

الصراط المستقيم

The Straight Path to the Truth

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Introduction

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

All praise is due to Allah, Lord of the worlds, and
may Allah's peace and blessings be upon our
Prophet Muhammad, his family, and all his
Companions. To proceed:

This book is an attempt from us to provide a
guide to the right path, leading to the truth that
brings salvation in this world and the Hereafter and
to the desired happiness sought by the wise. It
presents the signs of this path and its essential
components and explains the beautiful gains that a
person will acquire if they follow this joyful path
that leads to peace and security. It also clarifies the
destructive consequences and enormous loss that
result from deviating from this path.

A person comes out of his mother's womb
unaware of anything. But Allah Almighty has
endowed them with hearing, sight, and the heart,
making them capable of acquiring knowledge
through these means. Allah, the Exalted, has
created humans as thinking and rational beings

who seek guidance and righteousness, seeking the truth. Allah has instilled in them a natural inclination towards love for goodness and hatred for evil.

Thus, they continue to ponder and weigh matters, comparing and attempting to establish connections between causes and effects. They strive to anticipate outcomes before they occur, make efforts to avoid risks, and ward off harm. During this process, they are confronted with perplexing existential questions.

In this book, with the permission of Allah, you will find the correct answers to all these perplexing existential questions, such as:

Who created us?

Who created the universe around us?

Why are we here?

How we came here?

What is our ultimate destination?

Do we have to embrace a religion from among the religions?

Does the truth exist in all these religions or only in one religion?

Where is the truth? Which religion is the truth? Which paths and religions achieve happiness in this world and the Hereafter?

How can I distinguish between the true and the false religion?

Is there an authentic divine book today that edifies people with truth, guidance, and the religion that Allah has approved for His creation?

Is it incumbent upon me to know the true religion and find the way to it?

Who is the Creator? What are His attributes?

How can we get access to Him and draw close to Him?

Which religious reformers followed the truth? Which of them was on the straight path?

How can we distinguish between a prophet sent by Allah Almighty and a fraudulent impostor?

Do our deeds, whether good or bad, impact us? Will we be held accountable for such deeds?

Will the reckoning occur in cycles of repeated lives or in a separate world beyond the realm of the earthly life, which is the life of the Hereafter?

Philosophies and religions differ in their answers to these questions. All attempts to answer these questions by distorted or man-made religions or philosophies fall short of the truth. So, what is the truth? And what is the satisfactory answer to all of this?

Thus, we hope that you will find in this book a satisfactory answer to all of the previous questions. We have titled it "The Straight Path to the Truth" because the straight path is the best path, and it is the one that leads to the goal in the fastest way. And because all the paths that man takes to reach the

truth other than the path of the messengers are crooked paths.

Now, we move on to the greatest issue that has been confusing throughout history, which is the issue of the existence of the Almighty Lord, His Lordship, His names, His attributes, and His divinity.

We ask Allah, the Exalted, to grant us success in achieving this. Praise be to Allah, Lord of the worlds, and may the peace and blessings be upon the one sent as a mercy to the worlds.

Chapter One: The Lord, Almighty and Majestic, His Lordship, Names, Attributes, and His Divinity

First Topic: Proofs of the Lord's Existence Entailing His Lordship

The existence of the Lord, the Exalted, is too obvious to need proof. If a person needs proof to prove the existence of the Lord, this indicates that his understanding of this great issue is defective; because the existence of the Lord is a necessary issue, meaning that when a person's natural disposition is free from deviation; he finds that believing in the existence of Allah is an inevitable necessity that he cannot resist or remove from his mind and heart.

It is also an innate issue that people are created upon. All people are disposed to believe in the existence of the Almighty Lord, His Lordship, and His divinity. Sound minds that are free from deviation are certain of the existence of the Lord; may He be exalted. In fact, the greatest truth in existence is the existence of the Lord, may He be exalted, and that He is the Creator, and everything else is created. The worst lie that humans have fabricated is the claim that there is a partner along with Allah, and worse than it is denying the existence of the Lord, may He be exalted. Despite this, we will present some proofs indicating the existence of the Lord, glory be to Him, because some readers may be confused about this matter due to the spread of atheistic stupidity in contemporary cultures. Here are some of such proofs:

First proof: Allah Almighty is, in Himself, the major and greatest witness to His existence. Allah Almighty says:

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ}

{Say, "Whose testimony is the greatest?" Say, "Allah is Witness between me and you.} [Surat al-An'ām: 19] If the hearts and eyes are blinded from knowing Him and seeing the evidence of His existence and Lordship, then by which proof would you infer knowledge of Allah and faith in Him?

Therefore, the messengers, peace be upon them, said to their people as Allah informed about them:

{أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ}

{Can there be any doubt about Allah, the Creator of the heavens and earth?} [Surat Ibrāhīm: 10] So, there is no doubt in Allah's existence and Lordship. Only those with a corrupt nature and disturbed minds would doubt this fact. Every created being is a witness to the existence of the Creator, and there is a sign in everything indicating His Lordship. So how do the eyes and hearts become blind from seeing thousands of evidence and signs?

Second proof: The existence of creatures is one of the greatest evidences of the existence of the Creator, the Almighty Lord. How can a creature create itself? Or how can a creature come to being without a creator? Who invented its creation, perfected its form, fashioned it in the best form, and deposited a mind, heart, hearing, and sight in it? Can this exist without a creator or maker?! This is known to everyone: no one has created themselves, and their existence cannot be without a creator. So, there remains only one truth: the existence of a Creator who is capable of that, who is the Lord, glorified and exalted. And due to this decisive evidence and conclusive proof, Allah has affirmed it in the Qur'an with His saying:

{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ}

{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.} [Surat at Tūr: 35-36] This verse contains compelling and embarrassing questions for those who claim the nonexistence of a creator. These questions are:

Were man and all other creatures created without a creator?

Did they create themselves as well as these created worlds?

Did man create the heavens and the earth?

Answer: No. In fact, there is a Creator who created these creatures along with the heavens and the earth, namely the Lord, the Exalted and Glorified.

This self-evident fact: (that there is a Creator who created all the creation) is an essential innate fact that cannot be denied or ignored.

Third proof: One of the most significant evidences of the existence of the Lord, the Almighty and Exalted, is the creation of the heavens and the earth and the immense creations within them that cannot be encompassed. There are also the worlds between them that humans continue to discover and learn about. Therefore, the Almighty Lord praised Himself, saying:

{الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ}

{All praise is for Allah, who created the heavens and earth and made darkness and light, yet those who disbelieve set up equals to their Lord.} [Surat al-An'ām: 1] Allah Almighty also says:

{لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

{The creation of the heavens and earth is far greater than the creation of mankind, but most people do not know.} [Surat Ghāfir: 57] If these magnificent creations are not evidence of Allah Almighty and a witness to His existence, then what can reason rely upon to know who created and brought them into existence?

Fourth proof: When one looks at this immense universe, he finds that it has been prepared by the Almighty Lord in an astounding manner that indicates the existence of a Creator who is knowledgeable, capable, and has a will. Allah mentioned this preparation in His Book, saying:

{أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا * وَالْجِبَالَ أَوْتَادًا * وَخَلَقْنَاكُمْ أَزْوَاجًا * وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا * وَجَعَلْنَا اللَّيْلَ لِبَاسًا * وَجَعَلْنَا النَّهَارَ مَعَاشًا * وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا * وَجَعَلْنَا سِرَاجًا وَهَّاجًا * وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا * لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا * وَجَنَّاتٍ أَلْفَافًا}

{Have We not made the earth a resting place?
And the mountains as stakes
and created you in pairs
and made your sleep for rest,

and made the night a covering
and made the day for seeking a livelihood
and built above you seven mighty heavens
and made therein a blazing lamp
and sent down from the rainclouds abundant
water

so that We may produce thereby grains and
vegetation

and gardens with dense foliage?} [Surat an-Naba': 6-16]

These noble verses tell us that Allah has prepared the place for man before He created him. He made the earth a resting place and then mentioned the creation of man. He prepared for him the means of rest through sleep and made the day a time for earning a living. He built a roof over his dwelling, which is the sky, and placed in it the illuminating star. Then He sent down water from the sky and brought forth from it for man and cattle the food they eat. The Lord has prepared the dwelling before creating the dweller. Then, even with all of this, man - whose nature has been corrupted - denies the existence of the Lord, Glorified and Exalted.

Fifth proof: Everything in the universe is a witness to the existence of the Almighty and Exalted Lord. There is close-up proof that you deal with every day, and the subject of this proof is indispensable, namely the food you eat. Look how

Allah guided the mind to the details of finding food in existence and made it a witness to His existence and Lordship. Allah Almighty says:

{فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ * أَنَا صَبَّبْنَا الْمَاءَ صَبًّا * ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا * فَأَنْبَتْنَا فِيهَا حَبًّا * وَاعْنَبًا وَغَضَبًا * وَزَيْتُونًا وَنَخْلًا * وَحَدَائِقَ غُلْبًا * وَفَاكِهَةً وَأَبًّا * مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ}

{Let man consider the food he eats:
How We pour down rainwater in torrents,
and cause the soil to split open [for sprouts],
and cause grains to grow in it,
as well as grapes and fodder,
and olive trees and date palms,
and dense orchards,
and fruits and grass,
as provision for you and your livestock.} [Surat
'Abasa: 25-32]

Then, who poured down water from the sky?
Who split the soil open for water to penetrate it
and caused vegetation to grow?

And who planted all kinds of crops and fruits in it to be food for us and our livestock? What if Allah did not send down water? What if Allah Almighty made the earth a solid rock that does not absorb water or produce plants? What if the nature of the earth was detrimental to the seeds that are thrown into it? What if Allah prevented plants and crops from producing fruits? How would humans and animals feed? However, this is the work of Allah,

who has perfected everything He has created. Would not this exquisite creation and this silencing witness be among the most conclusive evidence of the existence of the Exalted Lord and His Lordship?

Sixth proof: Once, an arrogant tyrant argued with Prophet Ibrāhīm (peace be upon him), denying the existence of Allah Almighty as stated in the verse where Allah Almighty says:

{الَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُخَيِّ وَيُمِيتُ قَالَ أَنَا أُخَيِّ وَأُمِيتُ}

{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."} [Surat al-Baqarah: 258] So, this arrogant denier of the existence of the Lord denied the clear evidence that indicates the existence of the Lord, which is that Allah is the one who gives life and causes death. He said: "I give life and cause death." He added: "I can release a man from prison who was sentenced to death, so it is as if I brought him back to life. I can kill another, so I am the one who caused his death." When Ibrāhīm (peace be upon him) heard his stubborn and arrogant statements, he confronted him with irrefutable evidence. Allah Almighty informs about this as he says:

{فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ}

{“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] Who then causes the sun to rise from the east? If the denier insists on denying that, then let him bring the sun from the west. And who created these celestial bodies and planets? Who is the one who guides them and makes them function with a precise system? If the sun comes closer, the earth will burn, and if it moves away, the earth will freeze. If these planets approach each other, they will collide and scatter, causing a change in the universe around us, corrupting its system, and disrupting its structure. The Lord, Almighty and Exalted, is the one who created all this.

Seventh Proof: When Pharaoh claimed lordship, he asked Prophet Mūsa (peace be upon him) a challenging question, saying as Allah informed about him:

{فَقَنْ رَّبُّكُمَا يَا مُوسَى}

{“So, who is the Lord of you two, O Moses?”} [Surat Tā-ha: 49] Mūsa, however, provided a silencing irrefutable answer to his question, saying:

{رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى}

{He said, “Our Lord is the One Who gave everything its form and then guided it.”} [Surat Tā-ha: 50] So, the argument Mūsa (peace be upon him) used is that it is Allah who gave everything its creation and then guided it. Who created the creation and brought it into existence? And who taught every creature how to live, reproduce, and sustain itself, how to protect itself from harm, and how to strive to manage its affairs? We see all creatures, except humans, come into existence with complete knowledge. Who taught the bird to hatch from an egg or the insect to come out from its egg and act as its ancestors did in all their affairs?

Who brought man out of his mother's womb, knowing nothing, and gave him hearing, sight, and heart to acquire knowledge, innovate, find guidance for himself and others, and develop life, its tools, and means? Who taught and inspired him other than Allah, who gave everything its creation and then guided it? Is it possible that Allah guides humans to everything they need and everything that benefits them, and then they fail to be guided to the Almighty Lord?

Eighth Proof: Every person experiences great distress that they cannot overcome through normal means, such as declaring a state of emergency on an airplane while it is in the air or facing a calamity that they cannot fend off. In these situations, one finds himself compelled to turn to the Almighty

Lord, regardless of their belief in Him or distance from Him. Even an atheist, when faced with adversity, resorts to Allah. This is a necessity that a person cannot get over on his own. That is when one is afflicted with hardship and calamity, he finds himself unknowingly turning to the Lord, Almighty and Exalted. Is not this involuntary resorting, which each one of us experiences, the best witness to the existence of the Lord, Almighty and Exalted? Allah says:

{قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ * قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكُرُونَ}

{Say, “Who rescues you from the darkness of the land and sea? You invoke Him humbly and privately, ‘If only He rescues us from this, we will certainly be among those who are grateful.’”}

Say, “Allah rescues you from it and from every distress, yet you associate partners with Him.”} [Surat al-An‘ām: 63-64]

After mentioning some proofs indicating the existence of the Lord, Almighty and Exalted, we will mention some evidence of His lordship. Every evidence that points to the existence also points to His lordship, and every evidence of His lordship is a witness and proof of the existence of the Lord, Almighty and Exalted.

We will mention only four out of these pieces of evidence:

First: One of the greatest proofs and witnesses of the Lordship of the Lord, Almighty and Exalted, is the creating of the creation. The creation is a witness to its Creator and Inventor. It testifies that the One Who brought it into existence is a knowledgeable, capable, and willing Lord Who does whatever He wishes and commands whatever He wills. Allah 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 besides Him have created. In fact, the wrongdoers are clearly misguided.} [Surat Luqmān: 11] This is a profound challenge. So, whoever claims that there is another creator alongside Allah should provide us with evidence of the creations of this alleged creator. Since there is no creation other than Allah's creation, and everything in existence is His creation, this entails that there is no creator other than Him, no true Lord besides Him, and no deity worthy of worship other than Him. Allah says:

{أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ}

{Is then He Who creates equal to one who cannot create? Will you not then take heed?} [Surat an-Nahl: 17] This is a question from the Lord Almighty to the creation: Is the one who creates equal to the one who does not create? Is it reasonable and fair to consider the capable Creator

and the helpless one as equals who do not create anything? Rather, he did not create himself and cannot even benefit from or ward off harm from himself.

Second: The Lord Almighty mentioned among His signs that indicate His lordship and deserving of worship: the creation of the heavens and the earth, the diversity of the languages of creation and the multiplicity of their tongues, and the diversity of their colors, although they all have the same father, Adam, and the same mother, Eve. Among His signs -as well- is this amazing sleep that the All-Knowing, the All-Powerful, has managed, knowing that humans are weak and cannot stay awake throughout their lives. He made the night a time for sleep and the day for seeking sustenance. Does this not prove that there is a great, knowledgeable, and capable Creator who deserves to be worshiped alone, without any partners in worship or seeking assistance? Allah Almighty says:

{وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَأْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ * وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّن فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ}

{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.} [Surat ar-Rūm: 22-23]

Third: Indeed, the creation of humans and making them succeed one another, the establishment of the sky as a canopy and the earth as a bed and resting place, the descent of water from the sky, and the bringing forth of fruits from the plants of the earth, as sustenance for the slaves - these are the greatest evidence of Allah's lordship over His creation and His deserving of worship. Allah Almighty says:

{يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَاداً وَأَنْتُمْ تَعْلَمُونَ}

{O people, 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. So do not set up rivals to Allah while you know} [Surat al-Baqarah: 21-22] This verse contains a call to people to worship Allah because He is the only Creator and Provider; may He be Exalted.

Fourth: The perfect knowledge of the Lord, may He be Exalted, of what was and will be, is the greatest proof of the Lordship of the Lord, Almighty and Exalted. Allah Almighty says:

{وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ 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] The knowledge of the Almighty Lord encompasses all things, He says:

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ}

{We have created man and know what his soul whispers within him, for We are closer to him than his jugular vein} [Surat Qāf: 16] All this is a clear proof and a conclusive argument on the Lordship of Allah, and that He is the only One to Whom worship is fitting, may He be Exalted. Allah Almighty says:

{لَتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا}

{... 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] Even the complete ignorance of man, who knows only what Allah has taught him, is proof

of the knowledge of the Lord; may He be Exalted. Allah Almighty 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]

Second Topic: Attributes and Beautiful Names of the Almighty Lord

Does the Lord, may He be Exalted, have attributes, names, and actions? Who described and gave Him such names? Can we describe or name Him on our own? Does the Lord love any of His creations and show affection towards them? Does the Lord hate any of His creations? What is the reason for His love towards some and His hatred towards others? Do the actions and worship of His slaves benefit Him?

We will answer these questions, Allah willing, by saying: The Lord, may He be Exalted, has the most sublime attributes and the most beautiful names that have reached the utmost beauty, and nothing is better than them. There is an attribute and an action derived from each name of His beautiful names.

For example, one of His names is "Allah," meaning the worshiped deity to whom worship is

exclusively due. There is no god but Him, no Creator other than Him, and no Lord other than Him, who deserves all kinds of worship, and for this reason, He decreed that we should worship only Him.

Another name is Ar-Rahmān Ar-Rahīm, "The Most Merciful, the Most Compassionate," meaning the Most Merciful and Most Compassionate Lord of the worldly life and the Hereafter, who decreed mercy upon Himself. He is the Most Merciful of the merciful, whose mercy encompasses everything; by it, the creatures are merciful to one another. So, the name is "The Most Merciful," the attribute is "mercy," and the action is that Allah shows mercy to His slaves and has created mercy in them. Thus, the creatures show mercy to one another, which is one of the effects of the mercy of Allah.

And among His names are Al- 'Aliyy Al- A'la (the High, the Most High), the Possessor of superiority over everything. He is above everything, and everything is beneath Him. He is High above His creation in terms of His essence, attributes, power, and dominance. He possesses complete and perfect highness. Glory be to Him.

Al-Quddūs (the Most Holy) to Whom belong the attributes of perfection. He is free from any deficiency or inappropriateness and exalted above all peers and rivals.

Al- 'Alīm (the All-Knowing), Whose knowledge encompasses all things, past and future, apparent

and hidden, moving, and stationary, grand and insignificant. He knows in advance the number of provisions for His creation, their actions, their life terms, their movements, and stillness. Allah Almighty says:

{وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ 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]

Al-Latīf (the Subtle), Who bestows upon His slave's wellness, assistance, pardon, mercy, favor, and kindness. One of the meanings of His subtlety is His profound understanding of the secrets of matters. He is aware of them in detail, in general, in secret, and in manifest. He knows about the conditions, statements, and actions of His creatures, what they have done, how they have done it, where they have done it, and when they have done it, in terms of its nature, manner, place, and time.

Al-Halīm (the Forbearing), Who does not hasten to punish those who disobey Him. Instead, He bestows wellness upon them and gives them

respite to repent. Then, Allah accepts their repentance, for He is the Accepting of repentance, the Greatest.

Al-Hakīm (the Wise), Whose wisdom is manifest in the accuracy and perfection of His creation and management. He is wise in His legislation and decrees that are just and kind. He possesses far-reaching wisdom and definitive evidence. He is just, and His rulings are just; his legislation and judgment are just.

As-Samad (the Eternal Refuge) to Whom all creatures turn for their needs and requests. He is the One sought to fulfill desires and refuge in times of calamity. To Him, all requests are raised, and from Him, the fulfillment of needs is sought. He is not afflicted by any shortcomings. He is the Master with complete supremacy and the Great with complete greatness.¹

These are not the only names of Allah, the Mighty and Majestic. In fact, His names are numerous and cannot be encompassed. They are indicative of His perfection, greatness, and majesty.

The Lord, the Mighty and Majestic, is the One Who named Himself with His beautiful names and described Himself with His sublime attributes. The messengers of Allah (peace be upon them) informed their nations of this. It is not permissible

¹ Ma'ārij Al-Qabūl Bi Sharh Sullam Al-Wusūl (1/3-7).

for anyone to name or describe Allah except with what He named and described Himself or what His prophets (peace be upon them) named and described Him.

As for: Does the Lord love any of His creatures and show affection to them? And: Does the Lord hate any of His creatures? What is the reason for His love for some and His hatred for others? We say: Yes, indeed Allah loves from among the people the believers who have faith in Him, worship Him, and believe in His prophets (peace be upon them). He loves those who do good and those who repent. He loves those who purify themselves, those who perform righteous deeds, love good for creation, and those whose manners are good. Allah loves them, rewards them in this world and the Hereafter, shows affection to them, and grants them acceptance on the earth and in heaven. He dislikes the disbelievers who do not believe in Allah and the Last Day, who deny Him, do not worship Him, but worship other gods alongside Him, and reject His messengers (peace be upon them). They are those who harm the creation, and their manners are blameworthy.

Does the Lord benefit from the deeds and acts of worship done by His slaves? Answering this, we say: Indeed, Allah is Self-Sufficient and is of no need to His creation. Acts of obedience do not increase His perfection or majesty, just as acts of

disobedience do not diminish or harm Him, Glorified and Exalted be He. The deeds and acts of obedience done by His slaves benefit them alone, and the sinful person only harms himself. Abu Dharr (may Allah be pleased with him) reported that the Prophet (ﷺ) narrated that Allah the Almighty said in a Hadīth Qudsi:

(يا عبادي إني حرمت الظلم على نفسي، وجعلته بينكم محرماً، فلا تظالموا، يا عبادي كلكم ضال إلا من هديته، فاستهدوني أهدكم، يا عبادي كلكم جائع، إلا من أطعمته، فاستطعموني أطعمكم، يا عبادي كلكم عار، إلا من كسوته، فاستكسوني أكسكم، يا عبادي إنكم تخطئون بالليل والنهار، وأنا أغفر الذنوب جميعاً، فاستغفروني أغفر لكم، يا عبادي إنكم لن تبلغوا ضري فتضروني، ولن تبلغوا نفعي فتنفعوني، يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أتقى قلب رجل واحد منكم، ما زاد ذلك في ملكي شيئاً، يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أفجر قلب رجل واحد، ما نقص ذلك من ملكي شيئاً، يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم قاموا في صعيد واحد فسألوني فأعطيت كل إنسان مسألته، ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا أدخل البحر، يا عبادي إنما هي أعمالكم أحصيها لكم، ثم أوفيكم إياها، فمن وجد خيراً، فليحمد الله ومن وجد غير ذلك، فلا يلومنّ إلا نفسه).[2]

"O My slaves, I have made oppression forbidden for Myself and have made it forbidden amongst you, so do not oppress one another. O My slaves, all of you are misguided except those whom I guide, so seek guidance from Me, and I shall guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food, and I shall feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothes, and I shall clothe you. O, my slaves, you commit sins by night and by day,

and I forgive all sins, so ask Me for forgiveness, and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, if the first and the last amongst you and all humans and Jinns were all as pious as the most pious heart of any individual amongst you, that would add nothing to My power and dominion. O My slaves, if the first and the last amongst you and all humans and Jinns were all as wicked as the most wicked heart of any individual amongst you, it would cause no loss to My power and dominion. O My slaves, if the first and the last amongst you and all humans and Jinn were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I possess, except what is decreased of the sea when a needle is dipped into it. O My slaves, it is only your deeds that you will be held accountable for, then I shall recompense you for it. So, whoever finds good, let him praise Allah, and whoever finds other than that, let him blame no one but himself."¹

There are some issues related to the beautiful names of Allah and His sublime attributes that need to be clarified; they are as follows:

First: Allah is described with the attributes of perfection, majesty, and beauty. All His attributes, Glorified and Exalted be He, are attributes of

¹ Sahīh Muslim (2577).

perfection, majesty, and beauty, and there is no deficiency in them in any way. Any perfection that is free of deficiency, Allah Almighty is more deserving of it. As for perfection that is indicative of one's need for it, such as the need of a parent for a child and the need of each spouse for the other, this cannot be attributed to the Lord, Glorified and Exalted be He. This is because the created beings are in need of offspring and spouses, unlike the Lord, who is of no need for His creation. To Him belongs the dominion of the heavens and the earth.

Second: The Lord, Glorified and Exalted be He, has no likeness or equal, neither in His essence, attributes, nor in His names. To Him belong the beautiful names and sublime attributes, as He described Himself, Glorified and Exalted be He, saying:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11] His attributes do not resemble the attributes of the creation, and likewise, His names do not resemble the names of the creation. The Lord, Glorified and Exalted be He, is not similar to His creation, but He possesses absolute perfection, as He described Himself saying:

{وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}

{It is He Who originates the creation and 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} [Surat ar-Rûm: 27] The Lord, Glorified and Exalted be He, has not begotten, nor was He begotten, and there is no one comparable to Him, nor any partner with Him. Rather, He is Allah, the One, the Unique, and the Eternal Refuge. All creatures resort to Him for all their affairs.

Third: The Lord, Glorified and Exalted be He, possesses absolute exaltation: exaltation in His essence, attributes, decree, and power. He is above His creation, established upon His Throne, and the Glorious Throne is above the heavens. He does not mix with His creation, nor does He incarnate within His creation, and none of His creation can incarnate within His essence, Glorified and Exalted be He. He does not unite with any of His creation, Exalted be He. This is because the one who unites is in need of the one they unite with, which is not the case with Allah. Rather, He is Self-Sufficient without any need for anything. He, the Glorified and Exalted, possesses exaltation in His names and attributes. Although high exalted above the creation, He is aware of everything on the earth and in the heavens, knowing what the souls whisper and what the chests conceal. He is close to His creation through His knowledge, encompassing, and power.

He answers the supplicant, aids the distressed, and relieves the sorrow of the afflicted. Glorified and Exalted be He.

Fourth: The Lord, Glorified and Exalted, is the Creator and everything apart from Him is created. He is the Lord of all creation, and all others are subject to His lordship. He is the King and the Owner of everything, and all besides Him are owned and lacking the ability to bring benefit or cause harm to themselves. Thus, all others, whether they are angels, prophets, righteous individuals, or common people, are slaves owned by the Lord, the Glorified and Exalted. They do not possess benefits or harm for themselves. All of them fear Him, have hope in Him, rely upon Him, and when affliction befalls them, they turn to Him.

Fifth: The attributes of all entities worshiped besides Allah are necessarily indicative of deficiency, inability, and need. They were nothing until Allah created them, brought them into existence, and provided them with hearing, sight, and hearts. When their appointed time ends, they are destined to death. They are all in need of the Lord, Almighty and Exalted.

In fact, whatever is worshiped besides Allah cannot benefit themselves, extend their lifespan, or ward off the harm that befalls them. Rather, all who are worshiped besides Allah are subject to calamities, may be killed or expelled from their

homeland, or harmed by their enemies. They cannot protect themselves from these afflictions, nor can they benefit those who worship them or remove harm from those who seek their help. Instead, they are lifeless, unable to hear those who call upon them. If they were truly worthy of worship, they would have prevented death from befalling them and repelled harm from themselves and those who sought their help. They do not even respond to those who invoke them, so how can those who worship them have hope in them or fear them?

Third Topic: The lordship of the Lord of the Worlds Necessitates His divinity

In the previous chapters, we touched upon some points that shed light on some aspects of the Lord's Lordship. Now, we will explore the most profound meanings of lordship that make it imperative for humanity to worship Allah alone without any partners. Among them are the following:

First: The Lord, the Almighty and Exalted, is the One Who created all creatures. He brought them into existence after they had been nothing. He provides for them and has subjected for them what is in the heavens and the earth. This fact is firmly instilled in human nature; Allah Almighty says:

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَجَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ * اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ

عَلِيمٌ * وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ 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] Bearing in mind that the Lord alone independently created the creation and gives them sustenance, then, He is the deified God who deserves to be worshiped alone. If those worshiped besides Allah can neither create anything nor provide for anyone, so how can they be worshiped besides Allah or taken as partners with the Lord, the Almighty?

Second: The Lord, the Glorified and Exalted, is the One Who manages the affairs of all the creation. He is their Owner, and to Him belongs the dominion of the heavens and the earth, Exalted be He. Everything besides Him is governed and owned, subject to the Lordship of Allah and His compelling power. He is the One Who helps the desperate and answers the call of those in distress. He is the One Who gives life and causes death, so no one else can

give life to a dead person. Allah alone is the One Who causes death to whom He wills and gives life to whom He wills. He says:

{قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ}

{Say [O Prophet], "O people, if you are in doubt about my religion, then I do not worship those whom you worship besides Allah. But I worship Allah, Who causes you to die, and I have been commanded to be one of the believers.} [Surat Yūnus: 104] Allah Almighty also says:

{وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ}

{Allah has created you, then He causes you to die.} [Surat an-Nahl: 70]

Also, Allah, the Exalted, does not allow anyone from His creation to intercede for others in this world, but on the Day of Judgment, the Lord Almighty will grant permission to the prophets, angels, and people entitled to intercession, to intercede for whomever He wills, by His permission after the Lord permits the intercessor and is pleased with the one for whom intercession is made. Having this in mind, we come to know that none of those who are worshiped besides Allah, whether they are a sent prophet, a favored angel, a spirit from the spirits of the ancestors and forefathers, a planet, an entity revered rightfully or unrightfully, or alleged gods- we come to know that

none of them can manage any affair without Allah, intercede for anyone in this life, give life or cause death, alleviate distress or help the desperate, provide sustenance, grant offspring to a parent, or send down tranquility and serenity in the heart. Rather, all of this can only be done by the Lord Almighty. This is known to most of creation, except for those who are confused due to their upbringing and surrounding culture. Allah Almighty says:

{وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ}

{If you ask them who created the heavens and earth, they will surely say, “Allah.” Say, “Then tell me about those whom you supplicate besides Allah; if Allah wills to harm me, can they remove His harm? Or if He wills mercy for me, can they withhold His mercy?” Say, “Allah is sufficient for me; in Him alone do the reliant put their trust.”}

[Surat az-Zumar: 38]

Third: Every person finds within themselves a great desire for religiosity and worship, which is an innate need that cannot be suppressed. Therefore, there is no nation but has a deity to whom they turn because, within the soul, there is a self-acknowledged need for the Creator, the Almighty, upon Whom man wants to rely in times of ease and hardship. In times of ease, they show gratefulness

and humbleness, seeking more of His blessings, and in times of hardship, they seek refuge from the afflictions that have befallen them. This can only be realized by resorting to the Lord, the Exalted and Glorified. This reliance and need that every one of us finds within ourselves is evidence that everyone is subject to His lordship, is in need and dependent on the Lord, the Almighty, even if they happen to ascribe might to a creature like themselves, which was nothing, and will eventually become nothing again. Then Allah, Glorified and Exalted, will resurrect all of them on the Day of Resurrection and hold them accountable for their deeds. There, they will dispute among themselves, as we will explain later in our discussion about the Day of Judgment, Allah willing.

Fourth: The Lord, the Exalted and Glorified, is the One Who revealed the religion and legislated the laws for the creation. He is the One Who guides them to His religion and has established the arguments and proofs that indicate that His religion is the truth and that it is the most upright way and the straight path. Allah Almighty says:

{رُسُلًا مُبَشِّرِينَ 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 gives good tidings to the believers, who follow the commands of Allah, of abundant goodness in the worldly life and permanent bliss in the Hereafter. He warns of violating His religion and legislation. He is the One Who makes lawful what is lawful and clarifies it and makes unlawful what is unlawful and warns against it and informs about the punishment of whoever commits it or violates His legislation. Allah Almighty says:

{وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ}

{On the Day when We raise up against every community a witness from among themselves, we will bring you [O Prophet] as a witness against these [people]. We have sent down to you the Book as an explanation of everything and as a guidance, mercy, and glad tidings for the Muslims.} [Surat an-Nahl: 89]

No one of the creation has the right to set a law or establish a religion. Whoever legislates a religion or establishes a faith has committed a great sin and set himself a partner with the Lord, the Exalted. No one of the creation - whomsoever - is a partner with Allah. Rather, whoever sets himself as a partner with Allah has disbelieved in Allah. Allah will undertake to exact retribution against him in this

world and the Hereafter and will burn him in fire eternally. Allah Almighty says:

{وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ}

{Who does greater wrong than he who fabricates lies against Allah? Such people will be presented before their Lord, and the witnesses will say, “These are the ones who lied against their Lord.” Indeed, Allah’s curse is upon the wrongdoers.} [Surat Hūd: 18] Allah Almighty further says about Pharaoh and his people:

{وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ يَكُونُ الرَّفْدُ الْمَرْفُودَ}

{They were pursued by a curse in this world as well as on the Day of Resurrection. What a terrible gift to receive!} [Surat Hūd: 99] That is, a curse will follow them in this worldly life, and another curse is awaiting them in the Hereafter. We seek refuge with Allah.

Since Allah is the One Who revealed the religion and legislated the laws, He creates whatever He wills and chooses. He, Glorified be He, chooses from among the places and times what He wills and declares them as honored and designated times and places for worship, such as Makkah and the month of Ramadan. Likewise, He chooses from His creation whomever He wills to guide them to His religion and diverts those whom He wills from His religion, those who arrogantly reject it, turn away

from it, and deny it. No one from the creation, whoever they may be, has a right to sanctify specific time, place, individuals, actions, or conditions. All people are equal, and no one has any superiority over another except through piety, faith, and righteous deeds. Whoever is righteous and purifies himself, then he purifies himself only for his own benefit; and whoever goes astray, then he does so to his own loss. And by this, it is known that whoever claims for himself, or others claim for him, any authority in legislating anything in the religion or inventing acts of worship, he is a fabricator and a liar.

Fifth: The Exalted and Majestic Lord has perfect wisdom in the laws He legislated and the limits He ordained. His legislation is of utmost perfection and precision. He allowed everything that is in the best interests of man or ensures the survival of his lineage and his fulfillment of the greatest task with which he was charged, which is to worship Allah Almighty alone and to populate the earth with goodness. On the other hand, He has prohibited anything that contradicts that, such as associating partners with Him, killing, obscenities, sins, transgressions, and injustice towards creation. These laws and limits safeguard people's religion and wealth, protect their lives, ensure the soundness of their minds and the continuity of their lineage, and are suitable for human beings in every

place and time. They are to be applied to all people with complete justice, without showing favoritism to the rich because of their wealth, to the powerful because of their status, or to the honorable because of their lineage. Rather, everyone is equal before the law and judgment of Allah.

Today, man may believe that he has reached the pinnacle of human perfection. However, each state has its own laws and does not accept the laws of others. All these laws have failed to achieve universal peace, and could not grant people security concerning their religion, homeland, lives, offspring, minds, and wealth. This confirms the need of people for a divine law that the Lord has revealed for all of His creation and was not established by a person who favors a particular group or faction at the expense of others.

Fourth Topic: Divinity of the Lord, Exalted be He

As we mentioned before, the Lord Almighty is the Creator, Provider, Manager and Owner of everything in the heavens and the earth; and He is the One Who gives life and causes death. Since the Lord alone possesses these qualities, He alone deserves to be worshiped. All entities worshiped instead of Allah do not deserve to be worshiped because they cannot create, give sustenance, manage affairs, or possess anything independently.

They cannot give life or cause death, nor can they bring about benefit or cause harm. Worshiping anything other than Allah is an invalid worship that does not benefit the worshiper. On the contrary, it is a source of loss for them in worldly life and the Hereafter. They are losers in this life because they waste their time on something that does not avail them and spend their money on what does not bring them any benefit. They will not attain the blessings of worship and its fruits. Then, in the Hereafter, Allah will punish them severely for worshiping other than Him.

The divinity of the Lord, the Exalted and Glorified, implies two matters:

First, one should dedicate all their worship solely to Allah, the Lord of all the worlds, without directing any part of it to others other than Allah and without associating any partners with Allah in worship. Allah Almighty says:

{قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ * قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ}

{Say [O Prophet], "Indeed, my Lord has guided me to a straight path, an upright religion, the faith of Abraham, inclining to the true faith, and he was not one of those who associate partners with Allah."

Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

* He has no partner. This is what I have been commanded, and I am the first to submit to Allah.”} [Surat al-An‘ām: 161-163]

Second: To believe that whatever is worshiped besides Allah, its worship is invalid, and they are not worthy of worship, and to believe that those who worship other than Allah are committing the grave sin of associating partners with Allah, the Greatest.

These two meanings are encapsulated in the statement: "La ilaha illa Allah" (There is no deity worthy of worship except Allah). It negates the worthiness of true worship from anything worshiped instead of Allah, and affirms true worship for Allah alone, without any partners. Allah Almighty says:

{ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

{That is because Allah is the Truth; He alone gives life to the dead, and He is the Most Capable of all things.} [Surat al-Hajj: 6]

Worship: It encompasses all acts of obedience and worship commanded by Allah, including verbal, physical, outward and inward acts, such as Tawhīd (monotheism), fear of Allah and hope in Him, prayer, Zakah, fasting, Hajj, truthful speech, discharging of trusts, dutifulness to parents, maintaining ties of kinship, fulfilling covenants. In addition to abstaining from what Allah has

forbidden and prohibited, such as polytheism, killing, injustice, fornication, and causing mischief on the earth. All of this should be done in a state of showing humility, submission, and love for Allah, the Lord of the worlds. Worship is of no avail when accompanied by arrogance, turning away from Allah, or hatred for the worshiped deity or the worship itself.

When one realizes that worship is the highest level of submission, love, and humility, he understands that anyone who directs any act of worship to other than Allah or attributes divine qualities to other than Him, he has indeed taken him as a lord and deity, whether or not he explicitly refers to him as such.¹

Worship is the ultimate purpose of creation. Allah created the Jinn and humans so that they worship Him. Allah Almighty says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

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

There are many evidences that establish the obligation of dedicating worship solely to Allah. These evidences are substantiated by reason, the consensus of the prophets and messengers (peace be upon them) and numerous verses in the Qur'an affirm this principle.

¹ Siyanat Al-Insān 'An Waswasat Ash-Shaykh Dahlān (451).

The rational evidence for the obligation of worshiping Allah alone without partners is that reason necessitates worshiping the One Who provides sustenance, creates, commands, owns the heavens and the earth, controls benefit and harm, and gives life and causes death. The mind vehemently rejects that man should worship another man like him, a stone, a tree, an animal, or a dead person that has been powerless for thousands of years, unable to cause benefit or harm, possesses nothing, unable to hear those who call upon him, and is incapable of aiding those who seek refuge with him. Rather, this one worshiped instead of Allah cannot even protect himself from harm, so how can he protect others? A sound mind acknowledges that remaining a person without true worship is better for him than engaging in false worship. As we have explained previously, false worship is a loss in this world and the Hereafter.

Furthermore, the consensus of the prophets and messengers (peace be upon them) on the obligation of worshiping Allah is known to all nations. Every nation has received messengers from the Lord of the worlds, commanding them to worship Allah alone and prohibiting them from worshiping anything other than Him. Allah Almighty says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ}

{Indeed, we sent to every community a messenger, [saying], “Worship Allah and shun false gods.” Among them were some whom Allah guided, while others were destined to stray. So, travel through the land and see how the end of the deniers was!} [Surat an-Nahl: 36] Allah Almighty also 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]

The noble Qur'an abounds with evidence proving the divinity of the Exalted Lord. The following are some examples:

First: The Lord, Almighty and Exalted, is the Creator alone, and everything else is created. The One Who creates is the One Who must be worshiped and the One Who deserves to be worshiped. As for the one who does not create - but is rather a created, subservient, and incapable creature - how can he be worshiped besides Allah? Are they equal? Allah Almighty says:

{أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ}

{Is then He Who creates equal to one who cannot create? Will you not then take heed?} [Surat an-Nahl: 17]

Second: It is the Lord, Almighty and Exalted, who created the heavens, the earth, and all that exists between them. Allah Almighty says:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ}

{Allah is your Lord Who created the heavens and earth in six Days and then rose over the Throne, governing all affairs. None can intercede except by His permission. Such is Allah your Lord, so worship Him. Will you not then take heed?} [Surat Yūnus: 3] Thus, the Lord, Almighty and Majestic, is the One truly worthy of worship. The evidence for this lies in the creation of these celestial bodies and everything within and between them. It is the most apparent and noticeable proof. So how can one walk upon His earth, seek shade under His sky, enjoy His bounties and sustenance, and then worship others besides Him? Indeed, man is excessively unjust and ignorant.

Third: The Lord, Almighty and Majestic, is the One Who sends down water from the sky for us to drink and causes plants and fruits to grow through it. He is the One Who has subjected to us what is in the heavens and the earth, the night and the day, the sun and the moon. He is the One Who has subjected the sea for us so that we can eat from its tender flesh and have our ships sail upon it. If He had

willed, He could have made it turbulent, with nothing stable upon its surface. Allah Almighty 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] He subjugated all these creatures for the benefit of man.

Indeed, these magnificent signs, extraordinary manifestations, and the provisions that the Lord has made available to humanity are all witnesses - and how powerful witnesses they are - that the Lord alone deserves to be worshiped. Anything worshiped besides Allah cannot cause benefit or harm, does not provide sustenance, is not in control, does not give or withhold, so how can it be worshiped alongside Allah? Or how can they be made rivals to Allah? Exalted is Allah above what they associate with Him. Allah Almighty says:

{هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ * يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً

لَقَوْمٍ يَتَفَكَّرُونَ * وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ
بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ * وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ
فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ * وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا
وَتُسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ * وَالْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ
تَهْتَدُونَ * وَعَلَامَاتٍ وَالنَّجْمِ هُمْ يَهْتَدُونَ {

{It is He Who sends down rain from the sky; from it, you drink, and by it, plants thrive on which you pasture your livestock.

He causes to grow therewith crops, olives, palm trees, grapevines and all kinds of fruits for you. Indeed, there is a sign in this for people who reflect.

And He has subjected for you the night and day, the sun and moon, and the stars are made subservient by His command. Indeed, there are signs in this for people of understanding

And He has created for you various kinds of things on earth. Indeed, there are signs in this for people who take heed.

It is He Who who has subjected the sea so that you may eat tender meat from it and extract ornaments to wear. And you see the ships cleaving their way through its waves so that you may seek His bounty and so that you may give thanks.

And He has placed into the earth firm mountains, so it does not tremor with you, and there are rivers and pathways so that you may find your way,

and landmarks and the stars by which they find their way.} [Surat an-Nahl: 10-16]

The Ultimate Truth, the Almighty and Exalted, proposed the fact that He has subjugated these planets as proof of being the only One worthy of worship, to the exclusion of anything other than Him. Allah Almighty says:

{أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ * ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ * أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ }

{Do you not see that Allah causes the night to merge into day and the day into the night, and has subjected the sun and the moon, each running its course for an appointed term, and that Allah is All-Aware of what you do?

That is because Allah is the Truth, and what they supplicate to other than Him is false, and it is Allah Who is the Highest, the All-Great.

Do you not see that the ships sail through the sea by the grace of Allah, so that He may show you some of His signs? Indeed, there are signs in this for everyone who is steadfast and grateful.} [Surat Luqmān: 29-31] Allah Almighty also says:

{وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ جُلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِرَ لِّتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ * يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكَمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ

تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ * إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِيرِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ {

{The two bodies of water are not alike: one is fresh and palatable, pleasant to drink, and the other is salty and bitter. Yet from each you eat fresh meat and extract ornaments to wear. And you see the ships traverse their way through both, so that you may seek His bounty and so that you may give thanks.

He merges the night into the day and the day into the night and subjected the sun and the moon, each running its course for an appointed term. Such is Allah, your Lord. To Him belongs the dominion, whereas those whom you invoke besides Him do not own so much as the membrane of a date stone.

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 you, associating them as partners with Allah. And none can inform you like the All-Aware.}

[Surat Fātir: 12-14]

Fourth: Allah Almighty and Exalted created man and brought him into existence out of nothing. Allah Almighty says:

{هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا * إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا * إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا {

{Was there not a period of time when man was not a thing [even] mentioned?

Indeed, we created man from a drop of mixed fluids, in order to test him. So We gave him hearing and sight.

Indeed, We showed him the way, whether he is grateful or ungrateful.} [Surat al-Insān: 1-3] So, it is incumbent upon him to worship the one who has brought him into existence. How come that his Lord has created him, then he worships a created being like himself. Allah Almighty says:

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

{O people, worship your Lord, Who created you and those before you, so that you may become righteous.} [Surat al-Baqarah: 21] This is brilliant evidence and a conclusive argument on the obligation of worshipping Allah alone and refraining from worshipping anything other than Him.

After mentioning some pieces of evidence indicating that the Almighty and Majestic Lord deserves to be worshiped, I will now mention some of the parables that Allah mentioned in the Noble Qur'an, which affirm the obligation of worshipping Allah alone and prohibit the worship of anything else. Among these parables are the following:

First parable: Allah Almighty 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 compares two men; one 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] Ibn Jarīr (may Allah have mercy upon him) said explaining this parable: "This is a parable set by Allah Almighty for Himself and the gods that are worshiped beside Him; he says:

(وضرب الله مثلاً رجلين أحدهما أبكم لا يقدر على شيء)

{And Allah makes a comparison of two men, one of them is dumb and unable to do anything,} referring to such idol that can neither hear nor speak, as it is either a carved wooden idol or a manufactured brass one that is incapable of benefiting or protecting those who serve it. {and he is a burden to his master;}, it is entirely dependent upon his relatives, allies, and supporters. Similarly, the idol depends on those who worship it, needing to be carried, placed, and served, just like a mute person who cannot do anything and relies upon his caretakers from among his paternal relatives and others.

(أينما يوجهه لا يأت بخير)

{wherever he directs him, he brings no good} saying: wherever such a person is directed, he brings no good because he does not understand what is said to him, nor can he express himself. He does not understand others, nor can others understand him. Likewise, the idol cannot comprehend what is said to it so that it may respond to the commands given to it, nor can it speak so that it may command or forbid anything. Allah Almighty says:

(هل يستوي هو ومن يأمر بالعدل)

{Is he equal to the one who enjoins justice} meaning: Is this dumb person, who brings no good wherever it is directed, equal to the one who can speak, talk, commanding what is true and calling to it, namely, Allah the One, the Subjugator, Who calls His slaves to believe in His oneness and obey him? He says: "Allah Almighty and the idol that we have described are not equal." And His statement:

(وهو على صراط مستقيم)

{and follows a straight path?} He says: And with his command of justice, he is on a straight path in his call to justice and commanding it. He does not deviate from the truth nor neglect it."¹

Second parable: Allah Almighty says:

¹ Jāmi' Al-Bayān, verified by Shākir (17/262).

{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] Shaykh As-Sa'di (may Allah be pleased with him) said in his commentary on this verse: (Then Allah sets a parable for polytheism and monotheism, saying,

{ضَرَبَ اللَّهُ مَثَلًا رَجُلًا}

{Allah makes a comparison} i.e. of a slave

{فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ}

{owned by several quarrelsome masters,} They are many and not settled upon a particular approach or a state of affairs that makes him at ease; rather, they are in conflict and dispute. Each one has a demand he wants to fulfill, while the other wants something different. What do you think would be this man's situation with these conflicting partners?

{وَرَجُلًا سَلَمًا لِرَجُلٍ}

{and a slave owned by only one master} i.e. he is devoted to his master, and knows what he wants, thereby feeling completely comfortable.

{هَلْ يَسْتَوِيَانِ}

{Are they equal in comparison?} i.e., these two men,

{مَثَلًا}

{in comparison?} No, they are not. The polytheist is also like that, with partners who are not on good terms. He calls on this one, and then he calls on that one. Thus, he does not settle down, and his heart does not find peace anywhere. Meanwhile, the monotheist is devoted to his Lord, and Allah has saved him from being subject to other partners in worship. He enjoys the complete comfort and tranquillity.”¹

In the world of religions today, we see those who believe in three gods, such as the trinity of Hindus and Christians. So, to whom should he turn if distress befalls him? And to whom should he call for help, and who does he worship among them?

Third parable: Allah Almighty says:

{مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ}

{The likeness of those who take protectors other than Allah is that of a spider spinning a house. Indeed, the flimsiest of houses is the house of a spider, if only they knew.} [Surat al-‘Ankabūt: 41] The meaning of this parable is that the one who worships a god besides Allah is like a spider that

¹ Taysīr Al-Karīm Ar-Rahmān Fi Tafsīr Kalām Al-Mannān (p. 724).

takes a house, seeking that it provides it with shelter and protection, but it is the weakest and most feeble of dwellings. Likewise, whoever takes a god to worship besides Allah has indeed taken a weak deity that can neither support nor defend him."

Shaykh As-Sa 'di (may Allah have mercy upon him) said: "The spider is a weak creature, and its web is one of the flimsiest homes. The more it relies upon its web, the weaker it becomes. Similarly, those who take allies besides Allah are indeed impoverished and helpless in every aspect. When they rely upon these allies, they seek strength and support from them, but they only add to their weakness and feebleness. They depend upon them to achieve many of their interests, entrusting them with their affairs, while they abandon them, assuming that those allies will fulfill their needs. However, they are let down by them, gaining nothing from them and receiving no assistance. If they truly knew the reality of their selves and the reality of those they have taken as allies, they would not have resorted to them. They would distance themselves from them and turn to the Lord, the All-Powerful, the Most Merciful. When His slave turns to Him, relying upon Him, He suffices him in his worldly and religious matters, and his strength

increases, with an evident impact on his heart, body, condition, and actions.”¹

Fourth parable: Allah Almighty says:

{يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ 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 seeker as well as the sought!} [Surat al-Hajj: 73] The meaning of this parable is that if all the entities worshipped besides Allah were to come together and collaborate to create a fly, which is among the lowest creatures, they would not be able to do so. As an aspect of their weakness, if a fly were to take away something from their food, they would not be able to retrieve it, so how can those who are worshiped besides Allah, who cannot even reclaim their rights from a fly or prevent it from causing harm to them, be worshiped? This parable reveals the foolishness of those who worship other than Allah. How can they give up the worship of the One Who created the heavens and the earth and everything in between, sustains them, and takes

¹ Taysir Al-Karim Ar-Rahman (p.631).

care of all their affairs, and instead worship someone who is overcome by a fly?

Shaykh Abdur-Rahmān As-Sa‘di (may Allah have mercy on him) said: "This is a parable that Allah has presented to illustrate the ugliness of idol worship, the deficiency of the minds of those who worship them, and the weakness of all of them...

{ضَعْفُ الطَّالِبِ}

{How feeble is the invoker}, i.e., the one who is worshiped besides Allah

{وَالْمَطْلُوبِ}

{as well as the invoked.} i.e., the fly. So, both of them are weak, and weaker than them is the one who depends on this weak entity and places it in the position of the Lord of all worlds."¹

Fifth Topic: Exalting the Lord Almighty above Having Partners and Equals and Negating the Divinity of Anything Other Than Him

The Exalted and Majestic Lord is One, Unique and Eternal. He neither begets nor is begotten, and there is no equivalent or partner to Him in His lordship, His names, attributes, or divinity. He is the Creator, while everything other than Him is a created and dependent being. His created beings that we know are inanimate objects such as the heavens, the earth, the planets, plants, animals, and

¹ Taysir Al-Karim Ar-Rahman (p. 546), slightly adapted.

rational beings such as the angels, humans, and Jinn. Angels are created by Allah for His obedience, as we will discuss later. Humans and Jinn are created and dependent beings with religious assignments. Among them are the prophets and messengers (peace be upon them) and those who set things right and the righteous. Angels and humans are the noblest of creation. All those in the heavens and the earth are in need of the Lord, as Allah Almighty says:

{أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ}

{Do you not see that Allah has subjected to you all that is on the earth and the ships that sail through the sea by His command? He holds the sky from falling down on the earth except by His permission. Indeed, Allah is Ever Gracious and Most Merciful to people.} [Surat al-Hajj: 65] All of them are dependent upon Him, fearing Him, and hoping for His mercy. He protects them, provides for them, and manages their affairs. They have no power to benefit or harm themselves. If He were to abandon them for even a moment, they would perish. He can destroy them in a moment. If that is the case, how could people take gods besides Allah?

Gods that are worshiped besides Allah are of different types, including:

A planet in the sky, while modern science has shown that all independent or grouped planets do not move independently but are part of an organized and managed system, and they have no impact on anything. So, how can a person believe that a star or constellation affects the Earth or those who inhabit it? Some nations believe that horoscopes influence people's destinies and give them their characteristics. This is a vast illusion. What refutes this illusion is that the nations that believe in horoscopes have given them names and then believed that the characteristics of each zodiac sign correspond to the name it was given, like Scorpio, Taurus, and Leo. However, these signs differ in names and numbers among different nations. For example, the number and names of these zodiac signs in the Chinese culture differ from those in other cultures. So how can it be believed that their characteristics are the same and impact creation, whereas these signs' names, attributes, and numbers differ among nations?

It could be a tree, a cow, a river, or a revered idol. How can a rational human being worship a tree or an animal that lacks reason, or an idol made of wood or other materials? Comparatively speaking, these idols are the most inferior things that have been worshiped besides Allah. However, when reason disappears, and people revere superstitions, they believe that an idol can bring benefit, a river

can grant blessings and sustenance, or a cow can bring sanctity and purity.

To worship gods that do not exist, but rather, people believe that these gods are composed of a group of gods, such as a father, a son, and a mother. They may even increase to reach nine, as in the case of the gods of the ancient Egyptians and the ancient Chinese. Or they may be three, as in the case of the Christians and some followers of Eastern religions. These are but false illusions. In fact, there are no true gods to be worshiped besides Allah. Rather, humans fabricate falsehood and believe in it, naming gods for themselves and giving them sanctity, as we will discuss later, Allah willing, in refuting polytheism.

To worship a human being, like those who worship the 'Uzayr among the Jews, and those who worship Jesus (peace be upon him) among the Christians, and those who worship Buddha, and those who worship Zoroaster, and those who worship Confucius, and many others in the history of nations. These worshiped beings other than Allah are humans like other humans. They were once non-existent, then Allah created them, and they came out of their mothers' wombs knowing nothing. They experienced in their lives what other people experience of joy, sorrow, afflictions, and illness, as their enemies had overpowered them. Then, finally, death befell them, which no one can

escape. So, if that is the case, how can some people believe in them as gods? And how can they be worshiped besides Allah? Even, some of these worshiped persons warned against associating partners with Allah during their lives. Allah Almighty says:

{لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ}

{They have certainly disbelieved those who say, “Allah is the Messiah, son of Mary.” But the Messiah said, “O Children of Israel, worship Allah, my Lord and your Lord.” Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72] Indeed, the Messiah (peace be upon him) was not worshiped until long after his death.

Sound mind and proper observation prove the invalidity of a human worshipping a human like himself who goes through what humans go through, and who eats food. If he lacks food or drink, he perishes. So how can someone in such a state of deficiency and weakness be worshiped?

After presenting some examples of gods that humans worshiped throughout history, we mention some questions for which the polytheists

will not find a satisfactory answer. These questions are mentioned in the Noble Qur'an, including:

The first question, Allah 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 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 clear proof? No, the wrongdoers promise one another nothing but delusion."} [Surat Fātir: 40]

The meaning is: Have these partners whom you claim as partners with Allah (like Brahma, Buddha, and the Messiah) shown us what they have created from the earth? Or are they partners with Allah in creating the heavens? Or has Allah given them a book from Him that proclaims and confirms their partnership? So, you have clear proof from that book? If the worshipers cannot present the objects and entities that these worshiped gods have created, if they cannot prove that they are partners with Allah in creating the heavens. If they cannot present a book sent down to them by Allah that justifies their taking of gods besides Him, then it is firmly established that they are not partners and that their worship is invalid. Thus, whoever worships them is in great error.

The second question: Allah Almighty says:

{أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلِلَّهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ}

{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: 64] 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 and then repeat it?" Say, "Allah originates creation and then repeats it. How are you then deluded [from the truth]?"} [Surat Yūnus: 34] In this question, there is a challenge to all those worshiped besides Allah: Can they initiate creation? Can they bring forth creation from nothing? Let the worshipers show the creations of those whom they worship.

If the created being perishes by death, can this entity who is worshiped besides Allah bring it back? These followers of them also perish by death, so can they bring them back to life? Can these worshiped persons bring back their fathers, mothers, children, or spouses who have been perished by death? Can they bring back the grandparents who hold a special place in the hearts of their followers?

The verse also includes another question and challenge: Who provides sustenance for you, O worshipers? Can these worshiped beings provide sustenance for their followers? Yet we see their followers afflicted with poverty, hunger, and domination of enemies. Can these worshiped beings enrich them and provide for them instead of Allah?

The third question: Allah Almighty says:

{أَيَسْرُكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ * وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ * وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءَ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ}

{Do they ascribe to Him partners 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.} [Surat al-A'rāf: 191-193] This question consists of a question and a challenge. The question is: Do you worship besides Allah that which cannot create anything and is itself a created, dependent, weak, and helpless being?

The challenge is: It cannot defend itself against harm inflicted upon it, nor can it defend its worshipers. So, what kind of deity is this that they have taken as a partner with Allah, while it neither creates nor defends itself or others? In fact, its

worshippers are superior to it. Ibn Kathīr (may Allah have mercy upon him) says: "This question denotes Allah's disapproval of the polytheists who worship others besides Him, such as rivals, idols, and false gods. These are created dependent beings, having no power or control over anything. They cannot cause harm or benefit, help or defend their worshippers. Rather, they are lifeless objects that do not move, hear, or see. Their worshippers are superior to them with their hearing, seeing, and power. That is why Allah Almighty says:

{أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئاً وَهُمْ يُخْلَقُونَ}

{Do they ascribe to Him partners who cannot create anything but are themselves created?} i.e. Do you worship besides Him false deities that do not create anything and are unable to do that?"¹

The fourth question: Allah Almighty says:

{أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ بَلْ رُئِيَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ}

{Is He Who watches every soul in whatever it does [like others]? Yet they ascribe partners to Allah. Say, "Name them! Or do you presume to inform Him of something that He does not know on earth, or it is just a show of words?" No, but the falsehood of the disbelievers is made appealing to them, and they are hindered from the [straight]

¹ Tafsīr Ibn Kathīr (3/529).

path. Whoever Allah causes to stray, he will have none to guide.} [Surat Ar-Ra'd: 33] Imam At-Tabari (may Allah have mercy upon him) said: "Is the eternal Lord Who does not perish, and is responsible for maintaining and guaranteeing provisions for all the created beings, knowledgeable about them and the actions they earn, watching over them and nothing is hidden from Him wherever they may be, is He like the One who is perishable, transient, unable to hear, see, understand, protect himself or those who worship him from harm or bring them benefit? Are they equal? I am the One Who provides for these polytheists, the One Who manages their affairs and keeps the record of their deeds. They have attributed partners to Me from among My creations, whom they worship beside Me. Say to them, O Muhammad: Name those whom you have partnered with Allah in worship. If they claim they are gods, they are liars because there is no god but the One, the Irresistible, who has no partner.

(أَمْ تَتَّبِعُونَ مَا لَا يَعْلَمُ فِي الْأَرْضِ)

{Or do you presume to inform Him of something that He does not know on earth,} He says: Do you tell Him that there is a god on earth when there is no god but Him on earth or in heaven?"¹

¹ Jāmi' Al-Bayān, verified by Shākir (16/362-365).

This question in the verse provides three points evoking the mind's attention:

First point: Evoking the mind to ponder and compare between the Great, Capable, and Self-Sufficient Lord Who is Maintainer of every soul, knowing what it has earned, and a helpless deity created by the Exalted and Majestic Lord Who brought it into existence, maintains its provision and earnings, and if He wills, He can destroy it along with those who worship it. So how can a rational person worship the helpless, dependent, and incapable one?

Second point: Allah ordered His Prophet Muhammad to say to them: "Name those whom you worship because they have no real existence. There is no true deity worthy of worship other than Me. So, if you claim partners, name them. How can you claim partners that Allah does not know while you acknowledge that He knows everything in the heavens and the earth? The result is that you have indeed taken partners for worship who do not exist in reality.

Third point: If there are no gods in reality who deserve to be worshiped, then the claim of associating partners is just an empty claim neither supported by evidence nor accepted by reason. It is like other false claims made by those who know that they are lying in what they say.

The fifth question: Allah Almighty says:

{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}

{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 fear them as you fear one another? This is how We make the verses clear for people who understand.} [Surat ar-Rūm: 28] The meaning of this parable is that a person does not accept anyone to share with him what he possesses, even if it is his child or sibling. So, how can he accept a servant the original owner owns to share his possessions with him? If a person does not accept that for themselves, how can they accept to ascribe partners to Allah and worship them alongside Him, while Allah owns them in reality? Rather, they are His slaves and owned by Him. If this is the case, then all that is worshiped besides Allah is a slave owned by the Lord, Exalted and Majestic. A sound mind disdains worshiping a created and fashioned being that is owned and abandoning the worship of the Creator, the Provider, the Exalted, and the Almighty.¹

After discussing some of the questions mentioned in the noble Qur'an and addressing those who worship other gods alongside Allah, we

¹ See: Tafsīr Ibn Kathīr (6/312).

clarify the meaning of shirk (associating partners with Allah) and present some evidence for its invalidity.

Shirk is to consider someone other than Allah as equal or partner to Him, although He is your Creator. This occurs when someone dedicates any form of worship to other than Allah, such as supplication, sacrifice, vows, or seeking help from other than Allah in matters that only Allah is capable of. This partner or equal could be a favored angel, a sent prophet, a righteous person, living or deceased, a worshiped idol or an imaginary one, a celestial body or a planet, natural forces, or anything else. All of these fall under the grave shirk.

Shirk, in its true sense, is to worship and revere a created being in the same manner Allah is worshiped and revered or to make it an equal to Allah in the characteristics of His lordship, divinity, and names and attributes.

As for the evidences of the invalidity of shirk, they are:

First evidence: Allah Almighty says:

{قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَأَبْتَغُوا 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] The verse means that there are among people those who believe in multiple gods and assign specific

attributes to each god, seeking their help in particular matters, even to draw closer to the Lord, Exalted and Majestic, the Possessor of the Great Throne. But Allah has proven them liars and made it clear to them that if these gods were capable of benefiting others or drawing them closer to Allah, then they should have drawn themselves closer to Allah, the Possessor of the Great Throne, and taken a higher and greater position with Him. Since they did not achieve that for themselves, it is inconceivable that they should be worshiped and that humans should seek their help to draw them closer to the Exalted and Majestic Lord.

Second evidence: Allah Almighty says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذَّاهَبَ 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] Allah, the Exalted Majestic, explains that it is logically impossible for the Lord to have a son and that it is also impossible that there be another god with Him. If there were more than one god, each god would have taken control over what they created, and they would have sought to overpower one another, and the overpowered

cannot be a god. Ibn Jarīr (may Allah have mercy upon him) said in his Tafsīr: "Allah does not have a son, nor was there with Him from eternity, nor when He created things, any god who is worthy of worship. If there were another god worthy to be worshiped with Him from eternity or at the time of creating things, then each god would have taken control over what he created, in separation from the others. They would have engaged in strife where the powerful among them would have overcome the weak, as the strong do not accept being overpowered by the weak, and the weak are not fit to be gods. So, glory be to Allah! This is a conclusive and concise argument for those who can reason and reflect."¹

Shaykh As-Sa'di (may Allah have mercy upon him) said: "For this reason, Allah Almighty drew attention to the rational evidence for the impossibility of having two gods, saying:

{إِذَا}

{Otherwise,} i.e. if there were gods with Him as they claim

{لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ}

{each god would have taken away what he had created,} i.e., each god would have claimed sole ownership over their creations, seeking

¹ Jāmi' Al-Bayān, verified by Shākir (19/66).

independence from one another and striving to overpower one another.

{وَلَعَلَّا بَغَضُنْهُمُ عَلَىٰ بَعْضٍ}

{And each would have tried to gain supremacy over the other} The one who overpowers would be the god, otherwise, there could be no possibility for the world to exist with two striving gods. It is inconceivable that such an astonishing order could be maintained if two gods were ruling it. Consider the example of the sun, the moon, fixed and moving stars, and planets. Since their creation, they have been operating according to a unified system and arrangement. They are all subject to the power and wisdom that ensure the benefits of all creatures, not limited to the interests of one over another. They do not show any flaw, contradiction, or opposition in the slightest action. So, can it be imagined that this precise coordination is the result of the planning of two gods and lords?"¹

Third evidence: Allah Almighty says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا}

{If there had been gods besides Allah in the heavens and earth, both realms would have fallen in disorder.} [Surat al-Anbiyā': 22] Shaykh As-Sa 'di (may Allah have mercy upon him) said in his Tafsīr: "This verse demonstrates that the upper and lower

¹ Taysīr Al-Karīm Ar-Rahmān (p.558).

worlds, as observed, are in the most perfect state of consistency and order without any flaws, contradictions, or oppositions, indicating that there is only one Planner, one Lord, and one God. If there were two or more planners and lords, the system would have been disrupted, and its pillars would have collapsed because they would conflict with and overpower each other. If one of them wills to plan something while the other wills the opposite, then both of their wills can't coexist. The existence of one God's will apart from the other indicates the incapacity and inability of the other. On the other hand, their agreement on a single will in all matters is impossible. Therefore, it is necessary that the dominant one, whose will exists alone without opposition or repellent, is the only overpowering God."¹

Fourth evidence: Allah Almighty says:

{قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ * وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ}

{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."

¹ Taysir Al-Karim Ar-Rahman (p.521).

No intercession will be of any benefit before Him, except for those whom He gave permission. 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 Sab': 22-23] The meaning of this evidence is that Allah commanded His prophet Muhammad (ﷺ) to say to those who associate partners with Allah and worship other gods besides Him: "Invoke those whom you worship besides Allah, who are incapable of doing any good, if you claim that they can benefit those who invoke them. Do they have any independent control over the heavens and the earth, even as insignificant as a particle's weight of power?

Then descend to what is even less in significance, so do they possess anything? So, if they do not possess anything, are they partners with Allah in anything, no matter how small or insignificant?

And if they do not have independent dominion and are not partners with Allah, are they helpers and assistants to Allah, such that they would have a favor over Allah, so He answers their supplication due to their assistance to Him? Exalted is Allah and High above that claim.

Or do they intercede on behalf of those who worship them? Every person with certain knowledge knows that there is no one, no matter how exalted their status may be, who possesses

independent control apart from Allah. They are neither partners nor helpers to Allah, the Lord of all worlds. And no one can intercede with Allah except by His permission. If that is the case, then how can they be invoked when they possess nothing, are not partners in anything, are not assistants in anything, and are not intercessors? How can they be invoked when they are in such a state of incapacity, poverty, and humiliation? How can the needy invoke someone equally or even more needy than themselves!?¹

It is well-known that the one who is invoked as a deity is invoked for the attainment of benefit or the averting of harm, based on the belief that they possess one or more of these four attributes: either they possess what their worshipers desire from them, and if they do not possess it, they are partners to the possessor, and if they are not partners, they are assistants and supporters to the possessor, and if they are not assistants or supporters, they are intercessors with the possessor.

So, Allah, the Exalted, negates these four ranks successively, moving from the highest to the lowest. He negates ownership, partnership, assistance, and intercession.²

Fifth evidence: Allah Almighty says:

¹ See: Jāmi' Al-Bayān (20/394) and Taysīr Al-Karīm Ar-Rahmān (p.678).

² Madārij As-Sālikīn (1/351), with adaptation.

{يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى ذَلِكَمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ
قِطْمِيرٍ

{He merges the night into the day and the day into the night and subjected the sun and the moon, each running its course for an appointed term. Such is Allah, your Lord. To Him belongs the dominion, whereas those whom you invoke besides Him do not own so much as the membrane of a date stone.}
[Surat Fātir: 13] In the previous evidence, the Exalted and Majestic Lord demonstrates the poverty of those invoked instead of Allah, whom the polytheists take as partners to Allah, the Lord of all worlds. In this evidence, the Exalted and Majestic Lord reveals some aspects of His perfection, greatness, and management of this universe. For it is He who merges the night into the day and merges the day into the night and has subjected the sun and the moon, each running its course for a specified term. This proves that He is Wise, Powerful, All-Knowing, and the only God other than Whom there is no lord. This is but a glimpse of what the Exalted and Majestic Lord manages in this universe. Then, where is the management of other gods whom the polytheists take as partners to Allah? Then Allah has judged upon these worshiped beings besides Him that they are poor, in fact, in the most extreme state of poverty, to the extent that not one of them possesses even a date seed's membrane.

Then the Exalted and Majestic Lord challenges them in a way that awakens the mind and reveals the incapacity of the gods, saying:

{إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ 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] These gods do not hear the supplication of those who invoke them because they are lifeless and devoid of souls. And even if we assume they can hear, they would not respond to those who call upon them. The calamity is that on the Day of Resurrection, those who were invoked beside Allah will disassociate themselves from those who worshiped them. They were of no benefit to their worshipers in this world, and in the Hereafter, they will be against them. So, what gain did the polytheists acquire from these gods?

Sixth evidence: 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 * 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] [Surat al-Mā'idah: 75-76] The Christians claim regarding Jesus (peace be upon him) that he is the son of God, and they worship him as they worship Allah, the Exalted and Majestic. But Allah, in this verse, clarifies matters that, if pondered upon by the rational mind, lead to the certainty that Jesus (peace be upon him) is a slave among the slaves of Allah. He was born through a human birth from a woman, and his life depends on what all humans depend on: food and drink. Whoever is in such a state is neither a god nor a son of God. It is invalid to worship him besides Allah, for if he were to lack food and drink, he would perish like all other humans. Then, the Exalted and Majestic Lord clarifies that he is not able to do any harm or benefit to those who worship Him. Had he possessed the ability to benefit or harm, he would have benefited himself and saved himself from the harm inflicted upon him by the Jews who harmed him and were about to kill him.

This silencing evidence against the Christians that they cannot refute or invalidate nullifies the worship of every idolized human being that people take as gods besides Allah, whether it be 'Uzayr,

Buddha, Confucius, or others that people worship. All of these individuals were born from their mothers; they ate and drank, and possessed no benefit or harm to their followers. When we describe their conditions and their need for sustenance, food, and drink, it becomes clear that it is invalid to worship them. So how can people take them as rivals to the Exalted and Majestic Lord and abandon the worship of the All-Hearing, the All-Knowing of the conditions of His slaves, and is capable of averting harm from them and bringing them goodness?

Seventh evidence: Allah Almighty says:

{وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ}

{If you ask them who created the heavens and earth, they will surely say, "Allah." Say, "Then tell me about those whom you supplicate besides Allah; if Allah wills to harm me, can they remove His harm? Or if He wills mercy for me, can they withhold His mercy?" Say, "Allah is sufficient for me; in Him alone do the reliant put their trust."} [Surat az-Zumar: 38] This verse includes a question meant to lead anyone who worships other than Allah to admit the truth. It is: Who created the heavens and the earth? Certainly, they will say: Allah. And from this arises another question: Have

you considered these idols that you invoke besides Allah? If Allah intends harm for my body or restricts my sustenance, or if He intends mercy for me by granting abundant provision, wealth, and children, can these idols remove harm from me or withhold the mercy that Allah has bestowed upon me? The answer, which every worshiper of these idols knows, is that they neither benefit nor harm nor can they withhold or give. They cannot alleviate distress or prevent goodness. If that is the case, then how can they be worshiped besides Allah? It is known that equating something that neither harms nor benefits nor has any power with the One Who possesses all goodness and controls everything according to His will can only come from someone who has no mind.

Eighth Evidence: Allah Almighty says:

{مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا}

{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] Ibn Kathīr (may Allah have mercy upon him) said: "Allah Almighty said: These ones whom you have taken as allies besides Me are but slaves like yourselves, who possess no control over anything. I did not make them witness the creation of the

heavens and the earth, nor were they present during that time. I am the exclusive and sole Creator of all things. I, alone, have managed and determined them. I have no partner, minister, adviser, or equal in any of this."¹ If they have not witnessed the creation of the heavens and the earth, nor have they created their own selves, then these rivals and deities were non-existent until their Lord created them. So how can you take them as gods besides Him?"

Ninth evidence: The Exalted and Majestic Lord guarantees the sustenance of every created soul in this universe. He is the Creator and Sustainer, and everything other than Him is a created being sustained by Him. Allah Almighty says:

{وَكَايْنٍ مِّن دَابَّةٍ لَا تَحْمِلُ رَزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ}

{How many creatures there are that cannot carry their provisions! It is Allah Who provides for them and you, and He is the All-Hearing, the All-Knowing.} [Surat al-'Ankabūt: 60] Allah Almighty also says:

{وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ}

{There is no moving creature on earth, but upon Allah is its provision. He knows its place of dwelling and place of rest; everything is [written] in a clear

¹ Tafsīr Ibn Kathīr (5/153).

Record.} [Surat Hūd: 6] So, who guarantees the sustenance of every animal, bird, or other creatures? Do these creatures provide for themselves or carry their provisions wherever they go? Can anyone claim that these idols created these creatures and provided for them? If no one created them or provided for them, then it is necessary that the Lord, Exalted and Majestic, is the Provider. And if He alone is the Provider, then He is the One deserving of worship alone, without any partners. Allah Almighty says:

{وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهُ بِرَازِقِينَ}

{And We have made therein for you means of sustenance and for those whom you do not provide.} [Surat al-Hijr: 20] i.e. He has made means of livelihood for you on the earth, such as shelter, clothing, and sustenance. He has created food and drink for your animals and livestock. So, what if Allah did not create food for these animals and livestock? How would humans benefit from them? Can humans create food for them? Can these deities provide sustenance for humans and the animals and livestock they possess? If this is the case, then how can they be worshiped instead of Allah?

Tenth evidence: Allah Almighty says:

{وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْ يَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا}

{They have taken besides Him other gods who can create nothing but are themselves created. Nor do they have the power to harm or benefit themselves, nor do they have the power to cause death, give life or resurrect the dead.} [Surat al-Furqān: 3] This verse contains great evidence of the falsehood of the divinity claimed for anyone worshiped besides Allah. The evidences are as follows:

1. Those who are worshiped besides Allah do not create anything, yet they themselves are created. So how can a human worship a created being like himself?

2. Those who are worshiped besides Allah have no power to cause harm or bring benefit to themselves. So how can they have the power to benefit or avert harm from others?

3. Those who are worshiped besides Allah have no control over life, death, or resurrection. They cannot bring the dead to life or cause the living to die. They cannot resurrect the creatures on the Day of Judgment. If this is the case, how can they be worshiped besides Allah?

Eleventh evidence: Allah Almighty says:

{قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ بَلْ إِن يَعِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا}

{Say, "Tell me about your associate-gods 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 clear proof? No, the wrongdoers promise one another nothing but delusion."} [Surat Fātir: 40] Shaykh 'Abdur-Rahmān As-Se'di (may Allah have mercy upon him) said: "Here, Allah Almighty exposes the inability of the deities of the polytheists, highlighting their deficiency and the invalidity of their polytheism from all aspects.

{قُلْ}

{Say,} to them O Messenger,

{أَرَأَيْتُمْ}

{Tell me} about your associates

{الذين تدعون من دون الله}

{whom you supplicate besides Allah.} Do they deserve to be worshiped and invoked, then

{أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ}

{Show me what they created on earth} Did they create a sea? Mountains, animals, or inanimate beings? They will admit that Allah Almighty is the Creator of all that. Do they have any share

{فِي السَّمَاوَاتِ}

{in the heavens} i.e. in their creation or management? They will say that they do not have any share.

If they have not created anything and have not shared in the creation with the Creator, then why do you worship and invoke them while acknowledging their inability? Thus, the rational evidence supporting the validity of their worship is refuted, indicating its invalidity.

Then, He mentions the absence of any revelation supporting their worship. Thus, He says:

{أَمْ آتَيْنَاهُمْ كِتَابًا}

{Or have We given them a Book} speaking about what they associate with Allah, commanding them to associate partners with Him and worship idols

{فَهُمْ}

{so they} in their polytheism

{عَلَىٰ بَيِّنَةٍ}

{have clear proof?} from that book about the validity of their polytheism? No, that is not the case, for no book was revealed to them."¹

Therefore, the polytheists have no rational or Shariah-based evidence that proves the validity of worshipping idols and rivals.

After mentioning several pieces of evidence that nullify the worship of false deities, whether they are humans, stones, or statues. We will mention some matters with which Allah has challenged humans, exposing their inability and the inability of their

¹ Taysir Al-Karim Ar-Rahman (p.691).

deities that they invoke besides Allah. These challenges are:

First challenge: This is what is reported in Allah Almighty's saying:

{قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ * بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ}

{Say, "What do you think, if there comes upon you the punishment of Allah or the Hour comes upon you, would you then call upon anyone other than Allah, if you are truthful?"}

* No, it is Him alone you would call upon. If He willed, He could remove whatever harm made you call upon Him, and you would forget whatever partners you associate with Him."} [Surat al-An'ām: 40-41] The meaning, as Ibn 'Atiyyah mentioned in his Tafsīr, is as follows: "Tell me, if you fear the punishment of Allah, or fear destruction, or fear the Hour, do you invoke your idols and resort to them for removing that fear if you are true in your claim that they are gods? But in reality, you call upon Allah, the Creator and the Provider, so He removes what you fear if He so wills, and you forget about your idols, i.e. you abandon them. This abandonment is expressed in the most significant degree, which is abandonment accompanied by forgetting and neglect. How can you make these

idols your gods when this is their condition in times of distress and crises?"¹

This is an undeniable reality that cannot be arrogantly dismissed. When affliction or tragic events occur, humans turn to the Exalted and Majestic Lord and forget what they used to worship besides Him. Then, He removes the affliction and relieves their distress if He wills. So why should this event and resorting to Him not be an alert for their minds to return to worshipping their Lord, Creator, and Provider?

Second challenge: Allah Almighty says:

{قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ}

{Say, "What do you think, if Allah were to take away your hearing and your sight, and seal up your hearts – which god other than Allah could restore them to you?" See how We diversify the signs, yet they still turn away.} [Surat al-An'ām: 46] Allah alone is the One Who creates the creation. He is the One Who has given them hearing, sight, and hearts with which they understand. He is capable of taking these faculties away from them. So, who can restore to a person what Allah has taken from him? If He has the power to bestow and take away these blessings, then He is the One worthy of worship. On the other hand, the gods worshiped besides Allah

¹ Al-Muharrar Al-Wajiz Fi Tafsir Al-Kitab Al-'Aziz (2/290).

have not given hearing, sight, or understanding, nor can they take them away from humans. So how can they be worshiped instead of Allah?

Third challenge: Allah Almighty says:

{قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا تَسْمَعُونَ * قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ}

{Say, "What do you think, if Allah were to make the night perpetual for you until the Day of Resurrection, which god other than Allah could bring you shining light? Do you not then listen?"}

* Say, "What do you think, if Allah were to make the day perpetual for you until the Day of Resurrection, which god other than Allah could bring you night to rest in? Do you not then see?"} [Surat al-Qasas: 71-72] Allah challenged humans with something that happens to them every day, and it is the greatest daily change that occurs in the universe. Despite its greatness, it is rare for minds to be aware of it or to contemplate it because of its repetition. While, in principle, its repetition requires observation and the worship of the One Who makes it happen with His favor. The summary of this challenge is: If Allah makes the night perpetual until the Day of Judgment, who among the gods other than Allah will bring us a day? And likewise, if Allah makes the day perpetual until the Day of Judgment, who among the gods other than

Allah would bring us a night to rest in? So, can all humans and all their gods, whom they call upon besides Allah, change the system of the universe? We see that an eclipse occurs almost every year, and no one - no matter who he is - can return the sun or the moon to its state before the eclipse. But the Lord, Exalted and Majestic, is the One Who is able to do that, and He alone deserves to be worshiped.

Shaykh Ibn 'Āshūr (may Allah have mercy upon him) said: "And the most brilliant inference [in the Qur'an] is that this wondrous creation was chosen to be an argument for proving the oneness of Allah. It is an act which is repeated twice every day, and which is equally perceptible to every discerning person, and which is the most evident manifestation of change in this world. As a result, all beings are engaged in inevitable adaptation to such a system, even idols. They become dark, and their bodies look black with the darkness of the night, and they shine and illuminate with the brightness of the day. Using the alternating light and darkness as evidence for people is stronger and clearer than the evidence of the formation of either one of them if it were constant and not followed by the other. This is because the power of the Creator of the two opposites, who causes one of them to replace the other daily, is more evident than if He had created only the strongest and the most

beneficial of them. Also, the blessing of their constant alternation is greater than the blessing of creating only the best and most beneficial of the two. For, if it were constant, it would be boring, and some benefits would be obtained while the benefits of the other would be lost."¹

Ibn Jarīr (may Allah have mercy upon him) said about concluding the verse with Allah's statement:

{أَفَلَا تُبْصِرُونَ}

{Do you not then see?}" "Do you not see the alteration of night and day with your own eyes? It is a mercy from Allah for you and an argument from Him against you. Through this, you should realize that worship is only valid for the One Who has bestowed these blessings upon you and has the power to alternate between them."²

Fourth challenge: Allah Almighty says:

{وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ}

{We send down water from the sky in due measure and cause it to stay in the earth, and We are surely able to take it away.} [Surat al-Mu'minūn: 18] Allah also says:

{قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ}

¹ At-Tahrīr wa At-Tanwīr (20/168-169). Slightly adapted.

² Jāmi' Al-Bayān (19/613).

{Say, “What do you think, if your water were to sink deep into the earth, who can bring you flowing water?”} [Surat al-Mulk: 30] Allah also says:

{وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ}

{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: 22] In these verses, Allah Almighty demonstrates His great favour upon His creation by creating water, which is the source of life for all living beings, and that He alone has the power to cause it to disappear or make it sink into the earth so that created beings cannot extract it. If they are unable to bring down water from the sky, extract it from the earth, or store it once it has fallen, then they will certainly perish if the Exalted and Majestic Lord decrees its disappearance. If water is taken away, all the gods worshiped besides Allah will not be able to grant it to their worshipers. If they are incapable of providing water to their worshipers, then they are unworthy of being worshiped. This clearly shows that worshiping them apart from Allah is a manifest misguidance and loss.

Fifth challenge: This is a great challenge. That is, everyone who worships a god besides Allah, whether it be a stone, a tree, or a human, claims to have evidence proving that his deity or gods deserve to be worshiped. However, none possess

any argument, proof, divine, rational, or textual evidence validating their claims. Instead, they have baseless assumptions, conjectures, and false beliefs. Therefore, Allah Almighty challenges them, saying:

{أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ 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] Allah Almighty says:

{أَمْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْهَ مَعِ اللَّهُ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ}

{[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: 64] The polytheists have no evidence for their association of partners with Allah; instead, their arguments consist of mere tales, myths, and inherited superstitions that do not avail against the truth of anything. Today, we say to everyone who worships anything besides Allah: present your evidence for the worthiness of your idols and deities to be worshiped. However, they cannot produce evidence or proof because

falsehood can never be supported by valid evidence.

Chapter Two: The Creation

First Topic: State of Existence before the Beginning of Creation and the Creation of Water, the Heavens, and the Earth

There was Allah, and nothing else existed alongside or before Him. He created water first, followed by the heavens and the earth. Allah Almighty says:

{أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَاهَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ}

{Are the disbelievers unaware that the heavens and earth were joined and then We split them apart? We created from water every living thing. Will they not then believe?} [Surat al-Anbiyā': 30] Ibn Kathīr (may Allah have mercy upon him) said: "Pointing out His perfect ability and his great power in creating things and subjugating all creatures, Allah Almighty says, {Are the disbelievers} i.e., those who deny His divinity and worship others besides Him, not aware that creation and planning are exclusive to Allah, so how could it be possible to worship or associate others with Him?! Are they unaware that the heavens and earth were joined together, i.e., all connected, adjacent, and heaped up at the beginning? He then separated them, creating

seven heavens and seven earths, and He separated the lowest heaven from the earth by the air."¹

This marks the beginning of the creation of the heavens and earth. The Lord then gave details about the time taken to create both of them, as Allah Almighty says:

{قُلْ أَنتُمْ لَكُمْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ * وَجَعَلَ فِيهَا رَوَاسِي مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لَيْنُنَ * ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ * فَفَضَّاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى 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, 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 a mandate to each heaven. And We adorned the lowest heaven with lamps [i.e., stars], which also serve as protection. That is the

¹ Tafsīr Ibn Kathīr (5/297).

design of the All-Mighty, the All-Knowing.”} [Surat Fussilat: 9-12] So, the Almighty Lord created the earth and then provided it with what it needs, as well as with what its inhabitants and dwellers would need. After that, He turned to the heaven and perfected its creation.

Allah finished creating the Heavens and earth in six days of Allah's days, as Allah Almighty says:

{الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ 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]

Considering the fact that Allah is the Creator of all these worlds and the One Who prepared and subjugated them for those who would live on them, how could it be possible to associate other deities with Him, and how could people take others as equals to Allah and worship deities besides Him?! Indeed, Allah is far exalted above that. Furthermore, such deities have created nothing, not even an insignificant thing, according to people's unanimous agreement that such alleged deities have not created anything, so how come they are worshipped instead of Allah?

Second Topic: Creation of the Angels

The Almighty Lord is the Creator, and everything else is created. Muhammad, the Messenger of Allah, informed us that Allah created the angels from light. He created them for the purpose of worshiping Him; hence, they never disobey Allah's commands, and they do whatever they are commanded, as Allah Almighty says:

{وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ * يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{To Allah prostrate 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 about the angels:

{لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{They never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6]

The angels are so many, and none knows their number except Allah, who created them and made them vary in their creation. Allah Almighty says:

{الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ 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] The angels have statuses in the sight of Allah, as Allah Almighty says:

{وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ * وَإِنَّا لَنَحْنُ الصَّافُّونَ * وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ}

{[The angels say]: "There is none among us but has a known station:

We are indeed those who stand lined up in rows, and we are indeed those who glorify Allah."}

[Surat as-Sāffāt: 164-166] The most honorable among the angels are Jibrīl (Gabriel), Mikā'il (Michael), and Isrāfīl. Gabriel is the angel entrusted with taking the revelation down to the messengers and prophets (peace be upon them), and there is the angel of death who is entrusted with taking souls, besides the keepers of Paradise and Hell, in addition to other great tasks that have been assigned to them by the Lord.

Third Topic: Creation of the Jinn and Devils

Allah created the devils and jinn from a smokeless flame of fire. Allah Almighty says:

{وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ}

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

{وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ}

{And He created the jinn from a smokeless flame of fire.} [Surat ar-Rahmān: 15] The jinn are a community created by Allah, and they, like people, are commanded to worship Him. Among them are some who are righteous and some who are not, otherwise, some who are believers and some who are disbelievers. The believers among them will finally end up in Paradise like the human believers. In contrast, the defiant among them are accursed devils, and the most rebellious of all devils is Iblīs (Satan), who is the devils' chief and the head of vice and evil. The final destination of the disbelieving devils is Hellfire. When Allah created Adam - as will be mentioned later - He commanded the angels and Satan to prostrate to Adam (peace be upon him). Such prostration is a form of worship offered to Allah, given the fact that it is based on His command. The angels prostrated to Adam by way of obedience to Allah, whereas Satan disobeyed and was too arrogant to prostrate. He justified his refusal by stating that he was better than Adam (peace be upon him) because Allah created Adam from clay and created the devil from fire, and Satan claimed that fire is better than clay and, thus, the one created from fire is better than the one created from clay. So, he incurred Allah's wrath, and Allah cursed him and expelled him from His mercy. Instead of apologizing, repenting to Allah, and seeking His forgiveness, Satan persisted in his

tyranny and threatened to mislead Adam and his offspring and turn them away from the path of truth and guidance. He asked Allah to grant him respite until the Day of Judgment, and Allah gave him that respite. The devil vowed to mislead and misguide the children of Adam. Allah Almighty 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 * إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ * قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا
تَكُونَ مَعَ السَّاجِدِينَ * قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ
مَسْنُونٍ * قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ * وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ * قَالَ
رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ * قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ * إِلَى يَوْمِ الْوَقْتِ
الْمَعْلُومِ * قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ *
إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ * قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ * إِنَّ عِبَادِي لَيْسَ لَكَ
عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ * وَإِنْ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ }

{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 before him in prostration."

Thereupon, all of the angels fell in prostration, except for Iblīs, who refused to be with those who prostrated.

Allah said, "O Iblīs, what is the matter with you that you were not with those who prostrated?"

He said, "I am not such to prostrate before a human whom You created from sounding clay, made of aging mud."

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

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

Iblīs said, "My Lord, then grant me respite until the Day they are resurrected."

Allah said, "You are of those who are granted respite,

until the Day of the Appointed Time."

He said, "My Lord since You have sent me astray, I will surely make [sins] alluring to them on earth and mislead them all,

except for Your chosen slaves among them."

Allah said, "This is a straight path leading to Me.

You will have no authority over My slaves, except the deviants who follow you.

And Hell is certainly the promised place for them, all together.} [Surat al-Hijr: 26-43] In these verses, Allah, the Exalted and Majestic, informs us of the story of creating Adam and Satan, His command for the angels and Satan to prostrate, the defiance of Satan and his promise to mislead Adam's children. However, as you have seen, he

cannot mislead those who believe in Allah and are sincere to Him in worship.

The devils are numerous, and they are all under the leadership of Satan. He commands them, and they obey him and carry out his commands by misleading and tempting the children of Adam. Every single act of disbelief, polytheism, tyranny, and corruption committed on earth is because he made it appealing to people, and it is the fruit of the promise he made to himself to mislead the children of Adam. However, he will abandon them on the Day of Judgment and will say to them: I had no authority over you. I only called you, and you responded to me, as will be clear in the argument that will take place between Satan and his followers in Hellfire on the Day of Judgment. You will find this argument clarified in detail in the part written about the Day of Judgment in this book, and it is among the things that the Lord informed us of in His great Book, the Noble Qur'an.

Fourth Topic: Allah Created Adam from Dust and Created his Descendants from a Worthless Fluid

When the Exalted and Majestic Lord ordained the creation of man, He informed His angels that He would create for this earth a creature different from the angels to worship Allah on this earth and

populate it and that his descendants would proliferate after him. Allah Almighty says:

{إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ * فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ * فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ * إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ}

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

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

Then the angels fell in prostration all together, except Iblīs, who was arrogant and became one of the disbelievers.} [Surat Sād: 71-74]

The Exalted and Majestic Lord also informed us that He created a mate for Adam (peace be upon him) and created their progeny from both of them. Allah Almighty says:

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا}

{O people, 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. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you.} [Surat an-Nisā': 1]

In the Great Qur'an, Allah enlightened us about the purpose of creating man and how He prepared him for this earth, taught him, and tested him to learn how to worship his Lord, repent when he errs, and promote growth and prosperity on this earth. Allah Almighty 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 * وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ * قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ * قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ * وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ * وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ * فَازْهَبَا مِنَ الشَّيْطَانِ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ * فَتَلَوْنِي آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ * قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}

{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."

And He taught Adam the names of everything; then He presented them to the angels, and said, "Tell Me the names of these, if what you say is true?"

They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise."

He said, "O Adam, inform them of their names." When he informed them of their names, Allah said, "Did I not tell you that I know the unseen of the heavens and earth, and I know what you reveal and conceal?"

And when We said to the angels, "Prostrate before Adam," they prostrated except Iblīs; he refused, was arrogant, and was one of the disbelievers.

We said, "O Adam, dwell in Paradise, you and your wife, and eat pleasantly from wherever you wish, but do not approach this tree, or else you will both become the wrongdoers."

Then Satan tempted them and drove them out of the state they were in, and We said, "Go down [to the earth], as enemies to one another. You will have abode on earth and provision for an appointed time."

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

We said: "Go down all of you from here! Then when My guidance comes to you, whoever follows My guidance will have no fear, nor will they grieve."} [Surat al-Baqarah: 30-38] Allah Almighty also says:

{وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا * وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى * فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجُكُمَا مِنَ الْجَنَّةِ فَتَشْقَى * إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى * وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى }

{We had already given a command to Adam before, but he forgot, and We found him lacking a firm resolve.

When We said to the angels, “Prostrate before Adam,” they all prostrated, except Iblīs, who refused.

We said, “O Adam, he is an enemy to you and your wife, so do not let him drive you both out of Paradise, for then you will fall into misery.

Here you will neither go hungry nor naked, nor will you suffer from thirst or scorching heat.”} [Surat Taha: 115-119]

These verses also include reference to the fact that Allah, the Exalted and Majestic, warned Adam and his wife (peace be upon them) against the devil's scheme; yet they fell into his trap and were deluded by his whispering. Consequently, Allah brought them down from Paradise, where they were created, to the earth, for which they were created, after learning and going through the experience of affliction and knowing how to survive its effects through repenting, returning to Allah, and seeking His forgiveness.

The Exalted and Majestic Lord also warned Adam's descendants against the devil. He informed

them that he was their enemy and would endeavour to mislead them just as he misled their parents. Allah Almighty says:

إِنَّا 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]

Adam (peace be upon him) lived, and his progeny multiplied while worshiping Allah alone without associating anyone with Him in His worship. Ten centuries later, the devil introduced shirk (polytheism) to the children of Adam. So, they worshiped other than Allah and had various deities. Prophet Muhammad said, reporting from Allah, that He said:

(وإني خلقت عبادي حنفاء كلهم، وإنهم أتتهم الشياطين فاجتالتهم عن دينهم، وحرمت عليهم ما أحلت لهم، وأمرتهم أن يشركوا بي ما لم أنزل به سلطانا).

"Indeed, I have created all My slaves inclined to the truth only, but the devils approached them and turned them away from their religion and made impermissible what I had made permissible for them. They also ordered them to associate partners

with Me, for which I have sent down no authority." In this book, we shall mention in detail everything related to religion, along with clarifying the true religion and the false religions, etc.¹

So, this is the story of how Allah created Adam (peace be upon him); as for his progeny, it is known that they were created from a worthless fluid. More than one thousand four hundred years ago, Allah informed us in His perfect Book about the phases of developing the fetus in his mother's womb. Allah Almighty says:

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْمُضْغَةَ فَخَلَقْنَا الْعِظَامَ فَكَسَوْنَاهُ الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ 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] The Exalted
and Majestic Lord enlightens us about the creation
of man and makes such process of creation a proof
for resurrection, as the One Who created man from
a worthless fluid and granted him hearing, sight,

¹ Sahīh Muslim Collection (2865).

and intellect is capable of bringing man back to life after his death. Allah Almighty says:

{أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ * وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ * قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ}

{Does man not see that We have created him from a sperm-drop, then he becomes a clear adversary,

producing argument 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 Yasīn: 77-79] Shockingly, that man whom his Lord created from this worthless fluid opposes his Lord, thinking that Allah is not capable of resurrecting him after his death and holding him accountable for his deeds!

Fifth Topic: Creation and Essence of the Soul

The soul, like man, is a created being. After being in the womb for four months, Allah sends the angel to the sperm drop to breathe the soul into it. 'Abdullah ibn Mas'ūd (may Allah be pleased with him) said, "The Messenger of Allah (may Allah's peace and blessings be upon him), the truthful and the receiver of the truth, related to us,

(إن أحدكم بجمع خلقه في بطن أمه أربعين يوما، ثم يكون علقه مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يبعث الله ملكا فيؤمر بأربع كلمات، ويقال له: اكتب عمله، ورزقه، وأجله، وشقي أو سعيد، ثم ينفخ فيه الروح). [23]

"The creation of every one of you starts with the process of making his creation 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. It is said to him, 'Write his deeds, his sustenance, his lifespan, and whether he will be wretched or blissful.' Then the soul is breathed into him."¹

As for the essence of the soul, none knows it, and only the Exalted and Majestic Lord is aware of its essence. The Jews tested Prophet Muhammad and told the disbelievers of the Quraysh to ask him by way of challenge about the soul. Allah Almighty 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]

The soul dies by the death of the body, and its death is its departure from the body; however, it does not perish. During the period between man's

¹ Sahīh Al-Bukhāri Collection (3208) and Sahīh Muslim Collection (2643).

death and his resurrection on the Day of Judgment, which is the barzakh life (after-death period) and the grave and what is therein, the soul remains in contact with the body, enjoying what the body enjoys and suffers what the body suffers. The believers' souls are in Paradise, whereas the disbelievers' souls are in Hellfire. Then, on the Day of Judgment, the souls return to their bodies, and the believers come to settle down in Paradise while the disbelievers reside in Hellfire.

During this period between man's death and his resurrection on the Day of Judgment, the dead person's soul does not contact the living beings or communicate with them in any way. So, the souls of the ancestors, grandfathers, and grandmothers do not communicate with the grandchildren, and they have nothing to do with them. Rather, they are either preoccupied with bliss in case they are believers or with torment in case they are disbelievers. Whoever claims that the souls of the dead contact the living beings and visit or affect them, his claim is groundless; rather, it is based on superstitions and traditional myths.

Furthermore, the soul is not transferred after the death of its owner to another creature, whether higher or lower in status; rather, the Lord creates the soul for a specific body, and it remains therewith until it departs it at the time of death, then it returns to it when placed in its grave, then it

is returned to it on the Day of Judgment. Whoever claims that it is transferred to another creature after leaving its owner, his claim is false and unsubstantiated; rather, such a claim is based on superstitions and traditional myths.

Sixth Topic: Purpose of man's creation and the fact that he is an honored creature whom Allah created for His worship.

In the previous topics, we mentioned that Allah created the creatures for His worship. Allah Almighty says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

{I have not created the jinn and mankind except to worship Me} [Surat adh-Dhāriyāt: 56] i.e. to single Him out with worship and associate none with Him in worship. For this noble purpose, Allah created the heavens and the earth, sent down the divine books, and sent the messengers and prophets (peace be upon them). The Exalted and Almighty Lord did not create the creatures and neglect them; rather, He created them for a great purpose and a noble mission, namely worshiping the Exalted and Majestic Lord. Man is indeed an honored creature, as Allah Almighty says:

{وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا}

{We have honored the children of Adam, carried them on land and sea, provided for them good things, and favored them above many of those whom We have created.} [Surat al-Isrā': 70] A sign of honoring man is that Allah granted him the mind to distinguish between what harms and benefits him. Allah made man's head on top of the body and created for him two hands to use in eating, whereas all animals eat with their mouths directly from the ground. This general honor is common among all mankind. A higher and more special kind of honor is honoring man by making him a Muslim and a follower of the prophets and messengers (peace be upon them). In fact, Muslims are the chosen creation of Allah, as Allah Almighty says:

{هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ}

{He has chosen you and has not imposed upon you any hardship in religion – the faith of your father, Abraham. He named you as Muslims earlier and in this [Qur'an] so that the Messenger might be a witness over you, and you might be witnesses over mankind. So, establish prayer, give zakah, and hold fast to Allah, for He is your Protector; what an excellent Protector and an excellent Helper!} [Surat al-Hajj: 78] Allah Almighty also says:

{ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ}

{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.} [Surat Fâtir: 32] Islam does not exclusively belong to a race, nationality, or the people of a particular country apart from others. Instead, it is Allah's religion for His slaves, and Allah has called all people to worship Him. In fact, worshipping Allah is the utmost perfection that man can attain in this life because when man worships Allah, he achieves self-progress, purifies his soul, and helps it pursue the course of its Lord. Allah Almighty says:

{قَدْ أَفْلَحَ مَنْ زَكَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا}

{Indeed, he who purifies his soul will attain success,

and he who corrupts it will be doomed.} [Surat ash-Shams: 9-10] Man must practice worship, and if he does not worship his Lord, Creator, and the One Who provides him with sustenance, he will worship the devil and his desires, and whoever worships the devil and takes him as an ally is a loser.

Seventh Topic: Clarifying the Woman's Status in Islam

In Islam, a woman is man's equivalent, as Prophet Muhammad (may Allah's peace and blessings be upon him) said:

{إن النساء شقائق الرجال}[24].

"Women are the counterparts of men."¹ Women, just like men, are addressed with the religious duties, as Allah Almighty says:

{إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا}

{Muslim men and women, believing men and women, obedient men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, and the men and women who guard their chastity, and men and women who remember Allah much – Allah has prepared for them forgiveness and a great reward.} [Surat al-Ahzāb: 35] Moreover, the woman's reward for her deeds on the Day of Judgment is equal to the man's reward, as Allah Almighty says:

¹ Al-Musnad Collection (23196); Sunan At-Tirmidhi Collection (113); and Sunan Abu Dāwūd Collection (236).

{وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ 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] Allah Almighty also says:

{مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ}

{Whoever does an evil deed will only be recompensed with the like thereof, but whoever does a righteous deed, whether male or female, and he is a believer – it is they who will enter Paradise, wherein they will be given provision without measure.} [Surat Ghāfir: 40]

However, a woman is exempted from some religious duties that do not suit her nature, like fighting the enemies and praying with the men in the congregation in the mosque. A woman is required to pray at home. If she attends the prayer in the mosque with men, her prayer is valid, and she gets the same reward; however, her reward will be greater if she prays at home and women's privacy is taken into consideration.

In Islam, Allah saves a great reward for the man who is granted two daughters or more and treats them kindly. Taking care of them is a reason for admitting him to Paradise, as the Messenger of

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

(من عال ابنتين أو ثلاث بنات، أو أختين أو ثلاث أخوات، حتى يبن أو يموت عنهن، كنت أنا وهو كهاتين) وأشار بأصبعيه السبابة والوسطى. [25] المسند (12498)

"Anyone who financially supports two or three daughters or two or three sisters until they are married or until he dies will be with me like this," and he pointed with his middle and index finger. Al-Musnad Collection (12498).¹ Its wording in Sahih Muslim Collection:

(من عال جاريتين حتى تبلغا، جاء يوم القيامة أنا وهو) وضم أصابعه (2631).

"Whoever supports two girls till they reach puberty, he and I will come on the Day of Judgment," and he joined his fingers (2631).

In Islam, marriage is a joint responsibility; nevertheless, the husband is responsible for all the duties related to marital life, like providing accommodation, food, drink, and clothes, whereas the wife is not responsible for any of these, even if she is rich, except willingly. Moreover, Prophet Muhammad forbade beating the woman and depriving her of her rights and made it clear that no one honors her except an honorable person.

¹ "Ubbiyyah" (pride): arrogance and ardor. He meant by this the way people of Jāhiliyyah used to boast of and brag about their ancestors. Gharīb Al-Hadīth by Al-Khattābi (1/290).

A woman has an independent financial liability, and she is exactly like a man when it comes to selling, buying, and all other forms of contracts. A man's consent to her financial disposals is not a must in case she is adult and sensible.

Eighth Topic: People Are Equal, Their Father Is Adam, and Their Mother Is Eve

In a previous topic, we mentioned that Allah created Adam from dust and created a mate for him, i.e., Hawwā' (Eve) (peace be upon them) and made their progeny multiply and procreate. Therefore, the origin of mankind is one, namely Adam and Eve (peace be upon them), and their descendants are equally ascribed to them. No race among mankind is more entitled to ascription than another, and no people of a particular country are better than others; rather, all people are equal; they are all created from dust, and their father is Adam. So, there is no superiority for anyone over another except in terms of piety and righteous deeds. The Messenger of Allah said:

(إن الله عز وجل قد أذهب عنكم عُيَّةَ الجاهلية، وفخرها بالآباء، مؤمن تقي، وفاجر شقي، والناس بنو آدم، وأدم من تراب) [26][27]

"Indeed, Allah Almighty has removed from you the pride of Jāhiliyyah (pre-Islamic era of ignorance) and its boastfulness about the ancestors. It is either a pious believer or a miserable sinner. People are

the children of Adam, and Adam is from dust."¹² Moreover, Muhammad, the Messenger of Allah, said:

يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى. [28]

"O people, indeed, your Lord is one, and your father is one. Verily, there is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab, or for a red over a black or a black over a red, except in terms of piety."³ The Exalted and Majestic Lord created mankind and made them into tribes so they may know one another, not to be boastful, as 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] The distinction between people in tribes and clans is for the sake of identification and cooperation; however, the noblest among them in the sight of Allah is the most

¹ Musnad Ahmad Collection, Al-Risālah edition (23489).

² Musnad Ahmad Collection, Ar-Risālah edition (8736); Sunan At-Tirmidhi Collection (3956); and Sunan Abi Dāwūd Collection (5119).

³ Sahīh Muslim Collection (2699).

pious, and the most righteous is the one who worships Allah while knowing his Lord and his religion, the one who carries out his duties towards his religion and those around him, and from whose evil people are safe.

As for dividing people into classes, each class has social, financial, and legal privileges, such a division is supported by no evidence from the revelation, reason, or human experience. Rather, it is a manifestation of the falsity and oppression of whoever fabricated such a division, which entails contempt and injustice for man. Who has the right to make one race honored and privileged and another outcast and despised?! Every classification of mankind based on race, gender, or nationality is an oppressive and unjust classification, and whoever invented and advocated such a classification is a fabricator and a liar because all people are equal in terms of source and origin, and they will all return to their Lord, Who will hold them accountable for their deeds, while lineage or race will have no value with Allah. Prophet Muhammad said:

(من بطأ به عمله، لم يسرع به نسبه). [29]

"Whoever is slowed down by his actions will not be hastened forward by his lineage."¹ So, one's lineage

¹ Sahīh Al-Bukhāri (2442) and Sahīh Muslim (2580).

makes no difference and does not make him privileged or distinct.

Ninth Topic: Brotherhood and Mercy

The message of Prophet Muhammad is a message that bears mercy for all creation, as Allah Almighty says:

{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ}

{We have not sent you [O Prophet] except as a mercy to the worlds.} [Surat al-Anbiyā': 107] So, he is a mercy to the worlds, a guide, and a bearer of glad tidings, as Allah Almighty says:

{يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا * وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا}

{O prophet, we have sent you as a witness, a bearer of glad tidings and a warner,

and a caller to [the way of] Allah by His command, and as a lamp spreading light.

And give glad tidings to the believers that they will have a great bounty from Allah.} [Surat al-Ahzāb: 45-47] Among the principles included in the last divine message is the one indicating that the bond of brotherhood between the believers in Allah and the Last Day is the greatest bond ever, as Allah Almighty says:

{إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ}

{The believers are but brothers, so make peace between your brothers. And fear Allah, so that you

may be shown mercy.} [Surat al-Hujurāt: 10] This brotherhood is entitled to support, fulfillment of needs, relief of distress, and covering faults. Muhammad, the Messenger of Allah, said:

(المسلم أخو المسلم لا يظلمه ولا يسلّمه، ومن كان في حاجة أخيه كان الله في حاجته، ومن فرّج عن مسلم كربة، فرّج الله عنه كربة من كربات يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة). [30]

"A Muslim is a brother to a Muslim; he should neither oppress him nor hand him over (to an oppressor). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the trouble of his brother, Allah will remove one of his troubles on the Day of Judgment; and whoever covers the fault of a Muslim, Allah will cover his faults on the Day of Judgment."¹ Prophet Muhammad also said:

(لا تباغضوا، ولا تحاسدوا، ولا تدابروا، وكونوا عباد الله إخواناً، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال)، [31]

"Do not harbor a grudge against one another, do not envy one another, do not turn your backs on one another; and be, O slaves of Allah, brothers. It is unlawful for a Muslim to desert his brother for more than three nights."² What a great methodology it is that forbids grudges, envy, and boycotting brothers, makes desertion beyond three

¹ Sahīh Al-Bukhārī (6076) and Sahīh Muslim (2558).

² Sahīh Al-Bukhārī (4821) and Sahīh Muslim (2798).

unlawful, and commands general brotherhood among the believers!

Islam also cares about non-Muslims and encourages dealing with them in compliance with virtuous morals and fair values. Islam even makes it obligatory for the believers in Allah to treat them with justice and not to deny them their rights, as Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا}

{O you who believe, stand firm for Allah by bearing true testimony and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.} [Surat al-Mā'idah: 8]
Islam also recommends showing them kindness and treating them in a good way, as Allah Almighty says:

{لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ}

{Allah does not forbid you from being kind and just to those who did not fight against you, nor did they drive you out of your homes. Indeed, Allah loves those who are just.} [Surat al-Mumtahanah: 8]
When Quraysh - the dwellers of Makkah - was stricken by famine and overcome by severe fatigue to the extent of eating bones, hunger even made

them see, when looking at the sky, as if there was smoke between them and the sky. This occurred at the time when they forced Muhammad, the Messenger of Allah, to leave his city, Makkah, and he emigrated to Madīnah.

The Messenger of Allah was approached, and it was said to him:

يا رسول الله: استسق الله لمضر، فإنها قد هلكت، قال: «لمضر؟ إنك لجريء» فاستسقى لهم فسقوا. [32] أي كيف تطلب مني أن استسقي لهم، وقد كفروا بالله، وأشركوا معه آلهة أخرى، والآن لما مسهم الضر، وعلموا ألا يكشف الكرب إلا الله، وتعلمون أنني رسول الله، وتكذبونني؛ جنتم تطلبون مني أن أدعو الله لهم.

"O Messenger of Allah, pray Allah to send rain for Mudar, for they are ruined. He said: 'For Mudar? You are bold indeed.' Then, he prayed for rain on their behalf, and they were given rain." In other words, how could you ask me to pray for rain on their behalf despite their disbelief in Allah and their association of other deities along with Him?! Now, after being afflicted and realizing that none relieves distress except Allah, and you know that I am the Messenger of Allah, but you reject me, you came asking me to supplicate Allah for them.¹

Islam has also forbidden killing the Mu'āhid (one who is under a peace treaty with Muslims), as the Messenger of Allah said:

[من قتل معاهداً لم يرح رائحة الجنة] [33]

¹ Sahīh Al-Bukhāri (3166).

"Whoever kills a Mu'āhid will not smell the fragrance of Paradise."¹ In this religion, a Muslim believes that all human beings are honored by Allah, as Allah Almighty says:

{وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا}

{We have honored the children of Adam, carried them on land and sea, provided for them good things, and favored them above many of those whom We have created.} [Surat al-Isrā': 70]

Chapter Three: Religion

First Topic: Religion Is a Human Necessity

Religiosity is something essential to which the human soul rushes and never disengages from it in any case. There is no nation, whether from the previous or late nations, that does not have a religion to practice its rituals, glorify it, and build temples for it, except for a slight number of people who are preoccupied with earning their living or distracted from religiosity by luxury; however, those do not represent a large percentage among mankind. Allah Almighty says:

{لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ}

{For every community We ordained ways of worship which they follow.} [Surat al-Hajj: 67]
"Mansak": It is the place that man visits and

¹ See: Jāmi' Al-Bayān (679/18).

becomes familiar with either for a good or evil purpose,¹ which is something noticed until today. Throughout history, there have been cities without walls, markets, and hospitals; however, we have found no cities without temples. Rather, there is always a place of worship in every city, and whenever a group of people move from one city to another, we see them building a temple for their worship and spending money on it. Today, even airports, which are transitional stations where people spend only a little time, have places allocated for the practice of worship.

That essential need for worship and the hearts' attachment thereto are from the remains of the sound innate inclination that the Exalted and Majestic Lord has created in people in addition to making religiosity something inherent in them. This is because man is naturally in need of the Exalted and Majestic Lord, and nothing can satisfy this need except worshipping Allah alone and resorting to Him in times of ease as well as difficulty. Everyone feels weak and needy, goes through crises and calamities, and needs to rely on mighty support to find strength and assistance therein. This is firmly established in man's natural disposition, as he resorts to one stronger than him to bring him out of his distress and relieve his

¹ Jāmi' Al-Bayān (15/87).

agony. He may resort to the Exalted and Majestic Lord, who is the best resort for man. This strongly proves man's need for religion, religiosity, and religious rituals, which are useful and sound resorts. On the other hand, man may resort to an idol, a dead person, or something that does not exist, like those who resort to false deities. This resort, whether true or false, proves man's need for mighty support to rely on.

Second Topic: The Exalted and Majestic Lord Is the One Who Legislates and Enjoins Religion and Holds People Accountable for It

Before proceeding to clarify this matter, we will pose two questions to stimulate the mind and prepare it to realize the truth about this subject. These two questions are:

First question: Who has the right to lay down the religion, enact legislations, set the criteria of truth and falsehood, and hold people accountable for their deeds, whether good or bad?

Answer: The one who has the right to lay down the religion, enact legislations, set the criteria of truth and falsehood, vice and virtue, and hold people accountable for their deeds is the Exalted and Majestic Lord for the following reasons:

Because He is the One Who created, and the One who creates, knows the religion and worship

suitable for those whom he created, as Allah Almighty says:

{أَلَا 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] As for the one who did not create, how could he legislate laws for a created being like himself?! How could he legislate laws despite his ignorance about the needs of this created being?! Moreover, this one who considers himself a legislator experiences crises and calamities that he cannot overcome, so how could he legislate laws for others?!

Because the Lord is the One Who guides to the truth and guidance, as Allah Almighty says:

{قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ}

{Say, "Can any of your [so-called] partners guide you to the truth?" Say, "Allah guides to the truth." Who is then more worthy to be followed: the One Who guides to the truth, or he who has no guidance unless he himself is guided? What is the matter with you, that you judge so?} [Surat Yūnus: 35] Ibn Jarīr (may Allah have mercy upon him) said: "Allah Almighty says to His Prophet Muhammad (may Allah's peace and blessings be upon him):

(قل)

{Say} O Muhammad to those polytheists:

(هل من شركائكم)

{Can any of your [so-called] partners} whom you supplicate besides Allah, i.e. their deities and idols,

(من يهدي إلى الحق)

{guide you to the truth}. He says: Who can guide a misguided person to the straight path, correct a deviant, and put him on the clear straight path? They cannot claim that their deities and idols are capable of guiding the misguided or the deviant because if they make such a claim, observation will expose their lies, and their inability will be proven through inspection. So, if they say "No" and admit that, tell them that Allah guides the misguided to the truth.

(أفمن يهدي)

{The One Who guides}, O People, the misguided to the truth and the deviant to the right path

(أحق أن يتبع)

{is then more worthy to be followed} in what He calls to

(أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ) [35].

{or he who has no guidance unless he himself is guided?}¹

Because He is the One Who grants His slaves the ability to distinguish between truth and falsehood, guidance and misguidance, as Allah Almighty says:

¹ Taysir Al-Karim Ar-Rahman (p. 319).

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}

{O you who believe, if you fear Allah, He will provide you with an insight to distinguish between right and wrong, absolve you of your sins, and forgive you, for Allah is the Lord of great bounty.} [Surat al-Anfāl: 29] Shaykh ‘Abdur-Rahmān As-Se’di said in his commentary: "Whoever fears Allah will attain four things, each of which is better than this worldly life and everything therein. First: The criterion, which is the knowledge and guidance that help one distinguish between guidance and misguidance, truth and falsehood, the lawful and the unlawful, the blissful and miserable people. Second and third: The expiation of sins and the forgiveness of misdeeds. Fourth: The great and abundant reward for the one who fears Him and gives precedence to His pleasure over his own desires."¹

So, the One Who guides to the truth is the One worthy of laying down the religion and guiding people thereto.

Because the Lord is a Compeller, Superb, Vanquisher, and All-Mighty, he commands the truth, gives reward for it, prohibits falsehood, and inflicts punishment. The disastrous end of the disbelieving nations, like the Flood of the people of

¹ Jāmi‘ Al-Bayān (23/639).

Nūh (Noah), the destruction of the people of Hūd and the people of Sālih, and the drowning of the Pharaoh and his army when they transgressed against Allah's Prophet, Mūsa (Moses) (peace be upon him), serves as the greatest evidence that the One Who determines the religion and punishes whoever contradicts it is the One entitled to enact legislations and impose limits, yet, whatever is worshipped besides Allah, whether a human being, an idol, or a false deity cannot defend itself, let alone punish those who contradict its religion.

Because the Lord is the One Who provides sustenance, and the One who provides sustenance is worthy of legislating laws, whereas the One who does not provide sustenance is not entitled to legislation because legislation includes making some types of food, drink, and marriage lawful and others unlawful. So, how could the One who does not provide sustenance decide what is unlawful, forbidden, or permissible?

Because the Lord is All-Hearing and All-Seeing, He commands and forbids, and He responds to the supplication of the distressed. One Who is like that is the one who has the right to legislate the religion and hold people accountable for it. Allah criticized the people of Moses (peace be upon him) when they took a calf made of gold as their god. Allah Almighty says:

{وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خُلَيْهِمْ عَجْلاً جَسَداً لَهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلاً اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ}

{In his absence, the people of Moses took for worship an image of a calf made from their jewelry that made a lowing sound. Did they not see that it could neither speak to them nor could it guide them to any [straight] path? Yet they took it for worship, and they were wrongdoers.} [Surat al-A'rāf: 148]

Because the Lord is the One Who embedded desires in man and granted him reason and will, He alone is worthy of legislation, rewarding whoever complies and obeys and threatening whoever sins and opposes.

Because the Lord is the One Who created souls with an innate inclination to virtue and made known to them the ways of goodness to pursue them and the ways of evil to avoid them. Therefore, He is the One worthy of clarifying the criteria of truth and falsehood, guidance, and misguidance.

Because the Lord is Just, and to Him belongs perfect justice. He does not do injustice as much as an atom's weight. He is the All-Wise and the All-Knowing Who puts everything in its right place. Hence, there is no legislation that is better or more perfect than His legislation and religion.

Because the Lord is Ever-Living; He does not die or sleep. He is aware of His slaves' actions, sins, and righteous and evil deeds. He is never unmindful of the creation, even for a moment, and keeps count of

the slaves' deeds. So, he is the One Who deserves to legislate, reckon, convict, reward, and punish.

Second question: Is it possible for a man or a group of people to lay down a religion for people to adopt, enact legislations for them, determine by themselves the criteria of virtue and vice, truth and falsehood, and hold people accountable for their deeds?

Answer: It is not possible for a man to put a religion for others. Because he did not create them, he does not know what is suitable for them, and because he did not provide for them, he cannot require them to adhere to his legislation, and because he is not guided to the truth and guidance, then how could the one who is incapable of guiding himself guide others?! Man is wrongful and ignorant, constantly pursuing the fulfillment of his desires and seeking his pleasures, so how could he legislate laws for others?! Man lacks perfect wisdom and knowledge, so how could one who is imperfect in these aspects legislate laws for others?! Man does not possess perfect justice and, consequently, shows favoritism to his people and clan. So, how could such people put a religion and set legislation?! Man forgets, sleeps, and dies, so how could he encompass people's deeds to hold them accountable?!

This way, it becomes clear that the Exalted and Majestic Lord is the One Who lays down the

religion, enacts legislations, rewards, and holds people accountable for them, whereas man is unqualified and incapable of doing all of this.

Third Topic: Tawhīd (Monotheism) Existed before Shirk (Polytheism) and Shirks Unoriginal and Incidental to Mankind

We have previously mentioned when talking about the creation of Adam (peace be upon him) that he, along with his offspring, adopted Tawhīd for ten centuries. Allah Almighty says:

{كَانَ النَّاسُ أُمَّةً وَاحِدَةً}

{Mankind was just one nation} [Surat al-Baqarah: 213] I.e. upon Tawhīd. Then shirk occurred among the people of Noah (peace be upon him), and this marked its first appearance on earth. The story of how this shirk began, in brief, is that there were righteous people among the generations that preceded Noah who occupied a special place in people's hearts. "They had followers who took them as role models. When they died, their companions, who were following their example, said: If we could only make images of them, this would make us yearn more for worship when remembering them. So they made images of them, and after their death, Satan whispered to their successors that they used to worship them

and invoke them for rain, so they worshipped them."¹

This was the first incident of shirk committed on earth and, as you notice, it was introduced to people by way of revering the righteous, and such reverence led to worshipping them. After the people of Noah, nations successively adopted shirk, and each nation had its deities apart from Allah. Shirk then started a new phase as they claimed that the angels were Allah's daughters and that Allah took a wife and a child; however, Allah is far exalted above what they say. Then, another new type of shirk was introduced, namely, the claim of having multiple gods that amounted to three or nine gods in some nations.

Shirk is wholly false and devoid of goodness, and all legal proofs from the revelation and logic forbid shirk and consider it an infraction without knowledge. Allah Almighty 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] I have already presented, in a previous topic, proofs that

¹ Sahīh Al-Bukhārī (3445).

confirm the prohibition and invalidity of shirk and the fact that man must worship Allah alone with no partner.

Fourth Topic: The True Religion Is the Religion of the Prophets (Peace Be upon Them)

Given the fact that Allah alone is the One Who enjoined the religion and enacted the legislations, He conveyed His religion to people through His messengers and prophets (peace be upon them). The core of Allah's religion revolves around worshipping Him alone, having faith in meeting Him, and getting ready for the Day of Resurrection and Reckoning. It must be known that all the prophets agreed on the belief in the major fundamentals of faith, namely having faith in Allah and His angels, having faith in the divine books like the Torah, the Gospel, the Psalms - before being distorted - and the Qur'an, having faith in all the prophets and messengers (peace be upon them), having faith in the seal of Prophets and Messengers, who is Muhammad the Messenger of Allah, having faith in destiny, and having faith in the Last Day. We should also know that if this worldly life had been the ultimate end, life and existence would have been absolutely futile.

The religion of Allah includes the call to worship Allah alone in compliance with the principles of the

major acts of worship, which are: Salāh (prayer): It is standing, bowing, prostrating, remembering Allah, praising, and supplicating Him. A Muslim performs it five times a day. During the prayer, all differences disappear, as the rich and the poor, the leader and the followers all pray side by side in the same row. Zakah: It is the slight amount of money - according to the conditions and amounts set by Allah - that must be paid from the property of the rich and given to the poor and others once a year. Siyām (fast): It is abstention from fast invalidators during daytime in the month of Ramadān, and it enhances one's resolve and patience. Hajj (pilgrimage): It is heading for the House of Allah in Makkah once in a lifetime for one who is physically and financially capable. During Hajj, all people are equal in turning to the Exalted Creator, and all differences and affiliations melt away. One of the greatest advantages of the acts of worship in Islam is the fact that their manner, timing, and conditions were legislated by Allah Almighty and were conveyed by His Messenger without any human interference, neither by increase nor decrease, until today. All prophets (peace be upon them) advocated all these major acts of worship.

The religion of Allah commands dutifulness to one's parents, even if non-Muslims, and kind treatment to one's children. It also commands justice in words and deeds, even with enemies,

besides showing kindness to everyone. True religion calls for noble morals and good deeds.

The religion of Allah instructs the adoption of praiseworthy morals like honesty, fulfillment of trust, chastity, modesty, bravery, sacrifice, generosity, helping the needy, reliving the distressed, feeding the hungry, treating neighbors kindly, maintaining kinship ties, and showing kindness to animals.

On the other hand, the religion of Allah forbids associating partners with Allah, disbelief, the worship of idols, saying things about Allah without knowledge, killing one's children, killing an inviolable soul, spreading corruption on earth, magic, apparent and hidden immoralities, adultery, and homosexuality. It also forbids riba (usury), eating dead animals and what is sacrificed to idols and images. It forbids the flesh of swine and all kinds of impurities and filth. It forbids consuming the orphan's property, giving less in measure and weight, and severing kinship ties. All the prophets (peace be upon them) agreed on the forbiddance of such prohibitions.

The religion of Allah also forbids dispraised morals like lying, cheating, betrayal, treason, deception, envy, malice, theft, transgression, oppression, and every other evil trait.

The religion of Allah holds reason in high esteem and makes it the basis of accountability. It has freed

it from the shackles of superstitions and paganism. In the religion of Allah, there are no secrets or special rulings for one category of people apart from the others. All its rulings and legislations comply with sound reason and with the requirements of justice and wisdom. Allah has forbidden whatever spoils people's reason like drugs.

The religion of Allah reveres sound knowledge, encourages unbiased scientific research, and calls for reflection and contemplation in ourselves and the universe around us. Allah Almighty says:

{سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ}

{We will show them Our signs in the universe and in their own selves until it becomes clear to them that this [Qur'an] is the truth. Is it not enough that your Lord is a Witness over all things?} [Surat Fussilat: 53] Sound scientific conclusions do not contradict the true religion.

Fifth Topic: Plurality of Religions and Deities

We have previously mentioned that Islam is the sound religion in the sight of Allah, as Allah Almighty says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

{The true religion with Allah is Islam.} [Surat Āl 'Imrān: 19] And whoever seeks guidance in another

religion, never will it be accepted from him, as Allah Almighty 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] We have also mentioned that Adam and his offspring adopted pure Tawhīd (monotheism), then Shirk (polytheism) was introduced and there were multiple deities. Some worshipped rocks, others worshipped cows, human beings, orbits, or stars. Worshippers started following different courses, some approached animals, others resorted to caves for contemplation and worship; some abstained from permissible desires to purify their souls, whereas others got immersed in the filth of animals seeking holiness.

Man may wonder about the secret behind this plurality of religions. We say: When the devil acted with arrogance towards Allah and refused to prostrate to Adam when commanded by Allah, he promised to mislead the children of Adam out of envy at them and their father because they were given preference over him. The Exalted and Majestic Lord says about this:

{قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ * قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ * قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ * وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ * قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ * قَالَ

فَإِنَّكَ مِنَ الْمُنظَرِينَ * إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ * قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ * إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ * قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ * لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبَعَكَ مِنْهُمْ أَجْمَعِينَ

{[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?"

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

[Allah] 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."

Iblīs said, "By Your Glory, I will surely mislead them all,

except for Your chosen slaves among them."

Allah said, "Such is the truth – and I only say the truth –

that I will certainly fill Hell with you and those of them who follow you all together."} [Surat Sād: 75-85]

When Prophet Yūsuf (Joseph) (peace be upon him) went to prison being falsely convicted, and two polytheists were sent to prison along with him,

he asked them a question revealing the truth about all other deities apart from Allah saying:

{يَا صَاحِبَي السِّجْنِ أَأَرْبَابٌ مُتَّفِقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ}

{O my two fellow prisoners, which is better: many different lords or Allah, the One, the Subjugator?} [Surat Yūsuf:39] Now, we are asking the same question: Are such deities, currently worshipped apart from Allah, better or Allah, the One, the Subjugator?

Allah, the Glorified and Exalted, mentioned that the Jews worshiped 'Uzayr (Ezra) and the Christians worshiped Al-Masīh (the Messiah) (peace be upon him), then the Exalted and Majestic Lord clarified that by worshiping human beings like themselves, they imitate the words of the previous disbelieving nations. Allah Almighty says:

{وَقَالَتِ الْيَهُودُ عِزَّى بْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتِلْهُمْ اللَّهُ أُنَى يُؤَفَّكَونَ}

{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] Allah concluded the verse with His saying:

{أُنَى يُؤَفَّكَونَ}

{How can they be deluded?} How can they be turned away from worshipping the Lord, the Creator,

and the Provider to worshipping a creature that has no power to benefit or harm himself?

So, the plurality of religions is nothing but a response to the devil's enticement of Adam's children; otherwise, how could a sane human being who hears, sees, and acts according to his will worship an inanimate object, a grave, an animal, or a dead person who cannot hear or see, harm or benefit, relieve a supplicant, or save a distressed person? However, people follow one another in imitating their ancestors and showing intolerance and favoritism regarding what they are accustomed to without even examining it to find out whether it is true or false, useful, or harmful? We ask Allah to show us the truth, help us follow it, show us falsehood, and help us avoid it!

Sixth Topic: Categories of People in Terms of Religion

We mentioned earlier that mankind lived ten centuries upon Tawhīd (monotheism), then shirk (polytheism) was introduced during the time of Noah, and later people were divided into two categories:

First category: Followers of the messengers (peace be upon them) who believed in Allah and the Last Day and worshiped Allah with clear evidence, led their life in compliance with what Allah has legislated for them, made lawful what Allah has

made lawful, and made unlawful what Allah has made unlawful, because lawful is what Allah has made lawful and unlawful is what He has made unlawful. They refrained from immoralities and sins and avoided oppressing people and treating them unjustly. These were the truly religious people, and they alone were the ones who were upon the sound religion.

Second category: Those who did not follow the messengers (peace be upon them) either out of rejection and arrogance or ignorance of what was brought by the messengers (peace be upon them). The call to Allah has not reached them in a way that enables them to know and follow the truth. Hence, they kept adopting unsubstantiated beliefs related to the unseen, wandering blindly into the darkness of disbelief and polytheism, and inventing whatever they wished of beliefs and religions. One among this category remains confused looking for the truth. He keeps trying different courses until he dies without realizing the truth, or Allah graciously grants him guidance, and he, thus, recognizes the straight path, the path of the messengers (peace be upon him), and believes in it.

Religions that people follow and that have not been legislated by Allah, the Exalted and Majestic, are numerous. Among such religions are those that were originally brought by the prophets (peace be upon them), and they are Judaism and Christianity.

At their time, they represented Allah's religion that He approved for His creation and with which He sent His messengers. However, the Jews and the Christians distorted their religion, obliterated its features, changed their books, and wasted them. Therefore, they no longer have a sound religion or an accredited divine book. In fact, many of the beliefs of the Romans, the Greeks, the Persians, and others have been introduced to these two religions.

Other religions were not originally brought by the prophets (peace be upon them); rather, they were innovated by mankind, and they are numerous, such as Hinduism, Confucianism, Zoroastrianism, Taoism, Buddhism, and the like.

We know that Confucius, Buddha, Zoroaster, and others were great people during their time; however, we found nothing in their lives - according to the sources we have come across - indicating that they believed in Allah and the Last Day and that they called people to worship Allah alone. We know that they impacted their people's lives and called them to reform their worldly affairs, help each other, support the weak and the needy, and avoid vices and wronging people besides other moral virtues, and they lived on that. They did not call their followers to venerate them, exaggerate in honoring them, and worship them; nonetheless, centuries after their death, people came to follow them without realizing the truth

about their beliefs. Hence, they exaggerated in honoring them and put them in a status above that of mankind, which led some to worship them.

Exaggeration in honoring people, making changes in religion and beliefs, and taking that to unprecedented phases represent a common factor between religions that contradict the true religion of Allah. If you examine the history of any opposing religion, you will find out that it moved from one phase to another.

Some people think that all religions are the same and are equally false, so they live as atheists without knowing their Lord or believing in meeting Him. This indicates their ignorance as they do not know the true religion and are not guided to the straight path. An atheist has no soundproof of his atheism; rather, he does not realize the truth and thus thinks that all religions are false. His assumption that the distorted religions, like Judaism and Christianity, and the innovated human religions are all false is a true assumption; however, his deficient knowledge fails to make him know Islam, which is the true religion. Consequently, he lives as an atheist, thinking that he has made the right decision, yet there is no doubt that this decision is founded on incomplete premises that lead to false conclusions.

Seventh Topic: Common Factors between False Religions

The distorted and paganistic religions have many factors in common, some of which are:

Human beings are the ones who laid down and legislated these religions, and since weakness is one of the human traits, therefore, the religion they lay down will be weak as a reflection of their own weakness, and we clarified earlier that man is unqualified to lay down a religion for another human being like himself to follow.

False religions are always subject to change and alteration and never remain in one state given the fact that every generation wants to develop and change the religion and admires things that were not practiced by the preceding generations. This is why we see such religions passing through changing stages and phases, each of which is different from the preceding one.

False religions tend to sanctify individuals and treat them as gods, while ascribing to them actions and attributes from the characteristics of the Exalted and Majestic Lord like knowing the unseen, sending down rain, and relieving distress. They consider them children of the Exalted and Majestic Lord; rather, such deities resemble a family that has a father, a son, a mother, and so on. On the other hand, the messengers taught their followers not to

exaggerate in revering them and prevented them from granting them a higher status than theirs. Prophet Muhammad, for instance, said in one of his sermons:

(لا تطروني، كما أطرت النصارى ابن مريم، فإنما أنا عبده، فقولوا عبد الله،
[رسوله]. [38])

"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary, for I am only His slave. So, call me the slave of Allah and His messenger."¹ Allah forbade the Jews and the Christians from extremism. Allah Almighty says:

{قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا
مِنْ قَبْلُ وَأَصْلَحُوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ}

{Say, "O People of the Book, do not exceed the limits of the truth in your religion, nor follow the desires of people who went astray before, and misled many and themselves strayed from the straight path."} [Surat al-Mā'idah: 77]

One of the major causes that prevent the followers of false religions from following the messengers (peace be upon them) and adhering to their guidance is bigotry, in addition to imitation and partiality for falsehood. This is clear in their words that were reported by Allah as He says:

{وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ
آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ}

¹ Tafsīr Ibn Kathīr (8/247), slightly adapted.

{When it is said to them, “Come to what Allah has sent down and to the Messenger,” they say, “What we have found our forefathers upon is sufficient for us.” Even though their forefathers knew nothing nor were they guided?} [Surat al-Mā'idah: 104] Allah Almighty also says:

{وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ * إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ * قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِينَ * قَالَ هَلْ يَسْمَعُونَ إِذْ تَدْعُونَ * أَوْ يَنْفَعُونَكُمْ أَوْ يُضُرُّونَ * قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ}

{Relate to them the story of Abraham, when he said to his father and his people, “What do you worship?”

They said, “We worship idols and remain devoted to them.”

He said, “Do they hear you when you call upon them?

Or can they benefit or harm you?”

They said, “No, but this is what we found our forefathers doing.”} [Surat ash-Shu‘arā’: 69-74]

One of the most prominent common factors between false religions is a great deal of superstitions and myths that are rejected by both divine law and reason, and which are even impossible to believe. However, followers of these religions got used to such superstitions and believed them, and they did not dare to doubt them.

False religions applaud classism and divide people into high classes that enjoy exclusive

privileges; some even believe in the existence of a divine element in this class. The division continues until reaching the last class, which is the outcast class that does not deserve to live in peace. On the contrary, true religion makes all people equal before the Lord, before the divine law, and concerning the reward and punishment.

False religions grant ranks and titles to religious leaders, and people in each class cannot be promoted to a higher class except through certain methods, known arrangements, recognized sacrifices, and extreme loyalty to the religious chief. People in each rank are unaware of what is being discussed among those in a higher rank, and people in each rank have religious secrets that are unknown to those in a lower rank. Furthermore, leaders of false religions surround themselves with absolute secrecy to maintain their prestige and status among the commoners.

Leaders of false religions are keen on consuming people's properties wrongfully. Rarely, you may find a distorted religion that has not come up with a solid mechanism to collect money from its followers. They delude their followers into believing that the more they spend on them, the more they can guarantee them a happy life in both abodes.

Eighth Topic: The Incontrovertible Fact

Belief in the divine religion is deemed an incontrovertible and conclusive fact that approaches the level of certain knowledge and that is confirmed by numerous corroborative proofs and collaborative evidence. Belief in the divine religion is also deemed a sound, correct, and truthful belief, and its proofs are based on fitrah (sound natural disposition) and are indisputably established, thus, a person who is not biased to his desires, imitation, and stagnation cannot deny such proofs. The fact that its proofs are fitrah-based means that man has a sound innate inclination to believe in the Lordship of Allah and to resort to Him; and being indisputably established means that a sane person cannot dissuade his mind from believing in the existence, Lordship, and divinity of Allah.

Also, belief in true religion is supported by numerous tangible legal and rational proofs. Such proofs are extremely diverse and are spread out in the Noble Qur'an. They serve as supporting arguments in various fields as there are proofs related to the human soul, others related to the heavens, earth, seas, mountains, and rivers, and others that serve as rational proofs and cited examples, some of which were mentioned in previous topics of this book. Whoever would like to

reflect upon these proofs further, let him review the Noble Quran or the translation of its meanings.

This incontrovertible fact is validated by history through the succession of those who believe in it, starting from Adam (peace be upon him) and until today, as the believers in Allah are steadfast in their faith, well-grounded in their beliefs, and adopt one methodology. The religion that a Muslim adopts today is the same one adopted by Noah (peace be upon him) along with his followers, the one adopted by Abraham (peace be upon him) along with his followers, the one adopted by Moses (peace be upon him) along with his followers, the one adopted by Jesus (peace be upon him) along with his followers, and the one that was adopted by Muhammad, the Messenger of Allah, along with his followers until today.

The strongest evidence of this indisputable fact is the adherence of the Muslim Ummah to this great religion in terms of belief, application, and practice and their compliance with the course of Prophet Muhammad and his Companions (may Allah be pleased with them), thus, no change could be found in the Muslims' beliefs or in the manner of performing their acts of worship. The fact that Islam has remained preserved just as it was revealed by Allah, the Exalted and Majestic, and that the Ummah still adheres thereto are the best proof of the issue in question.

Based on that, a sane person who is not confined to the shackles of the past and the traditions of society should search for the true divine religion, examine its proofs, and follow it as it is the way to salvation and success in both abodes.

Chapter Four: The Unseen Worlds: the Honorable Angels, the Jinn, and the Devils

In a previous topic, we mentioned the creation of the honorable angels and the creation of the devils. In this chapter, we shall briefly clarify the nature of these worlds, their attributes, and their actions.

First Topic: The Angels; Their Nature, Attributes, Number, and Actions

The angels are from among Allah's creation. He created them for His worship, as they obey Allah and never disobey Him, and they do whatever they are commanded. They vary in terms of creation and possess enormous powers of which none is fully aware except Allah. They have no desires like human beings. Some of their great actions include descending with the revelation from Allah to His messengers (peace be upon them). Some of them are in charge of breathing life to the souls, whereas others are keepers of Paradise and Hell. Their actions also include supporting the believers, helping the righteous concerning worship, and making it pleasing to their hearts, and witnessing the acts of worship of the worshippers. As for their

numbers, none keeps count of them except Allah. Every day, seventy thousand of them enter Al-Bayt Al-Ma'mūr, in the seventh heaven, and never return thereto.

Second Topic: World of the Jinn and the Devils; Their Attributes and Actions

Allah created the jinn and commanded them to worship Him. Whoever obeys from among them is a believer, and whoever disobeys is a disbelieving devil. Arrogance, injustice, oppression, and envy are some of the devils' attributes, and the gravest of their actions are misleading the children of Adam, making evil deeds appealing to them, inciting them to such deeds, and spreading immorality among the believers. Iblīs (Satan) is their chief. Every single vice committed by the children of Adam they are the ones who make it appealing to them and help them with it. There are devils among humans just as there are devils among the jinn, and they all aid one another in evil and corruption.

Third Topic: Impact of Knowing such Worlds and Believing in Them

Knowing such worlds, their numbers, attributes, and actions make one more aware of such surrounding worlds. The believer feels at ease in the angels' presence and knows that they are with him, and that Allah has commanded them to

support him in worship and to endear it to him. He knows that they defend him in difficult situations by Allah's command, as Allah Almighty says:

{إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ}

{[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] Allah Almighty also says:

{لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّن أَمْرِ اللَّهِ}

{For each person, there are successive angels in front of him and behind him, guarding him by the command of Allah.} [Surat ar-Ra'd: 11] He also feels shy of them because he knows that he has angels along with him recording his deeds, and they never leave him except when he relieves himself or when having sexual intercourse.

Knowing the devils and being aware of their actions make one careful not to let them mislead him, as they have already misled many of the humans and the jinn. Allah Almighty says:

{يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِّن 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] This also makes one hold fast to Allah against their scheme, plan, and whispering; and makes him love the deeds that protect him from the devils and keep him far from them; and avoid acts that, when practiced, help the devils against him like negligence, disbelief, polytheism, magic, filth, and eating unlawful foods and dead animals, besides the practice of immoralities and sins.

It must be known that angels and devils do not lead man directly toward what they want; rather, the angel makes the act of obedience appealing to man and encourages him to do it, whereas the devil incites him to sin and endears it to him. Allah Almighty says:

{الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ}

{Satan threatens you with poverty and orders you to commit shameful acts, but Allah promises you forgiveness and bounty from Him. And Allah is All-Encompassing, All-Knowing.} [Surat al-Baqarah: 268]

Knowing these worlds makes one certain that there is only One Creator, namely the Exalted and Majestic Lord, and there is a created being who is either a human, an angel, a jinn, an animal, or an

inanimate object. One's certain knowledge about that and the Creator's right, and the created beings around him and the extent of their effect on others all make him live in perfect peace and absolute serenity that none can harm or benefit except the Exalted and Majestic Lord, which increases his faith in Allah and enhances his servitude to Him.

One's knowledge about such worlds also makes him uninterested in the superstitions and myths that people propagate to magnify the acts of the jinn, devils, spirits, horoscopes, and surrounding creatures; rather, it makes him a believer in the great Lord, not restrained by superstition and ignorance, and a follower of evidence and proof.

Chapter Five: The Divine Books

First Topic: The Truth about the Divine Books

The divine books are those that Allah sent down to His messengers and prophets (peace be upon them). The most famous of these books are: the Scriptures of Abraham, the Scriptures of Moses, the Torah that Allah sent down to Moses, the Psalms that Allah sent down to Dāwūd (David), the Gospel that Allah sent down to Jesus (peace be upon them all), and the last and best of these books is the Great Qur'an that Allah sent down to His Messenger Muhammad.

The divine book is the revelation and speech of Allah that is brought down by Angel Gabriel (peace be upon him) to the prophet who is meant to receive it, and it contains the religion that must be adopted by the nation to which the book is sent, and it clarifies the laws that He has legislated for them.

The angel does not descend with the revelation except by Allah's permission, and when the angel descends with the revelation, other angels descend with him to protect the prophet (peace be upon him) and protect the revelation sent to him. Allah Almighty says:

{عَالِمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا * إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا * لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَخَاطَ بِمَا لَدَيْهِمْ وَأَخَصَّى كُلَّ شَيْءٍ عَدَدًا}

{[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

to ensure that the messengers fully conveyed the messages of their Lord. He encompasses in His knowledge all about them, and keeps count of all things."} [Surat al-Jinn: 26-28] which means: that the prophet to whom the revelation is sent knows that the angels conveyed from Allah and protected and defended the message.¹

¹ Tafsīr Al-Baghawī (8/268).

A Muslim believes in the previous divine books; in other words, he bears witness that Allah sent down these books to those noble prophets (peace be upon them) and believes that they represent the revelation that had to be followed at its time. He also believes that all such books were obliterated, distorted, and lost, except the Great Qur'an, the last book that will continue to guide mankind till the end of time.

It includes such intellectual evidences and conclusive arguments that dazzle the minds. Some of these evidences are indicative of the Lordship of Allah Almighty and that none should be worshiped except Him, as mentioned in the statement of Allah Almighty:

{ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (35) أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ (36) }

{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.} [Surat at Tūr: 35-36] Allah Almighty also says:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَذَهَبَ 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] And Allah Almighty says:

{أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ (77) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (79) الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُوقَدُونَ (80) أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ (81)}

{Does man not see that We have created him from a sperm-drop, then he becomes a clear adversary,

producing argument 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."

the One Who made for you fire out of the green tree, with which you kindle your fires."

Is not the One Who created the heavens and earth able to create the like of these [people]? Yes indeed, for He is the Creator of all, the All-Knowing.}
[Surat Ya-Sīn: 77-81]

Second Topic: Attributes of the glorious divine books

The divine books are the speech of Allah, and Allah's speech is one of His attributes, so it comprises perfection, majesty, beauty, knowledge, and wisdom.

All the divine books enjoin worshipping Allah and refraining from worshipping anything other than Him. They all confirm the fundamentals of belief in Allah. They are quite sufficient, covering all the needs of mankind. They clarify the religion, recompense, and righteous deeds and warn against their opposites. Allah Almighty says:

{أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ}

{Is it not enough for them that We have sent down to you the Book which is being recited to them? Indeed, there is a mercy and reminder in it for people who believe.} [Surat al-‘Ankabūt: 51]

They contain guidance and mercy for mankind and clarify in detail everything that people find confusing about the unseen, religion, resurrection, and recompense. Allah Almighty says:

{ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ}

{Then We gave Moses the Scripture, completing [Our favor] upon those who do good, and explaining everything in detail, and as a guidance and a mercy, so that they may believe in their meeting with their Lord.} [Surat al-An‘ām: 154]

They contain admonitions that soften the hearts and bring them closer to their Lord and guide them to what purifies, reforms, and cures them of the

diseases of ignorance, misguidance, and confusion. 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]

They contain insights, signs, proofs, and invincible evidence that support the truth and leave no falsehood without putting an end to it and leave no disbelief without wiping it out. Allah Almighty says:

{هَٰذَا بَصَائِرُ لِّلنَّاسِ 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] Allah Almighty also 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]

Among the attributes of the divine books is that they contain perfect certitude that cannot be approached by suspicion and doubt. Allah Almighty says:

{ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ}

{This is the Book about which there is no doubt, a guidance for the righteous.} [Surat al-Baqarah: 2] i.e., this book is far above doubts and suspicions.

They contain perfect knowledge, as Allah Almighty says:

{الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فُصِّلْتُ 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]

Other attributes of the divine books include the fact that they contain no contradictions and inconsistencies. 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 found many discrepancies in it.} [Surat an-Nisā': 82]

Among the attributes of the divine books is that they bear glad tidings to the believers and a warning to the misguided disbelievers. Allah Almighty says:

{حَمْدٌ * نَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ * كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ * بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ}

{Hā Mīm

A revelation from the Most Compassionate, the Most Merciful,

a Book whose verses are well explained; an Arabic Qur'an for people who understand,

as a bearer of glad tidings and a warner; yet most of them turn away and they do not listen.}

[Surat Fussilat: 1-4] Allah Almighty also says:

{الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا * قَيِّمًا لِنُذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُنَبِّئَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا * مَا كَثِيرٌ فِيهِ أَبَدًا * وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا}

{All praise be to Allah Who has sent down upon His slave the Book, and has not allowed any crookedness therein,

an upright Book, to warn of severe punishment from Him, and to give glad tidings to the believers who do righteous deeds, that they will have a good reward,

wherein they will abide forever;

and to warn those who say, "Allah has begotten a son." [Surat al-Kahf: 1-4]

Also, one of the attributes of the divine books is that they do not focus on the private and personal aspects of the prophets (peace be upon them) to whom they were revealed. They make no mention of their countries, tribes, clans, the names of their fathers, mothers, wives, children, or dates of their birth or death unless the situation requires mentioning a private matter like when the name of the father of Prophet Abraham (peace be upon him) was mentioned.

In addition, there are other great and blissful attributes of the divine books, and it is enough

honor for these books that they are revered, pure, and holy divine books.

There is another question here, which is: Is there a divine book that was sent to other nations like the Chinese, Indian, or African nations? Is there a messenger from among them who was sent to them?

The answer to this question is: Allah has created people to worship Him, and He will resurrect them to reward the righteous among them and punish the defiant sinners. There shall be no reward or punishment except after establishing indisputable awareness. Allah, the Exalted and Majestic, informed us that He did not leave His creation unattended but sent them messengers. Allah Almighty says:

{إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ}

{We have sent you with the truth as a bearer of glad tidings and a warner. There has never been any community except that a warner came to it.} [Surat Fātir: 24] Allah also made each messenger's message in his own people's language to be informed without excuse of ignorance and to convey the truth to them. Allah Almighty says:

{وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ}

{We did not send any messenger but in the language of his people to make things clear for

them. Allah causes to stray whom He wills and guides whom He wills, and He is the All-Mighty, the All-Wise.} [Surat Ibrāhīm: 4] A messenger or a prophet would likely be sent to a particular nation, then after a very long time, everything about him would be effaced, and there would come generations that know and hear nothing about such a prophet, then they would come to think that no messenger was sent to them.

It is also common that one may not know the prophets of other peoples who were sent ages ago and whose history was obliterated, such as a Chinese person, for instance, may not know who was sent to the Africans and vice versa. The Exalted and Majestic Lord has recorded such a deficient knowledge, saying:

{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زُبُورًا * وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا}

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him. We also sent revelation to Abraham, Ishmael, Isaac, Jacob and his descendants, and to Jesus, Job, Jonah, Aaron, and Solomon, and We gave David the Psalms

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': 163-164] Allah Almighty says:

{وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاء أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ}

{We have sent messengers before you; of them are some whose stories We have told you, and some We have not. It was not for a messenger to bring a sign except with Allah's permission. But when the decree of Allah comes, judgment will be passed with justice, thereupon the people of falsehood will be in utter loss.} [Surat Ghāfir: 78] In conclusion, our lack of knowledge about those messengers does not mean that they were not sent, and the fact that the current generations do not know the messenger who was sent to the early generations among their people does not also mean that no messenger was sent to them.

It includes reports about the previous nations that are found in no other books, and whatever is mentioned therein in this regard cannot go against the reality of what took place in the past. It also reports details about the divine creation that became known to people only in the modern age, like mentioning the phases of the fetus in his mother's womb. Allah 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 أَنْشَأْنَاهُ 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] Another
example is mentioning the state of one who ascends
to space, as Allah Almighty says:

{فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ
ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا
يُؤْمِنُونَ}

{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. This is how Allah
punishes those who do not believe.} [Surat al-
An'ām: 125]

Even though this Great Qur'an consists of 600
pages, it contains no mistakes, discrepancies, or
contradictions. Allah Almighty says:

{أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ 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]

It is free of doubts and suspicions as the Lord asserted this at its beginning, saying:

{ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ}

{This is the Book whereof there is no doubt, a guidance for the righteous.} [Surat al-Baqarah: 2] His saying: {That is the Book} using the demonstrative noun that is only used to refer to what is far, i.e., the Great Qur'an is far above doubts and suspicions; rather, the Lord asserted that and stated that it is perfect, undoubted, and unquestionable.

Allah has made the jinn and humans incapable of producing the like of this Book. 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 challenged mankind, from the day of its revelation until the Day of Judgment, to produce the like of it, or ten Surahs like it, or one Surah like it, but they were unable, and their inability proves that it is from Allah. Allah has

guaranteed its preservation, so it has remained preserved and will stay so until the Hour comes. It exists in the same language it was revealed in, and it was written by the Companions (may Allah be pleased with them) during the lifetime of the Messenger. Tens of them memorized it during the Prophet's life, so it is transmitted by verbal memorization through an uninterrupted chain of reciters from the Messenger of Allah from Gabriel (peace be upon him). It has also been preserved through precise writing since the time of the Companions (may Allah be pleased with them) until today, and it will remain preserved until the establishment of the Hour. Today, you can rarely find a Muslim country that does not have thousands of those who have memorized this Noble Qur'an; even schoolboys compete to memorize and perfect it, and international contests are held for this.

One of the wonders of this noble divine Book is that Allah has facilitated its memorization to the extent that you find thousands of Muslims, who are non-native Arabic speakers, memorize it perfectly and recite it in the same manner Arab Muslims recite it, although one of them cannot memorize even five sentences in Arabic.

Third Topic: Major Facts Included in the Divine Books

All the divine books call to the fundamentals of faith in Allah, like belief in Allah, His angels, His books, His messengers, the Last Day, and belief in predestination. They all cite evidence and proofs of these great fundamentals, warn against polytheism and disbelief, and make mention of the evidence and proofs that refute and invalidate polytheism and disbelief and clarify the evil outcome of those who adopt them.

The divine books also call to worship Allah according to the principles of the major acts of worship like prayer, Zakah, fasting, pilgrimage, and dutifulness to parents. They command the fulfillment of all rights, whether the rights of the Creator or those of the created beings. They encourage adherence to righteous morals and ethical values and clarify the prohibitions, immoralities, and sins that man must avoid. They also explain the levels of such prohibitions and the variation in the resulting punishment in both abodes. Allah Almighty says:

{شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ}

{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.” What you are calling the polytheists to is very hard for them. Allah chooses for Himself whom He wills and guides to Himself who turns to Him.} [Surat ash-Shūra: 13] Allah Almighty also says:

{أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى * وَإِبْرَاهِيمَ الَّذِي وَفَّى * أَلَا تَذَرُ وَازِرَةً وَزَرَ
أُخْرَى * وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى * وَأَنْ سَعْيُهُ سَوْفَ يُرَى * ثُمَّ يُجْزَاهُ
الْجَزَاءُ الْأَوْفَى }

{Or has he not been informed of what is in the Scriptures of Moses,

and of Abraham, who fulfilled his duty?

That no bearer of burden will bear the burden of another,

and that man will not receive except what he strives for,

and that his efforts will be examined,

then he will be recompensed in full.} [Surat an-

Najm: 36-41] Allah Almighty says:

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي النَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ
وَعَزَّزُوا وَتَصَرُّوهُ وَاتَّبَعُوا النَّوْرَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ 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] After mentioning the major principles that were conveyed by the prophets, Allah Almighty says:

{ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفَلَىٰ 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]

One of the things confirmed by all the divine books is individual responsibility, which means that man must seek his freedom and salvation and must follow the straight path that leads to Allah's pleasure and His Paradise. On the Day of Judgment, it will be of no avail to say to one's Lord: I followed my forefathers or the dignitaries of my religion, or I followed my nation and community since every human being is responsible to free himself and look into the truth conveyed to him from his Lord. Allah Almighty says:

{قُلْ أَغَيَّرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ}

{Say [O Prophet], “Should I seek a lord other than Allah, when He is the Lord of everything?” Every soul will face the consequences of its actions. No bearer of burden will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ.} [Surat al-An‘ām: 164] Allah Almighty also says:

{وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا * أَفْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا * مِّنْ أَهْتَدَىٰ فَأَتَمَّا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَأَتَمَّا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا}

{We have bound every man’s deed to his neck. On the Day of Resurrection, we will bring forth for him a record which he will find spread open.

[It will be said,] “Read your record; this Day, you are sufficient to take account of yourself.”

Whoever accepts guidance, it is only for his own good; and whoever goes astray, it is only for his own loss. No bearer of burden will bear the burden of another, nor do We punish until We have sent a messenger.} [Surat al-Isrā’: 13-15]

These divine books also bear glad tidings to the believers that they will enjoy a good life in this world and eternal bliss in the Hereafter. On the other hand, they warn the wrongdoers and the disbelievers that they will suffer a miserable life in

this world and eternal torment on the Day of Judgment.

They also make it crystal clear that recompense, reckoning, and reward are not only in this world; rather, one could leave this world without being punished for his crimes and misdeeds but will go through the complete process of recompense, reckoning, reward, and punishment in the Hereafter.

It is known that these books differ in terms of the details they include about the acts of worship, the religious duties, or the forms and manners of performing the acts of worship. Something, for instance, could be mentioned briefly in one book, but in another book, it is mentioned in detail.

If we comprehend this, we will realize that the human soul's love for goodness and acting upon it are from the remains of the divine messages conveyed by the prophets (peace be upon them) and part of man's natural disposition that remained safe from the distortion of the devils and the impact of the traditions and the deviant acts of worship.

What further captures the attention of the reader is that he can find in the great Qur'an numerous details about the life of the Prophet of Allah, Abraham, his family, his dialogue with his father and people, and details about the family of the Prophet of Allah, Jacob (peace be upon him), his children, and grandchildren. Also, he will know

details about the birth of Moses (peace be upon him), his journeys, his debates with Pharaoh, the destruction of Pharaoh and the salvation of Moses and his people, and their long history. In addition, the reader will come across the story of the family of 'Imrān in the great Qur'an. This family gave birth to the mother of Prophet Yahya (John) (peace be upon him), whom Christians refer to as John the Baptist, and Mary (peace be upon her), the mother of the Messiah, Jesus, son of Mary (peace be upon him). All these details are mentioned in the great Qur'an to serve significant purposes, like clarifying the concepts of monotheism, prophethood, and Allah's support for His messengers and prophets. On the other hand, you will not find detailed information about the history of the Quraysh tribe, the tribe of Prophet Muhammad (ﷺ). You will not find details about his family and children. In fact, the names of the prophets Noah, Abraham, Moses, David, Solomon, and the Messiah (peace be upon them) are mentioned more frequently in the Qur'an than the name of Muhammad (ﷺ). This is tremendous proof that this book is a revelation inspired by Allah Almighty to His Messenger Muhammad (ﷺ).

Fourth Topic: The Noble Qur'an Is the Greatest Divine Book

The Noble Qur'an is the greatest divine book, the most recent in terms of revelation, the most perfect in clarifying the objectives of the divine messages, the most comprehensive in explaining religious and worldly interests, and the greatest book in terms of clarity, rhetoric, and eloquence. One of the Messenger's enemies from the people of Makkah described it when he listened to the Qur'an, saying: "By Allah, I have heard earlier such a speech from Muhammad that can neither be the speech of a human nor a jinn. It has sweetness and charm. Its upper part is fruitful, and its lower part overflowing. It surpasses and cannot be superseded."¹

It is the most extensive divine Book in clarifying divine perfection, Tawhīd (monotheism), the Lordship and divinity of Allah, His names, attributes, and actions, His worship, and sincerity to Him in religion. It is the most perfect Book in demonstrating the truth and refuting shirk (polytheism) and kufr (disbelief). It contains such indications, proofs, and evidence that none can deny except the arrogant. This is why until today, when a fair truth seeker reads the Qur'an, regardless of his religion, he cannot help but believe

¹ Jāmi' Al-Bayān (17/509).

in this Book and in the One Who revealed it and the one with whom it was sent, i.e., Prophet Muhammad.

Nothing like this divine Book was previously revealed to mankind, and nothing comparable to it will be revealed until the Hour comes. It is the greatest of the prophets' miracles. This Book is the guidance, the cure, the peace, the light, and the mercy to the worlds. It contains the greatest criteria of justice and clarification of rights. This Noble Book is the light, the glad tidings, the warning, the wisdom, the knowledge, the cure, the blessing, and the straight path. Whoever adopts it will be guided, and whoever abandons it will be misled. Allah, the Glorified and Exalted, praised Himself for revealing this Book, saying:

{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]

Among the evidence that proves it is a divine book is finding therein details about the divine instructions to Prophet Muhammad, as Allah Almighty says:

{وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ ضِعْفًا لِقَلِيلًا * إِذَا لَأَذَقْنَاكَ 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] Abu Ja 'far at-Tabari (may Allah have mercy upon him) said: "He means O Muhammad, if you had slightly inclined to those polytheists in what they asked you, in that case, we would have made you taste double the worldly punishment and double the after-death punishment."¹

Allah Almighty also says:

{وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ * لَأَخَذْنَا مِنْهُ بِالْيَمِينِ * ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ * فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ}

{If he had falsely attributed something to Us,
We would have surely seized him by the right
hand,

then severed his aorta,
and none of you could have rescued him.} [Surat al-Hāqqah: 44-47] In his commentary on this verse, Shaykh As-Se'di said: "What was brought by the revelation of the Lord of the worlds cannot possibly be said by a human; rather, it is a speech indicating the greatness of the One Who spoke it, the majesty of His attributes, the perfection of the way He raises and educates His slaves, and His exaltedness above His slaves. Also, their thoughts do not befit Allah

¹ Taysir Al-Karim Ar-Rahman (p. 884).

and His wisdom, for if he had falsely attributed to Him

{بَعْضَ الْأَقَاوِيلِ}

{something} false,

{لَا أَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ}

{We would have surely seized him by the right hand, then severed his aorta}, which is an artery connected to the heart; if it is cut, it leads to death. So, if we assume that the Messenger of Allah - far be it from him - had falsely attributed something to Allah, He would have hastened to punish him and would have seized him with the grip of the All-Mighty, Most Powerful because He is All-Wise and Most Capable of all things and His wisdom entails giving no respite to one who attributes lies to Him." Allah Almighty also said to His Messenger:¹

{وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثَنَّهُمْ فِيهِ
وَرَزَقُ رَبِّكَ خَيْرٌ وَأَبْقَى}

{Do not turn your eyes covetously towards the various forms of splendor of this life that We have given some of the [disbelievers] to enjoy, as a trial for them. But the provision of your Lord is far better and more lasting.} [Surat Taha: 131]

Think about it, dear reader, if this Noble Qur'an had been composed by Muhammad, the Messenger

¹ Slightly adapted from Al-I'lām Bimā Fi Dīn An-Nasāra Min Al-Fasād Wa Al-Awhām (p.238).

of Allah, he would not have recorded such a thing against himself to be recited by his followers after him.

There is a question arising here: Why were the previous books distorted and not preserved, whereas the Noble Qur'an has been preserved until today in the same language it was revealed in, and it has remained in the same status without omitting a single letter or changing a word thereof?

Seeking help from Allah, we say: The previous divine books, like the Scriptures of Abraham and Moses, the Torah, the Psalms, and the Gospel, were sent down by Allah to specific peoples, and the Exalted and Majestic Lord has set for them a fixed term. After those people were gone and dispersed among the nations, and the fixed term that the Lord decreed for the book to be a reference for such people was over, Allah allowed it to come to an end because the purpose behind it ceased to exist since it was suitable for mankind during a certain historical phase and when this phase was over, Allah brought another book that would be suitable for the following phase. Allah knew in His pre-knowledge that He would send down a comprehensive book including all guidance, virtues, truth, and evidence, namely the Great Qur'an, and that He would make it a criterion over the preceding books and an abrogator of such books. Hence, after fulfilling their purpose, the Lord

allowed the disappearance of the previous books to pave the way for the revelation of the great divine Book. This is the reason why Allah did not guarantee preserving these earlier books and made it the responsibility of their religious scholars, who forgot, altered, and wasted such books. Had the Exalted and Majestic Lord preserved such books, they would have lasted until the end of time, as nothing can be lost if Allah guarantees to preserve them.

Whoever reviews the Old and New Testaments, which they claim to include the Torah and the Gospel, will certainly realize that such books in their current form cannot possibly be divine books because what they include of contradictions and lies attributed to the Exalted and Majestic Lord and to the infallible prophets (peace be upon them) are repelled by sound reason and rejected by common sense. They also attribute immoralities to the prophets (peace be upon them) that common people, let alone the elite, would disdain. In addition, followers of these books do not claim to have their original copies, rather, they agree that the original books were lost centuries ago, and they did not write these books except centuries after their revelation, besides the fact that they were written in a different language than the one they were originally revealed in. After all this, how could they still claim that they are divine books?

As for the books of the other nations, no one claims that they are divine books; rather, they are attributed to the founder of the religion they are following. It could even be known among them that the one to whom the religion is attributed did not write such a book, but it was written by his followers after him. Given the fact that they admit that such books are not infallible divine books, then they are not to be added to the divine books, but they are books written by man, and since they are human books, therefore, we should deal with them as we deal with other human writings; adopting what is good and sound therein and leaving what is not so.

Dear reader, we suggest that you read the translation of the meanings of the Great Qur'an in your language, as it is the greatest book that mankind has ever known. It is the last divine message to mankind, the greatest book ever, and it includes significant rational proofs. We shall mention here one of these proofs to arouse your interest in getting and examining a copy of its translated meanings.

As for the proof that we mentioned, it is the one stated in His saying:

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

{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. So do not set up rivals to Allah while you know.} [Surat al-Baqarah: 21-22] Have a look at the address with {O mankind}, which implies that all mankind is from people, and it necessarily proves that there are no gods among them, and since they are humans, then they are under the control of the Exalted and Majestic Lord. His saying: {Worship your Lord}, the order here implies that they are commanded and subjugated by a Great, Omnipotent, and Dominant Lord. His saying: {Who created you and those before you}, since they and those who preceded them are created, then their creation is a proof of their servitude to the Exalted and Majestic Lord whether they like it or not. His saying: {He Who made the earth a resting place for you, and the sky a canopy; and sends down rain from the sky} is clear proof of Allah's Lordship and of the fact that He is the One Who created this and managed it and this entails that they should worship Him without associating anything with Him.

Chapter Six: Prophethood and Prophets (peace be upon them)

First Topic: Reality of Prophethood

In this context, it is appropriate to talk about prophethood, the Messenger of Allah (ﷺ), and the revelation that the Prophet (ﷺ) receives, so we say:

Firstly, prophethood is a great status that can be truly appreciated by Allah alone, who has decreed and planned it. He bestows upon whomever he wills from his creations. The true value of this noble and great status can only be perceived by those whom Allah has honored with prophethood among the prophets and messengers (peace be upon them). This is because it is a magnificent position that Allah bestows upon whomever he wills from his creation.

Prophethood is Allah's selection and choice of His prophets and messengers (peace be upon them) to receive revelation from Him. It is a comprehensive divine message containing everything that Allah enjoined upon the nation to which it was revealed. This message includes everything that human beings need to rectify related to their religion, worldly affairs, and the Hereafter. It contains certain unseen reports from Allah, including the beginning of the creation of all worlds, the creation of the heavens and all that is in them, and reports of the past nations from which

human beings may benefit. It also includes matters such as the resurrection and gathering of creations, their recompense, divine commands and prohibitions, and legislation. It is wisdom, knowledge, guidance, clarification, light, and admonition from Allah to His creation.

The greatest teachings brought by divine messages include the Oneness of Allah, belief in Him alone, and what it entails of worshiping Allah alone. It also includes belief in the Last Day, which is the Day of Recompense, abandoning the worship of anything besides Allah, and warning against polytheism and disbelief. Allah Almighty says:

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ 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]

Prophethoods came with beneficial knowledge; Allah Almighty says:

{فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ}

{Then know [O Prophet] that none has the right to be worshiped except Allah and seek forgiveness for your sins and the [the sins of] the believing men and women, for Allah knows your movements and your places of rest.} [Surat Muhammad: 19] They

also encourage doing good deeds, Allah Almighty says:

{اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ}

{Do [good deeds] in gratitude, O household of David!"But few of My slaves are grateful.} [Surat Saba': 13]

Prophethood is a pure divine blessing that cannot be acquired, inherited, or obtained by any other means. It is a favor from Allah bestowed upon whomever He wills from among His righteous slaves. It is assigned by Allah to a righteous slave from His creation to fulfill the duty of conveying the message, and show patience in the face of trials, denial from his people, and their opposition to him. In fact, whenever Allah sent a messenger or a prophet, his people opposed and harbored animosity and enmity towards him. They rejected his call and tried to avert people from him and his message. Despite this, some believed, and some disbelieved. Prophethood came to an end with the mission of the Messenger of Allah, Muhammad (ﷺ), who is the seal of the messengers.

Secondly, a messenger is a human being chosen, selected, and approved by Allah to be a messenger from Allah to His slaves, delivering the message from Allah. The status of messengerhood is a great status that Allah has exclusively assigned to the chosen prophet whom He purifies and blesses with

perfect manners, intellect, knowledge, understanding, and wisdom. He endows him with what qualifies him to receive revelation and convey it to people. If it were not for this perfection with which Allah blesses His messengers, they would not have been able to endure or fulfill the divine missions in the best manner. Therefore, Allah Almighty said to His prophet Mūsa (peace be upon him):

{وَلِصْنَعِ عَلَى عَيْنِي}

{So that you would be brought up under My [watchful] Eye.} [Surat Ta-ha: 39] Allah also says:

{وَاصْطَنَعْتُكَ لِنَفْسِي}

{I have chosen you for Myself.} [Surat Ta-ha: 41] Allah Almighty further says about the Seal of the prophets and messengers (ﷺ):

{وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ}

{Indeed, you are of a great moral character.} [Surat al-Qalam: 4] This is so that the messenger conveys the message, establishes the argument upon people, calls them to believe in Allah, and warns them against polytheism and disbelief.

Allah chooses His messengers (peace be upon them) according to His wisdom, will, and choice, as Allah says:

{اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ}

{Allah knows best where to place His message.}
[Surat al-An'ām: 124] Allah supports His messengers (peace be upon them) with clear signs that indicate their truthfulness, as we will discuss in a topic in this chapter.

The greatest of messengers are Nūh, Ibrāhīm, Mūsa, 'Īsa, and Muhammad (peace be upon them), and the most superior among them is the Seal of the Prophets, Muhammad, the Messenger of Allah (ﷺ).

Thirdly, revelation is the hidden and quick communication from Allah to His messengers (peace be upon them). The angel entrusted with revelation is Jibrīl (peace be upon him). Revelation is the speech of Allah conveyed to the messenger by the angel. The messenger receives revelation in one of the forms mentioned in this verse where Allah Almighty says:

{وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فَيُوحِي بآذَنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ}

{It is not for a human being that Allah should speak to him except through revelation, 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] "This means that the prophets receive revelation in various ways: Allah speaks to them from behind a veil, or an angel is sent to convey to him the message of Allah, or they receive revelation during

sleep, or Allah inspires them in their wakefulness until they do not doubt that this is the case."¹

Second Topic: Qualities, Duties, and Missions of the Prophets

Allah chooses the messengers and prophets (peace be upon them) from among the people according to His wisdom, knowledge, and will. He chose them from the best of people, the most perfect of them in terms of lineage and ancestry among their people, and the most perfect in terms of intellect. They were the purest in terms of hearts, the cleanest in terms of bodies, the most truthful and eloquent in speech, the most generous, the most chaste, the most just, and the most forbearing in their dealings with others.

Before assuming his mission, a messenger used to be one of the most complete people in terms of intellect, virtue, character, and morals. He did nothing before assuming the mission of prophethood that blemished prowess, such as committing indecencies, deliberately lying, oppressing people, and consuming their wealth.

Then, after assuming the mission of prophethood, Allah protects him from sins, sends down revelation to him, and supports him with angels, signs, proofs, and conclusive arguments

¹ Narrated by Al-Bukhāri and Muslim, Saḥīḥ Al-Bukhāri (4935), and Saḥīḥ Muslim (252).

against polytheism and disbelief. We will mention some of the signs granted to the prophets in this chapter by Allah's permission.

The messengers (peace be upon them) are humans. They eat food and walk in the markets like the rest of humans. They have wives and offspring. 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] Allah Almighty also says:

{وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ}

{We have sent messengers before you and gave them wives and offspring. It was not for any messenger to bring a sign except with Allah's permission. Every matter has a destined time.} [Surat ar-Ra'd: 38]

But they are humans who receive revelation from Allah. Allah Almighty says:

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى}

{We did not send before you except men whom We gave a revelation, from the people of each society.} [Surat Yūsuf: 109] Allah Exalted and Majestic says:

{قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}

{Their messengers said to them, “We are no more than human beings like you, but it is Allah Who bestows His favor upon whom He wills of His slaves. It is not for us to bring you proof except with Allah’s permission, and in Allah, let the believers put their trust.} [Surat Ibrāhīm: 11]

Allah, the Exalted and Majestic, sends messengers in the language of their people so that they can understand them, Allah Almighty says:

{وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ}

{We did not send any messenger but in the language of his people to make things clear for them. Allah causes to stray whom He wills and guides whom He wills, and He is the All-Mighty, the All-Wise.} [Surat Ibrāhīm: 4]

Allah Almighty grants the messengers (peace be upon them) this perfection so that they may be role models for their followers. When they commanded them to do something, they themselves were the first to do it, and when they forbade them from something, they were the first to abstain from it. Prophet Shu‘ayb, said to his people, as Allah, the Exalted and Majestic, mentioned about him:

{قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ}

{He said, “O my people, what do you think, if I should have a clear proof from my Lord, and He has given me good provision from Himself. I do not want to go against what I am forbidding you. I only want to put things right to the best of my ability. My success only comes through Allah; in Him, I put my trust, and to Him, I turn.} [Surat Hūd: 88] Allah Almighty commanded the prophets' followers to take their prophets as role models in doing good. 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] Allah Almighty also says:

{لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ
اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ}

{You certainly have a good example in them for those who look forward with hope to Allah and the Last Day. But whoever turns away, Allah is indeed the Self-Sufficient, the Praiseworthy.} [Surat al-Mumtahanah: 6]

As for the duties of the prophets and messengers (peace be upon them), the greatest of which is their call for people to believe in Allah and worship Him alone, without any partners. They call them to believe in the Last Day, which is the Day of

Judgment and the Day of Recompense and Account. Allah did not send a prophet except with the command to invite his people to believe in monotheism and, on the Last Day, to get them out of the darkness of disbelief, polytheism, and superstitions to the light of faith, Islam, monotheism, justice, uprightness, and a good life. He is commanded to explain to his people the manners and details of worship as well as things that are permissible for them of good things and inform them of what Allah has forbidden for them, including polytheism, killing without a right, unlawful sexual intercourse and obscenities, whether apparent or hidden. Also, the prohibition of Riba, consuming people's wealth unjustly, and all that corrupts or destroys the intellect from impure and evil things.

Among the duties of the messengers (peace be upon them) is the recitation of the Book of Allah that was revealed to them. They teach their followers wisdom and purify their manners, words, and beliefs. They guide them when they go astray and remind them of the laws of Allah when they neglect them. They renew for them what has become neglected of their religion and turn them away from error and ruin.

One of their greatest missions and duties is to be a good example for their followers, practicing

everything they call to and avoiding everything they forbid.

Among the prophets' missions (peace be upon them) is that the preceding prophet gives glad tidings of the succeeding one and commands those who will encounter him to believe in him. The succeeding prophet believes in the preceding prophet and commands his people to believe in the prophets who came before him (peace be upon them). This is because denying one prophet sent by Allah, the Almighty, is equivalent to denying all the prophets.

The prophets (peace be upon them) came to preserve the true religion, to protect lives, blood, wealth, and minds, and to safeguard progeny. Preserving true religion ensures the salvation of human beings in both worlds. Protecting lives and blood ensures the safety of individuals and nations. Safeguarding minds safeguards humanity from deviation and superstition. Preserving wealth ensures the well-being of people's livelihoods and the stability of their everyday lives. Moreover, in safeguarding progeny, the continuity of the human species is secured, protecting it from the corruption of adultery and mixing of lineages.

Third Topic: Proofs of Prophethood and Signs of Prophets

Proofs of prophethood are the proofs by which the truthfulness of the prophets and messengers (peace be upon them) is deduced. These proofs are numerous and diverse, and they include the following:

First proof: The content of the revelation they brought, which includes calling people to believe in Allah and the Last Day, knowledge of the unseen, firmly established legislation, remarkable deeds and events, mercy towards creation, and their call to what brings salvation and deliverance while warning against disbelief, polytheism, and immoral behavior and what leads to destruction.

The legislation and reports they brought are extremely precise and perfect, revealing truths and guiding people. It is evident that such legislation and reports could not originate from a human being, no matter how knowledgeable or intelligent they may be. This precision in legislation and reports can only be the result of divine revelation from Allah.

The second proof: The clear signs, which are called by some as miracles. A miracle is what causes the opponent to fail when challenged, and is an extraordinary event that Allah, if He wills, carries out through the one chosen for the status of

prophethood, as a sign of their truthfulness and the authenticity of their message. The miracles of the prophets (peace be upon them) are numerous. For example, the she-camel granted to Prophet Sālih (peace be upon him) as an argument against his people, the staff of Prophet Mūsa (peace be upon him) turning into a living serpent, the healing of the blind and lepers and the raising of the dead as signs of ʿĪsa (peace be upon him). There are also numerous miracles given to Muhammad, the Messenger of Allah (ﷺ), the greatest of which is the Noble Qurʾan, the eternal miracle that challenged both Jinn and mankind. As explained earlier, this great sign, namely the Noble Qurʾan, will remain in effect until the Day of Judgment. There are other miracles such as the Isrāʾ and Mirāj (Night journey to Al-Aqsa Mosque and Ascension to the heavens), the splitting of the moon, the stones glorifying Allah in the Prophet's hand, and the tree trunk moaning because of missing him. Additionally, there are instances where he (ﷺ) informed of future and past events. The proofs of prophethood, however, are not limited to miracles; they are numerous and diverse.

It is known that the signs and miracles of the prophets do not occur by their own choice, willpower, or ability. Rather, they are carried out by Allah, the Exalted and Majestic, by the hands of the prophet as a sign and indication of his truthfulness.

Examples of this are the splitting of the moon, the staff turning into a serpent, the revelation of the Qur'an, and the knowledge of the unseen that Allah informs the prophet about. Therefore, when the disbelievers of Quraysh demanded the Messenger of Allah, Muhammad, to show them a sign, Allah, the Exalted and Majestic, said:

{وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ}

{They say, "Why is it that no signs have been sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner.} [Surat al-'Ankabūt: 50]

The third proof: The methodology of the prophets (peace be upon them) is the same in terms of their calling people to worship Allah, obey His commands, believe in the Last Day, and have faith in all the books and messengers. None of them deviated from what they agreed upon. Their later ones believed in and affirmed the earlier ones, and their earlier ones gave glad tidings of the coming of the later ones, as in the case when the Messiah and the prophets before him (peace be upon them) gave glad tidings of the coming of Muhammad, the Messenger of Allah (ﷺ). Similarly, the Messenger of Allah Muhammad (ﷺ) affirmed all the prophets who came before him.

There is no contradiction or difference among them, and their information is truthful and accurate, involving no errors.

The fourth proof: They informed their nations about Allah revealing to them regarding their future victories, the failure of their enemies, and the good outcome reserved for them. All this happened exactly as they had informed, and nothing was left out, just as it occurred with Nūh, Hūd, Sālih, Shu‘ayb, Ibrāhīm, Lūt, Mūsa, and our Prophet Muhammad (may Allah's blessings and peace be upon them all) as narrated by Allah Almighty in the Noble Qur'an. These messengers (peace be upon them) informed their people that Allah would avenge the arrogant and defiant disbelievers, yet their people used to mock them and would consider the idea of punishment befalling them something unlikely. However, punishment did befall them just as the messengers (peace be upon them) had warned, and they could not withstand it, nor could they ward it off.

The fifth proof: Allah's support of the prophets (peace be upon them) as He supported them with signs, arguments, and proofs that made them overcome the arrogant, defiant, and tyrannical disbelievers. Allah Almighty says:

﴿قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ﴾

{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] Allah Almighty also 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]

It is known from the established norms of Allah, the Glorified and Exalted, that He supports the truthful, exposes the liars, and does not support them. Rather, He inevitably destroys them because whoever falsely claims to be sent by Allah, the Glorified and Exalted, Allah grants him respite for a certain period, then destroys him, making his destruction a lesson and humiliation for him in this world and the Hereafter.

The sixth proof: The state of the prophet before and after being commissioned with prophethood testifies to his prophethood. That is because his truthfulness, good character, and trustworthiness would prevent him from lying to individuals. For, how could he refrain from lying to his own people and clan, then lie about the Exalted and Majestic Lord? His family never knew him as a liar or betrayer, but they knew him for his noble character.

Therefore, the people of Shu 'ayb said to him, as Allah reported:

{قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ 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] For this reason, when the revelation suddenly came to the Messenger of Allah, Muhammad (ﷺ), and he went to his wife Khadījah (may Allah be pleased with her) and informed her of what he had seen, she said to him:

{أبشِر! فوالله لا يخزيك الله أبداً، فوالله إنك لتصل الرحم، وتصدق الحديث، وتحمل الكل، وتكسب المعدوم، وتقري الضيف، وتعين على نوائب الحق}[44].

"Rejoice! By Allah, Allah will never disgrace you. You maintain family ties, speak the truth, support the weak, help the destitute, serve the guests generously, and assist those afflicted with calamities."¹ Thus, his truthfulness, good character, and the generosity he had displayed throughout his life served as proof for her of the truthfulness of what he informed her, namely the descent of revelation upon him. She knew that it was not logical that he refrained from lying to people and

¹ Musnad Ahmad Collection (8952).

then would lie about Allah, far removed is the Messenger of Allah from that.

The seventh proof: What the prophets and messengers (peace be upon them) came with is accepted by reason and innate nature, and people find in it what they need and what rectifies their affairs in all aspects of their religion and worldly life. In fact, people aspired to attain what they came with, as they brought noble and virtuous manners. Thus, the Messenger of Allah, Muhammad (ﷺ), said:

[إنما بعثت لأتمم صالح الأخلاق]. [45]

"I have been sent to perfect righteous manners."¹ It is impossible for a prophet to command something, and then people would say: "We wish he had not commanded it," or "We wish he had not forbidden it." This is because they command justice and forbid indecency, evil, and transgression.²

The eighth proof: Before Allah commissions a prophet to bear the message, he was not known to his people as someone who used to speak about faith and the unseen, nor did he command them to believe in Tawhīd, prevent them from polytheism and disbelief, nor did he recite the revelation to them until he actually received it and was honored

¹ For more details about these proofs, see Al-Irshād Ilā Sahīh Al-I'tiqād, by Sālih Al-Fawzān 181-183.

² Sahīh Muslim (2276).

by Allah with conveying the message. Allah Almighty says:

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ}

{Likewise, we have revealed to you a revelation by Our command. You knew nothing of the Scripture or matters of faith, but We have made it [i.e., the Qur'an] a light by which We guide whom We will of Our slaves. And you are truly leading people to a straight path,} [Surat ash-Shūra: 52]

Allah Almighty also says:

{وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لِأَرْتَابٍ 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] Allah Almighty also says:

{وَإِذَا تَتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّكَ بَقْرَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أَبْدِلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ * قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ}

{When Our verses are recited to them clearly, those who do not expect to meet Us say, "Bring us a different Qur'an, or make changes in it." Say, "It is not for me to change it on my own accord; I only follow what is revealed to me. If I were to disobey my Lord, I fear the punishment of a momentous Day."

Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you. I have spent a lifetime among you before this. Do you not then understand?"} [Surat Yūnus: 15-16]

Fourth Topic: The Seal of the Messengers, Muhammad, and the Final Message

The Seal of the Messengers, Muhammad, has attained virtue and honor in terms of his lineage and social status. The Messenger Muhammad (ﷺ) said:

(إن الله اصطفى كنانة من ولد إسماعيل، واصطفى قريشاً من كنانة، واصطفى من قريش بني هاشم، واصطفاني من بني هاشم). [47]

"Indeed, Allah chose Kinānah from the children of Ismā'il, and He chose the Quraysh from Banu Kinānah, and He chose Banu Hāshim from Quraysh, and He chose me from Banu Hāshim."¹ He attained the greatest honor that cannot be equaled, as Allah chose and selected him to be the seal of the prophets and messengers (peace be upon them). Allah purified, perfected, and endowed him with perfections not available to anyone else among humans. Allah purified his mind, as He says:

{مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى}

{Your companion [i.e., the Prophet] has neither strayed nor is he deluded.} [Surat an-Najm: 2] Allah purified his heart as He says:

¹ Sahīh Al-Bukhāri (3535) with this wording, and Sahīh Muslim (2286).

{مَا كَذَبَ الْفُؤَادُ مَا رَأَى}

{The [Prophet's] heart did not deny what he saw.} [Surat an-Najm: 11] Allah purified his tongue, as He says:

{وَمَا يَنْطِقُ عَنِ الْهَوَىٰ}

{Nor does he speak out of his own desire.} [Surat an-Najm: 3] Allah purified his sight, as He says:

{مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ}

{His gaze did not wander, nor did it look beyond the limit.} [Surat an-Najm: 17] Allah purified his character, as he had a great moral character as manifested in his generosity, trustworthiness, justice, truthfulness, chastity, prudence, asceticism, and bravery, so much so that Allah said about him:

{وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}

{Indeed, you are of a great moral character.} [Surat al-Qalam: 4]

Then, Allah concluded prophethood and divine messages with the message of the Messenger of Allah, Muhammad (ﷺ). His Lord honored him by making him His messenger to all of creation. Allah Almighty 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 Sab': 28] Allah made him a witness over all people, testifying

to the believers' faith and the disbelievers' disbelief. He was a bearer of glad tidings and a warner to them, inviting them to Allah. Allah Almighty says:

{يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا * وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا}

{O prophet, We have sent you as a witness, a bearer of glad tidings and a warner,

and a caller to [the way of] Allah by His command, and as a lamp spreading light.

And give glad tidings to the believers that they will have a great bounty from Allah.} [Surat al-Ahzāb: 45-47]

The Messenger of Allah Muhammad (ﷺ) is the best of all prophets and messengers. He is the master of the children of Adam, the close friend of Allah, and the seal of the prophets and messengers. Allah Almighty says:

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا}

{Muhammad is not the father of any of your men, but the Messenger of Allah and the last of the prophets. And Allah is All-Knowing of everything.} [Surat al-Ahzāb: 40] Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَحْجُبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ؟ قَالَ: قَانَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ».[48]

"My similitude in comparison with the prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people used to go about it, wonder at it, and say: 'Would this brick be put in its place!' So, I am that brick, and I am the last of the prophets."¹ According to the Gospel available to the Christians, the Messiah (peace be upon him) prophesied the coming of the Messenger of Allah Muhammad (ﷺ), saying, "The stone that the builders rejected has become the cornerstone. Have you not ever read in the Scriptures: Jesus said to them: This is the Lord's doing, and it is marvelous in our eyes."² In the present Torah, it is mentioned that Allah said to Mūsa (peace be upon him): "I will raise up for them a prophet like you from among their brothers. I will put my words in his mouth, and he will tell them everything I order him."³

Allah Almighty made his message complete and comprehensive so that humanity would not need another prophet after him. All the virtues and praiseworthy principles found in previous messages are encompassed in the final message,

¹ Gospel of Matthew 42:21

² Deuteronomy 18:18

³ Sharh Al-'Aqidah At-Tahāwīyyah, by Al-Barrāk (p.90).

and it includes what was not found in those previous messages. It provides everything humanity needs until the establishment of the Hour. Allah Almighty says:

{أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ}

{Is it not enough for them that We have sent down to you the Book which is being recited to them? Indeed, there is a mercy and reminder in it for people who believe.} [Surat al-‘Ankabūt: 51] Allah Almighty also says:

{إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا}

{Indeed, this Qur’an guides to what is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward.} [Surat al-Isrā’: 9] Thus, the message of the final Prophet (ﷺ) is sufficient and comprehensive. His message is a mercy to the worlds, as Allah Almighty says:

{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ}

{And We have not sent you, [O Muhammad], except as a mercy to the worlds.} [Surat al-Anbiyā’: 107]

In fact, through the Seal of the Messengers (ﷺ), the perfection of religion was achieved, and the divine messages were concluded and completed. Allah Almighty says:

{أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

{Today 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]

Being of such a remarkable degree of truthfulness, honesty, purity, honor, and virtues, although he was illiterate, not reading or writing, nor having contact with anyone who could teach him, he came with this great comprehensive message and this magnificent, precise Qur'an. Also, Allah has blessed him with great signs and miracles and decreed victory for him, his religion, and his followers for many generations to come. This is the greatest evidence of his truthfulness and the authenticity of his message. Allah Almighty says:

{وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ * أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُنلَىٰ عَلَيْهِمْ إِن فِي ذَٰلِكَ لَرَحْمَةٌ وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ}

{They say, "Why is it that no signs have been sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner."

Is it not enough for them that We have sent down to you the Book which is being recited to them? Indeed, there is a mercy and reminder in it for people who believe.} [Surat al-'Ankabūt: 50-51]¹

¹ Al-Bidāyah wa An-Nihāyah (9/622).

Since the final message is the last divine message, it is obligatory to follow it, rely upon it, and refer judgments to it. Anything that contradicts it from the previous messages is either distorted and changed or abrogated. Based on this, any following of a person or book for the purpose of worshiping Allah with other than what was brought by the Seal of the Prophets is a false following that will not benefit its doer in any way before Allah on the Day of Judgment, and his efforts will be rejected.

Fifth Topic: People's reaction to the prophets (peace be upon them)

The stance of the dignitaries of human communities towards the messengers (upon them be peace) is almost identical. For there is no nation to whom a messenger was sent except that those dignitaries denied him, accused him of being a liar and a madman, and that he sought to monopolize authority for himself apart from them. Allah Almighty says:

{كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ * اتَّوَاصُوا بِهِ بَلِّغْهُمْ قَوْلِ طَّاغُوتٍ}

{Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."}

Did they suggest it to them? Rather, they [themselves] are a transgressing people.} [Surat adh-Dhāriyāt: 52-53] When Mūsa (peace be upon

him) was sent by his Lord to Pharaoh, he and the elite of his people said to him, as reported by Allah Almighty:

{قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ}

{They said, "Have you come to us to turn us away from that upon which we found our fathers so that you two may have grandeur in the land? And we are not believers in you."} [Surat Yūnus: 78] Allah Almighty further says:

{وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ * فَتَوَلَّىٰ بُرْكَانِهِ وَقَالَ سَاحِرٌ أَوْ مُجُنُّونَ}

{And [there is a sign in the story of] Moses when We sent him to Pharaoh with compelling proofs,

But he and his supporters turned away, and he said about [Moses], "A magician or a madman!"} [Surat adh-Dhāriyāt: 38-39]

Someone may ask: Why is this stubborn position against the messengers (peace be upon them), although they call to the truth, enjoin what is good, and forbid what is evil? We say: The majority of those dignitaries claim to have exclusive access to the truth and that they are on the right path, considering anyone who disagrees with them to be misguided. They assert their own distinction and superiority over the common people, claiming that they deserve authority. Based on this, they subjugate others and assert their monopoly over

knowledge, claiming to possess knowledge that the common people are unaware of. These leaders accuse the messengers (peace be upon them) of being magicians to avert people from following them. They say to them: "The messenger has bewitched these young men who believed in him and followed him." In addition to this, the man, in general, is accustomed to what his fathers and grandfathers used to believe in and adopt and hates to leave it. Allah Almighty says:

{وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ}

{Likewise, We never sent any warner to a town before you except that its affluent ones said, "We found our forefathers on a path, and we are following their footsteps."} [Surat az-Zukhruf: 23]

Another reason is that the messengers (peace be upon them) expose those who are undeservingly revered and reveal their lies and exploitation of people. They warn them against devouring people's wealth unjustly, abolish their distinction, and eliminate their arrogance. Instead, they say to the people: You are all equal; from one father and mother, there is no superiority for one of you over another except by faith, piety, and righteous deeds. The messengers (peace and blessings be upon them) want the religion to be entirely for Allah, meaning that submission, surrender, and worship

should be for Allah, Lord of the worlds. And that the judgment should be for the law of the Lord of the worlds. Those who are undeservingly revered want people to follow them in what they have legislated for them and in the falsehood they have fabricated for them, setting themselves as a referential authority instead of judging by the law of Allah, the Glorified and Exalted. They want them to judge by the laws and procedures they legislate for them and that they should sanctify and magnify them and take them as lords beside Allah. Allah Almighty says:

{اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ}

{They have taken their rabbis and monks as lords besides Allah,} [Surat at-Tawbah: 31] Allah Almighty also says:

{أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ}

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah?} [Surat ash-Shūra: 21]

For this reason and others, the leaders of the disbelievers stand against the prophets (peace be upon them) and avert people from believing in them and following them. Therefore, Rib'iyi ibn 'Āmir (may Allah be pleased with him) said to the commander of the Persians when he asked him about the reason for their coming to the land of Persia to call them to the religion of Allah: "Allah

sent us to bring out whoever He wills, from the worship of slaves to the worship of Allah, from the narrowness of the world to its spaciousness, and from the injustice of false religions to the justice of Islam."¹

Despite that, Allah supports the messengers (peace be upon them) with signs and with whomever He wills from His believing servants. So, those for whom Allah decreed happiness believe in them and affirm their truthfulness, and they will have victory in this world and the Hereafter. 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] Then, on the Day of Judgment, it will become apparent to people who were right and who were those whose efforts have been wasted while they thought they were doing well.

Sixth Topic: Recompense in the Worldly Life and the Hereafter for Those Who Believed the Messengers and Those Who Denied Them

The Majestic and Exalted Lord has created the creation, facilitated for them the means of life, and provided them with everything they need. He has

¹ Agreed upon, Sahīh Al-Bukhāri (2472) and Sahīh Muslim (1914).

created them with a good disposition and endowed them with intellects, eyes, and ears so that they may reflect upon the signs of Allah that are recited in His books and the signs scattered throughout His observable universe and within themselves. He has revealed books to them and sent messengers to invite them to have faith in their Lord, Creator, and Provider, presenting for them various evidence and proofs to establish the truth of what they have brought. Thus, whoever obeys them has succeeded and attained victory in this worldly life and the Hereafter. They will have the path of goodness facilitated for them. You will only see them submitting to their Lord, pleased with what He has given them. They worship Allah with insight. Whoever is as such will have a good life, and Allah has promised him a great reward and eternal bliss in the Hereafter. Allah has prepared for him gardens beneath which rivers flow in the company of prophets, the truthful, the martyrs, and the righteous from every nation who believed in Allah and affirmed the truthfulness of the messengers (peace be upon them). He will live in this eternal bliss forever and never die, perish, or lose his bliss.

On the other hand, whoever disobeys Allah, acts stubbornly, and becomes arrogant, closing his mind and heart, deafening his ears, and blinding his eyes to see the truth and its evidence, will live in this worldly life in confusion, with troubled affairs and

restless life. Even if he lives in this life in affluence and heedlessness, when their life ends, and the messengers of Allah, i.e. the angels of death, take his soul, he will face the Hereafter, an eternal and everlasting life that does not end. The disbelievers will abide in an everlasting and eternal Fire, and Allah will gather them with the wretched, the arrogant, the tyrants, and the oppressors.

Allah has informed us in the Noble Qur'an about what He did to the deniers of the messengers. He drowned the people of Nūh (peace be upon him) with the mighty flood. He destroyed the people of the Prophet Hūd (peace be upon him) with a powerful wind. He annihilated the people of Prophet Sālih (peace be upon him) with a thunderous scream that overtook them. He destroyed the people of Prophet Lūt (peace be upon him) by overturning their homes and making their highest parts the lowest. Allah Almighty says:

{فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَاهَا سَافِلًا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّن سِجِّيلٍ مَّنضُودٍ
* مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ}

{When Our command came, We turned their cities upside down and rained down upon them clustered stones of baked clay,

marked by your Lord; this is not far from the evildoers.} [Surat Hūd: 82-83] This is because they denied the messenger of Allah sent to them, contradicted the sound natural disposition, and

approached men with lust instead of women. These are some of the punishments that Allah has inflicted upon the disbelieving nations who persisted in their denial and disbelief.

Chapter Seven: Worship

First Topic: Worship Is a Human Necessity.

Worship comprises all actions that Allah loves and is pleased with, including statements and deeds, whether apparent or hidden, by which a person aims to draw close to the Lord, the Exalted and Majestic, seeking His pleasure, fearing His wrath, and hoping for His rewards. It is a state of utmost humility and submission, coupled with perfect love and devotion for the worshiped Lord.

Worship is a state that one is engaged in most of the time. If he possesses knowledge and insight and follows the messengers (peace be upon them), he will dedicate his worship, closeness, fear, hope, love, and humility to Allah, the Lord of the worlds. However, if he deviates from the right path, he may seek closeness to a dead person, a stone, or a star, turning his closeness, fear, hope, and love towards entities that cannot benefit or harm, hear supplications, or aid the distressed. His worship will not achieve what he hoped for in terms of warding off evil, bringing benefit, or peace of mind. In fact, he may even move from one deity to another or from one religion to another, seeking to achieve

what man hopes for from worship and closeness, only to be disappointed and fail to find what he seeks.

Thus, worship is an essential need for human beings. Therefore, you will not find any nation, ancient or modern, that does not have multiple forms of seasonal or socially related worship, such as those associated with marriage, procreation, agriculture, and seeking healing.

Since this matter represents a fundamental need for man, you will find him inventing deities and acts of worship for himself. Allah Almighty, however, has provided His slaves with the great acts of worship that He has prescribed for them in Islam that fulfill the purpose of those who worship Him and seek closeness to Him. Through these acts, one worships his Lord and Creator, and pleads to Him through them to grant him protection from harm, relief from distress, and tranquility of the soul. Moreover, Allah Almighty has made worship diverse and accessible to every person. There are acts of worship done by the heart, such as faith, sincerity, fear, love, and affirmation. Likewise, there are acts of worship done by the body, such as prayer, Hajj, and acts of kindness towards creation. There are acts of worship done by the tongue like the recitation of the Qur'an, remembrance of Allah, and guiding those who are astray. There are financial acts of worship, such as giving Zakah and

spending in the cause of Allah. There are seasonal acts of worship, such as fasting during Ramadan and performing Hajj. There are also prescribed religious festivals, such as 'Eid al-Fitr and 'Eid al-Ad-ha, which bring joy and happiness to the hearts of the worshiping Muslims.

In Islam, acts of worship are not meant to seek closeness to any of the creation. No one should be associated with Allah in them. If someone associates any entity with Allah in worship, his worship becomes invalid, and he becomes a polytheist. This is because acts of worship in Islam are exclusively due to Allah.

This diversity in the valid acts of worship quenches the soul's thirst for worship, brings joy, and delights the heart. This is because the heart has an emptiness and longing that nothing can fill or satisfy except worshipping the Lord of all worlds. The heart has a deep need for Allah that can only be fulfilled by showing dependence upon Him alone and sufficing with Him against all creatures. In the heart, there is restlessness and unease that can only be calmed and soothed through belief in Allah and taking refuge with Him. The heart is spiritually dead and can only be revived through faith in Allah and knowledge of Him. By doing so, the heart is revived with the light of revelation, experiencing a new life that has never been known before. In the heart, there is darkness of disbelief, polytheism,

and ignorance that can only be dispelled by believing in Allah. Allah Almighty says:

{أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ}

{Is the one who was dead and We gave him life [by faith] and gave him a light with which he walks among people like the one in darkness from which he can never escape? This is how the deeds of the disbelievers have been made appealing to them.} [Surat al-An‘ām: 122] Allah Almighty says:

{وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ 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. Indeed, there are signs in this for every patient and grateful person.} [Surat Ibrāhīm: 5]

Man recognizes his inherent need for food, drink, clothing, and shelter. Allah Almighty has inspired him to earn his sustenance, satiate his hunger, and clothe his body, but he may be oblivious to the need of the heart to the Lord, Exalted is His Majesty. Man, with his perceptions and intellect, cannot comprehend what his Lord wants from him, nor how to worship Him, nor how to attain His pleasure because this is not understood by experience, nor is it achieved by the power of intellect, knowledge, and perception. Rather, it is achieved by following

the path of the messengers (peace be upon them) and seeking guidance by the light of revelation in order for him to attain the pleasure of His Lord.

Second Topic: Reality of Worshiping Allah, the Lord of the Worlds

Worshiping Allah, the Lord of the worlds, is to draw closer to the Exalted and Majestic Lord with all deeds that He loves and approves of, be they words or actions, apparent or hidden. The worshiper should be in a state of utmost humility and submission, accompanied by perfect love for the Majestic and Exalted Lord, as well as showing devotion to Him through offering various forms of worship; by the heart or the body, verbal or financial, as prescribed by Allah Almighty for His slaves on the tongues of His messengers (peace be upon them). Allah, the Glorified and Exalted, is in no need of His slaves or their worship, for He is the Most Sufficient, and all forms of sufficiency in the creation is a gift from Allah. Allah does not increase in His greatness with the worship of the creation, nor does their disobedience cause harm to Him. His bestowal upon them does not increase His generosity; rather, He created the creation and commanded them to worship Him to honor them in this world and the Hereafter. All their acts of worship do not equal His favors upon them. They cannot even count them, let alone fulfill their rights

and thankfulness as due upon them. Allah Almighty says:

{وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ
كَفَّارٌ}

{And He gave you all that you have asked for. If you try to count the blessings of Allah, you cannot count them. Indeed, mankind is truly unjust and ungrateful.} [Surat Ibrāhīm: 34] The acts of worship prescribed by Allah Almighty are not demanding or burdensome; instead, they are facilitated to the utmost. The five daily prayers take at most ten minutes to perform each prayer. Zakah is a portion of (2.5%) of one's wealth that has reached the nisāb and has been held in his possession for a lunar year. It is given annually by the wealthy to the poor as a mercy and support for them and as a gratitude to Allah for the blessing of wealth. Fasting is observed for one month a year, where Muslims abstain from food and drink during the day and break their fast at night. Hajj is performed once in a lifetime by physically and financially capable people. The greatest and most rewarding act of worship after the obligatory acts is the remembrance of Allah by the tongue while reflecting on its meanings by the heart.

Furthermore, every good deed that a Muslim does for another person, whether Muslim or non-Muslim, relative or non-relative, even if it is for an

animal, is an act of worship and a means of drawing closer to Allah, the Lord of the worlds. The Messenger of Allah (ﷺ) said:

(بينما رجل يمشي بطريق، وجد غصن شوك على الطريق، فأخذه، فشكر الله له، فغفر له). [53]

"While a man was on the way, he found a thorny branch of a tree there on the way and put it aside. Allah appreciated that deed and forgave him."¹ The Prophet (ﷺ) further said:

(بينما كلب يطيف بركية، كاد يقتله العطش، إذ رأته بغي من بغايا بني إسرائيل، فنزعت موقها فسقته فغفر لها به). [54]

"Once a dog was moving around a well, and it was about to die from thirst; a prostitute from the Children of Israel saw it, she took off her shoe, filled it with water, and gave it to the dog to drink. She was forgiven for that."² So, consider how Allah forgave this prostitute, despite her grave sins, because she gave water to a dog that was about to die of thirst.

Acts of worship in Islam give the person - by the permission of Allah - a good life in this world. Allah Almighty says:

{مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a

¹ Agreed upon, Sahīh Al-Bukhārī (3467) and Sahīh Muslim (2245).

² Sahīh Muslim (2589).

good life, and We will surely reward them according to the best of their deeds} [Surat an-Nahl: 97]

A Muslim benefits from his worship even in his grave, living therein in bliss, while a disbeliever experiences punishment in his grave. Some deeds continue to benefit their doers as long as their effects are continuous, such as teaching knowledge that people benefit from after one's death, digging a well from which people, animals, and birds drink, building a hospital for the sick, or leaving behind a pious child who supplicates and seeks forgiveness for his parents. Similarly, the charity given by the living on behalf of the deceased reaches them and benefits them in their graves.

Worship also earns its doer in the Hereafter everlasting bliss and the pleasure of the Lord, Exalted is His Majesty. Allah Almighty says:

{وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}

{Allah has promised the believers, both men and women, gardens under which rivers flow, abiding therein forever, and splendid dwellings in the Gardens of Eternity, and Allah's pleasure, which is the greatest of all; that is the supreme triumph.} [Surat at-Tawbah: 72]

Third Topic: Guidelines for Valid Worship

Acts of worship in Islam are of great significance, and their status is high in the sight of Allah. Allah does not accept the worship of a person until he submits to Allah Almighty by being a Muslim, believing in His messages, His books, His angels, and His meeting and recompense on the Day of Judgment. If someone seeks to draw closer to Allah with any act of worship while not being a Muslim, Allah does not accept his worship. However, Allah rewards him in this worldly life with ample provisions such as food, drink, clothing, and shelter. This is a manifestation of the justice of the Lord, as He does not waste the good deeds of a person, even if he is a disbeliever, because a disbeliever does not believe in Allah or the Day of Judgment or expect to meet Him. On the Day of Judgment, Allah will recompense him for his disbelief, arrogance, and stubbornness.

An aspect of worship's honorable status in Islam is that Allah only accepts such acts of worship that are done sincerely for His Noble Countenance, meaning that the worshiper does not intend this worship for any creature, be it a sent prophet or a favored angel, but rather he intends it for the Lord, Exalted is His Majesty, seeking His pleasure. Whoever performs a righteous deed but associates partners with Allah in it, his deed will be rejected,

and he will not be rewarded for it. Allah Exalted and Majestic says:

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ}

{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] Muhammad, the Messenger of Allah (ﷺ) said:

(قال الله تبارك وتعالى: أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك فيه معي غيري، تركته وشركه). [55]

"Allah, the Blessed and Exalted, said: I am the One Who does not stand in need of a partner. Whoever does a deed in which he associates anyone else with Me, I shall abandon him to what he associates with Me."¹

Also, Allah only accepts the acts of worship that He has legislated for His slaves, as conveyed by His messengers (peace be upon them) to the people. Accordingly, any newly invented act of worship that Allah has not legislated is rejected, and the person performing it will not be rewarded for it.

Innovated acts of worship and Eids are not accepted by Allah. Rather, Allah, Exalted is His Majesty, will hold people accountable for the acts of

¹ Sahih Al-Bukhāri (1149).

worship they have fabricated and introduced, which Allah did not legislate. By doing so, they have made themselves legislators and partners with Allah, claiming that the acts of worship they have prescribed for people are acceptable to Allah.

Hence, the valid and accepted worship in the sight of Allah that benefits its doer in this world and the Hereafter is the worship performed by a believer in Allah, following what Allah has legislated for His slaves, and with sincere devotion to Allah, the Lord of the worlds, Exalted is His Majesty.

Fourth Topic: People Are Equal in Terms of the Obligation of Acts of Worship and Their Reward

The first command one comes across as he recites the Great Qur'an is the saying of Allah Almighty:

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

{O people, worship your Lord, Who created you and those before you, so that you may become righteous;} [Surat al-Baqarah: 21] When the Lord, Exalted is His Majesty, commands people to worship Him, prohibits them from disobedience, or warns them against the plots of the devil, He addresses them with the words:

{يَا أَيُّهَا النَّاسُ}

{O people}. This address is shared equally by all people, whether Arab, European, African, Chinese, Japanese, or others worldwide. The address with

يَا أَيُّهَا النَّاسُ،

{O people} imposes on everyone the responsibility of hearing the divine command, responding to the divine call, and submitting to the One Who owns provision, benefit, and harm. Using this wording does not allow anyone to say: "This address does not concern me," unless he claims not to be human. No one can say: "I am not one of the people," as long as the address is directed to all people equally. It is from the grace of Allah upon people and the perfection of His justice and great wisdom that He made their rewards equal. There is no superiority for an Arab over others or a black over a white person except through piety and righteous deeds. The Prophet (ﷺ) said to Bilāl

عند صلاة الفجر يا بلال حدثني بأرجى عمل عملته في الإسلام، فإني سمعت
دفع نعليك بين يدي في الجنة. قال: ما عملت عملاً أرجى عندي: أني لم أتطهر
طهوراً، في ساعة ليل أو نهار، إلا صليت بذلك الطهور ما كتب لي أن
أصلي. [56]

during Fajr prayer: "O Bilāl: Tell me about the most hopeful act (i.e. one which you deem the most rewarding with Allah) you have done since you accepted Islam because I heard the sound of the steps of your shoes before me in Paradise. Bilāl said: "I do not consider any act more hopeful than

that whenever I make ablution in an hour of night or day, I would immediately perform prayer for as long as was written for me to perform."¹

Similarly, people do not differ in the reward for their deeds based on time or place. That is the reward of someone who prayed for Allah, the Lord of the worlds, a thousand years ago is equal to the reward of someone who prayed for Him this year. The reward of the one who prays in the east is equal to the reward of the one who prays in the west, except for what Allah has favored in terms of time, such as Ramadan, or place, such as the honorable city of Makkah or Madīnah, that whoever worships therein will have an increase in his reward that only Allah can count.

Islam prohibits social stratification and makes people equal before the Lord, Exalted is His Majesty, regarding their deeds and the rewards they receive. Muhammad, the Messenger of Allah (ﷺ), said to his clan, including his uncle Al- ‘Abbās, his aunt Safiyyah, and his daughter Fātimah (may Allah be pleased with them):

(يا معشر قريش -أو كلمة نحوها- اشتروا أنفسكم لا أغني عنكم من الله شيئاً، يا بني عبد مناف لا أغني عنكم من الله شيئاً، يا عباس بن عبد المطلب لا أغني عنك من الله شيئاً، ويا صفية عمة رسول الله لا أغني عنك من الله شيئاً، ويا فاطمة بنت محمد سليني ما شئت من مالي، لا أغني عنك من الله شيئاً). [57]

¹ Agreed upon, Sahīh Al-Bukhārī (4771) and Sahīh Muslim (351).

"O Assembly of the Quraysh - or he said a similar word - buy (i.e. save) yourselves (from the hellfire)! I cannot save you from Allah. O Banu 'Abd Manāf! I cannot save you from Allah. O 'Abbās, the son of 'Abdul Muttalib! I cannot save you from Allah. O Safiyyah, the aunt of Allah's Messenger! I cannot save you from Allah. O Fātimah, the daughter of Muhammad! Ask what you wish from my wealth, but I cannot save you from Allah."¹² This speech from Muhammad, the Messenger of Allah (ﷺ) to the closest people to him, delivers the message that each person is responsible for themselves and that he (ﷺ) cannot save them from Allah, even if they are close relatives to the final Prophet (ﷺ).

Islam does not discriminate against anyone in their worship based on their sex, color, nationality, lineage, status, or social or religious authority. The messengers (peace be upon them), like other human beings, worship Allah, seeking His reward and fearing His punishment. They do not neglect their duties on account of the dignified status to which Allah has raised them. Allah Almighty says about the prophets (peace be upon them):

¹ Agreed upon, Sahīh Al-Bukhārī (4477) and Sahīh Muslim (141).

² "O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O Bani 'Abd Manaf! I cannot save you from Allah's Punishment, O Safiya, the Aunt of Allah's Messenger (ﷺ)! I cannot save you from Allah's Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

{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]

Fifth Topic: Man's Wronging of Himself

Allah created man and made the means of life easy for him. He subjected to him everything in the heavens and the earth and commanded him to worship Him according to what He has legislated for him. But instead of man worshiping his Lord, we find that he may wrong himself in various forms, examples of which are as following:

First: Associating partners with Allah is the worst form of wrongdoing. Luqmān, the Wise, said to his son, as Allah tells about him:

{وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

{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] The most tremendous injustice is to associate partners with Allah, which is to set an equal for Allah, although He is the One Who created you, provided for you and raised you with His blessings. 'Abdullah ibn Mas'ūd (may Allh be pleased with him) reported: I asked the Prophet (ﷺ):

(أي الذنب أعظم عند الله؟ قال: «أن تجعل لله نداً وهو خلقك». قلت: إن ذلك لعظيم، قلت: ثم أي؟ قال: «وأن تقتل ولدك تخاف أن يطعم معك». قلت: ثم أي؟ قال: «أن تزاني حيلة جارك».) [58]

"Which sin is the greatest in the sight of Allah? He said: "That you set an equal for Allah while He is the One Who created you." I said: That is indeed a tremendous sin. I said: Then what? He said: "And that you kill your child for fear that he may eat with you." I said: Then what? He said: "That you commit adultery with the wife of your neighbor."¹

Second: Wronging oneself by monasticism and abstaining from what is permissible, thereby seeking to refine and perfect oneself. This is not permissible. It is forbidden in Islam for a person to prevent himself from what is permissible, such as lawful earnings, marriage, and wearing beautiful clothes. Rather, this is similar to the excess committed by the previous nations and their crimes against themselves, which Allah did not command, nor did He reveal them in a book about it, nor did He command a prophet with them. Allah Almighty says:

{ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ}

¹ Tafsīr Ibn Kathīr (4/54).

{Then We sent Our messengers in their footsteps, and We sent after them Jesus, son of Mary; We gave him the Gospel and instilled kindness and mercy in the hearts of those who followed him. As for monasticism, they invented it – We did not prescribe it for them – seeking thereby Allah’s pleasure, yet they did not observe it faithfully. So We gave those who believed among them their reward, but most of them are evildoers.}

[Surat al-Hadīd: 27] Allah also says:

{قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ
آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ}

{Say, “Who has forbidden the adornments and lawful provisions that Allah has brought forth for His slaves?” Say, “They are for the believers in the life of this world, and they will be exclusively for them on the Day of Resurrection. This is how We make the verses clear for people who have knowledge.”} [Surat al-A’rāf: 32] Rather, the forbidden things in Islam are limited, and things are permissible in principle. It is not permissible for a person to make forbidden for himself what Allah has not forbidden for him. Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ}

{O you who believe, do not prohibit the good things that Allah has made lawful for you and do not

exceed the limits, for Allah does not like those who exceed the limits.} [Surat al-Mā'idah: 87]

In Islam, it is not permissible to torture oneself by beating or staying in isolation in caves in pursuit of purification and perfection. The acts of worship that Allah has prescribed involve no harm to the person. Rather, if there is hardship, ease comes about. For example, the traveler and the sick are exempted from some of the rulings as long as they are in that state until the traveler returns home and the sick person recovers.

Some acts of worship, such as fasting, were not enjoined for the purpose of torturing oneself but rather to purify the soul while allowing the enjoyment of what Allah has made permissible for man in the nights of fasting.

Third: Wronging people by committing immoral acts and sins and corrupting life.

Among the aspects of wronging oneself is committing immoral acts and sins, such as adultery and sodomy, or wronging others by stealing and plundering their wealth, attacking them or damaging their property, or dealing in unjust transactions, such as gambling and usury, and other forbidden sales that involve riba, cheating, and deception. Allah Almighty says, explaining the crime of the evil scholars in Judaism and Christianity and their devouring of people's property falsely:

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي
سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ}

{O you who believe, there are many rabbis and monks who consume people's wealth unlawfully and prevent people from Allah's way. Those who hoard gold and silver and do not spend it in the way of Allah, give them tidings of a painful punishment.}[Surat at-Tawbah: 34]

In fact, wronging oneself through these unjust practices corrupts life, removes blessings from wealth, time, and provision, and incurs divine punishment upon the corruptors because of their injustice and transgression. Allah Almighty says:

{ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ}

{Corruption has appeared on land and sea because of what people's hands have earned, so that He may cause them to taste the consequence of some of their deeds, so that they may return.}[Surat ar-Rūm: 41] He Almighty also says:

{وَعَادًا وَتَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِّن مَّسَاكِينِهِمْ وَرَبِّينَ لَهُمُ الشَّيْطَانُ أَعْمَالُهُمْ فَصَدَّهُمْ
عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ * وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُّوسَى
بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ * فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَّنْ
أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ
وَمِنْهُمْ مَّنْ أَعْرَفْنَا وَمَا كَانِ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ}

{And [We destroyed] 'Ād and Thamūd, which is clear to you from their ruined dwellings. Satan made their deeds appealing to them and averted

them from the right way, although they were people of perception.

And [We also destroyed] Korah, Pharaoh and Hāmān. Moses came to them with clear signs, but they showed arrogance in the land, yet they could not escape [Us].

Each of them We seized for their sin: against some of them, we sent a storm of stones; some were seized by a blast; some We caused the earth to swallow; and some We drowned. It was not Allah Who wronged them, but it was they who wronged themselves.} [Surat al-‘Ankabūt: 38-40]

These injustices done against others inevitably affect the oppressor with their adverse consequences and repercussions in the worldly life and the Hereafter. He may be punished in this world for his crimes and sins, and he may be spared the punishment. But on the Day of Judgment, retaliation will surely be executed against him for everyone he has wronged. That is because the rights of others do not go to waste, but they will be claimed by their owners from Allah on a Day when neither wealth nor social status will be of any benefit; only faith and freedom from others' rights will be of benefit. Allah Almighty says:

{وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ 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 that they did before, and your Lord does not wrong anyone.}
[Surat al-Kahf: 49]

Sixth Topic: Repenting of Sins, Cleansing the Soul, and Purifying It through Faith and Righteous Deeds

Human beings are created with inherent weakness, desires, inclinations, greed, stinginess, transgression, and ignorance. Satan and bad companions influence them. As a result, they may fall into sin, whether it is associating partners with Allah or disbelief, or injustice against oneself, such as committing adultery or injustice against others. But, when a person wakes up from his ignorance and desires to rectify his affairs, makes up for what he has missed, gives up his sins, feels remorse for his past actions, resolves not to return to his previous deeds, sincerely repenting to Allah, then Allah accepts his repentance, no matter how grave his sins are. Repentance is accepted as long as death has not approached and the soul has not reached the throat. Repentance is one of the greatest acts of worship. So, whoever repents, Allah accepts his repentance and forgives his sins, even if his sins are

as abundant as the scum of the sea. Allah Almighty says:

{وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا * يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا * إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا}

{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, for whoever does any of this will face the penalty,

the punishment will be doubled for him on the Day of Resurrection, wherein he will remain disgraced forever,

except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is All-Forgiving, Most Merciful.} [Surat al-Furqān: 68-70]

Allah Almighty also says:

{لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ وَنَحْنُ إِلَهُ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ * أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ}

{They have certainly disbelieved, those who say, "Allah is one of Three." None has the right to be worshiped except One God. If they do not desist from saying this, those who disbelieve from among them will be afflicted with a painful punishment.

Why do they not turn to Allah in repentance and seek His forgiveness? For Allah is All-Forgiving, Most Merciful.} [Surat al-Mā'idah: 73-74]

The Lord, Exalted is His Majesty, says as He invites all the disbelievers to repentance:

{قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ}

{Say to those who disbelieve that if they desist, their past will be forgiven, but if they persist, then they have a precedent in those who have passed before them.} [Surat al-Anfāl: 38] Ibn Kathīr (may Allah have mercy upon him) said in his Tafsīr: "Allah Almighty says to His Prophet (ﷺ),

{قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا}

{Say to those who disbelieve that if they desist} i.e. if they give up their disbelief, opposition, and stubbornness and accept Islam, obedience, and repentance, their past disbelief, sins, and misdeeds will be forgiven." Allah Almighty further says:¹

{قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ}

{Say [Allah says], "O My slaves who have transgressed against themselves, do not despair of Allah's mercy, for indeed Allah forgives all sins. He is indeed the All-Forgiving, the Most Merciful.} [Surat az-Zumar: 53] Allah is pleased with the

¹ Sahīh Al-Bukhārī (6308) and Sahīh Muslim (2675).

person's repentance out of mercy to him. Muhammad, Allah's Messenger (ﷺ) said:

(لله أفرح بتوبة عبده من رجل نزل منزلاً وبه مهلكة، ومعه راحلته، عليها طعامه وشرابه، فوضع رأسه فنام نومة، فاستيقظ وقد ذهبت راحلته، حتى إذا اشتد عليه الحر والعطش أو ما شاء الله، قال: أرجع إلى مكاني، فرجع فنام نومة، ثم رفع رأسه، فإذا راحلته عنده). [60]

"Indeed, Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his mount carrying his food and water. He then rests his head and sleeps for a short while and wakes up to find his mount has gone. (He starts looking for it) and suffers from severe heat and thirst or whatever Allah willed (him to suffer from). He then says: 'I will go back to my place.' He returns and sleeps again, and then (getting up) raises his head to find his mount standing beside him."¹

There is evidence for this in the story when ‘Amr ibn Al- ‘Ās (may Allah be pleased with him) embraced Islam, where he says: "When Allah instilled the love of Islam into my heart, I came to the Prophet

فقلت: ابسط يمينك فلأبائعك، فبسط يمينه، قال: فقبضت يدي، قال: «ما لك يا عمرو؟» قال: قلت: أردت أن أشتري، قال: «تشتري بماذا؟» قلت: أن يغفر لي، قال: «أما علمت أن الإسلام يهدم ما كان قبله؟ وأن الهجرة تهدم ما كان قبلها؟ وأن الحج يهدم ما كان قبله؟». [61]

¹ Sahīh Muslim (121).

and said: 'Stretch out your right hand so that I may pledge allegiance to you.' He stretched out his right hand, but I withdrew my hand. He said: 'What is the matter, 'Amr?' I replied: 'I wish to stipulate a condition.' He asked: 'What is your condition?' I said: 'That I would be forgiven.' He said: Are you not aware that Islam wipes out all (sins) that preceded it, and that Hijrah wipes out all (sins) that preceded it, and that Hajj wipes out all (sins) that preceded it ?"¹ Muhammad, Allah's Messenger (ﷺ), informed 'Amr ibn Al- 'Ās (may Allah be pleased with him) that Islam wipes out all sins and misdeeds that preceded it and that repentance erases whatever was committed before it.

Therefore, it benefits a person who has committed sins to rectify himself and purify them (sins) with faith and righteous deeds. Allah Almighty says:

{وَأِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى}

{I am indeed Most Forgiving to those who repent and believe, and do righteous deeds, then stay on the right path.} [Surat Ta-ha: 82] In fact, righteous deeds purify the soul and give it strength and steadfastness in faith, so it does not fall into sin again. If a person falls into sin and then repents, Allah accepts his repentance, and he returns from

¹ Sahīh Al-Bukhāri (6507) and Sahīh Muslim (2684), and this is the wording of Muslim.

sinfulness purified and cleansed. If a person continues to seek forgiveness, feel remorse, repent, and perform righteous deeds whenever he sins, he is in a good state.

Chapter Eight: Al-Qadar (Predestination)

First Topic: Belief in Al-Qadar

Belief in Al-Qadar is a significant foundation in the religion of Allah's Messengers because it is part of belief in the Lordship of Allah. Al-Qadar is from the knowledge of the Exalted and Majestic Lord, and Allah's knowledge is one of His attributes. Allah's knowledge is precedent to the creation of all creatures, and their creation is evidence of His knowledge of them before He created them. Indeed, Allah determined them by His knowledge, and then He created them and brought them into existence. Allah Almighty says:

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ}

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

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

{Indeed, We have created everything according to a determined measure.} [Surat al-Qamar: 49]

Al-Qadar is the secret of Allah in His creation, no one can know it except by His permission. Allah did not send a messenger except that He commanded him to believe in Al-Qadar. Belief in Al-Qadar is a significant principle among the foundations of faith. Nūh, Ibrāhīm, Mūsa, 'Īsa, and other messengers of Allah (peace be upon them) commanded their nations to believe in this great principle. A person's faith in Allah is not valid unless he believes in Al-Qadar, knowing that everything occurs by the decree and predestination of Allah, that whatever Allah has preordained and decreed involves profound wisdom, that nothing in the universe happens outside the predestination of Allah, the Glorified and Exalted, and that Allah has brought everything into existence by His knowledge and wisdom.

Second Topic: Comprehensive Predestination and Overall Determination

Belief in Al-Qadar includes the belief that Allah knows what has been and what will be and that His knowledge encompasses everything. Nothing escapes His knowledge, and His knowledge predates all existence. He has determined everything before its creation. Allah Almighty says:

{وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا}

{He has created everything and measured it precisely.} [Surat al-Furqān: 2] There is nothing that escapes His knowledge, no matter how hidden it might be; Allah Almighty says:

{وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ}

{He is Allah in the heavens and on earth. He knows your secrets and what you reveal, and knows whatever you earn.} [Surat al-An'ām: 3] Allah Almighty also 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 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] Allah has written the destiny of everything fifty

thousand years before He created the heavens and earth. Allah Almighty says:

{مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن 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-Hadīd: 22]

Nothing exists except by His will, and He is the Creator of everything. No one shares with Him the management and creation of the universe. Rather, everything is subject to His determination and according to His knowledge, and He is the One Who created and brought things into existence. Just as humans cannot encompass His knowledge, they also cannot encompass His determination and management. They do not know what He has preordained and written, nor do they know the wisdom behind it. However, there is wisdom, even though it is unknown to people. Just as wisdom is evident to everyone in the sun's rising and setting and the diversity of seasons between heat, cold, autumn, and spring, there is profound wisdom in what is hidden from you, but you do not know it and cannot comprehend it. The sound human intellect does not deny what it cannot comprehend or encompass.

Predestination encompasses everything; nothing occurs in existence except by the decree and will of Allah. No provision descends, no blessing is withheld, no affliction is inflicted or removed except by the decree of the Lord, Exalted is His Majesty. Allah Almighty says:

{وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ}

{There is nothing except that We have its treasures, and We do not send it down except in a determined measure.} [Surat al-Hijr: 21] This divine management is a balanced and unerring plan that does not falter, Allah Almighty says:

{وَالْأَرْضُ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ}

{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] Allah Almighty also says:

{سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ}

{Glory be to the One Who created all types of things that the earth produces, and of themselves, and of things that they have no knowledge about.} [Surat Ya-Sīn: 36]

Third Topic: Fruits of Belief in Al-Qadar (Predestination)

Belief in Al-Qadar brings immense benefits to man, including the following:

First: Belief in Al-Qadar reveals to humans the greatest truth of existence, rather, the most valuable truth in existence, namely, awareness of an aspect of the great knowledge of Allah Who created this existence and managed it according to His will and command. The noblest position of the intellect and the most honorable field to engage in and learn about is the knowledge of Allah and His magnificence. If one misses out on this honor, then what has he gained and what goal has he achieved if he leaves this life without knowing the noblest truth therein?

Second: Belief in Al-Qadar answers many questions that arise in the mind regarding the management of this universe, its future, and who has determined such a precise and undisturbed measurement for this universe.

Third: Belief in Al-Qadar prevents humans from relying on diviners, astrologers, and magicians, seeking to know what will happen and how it will happen. When a person knows that Al-Qadar is a great secret known only to the Exalted and Majestic Lord, he knows that astrologers, diviners, and fortune-tellers are deceitful impostors who falsely consume people's wealth.

Fourth: Belief in Al-Qadar grants the person, by the permission of Allah, tranquility and submission to Allah, the Lord of all worlds. It bestows contentment and happiness upon the believer and

endows him with courage and bravery. When one believes in destiny, he knows that whatever befalls him is not to miss him, and whatever misses him is not to befall him. Thus, he proceeds when courage is praiseworthy and refrains when restraint is praiseworthy, without fear or dismay. Furthermore, belief in Al-Qadar purifies the human soul when one knows that Allah is aware of all their actions and deeds, so he does not harbor evil intentions, nor does his heart bear grudge or envy.

Belief in Al-Qadar grants the person complete balance in all circumstances. If goodness befalls him, he does not act boastfully or arrogantly towards others because he knows that this goodness reached him through Allah's planning and benevolence, not through his own efforts and capabilities. If a calamity befalls him, he knows that it is predetermined, so he does not despair or lack patience. Allah Almighty says:

{وَلَيْنُ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُونُ مِنَّا كُفُورٌ * وَلَيْنُ أَدَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّهُ لِيَقُولَ دَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ * إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ}

{If We give man a taste of Our mercy, then take it away from him, he becomes utterly despaired and ungrateful.

But if We give him a taste of prosperity after being afflicted with hardship, he will surely say, "All

my ills are gone,” and he becomes exultant and boastful

except those who are patient and do righteous deeds; it is they who will have forgiveness and a great reward.} [Surat Hūd: 9-11] Allah Almighty also says:

{مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ * لِكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُجِبُ كُلَّ مَخْتَالٍ فَخُور}

{No calamity befalls the earth or yourselves, but it is already written in a Record before We bring it into existence. That is indeed easy for Allah –

so that you may not grieve over what you have missed, nor exult over what He has given you, for Allah does not love anyone who is conceited and boastful} [Surat al-Hadīd: 22-23]

Chapter Nine: The Last Day

First Topic: The Reality of the Worldly Life and Death

Allah has divided the time that passes on humans into three stages. The first stage is worldly life, the second stage is the barzakh life, which is the stage of the grave, and the third stage is the Hereafter, which is when the Day of Judgment takes place, and people are resurrected to the Lord of the worlds. We will elaborate on each of these in this chapter, Allah willing.

Allah has created the worldly life and made it a place of religious assignment, trial, and test. Allah has commanded humans in this life to worship Him, hasten towards righteous deeds, compete in them, invite others to His path, and populate the earth. Success in this life is for those who worship Allah, have faith in Him, obey Him, show kindness to His creation, are mindful of Him, and fear Him in secret and public. The loser is the one who acts defiantly, shows arrogance, and disbelieves in Allah, the Greatest.

In Islam, the worldly life is a wide and spacious field to present everything that can lead humans to attain the pleasure of their Lord, the Exalted and Majestic, bring happiness to people, develop the earth, and offer goodness, generosity, and growth. Life is not a heavy burden that humans must get rid of. Rather, it is a blessed arena for developing the earth, achieving happiness in the worldly life and the Hereafter, and winning everlasting bliss on the Day of Judgment. Allah Almighty says:

{مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds} [Surat an-Nahl: 97]

Allah likened the worldly life to a plant that grows and reaches its full growth, then withers and becomes like dry straw. Allah Almighty says:

{وَأَضْرِبْ لَهُم مَّثَلًا الْحَيَاةَ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا }

{Give them the example of the life of this world: it is like the plants of the earth, thriving when sustained by the rain We send down from the sky, but soon they turn into chaff scattered by the winds. Allah has full power over all things.} [Surat al-Kahf: 45] Allah Almighty also says:

{اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْعُرُور }

{Know that the life of this world is no more than play, amusement, adornment, boasting among yourselves, and competition in wealth and children. It is like plants that flourish after rain, pleasing the sowers; then they wither, and you see them turning yellow and crumbling. And in the Hereafter, there will be severe punishment or forgiveness from Allah and His pleasure. For the life of this world is no more than a fleeting enjoyment.} [Surat al-Hadid: 20]

He has made for this life or temporal phase a time when this world will end so that people will pass on to the Hereafter. He has also made a limited

lifespan for every person that he will not exceed. Allah Almighty says:

{كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ}

{Every soul will taste death, and you will be paid your reward in full on the Day of Resurrection. Whoever is spared from the Fire and admitted into Paradise has truly won, for the life of this world is nothing but an illusory pleasure.} [Surat Āl-‘Imrān: 185]

As for the reality of death, it is an existential matter, not a mere absence or extermination, after which there is no other life. Just as Allah created life, He also created death. Allah Almighty says:

{الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ}

{He 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] Death is the end of this life, after which a person transitions to the barzakh life, the stage of the grave and what happens therein.

Death is by the command of Allah, and thus, no one has the power to cause death to another. No one can bring death to someone whose appointed time has not yet come. Who is it that causes the death of every living being, whether human, animal, plant, or others, except Allah, the Glorified and Exalted? All human beings are incapable of causing

death to another, and they cannot prevent death when its appointed time arrives. Allah challenges humanity to cause death to someone without a cause, and He challenges them to bring to life someone whom Allah has caused to die. Allah challenges humans to prevent death from themselves or from others. Allah Almighty says:

{قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ}

{Say, "Then avert death from yourselves, if you are truthful."} [Surat Āl-'Imrān: 168] Allah Almighty says:

{قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ}

{Say, "The death from which you run away will surely overcome you, then you will be brought back to the Knower of the unseen and the seen, and He will inform you of what you used to do."} [Surat al-Jumu'ah: 8] Allah further challenged humans to bring back to life those for whom He decreed death. Allah Almighty says:

{فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ * وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ * وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ * فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ * تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ}

{Then why [are you helpless] when the soul reaches the throat,
while you are looking on,
when We are closer to him than you, but you do not see?

If you are not subject to retribution,

then why do you not bring that [soul] back, if you are truthful?) [Surat al-Wāqī'ah: 83-87]

Death is one of the evidences indicating Allah's lordship over His slaves. He is the One Who sends the angels of death to take the lives of those whom He wills from among His slaves. Allah Almighty says:

{وَهُوَ الْغَايُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ}

{He is the Subjugator over His servants and sends over you recording-angels until when death comes upon one of you, Our angels take his soul, and they never fall short in their duty.} [Surat al-An'ām: 61] Actually, death and life, as well as the alteration of night and day are great signs indicating the existence of a Mighty Creator Who manages the universe with all that exists in it. Allah, the Exalted and Majestic, 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]

According to the Qur'an, there are two forms of death:

First: Spiritual death: It is when a person becomes void of mind, hearing, and sight. He resembles the dead, as he does not contemplate the cosmic signs that indicate the existence of the Lord,

the Planner of this universe, and Creator of all that live in it along with their provisions, nor does he reflect on His revealed book, which serves as guidance for His slaves. He does not worship his Mighty Lord, Who created him, provided for him, and guided him towards what is beneficial for his affairs. Thus, by disbelieving in his Lord, he is similar to the dead. Allah refers to this state as death. Otherwise, how can a person come into existence and find that Allah has prepared a place for him, subjugated the heavens and the earth for him, provided him with food and drink, created means to protect him from heat, cold, and rain, and made him fit for living on this earth. Yet, despite living and claiming to be alive with hearing, sight, and a rational heart, he fails to recognize that this universe has a Creator who brought it into existence. He does not worship the Lord Who created him. Cannot he see that all his organs are orchestrated by the wise design of a Wise Creator? Then, after all this, he does not believe in Him. What is the difference between this person, who is unaware of his Creator and fails to comprehend what is going on around him in a beneficial manner, and the dead buried in their graves, who are unaware of what is going on around him? According to the Great Qur'an, this person is - the living dead - more astray than animals, given that animals utilize their senses for what benefits them

and avoid what harms them through their perception.

Second: The well-known death is the separation of the soul from the body. All cultures and societies recognize this, and both Muslims and non-Muslims face it. When it is the time for a person's death, Allah sends the angels of death to take his soul; Allah Almighty 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]

Another question arises: Does the death of a believer differ from the death of a disbeliever according to the Qur'an and the Sunnah? We say: Yes, it differs greatly, but this matter is only felt by those who are close to death.

As for the death of a believer, these verses from the noble Qur'an clarify it. When his appointed time comes, the angels of mercy descend upon him and give him the good news of the pleasure of Allah. Allah Almighty says:

{يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ * ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً * فَادْخُلِي فِي عِبَادِي * وَادْخُلِي جَنَّاتِي}

{[It will be said to the believer,] "O the tranquil soul!

Return to your Lord, well pleased and pleasing [to Him]

Join My [righteous] slaves,

and enter My Paradise.”} [Surat al-Fajr: 27-30]

The verses also reassure the believer that there is no fear for him regarding what he will go through after death, nor will he feel sad about his children and the parents he has left behind. Allah, the Exalted and Majestic, says:

{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأُبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ}

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

[Surat Fussilat: 30]

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) said:

«من أحب لقاء الله، أحب الله لقاءه، ومن كره لقاء الله، كره الله لقاءه» فقلت: يا نبي الله أكرهية الموت؟ فكلنا نكره الموت، فقال: «ليس كذلك، ولكن المؤمن إذا بشر برحمة الله ورضوانه وجنته، أحب لقاء الله، فأحب الله لقاءه، وإن الكافر إذا بشر بعذاب الله وسخطه، كره لقاء الله، وكره الله لقاءه».[62]

"He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah dislikes to meet him." I (‘Ā’ishah) said: "O Prophet of Allah! So far as the feelings of aversion against death is concerned, we all have this feeling." Thereupon, he said, "I do not mean that. What I meant is that when a (true) believer is given the glad tidings of the mercy of Allah, His Pleasures, and

His Paradise (at the time of death), he loves to meet Allah, and Allah also loves to meet him. Similarly, when a disbeliever is given the news of the punishment of Allah and His wrath (at the time of death), he dislikes to meet Allah, and Allah also dislikes to meet him."¹

As for the death of a disbeliever, it is a horrible death and a difficult situation. He suffers the agonies of death, the grief of leaving this world, the sadness of leaving his family and children, and the fear of what he will go through and what will befall him when the angels take away his soul. This terrible situation is explained by the verses where Allah Almighty says:

{وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ 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 stretch out their hands [saying], "Give up your souls! Today, you will be recompensed with a disgracing punishment because you used to tell lies against Allah and you arrogantly rejected His verses."} [Surat al-An'ām: 93] Allah Almighty says:

{وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ * ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ}

¹ Musnad Ahmad, Ar-Risālah Edition (18614).

{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] It is a situation of humiliation and debasement of the disbelievers. Allah Almighty says:

{فَبِئْسَ مَا لَآ يُعَذِّبُ عَذَابُهُ أَحَدٌ * وَلَا يُوثِقُ وَثْقَاهُ أَحَدٌ}

{None can punish as He punishes on that Day and none can bind as He binds.} [Surat al-Fajr: 25-26] The Prophet (ﷺ) described the death of the disbelievers and how their souls are violently taken out from their bodies as he said:

(وإن الكافر إذا كان في انقطاع من الدنيا، وإقبال من الآخرة، نزلت عليه ملائكة غلاظ شداد، فانتزعوا روحه، كما ينتزع السفود الكثير الشعب من الصوف المبتل، وتنزع نفسه مع العروق، فيلعه كل ملك بين السماء والأرض، وكل ملك في السماء). [63]

"But when the disbeliever is about to leave the world and proceed to the Hereafter, angels with black faces come down to him from heaven with hair-cloth and sit away from him as far as the eye can see. Stern and harsh angels come to him and take his soul out as a skewer, having plenty of branches taken out from moistened wool. His soul will be taken out along with the veins, then all

angels between heaven and earth and all angels in heaven will invoke Allah's curse upon him."¹

The death of the soul is when it separates from the body. Souls do not perish; rather, they transition to the barzakh, or intermediate life. However, in the barzakh life, souls do not transfer from one body to another, as in the doctrine of reincarnation. Rather, each soul is specifically associated with its own body and does not dwell in another body or move from one body to another. The soul remains within the body during life, and then it remains connected to the body after death in the grave. It reunites with the body in another connection on the Day of Judgment, as we will explain in the following paragraphs, Allah willing.

As an honor to man, Allah has commanded in Islam that the deceased Muslim should be washed and perfumed, then shrouded in garments that cover his body. A special prayer is performed for him, invoking mercy and forgiveness for him. Then, his body is placed in the grave and buried. Nothing from the worldly possessions is placed with him in the grave because they will be of no benefit to him. The only thing that benefits him in his grave is his righteous deeds.

¹ Sunan At-Tirmidhi (1376), Sunan Ad-Dārimi (578).

Second Topic: The Grave and What It Contains

The world of the grave is different from our worldly life, as well as from the Hereafter. Our senses and perception cannot measure the life in the grave. It is an unseen world that humans can only comprehend when they are placed in their graves. Allah has informed us in His Book, the noble Qur'an, and through the Hadīths of His Messenger Muhammad (ﷺ) about some facts of the grave, including the bliss for the believers and the punishment for the disbelievers and the obstinate.

When a person is placed in his grave, Allah returns his soul to him, and two angels come to him and ask three questions:

Who is your Lord?

What is your religion?

Who is your Prophet?

A Muslim will answer: "My Lord is Allah, my religion is Islam, and my Prophet is Muhammad." Then, he will have a blissful life in his grave and see his place in Paradise. It will be said to him: This is your place in Paradise. He will respond: O Lord, establish the Hour now.

As for the disbeliever and the hypocrite, they will be unable to answer. They will be punished in their grave and will see their place in Hellfire. It will be

said to them: This is your place in Hellfire. They will respond: O Lord, do not establish the Hour now.

Even after death, the soul remains connected to the body. In this intermediate stage, the *barzakh*, the body and soul experience bliss or punishment together. Although the precise nature of this connection remains unknown to us, the All-Knowing and Wise, from Whom nothing is hidden, has informed us about it. While the believer's soul dwells in Paradise, the disbelievers remain confined to Hellfire, yet both maintain a connection to the body in this intermediate stage. This connection differs significantly from the one in the worldly life. Someone might say: How is that? We say: In fact, we lack full comprehension of the soul's connection to our bodies even while being alive, so how can we grasp its connection to a body that is buried in graves beneath the earth? Similarly, the mystery of the soul breathed into the fetus within the womb remains beyond our understanding. Even the mother remains unaware of the exact moment this event occurs. How, then, can man aspire to perceive the way souls connect to the bodies in such an unseen world, i.e. the grave?

In the Noble Qur'an, Allah Almighty mentioned the ongoing torment inflicted on Pharaoh and his followers within their graves: Allah, the Exalted and Majestic, 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] The details of the resurrection and its aftermath will be addressed in the forthcoming section, Allah willing.

Another question arises: Can the living benefit the deceased in their graves? Muhammad, the Messenger of Allah (ﷺ), explained that a deceased Muslim can continue reaping rewards for his good deeds in his life, in addition to the actions of the living person who seeks to benefit his Muslim brother in the grave. He (ﷺ) said:

(إذا مات الإنسان، انقطع عمله إلا من ثلاث: علم ينتفع به، أو صدقة تجري له، أو ولد صالح يدعو له). [64]

"When a person dies, his deeds end except for three: beneficial knowledge, an ongoing charity made on his behalf, or a righteous son (or daughter) who prays for him."¹ Therefore, a Muslim's good deeds are amplified, and his status with Allah is elevated while he is buried in the grave owing to his good deeds that people benefit from after his death, such as beneficial knowledge or ongoing charity like building schools, wells, or hospitals, whether

¹ Sahīh Muslim (2901).

he did it himself or had them done on his behalf as charity.

However, another question arises: Can the deceased benefit the living person? While the living can undoubtedly reap the fruits of the deceased's knowledge and ongoing charitable works, the deceased themselves cannot actively benefit the living. This is because their connection to the living has been severed. They cannot hear their words, respond to their requests, or extend benefit or harm to them. Allah Almighty says about His Prophet Muhammad:

{قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْذِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ}

{Say, "I have no power to harm or benefit myself, except by the Will of Allah." Every person has an appointed term; when their time comes, they can neither delay it for a moment nor bring it forward.} [Surat Yūnus: 49] Then, this applies to others for a greater reason.

Once we understand this, we realize the error of those who plead and supplicate to the dwellers of graves, call upon them, offer them sacrifices, place gifts at their graves, and expect that these actions will benefit them or that they can benefit the living. Thus, the deceased only benefits from the living through supplication and charity, whereas the deceased cannot benefit the living in any way.

Here is another question: Can the spirits of ancestors and forefathers affect the living, feel their joy or sorrow, attend their gatherings, celebrations, and sorrows, or help them overcome obstacles? Answer: The spirits of the deceased in general, whether they are prophets, righteous people, venerated figures, or relatives, do not connect with the living, do not benefit them, do not affect their lives, and do not know anything about them. Rather, the spirits are preoccupied with their own state of bliss or torment.

Third Topic: The Day of Resurrection and Raising of the Dead

The Resurrection is the raising of the dead from their graves, the return of souls to bodies, the bringing out of bodies from the graves by Allah, their meeting with the souls, their gathering for the Day of Reckoning, and then the recompense. The Day of Resurrection, Gathering, and Rising has many names, including the Last Day, the Day of Judgment, and the Day of Reckoning. It is the day Allah will raise all creatures, gather them all, hold them accountable for their deeds, and then reward them accordingly with the fullest reward, whether good or bad.

Before discussing this tremendous day, we will discuss how life ends and how people are raised from their graves. We will do this briefly because

these numerous major events cannot be encompassed in a short book like this one. However, we will mention them briefly and say:

First: the Day of Judgment is a tremendous day about which Allah says:

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ * يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ}

{O people, 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] Given the gravity of that day, Allah has made ten signs preceding it, which will occur before it, as a preparation and a warning. Hudhayfah ibn Asīd al-Ghifārī (may Allah be pleased with him) reported:

«ما تذكرون؟» قالوا: نذكر الساعة، قال: (إنها لن تقوم حتى ترون قبلها عشر آيات - فذكر- الدخان، والدجال، والدابة، وطلوع الشمس من مغربها، ونزول عيسى ابن مريم عليه السلام، ويأجوج ومأجوج، وثلاثة خسوف: خسف بالمشرق، وخسف بالمغرب، وخسف بجزيرة العرب، وآخر ذلك نار تخرج من اليمن، تطرد الناس إلى محشرهم).[65]

The Prophet (ﷺ) observed us as we were talking and said: "What are you talking about?" They said: "We are talking about the Hour." He said: "It will not come until you see ten signs before it - he mentioned - the Smoke, the Dajjāl, the Beast, the

rising of the sun from its west, the descent of Jesus son of Mary (peace be upon him), Gog and Magog, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula. And the last of which is a fire that will come out of Yemen, driving people to their place of gathering."¹

Second: When these major signs occur, and Allah gives permission for the disappearance of this witnessed world, Allah orders the Angel to blow a great blast, at which all living things will perish except those whom Allah wills. Allah Almighty 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 fall dead, except whom Allah wills. Then it will be blown again, and at once, they will be standing, looking on.} [Surat az-Zumar: 68]

Third: Allah will change the earth to a different earth, and the earth will be like one piece. On this earth, Allah will gather people for the Day of Reckoning. Allah Almighty 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

¹ Sahīh Muslim (2808).

appear before Allah, the One, the Subjugator} [Surat Ibrāhīm: 48]

Fourth: Allah will order the Angel to blow another blast, and each soul will return to its body, and connect to it more completely than it connected to it in the worldly life and in the grave. Allah Almighty says:

{وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ * قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْجَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ * إِنْ 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 Ya-Sīn: 51-53]

Fifth: After blowing the souls into the bodies, Allah will gather all creatures from the first to the last on one land. Allah Almighty says:

{وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا}

{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]

Sixth: After the creatures are gathered and assembled, the Lord will call all creatures to account. Each person will receive the record of his deeds, and he will look at what is in it and find all his deeds, good and bad. Allah Almighty says:

{وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا *
 أَفْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا}

{We have bound every man's deeds to his neck. On the Day of Resurrection, We will bring forth for him a record which he will find spread open.

[It will be said,] "Read your record; this Day you are sufficient to take account of yourself."} [Surat al-Isrā': 13-14] Just then, one will be astonished at how his record has not skipped any of his deeds, but they are all counted upon him. Allah Almighty says:

{وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ 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 everything they did before, and your Lord does not wrong anyone.} [Surat al-Kahf: 49]

On that day, when all facts are disclosed, the believer knows he is on the right path, and the disbeliever knows that he is in manifest error, he

will not have the chance to retract his deeds. Allah Almighty says:

{هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ}

{Thereupon, every soul will realize what it did in the past. They will be brought back to Allah, their True Guardian, and all [false gods] that they fabricated will vanish from them.} [Surat Yūnus: 30] Allah Almighty says:

{يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ}

{On the Day when every soul will find itself faced with whatever good it has done, and whatever evil it has done – it will wish that there were a great distance between it and its evil. And Allah warns you of Himself, and Allah is All-Gracious to His slaves.} [Surat Āl-‘Imrān:30]

Seventh: After the reckoning comes the just recompense, which is eternal bliss in Paradise for the people of faith and eternal abode in Hell for the disbelievers. Allah Almighty says:

{يَوْمَ يَجْمَعُكُمُ لِلْيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ * وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ}

{When He will gather you for the Gathering Day; that is the Day of great loss. But whoever believes in Allah and does righteous deeds, He will absolve

them of their bad deeds and will admit them to gardens under which rivers flow, abiding therein forever. That is the supreme triumph.

As for those who disbelieve and reject Our verses, they will be the people of the Fire, abiding therein forever. What a terrible destination!} [Surat at-Taghābun: 9-10]

Eighth: When the disbeliever sees the torment, and the truths are revealed before his eyes, he will then ask to return to the world to do good deeds, but the time for doing deeds will be ended, and it will be time for recompense. Allah Almighty says:

{وَلَوْ تَرَىٰ إِذْ وُفِّقُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنُكُونَ
مِنَ الْمُؤْمِنِينَ}

{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.”} [Surat al-An‘ām: 27]

Fourth Topic: Wisdom Behind Resurrection

We have mentioned earlier that this world is not a place of recompense. A person's life may end without receiving recompense for their deeds. A Muslim may live a life of faith, gratitude for Allah's blessings, and restraint from many forbidden desires. They may even do great good for others. However, he may not receive a reward that matches his deeds. On the other hand, a person may be a

tyrant, a transgressor, a corrupter, or a shedder of blood. He may leave this life with a normal death without receiving retribution or having the rights of the wronged returned to them. A person may also live a life of luxury, enjoying Allah's blessings while being a disbeliever who does not worship Allah or believe in Him. So, is it just that people leave this life with different deeds and beliefs without being recompensed for what they did?

This is why Allah has made a day for all creation on which He will gather them. The believer will be a winner and know that faith is the true triumph in both worlds because the believers who have faith in their Lord and do good deeds will receive the fullest reward and eternal bliss. Allah Almighty says:

{وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}

{Allah has promised the believers, both men and women, gardens under which rivers flow, abiding therein forever, splendid dwellings in the Gardens of Eternity, and Allah's pleasure, which is the greatest of all; that is the supreme triumph.} [Surat at-Tawbah: 72] Allah Almighty says:

{وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ * وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُوْنَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ * جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ * سَلَامٌ عَلَيْهِمْ بِمَا صَبَرُوا فَمِنْ غُفَى الدَّارِ}

{And those who maintain [the ties] which Allah has ordered to be maintained, and fear their Lord, and are afraid of a terrible reckoning,

* and those who observe patience, seeking the pleasure of their Lord, establish prayer, and spend from what We have provided for them, secretly and in public, and repel evil with good – it is they who will have the final abode

Gardens of Eternity, which they will enter together with their righteous parents, their spouses and their offspring. Angels will enter upon them from every gate,

“Peace be on you, for what you have patiently endured. How excellent is the final abode!”} [Surat ar-Ra’d: 21-24]

The disbeliever will know that he has lost worldly life and the Hereafter. The wrongdoer will be aware that Allah has counted his wrongdoing and will exact retribution against him for those he wronged. Allah will inflict upon him a punishment that is equal to all his crimes and sins, an everlasting punishment that is never alleviated or altered. Allah Almighty says:

{وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ}

{On the Day when the disbelievers are exposed to the Fire, [they will be asked], “Is this not the truth?” They will say, “Yes indeed, by our Lord.” He

will say, "Then taste the punishment for your disbelief.} [Surat al-Ahqāf: 34] Allah Almighty says:

{إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمَا تَضِجَتْ 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 skin so that they may taste the punishment. Indeed, Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 56] Allah Almighty also says:

{وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ
عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ * وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ
فَدُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ}

{As for those who disbelieve, there will be the Fire of Hell; neither will they be sentenced to death so that they may die, nor will its punishment be lightened for them. This is how We recompense every disbeliever.

They will be screaming therein, "Our Lord, take us out; we will do righteous deeds, unlike what we used to do." [They will be told], "Did We not give you long enough lives to take heed for anyone who wished to take heed? And the warner did come to you. So taste! The wrongdoers will have no helper."} [Surat Fātir: 36-37]

As for the disbeliever who does good deeds in this world, hoping for Allah's reward, thinking that

it will benefit him on the Day of Judgment, Allah will not waste his deeds and will reward him for them in the worldly life. The Messenger of Allah (ﷺ) said:

{إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً، يُعْطَىٰ بِهَا فِي الدُّنْيَا وَيُجْزَىٰ بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا، حَتَّىٰ إِذَا أَفْضَىٰ إِلَى الْآخِرَةِ، لَمْ تَكُنْ لَهُ حَسَنَةٌ يَجْزَىٰ بِهَا}. [66]

"Allah does not wrong a believer even a good deed; he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the disbeliever is given in the worldly life the reward for the good deeds he has performed for the sake of Allah, and when he comes to the Hereafter, he will have no good deed for which he can be rewarded."¹

Is it justice that a believer and disbeliever, a criminal and a doer of good be treated equally? Allah Almighty says:

{أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ}

{Should We then treat Muslims like the wicked?}

[Surat al-Qalam: 35] Allah Almighty says:

{أَمَّنْ هُوَ قَانِثٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ}

{[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? Say, "Are those who know equal to those who do not know?" It is only the people of

¹ Tafsīr At-Tabari (17/308).

understanding who will take heed.} [Surat az-Zumar: 9]

On the Day of Judgment, there will be two groups of people, with no third group: believers and disbelievers. The believers will end up in Paradise, and the disbelievers will end up in Hell. Allah Almighty says:

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ}

{Thus We have revealed to you an Arabic Qur'an, so that you may warn the Mother Town and all those around it, and warn them of the Day of Gathering, about which there is no doubt; one party will be in Paradise and the other in the Blaze.} [Surat ash-Shūra: 7]

On the Day of Judgment, divine justice will be manifested. Every wronged person will retaliate from the wrongdoer, and every person will be rewarded for what he did. At that time, all of creation will attest to the justice and wisdom of the Lord, as He rewards each person with what he deserves.

Fifth Topic: Offers of Ransom and Disputes on the Day of Judgment

When the truth is revealed on the Day of Judgment, every soul will wish to save itself and ransom itself with everything precious and

valuable, even if it ransoms itself with the earth and everything on it. Allah Almighty says:

{وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ}

{If the wrongdoers were to possess all that is on earth and the like of it, they would surely offer it to ransom themselves from the terrible punishment on the Day of Resurrection. There will appear to them from Allah what they had never anticipated} [Surat az-Zumar: 47] Allah Almighty says:

{إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا نَقْبِلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ}

{As for those who disbelieved, even if they were to possess everything on earth and the like of it to ransom themselves from the punishment of the Day of Resurrection, it would not be accepted from them, and for them there will be a painful punishment.} [Surat al-Mā'idah: 36] Even worse, the disbeliever will wish to ransom himself from punishment with his offspring and clan. Allah Almighty says:

{يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ * وَصَاحِبَتَهُ وَأَخِيهِ * وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ * وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ}

{The wicked will wish he could ransom himself from the punishment of that Day by offering his children,

and his wife and his brother,
and his kindred who stood by him,

and everyone on earth, just to save himself.} [Surat al-Ma'ārij: 11-14]

Just as ransom will not be of any benefit on the Day of Judgment, arguing will not benefit the disbeliever either. It will not soothe his heart from those who turned him away from guidance, called him to misguidance, and led him to punishment. Allah Almighty informs us in the Noble Qur'an about the arguments that will take place on the Day of Judgment between the followers and those whom they followed, but they will not benefit them at all. Allah Almighty says:

{يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ}

{On the Day when each soul will come pleading for itself, and each soul will be paid in full for what it did, and none will be wronged.} [Surat an-Nahl: 111] Ibn Jarīr (may Allah have mercy upon him) said:

(يَوْمَ تَأْتِي كُلُّ نَفْسٍ)

"He says {On the Day when each soul will come}. It will argue for itself and present evidence for what it has done in the worldly life, whether it be good or evil, belief or disbelief. {And each soul will be paid in full for what it did} in the worldly life, whether it be obedience or disobedience

(وَهُمْ لَا يُظْلَمُونَ) :

{and none will be wronged} i.e. they will be treated only according to what they deserve and as due for them based on what they have presented of good or evil. The doer of good will only be rewarded with goodness, and the evildoer will only be rewarded with what he has done in the past."¹

Allah, the Exalted and Majestic, says:

{قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ
بَلْ كُنْتُمْ مُجْرِمِينَ * وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ
إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ
وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ}

{Those who were arrogant will say to those who were oppressed, "Was it we who prevented you from guidance after it came to you? Rather, you yourselves were wicked."}

*Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and to set up rivals to Him." They will hide their remorse when they see the punishment, and We will put shackles around the necks of those who disbelieved. Will they be recompensed except for what they used to do?} [Surat Saba': 32-33] In these verses, the Lord, Exalted is His Majesty, states that the arrogant will abandon their weak followers and blame them. Then, the weak will remind the arrogant that they

¹ At-Tahrir wa At-Tanwir (27/342).

subjected them to intense and continuous deception until they turned them away from the right path.

Allah Almighty says:

{وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ * إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا كَذَلِكَ يَرْيَهُمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ}

{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. If only the wrongdoers could see the punishment, they would surely realize that all power belongs to Allah and that Allah is severe in punishment.

[Consider] when those who were followed, they will disown their followers when they see the punishment, and all ties between them will be cut off.

The followers will say, "If only we could have another chance, so we could disown them as they have disowned us." Thus, Allah will show them their deeds as sources of regret, and they will never get out of the Fire.} [Surat al-Baqarah: 165-167] In this argument, those who were followed disown their followers, but they are cut off from each other, and Allah gathers them all in the Fire; we seek Allah's refuge from that.

Allah Almighty says:

{وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ * قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ * وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ * وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ * فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ}

{And [beware of] the Day when He will call out to them and say, "Where are those whom you claimed to be My partners?"

Those against whom the word will be fulfilled will say, "Our Lord, these are the ones whom we led astray; we led them astray as we ourselves went astray. We disassociate ourselves [from them] before You; it was not us that they used to worship."

Then they will be told, "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.

On the Day when He will call out to them, saying, "What response did you give to the messengers?"

They will be dumbstruck on that Day, not even able to ask one another.} [Surat al-Qasas: 62-66] In this argument, those who were followed disassociate themselves from their followers and say, "Indeed, we were not worshiped by you." Then, it will be said to the worshipers, "Call upon those whom you used to follow in the worldly life." The disappointing outcome is that they will not respond

to them. Regardless of the outcome of this argument, Hellfire will be the ultimate destination for all of them; we seek refuge with Allah from that.

After the people of Hellfire have ultimately entered it, Satan will address them, evoking their feelings of regret and disassociating himself from them. He will assert that he had no authority over them and that he only invited them, and they responded to him. He will ask them not to blame him but blame themselves, as he will not be able to save them just as he cannot save himself. Allah informs of this as He says:

{وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَمْوَ أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ 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 a promise, but I betrayed you. I had no authority over you except that I called you, and you responded. 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]

The arguments on the Day of Judgment are numerous, and their subjects and related matters are incredibly numerous. Allah has informed us about many of them in the Noble Qur'an, and what

we have mentioned is sufficient to give an overview of some of them.

Sixth Topic: Proofs of Resurrection, Reckoning and Recompense

It is a tremendous matter and an unparalleled event that surpasses anything the universe has ever witnessed in terms of its horrors and dread. The Lord has provided abundant legal and rational proofs to affirm it, sufficient to convince any fair-minded and truth-seeking person. These rational proofs and evidences that Allah Almighty mentioned in His Noble Book, the Qur'an, bring reassurance to the soul and compel the mind to accept them because they are truthful rational proofs that cannot be refuted, and one cannot reject the conclusions they lead to. These proofs are plentiful, and we will mention some of them briefly as this book is a concise summary that is not suitable for elaboration and thorough investigation. Among these proofs are the following:

First Proof: Allah Almighty, Who created mankind from dust then breathed life into him, is not incapable of bringing him back to life after his death and transformation into dust. Just as He created him initially, the Lord is fully capable of recreating him once again. Allah Almighty says:

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

{He produces 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 Ya-Sīn: 78-79]

Second Proof: The Lord Who created man from a drop of semen, gave him these organs, and fashioned him in the best stature can bring him back after he has died because the second creation is easier than the first creation, and all is easy for Allah Almighty Who 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] Allah Almighty also says:

{خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ}

{He created man from a sperm-drop, and then he becomes a clear adversary} [Surat an-Nahl: 4] Allah Almighty also says:

{أَفَرَأَيْتُمْ مَا تُمْنُونَ * أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ * نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ
وَمَا نَحْنُ بِمَسْبُوقِينَ * عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ * وَلَقَدْ
عَلَّمْنَا النُّشَاءَ الْأُولَى فَلَوْلَا نَذَكَّرُونَ}

{Have you thought about the semen that you emit?

Is it you who create it, or is it We Who are the Creators?

We have ordained death among you, and nothing can overcome us

from transforming you and recreating you in forms that you do not know

You are well aware of the first creation; why do you not then take heed?} [Surat al-Wāqī'ah: 58-62] Every married person whom Allah Almighty has blessed with a child understands this clear proof. Who is it that transfers the fetus inside the mother's womb from stage to stage, from a drop of semen to a clot to a piece of flesh to a complete and healthy creation? Are the spouses capable of doing that? Hence, the One Who created man from a drop of semen is able to recreate him again. So, Exalted is Allah above what they describe.

Third Proof: The Lord Who created the heavens and earth and all the universes and planets is able to resurrect man, revive him, and raise him; because his creation is easier than the creation of these massive creatures. Actually, the One Who is capable of the grand and mighty is not incapable of the small and insignificant. Allah Almighty says:

{أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَغْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{Do they not see that Allah, Who created the heavens and earth and was not wearied by creating them, is able to bring the dead to life? Yes indeed!

He is the Most Capable of all things.} [Surat al-Ahqāf: 33]

Fourth Proof: The earth becomes lifeless, devoid of trees and vegetation, and then water is sent down upon it, causing it to become lush and full of life. Who is it that brings it to life and makes it a delightful sight for those who behold it? Indeed, the One Who brings it to life is capable of resurrecting mankind after their death. Allah Almighty says:

{وَمِنْ آيَاتِهِ أَنَّهُ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي 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:

{يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبُعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِنَبْلُوَكُمْ أَشَدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَقَّى وَمِنْكُمْ مَّنْ يَرُدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ يَهْبِجُ * ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ}

{O people, 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 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.

That is because Allah is the Truth; He alone gives life to the dead, and He is the Most Capable of all things.

The Hour is certainly coming; there is no doubt about it, and Allah will surely resurrect those in the graves.} [Surat al-Hajj: 5-7] These verses contain many proofs of the resurrection. The transfer of semen from stage to stage until it becomes a complete human being, and the revival of the earth after its death, are all proofs of the resurrection and revival.

Fifth Proof: The farmer purchases seeds and then places them in the soil, watering them and patiently awaiting their growth and fruition. Who is it that preserves the seeds from rotting, even though they are buried in the soil and exposed to water? Who is it that causes grains, fruits, and food for humans and animals to emerge from these seeds? It is indeed Allah, the One Who gives life to the dead. Allah Almighty says:

{أَفَرَأَيْتُمْ مَا تَحْرُثُونَ * أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ * لَوْ نَشَاءُ لَجَعَلْنَاهُ
خُطَامًا فَظَلُّنْتُمْ تَفَكَّهُونَ}

{Have you thought about what you sow?

Is it you who causes it to grow, or is it We Who makes it grow?

If We willed, We could reduce your harvest to rubble, leaving you to wonder and lament,} [Surat al-Wāqī'ah: 63-65] Is it the farmer who sows the seed and produces the grain, or is it the Glorified and Exalted Lord Who brings it forth and makes it bear fruit and sustenance? This is a clear proof of resurrection that recurs in every village and farm. In fact, people are constantly reliant on what they cultivate and sow for their sustenance. So, how can a person engage in agriculture as something familiar and yet deny the resurrection, which is essentially the same concept?

Sixth Proof: Allah Almighty challenged humankind and exposed their inability. They claimed that Allah Almighty does not resurrect those who die, nor does He hold them accountable after their death. So, Allah Almighty presented to them something they can witness, which is death and the departure of the soul from the living being. Allah Almighty says:

{قُلُوا إِذَا بَلَغَتِ الْحُلُقُومَ * وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ * وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ
لَا تُبْصِرُونَ * قُلُوا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ * تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ}

{Then why [are you helpless] when the soul reaches the throat,
while you are looking on,
when We are closer to him than you, but you do not see?

If you are not subject to retribution,
then why do you not bring that [soul] back, if you are truthful?} [Surat al-Wāqī'ah: 83-87] So, the Lord, Exalted in His Majesty, exposes their failure and records their incapacity. He says to them: If you truly claim that you will not be resurrected, then prevent the soul from leaving the body and return it to its state before reaching the throat!

If a person claims that he will not be resurrected and not held accountable, then let him protect himself from death and restore his soul when it reaches the throat. If it is established that he is unable to do so, it indicates that he will be held accountable for his actions.

At-Tāhir ibn 'Āshūr (may Allah have mercy upon him) said: "Their inability to bring back the soul upon its departure from the body alerts them to the fact that this separation is predestined in the system of creation and that there is wisdom behind it. Indeed, Allah has informed you that He will recompense people for their deeds, and thus, He will revive them after their death to recompense them. He has shown you this by forcefully extracting their souls from them. If what you claim

were true, that you will not be recompensed after death, then the souls would remain in their bodies, for there would be no benefit in extracting them after depositing them unless there was wisdom in transferring them to another life to be recompensed according to their deeds in the first life.”¹

Shaykh As-Se’di said in his Tafsīr:

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ * وَأَنْتُمْ حَبِيذٌ تَنْظُرُونَ * وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

{Then why [are you helpless] when the soul reaches the throat,

while you are looking on,

when We are closer to him than you, but you do not see?} means: So why, when the soul reaches the throat, and you observe the dying person in this state, and indeed, We are closer to him than you, by our knowledge and angels, but you do not perceive.

{فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ}

{If you are not subject to retribution, then why do you not?}

Meaning: So, if you claim that you will not be resurrected, not held accountable, and not subject to recompense,

why do you not return the soul to its body

{إِنْ كُنْتُمْ صَادِقِينَ}

¹ Taysīr Al-Karīm Ar-Rahmān (p.836).

{if you are truthful?} and you acknowledge that you are incapable of returning it to its place. So, at that moment, you should either acknowledge that Muhammad (ﷺ) has brought you the truth or persist in your obstinacy and know your state and your wretched outcome.”

Chapter Ten: Fruits of Believing in Allah, Submitting to Him, and Embracing the Religion of Islam

The fruits that a person reaps when he believes in Allah Almighty, submits to his Creator, follows the path of the prophets and messengers (may Allah's peace and blessings be upon them), and enters the religion of Allah, which is Islam, are numerous. Here, I will mention some of them:

First: The greatest truth is the belief in Allah as the Lord, the Creator, and the One worthy of worship. The noblest knowledge is the knowledge about Allah, the Bestower of life, knowledge, and favor. So, whoever believes in Allah and follows the path of the messengers (may Allah's peace and blessings be upon them) and enters the religion of Allah that He has chosen for himself has achieved success and attained knowledge of the greatest reality in existence. He proceeds on the best path and follows the best way that leads to Allah Almighty and eternal happiness. On the other hand, whoever loses that, lives in ignorance, unaware of

the greatest knowledge and honor that the minds have ever enjoyed, and the purest belief that the hearts have ever embraced and found tranquility in. He also misses out on knowledge, faith, and the correct methodology, turning into a heedless, ignorant, hesitant, and lost person who does not know why he has been created, who created him, where he is proceeding, and whether life has a meaning or goal to strive for, which the successful ones reach or not?

Second: Belief in Allah Almighty encompasses belief in His books, the noblest of which is the Qur'an. It remained intact until this day and will remain until the Day of Judgment, preserved in the language in which Allah Almighty revealed it. So, whoever believes in Allah, believes in His books and messengers, and recites the noble Qur'an has achieved a great triumph. People compete to possess any ancient book if it still exists in its original copy, boasting about it, even if it is not within their expertise. So, how can the souls of the wise not aspire to explore and believe in a well-preserved divine book?

Third: Belief in Allah encompasses belief in His messengers (may Allah's peace and blessings be upon them), the noblest and best of them, rather, their chief and master being the Messenger of Allah, Muhammad (ﷺ). By Allah, the greatest attainments and gains are to know this great Messenger, believe

in him, follow him, and recognize his status. The greatest loss is for a person to depart from this world without knowing the path of the messengers, not following their methodology, nor emulating them.

Fourth: Belief in Allah Almighty encompasses belief in the methodology He legislated and the religion He revealed, which is the greatest religion and the most complete methodology and legislation. Whoever believes in it has indeed succeeded and triumphed. It is sufficient for a person to walk on this earth while believing in his Lord, adhering to the religion of Allah, being pleased with his Lord, and having his Lord pleased with him. But whoever is deprived of belief in Allah, His religion, and His legislation will undoubtedly incur the wrath and anger of Allah Almighty.

Fifth: Belief in Allah grants man a good life. Allah Almighty says:

{مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds} [Surat an-Nahl: 97] His affairs will be facilitated and made easy. Allah Almighty says:

{فَأَمَّا مَن أُعْطِيَ وَاتَّقَىٰ * وَصَدَّقَ بِالْحُسْنَىٰ * فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ}

{As for the one who gives in charity and fears Allah,

and truly believes in the best reward,

We will make easy for him the way of salvation.}

[Surat al-Layl: 5-7] He frees himself from confusion, worry, and doubt because he lives with great certainty about everything surrounding him, what awaits him after death, and what he will encounter on the Day of Judgment. These gains and rewards cannot be attained or acquired except by those who believe in Allah, the Most Great.

Sixth: The worldly life is not the ultimate end, and the transient demise in it is not eternal demise. Rather, there is resurrection, gathering, accountability, and recompense. We have previously mentioned that people will be divided into two groups on the Day of Judgment: one in Paradise and the other in the Blaze. Allah Almighty says:

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ}

{Thus We have revealed to you an Arabic Qur'an, so that you may warn the Mother Town and all those around it, and warn them of the Day of Gathering, about which there is no doubt; one party will be in Paradise and the other in the Blaze.}

[Surat ash-Shūra: 7] So whoever believes and does righteous deeds will be among the people of eternal

bliss, and whoever disbelieves, shows obstinacy, and arrogantly rejects to believe in his Lord will be among the people of punishment and blaze. It behooves the wise person not to abandon whatever benefits and interests have appeared to him, and he should relinquish what has been proven to be invalid, corrupt, and have negative consequences.

To conclude this book, we must remember that people, in their different eras, nations, and countries or even the entire human society, are diverse in their thoughts and objectives, varied in their environments and actions, and are in dire need of guidance, a system that unites them, and a ruler who protects them. The noble messengers (may Allah's peace and blessings be upon them) used to undertake this task by divine inspiration from Allah. They guided people to the path of goodness and righteousness, brought them together under the law of Allah Almighty, and judged among them with justice. Thus, their affairs were rectified based on their response to these messengers and the proximity of their time to the divine revelations. Allah Almighty sealed the divine messages with the message of Muhammad (ﷺ) and decreed its preservation, making it guidance, mercy, and light, ushering people to the path that leads to Him, Exalted be He.

Therefore, I invite you, O human, to rise for Allah with sincere devotion, free from imitation and

customary practices. You should know that you will return to your Lord after your death. Reflect upon yourself and the horizons around you. Embrace Islam, and you will find happiness in this world and the Hereafter. I invite you with the call of Allah to you and others, as He, the Glorified and Exalted, says:

{قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَ خُتْمٍ وَأَنْ يَكُونَ لَكُمْ مِنَ الدِّينِ حَرَجٌ وَلَا تَتَّبِعُوا خُفَاةَ الَّذِينَ ظَلَمُوا فَهُمْ يَنْفَرُوا مِنَ اللَّهِ لِيَأْخُذَهُمُ اللَّهُ فِي صَفْحَةٍ مِنْهُ إِنَّهُمْ إِذَا لَمَعُوا أَعْيُنُهُمْ كَلَعُوا أَعْيُنَ النَّاسِ وَأَعْيُنُ النَّاسِ لَا تُبْصِرُ شَيْئًا سِوَا اللَّهِ فَكُلٌّ فِي الْخُلُقِ الْبَاطِلِ} [Surat Saba': 46]

{Say [O Prophet], "I only advise you to do one thing: stand up for Allah, in pairs and individually, then reflect. There is no madness in your companion; he is but a warner to you ahead of a severe punishment."} [Surat Saba': 46] I invite you to stay with your own self, and then contemplate your situation and the truth that has come to you. If it is good, then submit to Islam and find happiness.

If you want to enter Islam, all you have to do is bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah. You should disassociate yourself from everything worshiped besides Allah and believe that Allah resurrects those in the graves and that the reckoning and recompense are true. Once you bear this testimony, you become a Muslim. After that, you should worship Allah according to what He has ordained, such as performing prayers, giving Zakah, observing fast, and performing Hajj, if you have the

ability. You should also learn from the Islamic legislation what Allah has obligated upon you.

Conclusion

Praise be to Allah, by Whose favor righteous deeds are accomplished. We bear witness that there is no god worthy of worship but Allah alone, with no partner in His lordship, names, attributes, and divinity. We bear witness that Muhammad is His slave and Messenger who fulfilled the trust, advised the Ummah, and conveyed the message.

After reaching the end of this concise book, we remember that this summary includes the evidence proving Allah's lordship, clarification of His names, attributes, and divinity, refutation of polytheism, and the affirmation that the Majestic Lord is High Exalted above having partners. We also mentioned the common features among false religions and presented several questions posed by the Qur'an to the disbelievers, which serve as a compelling argument leading man either to accept the truth and believe in it or to reject it out of stubbornness and arrogance. We presented great challenges mentioned in the Noble Qur'an that Allah challenged the disbelievers with, and they cannot overcome these challenges except by ending up believing in the Great Lord.

We also mentioned how creation began, how Allah Almighty created humans, Jinn, and angels,

and spoke about the divine books, as well as the prophets and messengers (may Allah's peace and blessings be upon them). We talked about predestination and the fruits of belief in it.

We concluded the book by speaking about the Last Day, i.e. the Day of Judgment, its horrors, bliss, and punishments, and presented intellectual and Shariah proofs for the resurrection and gathering.

Then, we concluded this book with the fruits that a person obtains due to his belief in Allah, the Most Great. We ask Allah Almighty to make this book sincerely dedicated to His noble Countenance, following the Sunnah of the Master of Messengers, beneficial for the slaves of Allah, and guiding them to His religion and straight path.

We ask Allah to guide those who have gone astray from the straight path and guide them back to guidance and correctness, to protect them from the evil of themselves and the accursed Satan, and to keep firm those whom Allah has granted success and guidance. He should praise Allah for this great blessing, which is the blessing of guidance, and exert efforts to maintain it, as it is one of the greatest blessings.

We ask Allah to make our deeds sincere for His noble Countenance, following His legislation, and to forgive us and our parents.

Praise be to Allah, the Lord of the worlds, and
may the peace and blessings of Allah be upon the
one sent as a mercy to the worlds

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