

نداءات الإيمان الدالة على خلق الكون والإنسان

In the name of Allah; and praise be to Allah To proceed:

These are brief faith-oriented calls that include an invitation to believe in Allah alone and His Messenger (may Allah's peace and blessings be upon him) and resurrection after death.

The first thing we begin with is to clarify to you that we only invite you because we wish good for you and feel compassionate toward you. We do not ask anything from you or any compensation, except that you believe and submit to the call of the truth and Tawhīd (monotheism), in which lies your happiness and success in this world and the Hereafter. So, listen carefully to these words and these calls so that you may be attentive to something you were not heedful to before.

The call of Lordship

Let us contemplate the things that exist around us, including the heavens and the earth, the human beings, the trees, the mountains, the animals, the sun, the moon, the stars, and the night and day. Who brought them into existence? Who created them? And who subjected them to the service of humankind?

Are these not amazing, great, and perfectly made creatures? Is it not true that the One Who created them and brought them into existence out of nothing must possess the attributes of perfection,

greatness, ability, knowledge, life, awareness, sovereignty, and management; otherwise, He could not have created these creatures?

The Qur'an, the speech of the Lord of all the worlds, reads:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمُوتَ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.} [Surat al-A'rāf: 54] Then, these creatures have a Creator Who must have created them, because these creatures did either come into existence without a creator or originator - which is categorically judged by reason to be wrong, for nothing can exist without someone bringing it into existence! - or these creatures created themselves! And this is impossible and implausible, as nothing can bring itself into existence from nothingness. Or these creatures have a Creator Who created them, and this is the Great and All-Knowing God and All-Wise Creator. Noting these possible categories in

the best and most concise terms, Allah Almighty says:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ۝٣٥ أَمْ خُلِقُوا مِنَ الْأَرْضِ بَلْ لَا يُوقِنُونَ﴾

{Were they created by no one, 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] In this regard, someone was asked: How did you know your Lord? He said: A camel's dung points to its existence, and footprints point to someone walking. So, a sky with stars, an earth with mountain passes, and seas with waves - do they not point to the existence of an All-Subtle and All-Aware Lord?!

Moreover, these creatures must have a Manager Who directs their affairs. If you look at the upper and lower universe, you will see perfect management in place, and that everything was brought into existence in the form that befits it, and that all creatures were directed to what reforms them and guarantees their continuity. This perfection is repeated with all creatures in endless forms and shapes. Referring to that, Allah Almighty says:

﴿صُنِّعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ﴾

{such is the design of Allah, Who has perfected everything.} [Surat an-Naml: 88]

He also says:

﴿قَالَ 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] It is reported that a group of atheists met Abu Hanīfah, one of the Muslim Imāms, and said to him: What is the proof for the existence of the Creator? He said to them: Leave me, for I am preoccupied with something strange. They said: What is it? He said: I learned that there is a big ship in the Tigris full of different kinds of amazing items, and it is sailing back and forth without anyone driving it or a captain in charge of it.

They said: Are you crazy? He said: Why? They said: Can a sane person believe this? He said: Then how could your minds believe that this world with all types of creatures and all amazing events, this rotating orbit, and these events are all operating without an operator?! So, they realized that they were the ones to be blamed.

The call of perfection and uniqueness in the names and attributes

Do these creatures not indicate that the One Who created them is Great and Magnificent, Capable and Merciful, Knowing and Hearing, and Seeing and Living? He does not go away or die, and He is the Provider, Self-Sufficient, and Able to do all things. He possesses other attributes of majesty,

excellence, and perfection, which must exist in Him; otherwise, He could not have created and directed this universe and what is in it. He is the Creator and does not resemble anyone of His creation, for created beings are weak and doomed to perish, whereas He is Living and does not die, and He is Powerful and to Him belongs the absolute power. In the Qur'an, Allah Almighty says:

﴿فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْوَاجًا وَمِنْ الْاَنْعَامِ اَزْوَاجًا
يَذَرُوْكُمْ فِيْهَا لَيْسَ كَمِثْلِهٖ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيْرُ﴾

{the Originator of the heavens and earth. He has given you spouses of your own kind, and pairs of livestock; by which He causes you to multiply. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

There is none equal to this Lord, and He has no wife, child, or father, and none is comparable Him, Exalted be He. All creation stands in absolute need of Him, whereas He does not need anyone. This meaning occurs in the verses that read:

﴿قُلْ هُوَ اللهُ اَحَدٌ ۝۱ اللهُ الصَّمَدُ ۝۲ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ﴾

{Say: "He is Allah, the One;
Allah, the Eternal Refuge.

He neither begets nor is He begotten,
and there is none comparable to Him."} [Surat al-Ikhlās: 1-4]

And the verse that reads:

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴾

{All praise be to Allah, the Lord of the worlds.}
[Surat al-Fātihah: 2]

And the verse that reads:

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

{Lord of the heavens and earth and all that is between them. So, worship Him and be constant in worshiping Him. Do you know anyone equal to Him?} [Surat Mariyam: 65]

And the verse that reads:

﴿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]

And the verse that reads:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

{Allah has the Most Beautiful Names, so call upon Him by them.} [Surat al-A'rāf: 180]

And the verse that reads:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

{To Him belong the most sublime attributes in the heavens and earth.} [Surat ar-Rūm: 27]

And the verse that reads:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

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

He is in heaven above the Throne and above all the creatures. Allah Almighty says:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

{The Most Compassionate rose over the Throne.} [Surat Tāha: 5]

Allah Almighty also says:

﴿وَهُوَ أَفْهَمُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

{He is the Vanquisher over His slaves, and He is the All-Wise, the All-Aware.} [Surat al-An‘ām: 18]

The call of ‘Ululhiyyah (divinity)

This universe, with its vastness and the diversity of the creatures existing therein, and the fact that they run according to one system free from imbalance or discrepancy, shows that it was brought into existence by One Being, and its Creator is One, its Manager is One, and its Owner is One, and there is no partner with Him.

Therefore, worship, including humility, subservience, prayer, supplication, sacrifice, prostration, and asking for benefit and the removal of harm should only be directed to Him alone, and with no partner to Him. This is because He is the Creator, the Sovereign, and the Manager of affairs, and all else, including the jinn, trees, stones, idols, human beings, ancestors, and all others are weak created beings that are not worthy of worship. Rather, it is the Creator, the Sovereign, the Manager of affairs, and the One Who possesses all attributes of perfection Who is worthy of worship.

In the Qur’an, 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]

Allah Almighty also says:

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

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

He also says:

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ﴾

{Say: "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah."} [Surat Saba': 22]

And He says:

﴿أَيُسْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

{Do they ascribe to Him partners who cannot create anything, but are themselves created?} [Surat al-A'rāf: 191]

This means: Do these polytheists, in their worship of Allah, associate with Allah His creatures who are incapable of creating anything and who are themselves created?!

The call of belief in the prophethood and messengerhood

Indeed, this Great Creator did not create humankind without purpose and then left them neglected. This does not befit Him or His attributes. Rather, He sent messengers from among the people to form a link between Him and His servants. He sent down the Books to them through revelation from heaven to be bringers of good news and warners, commanding people to do all good things and forbidding them from doing all bad things; this is to achieve their happiness and success in this worldly life and after their death.

So, it is necessary to believe them, obey them, and comply with their commands and prohibitions. They are the role models in everything good and righteous. In the noble Qur'an, Allah Almighty says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِنَاسٍ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ غَزِيرًا حَكِيمًا﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers. For Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 165] The meaning: I sent

messengers to My servants, bearing glad tidings about My reward and warning against My punishment, so that the people may not have an excuse after sending the messengers. Those messengers are characterized by truthfulness and integrity and are known among the people for these attributes.

The last of these prophets and messengers was Muhammad (may Allah's peace and blessings be upon him). He was the best among people and the most truthful, the most generous, and the most merciful among them; he loved goodness and would do it and invite others to it, and he disliked evil and would not engage in it.

Allah sent down the Book to him. This is the Qur'an, the speech of the Lord, the Exalted and Glorified.

In the Qur'an, Allah says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

{Muhammad is the Messenger of Allah.} [Surat al-Fat'h: 29]

He also says:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

{ ... We have sent you a messenger from among you, reciting to you Our verses, purifying you, and teaching you the Book and Wisdom, and teaching

you what you did not know.} [Surat al-Baqarah: 151]

He also says:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

{We have not sent you [O Prophet] except as a mercy to the worlds.} [Surat al-Anbiya': 107]

Ja'far ibn Abi Tālib (may Allah be pleased with him), one of the Prophet's Companions, said:

"كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ نَعْبُدُ الْأَصْنَامَ وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ الْجَوَارِ، يَأْكُلُ الْقَوِيُّ مِنَّا الضَّعِيفَ. فَكُنَّا عَلَى ذَلِكَ حَتَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا، نَعْرِفُ نَسَبَهُ وَصِدْقَهُ وَأَمَانَتَهُ وَعَقَافَهُ، فَدَعَانَا إِلَى اللَّهِ لِنُؤَدِّهِ وَنَعْبُدَهُ وَنَخْلَعَ مَا كُنَّا نَعْبُدُ نَحْنُ وَأَبَاؤُنَا مِنْ دُونِهِ مِنَ الْجَبَارَةِ وَالْأَوْثَانِ، وَأَمَرَنَا بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَصِلَةِ الرَّحِمِ وَحُسْنِ الْجَوَارِ، وَالْكَفِّ عَنِ الْمَحَارِمِ وَالْيَمَاءِ، وَنَهَانَا عَنِ الْفَوَاحِشِ وَقَوْلِ الزُّورِ، وَأَكْلِ مَالِ الْيَتِيمِ وَقَذْفِ الْمُحْصَنَةِ، وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ"

"We were a people steeped in ignorance, worshipping idols, eating the flesh of dead animals, committing shameful acts, severing kinship ties, and ill-treating our neighbors, and the strong among us would oppress the weak. We remained in this state until Allah sent us a messenger from among us, whose lineage, truthfulness, honesty, and chastity were known to us. He invited us to worship Allah alone and to renounce the stones and idols we and our fathers used to worship beside Him. He ordered us to speak the truth, to fulfill the trust, to maintain kinship ties, to be kind to our neighbors, to refrain from what is forbidden and from bloodshed. He forbade us from engaging in

shameful acts, from speaking falsehoods, from devouring the property of orphans, and from slandering chaste women. And he commanded us to worship Allah alone without associating partners with Him and enjoined us to pray, give Zakah, and fast." Narrated by Ahmed and others.

The call of belief in the Last Day and the resurrection after death

Death is inevitable, and each soul shall taste death. But where do we go after death? We must be going and returning to the Lord Who brought us into existence from nothing, for He is able to resurrect us anew, because this is easier for Him, as revealed in the verse that reads:

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

{Just as We originated the first creation, so We will bring it back.} [Surat al-Anbiyā': 104]

And in the verse that reads:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمٰوٰتِ 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-Rūm: 27] And in the verses that read:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ۚ ٧٨ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

{Producing 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 Yā-sīn: 78-79]

The One Who could create greater things like the heavens and the earth and what is between them is more capable of doing other things, including giving life to the dead.

This occurs in a verse that reads:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾

{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 Yā-sīn: 81] And in a verse that reads:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُمْ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ 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]

The proofs for the resurrection include giving life to the earth after it was lifeless. This is one of

the greatest pieces of evidence for the resurrection after death. In the Qur'an, the Glorified Lord says:

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثَقَالًا سَقَنَّهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ﴾

{It is He Who sends the winds as glad tidings ahead of His Mercy, until when they bear heavy clouds, We drive them to a lifeless land then We send down rain from it, producing thereby every kind of fruit. This is how We raise the dead, so that you may take heed.} [Surat al-A'rāf: 57]

He also says:

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ نُخْرِجُكُمْ﴾

{He brings the living out of the dead and the dead out of the living and gives life to the earth after its death. This is how you will be brought forth.} [Surat ar-Rūm: 19]

The perfection of the attributes of the Creator entails the existence of divine justice and the existence of a Last Day, in which the people will be held accountable for their deeds, good and bad.

If we as created beings refuse to equate between the oppressor and the oppressed, the obedient and the disobedient, the good doer and the evil doer, and the killer and the killed, and we do our best effort to establish justice, then this is more appropriate when it comes to the justice of Allah

Almighty. Therefore, we find that the Qur'an mentions this issue and puts emphasis on it, and states that there must be a day on which the gooddoer will be rewarded and the evildoer will be punished and tortured. Allah Almighty says:

﴿إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

{To Him is your return all together. Allah's promise will surely come true. He originates the creation then brings it back, so that He may justly reward those who believe and do righteous deeds. But for those who disbelieve, there will be a drink of scalding water and a painful punishment because of their disbelief.} [Surat Yūnus: 4] He also says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

{So whoever does an atom's weight of good will see it,

and whoever does an atom's weight of evil will see it.} [Surat az-Zalzalah: 7-8]

There is Paradise, which is the abode of bliss for the pious and good-doers, and there is Fire, the abode of Hell and a painful punishment for the disbelievers and evil-doers. In the Qur'an, Allah Almighty says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحْزِحَ 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]

The call of the purpose behind the existence

Let each one of us ask ourselves: Why do I exist and why was I created? What is the purpose behind that? Is it for pastime, play, and eating and drinking? Indeed, these objectives are not worth the wisdom and purpose behind our existence.

Hence, the All-Knowing and All-Aware Lord informs us in His Glorious Book of the wisdom and the purpose behind creating us and bringing us into existence; He says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

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

He also says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝ ١١٥ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

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

Exalted is Allah, the True Sovereign! None has the right to be worshiped except Him, the Lord of

the Honorable Throne.} [Surat al-Mu'minūn: 115-116]

This is the purpose behind creating the jinn and mankind, and behind sending all the messengers; namely, worshiping Allah Almighty, which includes knowing Him and loving Him, turning to Him in repentance, seeking closeness to Him, and turning away from anything other than Him.

Whoever deviates from this purpose will deserve Allah's punishment, and whoever complies with it will deserve eternal bliss. Allah Almighty says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنشَأَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم 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]

The call of the invitation to Islam and mentioning some of its merits

What are the merits of Islam? Or why should I choose to embrace this religion?

The merits of Islam are all-inclusive, and they exist in its roots and branches. Allah Almighty says in the Qur'an:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

{But those who believe in Allah and His messengers, and make no distinction between any of them, they will be given their rewards. For Allah is All-Forgiving, Most Merciful.} [Surat an-Nisā': 125]

- One of the merits of Islam is that it has liberated man from servitude to humankind and brought him to the servitude of the Lord of humankind. So, the Muslim should only worship, prostrate, bow, and fear Allah Almighty alone and hope for His mercy. Allah Almighty says:

﴿وَالْهُكُمُ إِلَهُ وَحْدَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

{And your god is one God. None has the right to be worshiped except Him – the Most Compassionate, the Most Merciful.} [Surat al-Baqarah: 163]

- Another merit of Islam is that it treats people on an equal footing; so, there is no superiority for an Arab over a non-Arab or for a white person over a black except by piety. It abolished the criteria of Jāhiliyyah (the pre-Islamic period of ignorance) in which people used to take pride, like high status, wealth, power, and authority. Allah Almighty says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

{O people, 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] And the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمُ غَيْبَةَ الْجَاهِلِيَّةِ، وَفَحَّرَهَا بِالْأَبَاءِ، مُؤْمِنٌ تَقِيٌّ، وَفَاجِرٌ شَقِيٌّ، وَالنَّاسُ بَنُو آدَمَ، وَآدَمُ مِنْ تُرَابٍ، لِيَنْتَهِيَنَّ أَقْوَامٌ فَخَرَهُمْ بِرِجَالٍ، أَوْ لِيَكُونُنَّ أَهْوَنَ عِنْدَ اللَّهِ مِنْ عِدَّتِهِمْ مِنَ الْجِعْلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا النَّتْنَ».

"Verily Allah has removed the arrogance of Jāhiliyyah from you and their boastfulness about their forefathers. So, now there are two types of people: a righteous believer and a wicked and miserable person. People are the children of Adam, and Adam came from dust. Let the people cease to boast about their ancestors or they will certainly be more inferior in the sight of Allah than the beetle which rolls dung with its nose."

- Another merit of Islam is that it came to enjoin belief in Allah Almighty, Who says:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ}

{The true believers are those who believe in Allah and His Messenger.} [Surat an-Nūr: 62] It also came to command people to adopt Tawhīd (monotheism). Allah Almighty says:

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ}

{although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith.} [Surat al-Bayyinah: 5]

Moreover, it came to command people to observe prayer and give Zakah. Allah Almighty says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

{Establish prayer, give Zakah and obey the Messenger, so that you may be shown mercy.} [Surat an-Nūr: 56] It also came to command people to fulfill trusts and pledges. Allah Almighty says:

﴿وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رُءُوفُونَ﴾

{And those who are faithful to their trusts and pledges.} [Surat al-Mu'minūn: 8] Furthermore, Islam came to enjoin the fulfillment of covenants. Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

{O you who believe, fulfill your covenants.} [Surat al-Mā'idah: 1] Islam also came to command people to combine all aspects of goodness in dealing with people and showing benevolence to them. Allah Almighty says:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

{and do good, for Allah loves those who do good.} [Surat al-Baqarah: 195] Moreover, Islam came to command people to stick to the Muslim community. Allah Almighty says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

{And hold fast to the rope of Allah all together and do not be divided.} [Surat Āl 'Imrān: 103] It is the religion of mercy, goodness, wisdom, reason,

Fitrah (natural disposition), and rightness. It calls to virtues and forbids vices; it calls to justice and forbids oppression; it calls to generosity and forbids stinginess; it calls to good manners and forbids bad manners; it calls to chastity and forbids immorality; it calls to truthfulness and forbids lying; it calls to upholding kinship ties and forbids severing the ties of kinship; it calls to righteousness and forbids lewdness; and it calls to benevolence and forbids transgression. It calls for preserving the protected souls and forbids subjecting them to harm. It forbids devouring people's wealth unjustly and forbids usury and theft, and it calls to selling, giving charity, and all forms of goodness. Therefore, there is no religious or worldly interest except that Islam enjoined it, and there is no evil except that Islam forbade it. It calls to populating and reforming the earth and forbids causing corruption in it, for it is the religion of all virtues.

And among the merits of Islam is that it calls to the Hereafter, which is far more worthy than this worldly life, as the greatest kind of safety is the everlasting and permanent security and safety that lies in entering Paradise and being saved from Hellfire. Allah Almighty says:

﴿وَأَدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾

{Those who believe and do righteous deeds will be admitted to gardens under which rivers flow, abiding therein forever, by the permission of their Lord. Their greeting therein will be: "Peace!"} [Surat Ibrāhīm: 23] Therefore, Islam is the greatest proof and the best witness for Allah possessing all absolute perfection and oneness, and for His Prophet's message and truthfulness. This stems from what it contains, of merits, perfection, rightness, mercy, justice, and wisdom in this world and the Hereafter.

A call to the dwellers of Paradise, the abode of peace and eternal bliss

Paradise in Islam is the place Allah prepared for His righteous servants after death, resurrection, and reckoning, as a reward for them. It belongs to matters of the Unseen. In other words, knowledge about it can only be obtained from the Qur'an and the Sunnah.

Belief in Paradise and its existence is part of the belief in the Last Day, which is the fifth among the six pillars of belief in Islam. Muslims believe that Paradise is an abode of bliss that is marred by no deficiency or disturbance. It is the abode of eternity and enduring bliss, where there is no death, illness, aging, distress, or sadness. The mind cannot conceive of this bliss, due to its immense proportions. In a Qudsi (divine) Hadīth, the

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

"قال الله تبارك وتعالى: أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر".

"Allah, the Blessed and Glorified, said: 'I have prepared for My righteous slaves what no eye has ever seen, no ear has ever heard, and no human heart has ever conceived.'" Abu Hurayrah (may Allah be pleased with him) said: Recite, if you will:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

{No soul knows what delights are kept hidden for them.} [Surat as-Sajdah: 17] Narrated by Al-Bukhāri and Muslim.

About the dwellers of Paradise, Allah Almighty says:

﴿لَهُمْ مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

{They will have therein all what they wish for, and We have yet more.} [Surat Qāf: 35] i.e., those believers in Paradise will have what they want, and in addition to what We have given them, We have more bliss, the greatest of which is looking at the Honorable Countenance of Allah.

Allah, the Glorified and Blessed, also says:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رَّرَقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِن قَبْلُ وَأَنُؤُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾

{And give glad tidings to those who believe and do righteous deeds that they will have gardens

under which rivers flow. Every time they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before," for they will be given fruit that resemble one another. They will have purified spouses, and they will abide therein forever.} [Surat al-Baqarah: 25]

The call of warning against Hellfire and that it is the abode of misery and painful punishment

Hellfire is the abode Allah has prepared for the wrongful disbelievers who denied His messengers, and those who revolted against obedience to Him, adherence to His religion, and abandonment of disobeying Him. So, He will punish and disgrace them in it. It contains various forms of painful, humiliating, and tremendous punishment.

Allah Almighty says:

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

{But those who disbelieve and reject Our signs, they are the people of the Fire; they will abide therein forever.} [Surat al-Baqarah: 39] i.e., those who reject and deny Our recited verses and the signs of Our oneness, they will remain in Hellfire and abide therein eternally, and they will not come out of it.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

{But those who disbelieve and reject Our verses,
for them there will be a humiliating punishment.}

[Surat al-Hajj: 57]

The last call: How I can enter this great religion, the religion of Islam

This religion is easy and simple, and so is entering it. Embracing Islam entails uttering the two testimonies: "Ash'hadu an lā ilāha illa Allah, wa ash'hadu anna Muhammadan rasūl Allah (I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah)." Meanwhile, we should know their meaning, have a firm belief in them, and act in accordance with them. This also entails belief in Allah and His angels, His books, His messengers, the Last Day, and predestination, and that a servant should worship his Lord according to the legislations He laid down for him, establishing the prayer, paying the Zakah, fasting Ramadan, and performing Hajj to the House if he can find a way thereto; and he should submit to Allah in all his affairs, observing His commands and prohibitions.

Conclusion

Knowing the Glorified and Exalted Lord, believing in His oneness, believing in His Book and Messenger, and believing in the Resurrection and the Last Day is something great, and in it lies your happiness and honor in this world and the

Hereafter. Indeed, Islam is the true religion, and the Glorified Lord is not pleased with any other religion. He says in His Book:

(وَمَنْ يَبْتَغِ 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]

i.e., whoever embraces a religion other than Islam which Allah has approved for His servants, his deeds will be rejected and not accepted. This is because Islam is a religion that includes submission to Allah and sincerity and obedience to His messengers. So, if a servant does not accept Islam, he has indeed not pursued the means of salvation from the punishment of Allah and the means of winning His reward. All religions other than it are false. And finally, may Allah's peace and blessings be upon Muhammad and his family and Companions.

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