [Surat al-Mā'idah: 54] Imām Ad-Dārimi (May Allah have mercy upon him) said: "He combined the two loves: the love of the Creator and the love of people. Then, He distinguished between what He loves and what He does not love, so that people can know that these two are different and opposed to each other. He says: {Allah does not like offensive words to be said} [Surat an-Nisā': 148]

and {He does not like those who are wasteful.} [Surat al-An'ām: 141]" [Naqd Ad-Dārimi (2/865)]

In another verse, He says:

{إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ}

{Allah loves those who frequently repent and He loves those who purify themselves.} [Surat al-Baqarah: 222] Sahl ibn Sa'd (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said during the battle of Khaybar:

«لَأُعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ».

"Tomorrow I will give the flag to a man to whom Allah will give victory, and who loves Allah and His Messenger and is loved by Allah and His Messenger." [Narrated by Al-Bukhāri (3009), Muslim (2406), and Abu Dāwūd (3661)] In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ».

"No one of you is a real believer until I become more beloved to him than his father and his children and all people." [Narrated by Al-Bukhāri (15), Muslim (44), An-Nasā'i (5013), and Ibn Mājah (67)]

The attributes of Allah Almighty include: pleasure. In the Qur'an, He says:

{وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ}

{As for the first forerunners of the Emigrants and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them and they are pleased with Him.} [Surat at-Tawbah: 100] 'Ā'ishah (May Allah be pleased with her) reported: I noticed that the Messenger of Allah (May Allah's peace and blessings be upon him) was missing from his bed one night; so I went looking for him, and my hand touched the soles of his feet; he was in the mosque with his feet erect (prostrating), and he was saying:

«اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

"O Allah, I seek refuge in Your pleasure from Your wrath and in Your pardon from Your punishment, and I seek refuge in You from You. I cannot count the praises You deserve. You are as You have praised Yourself." [Narrated by Muslim (486), Abu Dāwūd (879), At-Tirmidhi (3493), An-Nasā'i (169), and Ibn Mājah (3841)]

Among Allah's attributes is hatred toward His enemies, for they hated His pleasure and hated what He sent down to His Messenger (May Allah's peace and blessings be upon him). Allah Almighty says:

{ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ}

{That is because they follow what incurs Allah's wrath and they hate what pleases Him, so He will render their deeds worthless.} [Surat Muhammad: 28] He also says:

{وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ}

{But Allah disliked their going forth, so He made them lag behind, and they were told: "Stay behind with those who are staying behind."} [Surat at-Tawbah: 46] Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«قَالَ اللَّهُ: إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ، وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ».

"Allah said: 'If My slave loves meeting with Me, I love meeting with him; and if he dislikes meeting with Me, I dislike meeting with him.'" [Narrated by Al-Bukhāri (7504) and An-Nasā'i (1835)]

Allah's attributes also include anger for His enemies. He, Exalted be He, says:

{وَعَصِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ}

{Allah is angry with them, and has cursed them.} [Surat al-Fat'h: 6] Ibn 'Abbās (May Allah be pleased with him) said:

«اِسْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَبِيلِ اللَّهِ، اِسْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ دَمَوْا وَجْهَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

"Allah's anger is intensified for those killed by the Prophet (May Allah's peace and blessings be upon him) in Allah's cause; Allah's anger is intensified for

people who caused the Prophet's face to bleed."
[Narrated by Al-Bukhāri (4074)]

One of Allah's attributes is abhorrence - His abhorrence of the disbelievers. He, Glorified be He, says:

{إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ}

{Those who disbelieve will be addressed: "Allah's abhorrence of you was greater than your abhorrence of yourselves [Today]."} [Surat Ghāfir: 10]

Among Allah's attributes is plotting against His enemies who plot against His pious servants. Allah Almighty says:

{وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ * فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ
مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ}

{Thus they made a plan and We too made a plan, but they were unaware of it.

See then what was the outcome of their plan: We destroyed them and their entire people.} [Surat an-Naml: 50-51]

Allah's attributes include severe anger. In the Qur'an, He Almighty says:

{قَلَمًا أَسْفَرْنَا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ}

{When they greatly angered Us, We exacted Our retribution and drowned them all.} [Surat az-Zukhruf: 55] -- -- --

[Surat an-Nisā': 166]

{يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ}

Another proof is its agreement with the teachings brought by the prophets (peace be upon them). An example is the verse that says: {Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words.} [Surat al-Isrā': 23]

{إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ}

Until the verse that reads: {This is part of the wisdom that your Lord has revealed to you [O Prophet]. Do not set up any other god with Allah, or you will be thrown into Hell, blameworthy and rejected.}

[Surat al-Isrā': 39]

{الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا}

Allah Almighty also says: {He has sent down to you the Book in truth, confirming what came before it. And He sent down the Torah and the Gospel.}

[Surat Āl 'Imrān: 3]

{اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ}

All these principles which Islam puts emphasis on are the very things the previous messengers called to and put stress on. The proofs include testimony by the contemporary People of the Book for the Prophet (May Allah's peace and blessings be upon him), which Allah Almighty mentions in the

noble Qur'an, saying: {Say: "What do you think, if this [Qur'an] is really from Allah and yet you reject it, and a witness from the Children of Israel has testified in its favor and believed, whereas you persist in arrogance? Indeed, Allah does not guide the wrongdoing people."} [Surat al-Ahqāf: 10] After the Prophet (May Allah's peace and blessings be upon him) informed Waraqah about what he saw, Waraqah said to him: "That is the same angel whom Allah sent to Mūsa."

One of Allah's attributes is laughing. Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ يَدْخُلَانِ الْجَنَّةَ»

"Allah laughs at two men, one of them killed the other, yet they both entered Paradise. [This one fought in the way of Allah and was killed, then his killer repented and was also martyred.] [Narrated by Al-Bukhāri (2826), Muslim (1890), An-Nasā'i (3166), and Ibn Mājah (191)] In a long Hadīth reported by Abu Hurayrah (May Allah be pleased with him) about seeing Allah Almighty on the Day of Judgment, the Prophet (May Allah's peace and blessings be upon him) related the story of the last one to enter Paradise. He said:

«...فَيَقُولُ اللَّهُ: وَيْحَكَ يَا ابْنَ آدَمَ، مَا أَعْدَرَكَ، أَلَيْسَ قَدْ أُعْطِيتَ الْعُهُودَ وَالْمِيثَاقَ، أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي أُعْطِيتَ؟ فَيَقُولُ: يَا رَبِّ لَا تَجْعَلْنِي أَشَقَى خَلْقِكَ، فَيَضْحَكُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذُنُ لَهُ فِي دُخُولِ الْجَنَّةِ...».

"Allah will say: 'May Allah be merciful to you, O son of Adam! How treacherous you are! Have you not made covenants and given pledges that you will not ask for anything more than what you are given?' He will say: 'O my Lord, do not make me the most wretched amongst Your servants.' So, Allah will laugh and allow him to enter Paradise." [Narrated by Al-Bukhārī (806)]

Wakī' said: "If you are asked: 'Does our Lord laugh?' Say: This is what we heard." [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (3/477)]

Al-Hāfizh Ibn Battah (May Allah have mercy upon him) set a chapter in his book "Al-Ibānah", titled: Chapter on the belief that Allah Almighty laughs. In it, he said: "Know - may Allah have mercy upon you - that among the traits of the believers, the followers of the truth, is that they believe and accept authentically reported texts and do not dispute them due to analogy or form their opinions based on personal inclinations. Indeed, faith is belief, and the faithful is a believer. Allah, Exalted be He, says:

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا}

{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] Among the traits of the believers is that they describe Allah as He described Himself and as the Prophet (May Allah's peace and blessings be upon him) described Him, based on texts transmitted by the scholars and narrated by reliable narrators, who are trusted with what they narrated, which involve the rulings on what is lawful and what is unlawful and the religious Sunnahs and traditions. In the face of Hadīths authentically reported from the Prophet (May Allah's peace and blessings be upon him), we should not ask 'how?' or 'why?' But, we should follow, comply, and be certain, and refrain from innovations, opposition, or doubt. All authentic Hadīths are narrated by trustworthy and upright people. Among the things a believer is required to accept and not object to is that Allah Almighty laughs. No one disputes or rejects this but a heretic who is frowned upon by the scholars." [Al-Ibānah Al-Kubra by Ibn Battah (7/91)]

Among Allah's attributes is that He will come on the Day of Judgment to judge mankind. He, Exalted be He, says:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ}

{Are they waiting for the coming of the angels, or the coming of your Lord?} [Surat al-An'ām: 158]
He also says:

{وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا}

{And your Lord comes with the angels, rank after rank.} [Surat al-Fajr: 22] And He says:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ}

{Are they waiting that Allah should come to them in shadows of clouds, along with the angels? But then the matter would be decided. And to Allah return all matters.} [Surat al-Baqarah: 210] And Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«يجمع الله الناس يوم القيامة، فيقول: من كان يعبد شيئاً فليتبعه...»

"Allah will gather mankind on the Day of Judgment and say: 'Whoever used to worship something should follow it...' He continued to report the Hadīth until he reached this part:

«وتبقى هذه الأمة، فيقولون: هذا مكاننا حتى يأتينا ربنا، فإذا جاء ربنا عرفناه، فيأتينهم الله عز وجل فيقول: أنا ربكم، فيقولون: أنت ربنا فيتبعونه».

"And this Ummah will remain, and they will say: 'We will remain in our place until our Lord comes to us. When our Lord comes, we will recognize Him.' So, Allah Almighty will come to them and say: 'I am your Lord!' They will say: 'You are our Lord.' And they will follow Him." [Narrated by Al-Bukhārī

(806), Muslim (182), Abu Dāwūd (4730), At-Tirmidhi (2554), and Ibn Mājah (178)]

Abu al-‘Āliyah commented on this verse:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ}

{Are they waiting that Allah should come to them in shadows of clouds, along with the angels?}

[Surat al-Baqarah: 210] He said:

«الملائكة يجيئون في ظلل من الغمام، والله عز وجل يجيء فيما يشاء».

"The angels will come in shadows of clouds, and Allah Almighty will come in whatever He wishes."

[Al-Asmā' Wa As-Sifāt by Al-Bayhaqi (2/370)]

Among Allah's attributes is that He descends to the worldly heaven in a real way that befits His majesty and greatness; it is not like the descent of created beings; rather, it is like all His other attributes which we believe in and know, without exploring their very nature or rejecting them. We believe in them just as they were reported to us by the truthful Prophet (May Allah's peace and blessings be upon him), who said:

«إِذَا مَضَى شَطْرُ اللَّيْلِ، أَوْ ثُلُثَاهُ، يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى؟ هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ؟ حَتَّى يَنْفَجِرَ الصُّبْحُ».

"When half of the night or two-thirds of it has passed, Allah, Blessed and Exalted be He, descends to the worldly heaven and says: 'Is there anyone who asks for something, so that it may be given to him? Is there anyone who supplicates, so that his

supplication may be answered? Is there anyone who asks for forgiveness, so that he may be forgiven?' This continues until the daybreak." [Narrated by Muslim (758)]

The leading Imām Muhammad ibn Khuzaymah produced a chapter in his book "At-Tawhīd", entitled: "Chapter on reports with authentic chains of transmission and sound content, narrated by the scholars of Hijaz and Iraq from the Prophet (May Allah's peace and blessings be upon him) about the descent of the Almighty Lord to the lowest heaven every night: we testify, giving the testimony of someone acknowledging with his tongue, believing in his heart, and trusting these reports about the Lord's descent, without describing the very nature of this, for our Prophet (May Allah's peace and blessings be upon him) did not describe to us how our Creator descends to the lowest heaven; he only informed us that He descends, and Allah, Exalted be He, and His Prophet (May Allah's peace and blessings be upon him) did not fail to clarify any religious matter whose clarity is needed by Muslims. So, we proclaim and believe in what is contained in these reports about such descent, without trying to say or know how this happens, for the Prophet (May Allah's peace and blessings be upon him) did not demonstrate to us the manner of descending." [At-Tawhīd by Ibn Khuzaymah (1/289)]

In his book "Al-Ibānah", Al-Hāfizh Ibn Battah (May Allah have mercy upon him) produced a chapter, entitled: Chapter on the faith and belief that Allah Almighty descends every night to the worldly heaven, without departure from His place and without knowing how this happens. Then, Ibn Battah said: "Know - may Allah have mercy upon you - that Allah has ordained His believing servants to obey His Messenger (May Allah's peace and blessings be upon him), accept what he said and came with, believe in all authentic reports from him, and submit to all this and avoid objection by making comparisons and asking why and how. And the Prophet (May Allah's peace and blessings be upon him) is authentically reported to have said:

«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ»

"Our Lord, Blessed and Exalted be He, descends to the lowest heaven every night when the last third of the night is remaining and says: 'Is there anyone who supplicates to Me, so that I may answer his supplication? Is there anyone who asks from Me, so that I may give him? Is there anyone who asks for My forgiveness, so that I may forgive him?'" This is part of a long Hadīth - which we will cite in full, Allah Willing - narrated by trustworthy narrators and pious scholars, who conveyed to us the Shariah of Islam and its pillars, like the prayer, Zakah,

fasting, Hajj, and Jihad, as well as all other rulings, such as marriage, divorce, transactions, and the lawful and the unlawful." [Al-Ibānah Al-Kubra by Ibn Battah 97/201]] [The Hadīth is narrated by Al-Bukhārī (1145), Muslim (758), Abu Dāwūd (1315), At-Tirmidhi (446), and Ibn Mājah (1366)]

We believe in Allah's attribute of Ma'īyyah (Allah being with His servants). He is present with His creation through His knowledge, encompassment, and will. This attribute is established by the Qur'an and the Sunnah. Allah Almighty says:

{أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

{Do you not see that Allah knows all that is in the heavens and all that is on earth? No secret consultation takes place between three, but He is their fourth, or between five, but He is their sixth, or between fewer or more than that, but He is with them wherever they may be. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is All-Knowing of everything.} [Surat al-Mujādalah: 7]

And the Prophet (May Allah's peace and blessings be upon him) said:

«ارْجِعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا، وَهُوَ مَعَكُمْ».

"Do not trouble yourselves too much! You are not calling one who is deaf or absent, but you are calling One Who is Hearing, and Near, and He is with you." [Narrated by Al-Bukhāri (4205), Muslim (2704), Abu Dāwūd (1526), and At-Tirmidhi (3461)]

Ma'iyah is of two kinds:

Specific ma'iyah: It is shown to the messengers of Allah and His pious servants, and it entails His support for them. Allah Almighty says:

{قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى}

{He said: "Do not be afraid; I am with you both, hearing and seeing."} [Surat Tāha: 46]

General ma'iyah: It means that Allah is with all mankind, believers and unbelievers. In the Qur'an, He says:

{وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ}

{He is with you wherever you are.} [Surat al-Hadīd: 4] This kind of ma'iyah means knowledge, encompassment, ability, and authority.

This ma'iyah does not contradict Allah's exaltedness, for it means knowledge and encompassment, by consensus among the scholars, as previously mentioned. In other words, Allah Almighty is with His servants through His knowledge and encompassment.

One of Allah's attributes is 'Ajab (wonder). Abu Hurayrah (May Allah be pleased with him)

reported: The Prophet (May Allah's peace and blessings be upon him) said:

«عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ».

"Allah wonders at people who will enter Paradise in chains." [They were from the disbelievers whom the Muslims took as captives in Jihad. Then they embraced Islam, and thus their conversion led them to Paradise.] [Narrated by Al-Bukhāri (3010) and Abu Dāwūd (2677)] 'Uqbah ibn 'Āmir (May Allah be pleased with him) reported: I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

«يَعْجَبُ رَبُّكُمْ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَطِئَةِ جَبَلٍ، يُؤَذِّنُ بِالصَّلَاةِ، وَيُصَلِّي، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ، وَيَقِيمُ الصَّلَاةَ، يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي، وَأَدْخَلْتُهُ الْجَنَّةَ».

"Your Lord wonders at a shepherd of goats who calls to prayer at the peak of a mountain, and offers prayer. Allah Almighty says: 'Look at this servant of Mine; he calls to prayer and offers it, fearing Me. So, I forgive My servant and admit him to Paradise.'" [Narrated by Abu Dāwūd (1203), An-Nasā'i (666), Ahmad (17312), Ibn Abi 'Āsim in As-Sunnah (584), and Ar-Ruwya'ni (232)]

We believe that the believers will see their Lord on the Day of Judgment, as established by the Qur'an and authentic Hadīths in which the Prophet (May Allah's peace and blessings be upon him) gave glad tidings to the believers that they will see their

Lord with their own eyes on the Day of Judgment. By Allah, this is the greatest bliss the dwellers of Paradise will enjoy. Allah, Exalted be He, says:

{رُجُوهَ يَوْمَئِذٍ نَّاضِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ}

{On that Day some faces will be bright, looking at their Lord.} [Surat al-Qiyāmah: 22-23] He Almighty also says:

{الَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ}

{For those who do good there will be the best reward and more.} [Surat Yūnus: 26] And He, Exalted be He, says:

{كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحُجُونَ}

{No indeed! On that Day they will be barred from seeing their Lord.} [Surat al-Mutaffifin: 15] Imām Mālik was asked: "O Abu 'Abdullāh, will the believers see their Lord on the Day of Judgment?" He replied: "If the believers were not to see their Lord on the Day of Judgment, Allah would not rebuke the disbelievers for being barred from seeing Him, as He says: {No indeed! On that Day they will be barred from seeing their Lord.}" [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (2/468)]

وعن أبي سعيد الخدري رضي الله عنه قال: قُلْنَا: يَا رَسُولَ اللَّهِ، هَلْ نَرَىٰ رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا؟»، قُلْنَا: لَا، قَالَ: «فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ، إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَيْهِمَا»، ثُمَّ قَالَ: «يُنَادِي مُنَادٍ: لِيَذْهَبْ كُلُّ قَوْمٍ إِلَىٰ مَا كَانُوا يَعْبُدُونَ، فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ إِلَهَةٍ مَعَ إِلَهَتِهِمْ، حَتَّىٰ يَبْقَىٰ مَنْ كَانَ يَعْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغَبَرَاتٍ مِنْ أَهْلِ الْكِتَابِ،

ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ، فَيَقَالُ لِلْيَهُودِ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ، فَيَقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةً وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ قَالُوا: نُرِيدُ أَنْ تَسْقِيَنَا، فَيَقَالُ: اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ، ثُمَّ يُقَالُ لِلنَّصَارَى: مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَقُولُونَ: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيَقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةً، وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ فَيَقُولُونَ: نُرِيدُ أَنْ تَسْقِيَنَا، فَيَقَالُ: اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، فَيَقَالُ لَهُمْ: مَا يَحْسِبُكُمْ، وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقُولُونَ: فَارَقْنَاهُمْ، وَنَحْنُ أَحْوَجُ مِمَّا إِلَيْهِ الْيَوْمَ، وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي: لِيَلْحَقَ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ، وَإِنَّمَا نَنْتَظِرُ رَبَّنَا، قَالَ: فَيَأْتِيهِمُ الْجَبَّارُ فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ، فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ؟ فَيَقُولُونَ: السَّاقُ، فَيَكْشِفُ عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ».

Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: We said: "O Messenger of Allah, will we see our Lord on the Day of Resurrection?" He said: "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said: 'No.' He said: "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon." The Prophet (May Allah's peace and blessings be upon him) then said: "Somebody will then announce: 'Let every nation follow what they used to worship.' So, the companions of the cross will go with their cross, and the idolaters will go with their idols, and the companions of every god will go with their god, until there remain those who used to worship Allah, both the pious and wicked ones, and some of the people of the book. Then, Hell will be presented to them as if it were a mirage. It will be said to the

Jews: 'What did you use to worship?' They will reply: 'We used to worship Ezra, the son of Allah.' It will be said to them: 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply: 'We want you to provide us with water.' It will be said to them: 'Drink,' and they will fall down in Hell (instead). Then, it will be said to the Christians: 'What did you use to worship?' They will reply: 'We used to worship the Messiah, the son of Allah.' It will be said: 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will say: 'We want you to provide us with water.' It will be said to them: 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah, both the pious and wicked ones. It will be said to them: 'What keeps you here when all the people have gone?' They will say: 'We parted with them when we were in greater need of them than we are today. We heard the call of someone proclaiming: 'Let every nation follow what they used to worship'. Now, we are waiting for our Lord.' Then, the Almighty will come to them in a shape other than the one which they saw the first time, and He will say: 'I am your Lord.' They will say: 'You are our Lord.' And none will speak to Him then but the prophets, and then it will be said to them: 'Do you know any sign by which you can recognize Him?' They will say: 'The Shin.' So, Allah will uncover His Shin, whereupon

every believer will prostrate before Him." [Narrated by Al-Bukhāri (7439) and Muslim (183)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ، كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ».

"Indeed, you will see your Lord as you see this moon and will have no difficulty in seeing Him."

[Narrated by Al-Bukhāri (554), Muslim (633), Abu Dāwūd (4729), At-Tirmidhi (2551), and Ibn Mājah (177)]

وعن أبي هريرة رضي الله عنه: أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُمَارَوْنَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: «فَهَلْ تُمَارَوْنَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا، قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ، فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللَّهُ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ، فَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانِي جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأَمْتِهِ، وَلَا يَنْكَلِمُ يَوْمَئِذٍ أَحَدٌ إِلَّا الرُّسُلَ، وَكَلَامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ».

Abu Hurayrah (May Allah be pleased with him) reported: The people said: "O Messenger of Allah, will we see our Lord on the Day of Resurrection?" He replied: "Do you have any doubt about seeing the full moon on a cloudless night?" They replied: "No, O Messenger of Allah!" He said: "Do you have any doubt about seeing the sun when there are no clouds?" They replied in the negative. He said: "You will see Him in the same way. On the Day of

Resurrection, people will be gathered and He will order the people to follow what they used to worship. Some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation will be left, along with its hypocrites. Allah will come to them and say: 'I am Your Lord.' They will say: 'We will stay in this place until our Lord comes to us and when our Lord will come, we will recognize Him.' Then, Allah will come to them again and say: 'I am your Lord.' They will say: 'You are our Lord.' Allah will call them, and the Sirāt (bridge) will be laid across Hell, and I will be the first amongst the messengers to cross it with my Ummah. Only the messengers will be able to speak on that Day, and they will be saying: 'O Allah, save us. O Allah, save us!'" [Narrated by Al-Bukhāri (806), Muslim (182), Abu Dāwūd (4730), At-Tirmidhi (2554), and Ibn Mājah (178)]

The Prophet's Hadīths speaking about seeing Allah Almighty are authentic and mass transmitted. This is not contradicted by the verse that says: {He said: "My Lord, reveal Yourself to me so that I may look at You." Allah said: "You will not be able to see Me. But look at the mountain; if it stays firm in its place, only then will you see Me"} [Surat al-A'rāf: 143], for it applies to worldly life. This is similar to the Prophet's response to Abu Dharr (May Allah be pleased with him) when he asked him: "Did you see your Lord?" The Prophet (May Allah's peace and

blessings be upon him) replied: "(He is) light. How could I see Him?" [Narrated by Muslim (178) and At-Tirmidhi (3282)] So, the Prophet (May Allah's peace and blessings be upon him) did not see our Lord during the night of Isrā' and Mi'rāj. Instead, Allah Almighty informs us about the signs He honored him with on that journey. He, Exalted be He, says:

{سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ}

{Glory be to the One Who took His slave [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.} [Narrated by Al-Bukhāri (806), Muslim (182), Abu Dāwūd (4730), At-Tirmidhi (2554), and Ibn Mājah (178)] Yet, Allah Almighty does not mention that the Prophet (May Allah's peace and blessings be upon him) saw his Lord. If he had seen Him, He would have mentioned that by way of showing favor upon him.

Likewise, the verse that says:

{لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}

{No vision can encompass Him, but He encompasses all vision, and He is the Most Subtle, the All-Aware} [Surat al-An'ām: 103] The Prophet's Hadīths speaking about seeing Allah Almighty are

authentic and mass transmitted. This is not contradicted by the verse that says: {He said: "My Lord, reveal Yourself to me so that I may look at You." Allah said: "You will not be able to see Me. But look at the mountain; if it stays firm in its place, only then will you see Me"} [Surat al-A'rāf: 143], for it applies to worldly life.

Ad-Dārimi (May Allah have mercy upon him) said: "All these Hadīths, and more, were reported on seeing Allah Almighty. We have found our Shaykhs, the people of fiqh and insight, believing in these narrations, and Muslims, in the past and present, continue to transmit and believe in them, not rejecting them or finding them strange. If anyone among the people of deviation rejected them, they would describe him as misguided. Rather, their highest hope and the best reward they would seek from their Lord is to look at His face. To them, this is unrivaled by any other bliss in Paradise." [Ar-Radd 'Ala Al-Jahmiyyah by Ad-Dārimi (122)]

The leading Imām of Tafsīr Ibn Jarīr at-Tabari (May Allah have mercy upon him) said: "The correct opinion with regard to the believers seeing their Lord, Exalted be He, on the Day of Judgment - which is the view we adopt and found it adopted by Ahl-us-Sunnah Wa al-Jamā'ah - is that the dwellers of Paradise will see Him, as authentically reported from the Messenger of Allah (May Allah's peace and

blessings be upon him)." [Sarīh As-Sunnah by At-Tabari (20)]

Ibn Battah (May Allah have mercy upon him) said: "By rejecting the seeing of Him, they wanted to negate His lordship, for once they acknowledge seeing Him, they must acknowledge His lordship. Indeed, Allah Almighty made the reward for those who believe in Him in the unseen to see Him with their own eyes." [Al-Ibānah Al-Kubra by Ibn Battah (2/7)] Al-Walīd ibn Muslim said: I asked Al-Awzā'i, Mālik ibn Anas, Sufyān ath-Thawri, and Al-Layth ibn Sa'd about these Hadīths that mention seeing Allah and the like, and they said: "Accept them without asking: how?"

This is similar to the Prophet's response to Abu Dharr (May Allah be pleased with him) when he asked him: "Did you see your Lord?" The Prophet (May Allah's peace and blessings be upon him) replied: "(He is) light. How could I see Him?"

We affirm that Allah Almighty has a face, in a way that befits His greatness and grandeur. He, Exalted be He, says:

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ}

{Everything will perish except Him. His is the Judgment and to Him you will all be brought back.} [Surat al-Qasas: 88] Allah Almighty also says:

{وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

{But there will remain the Face of your Lord, full of Majesty and Honor.} [Surat ar-Rahmān: 27] And He, Glorified be He, says:

{وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ}

{And those who observe patience, seeking the pleasure of their Lord.} [Surat ar-Ra'd: 22] In another verse, He Almighty says:

{إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى}

{But to seek the pleasure of his Lord, the Most High.} [Surat al-Layl: 20] And He Almighty says:

{يُرِيدُونَ وَجْهَهُ}

{Seeking His pleasure.} [Surat al-An'ām: 52] And the Prophet (May Allah's peace and blessings be upon him) said:

«جَنَّاتٍ مِنْ فِضَّةٍ، أَنْبِئُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ، أَنْبِئُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يُنْظَرُوا إِلَى رَبِّهِمْ إِلَّا رِءَاءُ الْكِبَرِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَذْنٍ».

[There are] "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face." [Narrated by Al-Bukhāri (4878), Muslim (180), At-Tirmidhi (2528), and Ibn Mājah (186)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ، وَلَا يَنَبْغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ».

"Allah, Exalted and Glorified be He, does not sleep, and it is not befitting of Him to sleep. He lowers the Scales and raises them. The deeds done during the night are taken up to Him before the deeds done during the day, and the deeds done during the day before the deeds done during the night. His veil is light, and if He were to remove it, the glory of his face would burn everything of His creation as far as His sight reaches." [Narrated by Muslim (179) and Ibn Mājah (195, 196)]

Abu 'Uthmān as-Sābūni (May Allah have mercy upon him) said: "They say the same about all attributes mentioned in the Qur'an or the authentic Sunnah, including hearing, seeing, eye, face, knowledge, power, ability, might, majesty, will, wish, speech, pleasure, anger, life, wakefulness, joy, laughter, etc., without likening any of these to the attributes of created beings. Rather, they adhere to what is said by Allah Almighty and His Messenger (May Allah's peace and blessings be upon him), without adding anything thereto or trying to know the very nature of this, or likening Allah Almighty to His creation, or distorting or changing the meanings of these attributes, and without changing the meaning of the relevant words, as known by Arabs, and interpreting them in some unusual way.

But they take these as they outwardly are and leave their knowledge to Allah Almighty, acknowledging that their true interpretation is known to Allah Almighty alone. About those well-grounded people in knowledge, Allah, Exalted be He, says:

{وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ}

{And those who are well-grounded in knowledge say: "We believe in it. It is all from our Lord." None will take heed except people of understanding.} [Surat Āl 'Imrān: 7] ['Aqīdat As-Salaf As'hāb Al-Hadīth by Abu 'Uthmān as-Sābuni (16, 17)]

Among Allah's attributes is having a Hand. It is mentioned in the Qur'an and the Sunnah in numerous forms. It is sometimes mentioned as a pair of hands, and at other times it is mentioned that Allah holds and stretches it out and that He will fold the heavens therein and place the earth in His grip. His hand is also described as having fingers. All this proves that the hand mentioned in the Qur'an and the Sunnah is a real hand that befits the Almighty Lord. We should not try to know its very essence, liken it to the hands of created beings, or distort the verses and Hadīths wherein it is mentioned. Allah, the Exalted, says:

{قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ}

{[Allah] said: "O Iblīs, what prevented you from prostrating to whom I created with My two Hands? Did you just become proud or have you always been arrogant?"} [Surat Sād: 75] Allah Almighty also says:

{إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ}

{Those who pledge allegiance to you [O Prophet] are indeed pledging allegiance to Allah; Allah's Hand is over their hands.} [Surat al-Fat'h: 10] And He, Exalted be He, says:

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}

{They did not recognize the true worth of Allah. On the Day of Judgment the whole earth will be in His grasp, and the heavens shall be folded up in His right hand. Glory be to Him! Exalted be He above what they associate with Him.} [Surat az-Zumar: 67]

And in a Hadīth reported by Abu Hurayrah (May Allah be pleased with him), the Messenger of Allah (May Allah's peace and blessings be upon him) said:

«اِحْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا السَّلَامُ عِنْدَ رَبِّهِمَا، فَحَجَّ آدَمُ مُوسَى، قَالَ مُوسَى: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ»،

"Adam and Mūsa (peace be upon them) debated, and Adam won the argument with Mūsa. Mūsa said: 'You are Adam Whom Allah created with His own hand and into Whom He breathed from His spirit.'" [Narrated by Al-Bukhāri (6614), Muslim (2652),

Abu Dāwūd (4701), At-Tirmidhi (2134), and Ibn Mājah (80)] In another version of the Hadīth, he said:

«اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ، أَنْتَ أَبُوْنَا خَيِّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، قَالَ لَهُ آدَمُ: يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَحَطَّ لَكَ بِيَدِهِ».

"Adam and Mūsa debated. Mūsa said to him: 'O Adam, you are our father; you deprived us and caused us to be expelled from Paradise because of your sin.' Adam said to him: 'O Mūsa, Allah chose you for His speech, and He wrote the Torah for you with His own Hand.'" [Narrated by Al-Bukhāri (6614), Muslim (2652), Abu Dāwūd (4701), At-Tirmidhi (2134), and Ibn Mājah (80)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عِزٍّ وَجَلٍّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا».

"Those who act justly will be with Allah on pulpits of light at the right hand of the Most Compassionate, Exalted be He, and both His hands are right. They are those who are just in their judgment and towards their people and what is under their charge." [Narrated by Muslim (178) and At-Tirmidhi (3282)]

Abu Mūsa (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيُثَوِّبَ مُسِيءَ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيُثَوِّبَ مُسِيءَ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

"Allah expands His Hand during the night so the sinners of the day may repent, and expands His Hand during the day so the sinners of the night may repent. He keeps doing so until the sun rises from the west." [Narrated by Muslim (2759)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ؟ فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ».

"Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His hand. His Throne was over the water, and in His hand is the balance, and He raises and lowers" [it]. [Narrated by Al-Bukhārī (4684), Muslim (993), At-Tirmidhī (3045), and Ibn Mājah (197)]

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«لَمَّا خَلَقَ اللَّهُ آدَمَ، وَنَفَخَ فِيهِ الرُّوحَ، عَطَسَ، فَقَالَ: الْحَمْدُ لِلَّهِ، فَحَمِدَ اللَّهُ بِإِذْنِهِ... إِلَى أَنْ قَالَ: «فَقَالَ اللَّهُ لَهُ وَيَدَاؤُكَ مَقْبُوضَتَانِ: اخْتَرْتُ أَيْهُمَا شِئْتَ، قَالَ: اخْتَرْتُ يَمِينِي رَبِّي، وَكَلْنَا يَدَيَّ رَبِّي يَمِينٌ مُبَارَكَةٌ، ثُمَّ بَسَطَهَا، فَإِذَا فِيهَا آدَمُ وَذُرِّيَّتُهُ».

"When Allah created Adam and breathed into him from His spirit, he sneezed and said: 'Praise be to Allah.' He praised Allah by His permission... Thereupon, Allah said to him while His two hands

were closed: 'Choose whichever of them you wish.' He said: 'I choose the right hand of my Lord, and both hands of my Lord are right and blessed.' Then, He extended them, and there was Adam and his offspring in it." [Narrated by At-Tirmidhi (3368), Ibn Abi 'Āsim in As-Sunnah (596), Al-Bazzār (8194), and An-Nasā'i in Al-Kubra (9977)]

In yet another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ».

"Verily, all the hearts of the children of Adam are between two fingers of the fingers of the Most Compassionate, like one heart which He turns about as He wills." [Narrated by Muslim (2654)]

In his book "As-Sunnah", 'Abdullāh ibn Imām Ahmad related that Wakī' said: "We take these Hadīths as they are reported without asking how or why. An example is the Hadīth reported by Ibn Mas'ūd, which reads:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْمِلُ السَّمَوَاتِ عَلَى أَصْبَعٍ، وَالْجِبَالِ عَلَى إصْبَعٍ».

'Indeed, Allah Almighty carries the heavens on a finger and the mountains on a finger.' And another Hadīth, which reads:

«إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ».

'Verily, all the hearts of the children of Adam are between two fingers of the fingers of the Most Compassionate.' [Narrated by Muslim (2654)] In

addition to other similar Hadīths." [As-Sunnah by 'Abdullāh ibn Ahmad (1/267)]

Replying to someone asking about those who deny the Hadīths on Allah's attributes, Shareek (May Allah have mercy upon him) said: "Indeed, those who transmitted these Hadīths are the same ones who transmitted the Qur'an and the fact that there are five prayers, Hajj to the Ka'bah, and the fasting of Ramadan. We only know Allah through these Hadīths." So, the Prophet (May Allah's peace and blessings be upon him) did not see our Lord during the night of Isrā' and Mi'rāj. Instead, Allah Almighty informs us about the signs He honored him with on that journey. He, Exalted be He, says:

After listing the Hadīths establishing the attribute of a Hand for Allah, the Lord of all the worlds, Al-Hāfizh Ibn Battah (May Allah have mercy upon him) said: "These Hadīths and the similar ones fall under the completeness of the religion. The correct approach is to believe in them, accept them, receive them without objection, and follow the example of the righteous predecessors in narrating them without asking how or why." [Al-Ibānah by Ibn Battah (3/313)]

As Allah Almighty described Himself by the attributes of perfection, majesty, excellence, glory, and pride, He also negated from Himself the attributes of deficiency. The negation of attributes is not the basic rule in the Qur'an and the Sunnah;

rather, the basic rule is to establish the attributes. The Qur'an and the Sunnah abound with clarification of Allah's attributes as befitting His majesty, greatness, and perfection. When Allah negates an attribute from Himself, He does so to demonstrate the perfection in its opposite, or because humans have ascribed some deficiency to the Almighty Lord; so, He negates such a ascribed deficiency from Himself.

Among the deficiencies Allah Almighty negates from Himself is drowsiness and sleep. He, Exalted be He, says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ}

{Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep.} [Surat al-Baqarah: 255] He Almighty also negates forgetfulness from Himself, saying: {Your Lord is never forgetful} [Surat Maryam: 64]. And He, Glorified be He, negates weariness from Himself, for the Jews, may Allah curse them, claimed that He experienced fatigue after creating the universe. So, the Almighty Lord negates that He had to take rest after the completion of the creation. He, Exalted be He, says:

{وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ}

{Indeed, We created the heavens and earth and all that is between them in six days, and no weariness touched Us.} [Surat Qāf: 38]

Our Lord states that He created the creation for a great wisdom and that He did not create it for no purpose. So, He negates purposelessness and frivolity from Himself. Allah, the Exalted, says:

{أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ}

{Did you think that We created you with no purpose, and that you would not be brought back to Us?} [Surat al-Mu'minūn: 115] Allah Almighty makes clear that His judgment is just and His speech is categorical and that He does not wrong anyone, for He possesses the perfect justice. He, Exalted be He, says:

{وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا}

{They will find all what they did before them, and your Lord does not wrong anyone.} [Surat al-Kahf: 49] Allah Almighty also says:

{وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ}

{Your Lord is not unjust to His slaves.} [Surat Fussilat: 46]

The Jews and Christians falsely attributed a son to Allah Almighty, thus emulating the disbelievers before them. But Allah, the Exalted, negates that from Himself. He, Glorified be He, says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ}

{Allah has never begotten a son, nor is there any god besides Him.} [Surat al-Mu'minūn: 91] Allah Almighty explains that whoever has a child must have a spouse and He is far exalted above having a spouse or a child. He, Glorified be He, says:

{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}

{The Originator of the heavens and earth, how could He have a son when He never had a companion? He created all things, and He is All-Knowing of everything.} [Surat al-An'ām: 101] He Almighty also says:

{وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا}

{And that He – our exalted and glorified Lord – has neither taken a wife nor a child.} [Surat al-Jinn: 3]

We believe that Allah Almighty possesses the excellent names, and His names are at the pinnacle of excellence and beauty. He, Exalted be He, says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى}

{Allah – none has the right to be worshiped except Him. He has the Most Beautiful Names.} [Surat Tāha: 8] Some of His names occur in the verses that read:

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنُ الرَّحِيمُ * مَلِكِ يَوْمِ الدِّينِ}

{All praise be to Allah, the Lord of the worlds, the Most Compassionate, the Most Merciful,

Master of the Day of Judgment.} [Surat al-Fātihah: 2-4] And in the verses that read:

{هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ * هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ * هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}

{He is Allah; none has the right to be worshiped except Him, Knower of the unseen and the seen; He is the Most Compassionate, the Most Merciful.

He is Allah; none has the right to be worshiped except Him, the Sovereign, the Most Holy, the Most Perfect, the Granter of Security, the Watcher over all, the All-Mighty, the Compeller, the Supreme. Glory be to Allah far above what they associate with Him.

He is Allah, the Creator, the Maker, the Fashioner. He has the most beautiful names. All that is in the heavens and earth glorifies Him, for He is the All-Mighty, the All-Wise.} [Surat al-Hashr: 22-24]

Allah's names are derivatives, and from each of them an attribute is derived. For example, the attribute of mercy is derived from the name the Most Merciful, might from the Mighty, wisdom from the All-Wise, life from the All-Living, and so on.

Allah's names are numberless. The Prophet (May Allah's peace and blessings be upon him) said:

«أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»،

"I ask You by every name that belongs to You, which You have named Yourself with, revealed in Your Book, taught anyone of Your creation, or kept to Yourself in the knowledge of the unseen with You." [Narrated by Ad-Dabby in Ad-Du'ā' (6), Ibn Abi Shaybah in Al-Musannaf (29930) and in Al-Musnad (329), Ahmad (3712), and Al-Hārith ibn Abi Usāmah in Al-Musnad, and also in Bughyat Al-Bāhith (1057)] The Prophet (May Allah's peace and blessings be upon him) also said:

«إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا: مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

"Verily, Allah has ninety-nine names, one-hundred minus one. Whoever memorizes them all will enter Paradise." [Narrated by Al-Bukhārī (2736), Muslim (2677), At-Tirmidhi (3506), and Ibn Mājah (3860)]

Our Lord warns us against seeking deviation in His names. In the Qur'an, He 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 seek deviation in His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180]

There are different forms of seeking deviations in Allah's names. An example is to call people with Allah's names, which may not be used for people,

such as the Creator, the Most Compassionate, etc. Another form is calling the idols with names derived from Allah's names, like Al-Lāt, which is derived from Allah, and Al-'Uzza, from Al-'Azīz (the Mighty). Seeking deviation in Allah's names also includes rejecting or denying their meanings.

The names and attributes of Allah Almighty which are mentioned in the Qur'an and the Sunnah are too numerous to be included in a single book. Yet, it is enough honor for us that we have referred to a few phrases in this regard.

We believe that a Muslim should only describe Allah and name Him with the attributes and names He Almighty declared for Himself or the Prophet (May Allah's peace and blessings be upon him) declared for Him; and that he should negate from his Lord what He negated from Himself or the Prophet (May Allah's peace and blessings be upon him) negated from Him. Beyond that, he should remain silent.

We believe in these names and attributes as intended by our Lord and by our Prophet, and we know that their realities are not realized or grasped by people. Moreover, we should not pretend to know their very nature, as Allah Almighty commanded His Prophet (May Allah's peace and blessings be upon him) to say:

{وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ}

{Nor do I pretend to be what I am not.} [Surat Sād: 86] Likewise, some types of bliss in Paradise, which are mentioned in the Qur'an and the Sunnah, share the same names with forms of bliss in this life, yet the difference between the two is too big to be grasped by people's minds. So, if we believe in the bliss of Paradise, even though we did not see it or know its reality and nature, indeed Allah Almighty is far exalted above any similitude to human beings for the mere reason of sharing some attributes and names. We do not have to negate from Allah Almighty these names and attributes because of such homonymy.

This is the view adopted by the leading scholars of guidance and knowledge, one after another. For example, Ibn Abi Zamanayn said: "These are the attributes of our Lord with which He describes Himself in His Book and His Prophet (May Allah's peace and blessings be upon him) described Him. Nothing of them specifies, likens, or measures Him. Glory be to the One like Whom there is nothing, and He is the All-Hearing, All-Seeing. Eyes did not see Him so that they could know His essence, yet hearts did see Him as a truth of faith." [Usūl As-Sunnah for Ibn Abi Zamanayn (74)]

‘Abdur-Rahmān ibn al-Qāsim said: "No one should describe Allah Almighty except with what He describes Himself with in the Qur'an or liken His Hands or Face to anything else. Rather, we should

say: He has two Hands, as He describes Himself in the Qur'an, and has a Face, as He describes Himself in the Qur'an. Thus, we should stick to what He describes Himself with in the Book. Indeed, none is equal or similar to Allah, Exalted be He. But He is Allah, there is none worthy of worship except Him, as He describes Himself. His two Hands are extended, as He describes them:

{وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ}

{On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His Right Hand.} [Surat az-Zumar: 67] As He describes Himself." [Usūl As-Sunnah, by Ibn Abi Zamanayn (75)]

Imām Al-Humaydi (May Allah have mercy upon him) said: "As for what is mentioned in the Qur'an and the Sunnah, like:

{وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ}

{The Jews say: "Allah's Hand is restrained." Their hands have been restrained.} [Surat al-Mā'idah: 64] And like:

{وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ}

{And the heavens will be rolled up in His Right Hand.} [Surat az-Zumar: 67] We should not add anything to it or try to interpret it. Rather, we should stop at the limit set by the Qur'an and the Sunnah." [Al-'Uluw Lil 'Alyy Al-'Azhīm, by Adh-Dhahabi (168)]

Imām Ahmad said: "We worship Allah along with His attributes with which He described Himself... We should stick to the Qur'an and the Hadīths in this respect and say as He said and describe Him as He described Himself - not going beyond that. We believe in the Qur'an, all of it, with its specific and ambiguous verses, and do not negate from our Lord, Exalted be He, any of His attributes, or negate anything He described Himself with, like speaking, descending, and meeting privately with His servant on the Day of Judgment and placing His veil upon him. All of this indicates that Allah will be seen in the Hereafter. Yet, specification here is a religious innovation. We should submit to Allah and obey His command. Allah Almighty is Speaking, Knowing, Forgiving, the Knower of the unseen and the Visible. These are attributes of Allah with which He described Himself; so, they should not be rejected or denied. He, Exalted be He, says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ}

{Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining.} [Surat al-Baqarah: 255]

{لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ}

{He is Allah; none has the right to be worshiped except Him, the Sovereign, the Most Holy, the Most Perfect, the Granter of Security, the Watcher over all, the All-Mighty, the Compeller, the Supreme.}

[Surat al-Hashr: 23] These are the attributes and names of Allah." [Al-Ibānah Al-Kubra, by Ibn Battah (7/326)]

When asked about the attributes of the Almighty Lord, Imām Qiwām as-Sunnah Abu al-Qāsim said: "Mālik, Ath-Thawri, Al-Awzā'i, Hammād ibn Salamah, Hammād ibn Zayd, Ahmad ibn Hanbal, Yahya ibn Sa'īd, 'Abdur-Rahmān ibn Mahdi, and Is'hāq ibn Rahwayh held the view that the attributes of Allah with which He described Himself or the Messenger described Him, such as hearing, seeing, the face, and the two hands, should be taken as they outwardly and famously are, without trying to know their nature, interpreting them, or likening them to anything else." [Al-'Uluw Lil 'Alyy Al-'Azhīm, by Adh-Dhahabi (2/459)]

He also said: "I here mention - with Allah's help - some of our earlier scholars who addressed these meanings, including Abu 'Abdullāh Sufyān ibn Sa'īd ibn Masrūq ath-Thawri, who revealed his belief and approach in the Sunnah in a number of places, and he dictated them to Shu'ayb ibn Harb; they also include Abu Muhammad Sufyān ibn 'Uyaynah al-Hilāli, who demonstrated his belief when he was asked about it, as reported by Muhammad ibn Is'hāq ath-Thaqafi; one of them is Abu 'Amr 'Abdur-Rahmān ibn 'Amr al-Awzā'i, the Imām of the people of the Levant, who proclaimed his belief during his era, and it was reported by Ibn Is'hāq al-Fazāri; and

they include ‘Abdur-Rahmān ibn ‘Abdullāh ibn al-Mubārak, the Imām of Khorasan, Al-Fudayl ibn ‘Iyād, Wakī’ ibn al-Jarrāh, Yūsuf ibn Asbāt, who demonstrated their belief and approach in the Sunan; they also include Shurayk ibn ‘Abdullāh an-Nakha’i, Yahya ibn Sa’id al-Qattān, Abu Is’hāq al-Fazāri, and Abu ‘Abdullāh Mālik ibn Anas al-Asbahi al-Madani, the Imām of Dār al-Hijrah and the Scholar of the Two Sacred Mosques, who proclaimed his belief in the chapter on Faith and the Qur’an; they include Abu ‘Abdullāh Muhammad ibn Idris ash-Shāfi’i al-Matlabi, the chief scholar of his time, Abu ‘Ubayd al-Qāsim ibn Sallām, An-Nadr ibn Shumayl, and Abu Ya’qūb Yusuf ibn Yahya al-Buwaiti, one of Ash-Shāfi’i’s students, who proclaimed his belief when the tribulation occurred in relation to the Qur’an; among them is Abu ‘Abdullāh Ahmad ibn Hanbal, the chief scholar of Hadith at his time. Abu Ahmad ibn Abi Usāmah al-Qurashi al-Harawi was among the best scholars of Khorasan at his time; proclaiming his belief, he said: 'Whoever is endowed by Allah with the knowledge of guidance and honor about the Sunnah among the remaining scholars at the latter times should follow the example of the past predecessors; our approach and the approach of our leading scholars of Hadith and tradition is to say that Allah Almighty is One, and He has no partner, opponent, equal, or rival; He is One God and the Eternal Refuge; He has taken no

wife or son and He shares His rule with no one." [Al-Hujjah Fi Bayān Al-Mahajjah (2/508)]

He (May Allah have mercy upon him) also said: "The right approach with regard to Allah's attributes is to believe in them without discussing them, and to let them pass as the predecessors did - without likening or interpretation." [At-Targhīb Wa At-Tarhīb, by Qiwām As-Sunnah (1/253)]

Ibn Qutaybah (May Allah have mercy upon him) said: "The right view with regard to these reports - i.e. the reports on Allah's attributes - is to believe in the authentic among them, which are transmitted by trustworthy narrators. So, we believe in seeing Him, that He revealed Himself, that He wonders, that He descends to the heaven of the world, that He rose over the Throne, and in His Essence and two Hands, without speaking about the very nature of this, putting a limit thereto, or determining what is not mentioned on the basis of what is mentioned. We hope that by this view and approach, we are on the path of salvation, Allah Willing." [Al-Ikhtilāf Fi Al-Lafzh Wa Ar-Radd 'Ala Al-Jahmiyyah, by Ibn Qutaybah (53)]

Az-Zuhri said: "Allah is to clarify, the Prophet is to convey, and we are to submit." [Al-Hujjah Fi Bayān Al-Mahajjah (2/512), and Sharh As-Sunnah, by Al-Baghawi (1/171)]

Book of the Belief in the Angels

Abstract

We believe in the angels and know with certainty that belief in them is the second among the pillars of faith.

Belief in the angels comprises a number of aspects:

First: Belief in their existence.

Second: Giving them their due status and affirm that they are servants of Allah and part of His creation like humankind and jinn; and they are subject to Allah's commands and accountable to Him; they have no power to do anything except what Allah enables them to; they can die, but Allah Almighty gave them a long term of life and will not cause them to die before they reach their appointed term; they should not be given any description leading to being associated as partners with Allah, Exalted be He, and should not be called upon as gods, as the polytheists used to do.

Third: Acknowledging that the angels include messengers whom Allah Almighty sends to whomever He wills from among humankind, and He may send them to one another. We should also acknowledge that they include the bearers of the Throne, angels who stand lined up in rows, gatekeepers of Paradise, gatekeepers of Hellfire, scribes who record people's deeds, and angels who

direct the clouds. The Qur'an mentions all of this, or most of it. [Shu'ab Al-Īmān (1/296)]

Fourth: Believing in angels both as a whole and individually. We believe in the existence of angels as a whole, and we also specifically believe in those angels whose names, traits, and actions are reported to us in the Qur'an and the Sunnah.

We believe in those of them we know and those we do not know, and we believe in their tasks and traits. We are aware that what we do not know about their numbers, actions, and traits is more than what we know. However, we believe in all this, as we are informed by the Almighty Lord and His Messenger (May Allah's peace and blessings be upon him), without trying to know their very nature, rejecting it based on our limited minds, imagining it through our opinions, or interpreting it by our personal reasoning. Rather, we say: We believe and submit!

We believe that Allah Almighty created the angels from light. So, they are among Allah's creation. He created them in a specific form whose reality is known to Him alone. They are devout servants, whom Allah, the Exalted, created to worship Him and carry out His commands. They worship Him and never disdain to do so.

Their acts of worship include glorification of Allah, prostration, fear and apprehension of their Lord. In spite of their earnest worship of Allah

Almighty, they are severely fearful of Him. Among their worship is that they show loyalty and love for the sake of Allah, Exalted be He.

We believe that Allah Almighty created them in a specific form only known to Him, the Creator.

We believe that Allah, Glorified be He, created them with wings and allowed them to come to the prophets and messengers (peace be upon them) in human form. Those polytheists who claimed that the angels are the daughters of Allah are declared liars by the Almighty Creator.

We believe that angels do not eat or drink, for they have no desires, and they are characterized by modesty and get hurt by the same things that hurt humans.

We believe that Allah Almighty created in them such tremendous power and strength that He alone encompasses, and they are too numerous to be counted, except by the One Who created them.

We believe that Allah, the Exalted, honored them and assigned them with various sublime tasks, the most noble of which is to be a messenger between Allah and His servants, conveying the revelation to them. The angel tasked with bringing down the revelation to the prophets and messengers of Allah is Jibrīl (peace be upon him). Allah Almighty may also send them to people other than the prophets as an affliction and test.

Among their tasks is bearing the Throne, writing down the destiny, taking care of wombs and their contents, in terms of creation, forming, and breathing of life, taking away people's life, breathing life into bodies in this world and in the Hereafter, conducting Jihad along with the believers, supplicating for the believers and seeking Allah's forgiveness for them, witnessing the believers' worship, raising their good words, and conveying their news to the Almighty Lord, though He is the All-Aware, All-Knowing, and He does not need anyone to tell Him.

Their tasks also include coming down to earth on occasions of worship, such as Fridays, the day of 'Arafah, and the Night of Al-Qadr.

One of their tasks is to convey to the Prophet (May Allah's peace and blessings be upon him) his Ummah's invocations of Allah's blessings upon him.

Among their tasks is to protect people, record their good and bad deeds, guard Madīnah from the Anti-Christ, question the dead in the grave, give glad tidings to the believers at the time of death about their great attainment, receive them in the Hereafter, and enter their places through the gates of Paradise. They will be with Allah Almighty on the Day of Judgment, rank after rank.

Among them is the gatekeeper of Paradise and the gatekeeper of Hellfire.

We believe that Allah Almighty created angels with different ranks and positions. Angels of the highest status are Jibrīl, Mikā'īl, and Isrāfīl, and the noblest among them include the bearers of the Throne and also those angels who took part in the battle of Badr. In every heaven there are angels whose number is only known to Allah, Exalted be He. Each of them has a known station, and some of them are particularly brought close to their Lord.

Chapter on the Obligation of Belief in the Angels

We believe in angels and know with certainty that belief in them is the second among the pillars of faith. Allah Almighty says:

{أَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers.} [Surat al-Baqarah: 285] He, Exalted be He, also says:

{لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ 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.} [Surat al-Baqarah: 177] Abu Hurayrah (May Allah be pleased with

him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) came out to people one day, and someone came to him and said: "O Messenger of Allah, what is faith?" He replied:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ».

"To believe in Allah, His angels, His book, the meeting with Him, and His messengers, and believe in the Resurrection in the Afterlife." [Narrated by Al-Bukhāri (4777), Muslim (9), and Ibn Mājah (64)]

Al-Bayhaqi (May Allah have mercy upon him) said: "Belief in angels has various aspects, one of which is to believe in their existence, and another one is to give them their due status and affirm that they are servants of Allah and part of His creation like humankind and jinn; and they are subject to Allah's commands and accountable to Him; they have no power to do anything except what Allah enables them to; they can die, but Allah Almighty gave them a long term of life and will not cause them to die before they reach their appointed term; they should not be given any description leading to being associated as partners with Allah, Exalted be He, and should not be called upon as gods, as the earlier people used to do. (By the earlier people, they mean philosophers). The third aspect is to acknowledge that the angels include messengers whom Allah Almighty sends to whomever He wills from among humankind, and He may send them to

one another. We should also acknowledge that they include the bearers of the Throne, angels who stand lined up in rows, gatekeepers for Paradise, gatekeepers for Hellfire, scribes who record people's deeds, and angels who direct the clouds. The Qur'an mentions all of this, or most of it." [Shu'ab Al-Imān (1/296)]

So, Al-Bayhaqi mentioned three aspects of belief in angels.

The fourth aspect is to believe in angels both as a whole and individually. We believe in the existence of angels as a whole, and we also specifically believe in those angels whose names, traits, and actions are reported to us in the Qur'an or the Sunnah.

We are aware that what we do not know about their numbers, actions, and traits is more than what we know. However, we believe in all this, as we are informed by the Almighty Lord and His Messenger (May Allah's peace and blessings be upon him), without trying to know their very nature, rejecting it based on our limited minds, imagining it through our opinions, or interpreting it by our personal reasoning. Rather, we say: We believe and submit!

Chapter on the Creation of Angels and their Vast Numbers and Traits

We believe that Allah Almighty created angels from light. The Prophet (May Allah's peace and blessings be upon him) said:

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ»

"Angels were created from light." [Narrated by Muslim (2996)] They are among Allah's creation whom He created in a specific form. They are neither mere souls, nor mere powers. But they are a realm of the unseen and devout servants whom Allah, the Exalted, created to worship Him and carry out His commands. They worship Him and never disdain to do so.

Among their acts of worship is glorification of Allah Almighty, prostration, fear and apprehension of their Lord. Allah, Exalted be He, says:

{لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{They never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6] He Almighty also says:

{وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ}

{To Allah prostrates all that is in the heavens and on earth of living things, and so do the angels; and they do not show arrogance.} [Surat an-Nahl: 49] And He, Glorified be He, says:

{وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ}

{You will see the angels surrounding the Throne, glorifying their Lord with His praise.} [Surat az-Zumar: 75] In spite of their earnest worship, they are extremely fearful of the Almighty Lord Who says:

{يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{They fear their Lord above them, and they do what they are commanded.} [Surat an-Nahl: 50]

Among their worship is that they show loyalty and love for the sake of Allah, Exalted be He. The Prophet (May Allah's peace and blessings be upon him) said:

«إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبُوهُ، فَيُحِبُّهُ 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." [Narrated by Al-Bukhāri (3209), Muslim (2637), and At-Tirmidhi (3161)] They also show animosity and hatred for the sake of Allah, feel angry if Allah's prohibitions are violated, and curse those cursed by Allah Almighty. Our Lord says:

{إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ لعَنَهُ اللَّهُ وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعِينَ}

{Those who disbelieve and die as disbelievers are cursed by Allah and the angels, and by all people.} [Surat al-Baqarah: 161] The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ تَمَاثِيلٌ أَوْ تَصَاوِيرُ».

"Angels do not enter a house where there are statues or images." [Narrated by Muslim (2112)]

We believe that Allah Almighty created them in a specific form only known to Him, the Creator. Jābir ibn 'Abdullāh (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«أَذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ، إِنَّ مَا بَيْنَ سَحْمَةِ أَذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِ مِائَةِ عَامٍ».

"I have been permitted to tell about one of Allah's angels who bear the Throne; the distance between the lobe of his ear and his shoulder is a journey of seven hundred years." [Narrated by Abu Dāwūd (4727), Ibn Tahmān in his Mashyakhah (21), At-Tabarāni in Al-Awsat (1709), Abu ash-Shaykh in Al-'Azhamah (313)]

We believe that Allah Almighty created them with wings. He, Exalted be He, says:

{جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ}

{It is He Who made the angels messengers with two, three, or four wings. He increases in creation whatever He wills.} [Surat Fātir: 1]

وعن عبدالله بن مسعود رضي الله عنه: «أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى جِبْرِيلَ لَهُ سِتُّ مِائَةِ جَنَاحٍ»،

‘Abdullāh ibn Mas‘ūd (May Allah be pleased with him) reported: Muhammad (May Allah’s peace and blessings be upon him) saw Jibrīl with six hundred wings. [Narrated by Al-Bukhāri (4857), Muslim (174), and At-Tirmidhi (3277)] We believe that they have hearts. Allah, the Exalted, says:

{حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ 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]

They were permitted to come to the prophets and messengers (peace be upon them) in human form. For example, they went to Ibrāhīm and Lūt (peace be upon them) in the form of unknown guests. About this, Allah Almighty says:

{هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ * إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ}

{Has there come to you the story of Abraham’s honored guests?

When they came to him and said, 'Peace.' He said: "Upon you be peace." [saying to himself]

"Unknown people!"] [Surat adh-Dhāriyāt: 24-25] Allah Almighty also says:

{وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ}

{When Our angel-messengers came to Lot, he was perturbed and felt troubled on their account, and said: "This is a distressing day."} [Surat Hūd: 77] And Jibrīl (peace be upon him) came to Mariyam (peace be upon her) in such a form that she did not recognize him at first. Allah, Glorified be He, says:

{فَارْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا * قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ نَفْسًا * قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ}

{She screened herself from them, then We sent to her Our Spirit [Gabriel] and he appeared before her in the form of a perfect human being.

She said: "I seek refuge in the Most Compassionate from you; [do not approach me] if you fear Allah." He said: "I am only a messenger from your Lord."} [Surat Maryam: 17-19] Ibn 'Umar (May Allah be pleased with him) said:

«وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صُورَةِ دَحْيَةٍ».

"Jibrīl (peace be upon him) used to come to the Prophet (May Allah's peace and blessings be upon him) in the form of Dihyah." [Narrated by Ahmad (5857), Muhammad ibn Nasr al-Marūzi in Ta'zhīm Qadr As-Salah (372), and Ibn Battah in Al-Ibānah (831)]

We believe that angels do not eat or drink, for they have no desires. Hence, when they visited Ibrāhīm (peace be upon him) and he served food to them, they did not eat. Informing about this, Allah Almighty says:

{فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ * فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ * فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِغُلَامٍ عَلِيمٍ}

{Then he went quickly to his household, and came with a fat [roasted] calf,

and placed it before them and said: "Will you not eat?"

[They did not eat] So, he grew fearful of them. They said, "Do not be afraid," and gave him glad tidings of a knowledgeable son.} [Surat adh-Dhāriyāt: 26-28] And we believe that they are characterized by modesty. The Prophet (May Allah's peace and blessings be upon him) said:

«أَلَا أَسْتَحْيِي مَنْ رَجُلٍ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ».

"Should I not show modesty to a man to whom the angels show modesty?" [Narrated by Muslim (2401)]

And they get hurt by the same things that hurt humans. The Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ أَكَلَ مِنْ هَذِهِ الْبُقْلَةِ، الثُّومِ -وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكَرَّاثَ- فَلَا يَفْرَبَنَّ مَسْجِدَنَا؛ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ».

"He who eats of this (offensive) plant, i.e. garlic - and sometimes he said: He who eats onion, garlic,

and leeks - should not approach our mosque, for the angels get hurt by the things that hurt the children of Adam." [Narrated by Al-Bukhāri (854), Muslim (564) and this is his wording, Abu Dāwūd (3822), At-Tirmidhi (1806), An-Nasā'i (707), and Ibn Mājah (3365)]

We believe that Allah Almighty created in them such tremendous power and strength that He alone encompasses. Allah, the Exalted, says:

{ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ}

{Extremely powerful, highly revered with the Lord of the Throne.} [Surat at-Takwīr: 20] Allah Almighty also says:

{عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{And it [the fire] is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6] Allah Almighty sent an angel to the towns of the people of Lūt, numbering seven towns, and he turned them upside down. Allah, Glorified be He, says:

{فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ}

{When Our command came, We turned their cities upside down and rained down upon them clustered stones of baked clay.} [Surat Hūd: 82]

We believe that the angels are too numerous to be counted, except by the One Who created them.

The Prophet (May Allah's peace and blessings be upon him) said:

«فَرَفَعَ لِي النَّبِيُّ الْمَعْمُورُ، فَسَأَلْتُ جِبْرِيلَ، فَقَالَ: هَذَا النَّبِيُّ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ...».

"Then I was shown Al-Bayt Al-Ma'mūr (the most frequented house). I asked Jibrīl about it and he said: 'This is Al-Bayt Al-Ma'mūr where 70,000 angels perform prayers daily and when they leave, they never return to it.'" [Narrated by Al-Bukhārī (3207), Muslim (164), At-Tirmidhī (3346), and An-Nasā'i (448)]

Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِنِّي أَرَى مَا لَا تَرَوْنَ، وَأَسْمَعُ مَا لَا تَسْمَعُونَ أَطَّتِ السَّمَاءُ، وَحُقَّ لَهَا أَنْ تَنْيَطَّ، مَا فِيهَا مَوْضِعٌ أَرْبَعِ أَصَابِعٍ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ».

"Indeed, I see what you do not see, and I hear what you do not hear. The heaven squeaked, and it has the right to squeak. There is no spot the size of four fingers except that there is an angel placing his forehead in it, prostrating to Allah." [Narrated by At-Tirmidhī (2312), Ibn Mājah (4190), Ibn Abi Shaybah (27044), Ahmad (21516), and Al-Bazzār (3924, 3925)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زَمَامٍ، مَعَ كُلِّ زَمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُوتُهَا».

"Hellfire will be brought on that Day with seventy thousand bridles, and each bridle will be dragged by seventy thousand angels." [Narrated by Muslim (2842) and At-Tirmidhi (2573)]

The polytheists claimed that the angels are the daughters of Allah Almighty. Showing their lie, Allah, the Exalted, says:

{أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ}

{Or did We create the angels as females while they were watching?} [Surat as-Sāffāt: 150]
Responding to them, our Lord also says:

{أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا}

{Has your Lord favored you with sons and has taken for Himself angels as daughters? You are indeed making a monstrous claim.} [Surat al-Isrā': 40]

Chapter on the Actions of the Angels

We believe that Allah, the Exalted, honored them and assigned them with various sublime tasks, the most noble of which is to be a messenger between Allah and His servants, conveying the revelation to them. The angel tasked with bringing down the revelation to the prophets and messengers of Allah is Jibrīl (peace be upon him). Allah Almighty says:

{قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ}

{Say: "This has been brought down by the Holy Spirit from your Lord with the truth."} [Surat an-

Nahl: 102] Allah Almighty also says: {This is indeed a revelation from the Lord of the worlds,

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ * بِلِسَانٍ عَرَبِيٍّ مُبِينٍ}

which the Trustworthy Spirit [Gabriel] has brought down

to your heart [O Prophet] so that you may be one of the warners,

in clear Arabic language.} [Surat ash-Shu'arā': 192-195]

Allah Almighty may also send them to people other than the prophets as an trial and test. An example is the three persons from the children of Israel. 'Abdur-Rahmān ibn Abi 'Amrah related that Abu Hurayrah (May Allah be pleased with him) related to him that he heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

«إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ: أَبْرَصَ، وَأَقْرَعَ، وَأَعْمَى، بَدَأَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَنْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الْأَبْرَصَ، فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ أَنَّ حَسَنًا، وَجِلْدًا حَسَنًا، قَدْ قَدَّرَنِي النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ، فَأَعْطِي لَوْ أَنَّ حَسَنًا، وَجِلْدًا حَسَنًا، فَقَالَ: أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ - أَوْ قَالَ: الْبَقَرُ، هُوَ شَأْنٌ فِي ذَلِكَ: إِنَّ الْأَبْرَصَ، وَالْأَقْرَعَ، قَالَ أَحَدُهُمَا: الْإِبِلُ، وَقَالَ الْآخَرُ: الْبَقَرُ - فَأَعْطِي نَاقَةً عَشْرَاءَ، فَقَالَ: يُبَارِكُ لَكَ فِيهَا، وَأَتَى الْأَقْرَعَ، فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا، قَدْ قَدَّرَنِي النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ، وَأَعْطِي شَعْرًا حَسَنًا، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ، قَالَ: فَأَعْطَاهُ بَقْرَةً حَامِلًا، وَقَالَ: يُبَارِكُ لَكَ فِيهَا، وَأَتَى الْأَعْمَى، فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: يَرُدُّ اللَّهُ إِلَيَّ بَصَرِي، فَأَبْصُرُ بِهِ النَّاسَ، قَالَ: فَمَسَحَهُ، فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ: فَأَعْطَاهُ شَاةً وَالِدًا، فَأَنْتِجَ هَذَانِ، وَكَذَلِكَ هَذَا، فَكَانَ لِهَذَا وَادٍ مِنْ إِبِلٍ، وَلِهَذَا وَادٍ مِنْ بَقَرٍ، وَلِهَذَا وَادٍ مِنْ غَنَمٍ، ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مُسْكِينٌ، تَقَطَّعَتْ بِي الْجِبَالُ فِي سَفَرِي، فَلَا بَلَغَ الْيَوْمَ إِلَّا بِاللَّهِ، ثُمَّ لَكَ، أَسْأَلُكَ

بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ، بَعِيرًا أَتْبَلَّغَ عَلَيْهِ فِي سَفَرِي، فَقَالَ لَهُ: إِنَّ الْحَقُوقَ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْدُرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ، وَأَتَى الْأَفْرَعُ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هَذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ، وَأَتَى الْأَعْمَى فِي صُورَتِهِ، فَقَالَ: رَجُلٌ مُسْكِينٌ وَابْنٌ سَبِيلٍ وَتَقَطَّعَتْ بَيَّ الْحَبَالِ فِي سَفَرِي، فَلَا بَلَاغَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاءَ أَتْبَلَّغَ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى، فَرَدَّ اللَّهُ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي، فَخَذَّ مَا شِئْتُ، فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ، فَقَالَ: أُمْسِكْ مَالَكَ، فَإِنَّمَا ابْتَلَيْتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ».

"There were three persons from among the children of Israel - a leper, a blind [man], and a bald man - whom Allah Almighty willed to test. So, he sent them an angel who came to the leper and said: 'What thing do you like most?' He replied: 'Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him: 'What kind of property do you like best?' He replied: 'Camels (or cows).' (The narrator doubted, for either the leper or the bald man demanded camels and the other demanded cows). So, he was given a pregnant she-camel, and the angel said: 'May Allah bless it for you.' The angel then went to the bald man and said: 'What thing do you like most?' He said: 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given

good hair. The angel asked: 'What kind of property do you like best?' He replied: 'Cows.' The angel gave him a pregnant cow and said: 'May Allah bless it for you.' The angel went to the blind man and asked: 'What thing do you like best?' He said: '(I like) that Allah may restore my eyesight to me so that I may see people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him: 'What kind of property do you like best?' He replied: 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then, the angel, disguised in the shape and appearance of a leper, went to the leper and said: 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allah and then you. In the name of the One Who has given you such a nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied: 'I have many obligations.' The angel said: 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied: 'I got this property through inheritance from my

forefathers.' The angel said: 'If you are telling a lie, then may Allah make you as you were before.' Then, the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said: 'If you are telling a lie, then may Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said: 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and then you. I ask you in the name of the One Who has given you back your eyesight to give me a sheep, so that I may complete my journey with it.' The man said: 'No doubt, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you from taking anything of my property which you may take for Allah's sake.' The angel replied: 'Keep your property with you. You have been tested, and Allah is pleased with you and angry with your two companions.'" [Narrated by Al-Bukhāri (3464) and Muslim (2964)]

Among the angels, there are the bearers of the Throne. Allah, Exalted and Glorified be He, says:

{وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ}

{With the angels on all its sides, and on that Day, eight [mighty angels] will bear the Throne of your Lord above them.} [Surat al-Hāqqah: 17]

Among their tasks is writing down destiny. The Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيَقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ».

"The creation of one of you starts in the womb of his mother within forty days. Then he becomes a clot of blood for a similar period and then he becomes like a piece of flesh for a similar period. Then Allah sends an angel, who is ordered to write four things: his deeds, his sustenance, his life span, and whether he will be wretched or blissful." [Narrated by Al-Bukhāri (3208), Muslim (2643), Abu Dāwūd (4708), At-Tirmidhi (2137), and Ibn Mājah (76)]

Among their tasks is taking charge of the wombs and their contents, in terms of creating, forming, and breathing life. The Prophet (May Allah's peace and blessings be upon him) said:

«إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً، بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا، فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعِظَامَهَا، ثُمَّ قَالَ: يَا رَبِّ، أَذَكَرٌ أَمْ أُنْثَى؟ فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ، ثُمَّ يَقُولُ: يَا رَبِّ أَجَلُهُ، فَيَقُولُ رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ».

"When forty-two nights pass after the semen gets into the womb, Allah sends an angel and he gives it

shape. Then, he creates its sense of hearing, its eyesight, its skin, its flesh, and its bones, and then says: 'My Lord, will he be male or female?' And your Lord decides as He wishes and the angel writes it down. Then, he says: 'My Lord, what about his age?' And your Lord decides as He wishes and the angel writes it down." [Narrated by Muslim (2645)]

Anas (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«وَكَلَّ اللَّهُ بِالرَّحِمِ مَلَكًا، فَيَقُولُ: أَيُّ رَبِّ نُطْفَةٍ، أَيُّ رَبِّ عَلَقَةٍ، أَيُّ رَبِّ مُضْغَةٍ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا، قَالَ: أَيُّ رَبِّ، أَذَكَرٌ أَمْ أُنْثَى؟ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ».

"Allah has appointed an angel in charge of the womb, and the angel says: 'O Lord, a sperm drop! O Lord, a clot! O Lord, a piece of flesh.' Then, when Allah wills to complete its creation, the angel asks: 'O Lord, a male or female? Wretched or blissful? How much will his sustenance be? How long will he live?' All that is written while the fetus is still in its mother's womb." [Narrated by Al-Bukhāri (6595) and Muslim (2646)]

Among their tasks is to take people's souls. Allah, the Exalted, says:

{حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّنَهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ}

{Until when death approaches one of you, Our Messengers (the angel of death and his assistants)

take his soul, and they never neglect their duty.} [Al-An'ām: 61] Allah Almighty also says:

{فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ}

{How will they feel when the angels take their souls, striking their faces and their backs?} [Surat Muhammad: 27]

And of their tasks is to breathe life into the bodies in this worldly life and in the Hereafter. The Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ»

"The creation of one of you starts in the womb of his mother within forty days. Then he becomes a clot of blood for a similar period and then he becomes like a piece of flesh for a similar period. Then Allah sends an angel, who is ordered to write four things: his deeds, his sustenance, his life span, and whether he will be wretched or blissful." [Narrated by Al-Bukhāri (3208), Muslim (2643), Abu Dāwūd (4708), At-Tirmidhi (2137), and Ibn Mājah (76)] Allah Almighty says:

{ثُمَّ نُفَخْ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ}

{Then it will be blown again, and at once they will be standing, looking on.} [Surat az-Zumar: 68]

Their tasks also include conducting jihad along with the believers and making them firm in the

battlefields, and also in the struggle of life. Allah, Exalted be He, says:

{إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ}

{[Remember] when your Lord inspired the angels: "I am with you, so make firm the feet of those who believe. I will cast terror into the hearts of those who disbelieve. So strike their necks and strike all their limbs."} [Surat al-Anfāl: 12] The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِإِثْنِ آدَمَ وَلِلْمَلِكِ لَمَّةٌ: فَأَمَّا لَمَّةُ الشَّيْطَانِ فَأَيْعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلِكِ فَأَيْعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَ فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، ثُمَّ قَرَأَ: {الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ} الْآيَةُ [البقرة: 268].»

"The devil draws near to man, and so does the angel. The devil's approach consists of promises of what is evil and denial of what is true; whereas the angel's approach consists of promises of what is good and confirmation of what is true. When anyone experiences the latter, let him know that it comes from Allah and let him praise Allah; but if he experiences the other, let him seek refuge in Allah from the accursed devil." Then, he recited {Satan threatens you with poverty and orders you to commit shameful acts.} [Surat al-Baqarah: 268] [Narrated by At-Tirmidhi (2988), Ibn al-Mubārak in

Az-Zuhd (1435), Ahmad in Az-Zuhd (854), and Abu Dāwūd in Az-Zuhd (164)]

Among their tasks is supplicating for the believers and asking Allah's forgiveness for them. The Almighty Lord says:

{الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا
وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ}

{Those [angels] who bear the Throne and those around it glorify their Lord with His praise and believe in Him, and seek forgiveness for those who believe, [saying]: "Our Lord, Your mercy and knowledge encompass everything, so forgive those who repent and follow Your way, and protect them from the punishment of the Blazing Fire."} [Surat Ghāfir: 7]

Their tasks include witnessing the acts of worship performed by the believers on good occasions and virtuous times - such as Fridays, the day of 'Arafah, the night of Qadr, and the Fajr and 'Asr prayers - and raising their good words, and conveying their news to the Almighty Lord, though He is the All-Aware, All-Knowing, and He does not need anyone to tell Him. Allah, Blessed and Exalted be He, says:

{وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا}

{And the recitation of dawn [prayer], for the recitation of dawn is ever witnessed [by the

angles].} [Surat al-Isrā': 78] Allah Almighty also says:

{تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ}

{On that night the angels and the Spirit [Gabriel] descend by their Lord's permission with all decrees.} [Surat al-Qadr: 4]

And the Prophet (May Allah's peace and blessings be upon him) said:

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ -وَهُوَ أَعْلَمُ بِهِمْ-: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَآتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

"Angels take turns among you by night and by day, and they all assemble at the Fajr and 'Asr prayers. Then those angels who spend the night among you ascend, their Lord asks them, although He knows best about them: 'How did you leave My servants?' They say: 'We left them while they were praying and we came to them while they were praying.'" [Narrated by Al-Bukhāri (555), Muslim (632), and An-Nasā'i (485)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُمُّوا إِلَيَّ حَاجَتُكُمْ. قَالَ: فَيُحْفَوْنَهُمْ بِأَجْحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا».

"Allah has some angels who wander around the roads and paths looking for the people of dhikr. When they find some people remembering Allah, they call each other saying: 'Come to the object of

your pursuit.' Then, the angels encircle them with their wings up to the lowest heaven." [Narrated by Al-Bukhāri (6408) and Muslim (2689)]

Moreover, the angels witness the occasions of faith, like the Fridays, the day of 'Arafah, and the night of Qadr. The Prophet (May Allah's peace and blessings be upon him) said:

«فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

"And when the imām comes out, the angels attend to listen to dhikr." [Narrated by Al-Bukhāri (881), Muslim (850), Abu Dāwūd (351), At-Tirmidhi (499), and An-Nasā'i (1388)]

One of their tasks is to convey to the Prophet his Ummah's invocations of Allah's blessings upon him. The Prophet (May Allah's peace and blessings be upon him) said:

«وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُ».

"And invoke Allah's blessings upon me, for your invocations of Allah's blessings upon me reach me wherever you are." [Narrated by Abu Dāwūd (204), Ahmad (8804), At-Tabarāni in Al-Awsat (8030), and Al-Bayhaqi in Ash-Shu'ab (3865)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ».

"Allah has angels traveling around on earth conveying to me the greetings of my Ummah." [Narrated by An-Nasā'i (1282), 'Abdur-Razzāq

(3116), Ibn Abi Shaybah in Al-Musannaf (8797) and in Al-Musnad (269), and Ahmad (3666)]

Another of their tasks is to protect the children of Adam. Allah, the Exalted, says:

{لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّنْ أَمْرِ اللَّهِ}

{For each person there are mu'aqqibāt (successive angels) in front of him and behind him, guarding him by the command of Allah.} [Surat ar-Ra'd: 11] 'Ali ibn Abi Talhah related that Ibn 'Abbās (May Allah be pleased with him) said:

«هِيَ مِنْ أَمْرِ اللَّهِ، وَهِيَ الْمَلَكَةُ».

"Mu'aqqibāt: They belong to Allah's command. They are the angels." [Narrated by At-Tabari in At-Tafsīr (13/463) and Ibn Abi Hātim in At-Tafsīr (12198)]

Their tasks include writing down good deeds and sins. Allah Almighty says:

{كَرَامًا كَاتِبِينَ}

{Honorable scribes.} [Surat al-Infitār: 11] He also says:

{إِذْ يَتَلَفَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيد * مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيد}

{Moreover, there are two angel scribes, constantly accompanying him, one on the right, and the other on the left.

Not a single word he utters but there is with him a vigilant watcher, ready [to record it].} [Surat Qāf: 17-18] And He, Exalted be He, says:

{وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً}

{And He sends over you recording-angels.}
[Surat al-An'ām: 61] Allah Almighty says about them:

{أَمْ يَحْسُبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ}

{Do they think that We do not hear their secret talks and private counsels? Yes indeed, and Our angel-messengers are with them recording everything.} [Surat az-Zukhruf: 80] And the Prophet (May Allah's peace and blessings be upon him) said:

«يَقُولُ اللَّهُ: فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّىٰ يَعْمَلَهَا، فَإِنْ عَمَلَهَا فَاكْتُبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَاكْتُبُوهَا لَهُ حَسَنَةً، وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمَلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَىٰ سِتِّ مِائَةِ ضِعْفٍ».

"Allah says: 'If My slave intends to do a bad deed, do not write it unless he does it; if he does it, write it as it is; but if he refrains from doing it for My sake, write it as a good deed. And if he intends to do a good deed, but does not do it, write it for him as a good deed, and if he does it, write it for him as ten times as much, up to seven-hundred times.'" [Narrated by Al-Bukhāri (7501), Muslim (128), and At-Tirmidhi (3073)] In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«قَالَتِ الْمَلَائِكَةُ: رَبِّ، ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً -وَهُوَ أَبْصَرَ بِهِ- فَقَالَ: ارْقُبُوهُ، فَإِنْ عَمَلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَايَ».

"The angels said: 'Lord, this is Your slave; he wants to do a bad deed - while He is more Aware of him.' He said: 'Watch him. If he does it, write it for him as it is; yet if he refrains from doing it, write it for him as a good deed, for he has only given it up for My sake.'" [Narrated by Muslim (129)]

Among their tasks is guarding Madīnah from the Anti-Christ. The Prophet (May Allah's peace and blessings be upon him) said:

«عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونَ، وَلَا الدَّجَالُ».

"There are angels at the entries of Madīnah, and neither plague nor the Anti-Christ will enter it." [Narrated by Al-Bukhāri (1880) and Muslim (1379)]

One of their tasks is to question the dead in the grave.

فعن البراء بن عازب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: مخبراً عن حال الإنسان إذا وضع في قبره: «وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِيهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ: فَيَقُولُ: هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

Al-Barā' ibn 'Āzib (May Allah be pleased with him) reported: Informing about the condition of a person after he is put in the grave, the Prophet (May Allah's peace and blessings be upon him) said: "Two angels come to him and make him sit up. They will say to him: 'Who is your Lord?' He will say: 'My Lord is Allah.' They will say to him: 'What is your religion?'

He will say: 'My religion is Islam?' They will say to him: 'Who is that man who was sent to you?' He will say: 'He is the Messenger of Allah.'" [Narrated by Abu Dāwūd (4753), An-Nasā'i (2001), Ibn Mājah (1548), At-Tayālsi (789), 'Abdur-Razzāq (6737), and Ibn Abi Shaybah (12185)]

Among their tasks is the work of the Gatekeeper of Paradise. Anas ibn Mālik (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«آتي باب الجنة يوم القيامة، فأسئلك فيقول الخازن: من أنت؟ فأقول: محمد، فيقول: بك أمرت لا أفتح لأحد قبلك».

"I will come to the gate of Paradise on the Day of Resurrection and will seek its opening. The Gatekeeper will say: 'Who are you?' I will say: 'Muhammad.' He will say: 'It is for you that I have been ordered, and not to open it for anyone before you.'" [Narrated by Muslim (197)] And the work of the Gatekeeper of Hellfire. Allah Almighty says:

{وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَأْكُونُونَ}

{They will cry out: "O Mālik, let your Lord put an end to us!" He will say, "You are here to stay."} [Surat az-Zukhruf: 77] He, Exalted be He, also says:

{عَلَيْهَا تِسْعَةَ عَشَرَ * وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً}

{It is overseen by nineteen [angels].}

And We have not made the keepers of the Fire except angels.} [Surat al-Muddaththir: 30-31] 'Abdullāh ibn Mas'ūd (May Allah be pleased with

him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«يُؤْتَى بِهِمْ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُوهَا».

"Hellfire will be brought on that Day with seventy thousand bridles, and each bridle will be dragged by seventy thousand angels." [Narrated by Muslim (2842) and At-Tirmidhi (2573)] [Tafsīr Al-Qurtubi (19/80)]

Chapter on the Ranks of Angels

We believe that Allah Almighty endowed angels with varying ranks and positions. He Almighty says:

{وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ * وَإِنَّا لَنَحْنُ الصَّافُّونَ}

{[The angels say]: "There is none among us but has a known station:

We are indeed those who stand lined up in rows."} [Surat as-Sāffāt: 164-165]

The highest ranked angels are Jibrīl, Mikā'il, and Isrāfīl. Hence, the Prophet (May Allah's peace and blessings be upon him) supplicated to Allah Almighty by His Lordship of those three angels. Abu Salamah ibn 'Abdur-Rahmān ibn 'Awf reported: I asked 'Ā'ishah, the Mother of the Believers (peace be upon her): "By what did the Prophet of Allah (May Allah's peace and blessings be upon him) use to open his prayer when he prayed at night?" She said: "When he prayed at night, he would open his prayer with:

«اللَّهُمَّ رَبَّ جَبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ؛ إِنَّكَ تُهْدِي مَنْ تُشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

'O Allah, Lord of Jibrīl, Mikā'īl, and Isrāfil; Originator of the heavens and the earth, Knower of the unseen and the visible; You judge between Your slaves concerning that over which they used to differ, guide me through that over which there has been difference concerning the truth, by Your permission; verily, You guide whomever You will to a straight path.'" [Narrated by Muslim (770), Abu Dāwūd (767), An-Nasā'i (1625), and Ibn Mājah (1357)]

Among the noblest of them are the bearers of the Throne and also those who took part in the battle of Badr.

وعن معاذ بن رفاعه بن رافع الزرقعي عن أبيه رضي الله عنه -وكان أبوه من أهل بدر- قال: جَاءَ جَبْرِيْلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا تَعْدُونَ أَهْلَ بَدْرِ فِيكُمْ، قَالَ: مِنْ أَفْضَلِ الْمُسْلِمِينَ - أَوْ كَلِمَةً نَحْوَهَا - قَالَ: وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ».

Mu'ādh ibn Rifā'ah ibn Rāfi' related that his father, who had participated in the battle of Badr, reported: Jibrīl came to the Prophet (May Allah's peace and blessings be upon him) and said: "How do you estimate the people of Badr amongst you?" He said: "(They are) among the best Muslims." Or he said a similar statement. Thereupon, he said: "And so are the angels who participated in Badr." [Narrated by Al-Bukhāri (3992)]

Each heaven comprises numerous angels whose number is only known to Allah Almighty, and for each of them is a known station. Some of them are particularly close to the Almighty Creator. Hence, the Prophet (May Allah's peace and blessings be upon him) said about the ascent of the believer's soul after his death:

«فَيَصْعَدُونَ بِهَا، فَلَا يَمْرُونَ -يَعْنِي بِهَا- عَلَى مَلَا مِنْ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ: فُلَانُ ابْنُ فُلَانٍ، بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْتِحُونَ لَهُ، فَيَفْتَحُ لَهُمْ، فَيُشِيرُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا».

"They take it up and do not bring it past a company of angels without them asking: 'Who is this good soul?' To this, they reply: 'So and so, the son of so and so,' using the best of his names by which people used to call him in the worldly life. Then, they bring him to the lowest heaven and ask that the gate be opened for him, which will be done. From every heaven its archangels escort him to the next heaven." [Narrated by Abu Dāwūd (3212), An-Nasā'i (2001), Ibn Mājah (1548), At-Tayālsi (789), 'Abdur-Razzāq (6324, 6737), and Ahmad (18534), and this is his wording]

Book: The Belief in the Scriptures

Abstract

We believe in the scriptures, which are the books Allah Almighty revealed to His messengers and prophets (peace be upon them). The books we

know of them are the Scrolls of Ibrāhīm, the Scrolls of Mūsa, the Torah, the Psalms, the Gospel, and the Qur'an. We believe in what we know of them and what we do not know.

We believe that all these books are the speech and revelation of Allah Almighty which He sent down to His messengers (peace be upon them) through the trustworthy Angel Jibrīl (peace be upon him); they comprise the divine laws, information, admonitions, and commands and prohibitions. Each book, at its time, was the revelation that should have been adopted and taken as a criterion by the nation to which it was sent down.

We believe that some of them are better than others. Allah Almighty wrote the Torah with His own Hand.

We know with certainty that belief in the scriptures is the third among the pillars of faith. We believe in all of them and are not like those who believe in some of them and disbelieve in others.

We believe that Allah Almighty did not pledge to preserve the scriptures preceding the Qur'an; rather, He, Exalted be He, left their preservation to the people among whom they were revealed. Hence, they were subject to distortions, loss, and forgetfulness. The fabricators wrote them and falsely attributed them to Allah, the Exalted. They wrote and recited these books to further confuse

people and mislead them into believing that they were revealed by the Almighty Lord.

We believe that the glorious Qur'an is the greatest, most perfect, and noblest among the divine books, and it is the last one, which Jibrīl (peace be upon him) brought down to Prophet Muhammad's heart, in a clear Arabic language. Allah Almighty chose for it the noblest language. This is because Arabic is the most eloquent, clearest, and broadest of all languages. Thus, Allah, the Exalted, revealed the noblest Book in the noblest language to the noblest Messenger through the noblest Angel in the noblest land in the noblest month of the year, Ramadan. So, it is perfect from all aspects. The first Qur'anic words revealed by Allah Almighty were:

{اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ}

{Read in the name of your Lord Who created.}

[Surat al-'Alaq: 1] Among the last revealed verses is the verse that reads:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا}

{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.} [Surat al-Mā'idah: 3] The Qur'an was sent down to the Messenger of Allah (May Allah's peace and blessings be upon him) by successive revelations over the course of his prophethood. It includes

Makkan and Madīnan surahs, which amount to 114. The greatest among them is Surat al-Fātihah; as for Surat al-Ikhlās, it equals one third of the Qur'an; and the greatest verse is the Verse of Al-Kursi.

Allah Almighty praises this noble book, and made it a source of light, guidance, and mercy for the believers, as well as an exhortation and a cure for the illnesses of their hearts and bodies.

We believe that this glorious book is the most perfect and most comprehensive among all divine books and it comprises such reasoning, proofs, and examples that establish the argument against mankind until the Day of Judgment. This noble Qur'an contains what was in the previous divine books, and more. It comprises what people need, including the fundamentals of faith, laws, arguments, wisdom, exhortations, and information, and it is at the peak of eloquence and clarity. One of the strongest proofs that this Qur'an is the word of Allah is the fact that Prophet Muhammad (May Allah's peace and blessings be upon him) was an unlettered man who could not read or write; yet, the greatest and most eloquent book was revealed to him.

We believe that the Qur'an is a dazzling miracle in terms of its words and meanings, and Allah Almighty challenged all humans and jinn to produce the like of it, or ten surahs like its surahs, or even one surah.

We believe that this Qur'an is the word of Allah, which was revealed by Him, not created, and that it is preserved in people's chests and written in mus'hafs and recited in mosques. This does not contradict it being the speech of Allah, the Exalted. His speech is one of His attributes, and His attributes are not part of the creation, for if this were the case, they would be subject to the same circumstances applying to created beings, such as changing and perishing.

We believe that Allah has undertaken to preserve the Qur'an and did not leave that to people. Allah, Exalted be He, made some of its verses definite and some ambiguous. He Almighty clarifies that the people of deviation pursue the ambiguous verses of the Qur'an, while the faithful believe in the Qur'an altogether, with its definite and ambiguous verses.

Moreover, our Lord made the Qur'an a judge and a criterion over all previous scriptures. He Almighty states that this book narrates to us the stories of the past nations and judges between the People of the Book concerning things over which they differed.

We believe that this noble Qur'an is the word of the Lord of the worlds, and that it was brought down by the Trustworthy Spirit. This is common knowledge in Islam, and all Muslims, including the scholars and the laymen, unanimously agree over this. No one among them disputes it. Allah Almighty

testifies that this Qur'an is from Him, and so did the angels testify that it is a revelation from an All-Wise and Praiseworthy Lord. Likewise, the People of the Book living at the Prophet's time gave a similar testimony, and Allah Almighty mentions this testimony in His Book. Also, some of the jinn bore witness that this Qur'an is a revelation from Allah and that it is consistent with what Mūsa (peace be upon him) came with. Moreover, the disbelievers of the Quraysh testified that this Qur'an is not the word of human beings and that it differs from their speech.

We believe that the divine knowledge, Shar'ī rulings, and noble ethics contained in the Qur'an are all consistent with people's natural disposition and the teachings brought by the prophets (peace be upon them). All the principles and teachings emphasized by the Qur'an are the very principles and teachings which were emphasized and preached by the messengers (peace be upon them).

The noble Qur'an is consistent with what Allah Almighty wants from the people and what the people want from their Lord. This is because Allah is the Creator and He knows the needs of His servants and what is best for their religion, bodies, property, and homes. He Almighty gives no command but it serves their best interest and He lays down no prohibition but it seeks the maximum caution and protection for them.

And the noble Qur'an accords with reason. Hence, after Allah Almighty mentions the main prohibitions in Surat al-An'ām, He concludes them with the phrase: {so that you may understand.}

The proofs offered by the noble Qur'an are very eloquent, cogent, and clear, as they are easily understandable to everyone. No one can refute or reject them. This does not apply to any human speech. Moreover, its proofs cannot, by any means, lead to falsehood.

The noble Qur'an is the word of the Lord of the worlds. Nonetheless, it is easy for everyone to understand. It was not usual that a person could write a book that addresses everyone and is easy for anyone to understand. This is only true in the case of this noble Book.

The noble Qur'an is preserved against any change or alteration. Allah, the Exalted, determined it to be lasting and enduring until the Day of Judgment. This lastingness, permanence, and lack of change indicate that it is a revelation from the All-Wise and Praiseworthy Lord. As it endures and continues to be preserved and new sciences and discoveries emerge, we do not find any contradiction between it and any scientific fact; rather, all sciences agree with all that is mentioned in the Qur'an, like the creation of the heavens and the creation of mankind.

The Qur'an guides to what is most upright and includes all goodness. It tells about the Creator and the creation, the worldly life and the Hereafter, humankind and jinn, the commands and prohibitions, ethics and duties, and Paradise and Hellfire. It includes faith, deeds, and recompense.

The noble Qur'an is a cure for diseases. No human speech is known to contain a cure for diseases of the heart and body, as this glorious Qur'an, which is the speech of the Lord of all the worlds.

The Qur'an relates to us the stories of the past nations as they took place, though their stories were not familiar to the people of Makkah. However, Allah Almighty relates them to us. This confirms that this is a revelation from an All-Wise, Praiseworthy Lord.

The glorious Qur'an is characterized by the utmost eloquence and it comprises information about the unseen, as well as divine laws brought by an unlettered Messenger who could not read or write. This confirms that this is a revelation from an All-Wise, Praiseworthy Lord. A surah of the Qur'an would be revealed at sporadic times and different places; nonetheless, it is recited as if it were revealed once altogether. On the other hand, people's style and talent would usually undergo change and variation if they authored books over a long period of time.

Allah Almighty gave the Sunnah to the Messenger (May Allah's peace and blessings be upon him) as He gave him the Qur'an. If one looks into the Qur'an and the Sunnah, he will see some marked variance between them.

The Qur'an directed the Prophet (May Allah's peace and blessings be upon him) to the due course of action.

Chapter on the Obligation of Believing in the Scriptures

We believe in the scriptures, which are the books Allah Almighty revealed to His messengers and prophets (peace be upon them).

The books known to us are: the Scrolls of Ibrāhīm, the Scrolls of Mūsa, the Torah, the Psalms, the Gospel, and the Qur'an.

We believe in what we know of them and what we do not know.

We believe that all these books are the speech and revelation of Allah Almighty which He sent down to His messengers (peace be upon them) through the trustworthy Angel Jibrīl (peace be upon him); they comprise the divine laws, information, admonitions, and commands and prohibitions. Each book, at its time, was the revelation that was meant to be adopted and taken as a criterion.

We believe that some of them are better than others; Allah Almighty wrote the Torah with His own Hand. He, Exalted be He, says:

{وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ}

{We inscribed for him [Moses] on the Tablets admonition of all things and explanations of everything.} [Surat al-A'rāf: 145] The Prophet (May Allah's peace and blessings be upon him) mentioned that Adam said to Mūsa (peace be upon both of them):

«يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ بِيَدِهِ»

"O Mūsa, Allah chose you for His speech, and He wrote (the Torah) for you with His own Hand." [Narrated by Al-Bukhāri (6614), Muslim (2652), Abu Dāwūd (4701), At-Tirmidhi (2134), and Ibn Mājah (80)] About the Torah, Allah, the Exalted, says:

{إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا}

{We sent down the Torah which contains guidance and light; the prophets who submitted themselves to Allah were judging by it.} [Surat al-Mā'idah: 44] And about the Gospel, He Almighty says:

{وَأَنزَلْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ}

{And We gave him [Jesus] the Gospel that contained guidance and light, confirming what came before it in the Torah; a guidance and

admonition for the righteous.} [Surat al-Mā'idah: 46]

Belief in the Scriptures is the third among the pillars of faith. Allah, Exalted be He, says:

{أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying]: "We make no distinction between any of His messengers." And they say: "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."} [Surat al-Baqarah: 285] Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) came out to the people one day, and a man came to him and said: "O Messenger of Allah, what is faith?" He said:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ»،

"It is to believe in Allah and His angels, His books, the meeting with Him, and His messengers, and to believe in the Resurrection in the Afterlife." [Narrated by Al-Bukhāri (4777), Muslim (9), and Ibn Mājah (64)] We should not be like those who believe in some and disbelieve in others. About such people, Allah Almighty says:

{إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا}

{Those who disbelieve in Allah and His messengers, and wish to make a distinction between Allah and His messengers, and they say, "We believe in some and disbelieve in others," wishing to adopt a way in between.} [Surat an-Nisā': 150] Or like those who rejected the books Allah Almighty sent down to His messengers. Speaking about them, our Lord says:

{الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ}

{Those who reject the Book and what We sent Our messengers with. So, they will soon come to know.} [Surat Ghāfir: 70]

{They fear their Lord above them, and they do what they are commanded.}

{إِنَّا أَنْزَلْنَا النُّورَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ}

[Surat an-Nahl: 50] And the verse that says: {I will take you and raise you up to Myself.}

{فَبِمَا نَقُضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ}

[Surat Āl 'Imrān: 55] And the verse that says:

{By which the angels and the Spirit will ascend to Him on a Day the length of which is fifty thousand years.}

{قَوْلٍ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ تَمَنَّا
فَلِيلًا قَوْلٍ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَقَوْلٍ لَهُمْ مِمَّا يَكْسِبُونَ}

[Surat al-Ma'ārij: 4] And the verse that says:
 {Allah is the One Who has created seven heavens,
 and likewise for the earth. The Command descends
 between them so that you may know that Allah is
 Most Capable of all things, and that Allah has
 encompassed everything in knowledge.}

{وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُوفُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ
 الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبُ
 وَهُمْ يَعْلَمُونَ}

[Surat at-Talāq: 12] And the verse that says:
**{Rather, Allah raised him up to Himself, and
 Allah is All-Mighty, All-Wise.}**

[Surat an-Nisā': 158]
 {وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ * نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ
 الْمُنذِرِينَ}

And the verse that says:
 {Glory be to the One Who took His slave
 [Muhammad] by night from the Sacred Mosque [in
 Makkah] to the Aqsā Mosque [in Jerusalem] whose
 surroundings We have blessed, so that We may
 show him some of Our signs. Indeed, He is the All-
 Hearing, the All-Seeing.}

[Surat al-Isrā': 1] And the Prophet (May Allah's
 peace and blessings be upon him) said: "When Allah
 completed the creation, He wrote a book which is
 with Him over the Throne: My mercy overcame - or
 preceded - My anger."

{إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ}

[Narrated by Al-Bukhāri (7553), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189)] Mu'āwiyah ibn al-Hakam as-Sulami (May Allah be pleased with him) reported: While I was praying with the Messenger of Allah (May Allah's peace and blessings be upon him), a man in our company sneezed. I said: "May Allah have mercy upon you!" The people stared at me with disapproving looks. So, I said: "Woe to me, why are you staring at me?" They began to strike their hands on their thighs, and when I saw them urging me to observe silence, (I became angry) but I said nothing. When the Messenger of Allah (May Allah's peace and blessings be upon him) finished the prayer, I declared that neither before him nor after him have I seen a leader who gave better instruction than him for whom I would give my father and mother as ransom. I swear that he did not scold, beat, or revile me - he said: "Talking to people is not fitting during the prayer, for it consists of glorifying Allah, declaring His greatness, and recitation of the Qur'an." I said: "O Messenger of Allah, I have been until recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to diviners." He said: "Do not have recourse to them." I said: "There are men who take omens." He said: "That is something they find in their breasts, but it does not turn them away." I said: "Among us there are men who draw lines." He said: "There was

a prophet who drew lines; so if they do it as he did, this is permissible." I had a maid-servant who tended goats by the side of Uhud and Jawwāniyyah. One day I happened to pass by that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I get angry as they (human beings) get angry. So, I slapped her, after which I went to the Messenger of Allah (May Allah's peace and blessings be upon him), having a feeling that this is something grave. I said: "O Messenger of Allah, should I set her free?" He said: "Bring her to me." So, I brought her to him. He said to her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are the Messenger of Allah." Thereupon, he said: "Set her free, for she is a believer." [Narrated by Muslim (537), Abu Dāwūd (930), and An-Nasā'i (1218)] Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

"Angels take turns among you by night and by day, and they all assemble at the Fajr and 'Asr prayers. Then those angels who spend the night among you ascend, their Lord asks them, although He knows best about them: 'How did you leave My servants?' They say: 'We left them while they were praying and we came to them while they were praying.'"

{أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ}

[Narrated by Al-Bukhāri (555), Muslim (632), and An-Nasā'i (485)] Abu Razīn al-'Uqayli (May Allah be pleased with him) reported: I said: "O Messenger of Allah, where was Allah before He created His creation?" He said: "He was in the clouds, below which was air and above which was air, and He created His Throne above water."

«أَفْرَأُ، قَالَ: مَا أَنَا بِقَارِيٍّ، قَالَ: فَأَخَذَنِي، فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: أَفْرَأُ، قُلْتُ: مَا أَنَا بِقَارِيٍّ، فَأَخَذَنِي، فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: أَفْرَأُ، قُلْتُ: مَا أَنَا بِقَارِيٍّ، فَأَخَذَنِي، فَعَطَّنِي الثَّلَاثَةَ، ثُمَّ أَرْسَلَنِي، فَقَالَ :

[Narrated by At-Tirmidhi (3109), Ibn Mājah (182), At-Tayālisi (1189), Ahmad (16188), and Ibn Abi 'Āsim in As-Sunnah (625)]

{أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ}

These and numerous other verses and Hadīths point to Allah's highness.

The proofs for His highness are too numerous to be counted. It is also unanimously confirmed by the scholars of Islam and established by the sound mind and natural disposition. Imām Ibn Battah (May Allah have mercy upon him) said:

"The Muslims - including the Companions, the succeeding generation, and all faithful scholars - unanimously agree that Allah, Blessed and Exalted be He, is above His Throne, above His heavens, and separate from His creation, and His knowledge

encompasses all His creation." [Al-Ibānah Al-Kubra by Ibn Battah (7/136)] Ad-Dārimi (May Allah have mercy upon him) reported that when Ibn al-Mubārak was asked: "How can we recognize our Lord?" He said: "He is above the Throne, above the seventh heaven above the Throne, and is separate from His creation." [Ar-Radd 'Ala Al-Jahmiyyah by Ad-Dārimi (98)]

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا}

Among Allah's attributes is His rising over the Throne, which He mentions in seven places in the Qur'an. One of those verses reads: {Your Lord is Allah, Who created the heavens and earth in six days, and then rose over [istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, Lord of the worlds.}

[Surat al-A'rāf: 54]

فعن ابن عباس رضي الله عنهما قال: بَيَّنَّمَا جَبْرِيْلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَمِعَ نَفِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «هَذَا بَابٌ مِنَ السَّمَاءِ فَتُحِ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَنَزَلَ مِنْهُ مَلَكٌ، فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ، وَقَالَ: أَبَشِرْ بِنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ، وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتْهُ».

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said: "When Allah

completed the creation, He wrote a book which is with Him over the Throne: My mercy overcame - or preceded - My anger." [Narrated by Al-Bukhāri (7553), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189)]

فعن أبي هريرة رضي الله عنه قال: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَفْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ»، فَقَرَأَ: قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ { حَتَّى خَتَمَهَا.

Al-Lālikā'i narrated that Ibn 'Uyaynah reported: Rabī'ah was asked about the verse that reads: {The Most Compassionate rose over the Throne.} [Surat Tāha: 5], as to how He rose over the Throne? He replied: "The rising is not unknown, but its nature is inconceivable. The message came from Allah, and the Prophet was tasked with conveying it; and we are obligated to firmly believe."

[Sharh Usul I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (3/442) and Al-'Arsh by Adh-Dhahabi (2/213)]

فعن أَبِي بِنِ كَعْبٍ رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} [البقرة: 255]. قَالَ: فَضْرَبَ فِي صَدْرِي، وَقَالَ: «وَاللَّهِ لِيَهْزِكَ الْعِلْمُ يَا الْمُنْذِرُ».

A similar view was reported from Imam Mālik (May Allah have mercy upon him). [Narrated by Muslim (810) and Abu Dāwūd (1460)]

Allah Almighty praises Himself for sending down this book. He, Exalted be He, says:

{الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا}

{All praise be to Allah Who has sent down upon His slave the Book, and has not allowed any crookedness therein.} [Surat al-Kahf: 1] And He Almighty praises this noble book, saying:

{لَوْ أَنزَلْنَاهَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَتْهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ}

{Had We sent down this Qur'an upon a mountain, you would have seen it humbled and break asunder out of awe of Allah. Such are the similitudes We set forth for people so that they may reflect.} [Surat al-Hashr: 21] He also says:

{وَلَوْ أَن قُرْآنًا سُوِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى}

{Even if there were a Qur'an that could cause mountains to move, or split the earth, or cause the dead to speak.} [Surat ar-Ra'd: 31] He made it a source of guidance and mercy for the believers. Allah, the Exalted, says:

{هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ}

{This [Qur'an] is an insight for people; a guidance and mercy for people who are certain in faith.} [Surat al-Jāthiyah: 20] And He made it an exhortation and a cure for the illnesses of the believers' hearts and bodies. He, Exalted be He, says:

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاء لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ}

{O mankind, there has come to you an exhortation from your Lord, a cure for [illness] of

the hearts, a guidance and mercy for the believers.} [Surat Yūnus: 57] He also says:

{وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا}

{We send down the Qur'an as a healing and mercy for the believers, but it does not increase the wrongdoers except in loss.} [Surat al-Isrā': 82]

We believe that this glorious book is the most perfect and most comprehensive among all divine books and it comprises such reasoning, proofs, and examples that establish the argument against mankind until the Day of Judgment. Allah Almighty says:

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا}

{O mankind, there has come to you conclusive evidence from your Lord, and We have sent down to you a clear light.} [Surat an-Nisā': 174] He also says:

{وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا}

{Whenever they bring you an argument, We bring you the truth and the best explanation.} [Surat al-Furqān: 33] And He Almighty says:

{وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا}

{We have explained every kind of example for mankind in this Qur'an, yet most people persist in disbelief.} [Surat al-Isrā': 89] In another verse, He Almighty says:

{وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا}

{We have explained things in various ways in this Qur'an, so that they may take heed, but it only increases them in aversion.} [Surat al-Isrā': 41] Ibn Jarīr said: "Allah, Glorified be He, says: {We have explained} for the polytheists who ascribe lies against Allah {every kind of example} and lessons, signs, and arguments {in this Qur'an} and warned them {that they may be reminded}; that they remember these arguments against them and recognize their error and take lessons and repent from their ignorance. Yet, they do not take lessons or reminders from the verses and warnings coming to them." [Tafsīr At-Tabari (17/453)]

This noble Qur'an contains [the essence of] what was in the previous divine books, and more. Allah Almighty says:

{وَوَعَدْتُكَ بِكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِي وَهُوَ السَّمِيعُ الْعَلِيمُ}

{The Word of your Lord is perfect in truthfulness and justice; none can change His Words, and He is the All-Hearing, the All-Knowing.} [Surat al-An'ām: 115] It contains what people need, including the fundamentals of faith, laws, arguments, wisdom, exhortations, and information. Our Lord says:

{إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ}

{Indeed, this Qur'an guides to what is most upright.} [Surat al-Isrā': 9] He also says:

{نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنُ}

{We relate to you [O Prophet] the best of stories through Our revelation of this Qur'an.} [Surat Yūsuf: 3] It is at the pinnacle of eloquence and clarity. Allah Almighty says:

{اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي}

{Allah has sent down the best message – a consistent Book of repeated lessons.} [Surat az-Zumar: 23] And the Prophet (May Allah's peace and blessings be upon him) said:

«بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ».

"I have been sent with concise and profound speech, and I have been given victory through fear." [Narrated by Al-Bukhāri (2977), Muslim (523), At-Tirmidhi (1553), and An-Nasā'i (3087)]

One of the strongest proofs that this Qur'an is the word of Allah is the fact that Prophet Muhammad (May Allah's peace and blessings be upon him) was an unlettered man who could not read or write; yet, the greatest and most eloquent book was revealed to him. Allah, the Exalted, says:

{وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا الْأَرْتَابُ الْمُبْطِلُونَ}

{You [O Prophet] never recited any book before this, nor did you write with your hand. Otherwise, the people of falsehood would have raised suspicions.} [Surat al-'Ankabūt: 48] He Almighty also says:

{فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ}

{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]

We believe that the Qur'an is a dazzling miracle in terms of its words and meanings, and Allah Almighty challenged all humans and jinn to produce the like of it, or ten surahs like its surahs, or even one surah. Blessed be Allah, the Lord of all the worlds. Allah Almighty says:

{قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا}

{Say: "If all humans and jinn were to come together to produce something similar to this Qur'an, they would not be able to produce the like of it, even if they collaborated with one another."}
[Surat al-Isrā': 88] Allah Almighty also says:

{أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ}

{Or do they say: "He has fabricated it"? Say: "Then produce ten fabricated Chapters like it and seek help from whoever you can besides Allah, if you are truthful!"} [Surat Hūd: 13] And He Almighty says:

{وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ}

{If you are in doubt concerning that which We have sent down upon Our slave, then produce a

chapter like it and call upon your helpers other than Allah, if you are truthful.} [Surat al-Baqarah: 23]

We believe that Allah has undertaken to preserve the Qur'an and did not leave that to people. He Almighty says:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ}

{Indeed, it is We who sent down the reminder and We are indeed its guardians.} [Surat al-Hijr: 9] He Almighty also says:

{لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ}

{No falsehood can approach it from the front or from behind; a revelation from the One Who is All-Wise, Praiseworthy.} [Surat Fussilat: 42] He made it a perfect book overall. He Almighty says:

{الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ}

{Alif Lām Ra. This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware.} [Surat Hūd: 1] And He made it consistent. He, Exalted be He, says:

{اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيًّا}

{Allah has sent down the best message – a consistent Book of repeated lessons.} [Surat az-Zumar: 23] And He made some of its verses definite and some others ambiguous. Allah Almighty says:

{هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ}

{It is He Who has sent down to you the Book. In it are definite verses, which are the foundation of the Book; while others are ambiguous. Those with deviant hearts follow the ambiguous verses, seeking discord and seeking their [false] interpretation. But no one knows their [true] interpretation except Allah. And those who are well-grounded in knowledge say: "We believe in it. It is all from our Lord." None will take heed except people of understanding.} [Surat Āl 'Imrān: 7] Allah Almighty clarifies that the people of deviation pursue the ambiguous verses of the Qur'an, while the faithful believe in it altogether, with its definite and ambiguous verses.

Moreover, our Lord made the Qur'an a judge and criterion over all the previous scriptures. He Almighty says:

{وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ}

{And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.} [Surat al-Mā'idah: 48] Allah Almighty states that this book narrates to us the stories of the past nations. He, Glorified be He, says:

{ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ}

{That is from the stories of the unseen which We reveal to you [O Prophet]; you were not with them

when they agreed upon their plan as they were plotting.} [Surat Yūsuf: 102] And there are many other similar verses. Furthermore, the Qur'an judges between the People of the Book concerning things they differed. Allah, the Exalted, says:

{إِنَّ هَذَا الْقُرْآنَ يَفْصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ}

{Indeed, this Qur'an explains to the Children of Israel most of that over which they differ.} [Surat an-Naml: 76]

On his pulpit, 'Umar ibn al-Khattāb (May Allah be pleased with him) said:

إِنَّ هَذَا الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ، فَصْنَعُوهُ عَلَى مَوَاضِعِهِ، وَلَا تَتَّبِعُوا فِيهِ أَهْوَاءَكُمْ.

Indeed, this Qur'an is the speech of Allah Almighty. So, apply it accordingly and do not follow your inclinations regarding it. [Narrated by Ahmad in Az-Zuhd (191), Ad-Dārimi (3398), 'Abdullāh ibn Ahmad in As-Sunnah (117), Al-Ājurri in Ash-Sharī'ah (155), and this is his wording, and Ibn Battah in Al-Inābah (23)]

'Umar ibn al-Khattāb (May Allah be pleased with him) also said:

«الْقُرْآنُ كَلَامُ اللَّهِ، فَلَا تَصْرِفُوهُ عَلَى آرَائِكُمْ».

"The Qur'an is the word of Allah. So, do not judge it based on your opinions." [Narrated by Al-Ājiri in Ash-Sharī'ah (156)]

Farwah ibn Nawfal al-Ashja'i said:

«كَانَ خَبَابُ بْنُ الْأَرَتِّ رَضِيَ اللَّهُ عَنْهُ لِي جَارًا، فَقَالَ لِي يَوْمًا: يَا هَنَاهُ، تَقَرَّبْ إِلَى اللَّهِ تَعَالَى مَا اسْتَطَعْتَ، وَاعْلَمْ أَنَّكَ لَسْتَ تَقَرَّبُ إِلَيْهِ بِشَيْءٍ هُوَ أَحَبُّ إِلَيْهِ مِنْ كَلَامِهِ».

"Khabbāb ibn al-Aratt (May Allah be pleased with him) was my neighbor. One day he said to me: 'O Hanāh, draw close to Allah Almighty as much as you can, and know that you will not draw close to Him through something dearer to Him than His word.'" [Narrated by Abu 'Ubayd in Fadā'il Al-Qur'an (77), Ibn Abi Shaybah (30722), Ahmad in Az-Zuhd (192), 'Uthmān ibn Sa'īd ad-Dārimi in Ar-Radd 'Ala Al-Jahmiyyah (160), and 'Abdullāh ibn Ahmad in As-Sunnah (111)]

We believe that this Qur'an is the word of Allah; that it is a revelation, not a created being; and that it is preserved in people's hearts. Allah Almighty says:

{بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ}

{Rather, this [Qur'an] is clear verses [preserved] in the hearts of those who have been given knowledge. And none rejects Our verses except the wrongdoers.} [Surat al-'Ankabūt: 49] Whether it is written in mus'hafs or recited at prayer niches and mosques, it remains the word of Allah Almighty, Who says:

{إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ}

{Those who recite the Book of Allah, establish prayer, and spend out of what We have provided for them, secretly and openly, hoping for a deal that will suffer no loss.} [Surat Fātir: 29] Allah Almighty says:

{إِنَّهُ لَقُرْآنٌ كَرِيمٌ * فِي كِتَابٍ مَّكْنُونٍ * لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ * تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ}

{This is indeed a noble Qur'an,
in a well-preserved Record,
that none can touch except the purified [angels]

— a revelation from the Lord of the worlds.} [Surat al-Wāqī'ah: 77-80]

The glorious Qur'an is the word of Allah, and His word is one of His attributes, and His attributes are not part of the creation, for if this were the case, they would be subject to the same things applying to created beings, such as changing and perishing. Our Lord says:

{أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا}

{Do they not then ponder on the Qur'an? If it had been from anyone other than Allah, they would have surely found in it many discrepancies.} [Surat an-Nisā': 82] Allah Almighty also says:

{وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ}

{If any of the polytheists asks you for protection, give it to him, so that he may hear the Word of Allah,

then escort him to his place of safety; that is because they are a people who do not know.} [Surat at-Tawbah: 6]

Ibn 'Abbās (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) used to seek refuge with Allah for Al-Hasan and Al-Husayn, saying:

«إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَآمَةٍ».

"Your forefather used to seek refuge with Allah for Ismā'il (Ishmael) and Is'hāq (Isaac) by reciting the following: O Allah, I seek refuge with Your perfect words from every devil and from poisonous pests and from every envious eye." [Narrated by Al-Bukhāri (3371), Abu Dāwūd (4737) - and he said: This is a proof that the Qur'an was not created - At-Tirmidhi (2060), and Ibn Mājah (3525)]

Isma'il ibn Abi Oways reported consensus of the people of Madīnah that the Qur'an was not created. He said: "Mālik and the scholars of our city used to say that the Qur'an is from Allah, and nothing from Allah is created. The scholars of Madīnah at the time of Mālik ibn Anas included Muhammad ibn 'Abdur-Rahmān ibn Abi dhi'b, 'Abdul-'Azīz ibn Abi Salamah al-Majshūn, Abu Bakr ibn Abi Sabrah, Ibrāhīm ibn Sa'd az-Zuhri, Sa'īd ibn 'Abdur-Rahmān al-Jumahi, Hātim ibn Ismā'il, 'Abdullāh ibn 'Abdul-'Azīz al-'Amri az-Zāhid, Abu Damrah Anas ibn 'iyād, and

Muhammad ibn Ismā'īl ibn Abi Fudayk." [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (2/300)]

Shu'ayb ibn Harb related: I said to Abu 'Abdullāh Sufyān ibn Sa'īd ath-Thawri: "Tell me something of the Sunnah from which Allah Almighty will make me benefit, and when I stand before Allah Almighty and He questions me as to from where I learned it, I will reply: My Lord, Sufyān ath-Thawri told me about it, and I learned it from him; thus, I will be safe, and the responsibility will fall on you." He said: "O Shu'ayb, this is an affirmation - a sure one! Write this down: In the name of Allah, the Most Compassionate, the Most Merciful: The Qur'an is the word of Allah and was not created. It originated from Him and will return to Him." [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (1/170)]

Imām Ibn Jarīr at-Tabari said: "Ibn 'Uyaynah related to us that he heard 'Amr ibn Dinār say: 'I used to hear our Shaykhs, seventy years ago, say: The Qur'an is the word of Allah. It originated from Him and will return to Him.'" [Sarīh As-Sunnah by At-Tabari (19)]

Al-Hasan ibn Ayyūb said: "I heard Ahmad ibn Hanbal quote Al-Faryābi as saying: I heard Ath-Thawri - i.e. Sufyān - say: Whoever says that the Qur'an was created is a heretic." 'Abdullāh ibn Ahmad ibn Hanbal said: "I heard my father say: I learned that Ibrāhīm ibn Sa'd, Sa'īd ibn 'Abdur-Rahmān ibn al-Jumahi, Wahb ibn Jarīr, Abu an-Nadr

Hāshim ibn al-Qāsim, and Sulaymān ibn Harb said: "The Qur'an is not created." [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (2/277)]

The leading Imām Muhammad ibn Khuzaymah (May Allah have mercy upon him) set a chapter on this issue, entitled: "Chapter on the proofs denoting that the Qur'an is the word of Allah, the Creator, and His word is not a created being." [At-Tawhīd by Ibn Khuzaymah (1/404)]

Abu Sa'īd ad-Dārimī said: "These Hadīths point out that the Qur'an is not created, as there is no greater difference between created beings in terms of superiority than the difference between Allah and His creation, for the difference in superiority between created beings can be minimized, whereas the difference between Allah and His creation cannot, and His superiority over them is immeasurable. The same holds true for the superiority of His speech over the speech of created beings. If it were created speech, its superiority over other speech would not be like the superiority of Allah over His creation, or even a millionth of it or close to that. So, ponder it, for indeed there is nothing like unto Him, and there is no speech like His speech, and none would ever be able to produce the like of it." [Ar-Radd 'Ala Al-Jahmiyyah by Ad-Dārimī (188)]

Abu Yūsuf (May Allah have mercy upon him) said: "As for the Qur'an, it is the word of Allah

Almighty and His revelation. This is the view adopted by Abu Hanīfah and other great imams; they did not regard it as a created being or a creator." [Al-I'tiqād by An-Naysāburi (135)]

Chapter: The Noble Qur'an is a Revelation from the Lord of the Worlds

We believe that this noble Qur'an is the word of the Lord of the worlds, and it was brought down by the Trustworthy Spirit, Jibrīl. This is regarded as common knowledge in Islam. Muslims have a consensus over this, and none of them disputes it. This issue - that the Qur'an is the revelation of the Lord of the worlds - is established by countless proofs, one of which is:

Allah's testimony that this Qur'an is from Him. Allah Almighty says:

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ}

{Say: "Whose testimony is the greatest?" Say: "Allah is the Witness between me and you. This Qur'an has been revealed to me so that I may warn you thereby and whomsoever it reaches."} [Surat al-An'ām: 19] He Almighty also says:

{لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ}

{But Allah bears witness to what He has sent down to you, as He has sent it down with His knowledge.} [Surat an-Nisā': 166]

Another proof is the angels' testimony that this Qur'an is a revelation from the All-Wise and Praiseworthy Lord, Who says:

{لَئِنْ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا}

{But Allah bears witness to what He has sent down to you, as He has sent it down with His knowledge, and the angels bear witness; but sufficient is Allah as a Witness.} [Surat an-Nisā': 166]

Another proof is its agreement with the teachings brought by the prophets (peace be upon them). An example is the verse that says:

{وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا}

{Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words.} [Surat al-Isrā': 23]
Until the verse that reads:

{ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا}

{This is part of the wisdom that your Lord has revealed to you [O Prophet]. Do not set up any other god with Allah, or you will be thrown into Hell, blameworthy and rejected.} [Surat al-Isrā': 39]

Allah Almighty also says:

{نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ}

{He has sent down to you the Book in truth, confirming what came before it. And He sent down the Torah and the Gospel.} [Surat Āl ‘Imrān: 3] All these principles which Islam puts emphasis on are the very things called to and stressed by the previous messengers.

The proofs include testimony by the contemporary people of the book for the Prophet (May Allah's peace and blessings be upon him), which Allah Almighty mentions in the noble Qur'an, saying:

{قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ}

{Say: "What do you think, if this [Qur'an] is really from Allah and yet you reject it, and a witness from the Children of Israel has testified in its favor and believed, whereas you persist in arrogance? Indeed, Allah does not guide the wrongdoing people."} [Surat al-Ahqāf: 10]

وفي «الصحيحين» من خبر ورقة بعدما أخبره الرسول صلى الله عليه وسلم بما رأى «فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَىٰ مُوسَى».

After the Prophet (May Allah's peace and blessings be upon him) informed Waraqah about what he had seen, Waraqah said to him: "That is the same angel whom Allah sent to Mūsa." [Narrated by Al-Bukhāri (3392) and Muslim (160)]

It is reported that Negus asked Ja'far (May Allah be pleased with him): "Do you have anything of

what the Messenger came with?" So, Ja'far recited to him some verses of the Qur'an. Thereupon, Negus said:

«وَاللَّهِ إِنَّ هَذَا الْكَلَامَ وَالْكَلامَ الَّذِي جَاءَ مُوسَى لِيَخْرُجَانَ مِنْ مَشْكَاةٍ وَاحِدَةٍ».

"By Allah, these words and the words brought by Mūsa come out of the same lamp." [Narrated by Is'hāq ibn Rahwayh (1835), Ahmad (22498), Ibn Khuzaymah (2260), At-Tahāwi in Sharh Mushkil Al-Āthār (5598), and Abu Na'im in Al-Hilyah (1/115) and in Dalā'il An-Nubuwwah (194)]

Among them is testimony by the jinn that this Qur'an is a revelation from Allah Almighty and that it is consistent with what Mūsa (peace be upon him) came with:

{وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمْعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنْذِرِينَ * قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ}

{And [remember] when We sent to you a group of jinn to listen to the Qur'an. When they heard it, they said [to one another]: "Listen attentively." Then when it was over, they returned to their people as warners.

They said: "O our people, we have heard a scripture that has been sent down after Moses, confirming what came before it; it guides to the truth and to a straight path."} [Surat al-Ahqāf: 29-30] Allah Almighty also says:

{قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا}

{Say: "It has been revealed to me that a group of jinn listened [to the Qur'an,] and they said: 'Indeed, we have heard a wondrous recitation

that guides to the right way, so we have believed in it, and we will never associate anyone with our Lord.'" } [Surat al-Jinn: 1-2]

They also include testimony by the disbelievers of the Quraysh that this Qur'an is not the words of mankind and it differs from their speech. Ibn 'Abbās (May Allah be pleased with him) reported:

«أَنَّ الْوَلِيدَ بْنَ الْمُغِيرَةَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَرَأَ عَلَيْهِ الْقُرْآنَ، فَكَانَتْ رِقٌّ لَهُ، فَبَلَغَ ذَلِكَ أَبَا جَهْلٍ، فَأَتَاهُ، فَقَالَ: يَا عَمُّ، إِنَّ قَوْمَكَ يَرَوْنَ أَنَّ يَجْمَعُوا لَكَ مَالًا. قَالَ: لِمَ؟ قَالَ: لِيُعْطَوْكَ فَإِنَّكَ أَتَيْتَ مُحَمَّدًا لِيُخْرِضَ لِمَا قَبِلَهُ، قَالَ: قَدْ عَلِمْتُ قُرَيْشٌ أَنِّي مِنْ أَكْثَرِهَا مَالًا. قَالَ: فَقُلْ فِيهِ قَوْلًا يَبْلُغُ قَوْمَكَ أَنَّكَ مُنْكَرٌ لَهُ، أَوْ أَنَّكَ كَارِهِ لَهُ قَالَ: وَمَاذَا أَقُولُ؟! فَوَاللَّهِ مَا فِيكُمْ رَجُلٌ أَعْلَمُ بِالشَّعَارِ مِنِّي، وَلَا أَعْلَمُ بِرَجَزٍ وَلَا بِقَصِيدَةٍ مِنِّي وَلَا بِأَشْعَارِ الْجِنِّ، وَاللَّهِ مَا يُشْبِهُ الَّذِي يَقُولُ شَيْئًا مِنْ هَذَا، وَاللَّهِ إِنْ لِقَوْلِهِ الَّذِي يَقُولُ حِلَاوَةً، وَإِنْ عَلَيْنِهِ لَطَلَاوَةٌ، وَإِنَّهُ لَمُنْمِرٌ أَعْلَاهُ مُغْدِقٌ أَسْفَلُهُ، وَإِنَّهُ لَيَعْلُو وَمَا يُعْلَى، وَإِنَّهُ لَيَحْطِمُ مَا تَحْتَهُ».

Al-Walid ibn al-Mughirah came to the Prophet (May Allah's peace and blessings be upon him), and he recited some of the Qur'an to him. He seemed to have softened towards it. Abu Jahl came to know about that. So, he went to him and said: "O uncle, your people intend to gather together some money for you." He asked: "Why?" He replied: "In order to gift you. It seems you went to Muhammad for financial gains." He retorted: "The Quraysh know

that I am among the richest of them." Abu Jahl said: "Say something about him so that your people know that you reject him." He answered: "What can I say? By Allah, there is none among you who knows poetry and its various genres better than me, or even the poetry of jinn. By Allah, what he says bears no resemblance to these. By Allah, what he says has a sweetness, it is covered by brightness, its upper part is fruitful, while its bottom is affluent; and that it overcomes and is not overcome, and it crushes what is below it." [Narrated by Al-Hākim (3872) and Al-Bayhaqi in Ash-Shu'ab (133) and in Dalā'il An-Nubuwwah (2/198)]

One of the proofs is that the Qur'an accords with what Allah Almighty wants from His servants. He, Exalted be He, says:

{وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ}

{This is My straight path; follow it and do not follow other ways, lest they lead you away from His way. This is what He commands you, so that you may become righteous.} [Surat al-An'ām: 153]

Another proof is the fact that the Qur'an contains divine knowledge, Shar'i rulings, and noble ethics, all of which are consistent with people's natural disposition. Allah Almighty says:

{فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

{Adhere sincerely to the true religion in all uprightness. This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know.} [Surat ar-Rūm: 30]

Another proof is that the Qur'an calls to what is good for people and their well-being. This is because Allah is the Creator and He knows the needs of His servants and what is best for their religion, bodies, property, and homes. He, Glorified be He, says:

{الَّا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}

{Does He not know His Own creation, when He is the Most Subtle, the All-Aware?} [Surat al-Mulk: 14] He Almighty gives no command but it serves the best interest and He lays down no prohibition but it seeks the maximum caution and protection.

Another proof is that the noble Qur'an accords with reason. Hence, after Allah Almighty mentions the main prohibitions in Surat al-An'ām, He concludes them with the phrase: {so that you may understand}. The verse reads:

{قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وصَاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ}

{Say [O Prophet]: "Come, I will recite to you what your Lord has forbidden to you: do not associate any partners with Him, and honor your parents. Do not kill your children for fear of poverty, for We provide for you and for them. Do not approach shameful acts, whether openly or in secret. Do not kill the soul sanctified by Allah, except lawfully. This is what He commands you, so that you may understand."} [Surat al-An'ām: 151]

The Qur'an addresses the people of intellect too many times to be counted. Moreover, Allah Almighty often asks His servants to think, reflect, and ponder His commands and prohibitions.

Another point is that the proofs offered by the noble Qur'an are very clear, eloquent, and cogent, and they are easily understandable to everyone. This does not apply to any human speech. Allah Almighty says:

{هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ}

{This is Allah's creation. So show Me what others beside Him have created. In fact, the wrongdoers are clearly misguided.} [Surat Luqmān: 11] He, Exalted be He, also says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

{If there had been gods besides Allah in the heavens and earth, both realms would have fallen in disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].} [Surat al-

Anbiyā': 22] Moreover, its proofs cannot, by any means, lead to falsehood. They are too strong to be refuted or denied. The Almighty Lord says:

{وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا}

{And say: "The truth has come and falsehood has perished. Indeed, falsehood is bound to perish."} [Surat al-Isrā': 81]

Another proof is that the glorious Qur'an, which is the word of the Lord of all the worlds, is easy for everyone to understand. Allah Almighty says:

{وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ}

{We have certainly made the Qur'an easy to understand and remember; is there anyone to take heed?} [Surat al-Qamar: 17] It was not usual that a person could write a book that addresses everyone and is easy for anyone to understand. This is only true in the case of this noble Book.

Another proof is that the noble Qur'an is preserved against any change or alteration. Allah Almighty says:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ}

{Indeed, it is We Who sent down the reminder and We are indeed its guardians.} [Surat al-Hijr: 9] Allah, the Exalted, determined it to be lasting and enduring until the Day of Judgment. This lastingness, permanence, and lack of change indicate that it is a revelation from the All-Wise and Praiseworthy Lord. Allah Almighty says:

{أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا}

{Do they not then ponder on the Qur'an? If it had been from anyone other than Allah, they would have surely found in it many discrepancies.} [Surat an-Nisā': 82]

As it endures and continues to be preserved and new sciences and discoveries emerge, we do not find any contradiction between it and any scientific fact; rather, all sciences agree with all that is mentioned in the Qur'an, like the creation of the heavens and the creation of mankind.

One of the proofs is that the Qur'an guides to what is most upright and includes all goodness. It tells about the Creator and the creation, the worldly life and the Hereafter, humankind and jinn, the commands and prohibitions, ethics and duties, and Paradise and Hellfire. It includes faith, deeds, and recompense. Allah, Exalted be He, says:

{مَا فَرَّغْنَا فِي الْكِتَابِ مِنْ شَيْءٍ}

{We have not neglected in the Book anything} [Surat al-An'ām: 38] Allah Almighty also says:

{إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ}

{Indeed, this Qur'an guides to what is most upright.} [Surat al-Isrā': 9]

Another proof is that the noble Qur'an is a cure for diseases. Allah Almighty says:

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ}

{O mankind, there has come to you an exhortation from your Lord, a cure for [illness] of the hearts, a guidance and mercy for the believers.} [Surat Yūnus: 57] No human speech is known to contain a cure for diseases of the heart and body, unlike this glorious Qur'an, which is the speech of the Lord of all the worlds.

Another proof is that Allah Almighty challenged humankind and jinn to produce the like of the Qur'an or a surah like its surahs. He, Exalted be He, says:

{أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ}

{Or do they say: "He fabricated it?" Say: "Produce then one Chapter like it, and call upon whoever you can other than Allah, if you are truthful!"} [Surat Yūnus: 38] Making clear that there is no doubt about the Qur'an, Allah Almighty says:

{وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ}

{This Qur'an could not possibly have been produced by anyone other than Allah. It is a confirmation of what came before it and an explanation of the Scripture, and is undoubtedly from the Lord of the worlds.} [Surat Yūnus: 37]

Another proof is that this Qur'an relates to us the stories of the past nations as they took place,

though their stories were not familiar to the people of Makkah. However, Allah Almighty relates them to us. He, Exalted be He, says:

{نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِلِينَ}

{We relate to you [O Prophet] the best of stories through Our revelation of this Qur'an, although before this you were unaware of them.} [Surat Yūsuf: 3] This confirms that this is a revelation from an All-Wise, Praiseworthy Lord.

Another proof is that this glorious Qur'an is characterized by the utmost eloquence and comprises information about the unseen, as well as divine laws brought by an unlettered Messenger who could not read or write. Allah Almighty says:

{وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَأَرْثَابَ الْمُبِطِلُونَ}

{You [O Prophet] never recited any book before this, nor did you write with your hand. Otherwise, the people of falsehood would have raised suspicions.} [Surat al-'Ankabūt: 48] Allah Almighty also says:

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ}

{Those who follow the Messenger – the unlettered Prophet – whose description they find in their Torah and the Gospel.} [Surat al-A'rāf: 157]

One of the proofs is that a surah of the Qur'an would be revealed at sporadic times and different

places; nonetheless, it is recited as if it were revealed all at once. On the other hand, people's style and talent would usually undergo change and variation if they authored books over a long period of time.

Another proof is that Allah Almighty gave the Sunnah to the Messenger (May Allah's peace and blessings be upon him) as He gave him the Qur'an. The Prophet (May Allah's peace and blessings be upon him) said:

«أَلَا إِنِّي أُوتِيتُ الْكِتَابَ، وَمِثْلَهُ مَعَهُ».

"Indeed, I have been given the Book and the like of it along with it." [Narrated by Abu Dāwūd (46040, At-Tirmidhi (2664), Ibn Abi Shaybah in Al-Musannaf (24816) and in Al-Musnad (927), and Ahmad (17174)]

Another proof is that the Qur'an directs the Prophet (May Allah's peace and blessings be upon him) to the correct course of action. An example is the verse that says:

{لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ}

{Were it not for a prior decree from Allah, you would have surely been afflicted with a great punishment for what you have taken [of ransom].} [Surat al-Anfāl: 68] In another verse, Allah Almighty says:

{يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَرْوَاحِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ}

{O Prophet, why do you prohibit [yourself from] what Allah has made lawful to you, seeking to please your wives? Allah is All-Forgiving, Most Merciful.} [Surat at-Tahrīm: 1] And the verse that reads:

{عَبَسَ وَتَوَلَّى * أَنْ جَاءَهُ الْأَعْمَى * وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى * أَوْ يَذَّكَّرُ فَتَنْفَعَهُ
الذِّكْرَى * أَمَّا مَنِ اسْتَغْنَى * فَأَنْتَ لَهُ تَصَدَّى * وَمَا عَلَيْكَ أَلَّا يَزَّكَّى }

{He frowned and turned away,
when the blind man came to him.

How would you know? Perhaps he might be purified,

or he might take heed and benefit from the reminder?

But he who was indifferent,
you give him your full attention,
although you are not to be blamed if he does not purify himself.} [Surat 'Abasa: 1-7] And the verse that reads:

{وَلَوْ لَا أَنْ تَبْنَتَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا * إِذَا لَا دَفْعًاكَ ضِعْفَ الْحَيَاةِ
وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا }

{Had We not made you stand firm, you would nearly have inclined to them a little.

In that case, We would have made you taste double punishment, both in this life and after death. Thereupon, you would have found no helper against Us.} [Surat al-Isrā': 74-75] If the Qur'an had come from the Prophet (May Allah's peace and blessings be upon him), he would not have

recorded this about himself. This instruction to the noble Prophet (May Allah's peace and blessings be upon him) is a categorical proof that the Qur'an did not come from him, but from an All-Knowing and All-Wise Lord.

Book on the Messengers and Prophets (peace be upon them)

Abstract

We believe that belief in the messengers (peace be upon them) is the fourth among the pillars of Imān (faith).

We believe that the basis of the call of the messengers (peace be upon them) is knowledge about Allah and His names, attributes, and actions; and that they were all sent with Tawhid (monotheism) and called people to worshipping Allah Almighty alone and abandoning the worship of anything other than Him. The prophets and messengers were the most perfect in faith and in monotheism among people. Furthermore, they were the most knowledgeable about the Creator and what we should and should not do with regard to Him, Exalted be He.

Each prophet called his people to two great principles, namely the worship of Allah Almighty alone and the belief in the Last Day, including the bliss our Lord prepared for His pious servants and the punishment He prepared for His enemies.

We believe that all prophets (peace be upon them) called for the same major principles, namely the belief in Allah and His angels, His books, His messengers, the Last Day, and destiny, with its pleasant and unpleasant aspects. They all called for the main acts of worship, like prayer, Zakah, fasting, and Hajj. Also, they called for the best morals and prohibited the worst bad manners. So, the prophets (peace be upon them) called for the same fundamentals; whereas the difference lay in the laws to which they called people, along with their variant rulings and details.

We believe that it is a duty to believe in all the prophets (peace be upon them), believe in all the information they mentioned in relation to the unseen, observe their commands and prohibitions, love and revere them, follow their example, and testify that they conveyed the message, fulfilled the trust, showed sincerity to Allah Almighty and His servants, and conducted Jihad for Allah's sake in its true way. Every nation should act upon the Shariah of the prophet sent to them, and this nation, the Muslim Ummah. Both their jinn and human beings should act upon the Shariah of the final Prophet and Messenger (May Allah's peace and blessings be upon him), for he was sent to both humans and jinn.

All prophets and messengers came to bring people out of the darkness of disbelief, polytheism,

and ignorance, even if they led a life of affluence, power, farming, and manufacturing.

We believe that Allah Almighty sent them as bearers of glad tidings and as warners, so that people may not have an argument against their Lord after the messengers came to them.

We believe that Allah Almighty sent to each nation a messenger. We should believe in those prophets and messengers whose names are known to us. As for those whose names we do not know, we should believe in them as a whole. Belief in all prophets and messengers is a duty upon every Muslim, man and woman. Whoever disbelieves in one prophet has disbelieved in all prophets (peace be upon them).

We believe that Allah Almighty sends His messengers to whomever He wills from among His servants, according to His wisdom. No one can reverse His judgment. He does whatever He wills and chooses.

We believe that prophethood is a divine favor and mercy which He bestows upon whomever He wills from among His servants. Allah Almighty chooses messengers from the angels and from mankind.

Some of the prophets and messengers (peace be upon them) are more meritorious than the others. The best among them are the messengers of the firm resolve, and the best among the messengers of

the firm resolve are Ibrāhīm and Muhammad (peace be upon them). Yet, the Prophet (May Allah's peace and blessings be upon him) forbade people from distinguishing between the prophets by way of fanaticism or derogation. As Allah Almighty took Ibrāhīm and Muhammad (peace be upon them) as close friends, He chose Mūsa (peace be upon him) and favored him with His messages and speech with Him. In addition to our Prophet Muhammad (May Allah's peace and blessings be upon him) being a close friend of Allah, his Lord also spoke to Him from behind a veil on the night of Isrā'. So, our Prophet Muhammad (May Allah's peace and blessings be upon him) combined the honor of friendship and speech.

We believe that the prophets are the best among mankind. No person, regardless of his piety or status, can reach the rank of a prophet. So, it is not permissible to prefer any human being over any of the prophets. Prophethood is not something that can be acquired or obtained by hard work and good deeds, or by purification of one's soul and heart, and refinement of one's manners.

We believe that Allah Almighty only sent men as messengers. We know that the prophets and messengers (peace be upon them) were humans like other people, and they were the most perfect among people in terms of religion, minds, and morals. They received divine revelation and were

infallible in what they conveyed from Allah Almighty. If a prophet used his personal reasoning in something regarding which he received no revelation and he was not right, Allah would not approve his reasoning; rather, He would send down revelation to correct him.

The messengers and prophets (peace be upon them) did not possess any power to benefit or harm themselves, despite their high status and praiseworthy station in this world and in the Hereafter. As they possessed no power to benefit or harm themselves, they lacked such power for others; and as they lacked such power while they were alive, they did not possess it after their death.

They did not know the unseen except to the extent Allah Almighty revealed to them and permitted them to know.

The prophets and messengers (peace be upon them) worshiped Allah Almighty with fear and hope, and they would seek Allah's pleasure and pursue means of nearness to Him.

We believe that the prophets and messengers (peace be upon them) were subject to the same things which other people experience, like afflictions, illnesses, grief, and death. They had spouses and offspring and used to eat food and walk in the markets. And we know that Allah Almighty raised the Messiah (peace be upon him) to Him, alive, when his people wanted to kill him.

We testify that the prophets and messengers (peace be upon them) rendered sincere advice to the people, fulfilled the trust, and conveyed the message of their Lord. It did not harm them that some of their followers did not comply with their teachings, or that some of their people showed arrogance towards them.

We believe that Allah Almighty gave each prophet such miracles and arguments that would prompt people to believe.

We believe that Allah Almighty did not send any prophet without a miracle that indicated his truthfulness, whether we know it or not. A group of these miracles is mentioned in the noble Qur'an. We also know that there are numerous miracles with which Allah, Exalted be He, supported His past messengers and He did not mention them to us. He Almighty sometimes mentions the clear signs and sometimes the proofs. We know that the miracles and arguments with which Allah Almighty supported His messengers and prophets (peace be upon them) are very numerous.

The strongest proof of their truthfulness is the monotheism they called to, which is settled in people's natural disposition and is favored by their minds. Related to this are the useful knowledge, good deeds, guidance, and the true religion they came with. Another proof is Allah's testimony for His messengers that they are on the true path and

what they came with is the truth. Among their greatest miracles is the revelation they received from their Lord. The greatest revelation is the glorious Qur'an, which is the miracle of Prophet Muhammad (May Allah's peace and blessings be upon him). No human can produce the like of this revelation, for it is the speech of Allah Almighty, and it comprises information about the unseen, as well as guidance, light, mercy, and wisdom.

Among the things with which Allah Almighty supported His messengers (peace be upon them) are the intellectual arguments He gave them, thereby confounding the disbelievers and eliminating their falsehood.

One of their most sublime signs is that they informed about things related to the unseen, which Allah Almighty permitted them to tell about. Among the signs is that the previous prophets, along with their followers, were saved from the evil plotting of their enemies, whereas the obstinate and arrogant disbelievers were destroyed. Moreover, Allah Almighty reminds those invited to the religion of what He did to the destroyed nations of the past and that His immutable law will surely come to pass. Among the signs proving their prophethood is their perfect character and noble manners and actions, as well as the truthfulness of their speech, which indicates that they would never lie. Another proof is the massive transmission between generations of

their signs, and the knowledge, guidance, and the true religion they came with, in a way that shows it is impossible for people to have colluded to transmit something untrue. Another proof is that they asked for no wage in return for their mission and did not seek authority. Another proof is that the prophethood of the prophets would not be maligned except by ignorant people who did not consider the religion, knowledge, and guidance brought by them, or by obstinate and arrogant ones.

Among them were material proofs that people could see with their own eyes, and their minds would submit to them, like the drowning of the people of Nūh (peace be upon him), the she-camel of Sālih (peace be upon him), Hūd's challenge to his people that they all plot against him, Ibrāhīm's salvation from the fire, and the miracles of Mūsa (peace be upon him), such as the staff, the locusts, the lice, the frogs, the blood, the flood, and the drowning of Pharaoh and his people; the miracles of Dāwūd (David) (peace be upon him), like the mountains' glorification of Allah and making iron malleable for him; the miracles of Sulaymān (Solomon) (peace be upon him), like subjecting the winds and jinn to his command and his familiarity with the speech of birds; the miracles of the Messiah, like healing the lepers and the blind and bringing the dead to life, and making something

from clay in the shape of a bird and breathing into it and turning it into a bird by Allah's permission; and the miracles of our Prophet Muhammad (May Allah's peace and blessings be upon him), which are too numerous to be easily counted, like the splitting of the moon, the Isrā' (night journey) and Mi'rāj (ascension), the multiplication of food, the speech of animals, the glorification of Allah by pebbles, the trunk's longing for the Prophet (May Allah's peace and blessings be upon him), and Allah's support for him against his enemies.

Another sign is the condition of the prophets calling people to the true religion. People can distinguish between an honest person calling them to the truth and a liar calling them to falsehood. There are other signs and proofs as well.

All the miracles of the prophets vanished, except for the noble Qur'an and the Sunnah of Prophet Muhammad (May Allah's peace and blessings be upon him); they are enduring, for they are revelation which Allah Almighty pledged to preserve. They contain the greatest signs and proofs for the Prophet's truthfulness and the veracity of his prophethood.

We believe that Allah Almighty supports His messengers (peace be upon them), in accordance with His wisdom, through Shar'i and cosmic signs and proofs; thereby, Allah guides whomever He wills by His grace and leads astray whomever He

wills by His justice. However, the signs and miracles will only increase the obstinate in their obstinacy and arrogance.

We believe that had Allah willed, He would have guided all humankind.

We believe that the signs and proofs of prophethood that came with them and the miracles with which Allah Almighty provided them could not be done by false prophets, magicians, or impostors. Our Lord would not support a liar with a true proof or argument, for He is the All-Wise Lord in His law and His command, and His wisdom and immutable rules prevent this from happening.

We believe that Muhammad ibn ‘Abdullāh (May Allah's peace and blessings be upon him) is the servant and Messenger of the Lord of the worlds, and he is the final Prophet and Messenger, the chief of the children of Adam, and the intimate friend of Allah Almighty.

We know that he was given such miracles the like of which were not given to any of the messengers (peace be upon them). The greatest of these miracles is the Noble Qur’an. The first revelation came to him in the form of true dreams. He would see no dream, except that it would occur just the way he had seen it. And the first thing revealed to him was the opening verses of Surat al-‘Alaq. Thereafter, Surat al-Muddaththir was revealed to him. Then, the revelation got intense

and came in succession. We know that the Prophet (May Allah's peace and blessings be upon him) continued to call to monotheism for 13 years in Makkah and then lived in Madīnah for ten years teaching and illustrating the Shariah of Allah, calling to His religion, and conducting Jihad in Allah's cause until he passed away at the age of 63 - (May Allah's peace and blessings be upon him).

We know that one of his greatest miracles, after the Noble Qur'an, is the Isrā' and Mi'rāj. Another miracle is the splitting of the moon. Allah Almighty endowed him with numerous special traits, which the scholars mention within their books, and sometimes they write complete separate books on them.

We believe that everyone, among humans and jinn, is obligated to believe in him, believe in all that he conveyed, and obey his commands.

We believe that Allah Almighty should not be worshiped except according to the Shariah brought by Prophet Muhammad (May Allah's peace and blessings be upon him). He Almighty warns us against disobeying the Prophet's commands and enjoins us to love and revere him and to consider him to be dearer than our souls, parents, and children, and all people.

We believe that Allah Almighty coupled the Prophet's mention with His mention in the two testimonies of faith and the Adhān. The Prophet

(May Allah's peace and blessings be upon him) is frequently mentioned in the previous scriptures and the Noble Qur'an. Muslim scholars have also authored various books on his Sunnah, biography, traits, manners, and battles.

We believe that Allah Almighty sent him as a Messenger to all humankind and jinn, and He Almighty led a group of jinn to him to listen to the Qur'an and go back to their people as warners; thus, the argument can be established against them. Moreover, Allah, the Exalted, took the covenant from all prophets and messengers (peace be upon them) that if Muhammad (May Allah's peace and blessings be upon him) were sent as a Messenger while they were alive, they would definitely believe in him.

We believe that the prophets (peace be upon them) gave glad tidings to their people about the coming of Prophet Muhammad (May Allah's peace and blessings be upon him), and that his traits and the traits of his Companions (May Allah be pleased with them) were mentioned in the Torah and the Gospel. Also, the Messiah (peace be upon him) particularly informed the Children of Israel about his coming. The Children of Israel recognized him as they would recognize their children. One of the signs of his prophethood, which was known among the People of the Book, was the Seal of Prophethood on the Prophet's shoulder.

We believe in the universality of his message. That is why he sent letters to the kings and rulers inviting them to worship Allah Almighty alone and to believe in his message.

We believe that Allah Almighty drew the ends of the world together for the Prophet (May Allah's peace and blessings be upon him), and he saw the extent to which his Ummah's dominion would extend.

One of the proofs for the universality of his message is that the Christians of Najran refrained from mubāhalah (mutual invocation to Allah to curse the liar) with him and accepted to pay him the tribute while being humbled, given their knowledge that he was a Prophet.

One of the proofs for the universality of the Prophet's message is the conversion to Islam by many Jewish rabbis and Christian monks, and even by thousands and thousands among the People of the Book. Another proof is that he (May Allah's peace and blessings be upon him) fought the Romans and commanded His Companions to conduct Jihad against the Persians and the Romans after him.

Another proof of the universality of his message is that he promised Surāqah that he would wear the bracelets of Khusru, and he actually wore them during 'Umar's caliphate.

We know with certainty that Allah Almighty, according to His wisdom, guides whomever He wills by His grace and leads whomever He wills astray by His justice. It was also dictated by His wisdom that every prophet had an enemy and that those enemies would cooperate in their wrong path and speak similarly. The statements made by the chiefs of people in every nation are similar. They would sometimes say the prophet is a magician, a soothsayer, or a liar. They would at other times claim he did not bring them any miracle or claim that he fabricated lies about Allah Almighty. They would at other times dismiss him as insane. Far removed are the messengers of Allah (peace be upon them) from insanity, since they are the most perfect minds among all people and had the purest hearts. And sometimes these chiefs would find it too grave to accept his call to the worship of Allah Almighty alone. They would also reject the prophet's call on the grounds that he was a human being like themselves. And they would at other times ask them to do things which no human being is capable of, out of their arrogance and stubbornness. For example, they asked Prophet Muhammad (May Allah's peace and blessings be upon him) to cause a spring to gush forth from the earth, or that he should have a garden, or that he should make the sky fall upon them in pieces, or that he should bring Allah and the angels before

them, or that he should have a house of gold, or that he should ascend to the heaven, or that he should bring down to them a book for them to read. They would also ask the Prophet to bring them the punishment he had threatened them with. And at other times, they would bar people from the way of Allah and tell their followers not to listen to this Qur'an and to make noise when it was recited. They would also deny the Prophet (May Allah's peace and blessings be upon him) and accuse him that he was taught by a human being, and what he received was not revelation from Allah Almighty.

Or they would turn away from the Messenger because he was followed by the poor and weak. They would sometimes mock the messengers and ridicule them. They would also try to deceive the Messenger and seek to make him compromise or incline to them. And they would resort to shaming, which they knew was false, as Pharaoh did with Mūsa, describing him as a disbeliever.

The chiefs of the people might also threaten to drive the prophets out of their lands. The Quraysh disbelievers imposed a siege on our Prophet Muhammad (May Allah's peace and blessings be upon him) and his followers and Banu Hāshim in the mountain pass for three years and then drove him out of his land. And the people of Ibrāhīm (peace be upon him) tried to burn him, but Allah Almighty saved him. Moreover, the Children of

Israel attempted to kill the prophets, and they actually killed a number of them.

This is the typical attitude of the arrogant people towards the messengers and the typical behavior of the chiefs of every nation towards reformers.

Chapter on the Belief in the Messengers (peace be upon them)

Belief in the messengers (peace be upon them) is the fourth among the pillars of faith. Allah Almighty says:

{أَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying]: "We make no distinction between any of His messengers."} [Surat al-Baqarah: 285] He Almighty also says:

{لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ 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.} [Surat al-Baqarah: 177] Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) came out to the

people one day, and a man came to him and said: "O Messenger of Allah, what is Imān (faith)?" He said:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ».

"To believe in Allah, His angels, His book, the meeting with Him, and His messengers, and to believe in the Resurrection of the Afterlife."

[Narrated by Al-Bukhāri (4777), Muslim (9), and Ibn Mājah (64)]

We believe that the basis of the call of the messengers (peace be upon them) is knowledge about Allah and His names, attributes, and actions; and that they were all sent with the monotheistic belief, and called people to worship Allah Almighty alone and abandon the worship of anything other than Him. The Almighty Lord says:

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ}

{And We sent not before you any messenger except that We revealed to him that "There is no true god but Me, so worship Me."} [Surat al-Anbiyā': 25] Each prophet would say to his people:

{اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ}

{Worship Allah; you have no god other than Him. Will you not then fear Him?} [Surat al-A'rāf: 65] The prophets and messengers were the most perfect in faith and monotheism among people, and they were the most knowledgeable about the Creator and what we should and should not do with regard to Him, Exalted be He.

Each prophet called his people to two great principles, namely the worship of Allah Almighty alone and the belief in the Last Day. This includes the bliss our Lord prepared for His pious servants and the punishment He prepared for His enemies. Allah, Exalted be He, says:

{لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ}

{Indeed, We sent Noah to his people. He said: "O my people, worship Allah; you have no god other than Him. I fear for you the punishment of a momentous Day."} [Surat al-A'rāf: 59] And He Almighty says:

{وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْفُسُوا الْكَفَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ}

{And to the people of Midian We sent their brother Shu'ayb. He said: "O my people, worship Allah; you have no god besides Him. Do not give short measure or weight. I see that you are in prosperity, but I fear for you the punishment of an encompassing Day."} [Surat Hūd: 84] In another verse, Allah, the Exalted, says:

{وَادْكُرْ آخَا عَادَ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَابِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ}

{Remember [Hūd] the brother of 'Ād, when he warned his people in the [land of] sand dunes – and indeed there came warners before him and after him – [saying]: "Worship none but Allah. Indeed, I

fear for you the punishment of a horrible day."}
[Surat al-Ahqāf: 21]

We believe that all the prophets (peace be upon them) called for the same major principles, namely the belief in Allah and His angels, His books, His messengers, the Last Day, and destiny, with its pleasant and unpleasant aspects. They all called for the main acts of worship, like prayer, Zakah, fasting, and Hajj, and called for the best morals and prohibited the worst bad manners.

{شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ}

{He has prescribed for you [believers] the same religion which 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."} [Surat ash-Shūra: 13] So, the prophets (peace be upon them) called for the same fundamentals; and the difference lay in the laws to which they called people, along with their variant rulings and details. Allah Almighty says:

{وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا}

{We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them. So judge between

them according to what Allah has revealed, and do not follow their desires in disregard of the truth that has come to you. To each of you We have ordained a law and a way of life.} [Surat al-Mā'idah: 48]

We believe that it is compulsory to believe in all the prophets (peace be upon them), to believe in all the information they mentioned in relation to the unseen, to observe their commands and prohibitions, to love and revere them, to follow their example, and to testify that they conveyed the message, fulfilled the trust, showed sincerity to Allah Almighty and His servants, and conducted Jihad for Allah's sake in the true way. Every nation should act upon the Shariah of the prophet sent to them. For this nation, the Muslim Ummah, the jinn and human beings should act upon the Shariah of the final Prophet and Messenger (May Allah's peace and blessings be upon him), for he was sent to all humans and jinn.

All prophets and messengers came to bring people out of the darkness of disbelief, polytheism, and ignorance, even if they led a life of affluence, power, and production. About Mūsa (peace be upon him), Allah Almighty says:

{وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ
بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ}

{We sent Moses with Our signs [saying]: "Bring your people out of the depths of darkness into the light, and remind them of Allah's days [of favor]. Indeed, there are signs in this for every patient and grateful person."} [Surat Ibrāhīm: 5] He also says:

{أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ * وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ * وَإِذَا بَطَشْتُمْ
بَطَشْتُمْ جَبَّارِينَ}

{Do you build a landmark on every high place for no purpose?

And do you construct for yourselves palaces, hoping that you will live forever?

And when you attack [others], do you attack ruthlessly?} [Surat ash-Shu'arā': 128-130] And He, Exalted be He, says:

{أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ
مِنْهُمْ قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ}

{Have they not traveled through the land to see how was the end of those who came before them? They were more powerful than them, and they tilled the land and built it more than these people have ever built. Their messengers came to them with clear proofs. It was not Allah Who wronged them, but it was they who wronged themselves.} [Surat ar-Rūm: 9]

We believe that Allah Almighty sent them as warners and bearers of glad tidings, so that the people may not have an argument against their

Lord after the messengers came to them. Allah, the Exalted, says:

{رُسُلًا مُّبْتَلِينَ وَمُنْذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ غَزِيرًا حَكِيمًا}

{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]

We believe that Allah Almighty sent a messenger to every community. He, Glorified be He, says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36] And the Prophet (May Allah's peace and blessings be upon him) said:

«كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي»

"The children of Israel used to be ruled and guided by prophets. Whenever a prophet died, another would take over his place. Indeed, there will be no prophet after me." [Narrated by Al-Bukhāri (3455), Muslim (1842), and Ibn Mājah (2871)] Our Lord even informs us that He sent three prophets to one town at the same time. He Almighty says:

{إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ}

{When We sent them two [messengers], but they rejected them, so We strengthened them with

a third, and they said: "We are sent to you as messengers."} [Surat Yāsīn: 14]

We should believe in those prophets and messengers whose names are known to us, and as for those whose names we do not know, we should believe in them as a whole. So, we should believe in all prophets and messengers. Allah, the Exalted, says:

{وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا}

{There are messengers whose stories We have already mentioned to you, and messengers We have not mentioned to you. And Allah spoke to Moses directly.} [Surat an-Nisā': 164] Allah Almighty also says:

{أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا يُفَرِّقُونَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying]: "We make no distinction between any of His messengers." And they say: "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."} [Surat al-Baqarah: 285] And He, Exalted be He, says:

{قُلْ أَمَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ}

{Say: "We believe in Allah and what has been sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and his descendants, and what was given to Moses, Jesus, and other prophets from their Lord; we make no distinction between any of them, and to Him we submit."} [Surat Āl 'Imrān: 84]

We believe that Allah Almighty sends His messengers to whomever He wills from among His servants, according to His wisdom. He, Glorified be He, says:

{وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا}

{If We had willed, We could have sent to each town a warner.} [Surat al-Furqān: 51] Allah Almighty also says:

{ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِّقَوْمٍ لَا يُؤْمِنُونَ}

{Then We sent Our messengers in succession: every time a messenger came to his people, they rejected him. So We destroyed them, one after the other, and made them mere tales. Away with the people who refuse to believe!} [Surat al-Mu'minūn: 44] No one can reverse His judgment. He does whatever He wills and chooses. Allah Almighty says:

{وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ}

{Your Lord creates and chooses what He wills; they have no choice. Glorified is Allah and Exalted is He far above what they associate with Him.} [Surat al-Qasas: 68]

Whoever disbelieves in one prophet has thus disbelieved in all prophets (peace be upon them). The Almighty Lord says:

{كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ}

{The people of Noah rejected the messengers.} [Surat ash-Shu'arā': 105] This is similar to another verse that says:

{كُلُّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ}

{All of them rejected the messengers, so My warning was fulfilled.} [Surat Qāf: 14]

We believe that prophethood is a divine favor and mercy which He bestows upon whomever He wills from among His servants. Allah Almighty chooses messengers from the angels and from mankind. In the Qur'an, He, Exalted be He, says:

{اللَّهُ يَنْصُطِفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}

{Allah chooses messengers from the angels and from mankind. Indeed, Allah is All-Hearing, All-Seeing.} [Surat al-Hajj: 75] He Almighty also says:

{اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ}

{Allah knows best where to place His message.}
[Surat al-An'ām: 124] So, prophethood is not something that can be acquired or obtained by hard work and good deeds, or by the purification of one's soul and heart, and refinement of one's manners.

We believe that some of the prophets and messengers (peace be upon them) are preferred over the others. Allah Almighty says:

{تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ
وَأَنبَايَا عِيسَى ابْنِ مَرْيَمَ النَّبِيِّاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ}

{Those messengers: We favored some over others. There are some to whom Allah spoke, and some He raised high in rank. To Jesus, son of Mary, We gave clear signs and supported him with the Holy Spirit.} [Surat al-Baqarah: 253] And that the best among the prophets are those with firm resolve, who are mentioned in the verse that says:

{وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ
مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا}

{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 refers to them in the verse that reads:

{فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ مِنَ الرُّسُلِ}

{So be patient, as the Messengers of Firm Resolve were patient.} [Surat al-Ahqāf: 35] And the

best among the messengers of firm resolve are Ibrāhīm and Muhammad (peace be upon them). Allah, the Exalted, says:

{وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا}

{Who is better in religion than one who submits himself entirely to Allah, does good, and follows the religion of Abraham, exclusively devoted to Allah? For Allah did take Abraham as a close friend.} [Surat an-Nisā': 125] Jundub (May Allah be pleased with him) reported: I heard the Prophet (May Allah's peace and blessings be upon him), five days before his death, say:

«إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ تَعَالَى قَدْ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا».

"I stand acquitted before Allah that I take any one of you as a close friend, for Allah has taken me as a close friend, as he took Ibrāhīm as a close friend." [Narrated by Muslim (532)]

We bear witness that our Prophet Muhammad (May Allah's peace and blessings be upon him) is the best of all messengers and prophets. He (May Allah's peace and blessings be upon him) said:

«أنا سيد ولد آدم يوم القيامة».

"I am the chief of the children of Adam on the Day of Judgement." [Narrated by Muslim (2278) and Abu Dāwūd (4673)]

Yet, the Prophet (May Allah's peace and blessings be upon him) forbade people from distinguishing between the prophets by way of fanaticism or derogation. Abu Hurayrah (May Allah be pleased with him) reported: Two men, a Muslim and a Jew, abused each other. The Muslim said: "By the One Who gave superiority to Muhammad over all the people." Thereupon, the Jew said: "By the One Who gave superiority to Mūsa over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to the Messenger of Allah (May Allah's peace and blessings be upon him) and informed him of what happened between him and the Muslim. Thereupon, the Messenger of Allah (May Allah's peace and blessings be upon him) called the Muslim and asked him about that, and he told him. Then, the Prophet (May Allah's peace and blessings be upon him) said:

«لَا تُخَيِّرُونِي عَلَى مُوسَى؛ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَصْعَقُ مَعَهُمْ، فَأَكُونُ أَوَّلَ مَنْ يَفْقَهُ، فَإِذَا مُوسَى بَاطِشٌ جَانِبَ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعِقَ، فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنْ اسْتَنْتَى اللَّهَ؟»

"Do not give me preference over Mūsa, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold! Mūsa will be there holding the side of Allah's Throne. I will not know whether Mūsa has been among those people who

have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious." [Narrated by Al-Bukhāri (2411), Muslim (2373), Abu Dāwūd (4671), At-Tirmidhi (3245), and Ibn Mājah (4274)] In another version: The Prophet (May Allah's peace and blessings be upon him) became so angry that it showed on his face. Then, he said:

«لَا تَفْضَلُوا بَيْنَ أَنْبِيََاءِ اللَّهِ».

"Do not give preference to the prophets of Allah over one another." [Narrated by Muslim (2373)]

As Allah Almighty took Ibrāhīm and Muhammad (peace be upon them) as close friends, He chose Mūsa (peace be upon him) and favored him with His messages and speaking with Him. In addition to our Prophet Muhammad (May Allah's peace and blessings be upon him) being a close friend of Allah, his Lord also spoke to Him from behind a veil on the night of Isrā'. Allah Almighty says:

{فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ}

{Then he revealed to His slave what he had to reveal.} [Surat an-Najm: 10] So, our Prophet Muhammad (May Allah's peace and blessings be upon him) combined the honor of friendship and speaking.

We believe that the prophets are the best among mankind. No person, regardless of his piety or

status, can reach the rank of a prophet. So, it is not permissible to prefer any human being over any of the prophets. The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَا يَنْبَغِي لِأَحَدٍ أَنْ يَكُونَ خَيْرًا مِنْ يُونُسَ بْنِ مَتَّى».

"It is not befitting for anyone to be better than Yūnus ibn Matta (Jonah)." [Narrated by Al-Bukhārī (4804)]

We believe that Allah Almighty only sent men as messengers. He, Exalted be He, says:

{وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ}

{We did not send before you [O Prophet] except men to whom We gave revelation.} [Surat al-Anbiyā': 7]

We know that the messengers and prophets (peace be upon them) are the best among all mankind. Allah, the Exalted, says:

{اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}

{Allah chooses messengers from the angels and from mankind. Indeed, Allah is All-Hearing, All-Seeing.} [Surat al-Hajj: 75] And they are the most perfect among people in terms of religion, minds, and morals. Allah Almighty says:

{قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ}

{Say: "I am only a man like you; it has been revealed to me."} [Surat al-Kahf: 110] So, they are human beings just like other people, except that

they received divine revelation; and they were infallible in what they conveyed from their Lord. Allah Almighty says about His Prophet and close friend Muhammad (May Allah's peace and blessings be upon him):

{وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ * عَلَّمَهُ شَدِيدُ الْقُوَىٰ}

{Nor does he speak out of his own desire.

It is but a revelation sent down [to him].

He was taught by [an angel of] mighty power.}

[Surat an-Najm: 3-5]

We believe that Allah Almighty created the angels from light. So, they are among Allah's creation. He created them in a specific form whose reality is known to Him alone. They are devout servants, whom Allah, the Exalted, created to worship Him and carry out His commands. They worship Him and never disdain to do so.

{مَا كَانَ لِلنَّبِيِّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يَتَّخِذَ فِي الْأَرْضِ ثَرْيُودًا عَرَضَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ}

Their acts of worship include glorification of Allah, prostration, and fear and apprehension of their Lord. In spite of their earnest worship of Allah Almighty, they are severely fearful of Him. Among their worship is that they show loyalty and love for the sake of Allah, Exalted be He. We believe that Allah Almighty created them in a specific form only known to Him, the Creator. We believe that Allah, Glorified be He, created them with wings and

allowed them to come to the prophets and messengers (peace be upon them) in human form. Those polytheists who claimed that the angels are the daughters of Allah are declared liars by the Almighty Creator.

{يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَرْوَاحِكَ وَاللَّهُ غَفُورٌ
رَحِيمٌ}

We believe that angels do not eat or drink, for they have no desires, and they are characterized by modesty and get hurt by things that hurt humans. We believe that Allah Almighty created in them such tremendous power and strength that He alone encompasses, and they are too numerous to be counted, except by the One Who created them.

We believe that Allah, the Exalted, honored them and assigned them with various sublime tasks, the most noble of which is to be a messenger between Allah and His servants, conveying the revelations to them. The angel tasked with bringing down the revelations to the prophets and messengers of Allah is Jibrīl (peace be upon him). Allah Almighty may also send them to people other than the prophets as an affliction and test.

{قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا
يَسْتَأْذِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ}

Among their tasks is bearing the Throne, writing down the destiny, taking care of wombs and their contents in terms of creation, forming and

breathing life into bodies in this world and in the Hereafter, taking away people's lives, conducting Jihad along with the believers, supplicating for the believers and seeking Allah's forgiveness for them, witnessing the believers' worship, raising their good words, and conveying their news to the Almighty Lord, though He is the All-Aware, All-Knowing, and He does not need anyone to tell Him. Their tasks also include coming down to earth on special occasions of worship, such as Fridays, the day of 'Arafah, and the Night of Al-Qadr.

One of their tasks is to convey to the Prophet (May Allah's peace and blessings be upon him) his Ummah's invocations of Allah's blessings upon him.

{لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ}

Among their tasks is to protect people, record their good and bad deeds, guard Madīnah from the Anti-Christ, question the dead in the grave, give glad tidings to the believers at the time of death about their great attainment, receive them in the Hereafter, and enter their places through the gates of Paradise. They will also come along with Allah Almighty on the Day of Judgment, rank after rank. Among them is the gatekeeper of Paradise and the gatekeeper of Hellfire. We believe that Allah Almighty created angels with different ranks and positions. Angels of the highest status are Jibrīl, Mikā'il, and Isrāfīl, and the noblest among them

include the bearers of the Throne and also those angels who took part in the battle of Badr. In every heaven there are angels whose number is only known to Allah, Exalted be He. Each of them has a known station, and some of them are particularly brought close to their Lord.

{قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا}

Chapter on the Obligation of Belief in the Angels [Surat al-Mā'idah: 17]

And the Prophet (May Allah's peace and blessings be upon him) said to his paternal aunt and daughter Fātimah (May Allah be pleased with her):

«يَا مَعْشَرَ قُرَيْشٍ - أَوْ كَلِمَةً نَحْوَهَا - اسْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةَ عَمَّةَ رَسُولِ اللَّهِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتَ مِنْ مَالِي لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا».

"O people of Quraysh, buy yourselves from Allah, for I cannot avail you at all against Allah; O children of 'Abd Manāf, I cannot avail you anything against Allah; O 'Abbās ibn 'Abdul-Muttalib, I cannot avail you anything against Allah; O Safiyyah, the Messenger's paternal aunt, I cannot avail you anything against Allah; O Fātimah bint Muhammad, ask me whatever you like from my property, but I cannot avail you anything against Allah." [Narrated by Al-Bukhārī (2753), Muslim (206), At-Tirmidhi (3185), and An-Nasā'i (3646)] As they did not

possess any power to benefit or harm themselves or others when they were alive, there is even greater reason they cannot do so after they die.

We believe that they did not know the unseen except to the extent what Allah Almighty revealed to them and permitted them to know. Allah, Exalted be He, says:

{قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ}

{Say [O Prophet]: "I do not tell you that I have the treasures of Allah, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me."} [Surat al-An'ām: 50] Allah Almighty also says:

{قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَا سْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ}

{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] And He, Exalted be He, says:

{عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا * إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا}

{[He is] Knower of the unseen, He does not reveal His unseen to anyone,

except the messenger whom He chooses, then He appoints angel-guards before him and behind him.} [Surat al-Jinn: 26-27]

The prophets and messengers (peace be upon them) worshiped Allah Almighty with fear and hope. Our Lord says:

{إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ}

{They used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.} [Surat al-Anbiyā': 90] They would seek Allah's pleasure and pursue means of nearness to Him. Allah Almighty says:

{أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا}

{Those whom they call upon seek means of nearness to their Lord, each trying to become closer, hoping for His Mercy and fearing His punishment. Indeed, the punishment of your Lord is fearsome.} [Surat al-Isrā': 57]

The prophets and messengers (peace be upon them) were subject to the same things which other people experience, like afflictions, illnesses, and death. Allah, the Exalted, says:

{إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ}

{You [O Prophet] will surely die, and they too will die.} [Surat az-Zumar: 30] Mentioning Prophet Ayyūb (Job) (peace be upon him) and his suffering, Allah Almighty says:

{وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ}

{And [remember] Job, when he cried out to his Lord: "I have been struck by adversity, and You are the Most Merciful of those who show mercy."} [Surat al-Anbiyā': 83] The prophets and messengers (peace be upon them) had wives and offspring. Allah, Blessed and Glorified be He, says:

{وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً}

{We have sent messengers before you and gave them wives and offspring.} [Surat ar-Ra'd: 38] And they would eat food and walk in the markets. Allah Almighty says:

{وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ}

{We did not send any messengers before you [O Prophet] except that they ate food and walked in the markets.} [Surat al-Furqān: 20] They would suffer grief. Speaking about Y'aqūb (Jacob) (peace be upon him), Allah Almighty says:

{وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ}

{He turned away from them and said: "O my sorrow for Joseph!" And his eyes turned white because of suppressing his grief.} [Surat Yūsuf: 84] In a Hadīth about the death of the son of the Prophet's daughter, it is reported that when the Prophet (May Allah's peace and blessings be upon him) sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his

chest. The Prophet's eyes started shedding tears. Thereupon, Sa'd said: "What is this, O Messenger of Allah?" He said:

«هَذِهِ رَحْمَةٌ يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ الرَّحِمَاءُ».

"This is mercy which Allah has lodged in the hearts of whomever of His servants He wills. Verily, Allah is merciful only to the merciful among His servants." [Narrated by Al-Bukhāri (6655), Muslim (923), Abu Dāwūd (3125), An-Nasā'i (1868), and Ibn Mājah (1588)] --

We know that they rendered sincere advice to the people, fulfilled the trust, and conveyed the message of their Lord. It did not harm them that some of their followers did not comply with their teachings or that some of their people showed arrogance towards them. The Prophet (May Allah's peace and blessings be upon him) said:

«عُرِضَتْ عَلَيَّ الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ الرَّهِيظُ، وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ».

"I was shown the nations, and I saw a prophet who had a few followers with him, and a prophet who had one or two men with him, and a prophet who had none with him." [Narrated by Al-Bukhāri (5705), Muslim (220), and At-Tirmidhi (2446)]

We believe that Allah Almighty raised the Messiah (peace be upon him) to Him, alive, when

his people wanted to kill him. He, Exalted be He, says:

{قَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ * رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ * وَمَكْرُؤًا لِمَكَرَ اللَّهِ وَاللَّهُ خَيْرُ الْمَاكِرِينَ}

{When Jesus sensed disbelief from them, he said: "Who are my helpers in the cause of Allah?" The disciples said: "We are helpers of Allah. We believe in Allah; so bear witness that we are Muslims."

Our Lord, we believe in what You have sent down and we follow the messenger; so count us among those who bear witness [to the truth]."

And they [the disbelievers] devised a plan, but Allah also made a plan, and Allah is the best of planners.} [Surat Āl 'Imrān: 52-54] Allah Almighty also says:

{وَأِنَّهُ لَعَلَّمَ الْبَشَرَ مَا لَمْ يَكُنَ لَهَا بَيِّنَاتٌ مِنْ قَبْلُ وَتَوَكَّلْ عَلَى اللَّهِ وَهُوَ سَمِيعٌ عَلِيمٌ}

{And he [Jesus] will be a sign of the Hour; so do not have doubt about it and follow me. This is a straight path.} [Surat az-Zukhruf: 61] Ibn 'Abbās (May Allah be pleased with him), Mujāhid, and Qatādah said: It refers to the descent of 'Īsa, the son of Maryam (peace be upon him). [Narrated by At-Tabari in At-Tafsīr (20/631-633)]

Allah, the Exalted, says:

{وَأَن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا}

{There will be none from the People of the Book but will believe in him [upon his return] before his death; and on the Day of Resurrection he will be a witness against them.} [Surat an-Nisā': 159]
 Commenting on the phrase {before his death}, Ibn 'Abbās (May Allah be pleased with him) said: "That's before the death of 'Īsa, the son of Maryam." [Tafsīr At-Tabari (9/380)]

We believe that he will descend at the end of time as a just judge. Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنَازِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

"By the One in Whose hand my soul is, the son of Maryam is about to descend among you as a just judge. He will break the cross, kill the pig, and lay down the tribute, and wealth will be so superfluous that none would accept it." [Narrated by Al-Bukhāri (2222), Muslim (155), Abu Dāwūd (4324), At-Tirmidhi (2233), and Ibn Mājah (4078)]

Telling about the Messiah's descent, the Prophet (May Allah's peace and blessings be upon him) said: «فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ،

"And it would be at this very time that Allah would send the Messiah, the son of Maryam, and he will

descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and placing his hands on the wings of two angels. When he would lower his head, there would fall beads of perspiration therefrom, and when he would raise it up, beads like pearls would scatter from it." [Narrated by Muslim (2937), Abu Dāwūd (4321), At-Tirmidhi (2240), and Ibn Mājah (4075)]

Chapter on the Miracles of the Prophets and the Signs of Their Prophethood

We know that Allah Almighty gave each prophet such miracles and arguments that would prompt people to believe. Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْمِنَ، أَوْ أَمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

"There was no prophet among the prophets but was given miracles because of which people had security - or believed. But, what I was given was the revelation Allah sent down to me. So, I hope that I will have the most followers among them on the Day of Judgment." [Narrated by Al-Bukhāri (7274) and Muslim (152)]

We believe that Allah Almighty did not send any prophet without a miracle that indicated his truthfulness, whether we know it or not. A group of

these miracles is mentioned in the noble Qur'an. We also know that there are numerous miracles with which Allah, Exalted be He, supported His past messengers and He did not mention them to us. Allah, Glorified be He, says:

{وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ}

{But those who disbelieve and reject Our verses, they are the people of the Blazing Fire.} [Surat al-Mā'idah: 10] He Almighty also says:

{كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ}

{[Their] case is like that of the people of Pharaoh and those before them. They all rejected Our signs, so Allah seized them for their sins, for Allah is severe in punishment.} [Surat Āl 'Imrān: 11] And Allah Almighty sometimes mentions the clear signs and proofs, like in the verse that says:

{وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ}

{And We sent Moses with Our signs and clear proof.} [Surat Hūd: 96] In another verse, He Almighty says:

{قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا}

{Allah said: "We will strengthen you through your brother and give you both power, so they cannot harm you. With Our signs, you and your followers will prevail."} [Surat al-Qasas: 35] 'Ikrimah said: "Sultan (power) in the Qur'an means:

an argument." [Tafsīr At-Tabari (8/30) and (9/337)]

We know that the miracles and arguments with which Allah Almighty supported His messengers and prophets (peace be upon them) are very numerous. The greatest among these was the revelation they received from their Lord. Allah's revelation to His prophets and messengers could be without an intermediary, like through a dream. For example, Allah Almighty says about Ibrāhīm (peace be upon him):

{فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ}

{Then when he reached the age where he could work with him, Abraham said: "O my dear son, I have seen in a dream that I must sacrifice you."} [Surat as-Sāffāt: 102] Or the messenger hears Allah's speech directly, yet from behind a veil. Allah Almighty says:

{وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ}

{It is not for a human being that Allah should speak to him except through revelation or from behind a veil.} [Surat ash-Shūra: 51] An example is Allah's speech to Mūsa (peace be upon him). Allah, Exalted be He, says:

{قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ}

{He said: "O Moses, I have chosen you above other people, by giving you My messages and

speaking to you. So hold fast to what I have given you, and be of those who are grateful."} [Surat al-A'rāf: 144] Or the angel speaks to him. Allah, the Exalted, says:

{أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ}

{Or He sends an angel-messenger to reveal what He wills by His permission.} [Surat ash-Shūra: 51]

We know that one of the strongest proofs of their truthfulness is the monotheism they called to, which is settled in people's natural disposition and favored by their minds, and the useful knowledge, good deeds, guidance, and the true religion they came with.

فَعَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سُوَيْبَانَ: «أَنَّ هِرَقْلَ قَالَ لَهُ: سَأَلْتُكَ مَاذَا يَأْمُرُكُمْ؟ فَرَعَمْتُ: أَنَّهُ أَمَرَكُمْ بِالصَّلَاةِ، وَالصِّدْقِ، وَالْعَقَابِ، وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ، قَالَ: وَهَذِهِ صِفَةُ نَبِيِّ».

'Ubaydullāh ibn 'Abdullāh related that 'Abdullāh ibn 'Abbās (May Allah be pleased with him) related to him: Abu Sufyān related to me that Heraclius said to him: "I asked you about what he commands you to do, and you claimed that he commands you to observe prayer, truthfulness and chastity, keep promises, and fulfill trusts. This is the character of a prophet." [Narrated by Al-Bukhāri (2681), Muslim (1773), and At-Tirmidhi (2717)]

When Ja'far (May Allah be pleased with him) recited the first verses of Surat Maryam to Negus, he remarked:

«إِنَّ هَذَا الْكَلَامَ وَالْكََلَامَ الَّذِي جَاءَ مُوسَىٰ لِيُخْرِجَٰنِ مِنْ مِشْكَاةٍ وَاحِدَةٍ».

"Indeed, these words and the words brought by Mūsa come out of the same lamp." [Narrated by Is'hāq ibn Rahwayh (1835), Ahmad (22498), Ibn Khuzaymah (2260), At-Tahāwi in Sharh Mushkil Al-Āthār (5598), and Abu Na'īm in Al-Hilyah (1/115) and in Dalā'il An-Nubuwwah (194)]

Another proof is Allah's testimony for His messengers that they are on the true path and came with what is the truth. He, Exalted be He, says:

{لَٰكِنَ ٱللَّهُ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ إِنَّكَ بِعِلْمِهِ ٱلْمَلَٰئِكَةُ يَشْهَدُونَ وَكَفَىٰ بِٱللَّهِ شَٰهِدًا}

{But Allah bears witness to what He has sent down to you, as He has sent it down with His knowledge, and the angels bear witness; but sufficient is Allah as a Witness.} [Surat an-Nisā': 166] Allah Almighty also says: {Those who disbelieve say: "You are not a messenger." Say: "Allah is sufficient as a Witness between me and you, as well as those who have knowledge of the Scripture."} [Surat ar-Ra'd: 43]

Among their greatest miracles is the revelation they received from their Lord, and the greatest revelation is the glorious Qur'an, which is the miracle of Prophet Muhammad (May Allah's peace and blessings be upon him). No human can produce the like of this revelation, for it is the speech of Allah Almighty, and it comprises information about the

unseen, as well as guidance, light, mercy, and wisdom.

Among their clear signs are the intellectual arguments with which Allah Almighty provides His messengers and prophets (peace be upon them), confounding the disbelievers and eliminating their falsehood. For example, Allah, Glorified be He, says:

{الَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ}

{Have you not considered the one who argued with Abraham about his Lord, as Allah had given him kingship? When Abraham said: "My Lord is the One Who gives life and causes death." He said: "I give life and cause death." Abraham said: "It is Allah Who brings the sun from the east, so bring it from the west." Thus the disbeliever was dumbfounded, and Allah does not guide the wrongdoing people.} [Surat al-Baqarah: 258] In other verses, Prophet Ibrāhīm (peace be upon him) is quoted as saying:

{فَأَنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ * الَّذِي خَلَقَنِي فَهُوَ يَهْدِين * وَالَّذِي هُوَ
يُطْعِمُنِي وَيَسْقِين * وَإِذَا مَرَضْتُ فَهُوَ يَشفِين * وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِين *
وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ}

{Indeed, they are my enemies, except the Lord of the worlds,

Who created me, so He guides me;

and it is He Who provides me with food and drink;

and when I am ill, He heals me;
and He will cause me to die then bring me back
to life;

and I hope that He will forgive me my sins on the
Day of Judgment.} [Surat ash-Shu'arā': 77-82]
Speaking to Pharaoh, Prophet Mūsa (peace be upon
him) is quoted as saying:

{رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى}

{Our Lord is the One Who gave everything its
form then guided it.} [Taha: 50] Another one is the
verse that says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

{If there had been gods besides Allah in the
heavens and earth, both realms would have fallen
in disorder. Glory be to Allah – Lord of the Throne –
far above what they ascribe [to Him].} [Surat al-
Anbiyā': 22] In another verse, Allah Almighty says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْنَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

{Allah has never begotten a son, nor is there any
god besides Him. Otherwise, each god would have
taken away what he had created, and each would
have tried to gain supremacy over the other. Glory
be to Allah far above what they ascribe to Him!}
[Surat al-Mu'minūn: 91] The proofs are numerous.
We have mentioned some of them in the chapter of
lordship and divinity. One of the most sublime signs
is their informing about things related to the

unseen, which Allah Almighty permitted them to tell about.

Among the previous prophets' amazing signs is that they, along with their followers, were saved from the evil plotting of their enemies, whereas the obstinate, arrogant disbelievers were destroyed. Moreover, Allah Almighty reminds those invited to the religion of what He did to the past nations and that His immutable law will surely come to pass. In the first verses of Surat al-Anbiyā', He, Exalted be He, says:

{ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ}

{Then We fulfilled Our promise to them: We saved them and those whom We willed, and destroyed those who transgressed all bounds.} [Surat al-Anbiyā': 9] Then, in its concluding verses, He Almighty says:

{وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ}

{We have written in the Psalms, after the Preserved Record, that the land will be inherited by My righteous slaves.} [Surat al-Anbiyā': 105] He, Exalted be He, also says:

{كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُقْتَدِرٌ * أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَهُمْ
بِرَاءَةٌ فِي الزُّبُرِ}

{But they rejected all of Our signs, so We seized them with the grip of the All-Mighty, Most Powerful.

Are your disbelievers [O Makkans] superior than those, or have you been granted immunity in

divine Scriptures?} [Surat al-Qamar: 42-43] And in Surat ash-Shu'arā', each time Allah Almighty mentions the salvation of the previous prophets (peace be upon them) and the destruction of their enemies, He follows that with the verse that reads:

{إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ}

{Indeed, there is a sign in this, yet most of them would not believe.} [Surat ash-Shu'arā': 67] He Almighty also says:

{فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ}

{But if they turn away, then say: "I warn you of a blast like the one that befell 'Ād and Thamūd."} [Surat Fussilat: 13] And He, Glorified be He, says:

{أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ}

{Have they not traveled through the land to see how was the end of those who came before them? They were more powerful than them, and they tilled the land and built it more than these people have ever built. Their messengers came to them with clear proofs. It was not Allah Who wronged them, but it was they who wronged themselves.} [Surat ar-Rūm: 9]

Among the signs proving their prophethood is their perfect character and noble manners and actions, as well as the truthfulness of their speech, which indicates they would never lie. About the

people of Sālih (peace be upon him), Allah Almighty says:

{يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ آفَاءِي
شَلِّكَ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ}

{They said: "O Sālih, we truly had hopes in you before this. Do you forbid us to worship what our fathers used to worship? We are in disturbing doubt about what you are calling us to."} [Surat Hūd: 62] Allah Almighty also says:

{قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا
مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ}

{They said: "O Shu'ayb, does your prayer command you that we should forsake what our forefathers worshiped, or that we should give up dealing with our wealth as we please? Indeed, you are such a forbearing and right-minded man!"} [Surat Hūd: 87]

Asking Abu Sufyān about our Prophet Muhammad (May Allah's peace and blessings be upon him), Heraclius said:

«وَسَأَلْتُكَ، هَلْ كُنْتُمْ تَنْهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَذَكَرْتُ أَنْ لَا، فَقَدْ
أَعْرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ، وَيُخَذِّبَ عَلَى اللَّهِ».

"And I asked you whether you used to accuse him of lying before he said what he said, and you replied in the negative. Indeed, he would not refrain from lying to people and then dare to lie about Allah!" [Narrated by Al-Bukhāri (7) and Muslim (1773)]

Among the proofs is the successive transmission from generation to generation of their signs, and the knowledge, guidance, and the true religion they came with, in a way that shows it is impossible for people to have colluded to transmit something untrue.

Another proof is that they asked for no wage in return for their mission and did not seek authority. Allah Almighty mentions that many of His prophets said to their people:

{يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ}

{O my people, I ask you no reward for it. My reward is only with the One Who created me. Do you not then understand?} [Surat Hūd: 51]

Another proof is that the prophethood of the prophets would not be maligned except by ignorant people who did not consider the religion, knowledge, and guidance they brought, or by obstinate and arrogant ones. Allah, Exalted be He, says:

{وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا}

{They denied them wrongfully and arrogantly, although their hearts were convinced that they were true.} [Surat an-Naml: 14] Allah Almighty also says:

{قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ}

{We know well that what they say grieves you [O Prophet]. It is not you that they doubt, rather it is the verses of Allah that the wrongdoers deny.}
[Surat al-An'ām: 33]

Among them were material proofs that people could see with their own eyes, and their minds would submit to them, like the drowning of the people of Nūh (peace be upon him), the she-camel of Sālih (peace be upon him), Hūd's challenge to his people that they all plot against him, Ibrāhīm's salvation from the fire, and the miracles of Mūsa (peace be upon him), like the staff, the locusts, the lice, the frogs, the blood, the flood, and the drowning of Pharaoh and his people; the miracles of Dāwūd (David) (peace be upon him), like the mountains' glorification of Allah and making iron malleable for him; the miracles of Sulaymān (Solomon) (peace be upon him), like subjecting the winds and jinn to his command and his familiarity with the speech of birds; the miracles of the Messiah, like healing the lepers and the blind and bringing the dead to life, and making something from clay in the shape of a bird and breathing into it and turning it into a bird by Allah's permission; and the miracles of our Prophet Muhammad (May Allah's peace and blessings be upon him), which are too numerous to be easily counted, like the splitting of the moon, the Isrā' (night journey) and Mi'rāj (ascension), the multiplication of food, the speech

of animals, the glorification of Allah by pebbles, the trunk's longing for the Prophet (May Allah's peace and blessings be upon him), and Allah's support for him against his enemies.

Among the signs is the condition of the prophet calling people to the true religion. People can distinguish between an honest person calling them to the truth and a liar calling them to falsehood. Hence, 'Abdullāh ibn Salām said:

«لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ اُتَجَفَلَ النَّاسُ إِلَيْهِ، وَقِيلَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ إِلَيْهِ، فَلَمَّا اسْتَبَيَّنْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ»،

"When the Prophet (May Allah's peace and blessings be upon him) came to Madīnah, the people rushed to meet him, and it was said: 'The Messenger of Allah has come!' I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar." [Narrated by At-Tirmidhi (2485), Ibn Mājah (1334), Ibn Abi Shaybah (25898), Ahmad (23784), and 'Abd ibn Humayd (496)] The list of their miracles and signs goes on.

Nothing of the prophets' miracles remains but the noble Qur'an and the Prophet Muhammad's Sunnah, which are enduring, because both are revelation which Allah Almighty pledged to preserve. He, Exalted be He, says:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ}

{Indeed, it is We Who sent down the reminder and We are indeed its guardians.} [Surat al-Hijr: 9] They contain the strongest arguments and proofs of the truthfulness of the message and the truthfulness of the Messenger (May Allah's peace and blessings be upon him).

We believe that Allah Almighty supports His messengers (peace be upon them), in accordance with His wisdom, through Shar'i and cosmic signs and proofs; thereby, Allah guides whomever He wills by His grace and leads astray whomever He wills by His justice. However, the signs and miracles will only increase the obstinate in rejection and arrogance. Allah Almighty says:

{وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا}

{We have explained things in various ways in this Qur'an, so that they may take heed, but it only increases them in aversion.} [Surat al-Isrā': 41] Allah Almighty also says:

{وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا}

{Your Lord's revelation to you [O Prophet] will only increase them in transgression and disbelief.} [Surat al-Mā'idah: 68] And He, Exalted be He, says:

{وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِبْحَىٰ الْأُمَمِ قَلَمًا
جَاءَهُمْ نَذِيرٌ مَّا رَادَّهُمْ إِلَّا نُفُورًا} [فاطر: 42]

{They swore by Allah their most solemn oaths that if a warner came to them, they would surely be more guided than any other community. But when

a warner came to them, it only added to their aversion.}

[Surat Fātir: 42] Allah Almighty also says:

{وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ}

{They swear by Allah their most solemn oaths that if a sign came to them, they would certainly believe in it. Say [O Prophet]: "Signs are only with Allah." How do you know that even if it came to them, they would still not believe?} [Surat al-An'ām: 109] And He, Exalted be He, says:

{وَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا}

{We gave Thamūd the she-camel as a clear sign, but they wrongfully rejected her. We do not send signs except as a warning.} [Surat al-Isrā': 59]

Ibn 'Abbās (May Allah be pleased with him) reported:

«سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يَجْعَلَ لَهُمُ الصَّفَا ذَهَبًا، وَأَنْ يُنْجِيَ الْجِبَالَ عَنْهُمْ، فَتَزَرَ عَوَا، فَقِيلَ لَهُ: إِنْ شِئْتَ أَنْ تَسْتَأْذِيَ بِهِمْ، وَإِنْ شِئْتَ أَنْ تُؤْتِيَهُمُ الَّذِي سَأَلُوا، فَإِنْ كَفَرُوا أَهْلَكُوا كَمَا أَهْلَكْتَ مَنْ قَبْلَهُمْ، قَالَ: لَا، بَلْ أَسْتَأْذِي بِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ:

The people of Makkah asked the Prophet (May Allah's peace and blessings be upon him) to turn Mount Safa into gold for them or to move the mountains away from them so that they could cultivate. It was said to him: "If you will, you can give them respite; and if you will, we will grant them their request, and then if they disbelieve, they

will be destroyed as I destroyed those before them." He replied: "Rather, I will give them respite." Thereupon, Allah Almighty revealed the verse that says:

{وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۖ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً}

{Nothing prevents Us from sending signs except that the earlier people denied them. We gave Thamūd the she-camel as a clear sign.} [Surat al-Isrā': 59] [Narrated by Ahmad (2333), Al-Bazzār (5036), An-Nasā'i in Al-Kubra (11226), Al-Hākim (3437), and Al-Bayhaqi in Dalā'il An-Nubuwwah (605)]

We know that had Allah willed, He would have guided all humankind. He Almighty says:

{وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ}

{If Allah had willed, He would have made all of you a single community [of believers], but He causes to stray whom He wills and guides whom He wills.} [Surat an-Nahl: 93] In another verse, Allah Almighty says:

{وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ}

{If Allah had willed, He could have brought them all to guidance; so do not be of those who are ignorant.} [Surat al-An'ām: 35]

We believe that the signs and proofs of prophethood that came with them and the miracles with which Allah Almighty provided them could not

have been done by false prophets, magicians, or impostors. Our Lord would not support a liar with a true proof or argument, for He is the All-Wise Lord in His Shariah and command, and His wisdom and immutable rules prevent this from happening. Allah, the Exalted, says:

{وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ * لَأَخَذْنَا مِنْهُ بِالْيَمِينِ * ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ}

{If he had falsely attributed something to Us,
We would have surely seized him by the right
hand,
then severed his aorta.} [Surat al-Hāqqah: 44-46]

Chapter on the Prophethood of Prophet Muhammad (May Allah's peace and blessings be upon him)

We believe that Muhammad (May Allah's peace and blessings be upon him) is the servant and Messenger of Allah, the Lord of the worlds, and His final Prophet and Messenger. Allah, Exalted be He, says:

{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. And Allah is All-Knowing of everything.} [Surat al-Ahzāb: 40] Abu Hurayrah (May Allah be pleased with him) reported: The

Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ».

"My similitude in comparison with other prophets before me is like that of a man who has built a house nicely and beautifully, except for the place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So, I am that brick, and I am the last of the prophets." [Narrated by Al-Bukhāri (3535) and Muslim (2286)]

He is the chief of the children of Adam. In a Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ».

"I will be the chief of the children of Adam on the Day of Judgment, the first one for whom the grave will be split open, and the first intercessor and the first one whose intercession will be accepted." [Narrated by Muslim (2278) and Abu Dāwūd (4673)] He is the intimate friend of Allah, the Lord of the worlds. The Prophet (May Allah's peace and blessings be upon him) said:

«لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أَخِي وَصَاحِبِي».

"If I were to take an intimate friend from my Ummah, I would take Abu Bakr; but he is my brother and my Companion." [Narrated by Al-Bukhāri (3656)]

We know that he was given such miracles the like of which were not given to any of the messengers (peace be upon them). The greatest of these miracles is the Noble Qur'an. And the first thing revealed to him was the opening verses of Surat al-'Alaq, as reported in an authentic Hadīth:

عن عائشة أم المؤمنين رضي الله عنها أنها قالت: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى الله عليه وسلم مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حَبَّبَ إِلَيْهِ الْخَلَاءَ، وَكَانَ يَخْلُو بَعَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَرَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَرَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: «اقْرَأْ، قَالَ: مَا أَنَا بِقَارِئٍ، قَالَ: فَأَخَذَنِي، فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي، فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي، فَعَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ} [العلق: 1-3]»، فَارْجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى الله عليه وسلم يَرْجِفُ فُؤَادُهُ،

‘Ā’ishah (May Allah be pleased with her) reported: The commencement of the divine revelation to the Messenger of Allah (May Allah's peace and blessings be upon him) was in the form of good dreams which would come true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirā’ where he used to worship continuously for many days before having the desire to see his family. He

used to take with him food for the journey and for the stay, and then come back to Khadijah to take his food likewise again until suddenly the truth descended upon him while he was in the cave of Hirā'. The angel came to him and asked him to read. The Prophet (May Allah's peace and blessings be upon him) replied: "I do not know how to read." The Prophet (May Allah's peace and blessings be upon him) added: "The angel caught me and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: 'I do not know how to read.' Thereupon, he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: 'I do not know how to read.' Thereupon, he caught me for the third time and pressed me, and then released me and said: '{Read in the name of your Lord Who created, created man from a clinging clot. Read, and your Lord is the Most Generous) [Surat al-'Alaq: 1-3].'" Then, the Messenger of Allah (May Allah's peace and blessings be upon him) returned with the revelation, with his heart beating severely. [Narrated by Al-Bukhāri (3), Muslim (160), and At-Tirmidhi (3632)] Thereafter, Surat al-Muddaththir was revealed to him. Jābir ibn 'Abdullāh (May Allah be pleased with him) reported that he heard the Messenger of Allah (May Allah's peace and

blessings be upon him) speak about the period of pause of the revelation:

«قَبِينَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِجَرَاءٍ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: رَمِّلُونِي رَمِّلُونِي قَرَمِّلُونِي»

"While I was walking I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the Cave of Hirā', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then, I went to my wife and said: 'Enwrap me, enwrap me.' And they enwrapped me." Thereafter, Allah Almighty revealed: {O you covered [in your cloak], arise and warn... and shun ar-rujz} [Surat al-Muddaththir: 1-5]. Abu Salamah said: "Ar-rujz is idols." Then, the revelation got intense and continued. [Narrated by Al-Bukhāri (4926), Muslim (161), and At-Tirmidhi (3325)]

‘Ā’ishah, the Mother of the Believers, (May Allah be pleased with her) reported that Al-Hārith ibn Hishām (May Allah be pleased with him) asked the Messenger of Allah (May Allah's peace and blessings be upon him): "O Messenger of Allah, how does the revelation come to you?" The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«أَحْيَانًا يَأْتِينِي مِثْلُ صَلَاسَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ، فَيُقْصَمُ عَنِّي، وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا، فَيَكَلِّمُنِي، فَأَعِي مَا يَقُولُ»

"Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, and when it leaves me I understood what he has said. And sometimes the angel appears to me in the form of a man and talks to me and I understand what he says." 'Ā'ishah (May Allah be pleased with her) said: "I saw the revelation coming down on him on an intensely cold day, and when it left him, his forehead would drip with sweat." [Narrated by Al-Bukhāri (2), Muslim (2333), At-Tirmidhi (3634), and An-Nasā'i (933)]

The Prophet (May Allah's peace and blessings be upon him) continued to call to monotheism for 13 years in Makkah and then stayed in Madīnah for ten years teaching and illustrating the Shariah of Allah, calling to His religion, and conducting Jihad in Allah's cause until he passed away at the age of 63 - (May Allah's peace and blessings be upon him).

We know that one of his greatest miracles, after the Noble Qur'an, is the Isrā' and Mi'rāj. Allah, the Exalted, says:

{سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ}

{Glory be to the One Who took His slave [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may

show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.} [Surat al-Isrā': 1]

Anas (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«أَتَيْتُ بِالْبُرَاقِ، وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْجِمَارِ، وَدُونَ الْبُعْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ، قَالَ: فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمُقَدَّسِ، قَالَ: فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرِيبُ بِهَا الْأَنْبِيَاءُ، قَالَ: ثُمَّ دَخَلْتُ الْمَسْجِدَ، فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ، ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَرْتُ الْفُطْرَةَ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، وَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِآدَمَ، فَرَحَّبَ بِي، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِإِبْنِ الْحَالَةِ عِيسَى ابْنِ مَرْيَمَ، وَيَحْيَى بْنَ زَكَرِيَّا، صَلَوَاتُ اللَّهِ عَلَيْهِمَا، فَرَحَّبَا، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الثَّلَاثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَالَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَرَفَعْنَاهُ مَكَانًا عَلِيًّا} [مريم: 57]، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ فَقَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَحَّبَ، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِمُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْنِدًا ظَهْرَهُ إِلَى النَّبِيِّ الْمَغْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ

مَلَكٌ لَا يَعُودُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى، وَإِذَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ، وَإِذَا ثَمَرُهَا كَالْقَلَالِ، قَالَ: فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا، فَأَوْحَى اللَّهُ إِلَيَّ مَا أَوْحَى، فَقَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَنَزَلْتُ إِلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَا قَرَضَ رَبُّكَ عَلَيَّ أَمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً، قَالَ: ارْجِعْ إِلَى رَبِّكَ، فَاسْأَلْهُ التَّخْفِيفَ؛ فَإِنَّ أَمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ، قَالَ: فَارْجِعْ إِلَى رَبِّي، فَقُلْتُ: يَا رَبِّ، حَقَّقَ عَلَيَّ أَمَّتِي، فَحَطَّ عَلَيَّ خَمْسًا، فَارْجِعْ إِلَى مُوسَى، فَقُلْتُ: حَطَّ عَلَيَّ خَمْسًا، قَالَ: إِنَّ أَمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَارْجِعْ إِلَى رَبِّكَ، فَاسْأَلْهُ التَّخْفِيفَ، قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي تَبَارَكَ وَتَعَالَى، وَبَيْنَ مُوسَى عَلَيْهِ السَّلَامُ حَتَّى قَالَ: يَا مُحَمَّدُ، إِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلُّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ عَشْرٌ، فَذَلِكَ خَمْسُونَ صَلَاةً، وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمَلَهَا كُتِبَتْ لَهُ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمَلَهَا كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ، قَالَ: فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ»، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَقُلْتُ: قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

"I was brought the Burāq, which is an animal white and long, larger than a donkey but smaller than a mule, which would place its hoof a distance equal to the range of vision. I mounted it and came to Bayt al-Maqdis, and then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it and then came out, and Jibrīl brought me a vessel of wine and a vessel of milk. I chose the milk, and Jibrīl said: 'You have chosen the natural thing.' Then, he took me to heaven. Jibrīl then asked for (the gate of heaven) to be opened and he was asked: 'Who are you?' He replied: 'Jibrīl.' He was further asked: 'Who is with you?' He said: 'Muhammad.' It was said: 'Has he been sent for?' Jibrīl replied: 'He has indeed been sent for.' (The

gate of heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my well-being. Then, we ascended to the second heaven. Jibrīl (peace be upon him) (asked the gate of heaven to be opened), and he was asked: 'Who are you?' He answered: 'Jibrīl.' And he was further asked: 'Who is with you?' He replied: 'Muhammad.' It was said: 'Has he been sent for?' He replied: 'He has indeed been sent for.' The gate was opened. When I entered, 'Īsa ibn Maryam and Yahya ibn Zakariyya (Zecharia) (peace be upon both of them), cousins from the maternal side, welcomed me and prayed for my well-being. Then, I was taken to the third heaven and Jibrīl asked for the opening (of the gate). He was asked: 'Who are you?' He replied: 'Jibrīl.' He was further asked: 'Who is with you?' He replied: 'Muhammad.' It was said: 'Has he been sent for?' He replied: 'He has indeed been sent for.' (The gate) was opened for us and I saw Yūsuf (peace be upon him), who had been given half of beauty. He welcomed me and prayed for my well-being. Then, he ascended with us to the fourth heaven. Jibrīl (peace be upon him) asked for the (gate) to be opened, and it was said: 'Who are you?' He replied: 'Jibrīl.' It was further said: 'Who is with you?' He said: 'Muhammad.' It was said: 'Has he been sent for?' He replied: 'He has indeed been sent for.' The (gate) was opened for us, and lo! Idrīs (Enoch) (peace be upon him) was there. He welcomed me

and prayed for my well-being. Allah Almighty says: {And We raised him to a high status} [Surat Maryam: 57]. Then, he ascended with us to the fifth heaven and Jibrīl asked for the (gate) to be opened. It was said: 'Who are you?' He replied: 'Jibrīl.' It was further said: 'Who is with you?' He replied: 'Muhammad.' It was said: 'Has he been sent for?' He replied: 'He has indeed been sent for.' (The gate) was opened for us, and there I was with Hārūn (Aaron) (peace be upon him). He welcomed me and prayed for my well-being. Then, I was taken to the sixth heaven. Jibrīl (peace be upon him) asked for the door to be opened. It was said: 'Who are you?' He replied: 'Jibrīl.' It was said: 'Who is with you?' He replied: 'Muhammad.' It was said: 'Has he been sent for?' He replied: 'He has indeed been sent for.' (The gate) was opened for us, and there I was with Mūsa (peace be upon him). He welcomed me and prayed for my well-being. Then, I was taken to the seventh heaven. Jibrīl asked for (the gate) to be opened. It was said: 'Who are you?' He said: 'Jibrīl.' It was said: 'Who is with you?' He replied: 'Muhammad (peace be upon him).' It was said: 'Has he been sent for?' He replied: 'He has indeed been sent for.' (The gate) was opened for us, and there I found Ibrāhīm (peace be upon him) reclining against Al-Bayt Al-Ma'mūr, and there enter into it seventy thousand angels every day and they never come back. Then, I was taken to Sidrat Al-Muntaha whose leaves were

like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then, Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then, I went down to Mūsa (peace be upon him) and he said: 'What has your Lord enjoined upon your Ummah?' I said: 'Fifty prayers.' He said: 'Return to your Lord and beg for reduction, for your Ummah will not be able to bear this burden, as I have put to test the Children of Israel and tried them.' I went back to my Lord and said: 'My Lord, make things lighter for my Ummah.' He reduced five prayers for me. I went down to Mūsa and said: 'He reduced five (prayers) for me.' He said: 'Verily, your Ummah will not be able to bear this burden. Return to your Lord and ask Him to make things lighter.' I then kept going back and forth between my Lord, Blessed and Exalted be He, and Mūsa, until He said: 'There are five prayers every day and night, O Muhammad, each being credited as ten; so, that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do it, it will not be recorded for him; and if he does it, only one evil deed will be recorded.' I then came down

and when I came to Mūsa and informed him, he said: 'Go back to your Lord and ask Him to make things lighter.' I said: 'I did return to my Lord so much that I felt ashamed before Him.'" [Narrated by Al-Bukhāri (7517), Muslim (162), and this is his version, At-Tirmidhi (3131), An-Nasā'i (450), and Ibn Mājah (1399)]

One of his signs is the splitting of the moon. Allah, the Exalted, says:

{اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ}

{The Hour has drawn near and the moon has split asunder.} [Surat al-Qamar: 1]

وعن ابن مسعود رضي الله عنه قال: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِرْقَتَيْنِ: فِرْقَةٌ فَوْقَ الْجَبَلِ، وَفِرْقَةٌ دُونَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اشْهَدُوا».

Ibn Mas'ūd (May Allah be pleased with him) reported: During the Prophet's lifetime, the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. Thereupon, the Messenger of Allah (May Allah's peace and blessings be upon him) said: "Witness." [Narrated by Al-Bukhāri (4864), Muslim (2800), and At-Tirmidhi (3285)]

Allah Almighty endowed him with numerous special traits. In a Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُجِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخْتِمَ بِيَ النَّبِيُّونَ»

"I have been preferred over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all humankind; and the line of prophets is closed with me." [Narrated by Muslim (523) and At-Tirmidhi (1553)] The scholars mention these traits within their books, and sometimes they write whole separate books on them.

We believe that every believer, man and woman, is obligated to believe in him, to believe in what he said, and obey his commands. Allah Almighty says:

{لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا}

{So that you may believe in Allah and His Messenger, support and revere him, and glorify Him morning and evening.} [Surat al-Fat'h: 9] Allah Almighty also says:

{فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ}

{So believe in Allah and His Messenger, and in the Light [the Qur'an] that We have sent down. And Allah is All-Aware of what you do.} [Surat at-Taghābun: 8]

We believe that Allah Almighty should not be worshiped except according to the Shariah brought by Prophet Muhammad (May Allah's peace and blessings be upon him). Our Lord says:

{وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ}

{And whatever the Messenger has given you – take it; and what he has forbidden you – refrain from it. And fear Allah; indeed, Allah is severe in punishment.} [Surat al-Hashr: 7] Allah, the Exalted, warns us against disobeying the Prophet's commands. He Almighty says:

{فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ}

{So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.} [Surat an-Nūr: 63]

We are required to revere and love him. Allah, Glorified be He, says:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ}

{Say: "If you love Allah then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31]

Love for the Prophet (May Allah's peace and blessings be upon him) is one of the fundamentals of faith. Allah Almighty mentions it in association with love for Him and warns those who give precedence over it to any of the dear worldly things,

like one's relatives, property, and homeland. The Almighty Lord says:

{قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اَقْتَرَفْتُمْوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ}

{Say: "If your parents, your children, your brothers, your spouses, your clan, the wealth you have acquired, the trade you fear to decline, and the homes you cherish – [if these] are dearer to you than Allah and His Messenger, and striving in His cause, then wait until Allah executes His decree. For Allah does not guide disobedient people."} [Surat at-Tawbah: 24]

The Messenger of Allah (May Allah's peace and blessings be upon him) should be dearer to the believer than his own soul, his parents, his children, and all people.

فعن عبد الله بن هشام رضي الله عنه قال: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ
أَخَذَ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ، لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ
شَيْءٍ إِلَّا مِنْ نَفْسِي، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا، وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى
أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»، فَقَالَ لَهُ عُمَرُ: فَإِنَّهُ الْآنَ - وَاللَّهِ - لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ
نَفْسِي، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الآنَ يَا عُمَرُ».

‘Abdullāh ibn Hishām (May Allah be pleased with him) reported: We were with the Prophet (May Allah's peace and blessings be upon him) as he was holding the hand of ‘Umar ibn al-Khattāb. ‘Umar said to him: "O Messenger of Allah, indeed you are dearer to me than everything except my own self."

In response, the Prophet (May Allah's peace and blessings be upon him) said: "No, by the One in Whose Hand my soul is, until I am dearer to you than your own self." Thereupon, 'Umar said to him: "However, now, by Allah, you are dearer to me than my own self." The Prophet (May Allah's peace and blessings be upon him) said: "Now, O 'Umar!" [Narrated by Al-Bukhāri (6632)]

Allah Almighty coupled the Prophet's mention with His mention in the two testimonies of faith and the Adhān. The Prophet (May Allah's peace and blessings be upon him) is frequently mentioned in the previous scriptures and the Noble Qur'an, and Muslim scholars authored various books on his Sunnah, biography, traits, manners, and battles. It is enough here to mention what we are obligated to believe with regard to his prophethood.

Al-Qādi 'Iyād (May Allah have mercy upon him) said: "If the attributes of perfection and excellence are what we have mentioned, and if we see someone amongst us with the honor of having one or two of them, if both exist in him throughout his life, such as good lineage, beauty, strength, forbearance, bravery, and tolerance, and he attains good status, fame, and special love in people's hearts due to his character, though he may have died a long time ago; so what do you think about the great status of someone who combines all these traits in a way that cannot be measured, expressed

in words, or acquired through effort or special means? Yet, they are the gift of the Almighty Lord, including the merit of prophethood, the message, intimate friendship, love, being chosen, the journey of Isrā', seeing Allah Almighty (that the Prophet (May Allah's peace and blessings be upon him) saw Allah Almighty during the night of Isrā' is subject to a difference of opinion. The correct view, however, is that he did not see his Lord during that night.) Also nearness, the revelation, the intercession, the Wasīlah, the merit, the high status, the praised station, the Burāq, the Ascension to heaven, being sent to all people, black and white, leading the prophets in prayer, the testimony among all prophets and nations, being the chief of the children of Adam, the standard of Praise, the glad tidings, the warning, the status in the sight of the Lord of the Throne, being obeyed there, trustworthiness, guidance, being a mercy to the worlds, being granted contentment and having his requests responded to, the Kawthar, hearing the speech, the completion of favor, being forgiven his past and future sins, reassurance of heart, relief of burden, enduring fame, great victories, the descent of tranquility, support with angels, being given the Book and wisdom, the seven oft-repeated verses, and the glorious Qur'an, purification of the Ummah, supplication to Allah, the peace and blessings of Allah and the angels, judging between people by

what Allah showed him, relieving them of their burdens and shackles, swearing by mentioning his name, answering his supplication, speaking to inanimate objects, making the deaf hear, letting water sprout from between his fingers, multiplication of little things, splitting of the moon, returning of the sun, transformation of things, and victory through terror - in addition to other numberless things that can only be encompassed in knowledge by the One Who bestowed them and favored him thereby; there is no god but Him; and what He Almighty prepared for him in the Hereafter, of honorable positions, ranks of respect and bliss, and the best reward and more, things that go beyond people's minds and discernment." [Ash-Shifa Bi Ta'rīf Huqūq Al-Mustafa (1/55 - 57)]

Chapter on the Universality of the Prophet's Message to All Humankind

We believe that Allah Almighty sent Muhammad (May Allah's peace and blessings be upon him) to all humankind. He, Glorified be He, says:

{قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمُوتُوا بِاللَّهِ وَرَسُولُهُ النَّبِيُّ الْأُمِّيَّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ}

{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] He Almighty also says:

{وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind, but most people do not know.} [Surat Saba': 28]

And the Messenger of Allah (May Allah's peace and blessings be upon him) said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَيُّمَا رَجُلٍ مِّنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَاجْلَسْتُ لِي الْعَنَائِمَ، وَكَانَ النَّبِيُّ يُعْتَرُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ».

"I have been given five things which were not given to any prophet before me: Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's travel; the earth has been made for me a place for praying and a means for purification, so when the time of prayer comes, my followers can pray (wherever they may be); spoils of war have been made lawful for me; a prophet would be sent specifically to his people, and I have been sent to all humankind; and I have been granted the intercession." [Narrated by Al-Bukhāri (438), Muslim (521), and An-Nasā'i (432)]

Prophet Muhammad (May Allah's peace and blessings be upon him) was sent to both worlds -

humankind and jinn - by consensus among Muslims. Some jinn listened to the Qur'an and went back to their people as warners. Allah Almighty informed His Messenger about this in the Qur'an, saying:

{وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُُّنْذِرِينَ * قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ * يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ * وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ}

{And [remember] when We sent to you a group of jinn to listen to the Qur'an. When they heard it, they said [to one another]: "Listen attentively." Then when it was over, they returned to their people as warners.

They said: "O our people, we have heard a scripture that has been sent down after Moses, confirming what came before it; it guides to the truth and to a straight path.

O our people, respond to the one who is calling to Allah, and believe in him; He will forgive some of your sins and protect you from a painful punishment.

And whoever does not respond to the one who is calling to Allah will have no escape on earth, nor will he have any protectors against Him; such people are clearly misguided."} [Surat al-Ahqāf: 29-32]

Allah, Exalted be He, took the covenant from all prophets and messengers (peace be upon them) that they would believe in Muhammad (May Allah's peace and blessings be upon him) if he was sent as a messenger while they were alive. Allah Almighty says:

{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ}

{And [remember] when Allah took the covenant of the prophets, [saying]: "After I have given you the Book and wisdom, if there comes to you a messenger confirming what is with you, then you must believe in him and support him." Allah said: "Do you affirm this covenant and accept this commitment?" They said: "Yes, we do." He said: "Then bear witness and I am with you among the witnesses."} [Surat Āl 'Imrān: 81] 'Ali ibn Abi Tālib (May Allah be pleased with him) said: "Allah Almighty did not send any prophet - Adam and those who came after him - without taking the covenant from him regarding Muhammad: If he was sent while he was alive, he would believe in him and support him. And He would also command him to take the covenant from his people. He says: {And [remember] when Allah took the covenant of the prophets, [saying]: 'After I have given you the Book

and wisdom...'}" [Surat Āl 'Imrān: 81] [Narrated by At-Tabari in At-Tafsīr (5/540)]

And the Prophet (May Allah's peace and blessings be upon him) said:

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبَشَارَةُ عِيسَى قَوْمَهُ، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»،

"(I am) the supplication of Ibrāhīm, the glad tidings by 'Īsa to his people, and the dream of my mother who saw that a light came out of her and illuminated the palaces of the Levant." [Narrated by Ahmad (17163), 'Uthmān ibn Sa'īd ad-Dārimi in Ar-Radd 'Ala Al-Jahmiyyah (261), Ibn Abi 'Āsim in As-Sunnah (418), 'Abdullāh ibn Ahmad in As-Sunnah (865), Ibn Hibbān (6404), and At-Tabarāni in Musnad Ash-Shāmiyyīn (1455)] In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«أنا دعوة أبي إبراهيم»

"I am the supplication of my father Ibrāhīm." By this, he meant Prophet Ibrāhīm's supplication, which occurs in the verse that says:

{رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}

{Our Lord, send among them a messenger to recite to them Your revelations, teach them the Book and wisdom, and purify them. You are the All-Mighty, the All-Wise.} [Surat al-Baqarah: 129]

We believe that the prophets (peace be upon them) gave glad tidings to their people about the coming of Prophet Muhammad (May Allah's peace and blessings be upon him), and that his traits and the traits of his Companions (May Allah be pleased with them) were mentioned in the Torah and the Gospel. Allah, the Exalted, says:

{مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ
مِثْلُهُمْ فِي التَّوْرَةِ وَمِثْلُهُمْ فِي الْإِنْجِيلِ كَرَّرَ أَخْرَجَ شَطْأَهُ فَازَرَهُ فَاسْتَغْلَظَ
فَاسْتَوَى عَلَى سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا}

{Muhammad is the Messenger of Allah, and those who are with him are firm against the disbelievers and compassionate among themselves. You see them bowing and prostrating [in prayer], seeking Allah's grace and pleasure. Their distinguishing sign is on their faces from the effects of prostration. Such is their description in the Torah. And their description in the Gospel is like that of a seed that sprouts its shoot, then makes it strong; then it grows thick and stands straight on its stem, which delights the sowers – so that He may enrage thereby the disbelievers. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward.}

[Surat al-Fat'h: 29] Allah Almighty also says:

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَإِلَّا يُؤْمَرُ بِأَمْرِهِمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ

عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ
وَعَزَّزُوا وَتَصَرُّوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ}

{Those who follow the Messenger – the unlettered Prophet – whose description they find in their Torah and the Gospel. He enjoins them to do what is good and forbids them from what is evil; he makes lawful for them what is pure and makes unlawful for them what is impure; he relieves them of their burden and the shackles that were on them. So those who believe in him, they honor and support him, and follow the light which is sent down with him – it is they who will be successful.} [Surat al-A'rāf: 157] Also, the Messiah (peace be upon him) informed the Children of Israel about his coming. He is quoted in the Qur'an as saying:

{يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا
بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ}

{O Children of Israel, I am truly a messenger of Allah to you, confirming the Torah which came before me, and giving glad tidings of a messenger after me whose name will be Ahmad. But when he came to them with clear proofs, they said: "This is clear magic."} [Surat as-Saff: 6] The People of the Book recognized him as they recognized their children. Allah, Glorified be He, says:

{الَّذِينَ آمَنُوا هُمُ الْكِتَابُ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ}

{Those whom We gave the Scripture recognize him [the Prophet] as they recognize their own sons, yet a group of them conceals the truth knowingly.}
[Surat al-Baqarah: 146]

One of the signs of his prophethood, which were known among the People of the Book, was the Seal of Prophethood on the Prophet's shoulder. As-Sā'ib ibn Yazīd (May Allah be pleased with him) said:

«ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَظَرْتُ إِلَى خَاتَمِ النَّبُوءَةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زَرِّ الْحَجَلَةِ».

"Then, I stood behind him and looked at the Seal of Prophethood between his shoulders, like the button on a bride's pavilion." [Narrated by Al-Bukhāri (190), Muslim (2345), and At-Tirmidhi (3643)]

Jābir ibn Samurah (May Allah be pleased with him) said:

«وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ يُشْبِهُ جَسَدَهُ».

"And I saw the seal near his shoulder, the size of a pigeon's egg and its color was the same as that of his body." [Narrated by Muslim (2344), At-Tirmidhi (3644), and An-Nasā'i (5114)]

We believe in the universality of his message. That is why he sent letters to the kings and rulers inviting them to worship Allah Almighty alone and believe in his message. Abu Burdah related that his father (May Allah be pleased with him) reported:

«أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَنْطَلِقَ إِلَى أَرْضِ النَّجَاشِيِّ -فَذَكَرَ حَدِيثَهُ- قَالَ النَّجَاشِيُّ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَّ الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ، وَلَوْلَا مَا أَنَا فِيهِ مِنَ الْمُلْكِ لَأَتَيْتُهُ حَتَّى أَحْمِلَ تَعْلِيَهُ».

The Messenger of Allah (May Allah's peace and blessings be upon him) commanded us to proceed to the land of Negus. Mentioning the rest of the Hadīth, he said that Negus said: "I bear witness that he is the Messenger of Allah, and it is he about whom 'Īsa (Jesus) the son of Maryam gave good news. If it were not for the kingdom of which I am in charge, I would come to him and carry his shoes." [Narrated by Abu Dāwūd (3205), Ibn Aby Shaybah (37795), 'Abd ibn Humayd (550), Ibn Abi 'Āsim in Al-Āhad Wa Al-Mathāni (366), Ar-Ruwyāni (502), and Al-Hākim (3268)]

After receiving the Prophet's letter, Heraclius said:

«قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَظَنَّ أَنَّهُ مِنْكُمْ، وَإِنْ بِكَ مَا قُلْتَ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَلَوْ أَرَجُو أَنْ أَخْلَصَ إِلَيْهِ لَتَجَسَّمْتُ لِقَائِهِ، وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ قَدَمَيْهِ».

"I knew he would appear, but I did not think that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet him; and if I were with him, I would wash his feet." [Narrated by Al-Bukhāri (2941) and Abu Dāwūd (5136)]

عَنْ خُذْبَنَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ، صَاحِبَا نَجْرَانَ، إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ أَنْ يَلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ، فَوَ اللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَا عَنَّا لَا نُفْلِحُ نَحْنُ، وَلَا عَقِبُنَا مِنْ بَعْدِنَا، قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا، وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا. فَقَالَ: لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «قُمْ يَا أَبَا عُبَيْدَةَ بْنُ الْجَرَّاحِ»، فَلَمَّا قَامَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ».

Hudhayfah reported: Al-Āqib and As-Sayyid, the rulers of Najrān, came to the Messenger of Allah (May Allah's peace and blessings be upon him) with the intention of doing li'ān (taking an oath of condemnation) to him. One of them said to the other: "Do not do this, for, by Allah, if he was a prophet and we did this li'ān, neither we nor our offspring after us would be successful." Then, both of them said: "We will give what you should ask for, but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet (May Allah's peace and blessings be upon him) said: "I will send an honest man who is really trustworthy." Thereupon, every one of the Prophet's Companions wished to be that one. Then, the Prophet (May Allah's peace and blessings be upon him) said: "Get up, O Abu 'Ubaydah ibn al-Jarrāh." When he got up, the Messenger of Allah (May Allah's peace and blessings be upon him) said: "This is the trustworthy man of this Ummah." [Narrated by Al-Bukhāri (4380), Muslim (2420), At-Tirmidhi (3796), and Ibn Mājah (135)]

We believe that Allah Almighty drew the ends of the world together for the Prophet (May Allah's peace and blessings be upon him), and he saw the extent to which his Ummah's dominion would extend. The Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَلُغُ مُلْكُهَا مَا رُوي لِي مِنْهَا».

"Indeed, Allah drew the ends of the world together for me, and I saw its eastern and western ends. The dominion of my Ummah will reach those ends which were drawn together for me." [Narrated by Muslim (2889), Abu Dāwūd (4252), At-Tirmidhi (2176), and Ibn Mājah (3952)]

One of the proofs for his prophethood is the conversion to Islam by many Jewish rabbis and Christian monks, and even by thousands and thousands among the People of the Book.

Moreover, the Prophet (May Allah's peace and blessings be upon him) fought the Romans and commanded His Companions to conduct Jihad against the Persians and the Romans after him.

Chapter on the Statements by the Foes of the Messages and the Messengers

Allah Almighty says:

{وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ
رُحُوفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ}

{Similarly We did make for every prophet enemies, devils from among men and jinn, whispering to one another alluring words of delusion. If Allah had willed, they would not have done so. So leave them to their fabrications.} [Surat al-An'ām: 112] Allah, Exalted be He, also says:

{وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا}

{Thus we did assign for every prophet an enemy from among the wicked, but your Lord is sufficient as a Guide and Helper.} [Surat al-Furqān: 31]

According to His wisdom, Allah Almighty guides whomever He wills by His grace and leads whomever He wills astray by His justice. It was also dictated by His wisdom that every prophet had an enemy and that those enemies would cooperate in their wrong path and speak similarly. Allah, the Exalted, says:

{مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٌ}

{Nothing is said to you [O Prophet] except what was already said to the messengers before you. Indeed, your Lord is All-Forgiving, but Severe in punishment.} [Surat Fussilat: 43] The statements made by the chiefs of people in every nation are similar. They would sometimes say the prophet is a magician, a soothsayer, or a liar. An example is what Pharaoh said about Mūsa (peace be upon him), as revealed in the verse that reads:

{وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ * إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ}

{We sent Moses with Our signs and compelling proof

to Pharaoh, Hāmān and Korah, but they said: "A magician! An utter liar!"} [Surat Ghāfir: 23-24] They would at other times claim he did not bring them any evidence. Allah, Exalted be He, says:

{قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ}

{They said: "O Hūd, you have not brought us any clear evidence, and we will not forsake our gods on account of what you say, nor will we believe in you."} [Surat Hūd: 53] At other times, they would claim he fabricated lies about Allah Almighty. About their evil statement, our Lord says:

{وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ}

{When Our clear verses are recited to them, they say: "This is nothing but a man who wishes to turn you away from what your forefathers used to worship." And they say: "This is nothing but a fabricated lie." And the disbelievers say about the Truth when it comes to them: "This is nothing but clear magic."} [Surat Saba': 43]

They would also accuse him of being insane. Allah Almighty says:

{وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ}

{They say: "O you to whom the Reminder has been sent down, You are surely insane!"} [Surat al-Hijr: 6] About their statement, the Almighty Lord says:

{قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ}

{Pharaoh said: "Your messenger who has been sent to you is truly insane!"} [Surat ash-Shu'arā': 27] Far be it from the messengers of Allah (peace be upon them), who possessed the most perfect minds and the most pure hearts among all people.

And sometimes they would find it too grave to accept his call to the worship of Allah Almighty alone. About their statement, our Lord says:

{أَجِئْنَا لِنُعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ}

{Have you come to tell us that we should worship Allah alone and abandon what our forefathers used to worship? Bring upon us what you are threatening us with, if you are truthful.} [Surat al-A'rāf: 70] And they said:

{أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ}

{Has he made all gods into one God? Indeed, this is something strange!} [Surat Sād: 5]

They would also reject the prophet's call on the grounds that he was a human being like themselves. Allah, Glorified be He, says:

{فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا}

{But the chiefs of his people who disbelieved said: "We only see you a human being like ourselves."} [Surat Hūd: 27] Allah Almighty also says:

{لَا هِيَّةَ فُؤُؤُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ
السَّحَرَةَ وَأَنْتُمْ تُبْصِرُونَ}

{Diverted (are) their hearts. The wrongdoers whisper to one another in secret: "Is this but a human being just like yourselves? Will you then follow his magic, although you openly see?"} [Surat al-Anbiyā': 3]

They would at other times ask them to do things which no human being is capable of, out of their arrogance and stubbornness. For example, they asked Prophet Muhammad (May Allah's peace and blessings be upon him) to cause a spring to gush forth from the earth, or that he should have a garden, or that he should make the sky fall upon them in pieces, or that he should bring Allah and the angels before them, or that he should have a house of gold, or that he should ascend to the heaven, or that he should bring down to them a book for them to read. Allah, the Exalted, says:

{وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا * أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا * أَوْ تُسْقِطَ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا * أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقَيْتِكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا * وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ

اللَّهُ بَشَرًا رَسُولًا * قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَرَّا
عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

{They say: "We will never believe in you until you cause a spring to gush forth for us from the earth,

or until you have a garden of date palms and grapevines, and you cause rivers to flow abundantly in their midst,

or you make the sky to fall upon us in pieces – as you claim – or bring Allah and the angels before us face to face,

or until you have a house of gold, or you ascend to the heaven, and even then we will never believe in your ascension unless you bring down to us a book which we can read." Say: "Glory be to my Lord! Am I anything but a human, sent as a messenger?"

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 had been angels walking on earth peacefully, We would have certainly sent down to them from the heaven an angel as a messenger."}
[Surat al-Isrā': 90-95]

They would also ask the prophet to bring them the punishment he had threatened them with. Allah, Exalted be He, says:

{قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ}

{They said: "Have you come to tell us that we should worship Allah alone and abandon what our forefathers used to worship? Bring upon us what you are threatening us with, if you are truthful."} [Surat al-A'rāf: 70] And He Almighty says:

{فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ إِنَّا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ}

{Then they killed the she-camel and defied their Lord's command, and said: "Bring us what you threaten us, if you are indeed one of the messengers."} [Surat al-A'rāf: 77]

At other times, they would accuse the messenger of being misguided and foolish. An example is found in a verse that says:

{قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ}

{The disbelieving chiefs of his people said: "Indeed, we see you as foolish, and we think that you are one of the liars."} [Surat al-A'rāf: 66]

And at other times, they would bar people from the way of Allah and tell their followers not to listen to this Qur'an and to make noise when it was recited. Allah Almighty says:

{وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ}

{Those who disbelieve say: "Do not listen to this Qur'an, but make noise [when it is recited], so that you may prevail."} [Surat Fussilat: 26]

They would at other times accuse the messenger of lying, as revealed about them saying:

{وَأِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ}

{And we think that you are one of the liars.} Or they would accuse the messenger of being taught by a human being and that what came to him was not divine revelation. Allah, the Exalted, says:

{وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِّسَانٌ عَرَبِيٌّ مُبِينٌ}

{We surely know that they say: "It is only a human being who teaches him." But the language they refer to is foreign, whereas this is eloquent Arabic language.} [Surat an-Nahl: 103]

Or they would turn away from the messenger because he was followed by the poor and weak. Speaking about the people of Nūh, Allah Almighty says:

{فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَأَيْنَا بُادِي الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ}

{But the chiefs of his people who disbelieved said: "We only see you a human being like ourselves, and we do not see those who follow you except the lowest among us apparently. We do not see you superior to us, rather, we think that you are liars."} [Surat Hūd: 27] Heraclius said to Abu Sufyān: "And I asked you whether the nobles followed him or the weak, and you claimed that the weak followed him; and those are the followers of the messengers." [Narrated by Al-Bukhāri (7) and Muslim (1773)]

And they would sometimes mock the messengers and ridicule them. Allah Almighty says:

{قُلْ أَبِاللّٰهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِؤْنَ}

{Say: "Was it Allah, His verses and His Messenger that you were mocking?"} [Surat at-Tawbah: 65] He Almighty also says:

{وَيَصْنَعُ الْفُلُكَ وَكَلَّمَ مَرَّةً عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ}

{So he started constructing the Ark, and every time some chiefs of his people passed by him, they ridiculed him. He said: "If you ridicule us now, we will soon ridicule you as you are ridiculing us."} [Surat Hūd: 38] They would some other times try to deceive the messenger and seek to make him compromise or incline to them. Allah, Exalted be He, says:

{وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ}

{They wish that you would compromise so they would too compromise.} [Surat al-Qalam: 9] Allah Almighty also says:

{وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَفَدَّتْ وَرَكُنَ إِلَيْهِمْ ذُنُوبُهُمْ}

{Had We not made you stand firm, you would nearly have inclined to them a little.} [Surat al-Isrā': 74]

They would also treat the prophet disrespectfully and call him names, as Pharaoh did with Moses (peace be upon him):

{أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ}

{Or am I not better than this contemptible one who can hardly express himself?} [Surat az-Zukhruf: 52]

Another example is Abu Sufyān's statement about Prophet Muhammad (May Allah's peace and blessings be upon him), when he was in the Levant. He related: When we went out, I said to my companions: "The cause of 'Ibn Abi Kabshah' (i.e. the Prophet) has become so important, for the king of Banu al-Asfar (the Romans) is afraid of him." [Narrated by Al-Bukhāri (4553), Muslim (1773), and At-Tirmidhi (2717)]

The chiefs of the people might also threaten to drive the prophet out of the land. An example is the people of Shu'ayb, about whom Allah Almighty says:

{قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ أَمَنَّ مِنْهُمْ اتَّعَلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ}

{The arrogant chiefs of his people said: "O Shu'ayb, we will surely drive you and those who believe with you out of our town unless you return to our faith." He said: "Even if we detest it?"} [Surat al-A'rāf: 88]

He Almighty also says:

{وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا}

{The disbelievers said to their messengers: "We will surely drive you out of our land unless you

return to our religion."} [Surat Ibrāhīm: 13] The people of Lūt said to him and those who believed along with him:

{أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ}

{Drive them out of your town, for they are people who keep themselves pure!} [Surat al-A'rāf: 82] The disbelievers of the Quraysh imposed a siege on our Prophet Muhammad (May Allah's peace and blessings be upon him), his followers and Banu Hāshim in the mountain pass for three years, and then drove him out of his land.

Ibn Mas'ūd (May Allah be pleased with him) reported: When the Prophet (May Allah's peace and blessings be upon him) distributed the spoils from the battle of Hunayn, a man from the Ansār said: "He did not intend by it the approval of Allah." So, I went to the Prophet (May Allah's peace and blessings be upon him) and told him about that. Thereupon, his face changed and he said:

«رَحِمَهُ اللَّهُ عَلَى مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا، فَصَبَرَ».

"May Allah be merciful to Mūsa, for he was hurt more than that and he showed patience." [Narrated by Al-Bukhārī (4335), Muslim (1062), and At-Tirmidhi (3896)]

The people of Ibrāhīm (peace be upon him), tried to burn him, but Allah Almighty saved him. He, Exalted be He, says:

{فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ}

{His people's only response was to say: "Kill him or burn him!"} [Surat al-'Ankabūt: 24] About what the children of Israel did with their prophets, Allah, the Exalted, says:

{أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ}

{Is it that every time a messenger comes to you [O Israelites] with something against your desires, you become arrogant; some of them you rejected, and others you killed?} [Surat al-Baqarah: 87]

This is the typical attitude of the arrogant people towards the messengers and a typical behavior of the chiefs of every nation towards reformers.

And it is an unchanging law of Allah Almighty that He supports His messengers and prophets. He, Exalted be He, says:

{إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ}

{We will surely help Our messengers and those who believe in the life of this world and on the Day when the witnesses will come forward.} [Surat Ghāfir: 51] He Almighty also says:

{ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ}

{Then We fulfilled Our promise to them: We saved them and those whom We willed, and destroyed those who transgressed all bounds.} [Surat al-Anbiyā': 9]

Book on the Last Day

Abstract

We believe in the Last Day and that this is one of the six pillars of faith. It is called the Last Day because it will be the last day in this world. No day will follow it. It also has numerous other names, such as the Day of Judgment, the Day of Resurrection, the Day of Reckoning, the Day of Recompense, At-Tāmmah (the Supreme Calamity), Al-Hāqqah (the Inevitable Hour), Al-Wāqī'ah (the Inevitable Event), As-Sākhkhah (the Deafening Blast), and Al-Ghāshiyah (the Overwhelming Event). Allah Almighty mentions the Last Day in many verses of His Noble Book.

Part of the belief in the Last Day is to believe in its signs and in what happens after death. We will start with the signs of the Hour and then with what happens after death, for this occurs before the Last Day.

The signs of the Hour are these signs that point to the imminence of the Last Day. They belong to the unseen which we are commanded to believe in.

They are of three types:

First: Signs of the Hour that have already appeared and finished, and these are too numerous.

Second: Signs of the Hour that have taken place and continue to exist.

Third: Signs of the Hour that have not yet taken place, but they will occur shortly before the Day of Judgment.

Part of the belief in the Last Day is to believe that everything will perish except Allah Almighty and that the angel of death takes people's souls, and to believe in what happens after death, like the questioning of the dead in the grave, and the bliss and punishment therein.

We believe that when Allah Almighty decides to bring this world to an end, He commands the angel to blow the trumpet for the first time, upon which all that is in the heavens and earth will fall unconscious, except those whom Allah wishes; then Allah will send down rain from which the bodies of mankind will grow; then Allah Almighty will command the angel to blow the trumpet for the second time, upon which people will come out of their graves and stand for the Lord of the worlds. The first to come out of the earth will be our Prophet Muhammad (May Allah's peace and blessings be upon him) and the first to be clothed will be Prophet Ibrāhīm (peace be upon him). People will be resurrected barefooted, naked, and uncircumcised. The gathering ground will be white.

We believe in our Prophet's intercession and in the resurrection, the reckoning, and the recompense, and that Allah Almighty is quick in reckoning. And we believe that Allah's reckoning of

His servants has different levels and conditions. Some of them will face a hard reckoning, while others will pass through an easy one. And among the believers, there are those who will enter Paradise without reckoning.

No one will be wronged on that Day. The first people to be questioned on the Day of Judgment will be the Ummah of Muhammad (May Allah's peace and blessings be upon him), and the first thing to be judged among people will be bloodshed.

We believe that the witnesses will be brought forth on that Day. The angels will testify, so will the earth about what the people had done thereupon. The body organs will also give testimony.

We believe that Allah Almighty will place real scales to weigh people's deeds.

We believe that there is a cistern for Prophet Muhammad (May Allah's peace and blessings be upon him), which his Ummah will converge on. Then, people will be led either to Paradise or to Hellfire, Allah forbid, and the bridge will be erected over Hellfire, having hooks like the thorns of Sa'dān (a kind of plant). They will snatch people, according to their deeds. The first to cross the bridge will be Prophet Muhammad (May Allah's peace and blessings be upon him).

Chapter on the Proofs of the Belief in the Last Day

We believe in the Last Day. It is one of the six pillars of faith mentioned in the verse that reads:

{لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ}

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah and the Last Day.} [Surat al-Baqarah: 177] And the verse that reads:

{لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا}

{But those well-grounded in knowledge among them and the believers believe in what has been sent down to you [O Prophet], and what was sent down before you; who establish prayer and give Zakah, and believe in Allah and the Last Day – it is they who We will give a great reward.} [Surat an-Nisā': 162]

It is also established by a Hadīth in which Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) came out to people one day, and someone came to him and said: "O Messenger of Allah, what is faith?" He replied: "It is to believe in Allah and His angels, His book, the meeting with Him, and His messengers, and believe

in the Resurrection in the Afterlife." [Narrated by Al-Bukhāri (4777), Muslim (9), and Ibn Mājah (64)]

It is also established by reason. Allah, Exalted be He, says:

{وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ * قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ}

{And he produced arguments against Us while forgetting his own creation. He says: "Who can give life to the bones after they have crumbled to dust?"

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: 78-79] He Almighty also says:

{يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْنًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ}

{O mankind, if you are in doubt concerning the Resurrection, then We surely created you from dust, then from a drop of sperm, then from a clot, then from a lump of flesh – formed or unformed – so that We may make it clear to you [Our power]. We settle in the wombs whatever We will for an appointed term. Then We bring you out as infants, then [We nurture you] so that you may reach your maturity. Then some of you die, while others are left to reach the decrepit old age so that they may

know nothing after having knowledge. You see the land lifeless, then as soon as We send down rain on it, it stirs and swells to life and brings forth every type of pleasant plant.} [Surat al-Hajj: 5] In another verse, Allah, the Exalted, says:

{أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا}

{Are you more difficult to create or the heaven that He built?} [Surat an-Nāzi'āt: 27] And He, Glorified be He, says:

{وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لُمُحْيِي الْمَوْتِ إِنَّهُ عَلَى 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] Allah Almighty also says:

{وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ}

{It is He Who originates the creation then repeats it, which is easier for Him.} [Surat ar-Rūm: 27] And He, Exalted be He, says:

{كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا 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]

It is called the Last Day because it will be the last day in this world. No day will follow it. It also has numerous other names. Its names include the Day of Judgment, the Day of Resurrection, the Day of

Reckoning, the Day of Recompense, At-Tāmmah (the Supreme Calamity), Al-Hāqqah (the Inevitable Hour), Al-Wāqī'ah (the Inevitable Event), As-Sākhkhah (the Deafening Blast), and Al-Ghāshiyah (the Overwhelming Event). Allah Almighty mentions the Last Day in many verses of His noble Book. Examples include the verse that says:

{يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ}

{A Day when people will stand before the Lord of the worlds.} [Surat al-Mutaffifin: 6] And the verse that reads:

{يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَتْهُمْ إِلَى نُصَبٍ يُوفِضُونَ}

{The Day when they will rush out of their graves as if they are racing towards a goal.} [Surat al-Ma'arij: 43] And the verse that reads:

{فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى}

{But when the Supreme Calamity comes.} [Surat an-Nāzi'āt: 34] And the verses that read:

{فَإِذَا جَاءَتِ الصَّاعَةُ * يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ * وَأُمِّهِ وَأَبِيهِ * وَصَاحِبَتِهِ وَبَنِيهِ * لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ}

{But when the Deafening Blast comes, on that Day everyone will flee from his sibling, and from his mother and father, and from his wife and children.

On that day, everyone will have enough concern of his own.} [Surat 'Abasa: 33-37] And the verses that read:

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ * يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ}

{O mankind, fear your Lord; the earthquake of the Hour is something dreadful.

On the Day when you see it, every nursing mother will abandon her baby, and every pregnant woman will miscarry. You will see people as though they are drunk, while they are not drunk, but the punishment of Allah is severe.} [Surat al-Hajj: 1-2]
And the verse that reads:

{يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ}

{When He will gather you for the Gathering Day; that is the Day of great loss.} [Surat at-Taghābun: 9]

Chapter on the Belief in the Signs of the Hour

Part of the belief in the Last Day is belief in its signs, which point to its imminence. Allah Almighty says:

{فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا}

{Are they but waiting for the Hour to come upon them by surprise? Already [some of] its signs have appeared.} [Surat Muhammad: 18] This belongs to the unseen which we are commanded to believe in.

Some of the signs of the Hour have already appeared and finished, and these are very numerous. One of them is mentioned in the Hadīth that reads:

((بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَذِهِ مِنْ هَذِهِ، أَوْ: كَهَاتَيْنِ، وَقَرَنَ بَيْنَ السَّبَابَةِ وَالْوُسْطَى))

"My advent and the Hour is like this next to that, or like these two", joining his index and middle fingers. [Narrated by Al-Bukhāri (5301) and Muslim (2950)] In another Hadīth, he (May Allah's peace and blessings be upon him) said:

((اعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ، ثُمَّ مَوْتَانِ يَأْخُذُ فِيكُمْ كَقُعَاصِ الْغَنَمِ، ثُمَّ اسْتِيفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ، فَيُظَلُّ سَاخِطًا))...

"Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you as the plague that afflicts sheep, an increase of wealth to such an extent that even if one is given one hundred Dinars, he will still be dissatisfied..." [Narrated by Al-Bukhāri (3176) and Ibn Mājah (4042)] The Prophet (May Allah's peace and blessings be upon him) also said:

((لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعَوُهُمَا وَاجِدَةٌ، وَحَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُقْبِضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ، وَهُوَ الْقَتْلُ، وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ، فَيَقْبِضَ حَتَّى يُهْمَ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ عَلَيْهِ، فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ: لَا أَرَبَ لِي بِهِ، وَحَتَّى يَطَّوَلَ النَّاسُ فِي الْبُئْيَانِ...)).

"The Hour will not come until two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following the same religious doctrine; until about thirty dajjāls (impostors) appear, and each one of

them will claim that he is the messenger of Allah; until the religious knowledge is taken away, earthquakes increase in number, time passes quickly, afflictions appear, and killing prevails; until wealth becomes so abundant that a wealthy person will worry lest nobody would accept his Zakah, and whenever he presents it to someone, he would say: 'I am not in need of it'; and until people compete with one another in constructing high buildings." [Narrated by Al-Bukhāri (7121), Muslim (157), and At-Tirmidhi (2218)]

Other signs of the Hour have taken place and continue to exist. One of them is the occurrence of trials within the Ummah. (Numerous Hadīths reported by Al-Bukhāri and Muslim do mention trials, but they do not say explicitly that they are signs of the Hour. Hence, we have cited two Hadīths from the Sunan because they mention that clearly.) The Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، فَكَسِرُوا قَسِيئَكُمْ، وَقَطِّعُوا أَوْتَارَكُمْ، وَاضْرِبُوا سُيُوفَكُمْ بِالْحِجَارَةِ، فَإِنْ دُخِلَ -يَعْنِي- عَلَى أَحَدٍ مِنْكُمْ، فَلْيَكُنْ كَخَيْرِ ابْنِي آدَمَ».

"Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and a disbeliever in the evening, or a believer in the evening and a disbeliever in the morning. He who sits during them

will be better than he who gets up, and he who walks during them is better than he who runs. So, break your bows, cut your bowstrings, and strike your swords with stones. If people come to one of you, let him be like the better one of Adam's two sons." [Narrated by Abu Dāwūd (4259), At-Tirmidhi (2204), Ibn Mājah (3961), Ibn Aby Shaybah (30978), Ahmad (19662), and Ar-Ruwyāni (585)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

((تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ مِنَ الدُّنْيَا)).

"Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and a disbeliever in the evening, or a believer in the evening and a disbeliever in the morning. People will sell their religion in return for some worldly gains." [Narrated by At-Tirmidhi (21970, Ibn Aby Shaybah in Al-Musannaf (31053) and in Al-Imān (64), and Al-Faryābi in Sifat An-Nifāq Wa Dhamm Al-Munāfiqīn (97)]

The Prophet (May Allah's peace and blessings be upon him) also said:

((لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ)).

"The Hour will not come until about thirty dajjāls appear, and each one of them will claim that he is the messenger of Allah." [Narrated by Al-Bukhāri (7121), Muslim (157), and At-Tirmidhi (2218)]

وقال أبو هريرة رضي الله عنه: بَيَّنَّما النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ، فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ، فَكَّرَ مَا قَالَ. وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: «أَيْنَ -أَرَاهُ- السَّائِلُ عَنِ السَّاعَةِ؟»، قَالَ: هَا أَنَا، يَا رَسُولَ اللهِ، قَالَ: «فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ»، قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: «إِذَا وَبِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ».

Abu Hurayrah (May Allah be pleased with him) reported: While the Prophet (May Allah's peace and blessings be upon him) was saying something in a gathering, a Bedouin came and asked him: "When will the Hour come?" The Prophet (May Allah's peace and blessings be upon him) continued his talk; so some people said that the Messenger had heard the question, but did not like what that Bedouin asked. Some others said that he did not hear the question. When the Prophet (May Allah's peace and blessings be upon him) finished his speech, he said: "Where is the one who inquired about the Hour?" The Bedouin said: "I am here, O Messenger of Allah." The Prophet (May Allah's peace and blessings be upon him) said: "When honesty is lost, then wait for the Hour." The Bedouin said: "How will it be lost?" The Prophet (May Allah's peace and blessings be upon him) said:

"When matters are entrusted to unfit people, then wait for the Hour." [Narrated by Al-Bukhāri (59)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يُرْفَعَ الْعِلْمُ، وَيَنْتَبِثَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزَّنا».

"Among the signs of the Hour is that knowledge will be taken away, ignorance will be established, alcohol will be drunk, and adultery will prevail."

[Narrated by Al-Bukhāri (80), Muslim (2671), At-Tirmidhi (2205), and Ibn Mājah (4045)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّامًا، يَنْزِلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ».

"Ahead of the Hour there will be days in which ignorance will emerge, knowledge will be taken away, and killing will be widespread." [Narrated by Al-Bukhāri (7062), Muslim (2672), At-Tirmidhi (2200), and Ibn Mājah (4050)]

Some signs of the Hour have not taken place yet. They will occur shortly before the Day of Judgment, like the descent of the Messiah, 'Īsa, the son of Maryam (peace be upon him). Allah Almighty says:

{وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا}

{There will be none from the People of the Book but will believe in him [upon his return] before his death; and on the Day of Resurrection he will be a

witness against them.} [Surat an-Nisā': 159] And regarding the emergence of Gog and Magog, Allah Almighty says:

{حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ}

{Until when Gog and Magog are let loose, swarming swiftly from every mound.} [Surat al-Anbiyā': 96] And the emergence of the Beast. Allah, the Exalted, says:

{وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ}

{When the decree [of the Hour] comes to pass against them, We will bring forth to them a beast out of the earth that will tell them that the people had no faith in Our verses.} [Surat an-Naml: 82]

وجاء في حديث حذيفة بن أسيد الغفاري قال: اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا، وَنَحْنُ نَتَذَكَّرُ، فَقَالَ: «مَا تَذَكَّرُونَ؟» قَالُوا: نَتَذَكَّرُ السَّاعَةَ، قَالَ: «إِنَّهَا لَنُتَقَوِّمَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ: -فَذَكَّرَ- النَّحْنَ، وَالْدَّجَالَ، وَالِدَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ خُسُوفٍ: خَسَفٌ بِالْمَشْرِقِ، وَخَسَفٌ بِالْمَغْرِبِ، وَخَسَفٌ بِحَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ».

Hudhayfah ibn Usayd al-Ghifāri reported: The Prophet (May Allah's peace and blessings be upon him) came to us all of a sudden as we were busy in a discussion. He said: "What are you discussing?" We said: "We are discussing the Last Hour." Thereupon, he said: "It will not come until you see ten signs ahead of it." So, he mentioned the smoke, the Anti-Christ, the Beast, the rising of the sun from

the west, the descent of Jesus, the son of Maryam (peace be upon him), the Gog and Magog, and landslides in three places: one in the east, one in the west, and one in Arabia - and the last of these will be a fire that will emerge from Yemen, which will drive people to the place of their grand assembly. [Narrated by Muslim (2901), Abu Dāwūd (4311), At-Tirmidhi (2183), and Ibn Mājah (4041)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ، فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا» [الأنعام: 158].

"The Hour will not come until the sun rises from the west, and when it rises from the west, all people will believe, and on that day {Belief will be of no benefit to those who did not believe before, or those who did not do some good through their faith.}" [Surat al-An'ām: 158] [Narrated by Al-Bukhāri (4635), Muslim (157), Abu Dāwūd (4312), and Ibn Mājah (4068)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

"By the One in Whose hand my soul is, the son of Maryam is about to descend among you as a just judge. He will break the cross, kill the pig, and lay

down the tribute, and wealth will be so superfluous that none would accept it." [Narrated by Al-Bukhāri (2222), Muslim (155), Abu Dāwūd (4324), At-Tirmidhi (2233), and Ibn Mājah (4078)]

In yet another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ قَوْمَهُ الْأَعْوَرَ الْكَذَّابَ، إِنَّهُ أَعْوَرٌ -وَإِنْ رَبَّكُمْ لَيْسَ بِأَعْوَرَ- مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ».

"Allah did not send a prophet except that he warned his people about the one-eyed impostor; he is one-eyed, and indeed your Lord is not one-eyed. It is written between his two eyes: a disbeliever." [Narrated by Al-Bukhāri (7408), Muslim (2933), Abu Dāwūd (4316), and At-Tirmidhi (2245)]

Chapter on the Belief in What Comes After Death

We believe that part of the belief in the Last Day is to believe that everything will perish except Allah Almighty, Who says:

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ}

{Everything will perish except Him.} [Surat al-Qasas: 88] Allah Almighty also says:

{كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

{Everyone on earth will perish,
but there will remain the Face of your Lord, full
of Majesty and Honor.} [Surat ar-Rahmān: 26-27]

And that the angel of death will take people's souls. Allah, the Exalted, says:

{قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ}

{Say: "The angel of death, who is in charge of you, will take your souls, then to your Lord you will be brought back."} [Surat as-Sajdah: 11]

We believe in what happens after death, including the questioning of the dead and the bliss and punishment in the grave. This is indicated in a verse that says:

{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] And the verse that reads:

{سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ}

{We will punish them twice, then they will be brought back to a great punishment.} [Surat at-Tawbah: 101] And the verse that reads:

{وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ * ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ}

{If only you could see when the angels take the souls of the disbelievers, beating their faces and their backs: "Taste the punishment of the scorching fire!

This is because of what your hands have sent forth, for Allah is never unjust to [His] slaves."}[
[Surat al-Anfāl: 50-51] And the verse that reads:

{وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ آخِرُ جُورِ
أَنفُسِكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ
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] And the verse that reads:

{وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ}

{And for the wrongdoers, there will be another punishment before that, but most of them do not know.}[
[Surat at-Tūr: 47]

وعن البراء بن عازب رضي الله عنه، عن النبي صلى الله عليه وسلم قال: {يُنْبِئُ
الله الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ} [إبراهيم: 27] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ، فَيَقَالُ
لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، وَنَبِيِّي مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَلِكَ قَوْلُهُ عَزَّ
وَجَلَّ: {يُنْبِئُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ}
[إبراهيم: 27]».

Al-Barā' ibn 'Āzib (May Allah be pleased with him) reported: Regarding the verse: {Allah keeps those who believe steadfast with the firm Word [of faith]} [Surat Ibrāhīm: 27] The Messenger of Allah (May Allah's peace and blessings be upon him) said: "It was revealed in connection with the punishment of

the grave. It will be said to him: 'Who is your Lord?' He will reply: 'My Lord is Allah, and my Prophet is Muhammad (May Allah's peace and blessings be upon him).' This is the meaning of the verse that says: {Allah keeps those who believe steadfast with the firm Word [of faith] in the life of this world and in the Hereafter.} [Surat Ibrāhīm: 27] [Narrated by Al-Bukhāri (1369), Muslim (2871), and this is his version, At-Tirmidhi (3120), An-Nasā'i (2056 - 2057), and Ibn Mājah (4269 - 4750)]

وعن ابن عباس رضي الله عنهما: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «قُولُوا: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

Ibn 'Abbās (May Allah be pleased with him) reported that the Prophet (May Allah's peace and blessings be upon him) used to teach them this supplication as he used to teach them a surah from the Qur'an. "Allāhumma inna na'ūdhu bika min 'adhābi jahannam, wa a'ūdhu bika min 'adhāb al-qabr, wa a'ūdhu bika min fitnat al-masīh ad-dajjāl, wa a'ūdhu bika min fitnat al-mahyā wa al-mamāt." (O Allah, we seek refuge in You from the torment of Hellfire, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the tribulation of the Antichrist, and I seek refuge in You from the trials of life and death.) [Narrated by Muslim (590), Abu Dāwūd (1542), At-Tirmidhi (3494), An-Nasā'i (2063), and Ibn Mājah (3840)]

وعن ابن عباس رضي الله عنهما قال: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْضِ حَيْطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذِّبَانِ فِي قُبُورِهِمَا، فَقَالَ: «يُعَذِّبَانِ، وَمَا يُعَذِّبَانِ فِي كَبِيرٍ، وَإِنَّهُ لَكَبِيرٌ، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِجَرِيدَةٍ، فَكَسَرَهَا بِكَسَرَتَيْنِ أَوْ ثَلَاثَتَيْنِ، فَجَعَلَ كِسْرَةً فِي قَبْرِ هَذَا، وَكِسْرَةً فِي قَبْرِ هَذَا، فَقَالَ: «لَعَلَّهُ يَخَفُّ عَنْهُمَا مَا لَمْ يَنْبَسَأَ».

Ibn 'Abbās (May Allah be pleased with him) reported: Once the Prophet (may Allah's peace and blessings be upon him) went through the graveyards of Madīnah and heard the voices of two humans who were being tortured in their graves. He said: "They are being tortured, and they are not being tortured for something grave; yet indeed it is grave. One of them was heedless about preventing urine from reaching his clothes, and the other one used to go about with talebearing." Then, the Prophet (May Allah's peace and blessings be upon him) asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying: "I hope their punishment may be alleviated as long as these two have not dried." [Narrated by Al-Bukhārī (6055), Muslim (292), Abu Dāwūd (20), At-Tirmidhī (70), An-Nasā'ī (31), and Ibn Mājah (347)]

وعن أبي سعيد قال: حدثني زيد بن ثابت رضي الله عنه قال: بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطِ لَبْنِي النَّجَارِ، عَلَى بَغْلَةٍ لَهُ، وَتَحَنُّ مَعَهُ، إِذْ حَدَّثَ بِهِ، فَكَادَتْ تُلْقِيهِ، وَإِذَا أَقْبَرُ سِنَّةٍ أَوْ خَمْسَةَ أَوْ أَرْبَعَةَ -قَالَ: كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ- فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَقْبُرِ؟» فَقَالَ رَجُلٌ: أَنَا، قَالَ: «فَمَتَى مَاتَ هَؤُلَاءِ؟» قَالَ: مَاتُوا فِي الْإِسْرَاكِ، فَقَالَ: «إِنَّ هَذِهِ الْأُمَّةَ تُثْبَلَى فِي قُبُورِهَا، فَلَوْلَا أَنْ لَا تَدَافُقُوا، لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ». ثُمَّ أَقْبَلَ

عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ»، قَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ، فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»، قَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»، قَالُوا: نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ». قَالُوا: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ.

Abu Sa'īd related: Zayd ibn Thābit (May Allah be pleased with him) reported: As we were accompanying the Prophet (May Allah's peace and blessings be upon him) while he was riding a she-mule in a garden belonging to Banu an-Najjār, the animal shied and almost dropped him. It happened that there were five or six graves there. So, he asked if anyone knew who was buried in them. A man replied that he did. He was asked when they died, and he said that they died during the period of polytheism. Then, the Prophet (May Allah's peace and blessings be upon him) said: "These people are being afflicted in their graves, and were it not that you would cease to bury one another, I would ask Allah to let you hear the punishment in the grave which I am hearing." Then, he turned to us and said: "Seek refuge in Allah from the punishment of Hellfire." They said: "We seek refuge in Allah from the punishment of Hellfire." He said: "Seek refuge in Allah from the punishment of the grave." They said: "We seek refuge in Allah from the punishment of the grave." He said: "Seek refuge in Allah from trials, both open and secret." They said: "We seek refuge in Allah from trials, both open and secret." He said:

"Seek refuge in Allah from the trial of the Antichrist." They said: "We seek refuge in Allah from the trial of the Antichrist." [Narrated by Muslim (2867)]

وعن أبي أيوب رضي الله عنه قال: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -وَقَدْ وَجَبَتِ الشَّمْسُ- فَسَمِعَ صَوْتًا، فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

Abu Ayyūb (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) went out after the sun had set, and heard a sound. He said: "Jews are being tormented in their graves." [Narrated by Al-Bukhārī (1375), Muslim (2869), and An-Nasā'ī (2059)]

وعن عائشة رضي الله عنها قالت: دَخَلْتُ عَلَى عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا لِي: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَبْتُهُمَا، وَلَمْ أَنْعِمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا، وَدَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ عَجُوزَيْنِ، وَذَكَرْتُ لَهُ، فَقَالَ: «صَدَقْتَا، إِنَّهُنَّ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ النَّهَائِمُ كُلُّهَا»، فَمَا رَأَيْتُهُ بَعْدُ فِي صَلَاةٍ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

‘Ā’ishah (May Allah be pleased with her) reported: Two of the old Jewish women of Madīnah came to me and said: "The people of the graves are tormented in their graves." I did not believe them, and I did not want to believe them. They left, and the Messenger of Allah (May Allah's peace and blessings be upon him) came to me, and I said: "O Messenger of Allah, two of the old Jewish women of Madīnah said that the people of the graves are tormented in their graves." He said: "They spoke

the truth. They are tormented in a manner that all the animals can hear." I never saw him offer any prayer after that without seeking refuge with Allah from the torment of the grave. [Narrated by Al-Bukhāri (6366), Muslim (586), and An-Nasā'i (2067)]

As disbelievers, hypocrites, and some Muslim sinners suffer torment in the grave, believers enjoy bliss therein. Anas ibn Mālik (May Allah be pleased with him) reported that the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيَقْعِدَانِهِ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَّا الْمُؤْمِنُ، فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكِ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا»، قَالَ: «وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ ضَرْبَةً، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ النَّفْلَيْنِ».

"When a man is placed in his grave and his companions leave him, he hears the steps of their sandals. Then, two angels come to him and, having made him sit up, they say: 'What was your opinion of this man, i.e. Muhammad?' The believer replies: 'I testify that he is the servant and Messenger of Allah.' He is then told to look at his abode in Hellfire for which Allah has substituted for him an abode in Paradise, and he sees them both. As for the hypocrite and the disbeliever, he is asked: 'What was your opinion of this man?' He replies: 'I do not

know. I said as other people said.' They will say: 'You neither knew nor did you follow.' He will then be given a blow with iron hammers and will release a shout which will be heard by all that is near him, with the exception of men and jinn." [Narrated by Al-Bukhāri (1374) and Muslim (7318)]

Chapter on the Belief in the Resurrection and What Comes Thereafter

We believe that when Allah Almighty decides to bring this world to an end, He commands the angel to blow the trumpet. Thereupon, all that is in the heavens and on earth will get stunned, except whom Allah wills. Our Lord, Exalted be He, says:

{وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ}

{The Trumpet will be blown and all those in the heavens and all those on earth will get stunned, except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.} [Surat az-Zumar: 68] And the Prophet (may Allah's peace and blessings be upon him) said:

«...ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَىٰ لِيَنَاقِلَ، وَرَفَعَ لِيَنَاقِلَ، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ.....».

"Then, the trumpet will be blown and no one will hear that but he will bend his neck to one side and raise it from the other side. The first one to hear that trumpet will be the person who will be busy in setting right the tank meant for providing water to

the camels. He will get stunned and the other people will also get stunned." [Narrated by Muslim (2940)] --

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«...وَلْتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَبَايَعَانِهِ، وَلَا يَطْوِيَانِهِ، وَلْتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنٍ لِفَحْتِهِ فَلَا يَطْعُمُهُ، وَلْتَقُومَنَّ السَّاعَةُ وَهُوَ يَلْبِطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلْتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَحَدُكُمْ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعُمُهَا».

"The Hour will come (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will come while a man is carrying the milk of his she-camel, but cannot drink it. The Hour will come when someone is not able to prepare the tank to water his livestock from it, and the Hour will come when one of you has raised his food to his mouth but cannot eat it."

Allah Almighty will cause whomever He wills among His creation to perish, and none will remain but Him, Exalted be He. Our Lord says:

{كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

{Everyone on earth will perish,

but there will remain the Face of your Lord, full of Majesty and Honor.} [Surat ar-Rahmān: 26-27]

Allah Almighty also says:

{وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ}

{Do not supplicate with Allah another god; none has the right to be worshiped except Him. Everything will perish except Him. His is the Judgment and to Him you will all be brought back.} [Surat al-Qasas: 88] In another verse, He, Exalted be He, says:

{يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ
الْقَهَّارِ}

{The Day when they will be brought forth, nothing about them will be hidden from Allah. [He will say]: "To whom does the dominion belong this Day? To Allah, the One, the Subjugator!"} [Surat Ghāfir: 16]

Then, Allah Almighty will send down rain out of which the bodies of people will grow. The Prophet (May Allah's peace and blessings be upon him) said:

«...ثُمَّ يُرْسِلُ اللَّهُ -أَوْ قَالَ: يُنْزِلُ اللَّهُ- مَطَرًا كَأَنَّهُ الطَّلُّ - أَوْ: الظِّلُّ -نُعْمَانٌ (وهو أحد رواة الحديث). الشَّاكُّ- فَتَنْبُثُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ...».

"Then, Allah will send down rain which will be like drizzle, or like a shadow - Nu'mān, a narrator of this Hadīth, is in doubt - and out of which the bodies of people will grow. Then, it will be blown a second time, and they will stand up looking on." [Narrated by Muslim (2940)]

Then, Allah, the Exalted, will command the angel to blow the trumpet a second time. He, Glorified be He, says:

{ثُمَّ يُفَخَّ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ}

{Then it will be blown again, and at once they will be standing, looking on.} [Surat az-Zumar: 68]

The Prophet (may Allah's peace and blessings be upon him) demonstrated the amount of time between the two blows.

فعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ، قَالَ: وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ، إِلَّا عَجَبَ ذَنْبِهِ، فِيهِ يُرَكَّبُ الْخَلْقُ».

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said: "Between the two blows, there will be forty. Everything of the human body will decay except the coccyx bone, from which Allah will reconstruct the whole body." [Narrated by Al-Bukhāri (4814) and Muslim (2955)]

We believe in what the Prophet (May Allah's peace and blessings be upon him) told us with regard to the heavens and the earth on the Day of Judgment. Ibn Mas'ūd (May Allah be pleased with him) reported:

«جَاءَ خَبْرٌ مِنَ الْأَخْبَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا مُحَمَّدُ، إِنَّا نَجِدُ: أَنَّ اللَّهَ يَجْعَلُ السَّمَوَاتِ عَلَى إصْبَعٍ، وَالْأَرْضِينَ عَلَى إصْبَعٍ، وَالشَّجَرَ عَلَى إصْبَعٍ، وَالْمَاءَ وَالتَّرَى عَلَى إصْبَعٍ، وَسَائِرَ الْخَلَائِقِ عَلَى إصْبَعٍ، فَيَقُولُ: أَنَا الْمَلِكُ. فَضَحَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِدُهُ تَصْدِيقًا لِقَوْلِ الْخَبَرِ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

A Jewish rabbi came to the Messenger of Allah (May Allah's peace and blessings be upon him) and said: "O Muhammad, we learned that Allah will place the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and dust on one finger, and all other creatures on one finger. Then, He will say: 'I am the King.'" Thereupon, the Prophet (May Allah's peace and blessings be upon him) laughed until his premolar teeth became visible, in confirmation of the rabbi's words. Then, the Messenger of Allah (May Allah's peace and blessings be upon him) recited:

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}

{They did not revere Allah His true reverence. On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and exalted is He above all what they associate with Him!} [Surat az-Zumar: 67] [Narrated by Al-Bukhāri (4811), Muslim (2786), and At-Tirmidhi (3238)]

We believe that people will be resurrected from their graves. Allah Almighty will bring life back to the dead upon the second blow of the trumpet. Then, they will stand before the Lord of all the worlds. Allah, Glorified be He, says:

{ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ * ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ}

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

{وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ * قَالُوا يَا وَيْلَنَا مَن
بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ * إِن كَانَتْ إِلَّا صَيْحَةً
وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ}

{The Trumpet will be blown [again], and at once
they will rush from their graves to their Lord.

They will say, “Woe to us! Who has resurrected
us from our resting place?” [They will be told,] “This
is what the Most Compassionate promised, and the
messengers told the truth.”

It will only be a single Blast, and at once they will
all be brought before Us.} [Surat Yāsīn: 51-53]

And He, Glorified be He, says: {Indeed, it is We
Who give life and cause death, and We are the
Inheritors [of all things].

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمُ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ * وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ
إِنَّهُ حَكِيمٌ عَلِيمٌ

We surely know those of you who have gone
before and those who are yet to come.

It is your Lord Who will gather them together.
He is All-Wise, All-Knowing.} [Surat al-Hijr: 23-25]

In another verse, He Almighty says:

{وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَوَلَّنَا لَمَبْعُوْثُونَ خَلْقًا جَدِيدًا * قُلْ كُونُوا حِجَارَةً أَوْ
حَدِيدًا * أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ

أَوَّلَ مَرَّةٍ فَسَتُنْغَضُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا * يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا}

{They say: "What! When we are turned into bones and dust, will we really be resurrected as a new creation?"

Say: "Be you stones or iron,

or any other substance you think is harder to bring back to life." They will then say: "Who will bring us back [to life]?" Say: "The One Who created you the first time." They will shake their heads at you and say: "When will that be?" Say: "Perhaps it is soon."

On the Day when He calls you, you will respond by praising Him, thinking that you had not stayed [on earth] except for a little while.} [Surat al-Isrā': 49-52] Allah Almighty also says:

{وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَنُكَّمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا * ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَنِذَا كُنَّا عِظَامًا وَرَفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا * أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا}

{Whoever Allah guides is truly guided; and whoever He causes to stray, you will find none to protect them besides Him. On the Day of Resurrection, We will gather [and drag] them on their faces – deaf, dumb and blind. Their abode will be Hell; every time it subsides, We will flare it up for them.

That will be their recompense because they rejected Our verses and said: "What! When we are turned into bones and crumbled particles, will we really be raised as a new creation?"

Do they not see that Allah, Who created the heavens and earth, is able to create the like of them? He has decreed for them an appointed time, about which there is no doubt, yet the wrongdoers persist in denial.} [Surat al-Isrā': 97-99] And Allah, the Exalted, says:

{فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا}

{But when the promise of the Hereafter comes, We will bring you all together.} [Surat al-Isrā': 104] So numerous are the verses that affirm the Resurrection.

We believe that Prophet Muhammad (May Allah's peace and blessings be upon him) will be the first one to come out of the grave. Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يُنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ».

"I will be the chief of the children of Adam on the Day of Judgment, the first one for whom the grave will be split open, and the first intercessor and the first one whose intercession will be accepted." [Narrated by Muslim (2278) and Abu Dāwūd (4673)]

The first one to regain his consciousness will be the Prophet (May Allah's peace and blessings be upon him). In a Hadīth, he said:

«...لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيْقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي؟ أَمْ كَانَ مِمَّنْ اسْتَنْتَنَى اللَّهَ؟».

"Do not give me preference over Mūsa, for the people will fall unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! Mūsa will be there holding the side of Allah's Throne. I will not know whether Mūsa has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious." [Narrated by Al-Bukhāri (2441) and Muslim (2373)]

The first one to be clothed will be Prophet Ibrāhīm (peace be upon him). The Prophet (May Allah's peace and blessings be upon him) said:

«وَأَوَّلَ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ».

"The first one to be clothed on the Day of Judgment will be Ibrāhīm." [Narrated by Al-Bukhāri (3349), Muslim (2860), At-Tirmidhi (2423), and An-Nasā'i (2082)]

People will be resurrected barefooted, naked, and uncircumcised. The Prophet (May Allah's peace and blessings be upon him) said:

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ غُرُلًا».

"People will be resurrected on the Day of Judgment, barefooted, naked, and uncircumcised." [Narrated by Al-Bukhāri (6527), Muslim (2859), An-Nasā'i (2083), and Ibn Mājah (4276)]

We believe that the earth on which people will be resurrected is different from this earth. Allah, the Exalted, says:

{يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ}

{The Day when the earth will be changed to another earth and so will the heavens, and all will appear before Allah, the One, the Subjugator.} [Surat Ibrāhīm: 48]

The land of resurrection will be white. The Prophet (May Allah's peace and blessings be upon him) said:

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ، كَفُرْصَةِ نَقِيٍّ».

"The people will be resurrected on the Day of Resurrection on a white land with a reddish tinge like the loaf of white bread." [Narrated by Al-Bukhāri (6521) and Muslim (2790)]

Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً، يَتَكَفَّوْهَا الْجَبَّارُ بِيَدِهِ كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ...».

"The earth will turn to be a single bread on the Day of Resurrection and the Almighty Lord will turn it

in His Hand as one of you turns a loaf while on a journey." [Narrated by Al-Bukhāri (6520) and Muslim (2792)]

As to where humankind will be as the earth will turn into another one and the heavens too, there are authentic Hadīths that tell about that.

فعن ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ حَبْرًا مِنْ أَحْبَارِ الْيَهُودِ جَاءَ إِلَى رَسُولِ يَسْأَلُهُ فِيهِ: «...فَقَالَ الْيَهُودِيُّ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ».

Thawbān, the Prophet's freed slave, reported: A Jewish rabbi came to the Messenger of Allah (May Allah's peace and blessings be upon him) and said: "Where will the human beings be on the Day when the earth will change into another earth and the heavens too?" The Messenger of Allah (May Allah's peace and blessings be upon him) said: "They will be in darkness beside the Bridge." [Narrated by Muslim (315)]

وعن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: {يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتِ} قَائِلٌ يَكُونُ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ؟ فَقَالَ: عَلَى الصِّرَاطِ».

‘Ā’ishah (May Allah be pleased with her) reported: I asked the Messenger of Allah (May Allah's peace and blessings be upon him) about the verse that reads: {The Day when the earth will be changed to another earth and so will the heavens} [Surat Ibrāhīm: 48], as to where the people will be on that

Day, O Messenger of Allah? He said: "On the Sirāt (the Bridge)." [Narrated by Muslim (2791)]

We know that this Day is a very momentous one. Allah Almighty says:

{أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ}

{Do they really not think that they will be resurrected

for a momentous Day?} [Surat al-Mutaffifin: 4-5]

He Almighty also says:

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ}

{O mankind, fear your Lord; the earthquake of the Hour is something dreadful.} [Surat al-Hajj: 1]

It equals fifty thousand years, as authentically reported. Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي زَكَاتَهُ إِلَى أَنْ قَالَ: حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ».

"No owner of a treasure who does not pay zakah will be spared, for his treasure will be heated in the Fires of Hell and then made into plates. His flanks and his forehead will be branded with them until Allah pronounces judgment on His servants during a day lasting fifty thousand years by your measure, and he will see his path leading either to Paradise or to Hellfire." [Narrated by Al-Bukhāri (2371),

Muslim (987), Abu Dāwūd (1658), At-Tirmidhi (1636), An-Nasā'i (3563), and Ibn Mājah (2788)]

On that Day, the sun will draw close to the earth. Abu 'Umāmah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«ثُنْدَتِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُمْ كَمَقْدَارِ مِيلٍ» - قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ؟ أَمَسَافَةً الْأَرْضِ، أَمْ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ؟ - قَالَ: «فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَمَامًا».

"On the Day of Resurrection, the sun will draw so close to the people that there will be left only a distance of one mile." Sulaym ibn 'Āmir said: "By Allah, I do not know whether he meant by 'mile' the mile of the earth or an instrument used for applying kohl to the eye." He said: "The people will be submerged in perspiration according to their deeds, some up to their knees, some up to their waist, and some will be totally bridled by perspiration." [Narrated by Muslim (2864) and At-Tirmidhi (2421)]

The believers will be shielded from the heat of the sun by virtue of their good deeds. Some will be covered by the shade of the Throne, as related in a Hadīth that reads:

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ».

"There are seven types of people whom Allah will cover in His shade on a Day there will be no shade but His shade." [Narrated by Al-Bukhāri (660) and Muslim (1031)]

Some will be shaded by Surat al-Baqarah and Surat Āl 'Imrān, which will plead for those who recite them. The Prophet (May Allah's peace and blessings be upon him) said:

«اقرءوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه. اقرءوا الزهراوين البقرة، وسورة آل عمران، فإنهما تأتيان يوم القيامة كأنهما غمامتان، أو كأنهما غيايتان، أو كأنهما فرقان من طير صواف، تحاجان عن أصحابهما، اقرءوا سورة البقرة، فإن أخذها بركة، وتركها حسرة، ولا تستطيعها البطلة».

"Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, Al-Baqarah and Āl 'Imrān, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surat al-Baqarah, for taking recourse to it is a blessing and abandoning it is a cause of grief, and magicians cannot confront it." [Narrated by Muslim (804)] Some will be shaded by the shade of their truthfulness. The Prophet (May Allah's peace and blessings be upon him) said:

«كُلُّ امرئٍ في ظلِّ صدقته حتى يُفصلَ بينَ الناسِ».

"Everyone will be in the shade of his truthfulness until judgment is passed among people." [Narrated by Ahmad (17333), Abu Ya'la (1766), Ibn

Khuzaymah (2431), Ibn Hibbān (3310); classified as Sahīh (Authentic) by Ibn Khuzaymah and Ibn Hibbān]

Chapter on Intercession on the Day of Judgment and the Coming of the Lord to Judge among His Servants

We believe that intercession belongs to Allah Almighty alone. He, Exalted be He, says:

{قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ}

{Say: "All intercession belongs to Allah alone. To Him belongs the dominion of the heavens and earth, then to Him you will be returned."} [Surat az-Zumar: 44]

We believe that no one will intercede with Allah Almighty without His permission. Our Lord says:

{مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ}

{Who is there that can intercede with Him except with His permission?} [Surat al-Baqarah: 255] Intercessors will not intercede except for those with whose speech and deeds the Most Compassionate is pleased. Allah Almighty says:

{وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ}

{They cannot intercede except for whom He pleases, and they are fearful in awe of Him.} [Surat al-Anbiyā': 28] Allah Almighty also says:

{يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا}

{On that day, no intercession will be of any use except to whom the Most Compassionate gave permission and approved his word.} [Surat Tāha: 109]

We believe that the luckiest ones to receive the intercession of intercessors are the people of sincerity and monotheism. In a Hadīth, Abu Hurayrah (May Allah be pleased with him) asked: "O Messenger of Allah, who are the luckiest people to have your intercession on the Day of Resurrection?" He (May Allah's peace and blessings be upon him) said:

«لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ، أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ؛ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ، أَوْ نَفْسِهِ».

"I thought, O Abu Hurayrah, that no one would ask me about this Hadīth before you, given what I saw of your keenness on learning Hadīths. The luckiest people to have my intercession on the Day of Resurrection are those who say 'No one is worthy of being worshiped except Allah' sincerely from their heart, or from their soul." [Narrated by Al-Bukhāri (99, 6570)]

We believe that the disbelievers will not receive the intercession of intercessors. Allah, the Exalted, says:

{فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ}

{So the intercession of intercessors will not benefit them.} [Surat al-Muddaththir: 48]

We believe that Allah Almighty will allow intercession for whomever He wills from among His servants, in honor of the intercessor and out of mercy towards the one for whom the intercession is made. We know that the noblest of all intercessors on the Day of Judgment will be Prophet Muhammad (May Allah's peace and blessings be upon him). He will intercede for us for several purposes, the greatest of which will be his intercession for all people assembled so that their judgment could begin. This is Al-Maqām al-Mahmūd (praised status), which Allah Almighty mentions in His Book, saying:

{وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا}

{And wake up during the night and pray, as an additional prayer for you [O Prophet], so your Lord may raise you to a praised status.} [Surat al-Isrā': 79] A Hadīth reported by Ibn 'Umar (May Allah be pleased with him) partly reads:

«...فَيُسْفَعُ لِيُقْضَىٰ بَيْنَ الْخَلْقِ فَيَمْشِي حَتَّىٰ يَأْخُذَ بِحُلْقَةِ الْبَابِ فَيَوْمُئِذٍ يُبْعَثُهُ اللَّهُ مَقَامًا مَّحْمُودًا يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ».

"He will intercede with Allah to judge amongst the people. He will proceed on until he holds the ring of the door (of Paradise) and then Allah will exalt him to the praised status, which will be praised by all the assembled people." [Narrated by Al-Bukhārī]

[1475]] The Hadīth mentions the intercession for beginning the judgment, and Allah Almighty informs that He, out of His bounty, will decide the judgment, as revealed in a verse that says:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ}

{Are they waiting that Allah should come to them in shadows of clouds, along with the angels? But then the matter would be decided. And to Allah return all matters.} [Surat al-Baqarah: 210] And He, Exalted be He, says:

{وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا}

{And your Lord comes with the angels, rank after rank.} [Surat al-Fajr: 22] In another verse, Allah Almighty says:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ}

{Are they waiting for the coming of the angels, or the coming of your Lord, or the coming of some of your Lord's signs?} [Surat al-An'ām: 158]

Then, there will come the intercession for the people of Paradise to enter Paradise. These intercessions are mentioned in numerous authentic mass-transmitted Hadīths, like the Hadīth reported by Anas (May Allah be pleased with him), in which the Prophet (May Allah's peace and blessings be upon him) said:

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ مَاجَ النَّاسِ بَعْضُهُمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: اسْقِعْنَا إِلَى رَبِّكَ، فَيَقُولُ: أَسَأْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ، فَإِنَّهُ خَلِيلُ الرَّحْمَنِ، فَيَأْتُونَ

إِبْرَاهِيمَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى؛ فَإِنَّهُ كَلِمَةُ اللَّهِ، فَيَأْتُونَ مُوسَى، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى؛ فَإِنَّهُ رُوحُ اللَّهِ، وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَأْتُونِي، فَأَقُولُ: أَنَا لَهَا، فَأَسْتَأْذِنُ عَلَى رَبِّي، فَيُؤْذِنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدَهُ بِهَا لَا تَخْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَأَجْزُلُهُ سَاجِدًا، فَيَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعَ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرُجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَجْزُلُهُ سَاجِدًا، فَيَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعَ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرُجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ - أَوْ خَرْدَلَةٍ - مِنْ إِيْمَانٍ فَأَخْرُجُهُ، فَأَنْطَلِقُ، فَأَفْعَلُ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَجْزُلُهُ سَاجِدًا، فَيَقُولُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعَ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرُجْ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِثْقَالِ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ، فَأَخْرُجُهُ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ». فَلَمَّا خَرَجْنَا مِنْ عِنْدِ أَنْسٍ قُلْتُ لِبَعْضِ أَصْحَابِنَا: لَوْ مَرَرْنَا بِالْحَسَنِ، وَهُوَ مُتَوَارٍ فِي مَنْزِلِ أَبِي خَلِيفَةَ، فَحَدَّثْنَاهُ بِمَا حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ، فَأَتَيْنَاهُ، فَسَلَّمْنَا عَلَيْهِ، فَأَذِنَ لَنَا، فَقُلْنَا لَهُ: يَا أَبَا سَعِيدٍ، جِئْنَاكَ مِنْ عِنْدِ أَخِيكَ أَنْسِ بْنِ مَالِكٍ، فَلَمْ نَرِ مِثْلَ مَا حَدَّثَنَا فِي الشَّفَاعَةِ، فَقَالَ: هَيْه، فَحَدَّثْنَاهُ بِالْحَدِيثِ، فَأَنْتَهَى إِلَى هَذَا الْمَوْضِعِ، فَقَالَ: هَيْه، فَقُلْنَا لَمْ يَزِدْ لَنَا عَلَى هَذَا، فَقَالَ: لَقَدْ حَدَّثَنِي - وَهُوَ جَمِيعٌ - مُنْذُ عَشْرِينَ سَنَةً، فَلَا أَدْرِي أَسَيَّ أَمْ كَرِهَ أَنْ تَتَكَلَّمُوا؟ قُلْنَا: يَا أَبَا سَعِيدٍ، فَحَدَّثْنَا، فَضَحِكَ، وَقَالَ: خُلِقَ الْإِنْسَانُ عَجُولًا، مَا ذَكَرْتُهُ إِلَّا وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمْ، حَدَّثَنِي كَمَا حَدَّثَكُمْ بِهِ، قَالَ: «ثُمَّ أَعُودُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَجْزُلُهُ سَاجِدًا، فَيَقُولُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعُ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعَ، فَأَقُولُ: يَا رَبِّ ائْذِنْ لِي فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، وَكِبَرِيَّائِي وَعَظَمَتِي لَا أَخْرَجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ».

"On the Day of Resurrection, people will surge with one another like waves, and they will come to Adam and say: 'Intercede for us with your Lord.' He will say: 'I am not fit for that, but go to Ibrāhīm as he is the close friend of the Most Compassionate.' They will go to Ibrāhīm and he will say: 'I am not fit for

that, but go to Mūsa as he is the one to whom Allah spoke directly.' So, they will go to Mūsa and he will say: 'I am not fit for that, but go to 'Īsa as he is a soul created by Allah and His Word.' They will go to 'Īsa and he will say: 'I am not fit for that, but go to Muhammad.' They will come to me and I will say: 'I am for that.' Then, I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises that I do not know now. So, I will praise Him with those praises and will fall down in prostration before Him. Then, it will be said: 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted your request; and intercede, for your intercession will be accepted.' I will say: 'O Lord, my Ummah, my Ummah!' And then it will be said: 'Go and take out of Hellfire all those who have faith in their hearts equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down before Him. Then it will be said: 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted your request; and intercede, for your intercession will be accepted.' I will say: 'O Lord, my Ummah, my Ummah!' It will be said: 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in

prostration before Him. It will be said: 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted your request; and intercede, for your intercession will be accepted.' I will say: 'O Lord, my Ummah, my Ummah!' Then, He will say: 'Go and take out all those in whose hearts there is faith even to the lightest, lightest mustard seed - out of Hellfire.' I will go and do so." When we left Anas, I said to some of my companions: "Let's pass by Al-Hasan who is hiding himself in the house of Abu Khalīfa and request him to tell us about what Anas ibn Mālik has told us." So, we went to him and we greeted him and he admitted us. We said to him: "O Abu Sa'īd, we came to you from your brother Anas ibn Mālik and he related to us a Hadīth about the intercession the like of which I have never heard." He said: "What is that?" Then, we told him the Hadīth and said: "He stopped at this point." He said: "What then?" We said: "He did not add anything to that." He said: "Anas related the Hadīth to me twenty years ago when he was a young fellow. I don't know whether he forgot or he did not like that you might depend on what he had to say." We said: "O Abu Sa'īd, let us know that." He smiled and said: "Man was created hasty. I did not mention that except because I wanted to inform you about it. Anas told me the same as he told you and said that the Prophet (May Allah's peace and blessings be upon him) added: 'I

then return for a fourth time and praise Him with the same praises, and fall down in prostration before Him. Then it will be said: 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted your request; and intercede, for your intercession will be accepted.' I will say: 'O Lord, allow me to intercede for whoever said: 'No one is worthy of being worshiped except Allah.'" Then, Allah will say: 'By My Power, My Majesty, My Supremacy, and My Greatness, I will take out of Hellfire whoever said: 'No one is worthy of being worshiped except Allah.'" [Narrated by Al-Bukhāri (7510), Muslim (193), and Ibn Mājah (4312)]

In another similar Hadīth reported Abu Hurayrah (May Allah be pleased with him), the Prophet (May Allah's peace and blessings be upon him) said in its last part:

«...إِذْهَبُوا إِلَى مُحَمَّدٍ، فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ، وَخَاتَمُ الْأَنْبِيَاءِ، وَغَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اسْتَغْفِرُ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَعْنَا؟ فَأَنْطَلِقُ، فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ، وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ لِأَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ارْأِفْ رَأْسَكَ، سَلْ تُعْطَهُ، اسْتَغْفِرُ نَفْسِي، فَأَرْفَعُ رَأْسِي، فَأَقُولُ: يَا رَبِّ أَمْتِي أَمْتِي، فَيُقَالُ: يَا مُحَمَّدُ، أَدْخِلِ الْجَنَّةَ مِنْ أَمْتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيَمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنْ مَا بَيْنَ الْمَصْرَاعَيْنِ مِنْ مَصَارِعِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى».

"'Go to Muhammad.' They will come to me and say: 'O Muhammad, you are the Messenger of Allah and

the last of the prophets. Allah forgave you all your previous and later sins. Intercede for us with your Lord. Do you not see in which trouble we are? Do you not see what (misfortune) has overtaken us?' I will then set off and come below the Throne and fall down in prostration before my Lord. Then, Allah will reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He will then say: 'O Muhammad, raise your head; ask and it will be granted; and intercede and your intercession will be accepted.' I will then raise my head and say: 'O my Lord, my Ummah, my Ummah!' It will be said: 'O Muhammad, let in from the right gate of Paradise those of your Ummah who have no account to render. They will share the other gates with the people.' By the One in Whose Hand Muhammad's life is, the distance between two gate shutters of Paradise is as great as between Makkah and Hajar, or as between Makkah and Busra." [Narrated by Al-Bukhāri (3340) and Muslim (194)]

In another Hadīth reported by Anas ibn Mālik (May Allah be pleased with him), the Prophet (May Allah's peace and blessings be upon him) said:

«أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ، لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صُدِّقْتُ، وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ».

"I will be the first intercessor in Paradise. No prophet was believed (by as many people) as I was

believed. Among the prophets was a prophet who was not believed except by one man from his nation." [Narrated by Muslim (196) and Ad-Dārimi (52)]

And the Prophet (May Allah's peace and blessings be upon him) said:

«لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فَاسْتَجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي يَوْمَ الْقِيَامَةِ»،

"Every prophet had an invocation which he made and was answered; and I reserved my invocation to intercede on behalf of my Ummah on the Day of Judgment." [Narrated by Al-Bukhāri (6305)] In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي فِي الْآخِرَةِ».

"Every prophet had an invocation that would be readily answered, and I want to reserve my invocation to intercede for my Ummah in the Hereafter." [Narrated by Al-Bukhāri (6304), Muslim (199), At-Tirmidhi (3602), and Ibn Mājah (4307)]

We believe that as Allah Almighty honored Prophet Muhammad (May Allah's peace and blessings be upon him) with the intercession, He also honored the prophets, the angels, and the believers. Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: The Messenger of

Allah (May Allah's peace and blessings be upon him) said:

«...فيقول الله عز وجل: شفعت الملائكة، وشفع النبيون، وشفع المؤمنون، ولم يبق إلا أرحم الراحمين، فيقبض قبضة من النار، فيخرج منها قومًا لم يعملوا خيرًا قط».

"Allah, Exalted and Glorified be He, will say: 'The angels interceded, the prophets interceded, and the believers interceded, and none remained but the Most Merciful of those who show mercy.' So, He will take a handful from Hellfire, and there will come out of it people who never did any good." [Narrated by Al-Bukhāri (7439) and Muslim (183)]

Chapter on the Presentation, Reckoning, and Distribution of Books

We believe that everyone will be given their records. Some will receive it with their right hands, as Allah Almighty says:

{قَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيهِ}

{As for the one who is given his Record in his right hand, he will say: "Here is my Record, read it!"} [Surat al-Hāqqah: 19]

And some will take their records with the left hand. Allah, the Exalted, says:

{وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ}

{As for the one who is given his Record in his left hand, he will say: "Would that I had not been given my Record."} [Surat al-Hāqqah: 25] Or they will

take their records from behind their backs. The Almighty Lord says:

{وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ}

{But whoever is given his Record from behind his back.} [Surat al-Inshiqāq: 10] It will be said to him:

{اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا}

{Read your record; this Day you are sufficient to take account of yourself.} [Surat al-Isrā': 14] Allah Almighty also says:

{وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِي هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا}

{And the record [of deeds] will be placed before them, and you will see the wicked scared of what it contains. They will say: "Woe to us! What is this book that leaves nothing, small or big, except that it has recorded it?" They will find all what they did before them, and your Lord does not wrong anyone.} [Surat al-Kahf: 49]

We believe that we will be brought forth before Allah Almighty Who says:

{يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ}

{On that day, you will be brought forth [before Allah], and none of your secrets will remain hidden.} [Surat al-Hāqqah: 18] Allah Almighty also says:

{وَعَرِّضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا}

{They will be presented before your Lord in rows: "Now you have come to Us as We created you the first time, although you claimed that We would never appoint a time for your return."} [Surat al-Kahf: 48] 'Adiyy ibn Hātim (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَا مِنْكُمْ أَحَدٌ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تُلْقَاءُ وَجْهَهُ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

"There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look to his front and see nothing but Hellfire facing him. So, save yourself from Hellfire even with half a date (given in charity)." [Narrated by Al-Bukhāri (6539) and Muslim (1016)]

We believe in the reckoning, and that Allah Almighty will hold His servants accountable. He, Exalted be He, says:

{إِنَّ إِلَيْنَا إِيَابَهُمْ * ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ}

{Indeed, to Us is their return,

then it is for Us to call them to account.} [Surat al-Ghāshiyah: 25-26] So, whoever finds something good should praise Allah Almighty, and whoever finds something else should blame none but himself. The Prophet (May Allah's peace and blessings be upon him) quoted Allah Almighty as saying:

«...يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُخْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا، فَلْيُحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ، فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

"O My servants, it is but your deeds that I record for you and then give you the full recompense for them. So, whoever finds something good should praise Allah, and whoever finds something else should blame none but himself." [Narrated by Muslim (2577)]

Allah Almighty is swift in reckoning. He, Glorified be He, says:

{الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ}

{Today every soul will be recompensed for what it has earned; no injustice Today! Allah is swift in reckoning.} [Surat Ghāfir: 17]

We believe that some of the believers will enter Paradise without reckoning. The Prophet (May Allah's peace and blessings be upon him) said:

«يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ....».

"Seventy thousand of my Ummah will enter Paradise without reckoning..." [Narrated by Al-

Bukhāri (5811) and Muslim (216), and this is his wording]

Allah's reckoning of His servants has different levels and conditions. Some of them will face a hard reckoning, while others will pass through an easy one. Allah Almighty says:

{فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا}

{Whoever is given his Record in his right hand, he will have an easy reckoning.} [Surat al-Inshiqāq: 7-8]

Ā'ishah (May Allah be pleased with her) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكَ».

"No one will be called to account on the Day of Judgment but he will be ruined." [Narrated by Al-Bukhāri (6537) and Muslim (2876)] I said: "O Messenger of Allah, does not Allah Almighty say:

{فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا}؟

{Whoever is given his Record in his right hand, he will have an easy reckoning?}" [Surat al-Inshiqāq: 7-8] In response, the Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِنَّمَا ذَلِكَ الْعَرْضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلَّا عُذِبَ».

"That is only the presentation of accounts, but none will be called to account on the Day of Judgment but he will be punished." [Narrated by Al-Bukhāri

(6537)] No one will be wronged on that Day. Allah, the Exalted, says:

{وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ}

{And fear the Day when you will be brought back to Allah. Then every soul will be rewarded in full for what it has earned, and none will be wronged.} [Surat al-Baqarah: 281]

The first nation to be brought to account on the Day of Judgment is the Ummah of Prophet Muhammad (May Allah's peace and blessings be upon him), who said:

«... نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ».

"We are the last of the people of this world but we will be the first on the Day of Judgment and the first to be judged before all creations." [Narrated by Muslim (856)]

Bloodshed will be the first thing to be judged among people. The Prophet (May Allah's peace and blessings be upon him) said:

«أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ».

"The first matter concerning which judgment will be given among the people on the Day of Resurrection will be bloodshed." [Narrated by Al-Bukhāri (6864) and Muslim (1678)]

We believe that the witnesses will be brought forth on that Day. The angels will testify, so will the earth about what the people had done thereupon.

The body organs will also give testimony. Allah Almighty says:

{إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ}

{We will surely help Our messengers and those who believe in the life of this world and on the Day when the witnesses will come forward.} [Surat Ghāfir: 51] Allah Almighty also says:

{وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ}

{The earth will shine with the light of its Lord, the record of deeds will be placed, the prophets and the witnesses will be brought forth, and judgment will be passed between them with fairness, and they will not be wronged.} [Surat az-Zumar: 69] And He, Exalted be He, says:

{يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا}

{On that Day it will recount all its news.} [Surat az-Zalzalah: 4] In another verse, He Almighty says:

{الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ}

{Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify to all what they used to do.} [Surat Yāsīn: 65]

In a Hadīth reported by Abu Hurayrah (May Allah be pleased with him), the Prophet (May Allah's peace and blessings be upon him) mentioned the testimony of people's body organs against themselves. He said:

«...ثُمَّ يُقَالُ لَهُ: الْآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ، وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمَ عَلَى فِيهِ، وَيُقَالُ لِفَخْذِهِ وَلَحْمِهِ وَعِظَامِهِ: انْطِقِي، فَتَنْطِقُ فَخَذَهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ، وَذَلِكَ لِيُعَذِّرَ مِنْ نَفْسِهِ، وَذَلِكَ الْمُنَافِقُ، وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ».

"... Then, it will be said to him: 'Now, we will bring forth our witness against you.' He will think to himself: 'Who could be that one who testifies against me?' A seal will be put on his mouth, and it will be said to his thigh, flesh, and bones: 'Speak!' So, his thigh, flesh, and bones will speak and tell about his deeds. Thus, he will find no excuse for himself. That is the hypocrite. That is the one with whom Allah will be displeased." [Narrated by Muslim (2968)]

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ، فَقَالَ: «هَلْ تَدْرُونَ مِمَّ أَضْحَكُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «مِنْ مُحَاظَبَةِ الْعَبْدِ رَبَّهُ، يَقُولُ: يَا رَبِّ، أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ قَالَ: يَقُولُ: بَلَى، قَالَ: فَيَقُولُ: فَإِنِّي لَا أُجِزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي، قَالَ: فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا، وَبِالْكَرَامِ الْكَاتِبِينَ شُهُودًا، قَالَ: فَيُخْتَمَ عَلَى فِيهِ، فَيُقَالُ لِأَرْكَانِهِ: انْطِقِي، قَالَ: فَتَنْطِقُ بِأَعْمَالِهِ، قَالَ: ثُمَّ يَخْلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ، قَالَ: فَيَقُولُ: بُعْدًا لَكَ وَسُخْفًا، فَعَنْكَ كُنْتُ أَنَاضِلُ».

Anas ibn Mālik (May Allah be pleased with him) reported: As we were in the Prophet's company, he laughed, and said: "Do you know why I laughed?" We said: "Allah and His Messenger know best." He said: "It was because of the talk which the servant will have with his Lord. He will say: 'My Lord, have you not guaranteed me protection against injustice?' He will say: 'Yes.' The servant will say: 'I

do not deem valid any witness against me but my own self.' He will say: 'Well, sufficient will be the witness of yourself against you and that of the two angels who had been appointed to record your deeds.' Then, the seal will be set upon his mouth and it will be said to his hands and feet to speak and they will speak of his deeds. Then, he will be made free to talk, and he will say: 'Be away! Let there be the curse of Allah upon you! It was for your safety that I was contending.'" [Narrated by Muslim (2969)]

Chapter on the Belief in the Scales

We believe that Allah Almighty will place the scales to weigh people's deeds. He, Exalted be He, says:

{وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ}

{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] Allah Almighty also says:

{وَالْوِزْنُ يُوَمِّدُ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ يَمَّا كَانُوا بِآيَاتِنَا يِظْلَمُونَ}

{The weighing [of deeds] on that Day will be true and just. Those whose scales [of good deeds] are heavy, it is they who will be the successful.

But those whose scales are light, it is they who have lost their own souls, because they wrongfully rejected Our verses.} [Surat al-A'rāf: 8-9] It is a real scale with two pans and a pivot, and it will weigh people's deeds.

We believe that deeds will be placed on the scales. The Prophet (May Allah's peace and blessings be upon him) said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

"There are two phrases which are light for the tongue, heavy on the scale, and dear to the Most Compassionate: 'Subhān Allah wa bihamdihi; subhān Allah al-'Azhīm' (Glory and praise be to Allah; glory be to Allah, the Most Great)." [Narrated by Al-Bukhāri (6682), Muslim (2694), At-Tirmidhi (3467), and Ibn Mājah (3806)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ...».

"Purification is half of faith, and al-hamdulillāh (praise to Allah) fills the scale." [Narrated by Muslim (223), At-Tirmidhi (3517), An-Nasā'i (2437), and Ibn Mājah (280)]

We know that a person will be placed on the scale along with his deeds. Abu Hurayrah (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّهُ لَيَأْتِي الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ، لَا يَزَنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ»،
وَقَالَ: اقْرَأُوا: {فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا} [الكهف: 105] ،

"On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito." And he said: "Recite: {And We will give no weight to them on the Day of Resurrection.}" [Surat al-Kahf: 105] [Narrated by Al-Bukhāri (4729) and Muslim (2785)] Also, the records of deeds will be placed on the scales, as indicated by the Hadīth of the Card. [Narrated by At-Tirmidhi (2639), Ibn Mājah (4300), Ibn al-Mubārak in Al-Musnad (100) and in Az-Zuhd (2/109), and Ahmad (6994)]

Chapter on the Belief in the Cistern

We believe that there is a cistern for Prophet Muhammad (May Allah's peace and blessings be upon him), which his Ummah will converge on. Allah, Exalted be He, says:

{إِنَّا أُعْطَيْنَاكَ الْكَوْثَرَ}

{We have surely given you [O Prophet] Al-Kawthar.} [Surat al-Kawthar: 1]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ قَالَ: «أُنْزِلَتْ عَلَيَّ أَنْفَا سُورَةٌ» فَقَرَأُ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {إِنَّا أُعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ وَأَنْحَر * إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ} [الكوثر: 1-3]» ثُمَّ قَالَ: «أَتَدْرُونَ مَا الْكَوْثَرُ؟» فَقُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ نَهْرٌ وَعَذَنِيهِ رَبِّي عِزٌّ وَجَلٌّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، أَنْبِئُهُ عَدَدَ النُّجُومِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ مِنْ أُمَّتِي فَيَقُولُ: مَا تَدْرِي مَا أُحْدِثْتُ بِعَدِّكَ».

Anas (May Allah be pleased with him) reported: One day as the Messenger of Allah (May Allah's peace and blessings be upon him) was sitting amongst us, he dozed off, and then he raised his head smiling. We said: "What makes you smile, O Messenger of Allah?" He said: "A surah has just been revealed to me; and he recited: {We have surely given you [O Prophet] Al-Kawthar; so pray and sacrifice to your Lord alone. Indeed, the one who hates you is truly cut off} [Surat al-Kawthar: 1-3]. Then, he said: "Do you know what the Kawthar is?" We said: "Allah and His Messenger know best." He said: "It is a river which my Lord, Exalted and Glorified be He, has promised me, and there is an abundance of good in it. It is a cistern to which my Ummah will come on the Day of Resurrection, and its tumblers will be as numerous as the stars. A person will be turned away from among them. I will say: 'O My Lord, he is one of my Ummah!' Thereupon, He will say: 'You do not know what he newly introduced to the religion after you.'" [Narrated by Muslim (400)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«خَوْضِي مَسِيرَةُ شَهْرٍ، مَآوُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَبِيرُ أَثَرِهِ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا».

"My Cistern would take a month's journey to cross it. Its water is whiter than milk, its smell is nicer

than musk, and its drinking cups are as numerous as the stars of the sky; whoever drinks from it will never be thirsty." [Narrated by Al-Bukhāri (6579) and Muslim (2292)]

He (May Allah's peace and blessings be upon him) also said:

«إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ، وَأَخْلَى مِنَ الْعَسَلِ بِاللَّبَنِ، وَلَا يَنْبُتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ، وَإِنِّي لَأَصُدُّ النَّاسَ عَنْهُ، كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ». قَالُوا: يَا رَسُولَ اللَّهِ، أَتَعْرِفُنَا يَوْمَئِذٍ؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ، تَرُدُونَ عَلَيَّ غُرًّا، مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ».

"My Cistern has its dimensions wider than the distance between Ayla and Aden, and its water is whiter than ice and sweeter than honey diluted with milk, and its cups are more numerous than the stars. Verily, I shall prevent people therefrom just as a man prevents the camels of the people from his fountain." They said: "O Messenger of Allah, will you recognize us on that day?" He said: "Yes, you will have distinctive marks which nobody among the nations will have; you will come to me with a bright forehead and bright hands and feet on account of the traces of ablution." [Narrated by Muslim (247)]

And the Prophet (May Allah's peace and blessings be upon him) also said:

«بَيْنَمَا أَنَا قَائِمٌ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنَهُمْ، فَقَالَ: هَلَمْ، فَقُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهِ، قُلْتُ: وَمَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ارْتَدَّوْا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. ثُمَّ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنَهُمْ،

فَقَالَ: هَلُمَّ، قُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهِ، قُلْتُ: مَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى، فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلِ النَّعَمِ».

"While I was sleeping, a group was brought close to me, and when I recognized them, a man came out from between me and them and said: 'Come along.' I asked: 'Where?' He said: 'To Hellfire, by Allah.' I asked: 'What is wrong with them?' He said: 'They turned apostate as renegades after you left.' Then behold! (Another) group was brought close to me, and when I recognized them, a man came out from between me and them and said: 'Come along.' I asked: 'Where?' He said: 'To Hellfire, by Allah.' I asked: 'What is wrong with them?' He said: 'They turned apostate as renegades after you left.' So, I did not see anyone of them escaping except a few who were like camels without a shepherd." [Narrated by Al-Bukhāri (6587)]

Anas (May Allah be pleased with him) reported: After the Prophet (May Allah's peace and blessings be upon him) was taken for the journey of Mi'rāj (ascension) to the heaven, he said:

«أُتِيتُ عَلَى نَهْرٍ حَافَتَاهُ قَبَابُ اللَّوْلُؤِ الْمَجُوفِ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ».

"I came upon a river the banks of which were made of tents of hollow pearls. I asked: 'What is this, O Jibrīl?' He said: 'This is the river of Kawthar.'" [Narrated by Al-Bukhāri (4964)]

Chapter on the Sirāt (bridge) and the Recompense

We believe that the Sirāt will be erected above Hellfire, and it will be slippery. People will pass over it in accordance with their deeds. It has hooks like As-Sa'dān thorns, which will snatch people according to their deeds. The first to cross this bridge will be our Prophet Muhammad (May Allah's peace and blessings be upon him). Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«...يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ، فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاعِيتَ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ، فَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانِي جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأَمْرِهِ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلَّا الرُّسُلَ، وَكَلَامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ».

"On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. Some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this Ummah will be left, along with its hypocrites. Allah will come to them and say: 'I am your Lord.' They will say: 'We will stay in this place until our Lord comes to us and when our Lord comes, we will recognize Him.' Then, Allah will come to them again

and say: 'I am your Lord.' They will say: 'You are our Lord.' Allah will call them, and the Sirāt will be laid across Hellfire, and I will be the first amongst the messengers to cross it with my Ummah. Only the messengers will be able to speak on that Day, and they will be saying: 'O Allah, save us. O Allah, save us!'" [Narrated by Al-Bukhāri (806), Muslim (182), Abu Dāwūd (4730), At-Tirmidhi (2554), and Ibn Mājah (178)]

Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«...ثُمَّ يُؤْتَى بِالْجَسَرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ»، قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا الْجَسَرُ؟ قَالَ: «مَدْحَضَةٌ مَزَلَّةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَالِيبٌ، وَحَسَكَةٌ مُفْلَطَحَةٌ لَهَا شَوْكَةٌ عَقِيقَاءُ، تَكُونُ بِنَجْدٍ، يُقَالُ لَهَا: السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبُرْقِ وَكَالرَّيْحِ، وَكَالْأَوَيْدِ الْخَيْلِ وَالرَّكَابِ، فَنَاجٍ مُسَلَّمٌ، وَنَاجٍ مَخْدُوشٌ، وَمَكْدُوشٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا...».

"Then, the bridge will be laid across Hellfire." We said: "O Messenger of Allah, what is the bridge?" He said: "It is a slippery bridge on which there are clamps and hooks like a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dān. Some of the believers will cross the bridge as quickly as the blink of an eye, some others as quickly as lightning, a strong wind, fast horses, or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into

Hellfire. The last person will cross by being dragged all the way." [Narrated by Al-Bukhāri (7439)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«...وَفِي حَافَتِي الصِّرَاطِ كَلَالِيبٌ مُعَلَّقَةٌ بِأَمُورَةٍ بِأَخَذِ مَنْ أَمِرَتْ بِهِ، فَمَخْدُوشٌ نَاجٍ، وَمَكْدُوسٌ فِي النَّارِ».

"And on the sides of the Sirat hooks will be suspended ready to catch those it will be ordered to catch. There will be those who suffer scratches and be saved and others who will pile up in Hellfire."

[Narrated by Muslim (195)]

وَعَنْ أَبِي الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يُسْأَلُ عَنِ الْوُرُودِ، فَقَالَ: «تَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ كَذَا وَكَذَا، انْظُرْ أَيُّ ذَلِكَ فَوْقَ النَّاسِ؟ قَالَ: فَتُدْعَى الْأُمَمُ بِأَوْثَانِهَا، وَمَا كَانَتْ تَعْبُدُ، الْأَوَّلُ فَالْأَوَّلُ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذَلِكَ، فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ رَبَّنَا، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ، فَيَتَجَلَّى لَهُمْ يَضْحَكُ، قَالَ: فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ، وَيُعْطَى كُلُّ إِنْسَانٍ مِنْهُمْ مُنَافِقًا، أَوْ مُؤْمِنًا نُورًا، ثُمَّ يَتَّبِعُونَهُ وَعَلَى جِسْرِ جَهَنَّمَ كَلَالِيبٌ وَحَسَكٌ، تَأْخُذُ مَنْ شَاءَ اللَّهُ، ثُمَّ يُطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ...».

Abu az-Zubayr related that he heard Jabir ibn 'Abdullāh (May Allah be pleased with him) who was asked about the arrival of people on the Day of Resurrection, and he said: "We will come on the Day of Resurrection like this and like that... Then, the people will be summoned along with their idols whom they worshiped, one after another. Then, our Lord will come to us and say: 'Who are you waiting for?' They will say: 'We are waiting for our Lord.' He will say: 'I am your Lord.' They will say: '(We are not sure) until we look at You.' He will manifest

Himself to them smiling and will go along with them and they will follow Him; and everyone, whether a hypocrite or a believer, will be endowed with a light, and there will be spikes and hooks on the bridge of Hellfire, which will catch hold of those whom Allah wills. Then, the light of the hypocrites will be extinguished, and the believers will attain salvation." [Narrated by Muslim (191)]

When the believers pass the Sirāt and are saved therefrom, they will be held over a vault between Paradise and Hellfire. Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقْصُ لِبَعْضِهِمْ مِنْ بَعْضِ مَظَالِمٍ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا أَحَدَهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانِ فِي الدُّنْيَا».

"The believers, after being saved from Hellfire, will be stopped at a bridge between Paradise and Hellfire and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified, they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, every one of them will know his dwelling in Paradise better than he knew his dwelling in this world." [Narrated by Al-Bukhāri (6535)]

Chapter on Paradise and Hellfire

We believe that Paradise and Hellfire are the abodes of recompense. The dwellers of Paradise and Hellfire are described in the Qur'an and the Sunnah, along with their dwellings, drinks, foods, and clothes.

We believe that both are already created and exist now, and that Adam (peace be upon him) used to live in the Garden of Eternity. Allah Almighty says:

{وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ}

{O Adam, dwell in Paradise, you and your wife, and eat from wherever you wish, but do not approach this tree, or else you will both be among the wrongdoers.} [Surat al-A'rāf: 19] Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ أَنْتَ أَبُوْنَا خَيَّبْتُنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، قَالَ لَهُ آدَمُ: يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَحَطَّ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى» ثَلَاثًا.

"Adam and Mūsa debated. Mūsa said to him: 'O Adam, you are our father; you have deprived us and caused us to be expelled from Paradise because of your sin.' Adam said to him: 'O Mūsa, Allah chose you for His speech, and he wrote the Torah for you with His own Hand. Are you blaming me for

something which Allah decreed for me forty years before He created me?' Thus, Adam won the argument with Mūsa; thus, Adam won the argument with Mūsa; thus, Adam won the argument with Mūsa." [Narrated by Al-Bukhāri (6614), Muslim (2652), Abu Dāwūd (4701), At-Tirmidhi (2134), and Ibn Mājah (80)]

Paradise is the abode of bliss. Allah, the Exalted, says:

{أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَنِعَمَ أَجْرُ الْعَامِلِينَ}

{Their reward is forgiveness from their Lord and gardens under which rivers flow, abiding therein forever. How excellent is the reward of those who do [righteous] deeds!} [Surat Āl ‘Imrān: 136] Allah Almighty increases our desire for the bliss of Paradise, saying:

{فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءِ بِمَا كَانُوا يَعْمَلُونَ}

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

We believe that the greatest bliss in Paradise is to see the countenance of Allah Almighty. He, Exalted be He, says:

{وَجُوهٌ يَّوْمَئِذٍ نَّاصِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ}

{On that Day some faces will be bright, looking at their Lord.} [Surat al-Qiyāmah: 22-23] He, Glorified be He, also says:

{كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ}

{No indeed! On that Day they will be barred from seeing their Lord.} [Surat al-Mutaffifin: 15] Sohaib ar-Rūmi (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنْجِنَا مِنَ النَّارِ؟ قَالَ: فَيُكْشَفُ الْحِجَابُ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ».

"When the dwellers of Paradise enter Paradise, Allah Almighty will ask: 'Do you want Me to give you anything more?' They will say: 'Have You not brightened our faces? Have You not made us enter Paradise and saved us from Hellfire?' He will then remove the veil, and of all the things they were given, nothing will be dearer to them than looking at their Lord." [Narrated by Muslim (181)]

We believe that Paradise has different ranks. The Prophet (May Allah's peace and blessings be upon him) mentioned the lowest and highest ranks of the dwellers of Paradise; he said:

«سَأَلَ مُوسَى رَبَّهُ: مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ، فَيَقُولُ: أَيُّ رَبِّ، كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ، وَأَخَذُوا أَخْدَاتِهِمْ، فَيُقَالُ لَهُ: أَنْتَ رَضِي أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مُلْكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيْتُ رَبِّ، فَيَقُولُ: لَكَ ذَلِكَ، وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَقَالَ فِي الْخَامِسَةِ: رَضِيْتُ رَبِّ، فَيَقُولُ: هَذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ، وَلَكَ مَا اسْتَهْتِ نَفْسُكَ، وَلَدْتُ عَيْنَكَ، فَيَقُولُ: رَضِيْتُ رَبِّ، قَالَ: رَبِّ، فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولَئِكَ الَّذِينَ أَرَدْتُ، غَرَسْتُ كَرَامَتَهُمْ بِيَدِي، وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ، وَلَمْ تَسْمَعْ أُذُنٌ، وَلَمْ يَخْطُرْ عَلَى قَلْبٍ بَشَرٌ».

"Mūsa asked his Lord: 'Who among the dwellers of Paradise is the lowest in rank?' He said: 'A man who will come after the dwellers of Paradise have been admitted into it. It will be said to him: 'Enter Paradise.' He will say: 'My Lord, how, while the people have settled in their dwellings and taken their shares?' It will be said to him: 'Would you be pleased if there were for you like the kingdom of a king amongst the kings of the world?' He will say: 'I am pleased, my Lord.' He will say: 'For you is that, and the like of it, and the like of it, and the like of it, and the like of it.' Upon the fifth time, he said: 'I am pleased, my Lord.' He will say: 'That is for you and ten times like it; and you will have what your soul desires and your eyes relish.' He will say: 'I am pleased, my Lord.'" He said: 'My Lord, what about those of them who have the highest rank?' He said: 'They are those whom I choose. I establish their honor with my Hand and put a seal on it, (giving them) what no eye has seen, no ear has heard, and no human mind has perceived.'" He said: This is confirmed by the verse that says: {No soul knows what delights are kept hidden for them as a reward for what they used to do.} [Surat as-Sajdah: 17] [Narrated by Muslim (189)]

And the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ أَدْنَىٰ مَقْعَدٍ أَخَذَكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ فَيَتَمَنَّى، وَيَتَمَنَّى، فَيَقُولَ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولَ: نَعَمْ، فَيَقُولَ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ».

"The lowest in rank among you in Paradise will be told: 'Desire (whatever you like)'. He will express his desire and repeatedly express a desire. He will say to him: 'Have you expressed your desire?' He will say: 'Yes.' Then, He will say: 'You will have what you desire and the like of it along with it.'"
[Narrated by Muslim (182)]

We know that Paradise has eight gates. The Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَىٰ عَبْدُ اللَّهِ، وَأَبْنُ أُمَّتِهِ، وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ؛ أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

"Whoever says, 'I bear witness that none is worthy of being worshiped except Allah, alone, with no partner, and Muhammad is His servant and Messenger; that 'Īsa is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hellfire is true,' Allah will admit him into Paradise from any of its eight gates he likes." [Narrated by Al-Bukhārī (3435) and Muslim (28)]

We know that the abode of bliss comprises several gardens. Allah Almighty says:

{وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتُ}

{For those who fear of standing before their Lord will be two Gardens.} [Surat ar-Rahmān: 46]
And He Almighty says:

{وَمِنْ دُونِهِمَا جَنَّتَانِ}

{And besides these two there will be two other gardens.} [Surat ar-Rahmān: 62] And the Messenger of Allah (May Allah's peace and blessings be upon him) said:

«جنتان من فضة، أنيتهما وما فيهما، وجنتان من ذهب، أنيتهما وما فيهما، وما بين القوم وبين أن ينظروا إلى ربهم إلا رداء الكبر على وجهه في جنة عدن».

"Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

We believe that the bliss of Paradise is everlasting and ceaseless. Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْئَسُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ».

"Whoever enters Paradise will find bliss and will not suffer, his clothes will not wear out, and his youth will not decay."

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهَرَّمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَتَّعَمُوا فَلَا تَنْبَسُوا أَبَدًا. فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ:

"A caller will call out: 'You will be healthy and never be ill; you will have life and never die; you will be young and never grow old; and you will live in bliss and never suffer. This is the meaning of the verse that says:

{وَتُودُّوْا أَنْ تَلْكُمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ}

{They will be called: 'This is Paradise that you are made to inherit for what you used to do.'"} [Surat al-A'rāf: 43]

Allah Almighty provides information about Hellfire and its distinct types of punishment and torment. He, Exalted be He, says:

{إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا}

{We have prepared for the wrongdoers a Fire which 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] Allah Almighty also says:

{يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ * وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ}

{Melting all that is in their bellies and their skins.

And for [striking] them, there will be maces of iron.} [Surat al-Hajj: 20-21] And He Almighty says:

{إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا}

{Those who reject Our verses, We will cast them into the Fire. Whenever their skins are burnt through, We will replace them with fresh skins, so that they may taste the punishment. Indeed, Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 56]

We believe that Hellfire has different layers of depth. Our Lord pointed out that the hypocrites will be in the lowest depths of Hellfire. He, Exalted be He, says:

{إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا}

{Indeed, the hypocrites will be in the lowest depths of the Fire, and you will never find for them any helper.} [Surat an-Nisā': 145] It is mentioned in the Qur'an that it has seven gates. Allah, the Exalted, says:

{لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ}

{It has seven gates; each gate will have its allotted share of them.} [Surat al-Hijr: 44]. It is the abode of enduring punishment. The Almighty Lord says:

{إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا * إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا}

{Those who disbelieve and do wrong, Allah will not forgive them, nor will He guide them to a way

except the way of Hell, abiding therein forever. And that is easy for Allah.} [Surat an-Nisā': 168-169]

Book of the Belief in Predestination

Abstract

We believe in the divine predestination and decree and know with certainty that this belief is the sixth pillar of faith. Indeed, belief in predestination is part of the belief in Allah because predestination is part of Allah's knowledge, determination, management, will, and creation.

Muslims unanimously agree that the belief in predestination is one of the pillars of faith.

We know that the belief in predestination includes the belief in Allah's comprehensive and all-inclusive knowledge and that Allah encompasses all things, great or small, in His knowledge; and that there is nothing that exists or is yet to exist except that it had been recorded in the Preserved Tablet, with all details, like its form, number, amount, the time it will come into existence, and how it will come to an end.

And we know that He, Exalted be He, knows what existed, what will exist, and how what does not exist would be like if it did exist; and that Allah Almighty had written the predestination of all creatures fifty thousand years before He created

the heavens and the earth, and His Throne was above water.

We believe that Allah Almighty has written all that exists in a Preserved Book.

We believe that Allah Almighty writes whatever He wishes and erases or affirms whatever He wishes, and with Him is the Master Book.

We believe that nothing happens except according to Allah's predestination and decree and nothing can be averted except as He predestined and decreed. All that He predestined will surely happen, and what He did not predestine, none could make it happen. All creation cannot do anything not predestined by our Lord or avert something predestined by Him, Exalted be He. Whatever misses a person would not have befallen him and whatever befalls him would not have missed him.

We believe that whatever Allah wills comes to pass and whatever He does not will does not happen, and that His will is absolute; and that nothing happens in His dominion except if He wills it. We believe that people have wills in reality, and they are subject to Allah's will.

We believe that Allah Almighty guides whomever He wills by His grace and abandons whomever He wills by His justice. He is not questioned about what He does, but we are questioned. Any good deed a person performs is

due to Allah's help, and any sin he commits is caused by his previous abandonment of Allah and by Allah; the blissful are those for whom bliss is already predestined and the miserable are those for whom misery is already predestined. All deeds of people, good and bad, are acts on their part, yet they are predestined by their Creator.

We believe that Allah Almighty loves good deeds and the doers of good, and we believe that He Almighty dislikes wickedness and the wicked, and that when Allah, the Exalted, wills good for someone, He guides him to the things dear and pleasing to Him, and when He wills otherwise for someone, He establishes the proof against him and then punishes him, justly.

We believe that Allah Almighty does not enjoin immoral or shameful acts and does not approve of disbelief for His servants.

We believe that Allah is the Creator of everything and that He created people and created their actions. And we believe that He has no partner in the creation just as He has no partner in the dominion. As an argument to His servants, He states that He alone is the Creator. Since He is the sole Creator, it is not for anyone to claim to be His partner in the creation.

We believe that there is no contradiction between the Shariah, the command, and the creation, for the creation and the command belong

to Allah Almighty alone. Just as He does whatever He wills, and is not questioned about His actions, He commands, and no one can stop His judgment or reverse His command.

We believe that Allah Almighty determined the destiny of all creatures fifty thousand years before He created the heavens and the earth. Nonetheless, He commanded people to obey Him and obey His messengers and prophets and forbade them from disobeying Him or disobeying His messengers and prophets. In His Book, Allah Almighty expounds on His predestination along with the command to follow His revelation and injunctions. Our Lord points out that it is our duty to follow guidance, and that He guides whomever He wills by His grace and misguides whomever He wills by His justice. He, Exalted be He, combines with His mention of His general Will, His warning to the violators, and His command to His believing servants to worship Him and rely upon Him. Combining belief in divine predestination and acting upon the Shariah are possible and within people's reach. Allah, the Exalted, also points out that He does not burden anyone beyond his capacity.

We believe that as there is no contradiction between the creation, the command, and the Shariah, there is also no contradiction between the Shariah, the command, and reason. Everything commanded or prohibited by Allah Almighty or His

Messenger (May Allah's peace and blessings be upon him) or predestined or stated by Allah, the Exalted, does not run counter to reason. On the contrary, it is quite reasonable and perfectly wise.

We believe that Allah Almighty revealed the books and sent the messengers to establish the argument against humankind. This Shariah, the command, and predestination are completing one another and lie at the height of excellence. Nothing is more excellent than them.

Allah Almighty praises His Book, which comprises the legislation and the command, and describes it as the best speech. Everything Allah Almighty has legislated or predestined is perfect and excellent, whether our minds can grasp it or not. We should not make our minds and views judges over Allah's Shariah and predestination, by approving of it sometimes and disproving it at other times. Indeed, all that is legislated and predestined by our Lord is at the pinnacle of beauty and perfection.

We believe that the Shariah and divine predestination are all good. Allah Almighty would not predestine sheer evil. Evil falls under general predestination and it is mentioned in the Qur'an as being attributed to those who perpetrate it. Out of politeness, we should not attribute evil to Allah, Exalted be He.

We believe that pursuing the proper means does not contradict belief in predestination; rather, it is a sign of perfect belief in the divine decree and predestination. Our Lord commands us to seek the proper means, and one of the best means is supplication. Our Lord commands us to supplicate to Him, though destiny had already been determined.

We believe that Allah Almighty enjoins justice and administers justice through His Shariah, predestination, and recompense, and He negates injustice from Himself and affirms His perfect justice.

We believe that the precedence of the divine predestination and decree does not mean injustice to people, for Allah Almighty revealed the books and sent the messengers, so that people may have no excuse before Him after the coming of the messengers. He, Almighty made destiny a hidden secret and gave people free will. So, whoever is guided - it is for his own benefit, and whoever goes astray, only goes astray to his detriment.

We believe that it is not permissible for a person to cite predestination as an excuse for committing sins or abandoning virtuous deeds. Allah Almighty declared that the polytheists who cited predestination as an excuse for them to fall into polytheism were liars and He made them taste His punishment. If predestination were an excuse for

them to fall into polytheism, Allah Almighty would not have made them taste His punishment.

We believe that a person may cite predestination as an excuse for committing sins after repenting, and to likewise cite it as far as afflictions are concerned.

We believe that if the believer leaves the affair to Allah Almighty, turns to Him, and says "We belong to Allah, and to Him we will return" upon the occurrence of a disaster, he will gain three good things: blessings from Allah upon him, and mercy, and following the path of guidance.

Chapter on the Obligation of Believing in Predestination

We believe in divine predestination and decree. Allah Almighty had already known all that would happen. So, He wrote, willed, created, and accurately determined it.

We know with certainty that belief in divine predestination and decree is the sixth among the pillars of faith. Allah Almighty says:

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

{Indeed, We have created everything according to a determined measure.} [Surat al-Qamar: 49] He, Glorified be He, also says:

{وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا}

{And Allah's command is a decree firmly determined.} [Surat al-Ahzāb: 38] And He, Exalted be He, says:

{وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا}

{He has created everything and measured it precisely.} [Surat al-Furqān: 2] In another verse, Allah Almighty says:

{أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, and His Books.} [Surat al-Baqarah: 285] Belief in predestination is part of the belief in Allah Almighty, because predestination is part of His knowledge, determination, and management.

Allah Almighty also says:

{هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

{It is He Who gives life and causes death. When He decrees a matter, He only says to it, 'Be,' and it is.} [Surat Ghāfir: 68] He Almighty also says:

{وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ}

{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the land and sea. Not a leaf falls without His knowledge, nor a grain in the darkness of the earth, nor

anything moist or dry, but is [written] in a Clear Record.} [Surat al-An'ām: 59]

In a Hadīth reported by Abu Hurayrah (May Allah be pleased with him), Jibrīl (peace be upon him) said: "Tell me about faith." He (May Allah's peace and blessings be upon him) said:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِأَقْدَرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ.

"To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny, the pleasant and unpleasant aspects thereof." He said: "You have spoken the truth." [Narrated by Muslim (8), Abu Dāwūd (4695), At-Tirmidhi (2610), An-Nasā'i (4990), and Ibn Mājah (63)]

Muslims unanimously agree that belief in predestination is one of the pillars of faith. Al-Hāfizh Abu al-Qāsim al-Lālakā'i said: "If there were prevailing and widespread consensus in the world over anything, it would be on this issue (i.e. predestination). Whoever contradicts it is a stubborn opponent, who is subject to the following warning by falling under the verse that says: {But whoever opposes the Messenger after guidance has become clear to him, and follows other than the way of the believers, We will leave him to what he has chosen, and burn him in Hell. What a terrible destination!}" [Surat an-Nisā': 115] [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (4/726)]

وعن عمرو بن شعيب، عن أبيه، عن جده: أَنَّ نَفَرًا كَانُوا جُلُوسًا بِبَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ بَعْضُهُمْ: أَلَمْ يَقُلِ اللَّهُ كَذَا وَكَذَا؟ وَقَالَ بَعْضُهُمْ: أَلَمْ يَقُلِ اللَّهُ كَذَا وَكَذَا؟ فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَخَرَجَ كَأَنَّمَا فُقِيَ فِي وَجْهِهِ حَبُّ الرُّمَانِ، فَقَالَ: «بِهَذَا أُمِرْتُمْ؟ أَوْ بِهَذَا بُعِثْتُمْ؟ أَنْ تَضْرِبُوا كِتَابَ اللَّهِ بِعُضَاهُ بَعْضُ؟ إِنَّمَا ضَلَّتِ الْأُمَمُ قَبْلَكُمْ فِي مِثْلِ هَذَا، إِنَّكُمْ لَأَسْتُمْ مِمَّا هَاهُنَا فِي شَيْءٍ، أَنْظَرُوا الَّذِي أُمِرْتُمْ بِهِ، فَاعْمَلُوا بِهِ، وَالَّذِي نُهِيتُمْ عَنْهُ، فَانْتَهُوا».

‘Amr ibn Shu‘ayb related from his father that his grandfather reported: A group of people were sitting at the Prophet's door. Some of them said: "Does Allah not say such and such?" Some others said: "Does Allah not say such and such?" The Prophet (May Allah's peace and blessings be upon him) heard that and he came out as if pomegranate seeds had burst into his face (because of anger). He said: "Have you been commanded to do this? - Or have you been created for this purpose? - You are using one part of the Qur'an against another part, and this is what led to the doom of the nations who came before you. You have nothing to do with what is here. See what you have been commanded therein and do it, and what you have been forbidden, refrain from it." [Narrated by Ibn Mājah (85), Ahmad (6845), and this is his version, Al-Hārith ibn Abi Usāmah in Al-Musnad and in Bughyat Al-Bāhith (735), and Ibn Abi ‘Āsim in As-Sunnah (406)]

وعن عبدالمك -يعني ابن جريج- عن عطاء بن أبي رباح قال: «أُتِيتُ ابْنَ عَبَّاسٍ، وَهُوَ يَنْزِعُ فِي زِمْرٍ، وَقَدْ ابْتَلَتْ أَسَافِلُ ثِيَابِهِ، فَقُلْتُ لَهُ: قَدْ تُكَلِّمُ فِي الْقَدْرِ، فَقَالَ: أَوْقَدْ فَعَلُوهُ؟ قُلْتُ: نَعَمْ، قَالَ: وَاللَّهِ مَا نَزَلَتْ هَذِهِ الْآيَةُ إِلَّا فِيهِمْ: ﴿ذُوقُوا مَسَّ سَقَرَ﴾

* إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ { [القمر: 48، 49]، لا تعودوا مرضاهم، ولا تصلوا على موتاهم، ولو أريتنى واحداً منهم، فقأت عينه».

‘Abdul-Malik - i.e. Ibn Jurayj - related that ‘Atā’ ibn Abi Rabāh reported: I went to Ibn ‘Abbās while he was drawing water from the well of Zamzam and the ends of his clothes became wet, and I said to him: "Some people speak about predestination (denying it)." He said: "Have they really done it?" I replied in the affirmative. He said: "By Allah, this verse was revealed in connection to none but them: {Taste the agony of Hell! Indeed, We have created everything according to a determined measure} [Surat al-Qamar: 48-49]. Do not visit the sick among them nor offer the funeral prayer for their dead ones. If you showed me one of them, I would definitely gouge out his eye." [Sharh Usūl I’tiqād Ahl As-Sunnah Wa Al-Jamā’ah (3/597)]

وَقَالَ عَبْدَاهُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ لِابْنِهِ: يَا بُنَيَّ، إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، قَالَ: رَبِّ، وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ»، يَا بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي».

‘Ubādah ibn as-Sāmit (May Allah be pleased with him) said to his son: "O son, you will not find the taste of the reality of faith until you know that whatever befalls you would not have missed you, and whatever misses you would not have befallen you. I heard the Messenger of Allah (May Allah's

peace and blessings be upon him) say: 'The first thing Allah created was the Pen, and He said to it: 'Write.' It said: 'Lord, what should I write?' He said: 'Write the destinies of everything until the coming of the Hour.' O son, I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say: 'Whoever dies upon something other than this does not belong to me.'" [Narrated by Abu Dāwūd in Sunan (4700) and Ibn Abi 'Āsim in As-Sunnah (1/51)]

وَعَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: «كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبُدُ الْجُهَنِيِّ، فَأَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحُمَيْرِيُّ حَاجِبَيْنِ - أَوْ مُعْتَمِرَيْنِ - فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدَرِ، فَوَفَّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدِ، فَاسْتَفْتَاهُ أَنَا وَصَاحِبِي: أَخَذْنَا عَنْ يَمِينِهِ، وَالْآخَرُ عَنْ شِمَالِهِ، فَطَنَنْتُ أَنْ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ، فَقُلْتُ: أَبَا عَبْدِ الرَّحْمَنِ، إِنَّهُ قَدْ ظَهَرَ قَبْلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ، وَذَكَرَ مِنْ شَأْنِهِمْ، وَأَنْتُمْ يَزْعُمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أَنْفٌ، قَالَ: فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنْتُمْ بَرَاءٌ مِنِّي، وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أَحَدٍ ذَهَبًا، فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ...».

Yahya ibn Ya'mur reported: The first man who discussed predestination in Basra was Ma'bad al-Juhani. I along with Humayd ibn 'Abdur-Rahmān al-Himyari set out for Hajj or 'Umrah. We said: "Should it so happen that we come into contact with one of the Prophet's Companions, we will ask him about what those people say about predestination." Accidentally, we came across 'Abdullāh ibn 'Umar ibn al-Khattāb, while he was entering the mosque. My companion and I surrounded him, one of us on

his right and the other on his left. I expected that my companion would authorize me to speak. I therefore said: "Abu 'Abdur-Rahmān, there have appeared some people in our land who recite the Qur'an and pursue knowledge." After talking about their affairs, I added: "They claim that there is no such thing as predestination, and that events are not predestined." He said: "If you happen to meet such people, tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abdullāh ibn 'Umar swears, if anyone of them had with him gold equal to Uhud and spent it (in charity), Allah would not accept it unless he believed in predestination." [Narrated by Muslim in the introduction of his Sahīh (8) and Al-Ājurri in Ash-Sharī'ah (2/851)] Abu Hārūn al-Abali - one of the companions of Sahl ibn 'Abdullāh, and he was a righteous man who used to recite the Qur'an to us in the grand mosque, reported: Sahl ibn 'Abdullāh was asked about predestination, and he said: "Belief in predestination is an obligation, denying it is a disbelief, engaging in idle talk about it is a religious innovation, and keeping silent about it is Sunnah."

[Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (4/786)]

Al-Hasan al-Basri said: "The Pen dried up, the decree was determined, and predestination was accomplished by executing the book, believing the

messengers, giving bliss to those who act rightly and fear Allah and misery to those who transgress and do wrong, and by granting Allah's protection to the believers and His disavowal to the polytheists." [Ash-Sharī'ah for Al-Ājurri (2/881)]

Ibn Battah al-'Akburi said: "This is followed by belief in predestination, with its pleasant and unpleasant aspects and its sweetness and bitterness. It is wholly determined by Allah, the Exalted, for His servants, and it happens exactly at the time He wills, without advancement or delay, according to His foreknowledge. And the belief that whatever befell a person would not have missed him and whatever missed a person would not have befallen him, and whatever happened earlier would not have come later, and whatever happened later would not have come earlier. Belief in this is a necessary duty and obligation imposed by Allah Almighty upon His servants. Whoever opposes this, departs from it, or casts doubt on it and does not affirm predestination for Allah Almighty and attribute it to Him, or attribute the will to Him is the first step to infidelity (disbelief)." [Ash-Sharh Wa Al-Ibānah 'Ala Usūl As-Sunnah Wa Ad-Diyānah, by Ibn Battah (213-216)]

Chapter on What is Entailed by Belief in Predestination

We believe that belief in predestination includes belief in Allah's comprehensive and all-inclusive knowledge and that He, Exalted be He, knows what is in the heavens and on earth. Our Lord 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 the heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70] And that Allah Almighty encompasses all things in His knowledge. He, Glorified be He, says:

{اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا}

{Allah is the One Who has created seven heavens, and likewise for the earth. The Command descends between them so that you may know that Allah is Most Capable of all things, and that Allah has encompassed everything in knowledge.} [Surat at-Talāq: 12]

And that His knowledge encompasses all things, great and small. Allah, the Exalted, says:

{وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ}

{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the

land and sea. Not a leaf falls without His knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, but is [written] in a Clear Record.} [Surat al-An'ām: 59] Commenting on this verse, Ibn Jarīr (May Allah have mercy upon him) said: "There is nothing that exists or that will exist except that it is recorded on the Preserved Tablet, with all details, like its form, number, amount, the time it will come into existence, and how it will come to an end. His word 'clear' means that it shows the veracity of the information contained therein in the way it was identified." [Tafsīr At-Tabari (11/403)]

Allah Almighty says:

{يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ * وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ}

{He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the heaven and whatever ascends to it, and He is the Most Merciful, All-Forgiving.

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will surely come to you." [He is] the Knower of the unseen; not even an atom's weight is hidden from Him in the heavens or on earth, nor is there anything smaller or bigger than that, except that it is in a clear Record.} [Surat Saba': 2-3]

وعن عمران بن حصين رضي الله عنه قال: إِنِّي عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: «أَقْبِلُوا الْبَشِيرَى يَا بَنِي تَمِيمٍ»، قَالُوا: بَشَرَتْنَا فَأَعْطَنَا، فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: «أَقْبِلُوا الْبَشِيرَى يَا أَهْلَ الْيَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ»، قَالُوا: قَبِلْنَا، جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ، وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ: مَا كَانَ؟ قَالَ: «كَانَ اللَّهُ، وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ». ثُمَّ أَتَانِي رَجُلٌ، فَقَالَ: يَا عِمْرَانُ، أَدْرِكْ نَاقَتَكَ، فَقَدْ ذَهَبَتْ، فَأَنْطَلَقْتُ أَطْلُبُهَا، فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَإِيمُ اللَّهِ لَوَدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ، وَلَمْ أَقُمْ.

'Imrān ibn Husayn (May Allah be pleased with him) reported: While I was with the Prophet (May Allah's peace and blessings be upon him), some people from Banu Tamīm came to him. The Prophet (May Allah's peace and blessings be upon him) said: "O Banu Tamīm, accept the good news!" They said: "You have given us the good news; now give us (something)." (After a while) some people of Yemen entered, and he said to them: "O the people of Yemen, accept the good news, as Banu Tamīm have refused it." They said: "We accept it! We have come to you to learn the religion. So, we ask you about what the beginning of this matter was." The Prophet (May Allah's peace and blessings be upon him) said: "There was Allah and nothing else before Him, and His Throne was above water, and He then created the heavens and the earth and wrote everything in the Book." Then, a man came to me and said: "O 'Imrān, go and catch your she-camel, for it has run away!" I set out seeking it, and behold, it was beyond the mirage! By Allah, I wished that it

had gone, and I had not left (the gathering)."
[Narrated by Al-Bukhāri (7418) and At-Tirmidhi (3951)]

Allah Almighty knows everything about the past, the present, and the future. He also knows what would not happen and how it would be if He wanted it to happen. For example, He Almighty states that if the hypocrites had gone forth along with the believers, they would have only increased them in disorder - and they were yet to go forth:

{لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ}

{If they had gone forth with you, they would have only increased you in disorder, and would have scurried around, sowing discord among you, and some of you would have listened to them. And Allah is All-Knowing of the wrongdoers.} [Surat at-Tawbah: 47]

About the denizens of Hellfire, Allah, the Exalted, says:

{وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ * بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ}

{If you could only see when they will be made to stand before the Fire, they will say: "If only we were sent back, we would not reject the verses of our Lord, and we would be among the believers." But that which they used to conceal before will become

apparent to them. And even if they were sent back, they would surely return to what they were forbidden, for they are indeed liars.} [Surat al-An'ām: 27-28] So, He Almighty mentions that if they were sent back, they would surely return to their disbelief, whereas they had not yet been made to stand before the Fire. Our Lord says:

{وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ}

{Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will surely come to you." [He is] the Knower of the unseen; not even an atom's weight is hidden from Him in the heavens or on earth, nor is there anything smaller or bigger than that, except that it is in a clear Record.} [Surat Saba': 3]

We believe that Allah Almighty has written all that exists and happens in a Preserved Book. He, Exalted be He, says:

{وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ}

{Nothing is hidden from your Lord, not even an atom's weight on earth nor in heaven, nor anything smaller or greater than that, except that it is [written] in a clear Record.} [Surat Yūnus: 61] Allah Almighty also 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 the heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70] In another verse, He Almighty says:

{مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ}

{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.} [Surat al-Hadid: 22]

‘Abdullāh ibn ‘Amr ibn al-‘Ās (May Allah be pleased with him) reported: I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

«كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ».

"Allah decreed the destinies of the creatures fifty thousand years before He created the heavens and the earth, when His Throne was upon the water." [Narrated by Muslim (2653) and At-Tirmidhi (2156)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ: اكْتُبْ، فَقَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ».

"The first thing Allah created was the Pen. He said to it: 'Write.' It asked: 'What should I write?' He said: 'Write the destiny of whatever happened and whatever will happen until eternity.'" [Narrated by Abu Dāwūd (4700), At-Tirmidhi (2155, 3319), At-Tayālesi (578), Ahmad (22705, 22707), and Ibn Abi 'Āsim in As-Sunnah (115)]

Abu Hurayrah (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ: غَلَبْتُ، أَوْ قَالَ: سَبَقَتْ رَحْمَتِي غَضَبِي، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ».

"When Allah completed the creation, He wrote a book (wherein He has written): 'My mercy overcame - or preceded - My anger'. It is with Him over the Throne." [Narrated by Al-Bukhāri (7553), Muslim (2751), At-Tirmidhi (3543), and Ibn Mājah (189)]

We believe that Allah Almighty writes whatever He wishes and erases or affirms whatever He wishes, and with Him is the Master Book. He, Exalted be He, says:

{يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ}

{Allah eliminates what He wills or affirms it, and with Him is the Master Book.} [Surat ar-Ra'd: 39]

We believe that nothing happens except according to Allah's predestination and decree and nothing can be averted except as He predestined

and decreed. All He predestined will surely happen, and what He did not predestine, none could make it happen. All creation cannot do anything not predestined by our Lord or avert something predestined by Him, Exalted be He. Whatever misses a person would not have befallen him and whatever befalls him would not have missed him. 'Abdullāh ibn 'Abbās (May Allah be pleased with him) reported: As I was riding behind the Prophet (May Allah's peace and blessings be upon him) one day, he said:

«يَا غُلَامُ، إِنِّي أَعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ».

"O boy, I will teach you some words: Preserve Allah and He will preserve you. Preserve Allah and you will find Him at your side. If you ask, ask of Allah, and if you seek help, seek it from Allah. Know that if the Ummah gathered together to benefit you, they would not be able to benefit you except with something Allah had written for you; and if they gathered together to harm you, they would not be able to harm you except with something Allah had written for you. The pens were lifted, and the scrolls went dry." [Narrated by At-Tirmidhi (2516), Ibn Wahb in Al-Qadar (28), Ahmad (2669), and 'Abd ibn Humayd (636)]

We believe that whatever Allah wills happens and whatever He does not will does not happen, and that His will is absolute. Allah Almighty says:

{وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ}

{Your Lord creates and chooses what He wills; they have no choice. Glorified is Allah and Exalted is He far above what they associate with Him.} [Surat al-Qasas: 68] Allah Almighty also says:

{وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ}

{But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 29] His ability is overpowering. Our Lord says:

{وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا}

{Allah is not such that something can escape Him in the heavens or on earth. He is indeed All-Knowing, Most Capable.} [Surat Fātir: 44] He Almighty also says:

{وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ قَدْزُ هُمْ وَمَا يَفْتَرُونَ}

{If Allah had willed, they would not have done so. So, leave them to their fabrications.} [Surat al-An'ām: 112]

Nothing happens in His dominion except according to His will. He Almighty says:

{وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ}

{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]

We believe that people have wills, and in reality, they are subject to Allah's will. Allah Almighty says:

{وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا}

{But you cannot will unless Allah wills. Indeed, Allah is All-Knowing, All-Wise.} [Surat al-Insān: 30] Allah Almighty also says:

{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ * وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ}

{For those among you who wish to take the straight path.

But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 28-29] And He Almighty says:

{إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا}

{Indeed, this is a reminder; so, let anyone who wills take a way to his Lord.} [Surat al-Insān: 29] In another verse, He Almighty says:

{ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا}

{That Day is sure to come. So, whoever wills may seek a path leading to his Lord.} [Surat an-Naba': 39]

We believe that Allah Almighty guides whomever He wills by His grace and abandons whomever He wills by His justice. He is not questioned about what He does, but we are questioned. He, Exalted be He, says:

{وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَكُمٌ فِي الظُّلُمَاتِ مَن يَشَاءُ اللَّهُ يُضْلِلْهُ وَمَن يَشَاءُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ}

{Those who reject Our verses are deaf and dumb in the depths of darkness. Whomever Allah wills, He causes to stray and whomever He wills, He leads to a straight path.} [Surat al-An'ām: 39] And He Almighty says:

{فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ}

{Whoever Allah wills to guide, He opens his heart to Islam; and whoever He wills to lead astray, He makes his heart tight and constricted, as if he were climbing up into the sky.} [Surat al-An'ām: 125] He, Glorified be He, also says:

{وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ}

{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]

وعن أبي بكر المروزي قال: «سمعت أبا عبدالله -يعني: أحمد بن حنبل- يقول: سألو أبا عبد الرحمن بن مهدي عن القدر، فقال لهم: الخير والشر بقدر».

Abu Bakr al-Marūzi related: I heard Abu ‘Abdullāh - i.e. Ahmad ibn Hanbal - say: "They asked ‘Abdur-Rahmān ibn Mahdi about predestination and he said: 'Good and evil are predestined.'" [Al-Ibānah Al-Kubra by Ibn Battah (4/261)]

Abu Bakr ibn Abi ‘Āsim said: "You asked about the Sunnah, as to what it is. The Sunnah is a term that comprises numerous meanings related to the rulings and other things. The things agreed by the scholars to be part of the Sunnah include the following: the affirmation of predestination; the ability for doing some act should exist at the time of doing it; the belief in predestination along with its pleasant and unpleasant aspects; any good deed a person performs is due to Allah's help and any sin he commits is caused by his previous abandonment of Allah and by Allah; the blissful are those for whom bliss is already predestined and the miserable are those for whom misery is already predestined; nothing goes beyond the will of Allah Almighty; and all deeds of people, good and bad, are acts on their part, yet they are predestined by the Creator." [As-Sunnah by Ibn Abi ‘Āsim (2/645)]

We believe that Allah Almighty loves virtuous deeds and the doers of good. He, Glorified be He, says:

{وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ}

{But Allah has endeared faith to you and made it pleasing to your hearts, and has made disbelief, wickedness, and disobedience hateful to you. Such are the rightly guided.} [Surat al-Hujurāt: 7] He Almighty also says:

{وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا}

{Those who obey Allah and the Messenger will be with those whom Allah has blessed: the prophets, the people of truth, the martyrs, and the righteous. What excellent companions they are!} [Surat an-Nisā': 69] And He, Exalted be He, says:

{وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ}

{And do good, for Allah loves those who do good.} [Surat al-Baqarah: 195] In another verse, Allah Almighty says:

{إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ}

{Allah loves those who frequently repent and He loves those who purify themselves.} [Surat al-Baqarah: 222] And the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ، وَيَكْرَهُ التَّنَاطُبَ».

"Indeed, Allah likes sneezing and dislikes yawning." [Narrated by Al-Bukhāri (6223), Muslim (2994), Abu Dāwūd (5028), At-Tirmidhi (2746), and Ibn Mājah (968)]

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِبْهُ...».

"If Allah loves a servant, He calls upon Jibrīl and says: 'Verily, Allah loves so-and-so; so love him.'"

[Narrated by Al-Bukhāri (6040), Muslim (2637), and At-Tirmidhi (3161)]

We believe that Allah Almighty dislikes wickedness and the wicked. He, Glorified be He, says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ}

{O you who believe, let not some men ridicule others, for it may be that they are better than them; nor let some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, nor call one another by [offensive] nicknames. How evil is the name of wickedness after having faith! And whoever does not repent, it is they who are the wrongdoers.} [Surat al-Hujurāt: 11] Allah Almighty also says:

{إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ}

{For Allah does not like transgressors.} [Surat al-Baqarah: 190] And He Almighty says:

{وَاللَّهُ لَا يُحِبُّ الْفَاسِدَ}

{Allah does not like corruption.} [Surat al-Baqarah: 205]

‘Uthmān al-Batti related: I visited Ibn Sirīn, and he said to me: "What do people say about predestination?" I do not know how I replied to him. Thereupon, he lifted something off the ground and said: "I would not add anything to what I am going to say like this." [Ash-Sharī‘ah by Al-Ājiri (2/887)] "Indeed, if Allah intends good for someone, He enables him to engage in things pleasing and dear to Him; but if He intends otherwise for him, He establishes the argument against him and then punishes him - not wrongfully." [Al-Qadar by Al-Faryabi (263)]

We believe that Allah Almighty does not enjoin immoral or shameful acts and does not approve of disbelief for His servants. He, Exalted be He, says:

{إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ}

{Allah never enjoins shameful acts.} [Surat al-A‘rāf: 28] He Almighty also says:

{وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ}

{He does not approve of disbelief for His slaves. If you are grateful, He approves that for you.} [Surat az-Zumar: 7]

We believe that Allah Almighty is the Creator of everything. He, Glorified be He, says:

{اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ}

{Allah is the Creator of all things, and He is the Maintainer of everything.} [Surat az-Zumar: 62]
And that He created people and created their actions. Allah, the Exalted, says:

{وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

{Allah Who created you and all what you do?} [Surat as-Sāffāt: 96] And that He has no partner in the creation just as He has no partner in the dominion. Allah Almighty says:

{الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا}

{He to Whom belongs the dominion of the heavens and earth, Who has never begotten a son, and has no partner in His dominion. He has created everything and measured it precisely.} [Surat al-Furqān: 2]

As an argument to His servants, He states that He alone is the Creator. He Almighty says:

{نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ * أَفَرَأَيْتُمْ مَا تُمْنُونَ * أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ
الْخَالِقُونَ}

{It is We Who created you; will you not then believe [in the Resurrection]?}

Have you thought about the semen that you emit?

Is it you who create it, or is it We Who are the Creators?} [Surat al-Wāqī'ah: 57-59] Besides being proof of the Resurrection, it also proves that Allah Almighty is the sole Creator.

Chapter: There is no contradiction between the command, the Shariah, the creation, and the mind

We believe that there is no contradiction between the Shariah, the command, and the creation. To Allah Almighty belong the creation and the command. As He does whatever He wills and is not questioned about that, He commands, and no one can reverse His command and judgment. He, Glorified be He, says:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}

{Your Lord is Allah, Who created the heavens and earth in six days, and then rose over the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, Lord of the worlds.} [Surat al-A'rāf: 54]

We believe that Allah, the Exalted, had determined the destiny of all creatures fifty thousand years before He created the heavens and the earth. Nonetheless, He commanded people to obey Him and obey His messengers and prophets and forbade them from disobeying Him or disobeying His messengers and prophets. Allah, Blessed and Glorified be He, says:

{وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ * قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْدِي لِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ * وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ}

{If Allah afflicts you with harm, no one can remove it except Him; if He wants good for you, none can withhold His bounty. He grants it to whom He wills of His slaves, and He is the All-Forgiving, the Most Merciful.

Say: "O people, the truth has come to you from your Lord. So, whoever accepts guidance, it is only for his own good; and whoever goes astray, it is only for his own loss. I am not a keeper over you."

Follow what is revealed to you, and be patient until Allah passes His judgment, for He is the Best of Judges.} [Surat Yūnus: 107-109] In these verses, Allah Almighty informs about His predestination along with the command to follow His revelation and injunctions. He, Exalted be He, also says:

{اتَّبِعْ مَا أُوْحِيَ إِلَيْكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ * وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيزًا وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ}

{Follow [O Prophet] what is revealed to you from your Lord – no one has the right to be worshiped except Him – and turn away from those who associate partners with Allah.

If Allah had willed, they would not have associated partners with Him. We have not made you a keeper over them, nor are you, their trustee.}

[Surat al-An'ām: 106-107] Our Lord points out that it is our duty to follow guidance, and that He guides whomever He wills by His grace, and He misguides whomever He wills by His justice. Allah, Glorified be He, says:

{وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَن رَّجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ * وَكَلَّا نَقْصُصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقِّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ * وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ ااعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ * وَانظُرُوا إِنَّا مُنْتَظِرُونَ * وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ}

{If your Lord had willed, He could have made mankind a single community, but they will not cease to differ,

except those whom Allah has given mercy, and for this He created them, and the word of your Lord will be fulfilled: "I will certainly fill Hell with jinn and humans all together."

We relate to you [O Prophet] the stories of the messengers to strengthen your heart. And there has come to you in this the truth, an admonition, and a reminder to the believers.

Say to those who do not believe: "Carry on in your ways; we are acting (in our way).

And wait; we too are waiting."

To Allah belongs the unseen of the heavens and earth, and to Him will return all matters. So, worship Him and put your trust in Him, for your Lord is not unaware of what you do.} [Surat Hūd:

118-123] In these verses as well, Allah Almighty mentions His general will and His threat to the disobedient ones, along with His command to His believing servants to worship and rely upon Him.

Combining belief in divine predestination and acting upon the Shariah are possible and within people's reach. Hence, Allah, the Exalted, says:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا}

{Allah does not charge any soul more than what it can bear.} [Surat al-Baqarah: 286] Allah Almighty also says:

{وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا}

{We do not burden a soul more than what it can bear.} [Surat al-Mu'minūn: 62]

Our Lord commanded us to display patience over the painful things He had predestined for us. He, Glorified be He, says:

{وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ}

{We will surely test you with something of fear and famine, and loss of property, lives, and fruits. But give glad tidings to those who are patient.} [Surat al-Baqarah: 155] He Almighty also says:

{إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}

{Those who observe patience will be given their reward without measure.} [Surat az-Zumar: 10]

And the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الَّذِينَ يُلَوْنَهُمْ، ثُمَّ الَّذِينَ يُلَوْنَهُمْ، ثُمَّ الَّذِينَ يُلَوْنَهُمْ».

"The most afflicted among people are the prophets, then those next to them, then those next to them, then those next to them." [Narrated by Is'hāq ibn Rahwayh (2413), Ahmad in Al-Musnad (27079), Ibn Abi Ad-Dunya in Al-Marad Wa Al-Kaffārāt (6), and An-Nasā'i in Al-Kubra (7440)]

In another Hadīth, Abu Hurayrah (May Allah be pleased with him) reported that the Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ».

"Afflictions continue to befall a believing man or woman, children, and property until he meets Allah free from sins." [Narrated by At-Tirmidhi (7859), Ibn Abi Shaybah (10916), Ahmad in Al-Musnad (7859), and Hannād ibn as-Sirri in Az-Zuhd (402)]

وعن علي رضي الله عنه قال: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مَخْصَرَةٌ، فَتَكَّسَ، فَجَعَلَ يَنْكُثُ بِمَخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيئَةٌ أَوْ سَعِيدَةٌ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا تَنْكُلُ عَلَى كِتَابِنَا، وَنَدْعَ الْعَمَلَ؟ فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيُنَبِّسُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُنَبِّسُونَ لِعَمَلِ الشَّقَاوَةِ»، ثُمَّ قَرَأَ: {فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى { الْآيَةُ [الليل: 6]».

‘Ali (may Allah be pleased with him) reported: We were attending a funeral procession in Baqī’ al-Gharqad. The Prophet (May Allah's peace and

blessings be upon him) came to us and sat, and we sat around him. He had a small stick in his hand. He bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but he has place either in Paradise or in Hellfire assigned for him, and it is also determined for him whether he will be among the blissful or the miserable." A man said: "O Messenger of Allah, should we not depend on what has been written for us and leave the deeds as whoever amongst us is blissful will do the deeds of a blissful person and whoever amongst is miserable will do the deeds of a miserable person?" The Prophet (May Allah's peace and blessings be upon him) said: "Good deeds are made easy for the blissful, and bad deeds are made easy for the miserable." Then, he recited the verses: {As for the one who gives in charity and fears Allah, and genuinely believes in the best reward.} [Surat al-Layl: 5-6] [Narrated by Al-Bukhāri (1362), Muslim (2647), Abu Dāwūd (4694), and At-Tirmidhi (3344)]

وعن عمران بن حصين رضي الله عنه قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيْعَرَفَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ»، قَالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ يَعْمَلُ لِمَا خُلِقَ لَهُ، أَوْ: لِمَا يُسَيَّرُ لَهُ».

‘Imrān ibn Husayn (May Allah be pleased with him) reported: A man said: "O Messenger of Allah, are the people of Paradise recognized from the people of Hellfire?" He replied: 'Yes.' He further asked: "Why

should people do good deeds then?" The Prophet (May Allah's peace and blessings be upon him) said: "Everyone does what he was created for - or what has been made easy for him." [Narrated by Al-Bukhāri (6596), Muslim (2649), and Abu Dāwūd (4709)]

وعن جابر رضي الله عنه قال: جاء سُرَاقَةُ بْنُ مَالِكٍ بْنِ جُعْشُمٍ قَالَ: يَا رَسُولَ اللَّهِ، بَيِّنْ لَنَا دِينَنَا كَأَنَّا خُلِقْنَا الْآنَ، فِيمَا الْعَمَلُ الْيَوْمَ؟ أَفِيْمَا جَفَّتْ بِهِ الْأَقْلَامُ، وَجَرَتْ بِهِ الْمَقَادِيرُ، أَمْ فِيمَا نَسْتَقْبِلُ؟ قَالَ: «لَا، بَلْ فِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَتْ بِهِ الْمَقَادِيرُ» قَالَ: فَفِيمَا الْعَمَلُ؟ قَالَ زُهَيْرٌ: ثُمَّ تَكَلَّمَ أَبُو الزُّبَيْرِ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَسَأَلْتُ: مَا قَالَ؟ فَقَالَ: «اعْمَلُوا فَكُلُّ مُيَسَّرٍ».

Jābir (May Allah be pleased with him) reported: Surāqah ibn Mālik ibn Ju'shum came and said: "O Messenger of Allah, explain our religion to us as if we have been created just now. What are our deeds today for? Are they for things about which the pens have dried and the destinies have been determined, or about something in the future?" He replied: "No, they are for things about which the pens have dried, and the destinies have been determined." He said: "Why should there be deeds then?" Zuhayr said: "Then, Abu az-Zubayr said words which I could not understand. So, I asked about what he said, and he replied: "Do deeds, for everyone has been enabled." [Narrated by Muslim (2648)]

Sahl as-Sa'idi (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِنَّ الْعَبْدَ لَيَعْمَلُ -فِيمَا يَرَى النَّاسُ- عَمَلَ أَهْلِ الْجَنَّةِ، وَإِنَّهُ لَمِنْ أَهْلِ النَّارِ، وَيَعْمَلُ -فِيمَا يَرَى النَّاسُ- عَمَلَ أَهْلِ النَّارِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَإِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا».

"A person may do deeds that seem to people as the deeds of the dwellers of Paradise while in fact, he is from the dwellers of Hellfire; and a person may do deeds that seem to people as the deeds of the dwellers of Hellfire while in fact, he is from the dwellers of Paradise. Verily, the deeds depend on how they end." [Narrated by Al-Bukhāri (6493) and Muslim (112)]

Speaking about Allah Almighty, Imām Al-Ājurri said: "He likes obedience from His servants and commanded it. It happened by those who obey Him through His guidance to them. Also, He forbade sins and willed them to exist, without liking them or commanding them. Far exalted be Allah above enjoining or liking immorality. So Glorified be He that nothing can happen in His dominion without His will or without His prior knowledge. He had known what His servants would do before He created them and after He created them, and before they did it, according to His predestination and decree. The Pen had written in the Preserved Tablet, at Allah's command, what people, pious and wicked, would do. Nonetheless, He commends those of His servants who obey Him, attributes their deeds to them, and promises them a great reward for those deeds, though if it were not for His

help to them, they would not have done those deeds or become entitled to this reward from Him. {That is the bounty of Allah which He gives to whom He wills, for Allah is the Lord of great bounty} [Surat al-Hadīd: 21]. Likewise, He dispraises those who commit sins, threatens them with punishment for doing them, and attributes the deeds to them, which have happened according to divine predestination. He misguides whomever He wills and guides whomever He wills." [Ash-Sharī'ah by Al-Ājurri (2/702)]

We believe that as there is no contradiction between the creation, the command, and the Shariah. There is also no contradiction between the Shariah, the command, and reason. Everything commanded or prohibited by Allah Almighty or His Messenger (May Allah's peace and blessings be upon him) or predestined or stated by Allah, the Exalted, does not run counter to reason. On the contrary, it is quite reasonable and perfectly wise. Allah, the All-Wise and All-Knowing Lord, says:

{ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا}

{This is part of the wisdom that your Lord has revealed to you [O Prophet]. Do not set up any other god with Allah, or you will be thrown into Hell, blameworthy and rejected.} [Surat al-Isrā': 39] Allah Almighty also says:

{حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ}

{Which contain extensive wisdom, but the warnings are of no avail.} [Surat al-Qamar: 5] And He, Exalted be He, says:

{وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ}

{And Allah has revealed to you the Book and wisdom.} [Surat an-Nisā': 113] With it, the argument is established against humankind. Allah, Exalted be He, says:

{قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ}

{Say: "Allah alone has the most conclusive argument. If He had willed, He could have guided you all."} [Surat al-An'ām: 149] This Shariah, the command, and predestination are at the pinnacle of excellence. Nothing is more excellent than them. Allah Almighty says:

{أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ}

{Do they seek the judgment of the times of ignorance? Who could be better than Allah in judgment for people who are certain in faith?} [Surat al-Mā'idah: 50] Ad-Daylami related: I went to Ubayy ibn Ka'b and said to him: "I am confused about divine predestination. So, tell me something by means of which Allah may remove the confusion from my mind." He replied: "Were Allah to punish everyone in the heavens and on earth, He would do so without being unjust to them, and were He to show mercy to them, His mercy would be much

better to them than their actions. And were you to spend in support of Allah's cause an amount of gold equivalent to Uhud, Allah would not accept it from you until you believed in the divine predestination and knew that what befell you could not have missed you and what missed you could not have befallen you. Were you to die believing other than this, you would enter Hellfire." I then went to 'Abdullāh ibn Mas'ūd, and he said something similar to that. Then, I went to Hudhayfah ibn al-Yamān, and he said something like that. Then, I went to Zayd ibn Thābit, who related to me something similar to that from the Prophet (May Allah's peace and blessings be upon him).

[Narrated by Abu Dāwūd (4699), Ibn Mājah (77), Ahmad (21589), 'Abd ibn Humayd (247), Al-Faryābi in Al-Qadar (190), and Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (4/676)]

Praising His Book which comprises the legislation and the command, Allah Almighty describes it as the best message and speech. He, Glorified be He, says:

{اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ كِتَابًا}

{Allah has sent down the best message – a Book.} [Surat az-Zumar: 23] Everything Allah Almighty has legislated or predestined is perfect and excellent, whether our minds can grasp it or not. We should not make our minds and views a

judge over Allah's Shariah and predestination, by approving of it sometimes and disproving it in other times. Indeed, all that is legislated and predestined by our Lord is at the pinnacle of beauty and perfection.

We believe that the Shariah and divine predestination are all good. Allah Almighty would not predestine sheer evil. The Prophet (May Allah's peace and blessings be upon him) said:

«وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ».

"All goodness is in Your Hands, and evil does not belong to You." [Narrated by Muslim (771), Abu Dāwūd (761), At-Tirmidhi (266), and An-Nasā'i (897)]

Evil falls under general predestination. Allah Almighty says:

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

{Indeed, We have created everything according to a determined measure.} [Surat al-Qamar: 49]

Evil is mentioned in the Qur'an being attributed to those who perpetrate it. Allah, the Exalted, says:

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ}

{Say: "I seek refuge with the Lord of the daybreak,

from the harm of all what He has created."} [Surat al-Falaq: 1-2]

Out of politeness, we should not attribute evil to Allah Almighty. Some jinn are quoted in the Qur'an as saying:

{وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا}

{We do not know whether evil is intended for those on earth, or their Lord intends good for them.} [Surat al-Jinn: 10] Prophet Ibrāhīm (peace be upon him) is quoted in the Qur'an as saying:

{وَإِذَا مَرَضْتُ فَهُوَ يَشفِينِ}

{And when I am ill He heals me.} [Surat ash-Shu'arā': 80] He attributed illness to himself and healing to Allah, Exalted be He.

Chapter: Pursuing the Means is Part of Divine Predestination

We believe that pursuing the proper means does not contradict the belief in predestination; rather, it is a sign of the perfect belief in divine predestination and decree. Our Lord commands us to seek sustenance and at the same time states that He had predestined it for us. He, Exalted be He, says:

{هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
الُّشُورُ}

{It is He Who made the earth smooth for you, so travel through its regions and eat from His provisions. And to Him is the resurrection.} [Surat al-Mulk: 15]

He Almighty also says:

{فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ
كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ}

{When the prayer is over, disperse in the land and seek from the bounty of Allah, and remember Allah much so that you may be successful.} [Surat al-Jumu'ah: 10]

Allah Almighty informs that Ya'qūb (Jacob) (peace be upon him) said to his children:

{يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ
اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ}

{O my sons, do not enter all from one gate, but enter from different gates. I cannot avail you of anything against [the decree of] Allah; the decision belongs to Allah alone. In Him I put my trust, and in Him let the faithful put their trust.} [Surat Yūsuf: 67]

وعن السَّائِبِ بْنِ يَزِيدَ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ أَخَذَ دِرْعَيْنِ، كَأَنَّهُ
ظَاهَرَ بَيْنَهُمَا».

As-Sā'ib ibn Yazīd reported: The Prophet (May Allah's peace and blessings be upon him) wore two coats of mail at the battle of 'Uhud as a double protection. [Narrated by Ibn Mājah (2806), Sa'īd ibn Mansūr (2858), Ahmad (15722), and An-Nasā'i in Al-Kubra (8529)] Allah Almighty commanded Nūh (peace be upon him) to build the ark, commanded Mūsa (peace be upon him) to strike the sea, and commanded Mariyam (peace be upon her) to shake the trunk of the palm tree so that fresh ripe

dates would drop upon her - in addition to other divine commands to His slaves to pursue the proper means.

One of the most effective means is supplication. An-Nu'mān ibn Bashīr reported: Commenting on the verse:

{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ}.

{Your Lord says, "Call upon Me; I will respond to you"} [Surat Ghāfir: 60], the Prophet (May Allah's peace and blessings be upon him) said: "Supplication is worship." And he recited: {Your Lord says: "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surat Ghāfir: 60] [Narrated by Abu Dāwūd (1479), At-Tirmidhi (2969), and Ibn Mājah (3828)]

Means include medical treatment and ruqiyah.

فعن أبي خزيمة، عن أبيه رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، أرايت رقي نسترقئها ودواء ننداوى به ونقاة نقيها، هل ترد من قدر الله شيئا؟ قال: «هي من قدر الله».

Abu Khizāmah related that his father reported: I asked the Messenger of Allah (May Allah's peace and blessings be upon him): "O Messenger of Allah, do you think that the ruqiyah we perform, the medical treatment we use, and the caution we practice can avert anything of Allah's predestination?" He said: "They are part of Allah's predestination." [Narrated by At-Tirmidhi (2065),

Ibn Mājah (3437), Ibn Wahb in Al-Jāmi' Fi Al-Hadīth (699), Ahmad (15472), and Ibn Abi 'Āsim in Al-Āhad and Al-Mathāni (2610)]

Chapter: Divine Predestination does not Contradict Justice

We believe that Allah Almighty enjoins justice and administers justice through His Shariah, predestination, and recompense. He, Exalted be He, says:

{إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ}

{Allah enjoins justice and kindness.} [Surat an-Nahl: 90] Allah, Exalted be He, also says:

{وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ}

{And Allah makes a comparison of two men, one of them is dumb and unable to do anything, and he is a burden to his master; wherever he directs him, he brings no good. Is he equal to the one who enjoins justice and follows a straight path?} [Surat an-Nahl: 76] Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said that Allah Almighty said:

«يَا عِبَادِي، إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا».

"O My servants, I have forbidden injustice for Myself and made it forbidden among you. So, do not

wrong one another." [Narrated by Muslim (2577) and At-Tirmidhi (2495)]

Negating injustice from Himself, Allah Almighty says:

{مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ}

{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] Allah, the Exalted, also says:

{إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يضاعفها}

{Allah does not do injustice as much as an atom's weight. And if it is a good deed, He will multiply it.} [Surat an-Nisā': 40] And He Almighty says:

{وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا}

{Whoever does righteous deeds, whether male or female, and is a believer, it is they who will enter Paradise, and they will not be wronged even as much as the speck on a date stone.} [Surat an-Nisā': 124] In another verse, He Almighty says:

{إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ}

{Allah does not wrong people in the least, but it is people who wrong themselves.} [Surat Yūnus: 44] And He, Glorified be He, says:

{مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ}

{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] In addition, there are other verses that indicate Allah's perfect justice and negate injustice from Him.

We believe that the precedence of divine predestination and the divine decree does not mean injustice to people, for Allah Almighty revealed the books and sent the messengers, so that people may have no excuse before Him after the coming of the messengers. Our Lord says:

{رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}

{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]

He made predestination a hidden secret. Allah Almighty says:

{عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا}

{[He is] Knower of the unseen, He does not reveal His unseen to anyone.} [Surat al-Jinn: 26] He gave His servants free will. He, Exalted be He, says:

{وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ}

{Say: "The truth is from your Lord. Whoever wills may believe, and whoever wills may

disbelieve."} [Surat al-Kahf: 29] Allah Almighty also says:

{إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا}

{Indeed, We showed him the way, whether he is grateful or ungrateful.} [Surat al-Insān: 3] And He, Glorified be He, says:

{فَالْهَمَهَا فُجُورَهَا وَتَقْوَاهَا}

{Then He inspired it [to know] its wickedness and righteousness.} [Surat ash-Shams: 8]

Chapter on Citing Predestination as an Argument

We believe that Allah Almighty revealed the books and sent the messengers, so that people may have no excuse before Him. Allah, the Exalted, says:

{رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}

{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] Allah Almighty states that the polytheists cited predestination as an excuse for them to fall into polytheism, and He reveals the falsity of their statement and made them taste His punishment. He, Glorified be He, says:

{سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ دَأَبُوا فِئَاثَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ}

{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 predestination were an excuse for them to fall into polytheism, Allah Almighty would not have made them taste His punishment.

وعن علي رضي الله عنه قال: كُنَّا جُلُوسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَهُ عُوْدٌ يَنْكُثُ فِي الْأَرْضِ، وَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ»، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا نَتَكَلَّى يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، اْعْمَلُوا فَعَلُّ مَيْسَرٍ». ثُمَّ قَرَأَ: {فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى} [الليل: 5] الْآيَةَ،

'Ali (May Allah be pleased with him) reported: We were sitting with the Prophet (May Allah's peace and blessings be upon him) and he had a stick with which he was scraping the earth. He said: "There is no one among you except that his place in Hellfire or Paradise was predestined." A man said: "Should we rely on that, O Messenger of Allah?" He said: "No, do good deeds, for everyone will find it easy to do such deeds (it will lead him to his destined place)." Then, he recited: {As for the one who gives in

charity and fears Allah.} [Surat al-Layl: 5] [Narrated by Al-Bukhāri (6605), Muslim (2647), At-Tirmidhi (2136), and Ibn Mājah (78)] So, the Prophet (May Allah's peace and blessings be upon him) instructed us to do virtuous deeds and forbade us from solely relying upon the predestination.

We believe that a person may cite predestination as an excuse for committing sins after repenting from them.

فعن حميد بن عبد الرحمن أن أبا هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم «اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجْتَكَ خَطِيئَتِكَ مِنَ الْجَنَّةِ، فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ، ثُمَّ تَلَوْنِي عَلَى أَمْرِ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ»، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «فَحَجَّ آدَمُ مُوسَى». مَرَّتَيْنِ.

Humayd ibn 'Abdur-Rahmān related that Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said: "Adam and Mūsa debated. Mūsa said to Adam: 'You are Adam whose sin drove you out of Paradise.' Adam said to him: 'You are Mūsa, whom Allah chose for His messages and speech, and you blame me for something which Allah had decreed for me before I was created?' Thus, Adam won the argument with Mūsa; thus, Adam won the argument with Mūsa." [Narrated by Al-Bukhāri (6614), Muslim (2652), Abu Dāwūd (4701), At-Tirmidhi (2134), and Ibn Mājah (80)]

Mutarraf ibn ‘Abdullāh ibn ash-Shikhkhār (May Allah have mercy upon him) said: "We are not left to the predestination in the Qur’an, yet He informed us in the Qur’an that we will end up to it." [As-Sunnah for ‘Abdullāh ibn Ahmad (2/412)] Muhammad ibn Sīrīn (May Allah have mercy upon him) said: "If the deniers of predestination are not among those who ridicule the verses of Allah Almighty, I do not know then who they can be!" [As-Sunnah for ‘Abdullāh ibn Ahmad (2/432) and Sharh Usūl I’tiqād Ahl As-Sunnah Wa Al-Jamā‘ah (4/696)]

Ibn Wahb and some others said: Mālik was asked about the deniers of predestination as to whether we should stop talking to them, and he replied: "Yes, if they are aware of their error." He said: "And you should command them to do what is right and forbid them from doing what is wrong and tell them about their difference. You should not speak to them in a humble manner, nor should you pray upon their dead or attend their funerals. And, in my view, you should not marry from them." In another version, he added: "Allah says: {A believing slave is better than a free polytheist} [Surat al-Baqarah: 221]." In another version by Ash'hab, he said: "You should not pray behind them, and if you find them in a garrison, drive them out of it." [Tartīb Al-Madārik Wa Taqrīb Al-Masālik (1/91)]

We believe that it is permissible for a person to cite predestination as an argument as far as

afflictions are concerned. Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، أَحْرَصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِينُ بِاللَّهِ، وَلَا تَعْجُزُ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَتْ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ؛ فَإِنْ لَوْ تَفَتَحَ 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.' Indeed, 'if opens the way before the devil to act.'" [Narrated by Muslim (2664) and Ibn Mājah (79)]

Commenting on the verse: {Those when afflicted with a disaster, they say, "We belong to Allah, and to Him we will return"} [Surat al-Baqarah: 156], Ibn 'Abbās (May Allah be pleased with him) said: Allah mentions that if the believer leaves the affair to Allah, turns to Him, and says "We belong to Allah, and to Him we will return" upon the occurrence of a disaster, he will gain three good things: blessings from Allah upon him, and mercy, and following the path of guidance. And the Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ اسْتَرْجَعَ عِنْدَ الْمُصِيبَةِ جَبَرَ اللَّهُ مُصِيبَتَهُ، وَأَحْسَنَ عُقْبَاهُ، وَجَعَلَ لَهُ خَلْفًا صَالِحًا يَرْضَاهُ».

"Whoever says: 'We belong to Allah, and to Him we will return' upon the occurrence of a disaster, Allah will compensate him for his disaster, give him a good outcome, and grant him a good alternative with which he will be pleased." [Narrated by At-Tabari in At-Tafsīr (2/707) - (3/223), Ibn Abi Hātim in At-Tafsīr (1421), At-Tabarāni in Al-Kabīr (13027), and Al-Bayhaqi in Ash-Shu'ab (9240)]

Book on the Worship

Abstract

We believe that Allah Almighty created His servants to worship Him, according to the true faith, the religion of Ibrāhīm (peace be upon him). The Almighty Lord commanded both humankind and jinn to offer this worship, which has numerous forms, and none of them can be devoted to anything or anyone other than Allah Almighty. Forms of worship include supplication, reliance upon Allah, fear of Allah, hope for Allah's mercy and reward, seeking refuge with Allah, slaughtering sacrifices for His sake, and seeking help and assistance from Him.

We believe that Allah Almighty created His servants to worship Him, and we know that the first command given in the Qur'an is to worship Allah alone, with no partner. Every prophet said to his people:

{اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ}

{Worship Allah; you have no deity other than Him.} [Surat al-A'rāf: 65]

We know that worship is not accepted unless it is done sincerely for Allah's sake and in accordance with the guidance of His Prophet (May Allah's peace and blessings be upon him).

Worship should be devoted to Allah Almighty alone, with no partner. Our Lord warns us against polytheism, major and minor. If anyone performs a deed sincerely for Allah's sake, yet not in accordance with the Prophet's guidance, his deed will be rejected. And if he performs a deed in accordance with the Prophet's guidance, yet not sincerely for Allah's sake, it will be rejected.

We know that worship rests upon three fundamentals: complete love, complete hope, and complete fear. The prophets and messengers (peace be upon them) possessed the greatest share of these things.

The greatest thing a believer should hope for is to see the countenance of Allah Almighty. This is the supreme bliss to be enjoyed by the dwellers of Paradise, in addition to the bliss they will already have. When the dwellers of Paradise enter Paradise, Allah will grant the believers an additional honor and benevolence, out of His grace and bounty, and allow them to look at Him. The worst thing the believers should fear is to be deprived of this bliss which will be particularly afforded to Allah's pious

servants and denied to His enemies. Indeed, He will deprive all His enemies - the polytheists, the Jews, the Christians, the Magians, and the hypocrites - from looking at Him.

The Wasilah is seeking closeness to Allah Almighty through all that is pleasing to Him, be it obligatory or recommended. It also has another meaning, which occurs in the Hadīth that reads: "Ask Allah to give me the Wasīlah."

We believe that Allah Almighty commanded His servants to supplicate to Him and He promised that He will respond to them. We know that we may implore Allah by His beautiful names and sublime attributes. Hence, the prophets and messengers would often supplicate to Allah by His excellent names. The good times for supplication include the time after the performance of prayers, the time of breaking the fast, during Tawāf, upon Mount Safa and Mount Marwa, at 'Arafat and Muzdalifah, and after throwing the pebbles.

As we may implore Allah Almighty by our belief in Him, we may also implore Him by our righteous deeds and different forms of worship. {When the prayer is over, disperse in the land and seek from the bounty of Allah, and remember Allah much so that you may be successful.}

It is not permissible to implore Allah Almighty by any means not sanctioned by Him. The people of

Jahiliya used to seek closeness to Allah, the Exalted, by imploring Him through their idols and deities.

Chapter on the verse that reads: {I have not created the jinn and mankind except to worship Me.}

We believe that Allah Almighty created mankind and jinn to worship Him. He, Exalted be He, says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] In other words, they are only commanded to devote worship to Allah, the Lord of all the worlds, alone. The worship Allah Almighty commanded is the true faith, the religion of Prophet Ibrāhīm (peace be upon him). Allah, the Exalted, says:

{قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ}

{Say [O Prophet]: "Indeed, my Lord has guided me to a straight path, an upright religion, the faith of Abraham, inclining to true faith, and he was not one of those who associated partners with Allah."} [Surat al-An'ām: 161]

The worship enjoined by Allah Almighty has numerous forms, and it is not permissible to devote any of them to anything other than Him, Glorified be He. Our Lord says:

{وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا}

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18]

One of the forms of worship is supplication. Allah, the Exalted, says:

{وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ}

{Whoever supplicates to another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.} [Surat al-Mu'minūn: 117] Allah Almighty also says:

{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ}

{Your Lord says: "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surat Ghāfir: 60]

Another form of worship is putting one's trust in Allah Almighty, Who says:

{وَعَلَى اللَّهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ}

{And put your trust in Allah if you are believers.} [Surat al-Mā'idah: 23] Allah Almighty also says:

{وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ}

{Whoever puts his trust in Allah, He is sufficient for him.} [Surat at-Talāq: 3]

Another form is apprehension of Allah, Exalted be He, Who says:

{فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي}

{So do not be apprehensive of them but be apprehensive of Me.} [Surat al-Baqarah: 150]

Another form is fear from Allah Almighty, Who says:

{فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ}

{Do not fear them, but fear Me, if you are [true] believers.} [Surat Āl 'Imrān: 175]

The forms of worship also include hope. Allah, Exalted be He, says:

{أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا}

{Those whom they call upon seek the means of nearness to their Lord, each trying to become closer, hoping for His Mercy and fearing His punishment. Indeed, the punishment of your Lord is fearsome.} [Surat al-Isrā': 57] Our Lord also says:

{قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

{Say: "I am only a man like you; it has been revealed to me that your God is One God. So, whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord."} [Surat al-Kahf: 110]

They also include seeking refuge with Allah Almighty, Who says:

{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}

{Say: "I seek refuge with the Lord of mankind."}
[Surat an-Nās: 1]

Another form of worship is to slaughter a sacrifice for Allah Almighty, Who says:

{قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ}

{Say: "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds."}
[Surat al-An'ām: 162]

Another form is to seek Allah's help. A Qur'anic verse reads:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}

{You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 5]

Another form is to implore Allah Almighty for assistance. He, Exalted be He, says:

{إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ}

{[Remember] when you were imploring the assistance of your Lord [at Badr] and He responded to you: "I will reinforce you with a thousand angels, following one another in succession."} [Surat al-Anfāl: 9]

We know that the first command given for people in the Qur'an is to worship Allah Almighty alone, with no partner. Allah, Blessed and Glorified be He, says:

{يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ}

{O mankind, worship your Lord, Who created you and those before you, so that you may become righteous.} [Surat al-Baqarah: 21] Each prophet would say to his people:

{اَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ} ،

{Worship Allah; you have no god besides Him.} [Surat Hūd: 84] About the first Messenger, Nūh (peace be upon him), Allah, the Exalted, says:

{لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ}

{Indeed, We sent Noah to his people. He said: "O my people, worship Allah; you have no god other than Him. I fear for you the punishment of a momentous Day."} [Surat al-A'rāf: 59] And about the last Messenger, Muhammad (May Allah's peace and blessings be upon him), He, Glorified be He, says:

{وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا}

{Worship Allah and do not associate any partners with Him.} [Surat an-Nisā': 36] Allah Almighty also says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

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

We know that worship cannot be accepted unless it is sincerely done for the sake of Allah, the

Lord of the worlds, and in accordance with the Prophet's guidance. Allah Almighty says:

{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

{So, whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.} [Surat al-Kahf: 110]

We know that worship should be devoted to Allah Almighty alone, with no partner. The Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي مَا نَوَيْ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوُّهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

"Indeed, actions are by intentions, and each person will have what he intended. Thus, he whose emigration was for the sake of Allah and His Messenger, his emigration was for the sake of Allah and His Messenger, and he whose emigration was to achieve some worldly gain or to take some woman in marriage, his emigration was for that for which he emigrated." [Narrated by Al-Bukhāri (6689), Muslim (1907), Abu Dāwūd (2201), At-Tirmidhi (1647), An-Nasā'i (75), and Ibn Mājah (4227)]

Our Almighty Lord warns us against polytheism altogether, minor, and major. He, Exalted be He, says:

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا}

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.} [Surat an-Nisā': 48] Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ».

"Allah Almighty said: 'I am the One Who is most free from want of partners. So, he who does a thing for the sake of someone else beside Me, I discard him and his polytheism.'" [Narrated by Muslim (2985)]

And if a person performs a deed sincerely for the sake of Allah Almighty, yet it is not in accordance with the Prophet's guidance, his deed will be rejected. Allah, the Exalted, says:

{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا}

{There has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.} [Surat al-Ahzāb: 21] And the Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»،

"Whoever does an act not sanctioned by this matter of ours, it will be rejected." [Narrated by Muslim (1718)] Allah Almighty says:

{فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ}

{So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.} [Surat an-Nūr: 63] He Almighty also says:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}

{Say: "If you love Allah then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31]

We know that worship rests upon three fundamentals: complete love, complete hope, and complete fear. The prophets and messengers (peace be upon them) possessed the greatest share of these things. Describing their condition, Allah Almighty says:

{إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَذْعَرُونَ رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ}

{They used to hasten in doing virtuous deeds and used to call upon Us with hope and fear, and they were humble before Us.} [Surat al-Anbiyā': 90] He Almighty also says:

{وَالَّذِينَ يُؤْتُونَ مَا آتَاوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ * أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ}

{And those who do whatever [good] they do with their hearts fearful, knowing that they will return to their Lord –

it is they who hasten to do good deeds, and they are foremost in them.} [Surat al-Mu'minūn: 60-61] And Allah, the Exalted, says:

{تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ}

{They forsake their beds, supplicating their Lord with fear and hope, and spend out of what We have provided for them.} [Surat as-Sajdah: 16] In another verse, He Almighty says:

{أَمَّنْ هُوَ قَانِثٌ لَّئِيلٍ سَاجِدًا وَقَانِيمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ}

{[Is he better] or the one who constantly worships during the night, prostrating and standing, fearing the Hereafter, and hoping for the mercy of his Lord?} [Surat az-Zumar: 9]

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْءٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرُولَةً».

"Allah Almighty says: 'I am just as My servant thinks of Me, and I am with him when He remembers Me: If he remembers Me in himself, I too remember him in Myself; and if he remembers

Me in a group of people, I remember him in a group that is better than them; and if he comes one span near to Me, I go one cubit near to him; and if he comes one cubit near to Me, I go a distance of two outstretched arms near to him; and if he comes to Me walking, I go to him running." [Narrated by Al-Bukhāri (7405), Muslim (2675), At-Tirmidhi (3603), and Ibn Mājah (3822)]

In another verse, He Almighty says:

{وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ}

{And among people there are some who take others as equals to Allah: they love them as they should love Allah. But those who believe are stronger in their love for Allah.} [Surat al-Baqarah: 165] And the Prophet (May Allah's peace and blessings be upon him) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

"There are three things; whoever has them finds the sweetness of faith: To love Allah and His Messenger more than all else; to love a person solely for Allah's sake; and to hate to revert to disbelief as one hates to be thrown into the fire." [Narrated by Al-Bukhāri (16), Muslim (43), At-Tirmidhi (2624), An-Nasā'i (4987), and Ibn Mājah (4033)]

In another Hadīth, Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«قَوِّ الْأَذَى نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ».

"By the One in Whose Hand my soul is, none of you believes until I become dearer to him than his father and his child." [Narrated by Al-Bukhāri (14) and An-Nasā'i (5015)] A person cannot attain Allah's love until he follows the Prophet (May Allah's peace and blessings be upon him). Allah, the Exalted, says:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}

{Say: "If you love Allah then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31]

The greatest thing the believers should hope for is to see the countenance of Allah Almighty, Who says:

{وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ}

{On that Day some faces will be bright, looking at their Lord.} [Surat al-Qiyāmah 22-23]

This is the supreme bliss to be enjoyed by the dwellers of Paradise, in addition to the bliss they will already have. Allah, the Exalted, says:

{الَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ}

{For those who do good there will be the best reward and more – neither gloom nor humiliation will cover their faces. It is they who are the people of Paradise, they will abide therein forever.} [Surat Yūnus: 26]

Suhayb (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ، وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ».

"When the dwellers of Paradise enter Paradise, Allah Almighty will ask: 'Do you want Me to give you anything more?' They will say: 'Have You not brightened our faces? Have You not made us enter Paradise and saved us from Hellfire?' He will then remove the veil, and nothing will be dearer to them of all things they were given than looking at their Lord." [Narrated by Muslim (181), At-Tirmidhi (2552), and Ibn Mājah (187)]

Chapter on Imploring Allah and the Wasila

The Wasila is the seeking of closeness to Allah Almighty through all that is pleasing to Him, be it obligatory or recommended.

We believe that Allah Almighty commanded His servants to supplicate to Him and He promised that He will respond to them. He, Glorified be He, says:

{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ}

{Your Lord says: "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surat Ghāfir: 60] He Almighty also says:

{وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ}

{When My slaves ask you concerning Me, I am indeed nearby. I respond to the call of the supplicant when he calls upon Me; so, they should respond to Me and believe in Me, so that they may be guided.} [Surat al-Baqarah: 186]

We know that imploring Allah Almighty should be done by invoking His excellent names and sublime attributes. Our Lord 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 profane His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180] Allah Almighty also says:

{قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا}

{Say: "Call upon Allah or call upon the Most Compassionate – whichever name you call, to Him belong the Most Beautiful Names." Do not be too

loud in your prayer, nor too quiet, but seek a way in between.} [Surat al-Isrā': 110]

Hence, the prophets and messengers would often supplicate and implore Allah by invoking His excellent names. Allah Almighty informs that Adam and his wife said:

{رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ}

{Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers.} [Surat al-A'rāf: 23] In another verse, He Almighty informs that Prophet Ibrāhīm (peace be upon him) said:

{رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ}

{My Lord, make me steadfast in prayer and those of my offspring. Our Lord, accept my supplication.} [Surat Ibrāhīm: 40] And He Almighty states that Prophet Mūsa (peace be upon him) said:

{رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ}

{My Lord, forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy.} [Surat al-A'rāf: 151]

As we may implore Allah Almighty by our belief in Him. Our Lord says:

{رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ}

{Our Lord, we believe in what You have sent down and we follow the messenger; so, count us

among those who bear witness [to the truth].}
[Surat Āl ‘Imrān: 53]

We may also implore Allah Almighty by our righteous deeds, like the three persons who were trapped inside the cave.

فعن عبدالله بن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: «انطلق ثلاثة رهطٍ ممن كان قبلكم حتى أووا المبيت إلى غارٍ، فدخلوه، فانحدرت صخرة من الجبل، فسدت عليهم الغار، فقالوا: إنه لا ينجيكم من هذه الصخرة إلا أن تدعوا الله بصالح أعمالكم، فقال رجلٌ منهم: اللهم، كان لي أبوان شبَّان كبيران، وكنت لا أغيبُ قبلَهُما أهلاً، ولا مالاً، فأتى بي في طلب شيءٍ يوماً، فلم أرحُ عليهما حتى ناما، فحلبت لهما غبوقَهُما، فوجدتُهُما نائمين، وكرهتُ أن أغيبُ قبلَهُما أهلاً أو مالاً، فلبثتُ والقدح على يدي، أنتظرُ استيقاظَهُما حتى برق الفجرُ، فاستيقظا، فسرياً غبوقَهُما، اللهم إن كنتُ فعلتُ ذلك ابتغاءَ وجهك، ففرجْ عَنَّا ما نحنُ فيه من هذه الصخرة، فانفَرَجَتِ سنيْنَا لا يستطيعون الخروجَ»، قال النبيُّ صلى الله عليه وسلم: «وقال الآخرُ: اللهم كانت لي بنتٌ عمٌ، كانت أحبَّ الناسِ إليَّ، فأردتها عن نفسها، فامتنعتْ مِنِّي حتى أَلَمْتُ بها سنةً من السنين، فجاءتني، فأعطيتها عشرين ومائة دينارٍ على أن تخلي بيني وبينَ نفسها، ففعلتُ حتى إذا قدرْتُ عليها، قالت: لا أحِلُّ لك أن تقضَ الحاتمَ إلا بحقه، فتحرَّجتُ من الوقوعِ عليَّها، فانصرفْتُ عنها، وهي أحبُّ الناسِ إليَّ، وتركتُ الذهبَ الذي أعطيتها، اللهم إن كنتُ فعلتُ ابتغاءَ وجهك، فافرجْ عَنَّا ما نحنُ فيه، فانفَرَجَتِ الصخرةُ غيرَ أنَّهم لا يستطيعون الخروجَ منها»، قال النبيُّ صلى الله عليه وسلم: «وقال الثالثُ: اللهم إني استأجرتُ أجراً، فأعطيتُهُم أجرَهُم غيرَ رجلٍ واحدٍ تركَ الذي له وذهب، فتمرتُ أجرَهُ حتى كثرتُ منه الأموال، فجاءني بعدَ حينٍ، فقال: يا عبدَ الله، أدِّ إليَّ أجري، فقلتُ له: كلُّ ما ترى من أجرك من الإبلِ والبقرِ والغنمِ والرفيق، فقال: يا عبدَ الله، لا تستهزئ بي، فقلتُ: إني لا أستهزئُ بك، فأخذَهُ كله، فاستأقاه، فلم يتركْ منه شيئاً، اللهم فإن كنتُ فعلتُ ذلك ابتغاءَ وجهك، فافرجْ عَنَّا ما نحنُ فيه، فانفَرَجَتِ الصخرةُ، فخرجوا يمشون».

‘Abdullah ibn ‘Umar (May Allah be pleased with him) reported: I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

"Three men from among those who were before you set out together until they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said: 'Nothing could save you from this rock but to invoke Allah by giving reference to the righteous deeds which you have done.' So, one of them said: 'O Allah, I had old parents, and I never provided my family with milk before them. One day, by chance I was delayed, and I came late as they had already gone to sleep. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked providing my family with the milk before them. I waited for them, and the bowl of milk was in my hand, and I kept on waiting for them to get up until the day dawned. Then, they got up and drank the milk. O Allah, if I did that for Your sake only, relieve us from our critical situation caused by this rock.' So, the rock moved a little, but they could not get out." The Prophet (May Allah's peace and blessings be upon him) added: "The second man said: 'O Allah, I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her, but she refused. Later, she had a tough time in a famine year, and she came to me, and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: 'It is illegal for you to outrage my

chastity except by legitimate marriage.' So, I felt too ashamed to have sexual intercourse with her and left her though she was the dearest of all people to me, and, I left the gold I had given her. O Allah, if I did that for Your sake only, relieve us from the present calamity.' So, the rock moved a little more, but still, they could not get out from there." The Prophet (May Allah's peace and blessings be upon him) added: "Then, the third man said: 'O Allah, I employed a few laborers, and I paid them their wages except for one man who did not take his wage and went away. I invested his wage, and I got much property thereby. Then, he came and said to me: 'O servant of Allah, pay me my wage.' I said to him: 'All the camels, cows, sheep, and slaves you see are yours.' He said: 'O servant of Allah, do not mock me.' I said: 'I am not mocking you.' He took all the herd and drove them away and left nothing. O Allah, if I did that for Your sake only, relieve us from the present suffering.' So, the rock moved completely, and they got out walking." [Narrated by Al-Bukhāri (2272) and Muslim (2743)]

We may also implore Allah Almighty by different forms of worship, notably supplication. About His prophets (peace be upon them), Allah, Exalted be He, says:

{إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ}

{They used to hasten in doing virtuous deeds and used to call upon Us with hope and fear, and they were humble before Us.} [Surat al-Anbiyā': 90]
The good times for supplication include the time after the performance of prayers, the time of breaking the fast, during Tawāf, upon Mount Safa and Mount Marwa, at 'Arafat and Muzdalifah, and after throwing the pebbles.

We may also implore Allah Almighty by mentioning our condition and demonstrating our need for Him and His help and mercy. Allah, the Exalted, informs that Mūsa (peace be upon him) said:

{رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ}

{My Lord, I am desperately in need of whatever good You may send down to me.} [Surat al-Qasas: 24] He Almighty also informs that Prophet Ayūb (Job) (peace be upon him) supplicated, saying:

{إِنِّي مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ}

{I have been struck by adversity, and You are the Most Merciful of those who show mercy.} [Surat al-Anbiyā': 83]

A Muslim may also implore Allah Almighty by asking a righteous man who is living and present to supplicate for him, as the brothers of Yūsuf asked their father to seek Allah's forgiveness for them. About this, Allah, Glorified be He, says:

{قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ}

{They said: "O our father, pray to Allah to forgive us our sins; we were certainly mistaken."} [Surat Yūsuf: 97] Allah Almighty also says:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

{If only they had come to you [O Prophet] – after wronging themselves – and had asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah Accepting of Repentance, Most Merciful.} [Surat an-Nisā': 64]

وعن أنس بن مالك، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، قَالَتْ: نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَرِيبًا مِنِّي، ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ، فَقُلْتُ: مَا أَضْحَكَكَ؟ قَالَ: «أُنَاسٌ مِنْ أُمَّتِي غُرِضُوا عَلَيَّ يَرْكَبُونَ هَذَا الْبَحْرَ الْأَخْضَرَ كَالْمُلُوكِ عَلَى الْأَسْرَِّةِ»، قَالَتْ: فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا، ثُمَّ نَامَ الثَّانِيَةَ، فَفَعَلَ مِثْلَهَا، فَقَالَتْ مِثْلَ قَوْلِهَا، فَاجْتَابَهَا مِثْلَهَا، فَقَالَتْ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ».

Anas ibn Mālik related that Umm Harām bint Milhān, his maternal aunt, reported: The Messenger of Allah (May Allah's peace and blessings be upon him) slept near me one day, and then he woke up smiling. I said: "O Messenger of Allah, what has made you smile?" He said: "People of my Ummah who were shown to me riding across this green sea like kings on thrones." She said: "Supplicate to Allah to make me one of them." So, he supplicated for me. Then, he slept again, and did likewise, and she said the same as she said before, and he replied in the same manner. She said: "Supplicate to Allah to

make me one of them." He said: "You will be one of the first ones." [Narrated by Al-Bukhāri (2799), Muslim (1912), Abu Dāwūd (2490), An-Nasā'i (3172), and Ibn Mājah (2776)]

When the Prophet (May Allah's peace and blessings be upon him) described the seventy thousand persons who would enter Paradise without reckoning, 'Ukkāshah (May Allah be pleased with him) said:

«ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ».

"Supplicate Allah to make me one of them." [Narrated by Muslim (218)]

وعن أنس رضي الله عنه أن عمر بن الخطاب رضي الله عنه «كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا، قَالَ: فَيَسْقُونَ».

Anas (May Allah be pleased with him) reported that when they experienced a drought, 'Umar ibn al-Khattāb would pray for rain by virtue of Al-'Abbās ibn 'Abdul-Muttalib, and say: "O Allah, we used to supplicate You by virtue of our Prophet and You would give us water; we are now supplicating You by virtue of our Prophet's uncle; so give us water." He said: "They would then be given water." [Narrated by Al-Bukhāri (1010)] So, the Companions (May Allah be pleased with them) ceased to seek rain and implore Allah Almighty by the Prophet's supplication, because he passed away, and began to ask Al-'Abbās (May Allah be

pleased with him) to supplicate for rain, given their knowledge that this is a legitimate means of imploring Allah. ‘Umar (May Allah be pleased with him) intended to implore Allah by Al-‘Abbās's supplication, not Al-‘Abbās himself, because if the intent were to implore Allah by Al-‘Abbās himself, it would be more appropriate to do it through the Prophet himself (May Allah's peace and blessings be upon him).

It is not permissible to implore Allah Almighty by anything other than what He legislated. The people of Jahiliya (the pre-Islamic era) used to seek closeness to Allah by imploring Him through their idols and false gods. About their heinous act, Allah, Exalted be He, says:

{وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ}

{As for those who take others as guardians besides Him, [saying]: "We only worship them so that they may bring us closer to Allah."} [Surat az-Zumar: 3]

Book of What Contradicts the Core of Imān or Its Perfect State

Abstract

We know that the opposite of belief in Allah is: disbelief in Allah.

There is major and minor disbelief. Major disbelief brings a person out of the fold of Islam;

Allah Almighty will not accept any compensation or ransom from him; all his good deeds are rendered worthless; and he will dwell in Hellfire eternally. Minor disbelief, on the other hand, contradicts the perfect state of belief.

Major disbelief has various kinds, which Allah Almighty mentioned in His Book, and He Almighty stated that the disbelief of disbelievers may sometimes be rejection, and it may at other times be abandonment and arrogance towards the truth. Disbelief may also take the form of denial, and it makes no difference whether the denial is expressed by the tongue or denial within the heart. At other times, it takes the form of doubt and suspicion, as the person is hesitant about the truth and doubtful about the Resurrection and the meeting with Allah. Disbelief may also take the form of cursing and mockery or turning away and barring others from the path of Allah, and it may take the form of hating the truth.

We know that there is minor disbelief, which does not contradict the core of faith, but it contradicts its perfect state. It does not cause its perpetrator to dwell eternally in Hellfire or render all his virtuous deeds worthless. Minor disbelief has too many forms.

One of the forms of minor disbelief is fighting a Muslim. It does not take one out of the fold of Islam or cause him to languish eternally in Hellfire, for

Allah Almighty calls the believers who fight one another as brothers, though they are fighting.

We know that the opposite of belief in Allah is Shirk, which is the worst wrongdoing. Shirk renders all good deeds worthless, and a person who dies as a polytheist, without repenting, shall not be forgiven and Paradise is forbidden to him, and his abode is Hellfire wherein he will abide forever.

Allah Almighty nullifies Shirk and criticizes the polytheists for their Shirk and highlights the error of them taking equals to Him. He makes clear that those partners cannot do any good or harm. Sometimes He, Exalted be He, stresses that those partners do not hear, and even if they were to hear, they would not respond to those calling upon them. At other times, Allah, the Exalted, makes clear that those partners cannot do any good or harm and cannot bring life or cause death. And some other times, Allah Almighty states that those worshiped apart from Him are even lower than those who worship them, for they cannot walk, strike, hear, or see. And He at other times describes them as little and powerless and that they do not possess even an atom's weight in the heaven or on the earth in a truthful way, and they are not partners in any of this, and none of them is a supporter or helper to Allah Almighty or an intercessor with Him. And some other times, our Lord points out that the existence of other gods along with Him is

unreasonable, universally impossible, and religiously void.

We know that major Shirk has numerous forms.

One form is to ascribe a partner to Allah Almighty in His lordship, creation, dominion, sustenance, and management of the universe. Our Lord makes clear that to Him alone belong the creation and the command.

Another form of major Shirk is to ascribe a son to Allah Almighty, far exalted be He above that.

Another form is to believe in the stars, worship them, seek rain through them, and believe that they can bring sustenance.

Another form is to associate a partner with Allah Almighty in His names and attributes, like claiming that someone knows the unseen. And there is a stern warning against anyone who calls himself or someone else with one of Allah's names which befit none but Him, like the names: 'Allah' or "the Most Compassionate".

Among its forms is to believe that a created being possesses divine perfection or is able to do all things. This could never be true, as Allah Almighty points out the utter helplessness of the worshipers and those worshiped apart from Him.

Another form is to worship other gods alongside Allah, the Exalted.

Another form is to devote worship or part of it to anyone other than Allah Almighty.

The forms of major Shirk also include slaughtering a sacrifice to someone other than Allah Almighty, like an idol or a dead person, with the aim of drawing closer to them.

Another form is to make a vow to someone or something other than Allah Almighty. Indeed, a vow is an act of worship and must not be devoted to anyone or anything other than our Lord. Hence, Allah, the Exalted, praises the believers who fulfill their vows.

Another form of major Shirk is to seek refuge with other than Allah Almighty.

Its forms also include seeking help from other than Allah Almighty for things that can only be done by our Lord, or supplicating to other than Allah, Exalted be He.

Another form is Shirk in obedience to other than Allah Almighty. He, Glorified be He, mentions that the People of the Book took their rabbis and monks as lords besides Him, legislating for them and declaring unlawful what Allah made lawful.

Another form is Shirk in praying, bowing, prostrating, and performing Tawāf. This is because such acts of worship must not be devoted to anyone other than Allah Almighty, Who commanded His Prophet Ibrāhīm to purify His House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate. The Almighty Lord mentions that only the arrogant

would disdain to worship Him and points out that all creatures prostrate to Him.

One of its forms is not judging according to what Allah has revealed and referring to other than Allah for judgment, as the People of the Book and others did. They associated partners with Allah Almighty, laying down legislation for them. This is sometimes regarded as disbelief, and at other times as wrongdoing or rebellion.

Another form is Shirk of love. This is to love a created being in a way that comprises humbleness, reverence, and submission.

Another form is Shirk of fear. This is to fear a created being in a way that comprises submission, humbleness, and reverence, like fearing that he may cause an affliction or prevent good or committing something unlawful for his sake to win his approval. The Almighty Lord points out that His pious and close servants fear no one but Him.

Another form is Shirk of hope. This is to hope for something from a created being, alive and present or absent, while that thing can only be done by Allah Almighty - or to ask the dead to relieve distress, fulfill needs, or intercede on the Day of Judgment.

Another form is magic.

Its forms also include Kihānah (soothsaying) and ('Irāfah) divination, for those who engage in them claim to know the unseen.

We know that there is minor Shirk, which does not bring one out of the fold of Islam or contradict the core of faith; rather, it contradicts the perfect state of faith. So, it does not cause a person to dwell eternally in Hellfire or render all his virtuous deeds worthless. Minor Shirk has numerous forms.

Another form is taking evil omens, and the criterion here is that it prompts one to go ahead with his plan or cancel it, as related in the relevant Hadīth.

Another form is hanging amulets.

One of the forms is little *riyā'* (show off). Yet, if a person's heart is filled with *riyā'* and he begins to perform honorable deeds without a sincere intention, faith, or fear from Allah Almighty, this person is a sheer hypocrite, and his deeds are rendered worthless and rejected. The Prophet (May Allah's peace and blessings be upon him) called this the Shirk of the inner self and pointed out that *riyā'* is so invisible, and that his fear for his Ummah from *riyā'* was greater than his fear for them from the Anti-Christ.

Another form is to seek worldly gains by one's virtuous deeds. This oscillates between major, and minor Shirk, depending on the intention within one's heart.

Another form is astrology, which may be major, or minor Shirk, depending on the intention within one's heart.

Another form is saying "It is as Allah wills, and you will" and similar phrases.

Another form is swearing by other than Allah Almighty.

We know that one of the things that contradicts belief in Allah is hypocrisy. Hypocrisy is to display Islam and conceal disbelief. Hypocrisy, which is tantamount to disbelief, is major and minor. It is to disbelieve in Allah Almighty and worship other than Him while pretending to be Muslim before people. An example is the hypocrites who lived at the time of the Prophet (May Allah's peace and blessings be upon him). Major hypocrisy brings a person out of the fold of Islam. We bear witness, as Allah bears witness, that the hypocrites are liars in their claim of faith.

Allah Almighty will not accept from the hypocrite any ransom or compensation, and whoever dies as a hypocrite is doomed to abide in Hellfire eternally.

We know that major hypocrisy involves hatred and animosity towards the truth, and such hypocrites find joy in the defeat of Islam and its people and feel deeply sad if they see Islam victorious. Major hypocrisy comes after belief, by refusing to refer to the Shariah for judgment, not trusting Allah Almighty and His promise to support His Prophet (May Allah's peace and blessings be upon him) and religion, mocking and reviling the

truth and its followers, slandering Muslims, and backbiting them, and deceiving the people of faith and showing off good deeds.

Allah, the Exalted, commanded His Prophet (May Allah's peace and blessings be upon him) to strive against the hypocrites.

We know that minor hypocrisy does not bring a person out of the fold of Islam, nor does it render his good deeds worthless or cause him to dwell in Hellfire eternally; and we know that minor hypocrisy does not contradict the core of faith, but it contradicts its perfect state; and that hypocrisy has four traits, which would make a person a sheer hypocrite if he has them all; but if he possesses one of them, he has a trait of hypocrisy until he gives it up: if he speaks, he tells a lie; if he makes a promise, he breaks his promise; if he engages in a covenant, he proves treacherous; and if he is in a dispute, he acts immorally.

* Religious innovation is misguidance altogether.

We believe that Allah Almighty has perfected the religion for us and completed His favor upon us. Religious innovations are among the things that contradict the perfect state of faith. And we know that Allah, the Exalted, forbade dissension and disunity.

We know that religious innovations include extolment of graves and constructing buildings over them. This may also lead to Shirk. Another

religious innovation is making images of righteous people in the hope of following their example after they pass away.

We know that wrong innovations include such newly introduced festivities and joining the disbelievers in their festive occasions.

We know that one of the wrong innovations is seeking blessings in something Allah Almighty did not make a cause for blessing it. This may also lead to Shirk.

Chapter on the Disbelief in Allah

We know that the opposite of belief in Allah is disbelief in Allah. There is major and minor disbelief. Major disbelief contradicts the core of faith, whereas minor disbelief contradicts the perfect state of faith. Major disbelief takes one out of the fold of Islam, and Allah does not accept from its perpetrator any ransom or compensation. Allah, the Exalted, says:

{وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{And whoever desires other than Islam as religion - never will it be accepted from him, and he will be in the Hereafter among the losers.} [Surat Āl ‘Imrān: 85] He Almighty also says:

{إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُمْسَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ}

{Those who disbelieve and die as disbelievers, even an earth full of gold will never be accepted

from any of them, if offered as ransom. For such people there will be a painful punishment, and they will have no helpers.} [Surat Āl ‘Imrān: 91] And He, Exalted be He, says:

{وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ}

{And fear a Day when no soul will avail another anything, nor intercession will be accepted, nor compensation taken, nor will they be helped.} [Surat al-Baqarah: 48] Disbelief renders all virtuous deeds worthless. Allah Almighty says:

{وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْأَجْرَةِ مِنَ الْخَاسِرِينَ}

{Whoever rejects the faith, all his efforts will be worthless, and, in the Hereafter, he will be among the losers.} [Surat al-Mā'idah: 5] Commenting on the verse {Whoever rejects the faith, all his efforts will be worthless}, Ibn ‘Abbās (May Allah be pleased with him) said: "Allah Almighty states that faith is the firmest bond and that He does not accept any deed without it and does not forbid Paradise except to those who reject it." [Narrated by At-Tabari (3/113), (9/593) and Ibn Abi Hātim in At-Tafsīr (1307), yet in his commentary on: {If they believe as you have believed.}]

The disbeliever will dwell in Hellfire eternally. Allah, the Exalted, says:

{إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا * إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا}

{Those who disbelieve and do wrong, Allah will not forgive them, nor will He guide them to a way, except the way of Hell, abiding therein forever. And that is easy for Allah.} [Surat an-Nisā': 168-169]

Major disbelief has various kinds, which Allah Almighty mentioned in His Book, and He Almighty stated that the disbelief of disbelievers may sometimes be Johūd (rejection), like in the verse that says:

{قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ}

{We know well that what they say grieves you [O Prophet]. It is not you that they doubt, rather it is the verses of Allah that the wrongdoers deny.} [Surat al-An'ām: 33] In another verse, He Almighty says:

{وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ}

{But none rejects Our signs except whoever is deceitful, ungrateful.} [Surat Luqmān: 32] And He, Glorified be He, says:

{وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ}

{They denied them wrongfully and arrogantly, although their hearts were convinced that they were true. See then how the end of those was who spread corruption!} [Surat an-Naml: 14]

And their disbelief sometimes takes the form of abandonment and arrogance towards the truth.

About Satan, the leader of disbelievers, Allah Almighty says:

{وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ}

{And when We said to the angels, “Prostrate before Adam,” and they prostrated except Satan; he refused and was arrogant and was one of the disbelievers.} [Surat al-Baqarah: 34] Noah (peace be upon him) is quoted in the Qur'an as saying:

{وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا}

{Every time I call them so that You may forgive them, they thrust their fingers into their ears and cover their faces with their garments and persist in obstinacy and grow extremely arrogant.} [Surat Nūh: 7]

At other times, disbelief takes the form of Takdhīb (denial). Regarding the previous nations, Allah Almighty says:

{كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ}

{[Their] case is like that of the people of Pharaoh and those before them. They all denied Our signs, so Allah seized them for their sins, for Allah is severe in punishment.} [Surat Āl ‘Imrān: 11] Allah Almighty also says:

{بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ}

{Rather, the disbelievers persist in denying it.} [Surat al-Inshiqāq: 22] It makes no difference whether the denial is expressed by the tongue or by the heart. About the hypocrites, Allah Almighty says:

{أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ}

{Have you not seen the hypocrites who say to their fellow disbelievers from the People of the Book: "If you are expelled, we will surely leave with you, and we will never obey anyone concerning you, and if you are attacked, we will surely come to your aid." But Allah bears witness that they are truly liars.} [Surat al-Hashr: 11] He Almighty also says:

{إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ}

{When the hypocrites come to you, they say, "We bear witness that you are indeed the Messenger of Allah," And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are truly liars.} [Surat al-Munāfiqūn: 1]

Disbelief sometimes takes the form of Shakk (doubt and suspicion), as the person is hesitant and unsure about the truth, the Resurrection, and the

meeting with Allah Almighty. In a Qur'anic story, the owner of a garden said:

{وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا}

{Nor do I think that the Hour will ever come. Even if I am brought back to my Lord, I will surely find something better than this.} [Surat al-Kahf: 36]
In response, his believing companion said to him:

{أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا}

{Do you disbelieve in He Who created you from dust, then from a sperm-drop, then fashioned you into a well-proportioned man?} [Surat al-Kahf: 37]

At other times, disbelief takes the form of cursing and mockery. About the disbelievers, Allah, the Exalted, says:

{وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ}

{And there were messengers before you [O Prophet] who were ridiculed, but those who mocked them were overwhelmed by what they used to ridicule.} [Surat al-An'ām: 10] And about the people of Noah and their mockery of him, Allah, Exalted be He, says:

{وَيَصْنَعُ الْفُلْكَ وَكَلَّمَا مَرْ عَلَىٰهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُونَ مِنِّي فَإِنِّي تَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ}

{So, he started constructing the Ark, and every time some chiefs of his people passed by him, they ridiculed him. He said, "If you ridicule us now, we

will soon ridicule you as you are ridiculing us.} [Surat Hūd: 38]

Disbelief may sometimes take the form of turning away and barring access to the way of Allah Almighty, Who says:

{أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ}

{Or have they taken other gods besides Him? Say: "Bring your proof. Here is the Book of those who are with me, and the Book of those who came before me." Yet most of them do not know the truth, so they turn away.} [Surat al-Anbiyā': 24] And He, Blessed and Exalted be He, says:

{مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنْذِرُوا مُّعْرِضُونَ}

{We have not created the heavens and earth and all that is between them except for a true purpose and for a set term, yet those who disbelieve turn away from what they have been warned of.} [Surat al-Ahqāf: 3]

And sometimes disbelief is hatred of the truth. Allah Almighty says:

{ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطُوا أَعْمَالَهُمْ}

{That is because they detest what Allah has sent down, so He rendered their deeds worthless.} [Surat Muhammad: 9]

We know that there is minor disbelief, which is less than the major one. Minor disbelief does not

contradict the core of faith, yet it contradicts its perfect state. Minor disbelief does not take a person out of the fold of Islam, nor does it cause him to dwell in Hellfire eternally or render all his deeds worthless. There are numerous forms of minor disbelief.

One of the forms of disbelief lies in the Hadīth in which the Prophet (May Allah's peace and blessings be upon him) said:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»،

"Cursing a Muslim is evil doing and fighting him is disbelief." [Narrated by Al-Bukhāri (48), Muslim (64), At-Tirmidhi (1983), An-Nasā'i (4108), and Ibn Mājah (69)] Another form lies in the Hadīth in which the Prophet (May Allah's peace and blessings be upon him) said:

«اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمَا كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ»،

"Two things are found among people which are tantamount to disbelief: libeling the lineage and wailing over the dead." [Narrated by Muslim (67)] The Prophet (May Allah's peace and blessings be upon him) also said:

«لَا تَرْجِعُوا بَعْدِي كُفْرًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

"Do not revert to disbelief after me by striking the necks of one another." [Narrated by Al-Bukhāri (121), Muslim (65), An-Nasā'i (4131), and Ibn Mājah (3942)]

However, such disbelief does not bring one out of the fold of Islam or cause him to languish eternally in Hellfire, for Allah Almighty calls the believers who fight one another as brothers. He, Exalted be He, says:

{وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا}

{If two groups of the believers fight one another, make peace between them.} [Surat al-Hujurāt: 9-10] So, He calls them believers even though they fight each other. After citing a group of such Hadīths, Imām Ahmad (May Allah have mercy upon him) said: "These Hadīths cited above: 'There are three traits, whoever has them is a hypocrite' affirms the sinfulness of the mentioned traits. We relate these Hadīths as they are and do not interpret them. The same applies to similar Hadīths, which are reported authentically and recorded. We yield to them, even if we do not know their interpretation. No one should dispute them or argue about them. Such Hadīths should only be interpreted in the way they were reported." [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah (1/182)]

Chapter on Shirk (Associating Partners with Allah)

We know that Shirk (associating partners with Allah) is contrary to the belief in Allah Almighty. Shirk is major and minor. Major Shirk contradicts the core of faith, while minor Shirk contradicts the

perfect state of faith. Major Shirk is the worst wrongdoing. Allah, the Exalted, says:

{وَاِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ}

{When Luqmān said to his son, while advising him: "O my dear son, do not associate partners with Allah. Indeed, associating partners with Allah is the worst wrongdoing."} [Surat Luqmān: 13] Major Shirk renders all virtuous deeds worthless. Allah Almighty says:

{وَلَقَدْ اَوْحٰى اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ لَنْ اُشْرِكَ لَنْ اَخْبِطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ}

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65] He Almighty also says:

{ذٰلِكَ هُدٰى اللّٰهُ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَلَوْ اُشْرِكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ}

{This is Allah's guidance with which He guides whom He wills of His slaves. If they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88]

If a person dies while engaged in major Shirk and does not repent, Allah Almighty does not forgive him. He, Exalted be He, says:

{اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُشْرَكَ بِهٖ وَيَغْفِرُ مِمَّا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ وَمَنْ يُشْرِكْ بِاللّٰهِ فَقَدْ افْتَرٰى اِثْمًا عَظِيْمًا}

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.} [Surat an-Nisā': 48] If a polytheist dies without repenting, Paradise will be forbidden for him, and Hellfire will be his abode wherein he will abide forever. Allah, the Exalted, says:

{إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ}

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire.} [Surat al-Mā'idah: 72]

Jābir (May Allah be pleased with him) reported: A man came to the Prophet (May Allah's peace and blessings be upon him) and said: "O Messenger of Allah, what are the two imperatives?" He said:

«مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ».

"Whoever dies while associating no partner with Allah will enter Paradise, and whoever dies while associating partners with Allah will enter Hellfire." [Narrated by Muslim (93)]

Allah Almighty nullifies Shirk and criticizes the polytheists for their Shirk and highlights the error of them taking equals to Him. He makes clear that those partners cannot do any good or harm. Sometimes He, Exalted be He, stresses that those partners do not hear, and even if they were to hear,

they would not respond to those calling upon them. Allah Almighty says:

{وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ * إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ}

{Whereas those whom you invoke beside Him do not own so much as the membrane of a date stone.

If you call upon them, they cannot hear your call, and even if they were to hear, they could not respond to you. On the Day of Resurrection, they will disown your associating them as partners with Allah.} [Surat Fātir: 13-14] So, the Almighty Lord points out that they do not possess anything and cannot hear the supplication of those who call upon them; and on the Day of Judgment, they will disown their polytheism.

At other times, Allah, the Exalted, makes clear that those partners cannot do any good or harm and cannot bring life or cause death. He, Glorified be He, says:

{وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسِهِمْ 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 power to harm or benefit themselves, nor do they have power to cause death, give life or resurrect the dead.} [Surat al-Furqān: 3] He Almighty also says:

{قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ * أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ}

{Do they hear you when you call upon them?

Or can they benefit or harm you?} [Surat ash-Shu'arā: 72-73]

And some other times, Allah Almighty states that those worshiped apart from Him are even lower than those who worship them, for they cannot walk, strike, hear, or see. "Thus, they are bereft of all these things with which one can do any good or harm." [Tafsīr At-Tabari (13/322)] Allah Almighty says:

{الَّهُمَّ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ أَذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ}

{Do they have feet to walk with? Or hands to grasp with? Or eyes to see with? Or ears to hear with? Say [O Prophet]: "Call your idols then conspire against me and give me no respite!"} [Surat al-A'rāf: 195]

And in other verses, Allah Almighty highlights the incapacity and helplessness of these idols. He, Exalted be He, says:

{يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ}

{O people, a similitude is set forth, so listen to it: those whom you invoke besides Allah can never create even a fly, even if they all come together for that. And if a fly snatches something away from

them, they cannot retrieve it. How feeble is the invoker as well as the invoked!} [Surat al-Hajj: 73]
He Almighty also says:

{وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصِرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ}

{But those whom you supplicate besides Him cannot help you, nor can they help themselves.}
[Surat al-A'rāf: 197]

And in other verses, Allah Almighty describes them as needy and lowly and points out that they do not even possess an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, and none of them is a helper to the Almighty Creator or acts as an intercessor with Him.

{قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ * وَلَا تَنْفَعُ الشَّفَاعَةُ 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."

No intercession will be of any benefit before Him, except for those whom He gave permission.}
[Surat Saba': 22-23]

At other times, Allah Almighty clarifies that the existence of other gods along with Him is contrary

to reason, universally impossible, and religiously void. The Almighty Creator says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

{If there had been gods besides Allah in the heavens and earth, both realms would have fallen in disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].} [Surat al-Anbiyā': 22] In another verse, Allah, Glorified and Exalted be He, says:

{قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا الْأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا}

{Say: "If there were other gods besides Him – as they claim – they would have surely sought a way to the Lord of the Throne."} [Surat al-Isrā': 42] And He, Exalted be He, says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

{Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what he had created, and each would have tried to gain supremacy over the other. Glory be to Allah far above what they ascribe to Him!} [Surat al-Mu'minūn: 91]

We know that major Shirk has numerous forms.

Among its forms is to associate partners with Allah Almighty in His lordship, creation, dominion, sustenance, and management of the universe. About such Shirk, Allah, the Exalted, says:

{أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ}

{Or do they ascribe to Allah partners who created the like of His creation, so they are confused between two creations? Say: "Allah is the Creator of all things, and He is the One, the Subjugator."} [Surat ar-Ra'd: 16] Criticizing those who associate partners with Allah Almighty from among His creation, our Lord says:

{هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ}

{This is Allah's creation. So, show Me what others beside Him have created. In fact, the wrongdoers are clearly misguided.} [Surat Luqmān: 11] Allah, Exalted be He, makes clear that to Him alone belong the creation and the command. He Almighty says:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}

{Your Lord is Allah, Who created the heavens and earth in six days, and then rose over the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, Lord of the worlds.} [Surat al-A'rāf: 54]

Another form of major Shirk is to ascribe a son to Allah, far exalted be He above that. He Almighty says:

{وَقَالَتِ الْيَهُودُ عِزَّىٰرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ}

{The Jews say, "Ezra is the son of Allah," and the Christians say: "The Messiah is the son of Allah." These are mere words that they utter, imitating the words of the disbelievers before them. May Allah ruin them; how can they be deluded?} [Surat at-Tawbah: 30] He Almighty also says:

{وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ}

{They regard the jinn as partners of Allah, even though He created them, and they falsely attribute to Him sons and daughters without knowledge. Glorified and Exalted is He far above what they ascribe to Him.} [Surat al-An'ām: 100] And Allah, the Exalted, says:

{وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ * أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ}

{Yet they ascribe to Him some of His slaves as offspring. Indeed, man is clearly ungrateful.

Has He taken for Himself daughters from what He has created, and favored you with sons?} [Surat az-Zukhruf: 15-16]

Another form of major Shirk is the belief in and worship of the stars. Relating to Ibrāhīm (peace be

upon him) and how he argued with his people regarding the worship of stars, Allah Almighty says:

{وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونُ مِنَ الْمُوَقِّينَ * فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ * فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ * فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ * إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ * وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ * وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ }

{Thus, We showed Abraham the dominion of the heavens and earth, so that he would be of those who have certain faith.

When the night grew dark upon him, he saw a star and said: "This is my Lord." But when it set, he said: "I do not like those that set."

Then when he saw the moon rising, he said: "This is my Lord." But when it set, he said: "Unless my Lord guides me, I will surely be among the misguided people."

Then when he saw the sun rising, he said: "This is my Lord; this is greater." But when it set, he said: "O my people, I disown all what you associate with Allah.

I turn my face towards the One Who originated the heavens and earth, inclining to true faith, and I am not one of those who associate partners with Allah."

His people argued with him. He said: "Do you argue with me concerning Allah, when He has guided me? I do not fear what you associate with Him, [none can harm me] except what my Lord wills. My Lord encompasses everything in His knowledge. Will you not then take heed?

Why should I fear what you associate with Him, when you do not fear that you associate with Allah for which He has not sent down any authority? So, which of the two parties has more right to feel secure, if you really know?"} [Surat al-An'ām: 75-81]

Another form is to seek rain through the stars and believe that they bring sustenance. Allah, the Exalted, says:

{وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ}

{And instead [of thanking Allah] for the provision you are given, you show ingratitude?} [Surat al-Wāqī'ah: 82]

وعن ابن عباس رضي الله عنهما قال: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ، وَمِنْهُمْ كَافِرٌ، قَالُوا: هَذِهِ رَحْمَةُ اللَّهِ، وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءٌ كَذَا وَكَذَا». قَالَ: فَفَزَلْتُ هَذِهِ الْآيَةَ: {فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ} [الواقعة: 75]، حَتَّى بَلَغَ: {وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ} [الواقعة: 82].

Ibn 'Abbās (May Allah be pleased with him) reported: There was once a downpour during the Prophet's lifetime. Thereupon, the Prophet (May Allah's peace and blessings be upon him) said:

"Some people entered the morning with gratitude and some with ingratitude. Those who entered with gratitude said: 'This is the mercy of Allah.' But those who entered with ingratitude said: 'Such and such asterism was right.'" It was upon this that this verse was revealed: {I do swear by the positions of the stars} [Surat al-Wāqī'ah: 75]. He continued the recitation until he reached the verse that says: {And instead [of thanking Allah] for the provision you are given, you show ingratitude?} [Surat al-Wāqī'ah: 82] [Narrated by Muslim (73) and At-Tabari in At-Tafsīr (23/154)]

And the Prophet (May Allah's peace and blessings be upon him) said:

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ، لَا يَتَرَكُونَهُنَّ: الْفَخْرُ فِي الْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالْأَسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ».

"There are four characteristics within my Ummah belonging to the Jahiliya, which they would not abandon: boasting of high rank, reviling other people's genealogies, seeking rain by the stars, and wailing." [Narrated by Muslim (934) and Ibn Mājah (1581)]

Zayd ibn Khālid al-Juhani (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) led us in the Fajr prayer at Al-Hudaybiyah after it rained at night, and when he finished, he turned to the people

and said: "Do you know what your Lord said?" They said: "Allah and His Messenger know best." He said: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطَرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: بِنُورٍ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ».

"Some of My slaves have entered the morning as believers in Me and some as disbelievers. He who says, 'We have had a rainfall due to Allah's grace and mercy' believes in Me and disbelieves in the stars; and he who says, 'We have had a rainfall due to the rising of such and such star' disbelieves in Me and believes in the stars." [Narrated by Al-Bukhāri (846), Muslim (71), Abu Dāwūd (3906), and An-Nasā'i (1525)]

Another form is to associate a partner with Allah Almighty in His names and attributes, like claiming that someone knows the unseen. Commanding His Prophet (May Allah's peace and blessings be upon him), Allah, the Exalted, says:

{قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ}

{Say [O Prophet]: "I do not tell you that I have the treasures of Allah, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say: "Is the blind equal to the one who can see? Do you not then contemplate?"} [Surat al-An'ām: 50] In another verse, Allah Almighty says:

{إِنَّمَا الْغَيْبُ لِلَّهِ}

{The unseen belongs to Allah alone.} [Surat Yūnus: 20]

وعن أبي هريرة رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَتَى كَاهِنًا - قَالَ مُوسَى فِي حَدِيثِهِ - فَصَدَّقَهُ بِمَا يَقُولُ - ثُمَّ اتَّفَقَا - أَوْ أَتَى امْرَأَةً - قَالَ مُسَدَّدٌ: امْرَأَتُهُ - حَائِضًا، أَوْ أَتَى امْرَأَةً - قَالَ مُسَدَّدٌ: امْرَأَتُهُ - فِي دُبُرِهَا، فَقَدْ بَرِئَ مِمَّا أُنْزِلَ عَلَى مُحَمَّدٍ»،

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said: "Whoever goes to a soothsayer and believes him in what he says or has intercourse with his wife while she is menstruating or through her anus, he has nothing to do with what has been sent down to Muhammad." [Narrated by Abu Dāwūd (3904), At-Tirmidhi (135), Ibn Mājah (639), Al-Fadl ibn Dakīn in As-Salāh (15), Is'hāq ibn Rahwayh (482), and Ahmad (9536). And there is a stern warning against anyone who calls himself or someone else with one of Allah's names which befit none but Him, like the names: 'Allah' or 'the Most Compassionate'. Allah, Exalted be He, 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 profane His Names. They will be recompensed for what they

used to do.} [Surat al-A'rāf: 180] He Almighty also says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى}

{Allah – none has the right to be worshiped except Him. He has the Most Beautiful Names.} [Surat Tāha: 8] And the Prophet (May Allah's peace and blessings be upon him) said:

«أَحْسَى الْأَسْمَاءِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى مَلِكَ الْأَمْلَاقِ».

"The most awful name in Allah's sight on the Day of Resurrection is a man calling himself 'the king of kings'." [Narrated by Al-Bukhārī (6205), Muslim (2143), Abu Dāwūd (4961), and At-Tirmidhi (2837)]

Abu 'Ubayd (May Allah have mercy upon him) said: "Commenting on the term 'the king of kings', Sufyān ibn 'Uyaynah said: 'This is like their saying 'Shahenshah', i.e. the king of kings.' Another one said: 'Rather, it is when a person is called by one of the names of Allah, like the Most Compassionate, the Subjugator, and the Mighty. Indeed, Allah is the King of kings. So, it is not permissible for anyone to be called by this name or the like.'" [Gharīb Al-Hadīth by Al-Qāsim ibn Sallām (2/18)]

Among its forms is to believe that a created being possesses divine perfection or is able to do all things. Allah, the Exalted, says:

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

{And there is none comparable to Him.} [Surat al-Ikhlās: 4] He Almighty also says:

{رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ
سَمِيًّا}

{Lord of the heavens and earth and all that is between them. So, worship Him and be constant in worshipping Him. Do you know anyone equal to Him?} [Surat Maryam: 65] Telling about His absolute capability, He Almighty says:

{إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{Allah is Most Capable of all things.} [Surat al-Baqarah: 148] In another verse, He, Exalted be He, says:

{وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا
قَدِيرًا}

{Allah is not such that something can escape Him in the heavens or on earth. He is indeed All-Knowing, Most Capable.} [Surat Fātir: 44] Allah Almighty points out the helplessness of the worshipers and those worshiped apart from Him. He, Exalted be He, says:

{يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
دُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعُفَ الطَّالِبُ
وَالْمَطْلُوبُ}

{O people, a similitude is set forth, so listen to it: those whom you invoke besides Allah can never create even a fly, even if they all come together for that. And if a fly snatches something away from

them, they cannot retrieve it. How feeble is the invoker as well as the invoked!} [Surat al-Hajj: 73]

Another form is to take deities along with Allah Almighty. Informing about the people of Abraham (peace be upon him) and how they took idols as gods apart from Allah, our Lord says:

{وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَّرَ اتَّخَذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ}

{And [remember] when Abraham said to his father, Āzar: "Do you take idols as gods? I see that you and your people are clearly misguided."} [Surat al-An'ām: 74] Allah Almighty speaks about the dwellers of the cave and informs that they stayed away from their people because they took gods other than Allah, Exalted be He. A verse reads:

{هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا}

{These people of ours have taken besides Him other gods. Why do they not bring clear proof about them? Who does greater wrong than one who fabricates lies against Allah?} [Surat al-Kahf: 15] About the people of Moses (peace be upon him), Allah Almighty states that they asked Moses to make for them a god as the polytheists had gods. Allah, Glorified and Exalted be He, says:

{وَجَاوَزْنَا بِبَنِي إِسْرَآئِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ * إِنَّ هَؤُلَاءِ مُنْتَبَرُونَ مِمَّا هُمْ فِيهِ وَيَاطِلُ مَا كَانُوا يَعْمَلُونَ}

{We led the Children of Israel across the sea, then they came upon a people who were devoted to their idols. They said: "O Moses, make for us a god just as they have gods." He said: "You are indeed an ignorant people.

Indeed, what they follow is doomed to destruction and what they do is worthless."} [Surat al-A'rāf: 138-139] Rejecting the worship of anyone other than Him, Allah, the Exalted, says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْنَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

{Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what he had created, and each would have tried to gain supremacy over the other. Glory be to Allah far above what they ascribe to Him!} [Surat al-Mu'minūn: 91]

Another form is to devote worship or part of it to anyone other than Allah Almighty. Speaking about the condition of the polytheists, our Lord says:

{وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ}

{They assign to Allah a portion of the crops and livestock He created, saying: "This is for Allah" – as they claim – "and this is for our partners [idols]." But that which is assigned for their partners does not reach Allah, while that which is assigned for

Allah reaches their partners. How unfair is their judgment!} [Surat al-An'ām: 136] And the Prophet (May Allah's peace and blessings be upon him) said: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ».

"Allah Almighty said: 'I am the One Who is most free from want of partners. So, he who does something for the sake of someone else beside Me, I discard him and his polytheism.'" [Narrated by Muslim (2985)]

Its forms also include slaughtering a sacrifice to someone other than Allah Almighty, like an idol or a dead person, with the aim of drawing closer to them. Making clear that sacrificial slaughter should only be devoted to Him, Allah, the Exalted, says:

{قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ}

{Say: "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds."} [Surat al-An'ām: 162] He Almighty also says:

{إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}

{He has only forbidden to you carrion, blood, flesh of swine, and what is slaughtered to other than Allah. But if one is compelled by necessity – neither driven by desire nor exceeding the need – then Allah is All-Forgiving, Most Merciful.} [Surat an-Nahl: 115]

وعن أبي الطفيل قال: قلنا لعلي بن أبي طالب رضي الله عنه: أخبرنا بشيء أسرّه إليك رسول الله صلى الله عليه وسلم، فقال: «مَا أَسَرَّ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسُ، وَلَكِنِّي سَمِعْتُهُ يَقُولُ: لَعَنَ اللَّهُ مَنْ دَبَحَ لِغَيْرِ اللَّهِ»؛

Abu at-Tufayl related: We said to 'Ali ibn Abi Tālib (May Allah be pleased with him): "Inform us about something which the Messenger of Allah (May Allah's peace and blessings be upon him) confided to you." He said: "He confided nothing to me which he concealed from people, but I heard him say: 'Allah cursed he who sacrifices for anyone besides Allah.'" [Narrated by Muslim (1978) and An-Nasā'i (4422)] Given the gravity of this sin, the Prophet (May Allah's peace and blessings be upon him) forbade us from sacrificing in a place where sacrifices are offered to other than Allah Almighty.

فعن ثابت بن الضحاك رضي الله عنه قال: «نَذَرَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْحَرَ إِبِلًا بِبُؤَانَةٍ - هِيَ هَضْبَةٌ مِنْ وَرَاءِ بَنِي قُرَيْبَةَ مِنْ سَاحِلِ الْبَحْرِ - فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَنْحَرَ إِبِلًا بِبُؤَانَةٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ كَانَ فِيهَا وَثَنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟» قَالُوا: لَا، قَالَ: «هَلْ كَانَ فِيهَا عِيْدٌ مِنْ أَعْيَادِهِمْ؟»، قَالُوا: لَا، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْفِ بِنَذْرِكَ؛ فَإِنَّهُ لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ، وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

Thābit ibn ad-Dahhāk (May Allah be pleased with him) reported: A man took a vow during the Prophet's lifetime to slaughter camels at Buwāna. He came to the Messenger (May Allah's peace and blessings be upon him) and asked him about that. Thereupon, the Messenger (May Allah's peace and blessings be upon him) asked: "Did the place

contain any of the Jahiliya idols that used to be worshiped?" He replied in the negative. He further asked, "Was any of their festivals observed there?" The man replied in the negative. So, the Prophet (May Allah's peace and blessings be upon him) said: "Fulfill your vow, for a vow should not be fulfilled if it involves disobedience to Allah or pertains to something beyond one's control." [Narrated by Abu Dāwūd (3313)]

Among its forms is to make a vow to someone or something other than Allah Almighty. Indeed, a vow is an act of worship and may not be devoted to other than our Lord. Hence, Allah, the Exalted, praises the believers who fulfill their vows. He, Glorified be He, says:

{يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا}

{They fulfill their vows and fear a Day whose evil will spread far and wide.} [Surat al-Insān: 7] Allah Almighty also says:

{وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ}

{Whatever charity you give or vow you make, Allah surely knows it. But the wrongdoers have no helpers.} [Surat al-Baqarah: 270] And the Prophet (May Allah's peace and blessings be upon him) said:

{مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ يُعْصِيَهِ فَلَا يَعْصِهِ}.

"Whoever makes a vow to obey Allah should obey Him, and whoever makes a vow to disobey Allah should not disobey Him." [Narrated by Al-Bukhāri

(6696), Abu Dāwūd (3289), At-Tirmidhi (1526), An-Nasā'i (3806), and Ibn Mājah (2126)]

Another form is to seek refuge with other than Allah Almighty. Ibn 'Abbās (May Allah be pleased with him) reported: "Some men from among human beings used to stay the night at the valley during Jahiliya and say: 'We seek refuge with the mighty one of this valley.' Yet, this increased them but in sinfulness." [Narrated by At-Tabari in At-Tafsīr (23/322)] About the condition of the people of Jahiliya, Allah, the Exalted, says:

{وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا}

{And there were some men who used to seek refuge with some jinn, but they only increased them in burden.} [Surat al-Jinn: 6] And the Prophet (May Allah's peace and blessings be upon him) said:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ».

"Whoever lands somewhere and then says 'I seek refuge in the perfect words of Allah from the evil of what He has created', nothing will harm him until he leaves that place." [Narrated by Muslim (2708), At-Tirmidhi (3437), and Ibn Mājah (3547)]

Its forms also include seeking help from other than Allah Almighty for things that can only be done by our Lord, or supplicating to other than Allah, Exalted be He. In a verse, He Almighty says:

{وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا}

{The mosques are for Allah alone, so do not supplicate to anyone along with Allah.} [Surat al-Jinn 18] Allah Almighty also says:

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ وَلَا يُنَبِّتُكَ مِثْلُ خَبِيرٍ}

{If you call upon them, they cannot hear your call, and even if they were to hear, they could not respond to you. On the Day of Resurrection, they will disown your associating them as partners with Allah. And none can inform you like the All-Aware.} [Surat Fātir: 14] Allah Almighty points out that polytheists, when suffering trouble, seek refuge with Him, and then when He saves them, they revert to their polytheism. He, Exalted be He, says:

{فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ}

{When they board a ship, they supplicate to Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him.} [Surat al-'Ankabūt: 65] He Almighty also says:

{وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ}

{Who is more astray than one who invokes besides Allah those who will not respond to him until the Day of Resurrection, and are in fact unaware of their invocations?} [Surat al-Ahqāf: 5] Allah Almighty points out that He is the One Who

responds to the distressed and relieves suffering. He, Exalted be He, says:

{أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهَ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ}

{Is He [not better] Who responds to the distressed when he calls out to Him, and Who relieves suffering, and Who makes you successors on earth? Is there any god besides Allah? Little is it that you take heed!} [Surat an-Naml: 62]

Among its forms is polytheism in worship, by devoting it to other than Allah Almighty. Informing about the People of the Book and that they took their rabbis and monks as lords besides Him, legislating for them and declaring unlawful what Allah made lawful, our Lord says:

{اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ}

{They have taken their rabbis and monks as lords besides Allah, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him.} [Surat at-Tawbah: 31] Allah Almighty also says:

{أَمْ لَهُمْ شُرَكَاءَ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ}

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah?} [Surat ash-Shūra: 21] Allah Almighty commands

His servants to believe in Him and refer to His Shariah for judgment, and He points out that Satan wants them to refer to false deities for judgment. Allah, the Exalted, says:

{أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا}

{Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down before you, yet they seek the judgment of Tāghūt [false deities], even though they were commanded to reject them? Satan wants to lead them far astray.} [Surat an-Nisā': 60]

وعن عدي بن حاتم رضي الله عنه قال: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ: يَا عَدِيُّ، اطْرَحْ عَنْكَ هَذَا الْوَثْنَ، وَسَمِعْتُهُ يَقْرَأُ فِي «سُورَةِ بَرَاءَةِ»: {اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ} [التوبة: 31]، قَالَ: «أَمَّا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحْلَوْا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ».

‘Adiyy ibn Hātim (May Allah be pleased with him) reported: I came to the Prophet (May Allah's peace and blessings be upon him) while I had a cross of gold around my neck. He said: "O ‘Adiyy, remove this idol from yourself!" And I heard him reciting from Surat Barā'ah (At-Tawbah): {They have taken their rabbis and monks as lords besides Allah} [Surat at-Tawbah: 31]. He said: "As for them, they did not worship them, but when they made something lawful for them, they would consider it

lawful, and when they made something unlawful for them, they would consider it unlawful." [Narrated by At-Tirmidhi (3095), Ibn Sa'd (6/219), Ibn Aby Hātim in At-Tafsīr (10057), and At-Tabarāni in Al-Kabīr (17/92/218)]

Its forms also include polytheism in praying, bowing, prostrating, and performing Tawāf. This is because such acts of worship must not be devoted to anyone other than Allah Almighty, Who commanded His Prophet Ibrāhīm to purify His House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate; He says:

{وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ}

{And [remember] when We showed to Abraham the site of the House [Ka'bah]: "Do not associate anything with Me, and purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate."} [Surat al-Hajj: 26] Allah, Glorified be He, commands that prostration should be offered to Him alone. In the Qur'an, He Almighty says:

{لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ}

{Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them if you truly worship Him.} [Surat Fussilat: 37] Only the

arrogant would disdain worshipping Him. Allah Almighty says:

{يَا إِبْلِيسُ مَا مََعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِيْنَ}

{[Allah] said: "O Satan, what prevented you from prostrating to whom I created with My two Hands? Did you just become proud, or have you always been arrogant?"} [Surat Sād: 75] Allah Almighty informs that all creatures prostrate to Him. He, Glorified be He, says:

{وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ}

{To Allah prostrates all that is in the heavens and on earth of living things, and so do the angels; and they do not show arrogance.} [Surat an-Nahl: 49] Before he entered the place of Negus, Ja'far (May Allah be pleased with him) said: "I am your speaker today." So, they followed him until they arrived to [King] Negus, without prostrating to him. Thereupon, he wondered: "Why have you not prostrated to the king?" He replied: "Allah Almighty sent His Prophet to us and he commanded us not to prostrate except to Allah." [Narrated by At-Tayālsi (344), Sa'īd ibn Mansūr (2481), Ahmad (4400), Luwayn in his Juz' (4), and At-Tahāwi in Ahkām Al-Qur'an (418)]

One of its forms is not judging according to what Allah revealed and referring to other than Allah for judgment. Allah Almighty clarifies the ruling on

those who do not judge by what He revealed. He, Glorified and Exalted be He, says:

{وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ}

{Whoever does not judge according to what Allah has revealed, it is they who are the disbelievers.} [Surat al-Mā'idah: 44] Allah Almighty also says:

{وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ}

{Whoever does not judge according to what Allah has revealed, it is they who are the wrongdoers.} [Surat al-Mā'idah: 45] And He, Exalted be He, says:

{وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ}

{Whoever does not judge according to what Allah has revealed, it is they who are the rebellious.} [Surat al-Mā'idah: 47] This is because the command entirely belongs to Allah, the Exalted, Who says:

{أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}

{Behold, His is the creation and the command. Blessed is Allah, Lord of the worlds.} [Surat al-A'raf: 54] Allah Almighty also says:

{وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمُنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
الْمُبِينُ}

{Those who associate partners with Allah say: "If Allah had willed, neither we nor our forefathers

would have worshiped anything besides Him, nor would we have prohibited anything without His command." Those who came before them did the same. Is the duty of the messengers except to convey the message clearly?} [Surat an-Nahl: 35]

Allah Almighty criticizes the People of the Book for taking their rabbis and monks as lords who lay down legislation for them. He, Exalted be He, says:

{اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ}

{They have taken their rabbis and monks as lords besides Allah, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him.} [Surat at-Tawbah: 31] Allah Almighty also says:

{أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ}

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah?} [Surat ash-Shūra: 21]

وعن عدي بن حاتم رضي الله عنه قال: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ: «يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَتْنَ»، وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءةٍ: {اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ} [التوبة: 31]، قَالَ: «أَمَّا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحْلَوْا لَهُمْ شَيْئًا اسْتَحْلَوْهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ».

‘Adiyy ibn Hātim (May Allah be pleased with him) reported: I came to the Prophet (May Allah’s peace

and blessings be upon him) while I had a cross of gold around my neck. He said: "O 'Adiyy, remove this idol from yourself!" And I heard him reciting from Surat Barā'ah: {They have taken their rabbis and monks as lords besides Allah} [Surat at-Tawbah: 31]. He said: "As for them, they did not worship them, but when they made something lawful for them, they would consider it lawful, and when they made something unlawful for them, they would consider it unlawful." [Narrated by At-Tirmidhi (3095), Ibn Sa'd (6/219), Ibn Aby Hātim in At-Tafsīr (10057), and At-Tabarāni in Al-Kabīr (17/92/218)]

In doing so, the People of the Book emulate the polytheists about whom Allah Almighty says:

{وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمُنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ
الْمُبِينُ}

{Those who associate partners with Allah say, "If Allah had willed, neither we nor our forefathers would have worshiped anything besides Him, nor would we have prohibited anything without His command." Those who came before them did the same. Is the duty of the messengers except to convey the message clearly?} [Surat an-Nahl: 35]

Allah Almighty also says:

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا}

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

{أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ}

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah?} [Surat ash-Shūra: 21] In another verse, Allah Almighty says:

{أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ}

{Do they seek the judgment of the times of ignorance? Who could be better than Allah in judgment for people who are certain in faith?} [Surat al-Mā'idah: 50]

Another form is polytheism in love. This is to love a created being in a way that comprises humbleness, reverence, and submission. About the polytheists' love for their deities, Allah Almighty says:

{وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ}

{And among people there are some who take others as equals to Allah: they love them as they should love Allah.} [Surat al-Baqarah: 165]

وعن عبدالله رضي الله عنه قال: سألت النبي صلى الله عليه وسلم: أي الذنب أعظم؟ قال: «أن تجعل لله نداً وهو خلقك...».

'Abdullāh (May Allah be pleased with him) reported: I asked the Prophet (May Allah's peace and blessings be upon him): "Which sin is the gravest?" He replied: "That you take an equal to Allah while He created you." [Narrated by Al-Bukhārī (4477), Muslim (86), Abu Dāwūd (2310), At-Tirmidhi (3182), and An-Nasā'i (4013)]

Another form of polytheism is fear. This is to fear a created being in a way that comprises submission, humbleness, and reverence, like fearing that he may cause an affliction or prevent something good or committing something unlawful for his sake to win his approval. Allah, the Exalted, says:

{إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ}

{It is Satan who frightens [you] through his allies. Do not fear them, but fear Me, if you are [true] believers.} [Surat Āl 'Imrān: 175] The polytheists believe that their gods can do good and cause harm. Hence, they thought that their deities inflicted harm upon Prophet Hūd (peace be upon him). They are quoted in the Qur'an as saying:

{إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ}

{All we can say is that some of our gods have afflicted you with harm. He said: "I call Allah to witness, and you too bear witness, that I totally reject whatever you associate."} [Surat Hūd: 54] Mujāhid said: "{Our gods have afflicted you with

harm}: The idols have afflicted you with madness." [Tafsīr At-Tabari (15/361)] The Prophet of hanīfiyyah (inclining to true faith), Ibrāhīm (peace be upon him), is quoted in the Qur'an as saying:

{وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ}

{Why should I fear what you associate with Him, when you do not fear that you associate with Allah for which He has not sent down any authority? So, which of the two parties has more right to feel secure, if you really know?} [Surat al-An'ām: 81]

The people of the time of ignorance used to seek refuge with the leaders of jinn out of fear from the fools among them. Allah Almighty says:

{وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا}

{And there were some men who used to seek refuge with some jinn, but they only increased them in burden.} [Surat al-Jinn: 6]

Allah Almighty also says:

{فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً}

{However, when fighting was ordained for them, a group of them feared people as one should fear Allah or even more.} [Surat an-Nisā': 77] The Almighty Lord points out that His pious and close servants fear none but Him. He, Glorified be He, says:

{الَّذِينَ يَبُلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا}

{Those who convey the messages of Allah and fear Him, and they do not fear anyone except Allah. And sufficient is Allah as a Reckoner.} [Surat al-Ahzāb: 39] He Almighty also says:

{إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ}

{The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give Zakah and fear none but Allah. It is they who are expected to be rightly guided.} [Surat at-Tawbah: 18] And Allah Almighty states that the magicians, after they came to believe, did give precedence to the fear of Him over their fear of Pharaoh and his punishment. About their statement, Allah, the Exalted, says:

{قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا * إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَبَقِي}

{They said: "We will never choose you over the clear signs that have come to us, or over the One Who created us. So, decide whatever you will. You can only make a decision about the life of this world.

We surely believe in our Lord so that He may forgive us our sins and the magic that you have compelled us to practice, for Allah is best [in reward] and more lasting [in punishment]."} [Surat Tāha: 72-73]

Another form is polytheism of hope. This is to hope for something from a created being, alive and present or absent, while that thing can only be done by Allah Almighty - or to ask the dead to relieve distress, fulfill needs, or intercede on the Day of Judgment. Mentioning the reason behind their worship of the idols, the Qur'an relates that the polytheists said:

{مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى}

{We only worship them so that they may bring us closer to Allah.} [Surat az-Zumar: 3] Allah Almighty also says:

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِير}

{If you call upon them, they cannot hear your call, and even if they were to hear, they could not respond to you. On the Day of Resurrection, they will disown your associating them as partners with Allah. And none can inform you like the All-Aware.} [Surat Fātir: 14] Allah, Exalted be He, points out that those partners do not possess anything. He Almighty says:

{قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا}

{Say: "Tell me about your associate-gods to whom you supplicate besides Allah. Show me what they created on earth, or do they have a share in the

heavens? Or have We given them a Book, so they have a clear proof? No, the wrongdoers promise one another nothing but delusion."} [Surat Fātir: 40] Allah, the Exalted, states that the followers will be told on the Day of Judgment:

{ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ}

{Call upon your [so-called] partners [for help]. They will call upon them but will receive no response. They will see the punishment, wishing that they had followed guidance.} [Surat al-Qasas: 64] Mention is made in several Qur'anic verses of the polytheists calling upon their gods, and this points to their polytheism of hope. Allah, Glorified be He, says:

{لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ}

{There is no doubt that those [gods] to whom you call me to are not worthy of calling upon, neither in this world nor in the Hereafter. Our return is to Allah, and it is the transgressors who are the people of the Fire.} [Surat Ghāfir: 43] Had they not believed that they would respond to them, the believer of the people of Pharaoh would not have negated it.

One of its forms is magic. Allah, the Exalted, says:

{وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ}

{But the devils disbelieved, teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them: "We are only a test, so do not disbelieve."} [Surat al-Baqarah: 102]

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «اجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَאَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَدْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ».

Abu Hurayrah (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said: "Avoid the seven destructive sins." They said: "What are they, O Messenger of Allah?" He said: "Associating partners with Allah, practicing magic, killing the life which Allah made inviolable except for a just cause, consuming usury, devouring the orphan's wealth, fleeing from the battlefield, and slandering the unaware chaste believing women." [Narrated by Al-Bukhāri (2766), Muslim (89), Abu Dāwūd (2874), and An-Nasā'i (3671)] 'Amr ibn Dinār related that he heard Bajālah relate to 'Amr ibn Aws and Abu ash-Sha'thā': I was a scribe for Mu'āwiyah, the paternal uncle of Al-Ahnaf, as we received a letter from 'Umar one year before his death, saying: "Kill every magician..."

[Narrated by Abu Dāwūd (3043), ‘Abdur-Razzāq (9972), Sa‘īd ibn Mansūr (2180), and Ahmad (1657)]

And the Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ أَقْتَبَسَ عِلْمًا مِنَ النُّجُومِ، أَقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ».

"Whoever acquires any knowledge of astrology does acquire a branch of magic, of which he gets more as long as he continues to do so." [Narrated by Abu Dāwūd (3905), Ibn Mājah (3726), Ibn Abi Shaybah (26159), Ahmad (2000), and ‘Abd ibn Humayd (714)]

Its forms also include soothsaying and divination, for those who engage in them claim to know the unseen. Allah, Exalted be He, says:

{عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا * إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا}

{[He is] Knower of the unseen, He does not reveal His unseen to anyone,

except the messenger whom He chooses, then He appoints angel-guards before him and behind him.} [Surat al-Jinn: 26-27] Safiyyah related from some of the Prophet's wives that he said:

«مَنْ أَتَى عَرَافًا فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ يَقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ لَيْلَةً». (أخرجه مسلم (2230).

"If anyone goes to a soothsayer and asks him about something, his prayer will not be accepted for forty nights." [Narrated by Muslim (2230)]

Abu Hurayrah and Al-Hasan (May Allah be pleased with both of them) reported that the Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ أَتَى كَاهِنًا، أَوْ عَرَّافًا، فَصَدَّقَهُ بِمَا يَقُولُ؛ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ».

"Whoever goes to a fortuneteller or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muhammad." [Narrated by Ahmad (9536) via Abu Hurayrah and Al-Hasan; narrated by Abu Dāwūd (3904), At-Tirmidhi (135), Ibn Mājah (639), Ibn Aby Shaybah (17077), Is'hāq ibn Rahwayh (482), and Ahmad (9290) via Abu Hurayrah]

We know that there is minor Shirk that does not take a person out of the fold of Islam nor cause him to dwell eternally in Hellfire, nor render all his virtuous deeds worthless. Minor Shirk has numerous forms:

One of its forms is Tiyyarah (taking evil omens), and the criterion here is that it prompts a person to go ahead with his plan or cancel it. Allah Almighty says:

{فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ سَيَّئَتْ يَوَاسِرُهُمْ وَمَنْ مَعَهُ
أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ}

{When prosperity came their way, they said, "This is what we deserve," but when adversity befell them, they ascribed it to the misfortune of Moses and those who were with him. Indeed, Allah

decrees their misfortune, but most of them do not know.} [Surat al-A'rāf: 131] Allah Almighty also says:

{قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ}

{The messengers said: "Your evil omen is with yourselves [because of your disbelief]. Is it because you are admonished? Rather, you are a people who transgress all bounds."} [Surat Yāsīn: 19] In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«لَا عَدْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ».

"There is no infection, no evil omen, no hāmāh (owl), and no safar (snake or a month)." [Narrated by Al-Bukhāri (5707), Muslim (2220), and Abu Dāwūd (3911)]

‘Urwah ibn ‘Āmir (May Allah be pleased with him) reported: Taking evil omens was mentioned in the Prophet's presence, and he said:

«أَحْسَنُهَا الْقُلُّ، وَلَا تَرُدُّ مُسْلِمًا، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُلْ: اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ».

"The best type is the good omen, and it does not turn back a Muslim. If one of you sees anything he dislikes, he should say: 'O Allah, no one brings good things except You, and no one averts evil things except You, and there is no power or strength except through You.'" [Narrated by Abu Dāwūd (3919), Ibn Abi Shaybah in Al-Musannaf (26920) and Al-Adab (162), and by Al-Khallāl (1405)]

وعن عبد الله بن عمرو رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ رَدَّنُهُ الطَّيْرَةُ مِنْ حَاجَةٍ، فَقَدْ أَشْرَكَ»، قَالُوا: يَا رَسُولَ اللَّهِ، مَا كَفَّارَةُ ذَلِكَ؟ قَالَ: «أَنْ يَقُولَ أَحَدُهُمْ: اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ».

‘Abdullāh ibn ‘Amr (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said: "Whoever is deterred by an omen from doing something has committed Shirk." They said: "O Messenger of Allah, what is the expiation for that?" He said: "One should say: O Allah, there is no goodness but Your goodness; there is no omen but Your omen; and there is no god but You." [Narrated by Ibn Wahb in Al-Jāmi‘ (658), Ahmad (7045), and this is his version, At-Tabarāni in Al-Kabīr (14622), and Ibn as-Sunni in ‘Amal Al-Yawm Wa Al-Laylah (292)]

Another form is hanging amulets.

فعن أبي بشير الأنصاري رضي الله عنه «أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، قَالَ عَبْدُ اللَّهِ: حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا: أَنْ لَا يَبْقَيْنَ فِي رَقَبَةٍ بَعِيرٍ قِلَادَةً مِنْ وَثَرٍ، أَوْ قِلَادَةً إِلَّا قُطِعَتْ».

Abu Bashīr al-Ansāri (May Allah be pleased with him) reported that he was in the Prophet's company on some of his journeys. ‘Abdullāh, a sub-narrator, added: "I think that Abu Bashīr also said: "And the people were at their sleeping places." The Messenger of Allah sent a messenger with this order: "There should remain no necklace of string or any other kind of necklace around the necks of

camels without being cut off." [Narrated by Al-Bukhāri (3005), Muslim (2115), and Abu Dāwūd (2552)]

‘Abdullāh (May Allah be pleased with him) reported: I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

«إِنَّ الرُّقَى، وَالتَّمَائِمَ، وَالتَّوَلَةَ شِرْكٌ».

"Indeed, spells, amulets, and love-potions are Shirk." [Narrated by Abu Dāwūd (3883), Ibn Mājah (3530), Mu‘ammar in Al-Jāmi‘ (20343), Ibn Abi Shaybah (23924), and Ahmad (3615)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«مَنْ تَعَلَّقَ شَيْئًا وَكِلَإٍ إِلَيْهِ».

"Whoever hangs up something (as an amulet) will be entrusted to it." [Narrated by At-Tirmidhi (2072), Ibn Abi Shaybah in Al-Musannaf (23923) and Al-Musnad (786), and Ahmad (18781)]

One of the forms is little riyā’ (show off). Yet, if a person's heart is filled with riyā’ and he begins to perform virtuous deeds without a sincere intention, faith, or fear of Allah Almighty, this is a sheer hypocrite, and his deeds are rendered worthless and rejected. Allah, the Exalted, says:

{فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

{So, whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.} [Surat al-Kahf: 110] And

the Prophet (May Allah's peace and blessings be upon him) said:

«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَعْلَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ».

"Allah Almighty said: 'I am the One Who is most free from want of partners. So, he who does something for the sake of someone else beside Me, I discard him and his polytheism.'" [Narrated by Muslim (2985)]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ أَوَّلَ النَّاسِ يُحْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتُ؛ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ، وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ، وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ؛ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ؛ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ».

"The first person to be judged on the Day of Resurrection will be a man who died as a martyr. He will be brought forward, and after Allah has reminded him of the favors He bestowed upon him and the man acknowledges it, He will ask: 'What did you do to show gratitude for it?' The man will reply: 'I fought for Your cause until I was martyred.' Allah will say: 'You lied. You fought so that people might

call you courageous, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hellfire. Next a man who has acquired knowledge and taught it and read the Qur'an will be brought forward, and after Allah has reminded him of the favors He bestowed upon him and the man acknowledges it, He will ask: 'What did you do to show gratitude for it?' The man will reply: 'I acquired knowledge and taught it and read the Qur'an for Your sake.' Allah will say: 'You lied. You acquired knowledge that people might call you learned, and you read the Qur'an that they might call you a Qur'an reader, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hellfire. Next a man whom Allah has made affluent and to whom He has given all kinds of property will be brought forward, and after Allah has reminded him of the favors He bestowed upon him and the man acknowledges it, He will ask: 'What did you do to show gratitude for it?' The man will reply: 'I have not neglected to spend for Your sake in all causes approved by You.' Allah will say: 'You lied. You did it that people might call you generous, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hellfire." [Narrated by Muslim (1905), At-Tirmidhi (2382), and An-Nasā'i (3137)]

The Prophet (May Allah's peace and blessings be upon him) also said:

«مَنْ سَمَعَ سَمَعَ اللَّهِ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهَ بِهِ».

"He who intentionally lets people hear of his good deeds, Allah will let them know his real intention, and he who does good things to show off, Allah will disclose his real intention." [Narrated by Al-Bukhāri (6499), Muslim (2987), and Ibn Mājah (4207)]

Ibn 'Umar (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَنْ سَمَعَ النَّاسَ بِعَمَلِهِ، سَمَعَ اللَّهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ».

"Whoever intentionally lets people hear about his good deeds, Allah will let them know his real intention and humiliate and belittle him." [Narrated by Ibn al-Mubārak in Az-Zuhd (141), Ibn Abi Shaybah (36448), Hannād in Az-Zuhd (872), and Ahmad (6509) and in Az-Zuhd (238)]

وعن أبي موسى رضي الله عنه قال: جاء رجلٌ إلى النَّبيِّ صلى الله عليه وسلم فقال: يا رسول الله، ما القتالُ في سبيلِ الله؟ فإنَّ أَدْنَى يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً، فَرَفَعَ إِلَيْهِ رَأْسَهُ - قَالَ: وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَانِمًا - فَقَالَ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلَيَّا، فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

Abu Mūsa (May Allah be pleased with him) reported: A man came to the Prophet (May Allah's peace and blessings be upon him) and said: "O Messenger of Allah, what kind of fighting is in Allah's cause? Some of us fight because of being

enraged and angry and some out of zealotry." The Prophet (May Allah's peace and blessings be upon him) raised his head and said: 'Whoever fights so that the word of Allah is the uppermost fights in Allah's cause.' [Narrated by Al-Bukhāri (123), Muslim (1904), Abu Dāwūd (2517), At-Tirmidhi (1646), An-Nasā'i (3136), and Ibn Mājah (2783)]

We know that the Prophet (May Allah's peace and blessings be upon him) called this the hidden Shirk.

فعن محمود بن لبيد قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِيَّاكُمْ وَإِيَّاكُمْ وَشِرْكَ السَّرَائِرِ»، قَالُوا: وَمَا شِرْكُ السَّرَائِرِ؟ قَالَ: «أَنْ يَقُومَ أَحَدُكُمْ يُرَى صَلَاتُهُ جَاهِدًا؛ لِيَنْظُرَ النَّاسُ إِلَيْهِ، فَذَلِكَ شِرْكُ السَّرَائِرِ».

Mahmūd ibn Labīd reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said: "Beware, beware of the Shirk of the inner beings!" They said: "What is the Shirk of the inner beings?" He said: "When one of you stands to pray and strives to beautify his prayer so as to be seen by people. That is the Shirk of the inner beings." [Narrated by Ibn Abi Shaybah (8489), Ibn Khuzaymah (937), At-Tabarāni in Al-Kabīr (4301), and Al-Bayhaqi in As-Sunan Al-Kubra (3629) and in Ash-Shu'ab (2872)]

The Prophet (May Allah's peace and blessings be upon him) pointed out that riyā' is so invisible, and that his fear for his Ummah from riyā' was greater

than his fear for them from the Anti-Christ. He (May Allah's peace and blessings be upon him) said:

«أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟»، قَالَ: قُلْنَا: بَلَى، فَقَالَ: «السِّرُّ الْخَفِيُّ، أَنْ يَقُومَ الرَّجُلُ يُصَلِّي، فَيَرَى صَلَاتَهُ، لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ».

"Shall I tell you of what I fear more for you than the Anti-Christ?" He said: 'We said: Yes.' He said: "The hidden Shirk! When a man stands to offer prayer and beautifies his prayer because he notices that someone is looking at him." [Narrated by Ibn Mājah (4204), Ahmad (11252), Hanbal in Is'hāq in Al-Fitan (30), and At-Tabari in Tahdhīb Al-Āthār (1117)]

One form of minor Shirk is seeking worldly gains by one's honorable deeds. Allah Almighty says:

{مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ}

{Whoever seeks the harvest of the Hereafter, We will increase for him his harvest; and whoever seeks the harvest of this world, We will give him thereof, but in the Hereafter, he will have no share.} [Surat ash-Shūra: 20] Allah, the Exalted, also says:

{مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ}

{Those who seek the life of this world and its splendor, We will repay them in full in this life for their deeds, and nothing will be diminished from them therein.} [Surat Hūd: 15] This oscillates

between major, and minor Shirk, depending on the intention within one's heart. Allah, the Exalted, says:

{مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا}

{Whoever desires this fleeting life, We hasten therein whatever We will to whomever We please. Then We prepare for him Hell, which he will enter, despised, and rejected.} [Surat al-Isrā': 18]

وعن أبي موسى رضي الله عنه قال: جاء رجلٌ إلى النبي صلى الله عليه وسلم، فقال: الرجلُ يُقاتِلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقاتِلُ لِيُرَى مَكَانَهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْغَلِيَّةَ فَهُوَ فِي سَبِيلِ اللَّهِ»،

Abu Mūsa (May Allah be pleased with him) reported: A man came to the Prophet (May Allah's peace and blessings be upon him) and asked: "A man fights for war booty, another fights for fame, and a third fights for showing off; which of them fights in Allah's cause?" The Prophet (May Allah's peace and blessings be upon him) said: "Whoever fights so that the word of Allah is the uppermost fights in Allah's cause." [Narrated by Al-Bukhāri (2810), Muslim (1904), Abu Dāwūd (2517), and An-Nasā'i (3136)]. In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) invoked against those whose chief concern and aim is the worldly life. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of

Allah (May Allah's peace and blessings be upon him) said:

«تَعْسَ عَبْدُ الدِّينَارِ، وَالذَّرْهَمِ، وَالْقَطِيفَةِ، وَالْحَمِصَةِ، إِنْ أُعْطِيَ رِضِي، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ».

"Miserable is the worshiper of the dinar and dirham, and the worshiper of the striped silk cloak. If he is given anything, he is satisfied; but if he is not given, he is dissatisfied." [Narrated by Al-Bukhāri (2886) and Ibn Mājah (4135)]

Another form is saying "It is as Allah Wills, and you will" and any similar phrase. Ibn 'Abbās (May Allah be pleased with him) reported: A man said to the Prophet (May Allah's peace and blessings be upon him): "It is as Allah Wills, and you will." Thereupon, the Prophet (May Allah's peace and blessings be upon him) said to him:

«أَجَعَلْتَنِي وَاللَّهِ عَدْلًا، بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ».

"Have you equated me to Allah? Rather, it is as Allah alone Wills." [Narrated by Ibn Abi Shaybah (27227), Ahmad (1839), Al-Bukhāri in Al-Adab Al-Mufrad (783), Ibn Abi ad-Dunya in As-Samt (342), and Al-Baghandi in his Amāli (36)] Like this phrase is: "This is from Allah and from you;" "Were it not for Allah and so-and-so, such and such would not have happened."

Another form is swearing by someone or something other than Allah Almighty. The Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ كَانَ حَالِفًا فَلَا يَحْلِفُ إِلَّا بِاللَّهِ، فَكَانَتْ قُرَيْشٌ تَحْلِفُ بِأَبَائِهَا، فَقَالَ: لَا تَحْلِفُوا بِأَبَائِكُمْ».

"Whoever swears, let him not swear by anything other than Allah." The Quraysh used to swear by their forefathers, and he said: "Do not swear by your forefathers." [Narrated by Al-Bukhāri (3836), Muslim (1646), and An-Nasā'i (3764)] Ibn 'Umar (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ، أَوْ أَشْرَكَ».

"Whoever swears by other than Allah has indeed committed disbelief, or polytheism." [Narrated by At-Tirmidhi (1535), Ahmad (6072), Abu 'Uwānah (6401), and Al-Hākim (7895)]

Chapter on Hypocrisy

We know that one of the opposites of belief in Allah is major hypocrisy, which is to display Islam and conceal disbelief. There is major hypocrisy and there is minor hypocrisy. Major hypocrisy contradicts the core of faith, whereas the minor one contradicts the perfect state of faith. In the book of Usūl As-Sunnah, Imām Ahmad said: "Hypocrisy is disbelief. It is to disbelieve in Allah Almighty and worship other than Him while pretending to be Muslim before people. This is like the hypocrites who lived at the time of the Prophet (May Allah's peace and blessings be upon him)." [Usūl As-

Sunnah by Imām Ahmad (55)] Major hypocrisy takes one out of the fold of Islam.

We bear witness, as Allah bears witness, that the hypocrites are liars in their claim of faith. Allah, the Exalted, says:

{وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ}

{There are those [hypocrites] who built a mosque to cause harm, promote disbelief and create division among the believers, and as a base for those who had previously fought against Allah and His Messenger. They will surely swear, "We intend nothing but good," but Allah testifies that they are indeed liars.} [Surat at-Tawbah: 107] Allah Almighty also says:

{وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ} [المنافقون: 1].

{And Allah bears witness that the hypocrites are truly liars.} [Surat al-Munāfiqūn: 1]

Allah Almighty will not accept from hypocrites any ransom or compensation. He, Exalted be He, says:

{قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُّقْبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ * وَمَا مَنَعُهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ}

{Say: "Whether you spend willingly or unwillingly, it will never be accepted from you, for you have been a wicked people."}

Nothing prevents the acceptance of their spending except that they disbelieve in Allah and His Messenger. They do not come to prayer but lazily, and they do not spend but reluctantly.} [Surat at-Tawbah: 53-54]

Whoever dies as a hypocrite is doomed to abide in Hellfire eternally. Allah Almighty says:

{إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا}

{Indeed, the hypocrites will be in the lowest depths of the Fire, and you will never find for them any helper.} [Surat an-Nisā': 145] He Almighty also says:

{وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ}

{Allah has promised the hypocrites, both men and women, and the disbelievers the Fire of Hell, abiding therein forever – it is sufficient for them. Allah has cursed them, and for them there will be an everlasting punishment.} [Surat at-Tawbah: 68]

We know that major hypocrisy constitutes hatred and animosity towards the truth. About the condition of the hypocrites, Allah, the Exalted, says:

{ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ * أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ * وَلَوْ نَشَاءُ لَأَرَيْنَاكُمُ فَلَاعَزَّتْهُمْ بِسَيِّمَاهُمْ وَلَتَعَرَفْتَهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ}

{That is because they follow what incurs Allah's wrath and they hate what pleases Him, so He will render their deeds worthless.

Do those in whose hearts is sickness think that Allah will never expose their malice?

If We willed, We could show them to you [O Prophet], so you would recognize them by their faces, but you will surely recognize them by the manner of their speech. And Allah knows all what you do.} [Surat Muhammad: 28-30]

Hypocrites find joy in the defeat of Islam and its people and feel deeply sad if they see Islam victorious. Exposing their innermost feelings, Allah Almighty says:

{إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ}

{If something good happens to you, it grieves them, but if a disaster befalls you, they say, "We have taken our precautions beforehand," and they turn away rejoicing.} [Surat at-Tawbah: 50]

Hypocrisy comes after belief, by refusing to refer to the Shariah for judgment. Allah, Glorified be He, says:

{وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ * وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ}

{They [the hypocrites] say: "We believe in Allah and in the Messenger, and we obey." Then a party of them turns away after that. Such are not believers.

When they are called to Allah and His Messenger so that he may judge between them, a party of them turns away.} [Surat an-Nūr: 47-48]

Hypocrites distrust Allah and do not think He will support His Prophet (May Allah's peace and blessings be upon him) and religion. The Almighty Lord says:

{وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا
غُرُورًا}

{And [remember] when the hypocrites and those with sickness in their hearts said: "Allah and His Messenger did not promise us but delusion!"} [Surat al-Ahzāb: 12]

Hypocrites mock the truth and its people and curse and deride them. Allah Almighty says:

{يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزُوا إِنَّ
اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ * وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ}

{The hypocrites fear that a chapter should be sent down about them, informing [the believers] of what is in their hearts. Say [O Prophet]: "Keep on mocking! Allah will certainly expose what you fear."

If you question them, they will surely say: "We were only indulging in idle talk and playing." Say: "Was it Allah, His verses and His Messenger that you were mocking?"} [Surat at-Tawbah: 64-65]

Hypocrites disparage Muslims. Allah, the Exalted, says:

{الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ}

{‘There are’ those who slander ‘some of’ the believers for donating liberally and mock others for giving only the little they can afford. Allah will ridicule them, and for them there will be a painful punishment.} [Surat at-Tawbah: 79]

Hypocrites try to deceive the believers and show off by performing honorable deeds. Allah, Blessed and Glorified be He, says:

{يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ}

{They seek to deceive Allah and those who believe, while they deceive none but themselves, but they do not realize.} [Surat al-Baqarah: 9] Allah Almighty also says:

{إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا}

{The hypocrites seek to deceive Allah, but it is He Who deceives them. Whenever they stand up for prayer, they stand up reluctantly, only to be seen by people, and they do not remember Allah but a little.} [Surat an-Nisā’: 142] And the Prophet (May Allah’s peace and blessings be upon him) said:

«تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْفُئُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَقَرَّهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا».

"That is the prayer of the hypocrite; he sits watching the sun, until when it is between the horns of a devil, he stands and pecks out four

(rak'ahs), not remembering Allah in them but a little." [Narrated by Muslim (622), Abu Dāwūd (413), At-Tirmidhi (160), and An-Nasā'i (511)]

'Abdullāh ibn Mas'ud (May Allah be pleased with him) said: "I have seen that none of us would fail to observe it (prayer) except a hypocrite whose hypocrisy was well known." [Narrated by Muslim (654), Abu Dāwūd (550), An-Nasā'i (849), and Ibn Mājah (777)]

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«قَالَ الَّذِي نَفْسِي بِيَدِهِ لَا تَضَارُّونَ فِي رُؤْيَا رَبِّكُمْ، إِلَّا كَمَا تَضَارُّونَ فِي رُؤْيَا أَحَدِهِمَا، قَالَ: فَيُلْقَى الْعَبْدَ، فَيَقُولُ... إِلَى أَنْ قَالَ: ثُمَّ يُلْقَى الثَّالِثَ، فَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَيَقُولُ: يَا رَبِّ، أَمَنْتُ بِكَ، وَبِكِتَابِكَ، وَبِرُسُلِكَ، وَصَلَّيْتُ، وَصُمْتُ، وَتَصَدَّقْتُ، وَبِئْسَ بَخِيلٌ مَا اسْتَطَاعَ، فَيَقُولُ: هَاهُنَا إِذَا، قَالَ: ثُمَّ يُقَالُ لَهُ: الْآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ، وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمَ عَلَى فِيهِ، وَيُقَالُ لِفَجْدِهِ وَأَحْمِهِ وَعِظَامِهِ: انْطِقِي، فَتَنْطِقُ فَخِذَهُ وَأَحْمَهُ وَعِظَامَهُ بِعَمَلِهِ، وَذَلِكَ لِيُعْذَرَ مَنْ نَفْسِهِ، وَذَلِكَ الْمُنَافِقُ، وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ».

"By the One in Whose Hand my soul is, you will not have difficulty seeing your Lord except as much as you have difficulty seeing one of them (the sun and the moon) ... Then, the third one will be brought, and He will say the same to him. He will reply: 'O Lord, I believed in You and in Your Book and Your messengers, and prayed, observed fasts, and gave charity.' He will speak vouching for himself to the best of his ability. He will say: 'Well then, We will bring our witness against you.' He will say to

himself: 'Who could be the one to testify against me?' Then, a seal will be placed upon his mouth, and it will be said to his thigh, flesh, and bones: 'Speak.' So, his thigh, flesh, and bones will speak and talk about his deeds. Thus, he will not be able to make any excuse for himself. That is the hypocrite. That is the one with whom Allah will be displeased." [Narrated by Muslim (2968)]

Allah Almighty commanded His Prophet (May Allah's peace and blessings be upon him) and the believers to conduct jihad against them. He, Exalted be He, says:

{يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ * يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ شَاءُوا بِمَا لَمْ يَبَالُوا وَمَا تَقْمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتُوبُوا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ}

{O Prophet, strive against the disbelievers and the hypocrites, and be harsh with them. Their abode is Hell. What a terrible destination!

They swear by Allah that they said nothing [blasphemous], while they indeed uttered a word of blasphemy, and disbelieved after accepting Islam, and plotted what they could not achieve. They are spiteful [against believers] for no reason except that Allah and His Messenger have enriched them out of His bounty. If they repent, it will be better for them, but if they turn away, Allah will chastise them with a painful punishment in this world and in the

Hereafter, and they will have on earth no protector or helper.} [Surat at-Tawbah: 73-74]

We know that minor hypocrisy does not take a person out of the fold of Islam, nor does it render his good deeds worthless or cause him to dwell in Hellfire forever; and we know that minor hypocrisy has certain traits. The Prophet (May Allah's peace and blessings be upon him) said:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَها: إِذَا أُؤْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

"There are four (traits); whoever has them will be a sheer hypocrite and whoever has one of them will have one trait of hypocrisy until he gives it up: when he is entrusted, he betrays; when he speaks, he lies; when he makes a covenant, he proves treacherous; and when he quarrels, he acts immorally." [Narrated by Al-Bukhāri (34), Muslim (58), Abu Dāwūd (4688), At-Tirmidhi (2632), and An-Nasā'i (2632)]

Abu Mūsa (May Allah be pleased with him) reported: The Prophet (May Allah's peace and blessings be upon him) said:

«الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ، وَيَعْمَلُ بِهِ، كَالْأَثْرِجَةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَالْمُؤْمِنُ الَّذِي لَا يَقْرَأُ الْقُرْآنَ، وَيَعْمَلُ بِهِ، كَالثَّمَرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ، كَالرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ، كَالْحَنْظَلَةِ طَعْمُهَا مُرٌّ - أَوْ خَبِيثٌ - وَرِيحُهَا مُرٌّ».

"A believer who reads the Qur'an and acts upon it is like a citron, whose taste and smell are good. A believer who does not read the Qur'an, but he acts upon it is like a date, whose taste is good, but it has no smell. The parable of a hypocrite who reads the Qur'an is that of basil, whose smell is good, but its taste is bitter. And the parable of a hypocrite who does not read the Qur'an is that of a colocynth, whose taste is bitter, and its smell is bitter." [Narrated by Al-Bukhāri (5059), Muslim (797), At-Tirmidhi (2865), An-Nasā'i (5038), and Ibn Mājah (214)]

Chapter on Bid'ah (Religious Innovation)

We know that some religious innovations contradict the core of faith, and some contradict the perfect state of faith. Religious innovations that comprise polytheism or disbelief contradict the core of faith; whereas religious innovations that have no polytheism or disbelief do contradict its perfect state.

We believe that Allah Almighty has perfected the religion for us and completed His favor upon us. He, Exalted be He, says:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.} [Surat al-

Mā'idah: 3] And the Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ».

"Whoever introduces something to this matter of ours (religion) which is not part of it, will have it rejected." [Narrated by Al-Bukhāri (2697), Muslim (1718), Abu Dāwūd (4606), and Ibn Mājah (14)]

We know that religious innovations are among the things that contradict the perfect state of faith. The Prophet (May Allah's peace and blessings be upon him) said:

«وإياكم ومحدثات الأمور؛ فإن كلَّ محدثَةٍ بدعةٌ، وكل بدعةٌ ضلالةٌ».

"Beware of newly introduced things (to religion), for every newly introduced thing is a religious innovation, and every religious innovation is a misguidance." [Narrated by Abu Dāwūd (4607), At-Tirmidhi (2676), Ibn Mājah (42), Ahmad (17144), Ibn Abi 'Āsim in As-Sunnah (26), and Ibn Waddah in Al-Bida' (54)]

Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

"Whoever calls to guidance will obtain a reward equivalent to that of those who follow him, without their reward being diminished in the least; and

whoever calls to misguidance will incur a sin equivalent to that of those who follow him, without their sins being diminished in the least." [Narrated by Muslim (2674), Abu Dāwūd (4609), At-Tirmidhi (2674), and Ibn Mājah (206)]

Al-Bukhāri (May Allah have mercy upon him) presents a chapter in his Sahīh, entitled: "Chapter on the sin of he who calls to misguidance or introduces a bad practice". He cited therein the Hadīth that reads:

«لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْهَا -وَرُبَّمَا قَالَ سُفْيَانُ: مِنْ دِمَهِهَا- لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ أَوَّلًا».

"No soul gets killed wrongfully without the first son of Adam taking a share of the guilt for its blood because he was the first to commit murder." [Narrated by Al-Bukhāri (7321), Muslim (1677), At-Tirmidhi (2673), An-Nasā'i (3985), and Ibn Mājah (2616)]

Abu Sa'īd (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) said:

«لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ سَلَكَوا جُحْرَ ضَبٍّ لَسَلَكَمُوهُ»، قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودُ، وَالنَّصَارَى؟ قَالَ: «فَمَنْ»؟!.

"You will follow the ways of those who were before you, span by span and cubit by cubit, so much so that even if they were to enter a hole of a mastigure, you would follow them." We said: "O Messenger of Allah, the Jews and Christians?" He said: "Who else

then?" [Narrated by Al-Bukhāri (3456) and Muslim (2669)]

We know that Allah Almighty forbade dissension and disunity. He, Blessed and Glorified be He, says:

{وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ}

{Do not be like those who became divided and differed after the clear proofs had come to them; and for them there will be a great punishment.} [Surat Āl 'Imrān: 105] He, Exalted be He, also says:

{فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ}

{So let those who disobey His command beware lest some trial may afflict them, or they may be afflicted with a painful punishment.} [Surat an-Nūr: 63]

We know that religious innovations include extolment of graves and constructing buildings over them. This may also lead to Shirk. Another religious innovation is making images of righteous people in the hope of following their example after they pass away. The Prophet (May Allah's peace and blessings be upon him) said:

«... أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنهَأَكُم عَنْ ذَلِكَ.»

"Indeed, those who were before you used to take the graves of their prophets and righteous men as places of worship. Indeed, you should not take

graves as places of worship. I forbid you to do that."
[Narrated by Muslim (532)]

وعن عائشة رضي الله عنها: أَنَّ أُمَّ حَبِيبَةَ، وَأُمَّ سَلَمَةَ ذَكَرَتَا كُنْبَسَةً رَأَيْتَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرٌ، فَذَكَرَتَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرِ، فَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

‘Ā’ishah (May Allah be pleased with her) reported: Umm Habībah and Umm Salamah mentioned a church they had seen in Ethiopia, and there were pictures in that church. When they told the Prophet (May Allah’s peace and blessings be upon him) about that, he said: "Those people are such that if a pious man amongst them died, they would build a place of worship over his grave and paint those pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection." [Narrated by Al-Bukhāri (427), Muslim (528), and An-Nasā’i (704)]

The Prophet (May Allah's peace and blessings be upon him) ordered Muslims to obliterate images and level graves. Abu al-Hayyāj al-Asdi related that ‘Ali said to him: "I am sending you on the same mission as the Messenger of Allah (May Allah's peace and blessings be upon him) sent me. Do not leave an image without obliterating it, or a high grave without levelling it." [Narrated by Muslim (969), Abu Dāwūd (3218), At-Tirmidhi (1049), and An-Nasā’i (2031)]

We know that wrong innovations include such newly introduced festivities and joining the disbelievers in their festive occasions.

فعن أنس بن مالك رضي الله عنه قال: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا، فَقَالَ: «مَا هَذَانِ الْيَوْمَانِ؟» قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ».

Anas ibn Mālik (May Allah be pleased with him) reported: When the Messenger of Allah (May Allah's peace and blessings be upon him) came to Madīnah, the people had two days on which they engaged in games. He asked: "What are these two days?" They said: "We used to enjoy ourselves on them in jāhiliyyah." The Messenger of Allah (May Allah's peace and blessings be upon him) said: "Indeed, Allah has substituted for you something better than them: the Day of Al-Ad'ha and the Day of Al-Fitr." [Narrated by Abu Dāwūd (1134), An-Nasā'i (1556), Isma'īl ibn Ja'far, in the Hadīth by 'Ali ibn Hajar (62), Ahmad (12827), and 'Abd ibn Humayd (1392)]

Allah, the Exalted, says:

{لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعَنَّكَ فِي الْأَمْرِ وَادْخُلْ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ}

{For every community We ordained ways of worship which they follow, so do not let them dispute with you [O Prophet] in this matter. But call them to your Lord, for you are indeed on the

straight guidance.} [Surat al-Hajj: 67] Commenting on the words {For every community We ordained ways of worship which they follow}, Ibn 'Abbās (May Allah be pleased with him) said: "An Eid." [Tafsīr At-Tabari (18/679) and narrated by Ibn Abi Hātim in At-Tafsīr (14718)] And the Prophet (May Allah's peace and blessings be upon him) said:

«إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا».

"Every people have their Eid, and this is our Eid."

[Narrated by Al-Bukhāri (952), Muslim (892), Abu Dāwūd (1593), and Ibn Mājah (1898)]

We know that one of the wrong innovations is seeking Barakah (blessing) in something Allah Almighty did not make a cause of blessing. This may also lead to Shirk.

فعن أبي واقد الليثي رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ، يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سُبْحَانَ اللَّهِ! هَذَا كَمَا قَالَ قَوْمُ مُوسَى: {اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ} [الأعراف: 138] وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبَنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ».

Abu Wāqid al-Laythi (May Allah be pleased with him) reported: When the Messenger of Allah (May Allah's peace and blessings be upon him) went out to Hunayn, he passed by a tree that the idolaters called Dhāt Anwāt upon which they hung their weapons. The Companions said: "O Messenger of Allah, make a Dhāt Anwāt for us as they have a Dhāt Anwāt." The Prophet (May Allah's peace and

blessings be upon him) said: "Glory be to Allah! This is like what Mūsa's people said: {Make for us a god just as they have gods} [Surat al-A'rāf: 138]. By the One in Whose Hand my soul is, you will follow the way of those who were before you." [Narrated by At-Tirmidhi (2180), Mu'ammar in Al-Jāmi' (20763), 'Abdur-Razzāq in At-Tafsīr (931), and Ibn Abi Shaybah (38530)]

Chapter on Major Sins

We know that there are major and minor sins. Allah, Exalted be He, says:

{الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ}

{Those who avoid major sins and shameful acts, except for minor lapses.} [Surat an-Najm: 32] He Almighty also says:

{إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمٍ}

{If you avoid the major sins which are forbidden to you, We will absolve your [minor] sins and admit you to a noble entrance.} [Surat an-Nisā': 31]

وعن عبدالله بن مسعود رضي الله عنه قال: قال رجل: يا رسول الله، أي الذنب أكبر عند الله؟ قال: «أن تدعو لله ندًا وهو خلقك»، قال: ثم أي؟ قال: «أن تقتل ولدك خشية أن يطعم معك»، قال: ثم أي؟ قال: «أن تزاني حليلة جارك»؛ فأنزل الله تصديقها: {وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ}.

'Abdullāh ibn Mas'ūd (May Allah be pleased with him) reported: A man said: "O Messenger of Allah, which sin is the gravest in the sight of Allah?" He said: "To ascribe an equal to Allah while He created

you." He said: "Then what?" He said: "To kill your child out of fear that he will eat along with you." He said: "Then what?" He said: "To commit adultery with the wife of your neighbor." Then, in confirmation of this, Allah Almighty revealed the verse that says: {And those who do not invoke besides Allah another god, and who do not kill a soul whom Allah has forbidden, except in the course of justice, and who do not commit adultery.} [Surat al-Furqān: 68] [Narrated by Al-Bukhāri (6001) and Muslim (86)]

We know that Imān increases and decreases. Allah, Glorified be He, says:

{وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَن يَقُولُ أَكُنْمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَّادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ}

{Whenever a Chapter is sent down, some of those [hypocrites] say: "Which of you has this increased in faith?" As for those who believe, it does increase them in faith, and they rejoice.} [Surat at-Tawbah: 124] Virtuous deeds increase and establish faith, whereas sins decrease and weaken it. A sin, below disbelief and Shirk, contradicts the perfect state of faith. A perpetrator of a major sin should not be stripped of faith altogether and does not deserve to be described as an absolute believer, for he has done something that undermines his faith. Hence, the Prophet (May Allah's peace and blessings be upon him) said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَهُ، يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ، حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ»

"An adulterer is not a believer at the time he is committing adultery; a drinker of alcohol is not a believer at the time he is drinking alcohol; a thief is not a believer at the time he is stealing; and a robber is not a believer at the time he is robbing, and people are looking on." [Narrated by Al-Bukhāri (2475) and Muslim (57)] In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

"Whoever amongst you sees something evil should change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of faith." [Narrated by Muslim (49)] About what will happen on the Day of Judgment, the Prophet (May Allah's peace and blessings be upon him) said:

«... فَيَقُولُ اللَّهُ تَعَالَى: اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ...»

"Allah Almighty will then say: 'Go, and whoever you find in his heart a dinar's worth of faith, bring him out.'" [Narrated by Al-Bukhāri (7493) and Muslim (183)] These Hadīths indicate that sins weaken faith.

A perpetrator of a major sin is threatened with punishment for his sin, unless he repents from it, faces the legal penalty, if his sin is one that entails such a penalty, or Allah Almighty forgives him due to any of the numerous reasons for forgiveness. Our Lord says: {Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills.} [Surat an-Nisā': 48]

Book on the Companions and the Imamah

Chapter on the Companions and the Prophet's Household

We believe that Allah, the Exalted, chose the Companions of His Prophet (May Allah's peace and blessings be upon him) and made them the best among His servants, after the prophets (peace be upon them), and He mentioned their traits and praised them in the Torah and the Gospel. Allah, Glorified be He, says:

{مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ
مَنْلَهُمْ فِي التَّوْرَةِ وَمِثْلَهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ
فَاسْتَوَى عَلَى سَوَابِهِ لِيُعْجِبَ الزَّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا}

{Muhammad is the Messenger of Allah, and those who are with him are firm against the disbelievers and compassionate among themselves. You see them bowing and prostrating [in prayer], seeking Allah's grace and pleasure.

Their distinguishing sign is on their faces from the effects of prostration. Such is their description in the Torah. And their description in the Gospel is like that of a seed that sprouts its shoot, then makes it strong; then it grows thick and stands straight on its stem, which delights the sowers – so that He may enrage thereby the disbelievers. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward.} [Surat al-Fat'h: 29] Allah, Exalted be He, mentions His pleasure with them. He Almighty says:

{وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ}

{As for the first forerunners of the Emigrants and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them, and they are pleased with Him. He has prepared for them gardens under which rivers flow, abiding therein forever. That is the supreme triumph.} [Surat at-Tawbah: 100]

The Prophet (May Allah's peace and blessings be upon him) pointed out that the noble Companions are the best generation ever.

فعن عبدالله قال: سئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ».

‘Abdullāh reported: The Prophet (May Allah's peace and blessings be upon him) was asked: "Who

are the best among people?" He said: "My generation, and then those next to them, and then those next to them." [Narrated by Al-Bukhāri (6658), Muslim (2533), At-Tirmidhi (3859), and Ibn Mājah (2362)]

We believe the Muhājirūn (the Immigrants) are more meritorious than the Ansār (the Helpers) (May Allah be pleased with all of them). Hence, Allah Almighty mentions the Muhājirūn first in His Book, in the verse cited above, and praises them in the verse that reads:

{الْفُقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصَرُونَ لِلَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ}

{For the poor emigrants [there is a due share] who were driven out of their homes and their properties, seeking Allah's bounty and pleasure, and helping the cause of Allah and His Messenger. It is they who are the truthful.} [Surat al-Hashr: 8]

About the Ansār, Allah, the Exalted, says:

{وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ}

{As for those who were settled in the city [of Madinah] and embraced Islam before them, they love those who migrated to them, and find no covetous desire in their hearts for what they were given. Rather, they give them preference over themselves even though they may be in dire need.

Whoever is protected from the covetousness of their souls, it is they who are successful.} [Surat al-Hashr: 9]

We believe that the best people within this Ummah, after the Prophet (May Allah's peace and blessings be upon him), are Abu Bakr, 'Umar, 'Uthmān, and 'Ali (May Allah be pleased with them) in this order; and their order in merit is like their order in assuming the caliphate.

We testify for the ten Companions given glad tidings of entering Paradise, as the Prophet (May Allah's peace and blessings be upon him) testified for them, saying:

«أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَسَعِيدٌ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ».

"Abu Bakr will enter Paradise, 'Umar will enter Paradise, 'Uthmān will enter Paradise, 'Ali will enter Paradise, Talhah will enter Paradise, Az-Zubayr will enter Paradise, 'Abdur-Rahmān ibn 'Awf will enter Paradise, Sa'd will enter Paradise, Sa'īd will enter Paradise, and Abu 'Ubaydah ibn al-Jarrāh will enter Paradise." [Narrated by At-Tirmidhi (3747), Ahmad in Al-Musnad (1675) and in Fadā'il As-Sahābah (278), and Ibn Abi 'Āsim in Al-Āhād and Al-Mathāni (232)]

We believe that the people of Badr have such merits that no one else possesses. In a Hadīth, the

Prophet (May Allah's peace and blessings be upon him) said:

«... وَمَا يُدْرِيكَ، لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدْ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ؛ فَقَدْ عَفَرْتُ لَكُمْ».

"Who knows, perhaps Allah has looked at the people of Badr and said: 'Do whatever you like, for I have forgiven you.'" [Narrated by Al-Bukhāri (3007), Muslim (2494), Abu Dāwūd (2650), and At-Tirmidhi (3305)]

وعن معاذ بن رفاع بن رافع الزرقى عن أبيه -وكان أبوه من أهل بدر- قال: جاء جبريلُ إلى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «مَا تَعْدُونَ أَهْلَ بَدْرٍ فِيكُمْ؟» قَالَ: مِنْ أَفْضَلِ الْمُسْلِمِينَ، أَوْ كَلِمَةً نَحْوَهَا، قَالَ: «وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ».

Mu'ādh ibn Rifā'ah ibn Rāfi' az-Zurqi related that his father, who had participated in the battle of Badr, reported: Jibrīl came to the Prophet (May Allah's peace and blessings be upon him) and said: "How do you estimate the people of Badr amongst you?" He said: "(They are) among the best Muslims." Or he said a similar statement. Thereupon, he said: "And so are the angels who participated in Badr." [Narrated by Al-Bukhāri (3992)]

We also testify for the people of the Pledge of Ridwān, as the Prophet (May Allah's peace and blessings be upon him) testified for them, saying:

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ».

"There will not enter Hellfire anyone of those who gave the pledge of allegiance under the tree." [Narrated by Abu Dāwūd (4653), At-Tirmidhi (3860), Abu al-Jahm in his Juz' (1), Ahmad (14778), and An-Nasā'i in Al-Kubra (11444)] And we affirm that they obtained a remarkable benefit with this pledge of allegiance about which Allah Almighty says:

{إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ}

{Those who pledge allegiance to you [O Prophet] are indeed pledging allegiance to Allah; Allah's Hand is over their hands.} [Surat al-Fat'h: 10] We know that Allah Almighty bestowed His pleasure upon them, saying:

{لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا}

{Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent victory.} [Surat al-Fat'h: 18]

We believe that Allah Almighty endowed the Prophet's household with particular merits and rights. So, we are required to love them, show loyalty to them, and observe their rights. One of their rights set by our Lord is the fifth of the spoils of war. Moreover, the Prophet (May Allah's peace

and blessings be upon him) commanded us to invoke Allah's blessings upon them, along with our invocation for him. He (May Allah's peace and blessings be upon him) said:

«قولوا: اللهم صل على محمد وعلى آل محمد، كما صليت على آل إبراهيم إنك حميد مجيد. وبارك على محمد وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد».

"Say: O Allah, bestow Your peace upon Muhammad and the family of Muhammad, as You bestowed Your peace upon Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy, Glorious; and bestow Your blessings upon Muhammad and the family of Muhammad, as You bestowed Your blessings upon Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy, Glorious."

One of their merits is mentioned in the verse that reads:

{يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا * وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا}

{O wives of the Prophet, you are not like any other women: if you fear Allah, do not be complaisant in your speech, or those with sickness in their hearts may be moved with desire; but speak in an appropriate manner.

Stay in your homes and do not display your charms as was done in the former days of

ignorance; establish prayer and give Zakah; and obey Allah and His Messenger. Allah only intends to keep evil away from you, O members of the [Prophet's] household, and to completely purify you.} [Surat al-Ahzāb: 32-33] Allah Almighty also says:

{النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ}

{The Prophet has a greater claim over the believers than their own selves, and his wives are their mothers.} [Surat al-Ahzāb: 6]

وعن عائشة رضي الله عنها قالت: خرج النبي صلى الله عليه وسلم غداةً وعليه مِرْطٌ مَرْحَلٌ مِنْ شَعَرِ أُسُودٍ، فجاء الحسن بن علي فأدخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمة فأدخلها، ثم جاء عليٌّ فأدخله، ثم قال: «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ النَّبِيِّ وَيُطَهِّرَ كُمْ تَطْهِيرًا».

‘Ā’ishah (May Allah be pleased with her) reported: The Prophet (May Allah's peace and blessings be upon him) went out one morning wearing a striped cloak of black camel's hair. Al-Hasan ibn ‘Ali came, and he wrapped him under it; then Al-Husayn came, and he wrapped him under it along with him; then Fātimah came, and he wrapped her under it; then ‘Ali came, and he wrapped him under it; then, he (May Allah's peace and blessings be upon him) said: {Allah only intends to keep evil away from you, O members of the [Prophet's] household, and to completely purify you."} [Surat al-Ahzāb: 33] [Narrated by Muslim (2424)]

Wāthilah ibn al-Asqa' (May Allah be pleased with him) reported: I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

«إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

"Indeed, Allah chose Kinānah from the children of Ismā'il (Ishmael), [He] chose Quraysh from Kinānah, [He] chose Banu Hāshim from Quraysh, and [He] chose me from Banu Hāshim." [Narrated by Muslim (2276)]

وعن زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَوَعَّظَ، وَذَكَرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأَجِيبُوا وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ». فَحُتَّ عَلَى كِتَابِ اللَّهِ وَرَعِبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي».

Zayd ibn Arqam (May Allah be pleased with him) reported: One day the Messenger of Allah (May Allah's peace and blessings be upon him) stood up to deliver a sermon at a watering place known as Khumm situated between Makkah and Madīnah. He praised Allah, extolled Him, delivered the sermon, and exhorted us, and he said: "To proceed: O people, I am only a human being. I am about to receive a messenger (the angel of death) from my Lord, and I will respond (to Allah's call). I am leaving among you two weighty things: the first is the Book of Allah, in which there is right guidance and light; so, hold fast to the Book of Allah and

adhere to it." He exhorted us to hold onto the Book of Allah and then said: "The second is the members of my household. I remind you of Allah with regard to the members of my family; I remind you of Allah with regard to the members of my family; I remind you of Allah with regard to the members of my family." [Narrated by Muslim (2408)]

The Companions (May Allah be pleased with them) recognized the rights and merits of the Prophet's family, so much that Abu Bakr (May Allah be pleased with him) said to 'Ali (May Allah be pleased with him): "By the One in Whose Hand my soul is, the Prophet's relatives are dearer to me to uphold their ties than to uphold the ties of my relatives." [Narrated by Al-Bukhāri (3508) and Muslim (1759)]

The Prophet (May Allah's peace and blessings be upon him) forbade people from cursing his Companions (May Allah be pleased with them); he said:

«لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ، وَلَا نَصِيفَهُ».

"Do not abuse my Companions, for if any one of you spent gold equal to Uhud, it would not be equal to a mudd spent by one of them, or half of it." [Narrated by Al-Bukhāri (3673), Muslim (2541), Abu Dāwūd (4658), and At-Tirmidhi (3861)] The noble Prophet (May Allah's peace and blessings be upon him)

pointed out that loving the Ansār is a sign of faith and hating them is a sign of hypocrisy. He (May Allah's peace and blessings be upon him) said:

«آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ».

"The sign of Imān (faith) is love of the Ansār, and the sign of hypocrisy is hatred of the Ansār." [Narrated by Al-Bukhāri (17), Muslim (74), and An-Nasā'i (5019)]

Sa'īd ibn Zayd ibn 'Amr ibn Nufayl (May Allah be pleased with him) said: "Indeed, an incident which one of them would witness along with the Messenger of Allah (May Allah's peace and blessings be upon him), in which his face would be covered with dust, is better than the deeds one of you would do during all his lifetime, even if he was granted the lifespan of Nūh." [Narrated by Abu Dāwūd (4650)]

Chapter on the Obligation of Obeying the Rulers

We know that hearing and obeying are due to the Muslim rulers, as revealed in the verse that says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ}

{O you who believe, obey Allah, and obey the Messenger, and those of you who are in authority.} [Surat an-Nisā': 59] And the Prophet (May Allah's peace and blessings be upon him) said:

«السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ».

"Hearing and obeying is a right, unless a sin is commanded; if a sin is commanded, there must be no hearing or obeying." [Narrated by Al-Bukhāri (2955) and Muslim (1839)]

‘Ubādah ibn as-Sāmit (May Allah be pleased with him) reported:

«بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَالْمُنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَلَا تُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً».

"We pledged to the Messenger of Allah (May Allah's peace and blessings be upon him) to hear and obey both in times of hardship and ease, when we felt energetic and when we felt tired, and when others are preferred over us; that we would not dispute with those in authority; and that we would speak the truth wherever we may be, not fearing the blame of blamers, for the sake of Allah." [Narrated by Al-Bukhāri (7055) and Muslim (1709)]

Abu Zur‘ah (May Allah have mercy upon him) said: "And we fulfill the duty of jihad and Hajj with the Muslim rulers at every time and era, and we do not uphold revolt against the rulers or engage in turmoil. We hear and obey those whom Allah put in charge of us, and we do not depart from obedience to them; we adhere to the Sunnah and the Muslim

Group." [Sharh Usūl I'tiqād Ahl As-Sunnah Wa Al-Jamā'ah, by Imām Al-Lālakā'i (1/175)]

Obedience to the rulers is only due in what is good; yet if a sin is involved, such obedience is prohibited, as indicated by the above-mentioned Hadīth by Ibn 'Umar (May Allah be pleased with him):

«...مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ»؛

"... unless a sin is commanded; if a sin is commanded, there must be no hearing or obeying." In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:

«لَا طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

"There must be no obedience for a sin; obedience is only due in what is good." [Narrated by Al-Bukhāri (7257) and Muslim (1840)]

Imām Abu Ibrāhīm al-Muzani said: "Obedience to the rulers is due in what is pleasing to Allah Almighty and when displeasing things to Him are avoided. We should refrain from revolting against them when they transgress and act unjustly and should repent to Allah Almighty, so that He makes them relent to their subjects." [Sharh As-Sunnah, by Al-Muzani (84)]

Conclusion

Praise be to Allah by Whose grace good things are accomplished, and we invoke Allah's peace and blessings upon the Prophet sent as a mercy to the

worlds! We give thanks to our Lord for His favor as He enabled us to complete this valuable blessed book. We say as the dwellers of Paradise will say:

{أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

{All praise be to Allah, the Lord of the worlds.}
[Surat Yūnus: 10] And we say as our Lord commands:

{قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ}

{Say: "All praise is for Allah, and peace be upon His slaves whom He has chosen. Is Allah better, or those partners whom they associate with Him?"}
[Surat an-Naml: 59]

We implore Allah Almighty to render this work purely done for His sake and in accordance with the Prophet's guidance, and to make it useful for His servants and a means of intercession for us on the Day of Judgment!

We know that no matter how hard we try, we cannot fully grasp this noble topic, for it involves talk about Allah Almighty and His angels, books, and messengers, the Last Day, and the divine decree and predestination. Now, we conclude this book with a statement by the Almighty Lord, Who says:

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}

{They did not revere Allah His true reverence. On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His

Right Hand. Glorified and Exalted is He above all what they associate with Him!} [Surat az-Zumar: 67]

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