

تعريف عام بدين الإسلام وما جاء به

الرسل

**A General Introduction to the
Religion of Islam and the
Guidance Conveyed by the
Messengers**

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His Eminent Shaykh

‘Abdul-‘Azīz bin ‘Abdullah ibn Bāz

All praise is due to Allah, Lord of the Worlds, and the best outcome is for the righteous. May Allah's peace and blessings be upon His slave and Messenger, His beloved and chosen one from His creation, our Prophet, leader, and master Muhammad bin ‘Abdullah, and upon his family, his Companions, and those who follow his path and are guided by his guidance until the Day of Judgment.

To proceed:

Allah, Exalted and Sublime be He, sent His Prophet Muhammad (may Allah's peace and blessing be upon him) with guidance and the religion of truth. This is Islam, the very message with which Allah sent all the Messengers, as He, Glorified and Exalted be He, says:

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)

**"The true religion with Allah is Islam." [Sūrat Āl
‘Imrān: 19] And Allah, Glorified be He, says:**

(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." [Sūrat Āl 'Imrān: 85].

Islam is the religion of Allah with which He sent all the messengers, from the first of them, Noah, to the last and final of them, our Prophet Muhammad (peace and blessings be upon him). It is the same religion that our father Adam followed, for Allah appointed him as a prophet for himself and his progeny, teaching him a law and legislating it for him, which he and his descendants adhered to until Allah sent Noah (peace and blessings be upon him).

Islam is submission to Allah and to surrender to Him through obedience to His commands and abstaining from His prohibitions; this is Islam.

The root and foundation of the religion of Islam is the Oneness of Allah, Exalted and Sublime be He, and the sincere devotion of worship to Him alone, Glorified and Exalted be He. This is the essence of the religion of Islam: that worship, including supplication, fear, hope, prayer, fasting, sacrifice, vows, and other acts, be directed to Allah alone. With this, Allah sent all the messengers, as He, Exalted and Sublime be He, says:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ)

"Indeed, We sent to every community a messenger, [saying], 'Worship Allah and shun false gods.'" [Sūrat al-Nahl: 36]

"Worship Allah ..." meaning: to single Him out in worship (dedicate worship to Him alone); "... and shun false gods ..." meaning: to abandon the worship of anything other than Allah. The false god encompasses all that is worshipped besides Allah, whether it be a tree, stone, idol, deceased person, angel, celestial body, or anything else; all of that is a false deity.

But if the object of worship does not approve of such devotion — such as the Prophets, the angels, and the righteous — then the false deity is actually Shayṭān, who called for their worship and made it seem appealing to people, while they themselves are entirely innocent of it.

The essence of the religion of Islam is this: sincere devotion of worship to Allah alone, apart from all else, and disbelief in the worship of others, meaning the denial of worship directed to others and the belief in its invalidity, as it constitutes polytheism with Allah, Exalted and Sublime be He.

Thus, Allah sent all the messengers, from the first of them, Noah, to the last and final one, Muhammad (may Allah's peace and blessings be upon him). In this manner, Allah taught Adam and ordained for him, so he worshiped Allah alone. Likewise, his progeny followed his (may Allah's peace and blessings be upon him) religion until shirk (polytheism) occurred among the children of

Adam in the time of Noah (may Allah's peace and blessings be upon him).

Every messenger conveyed to his community that he was sent to command them to Oneness of Allah and sincerity to Him. Noah (peace be upon him) said to his people:

(أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ)

"Worship Allah; you have no god other than Him." [Sūrat al-A'rāf: 59]

Thus, Prophet Hūd, Ṣāliḥ, Shu'ayb, Abraham, Lot, and others all said to their people:

(أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ)

"Worship Allah; you have no god other than Him." [Sūrat al-A'rāf: 65, 73, 85; Sūrat Hūd: 50, 61, 84; Sūrat al-Mu'minūn: 23]

And similarly Moses (may Allah's peace and blessings be upon him) said to his people:

(أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ)

"Worship Allah; you have no god other than Him." [Sūrat al-A'rāf: 59]

(إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا)

"[O people], your god is only Allah; none has the right to be worshiped except Him. He encompasses everything in knowledge." [Sūrat Ṭāhā: 98]

Likewise, Jesus son of Mary (may Allah's peace and blessings be upon him) said to his people:

(مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ)

"I did not tell them except what You ordered me – 'Worship Allah, my Lord and your Lord.'" [Sūrat al-Mā'idah: 117]

Thus, when Allah sent Muhammad (may Allah's peace and blessings be upon him), he said to his people:

(أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ)،

{Worship Allah; you have no god other than Him} He used to teach them and say to them:

"قولوا لا إله إلا الله تفلحوا".

"Say 'there is no god but Allah' and you will succeed."¹

This is the call of all the messengers: they invited the nations to believe in the oneness of Allah and to devote worship to Him alone, directing all their needs to Him, the Exalted, in their reliance, fear, hope, seeking Paradise, seeking salvation from the Fire, seeking sustenance, and seeking well-being. Thus, they fear Him, hope in Him, pray to Him, fast, offer sacrifices, and make vows; they hope for His reward and fear His punishment.

Muhammad (may Allah's peace and blessings be upon him) remained among his people in Makkah for ten years, calling them to the Oneness of Allah above all else, and forbidding them from Shirk,

¹ [Narrated by Imām Ahmad in Musnad Al-Makkiyyīn, the Hadith of Rabi'ah ibn 'Abbād Ad-Dīlī, may Allah be pleased with him, no. (15593) with the wording: "O people...", and Ibn Hibbān 14/6562]

which is attachment to anything other than Allah, such as trees, stones, idols, and the like, and he would say to them:

(يا قوم قولوا لا إله إلا الله تفلحوا).

"O my people, say 'there is no god but Allah' and you will succeed."¹

It is important to note that matters related to tangible causes do not fall under polytheism nor do they contradict monotheism. Matters related to tangible causes with present and existing people are not considered polytheism in any way. If a person says to his brother or another person: "Do this, help me with this, do this for me," such as repairing my car, working on my farm, bringing me such and such, carrying this heavy object, and he is capable of doing so and knows he is capable, these are tangible matters that do not involve polytheism or prohibition. Rather, the intention is to invoke Allah alone, fear Him, hope in Him, and the like in matters that have no connection to tangible causes with a present, capable, existing person. If a person is present and existing, and his brother or companion or someone in need speaks to him saying: "Do this and do that for a fee or without a fee," this is not polytheism, nor does it contradict monotheism. These are permissible tangible matters, performed by the messengers and the

¹ This reference has previously been mentioned.

Muslims, and they are not polytheism. If he says: "O so-and-so, do this, pray to Allah for me, seek forgiveness for me, help me with this, assist me with that," in matters he is capable of or hears, or through correspondence or by phone or telex, in matters he is capable of, this is not polytheism.

Polytheism is when one calls upon the dead, inanimate objects, or living beings, believing that they have control over the universe or possess the power and ability to influence the universe independently of Allah. This is the type of polytheism that the messengers were sent to forbid and warn against. As for the tangible matters that a person does with another present, living person who is capable of them through direct communication, writing, telex, or telephone, these are permissible tangible matters with no prohibition and are not considered polytheism in any way, as Allah Almighty said in Surah Al-Qasas.

(فَاسْتَعِذْهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ)

{The one from his own people called him for help against his enemy} [Surat al-Qasas: 15] One must be heedful of this matter as some ignorant individuals may misunderstand this.

It is essential to understand that a fundamental aspect of Islam is the belief in Muhammad (ﷺ) as the Messenger of Allah, sent to all of humanity. Similarly, for one's Islam to be valid and for one to

be considered a Muslim, it is necessary to acknowledge and believe in the past messengers. During the time of Noah, belief in Noah was required; during the time of Hud, belief in Hud was necessary, along with the monotheistic worship of Allah and devotion to Him alone. The same applies to the times of Salih, Shu'ayb, Abraham, Lot, Joseph, Isaac, and Jacob. Likewise, during the era of Moses and Aaron, to whom the Torah was revealed, belief in them was obligatory, along with the monotheistic worship of Allah and devotion to Him, acknowledging that Moses and Aaron were prophets and messengers of Allah. Thus, if one worships Allah alone and fulfills His commands but does not believe in the prophets, his Islam is not valid.

Then when Allah sent Jesus, the son of Mary, it became necessary to believe in him. The Jews who did not believe in Jesus became disbelievers, because they did not believe in Jesus, even if they professed the oneness of Allah, worshipped Allah, fasted, and prayed. They are not considered Muslims until they believe in the messenger whom they encountered and knew had come to them from Allah. It is obligatory to believe in the prophet (that is sent to a people), just like Jesus, peace be upon him.

Then, after Jesus, when Muhammad (ﷺ) came, it became obligatory to believe in Muhammad.

Whoever does not believe in him is a disbeliever, even if they believe in all the previous messengers. It is essential to believe in Muhammad (ﷺ) and in what Allah sent him with to all of humanity, both jinn and mankind. One must unify Allah and dedicate worship solely to Him. Belief in all the messengers is necessary, including the last and the best of them, our Prophet Muhammad (may Allah's peace and blessings be upon him). It is imperative to believe in him and to hold the conviction that he is truly the Messenger of Allah to both jinn and mankind (to all beings), and that he is the seal of the prophets, with no prophet to come after him. Islam is only affirmed by this belief for those who came after Muhammad (ﷺ) (whether during his time or after him). One cannot be a Muslim without believing in all the prophets from the time of Adam to Muhammad (ﷺ).

It is essential to believe in them and to hold the conviction that they are truthful, that they are the prophets of Allah to whom He revealed His message, and that they conveyed what was revealed to them. They fulfilled the trust, advised the Ummah, and did not fall short. Belief in this is necessary, and the seal of the prophets is Muhammad (may Allah's peace and blessings be upon him).

It is necessary to believe that he conveyed the message, fulfilled the trust, advised the Ummah,

and completed his duty, peace and blessings be upon him, until Allah took him. He is the seal of the prophets, with no prophet after him, and he was sent to both the jinn and humans. Therefore, it is incumbent upon all accountable beings among the jinn and humans to believe in him and follow his Shariah, peace and blessings be upon him. They cannot be Muslims, nor can there be Islam, except through this.

Allah, the Exalted, says:

(قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ)

{Say [O believers], “We believe in Allah and what has been sent down to us; and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob]; and what was given to Moses and Jesus; and what was given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted”} [Surat al-Baqarah: 136]

Allah Almighty clarified that it is incumbent upon the accountable individuals of this nation to say this, meaning to believe in all the messengers and what they came with. Allah Almighty says:

(وَاكْتُفِبْنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي أَصِيبُ بِهِ
مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْ بِهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ، الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْنُونًا عِنْدَهُمْ فِي الْوَحْيِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

وَيُجَلِّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ
أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

{Ordain for us good in this life and in the Hereafter, for We have turned to You in repentance." Allah said, "As for my punishment, I will afflict with it whom I will, but My mercy encompasses everything; I will ordain it for those who fear Me, and give zakah, and those who believe in Our verses,

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'raaf: 156, 157]

Then he said:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

{Say [O Prophet], "O people, I am the Messenger of Allah to you all." [Surat al-A'raaf: 158], In another verse, He the Almighty says:

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا)

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind} [Surat Saba': 28] This indicates that one must believe in all the messengers, and that Allah Almighty sent them as bearers of glad tidings and warners, as He, Glorified be He, says:

(رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ)

{These messengers (were sent) as bearers of glad tidings and as warners} [Surat an-Nisā': 165] They are Messengers sent to the creation, each Messenger to his people to warn them and give them glad tidings. They give glad tidings of Paradise for those who obey and remain upright, and warn them of the Hellfire if they do not respond. Likewise, with Muhammad (may Allah's peace and blessings be upon him), Allah sent him as a bearer of glad tidings and a warner. He gives glad tidings to the nation of Paradise, happiness, honor, and empowerment if they respond to his call, and warns them of the Hellfire, disappointment, loss, humiliation, and disgrace if they oppose his command and do not remain steadfast upon what he brought (may Allah's peace and blessings be upon him).

It is thus understood that it is obligatory to believe in all the messengers and have faith in them, and that whoever encounters Muhammad (may Allah's peace and blessings be upon him) must

believe in him, affirm his truthfulness, and submit to his law. By doing so, one has entered into Islam, for Islam is submission to the command of Allah and belief in Him, and for this reason, it is called Islam.

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)

{The true religion with Allah is Islam} [Surat Āl Imrān: 19] This means submission; for instance, a person surrenders to another means he submits, humbles, and obeys his command.

Muslims are those who submit to Allah's command and obey the command brought by His Prophet Muhammad, peace and blessings be upon him, as indicated by His Book, the Quran. There is no Islam without this; they cannot be Muslims, nor have Islam without this, meaning without their belief in the past messengers and their faith in what they brought, and their belief in Muhammad, peace and blessings be upon him, and their faith in him, and their submission to what he brought from the purified Shariah with love, sincerity, truthfulness, desire, and awe, not with falsehood, ostentation, or hypocrisy.

Every Messenger of Allah (peace and blessings be upon them) conveyed to his nation all the goodness he knew for them, advised them in that regard, and guided them to it, just as he conveyed to them all that which is bad for them. This is the

case with every Messenger, for the messengers are the most sincere, the most numerous, and the most complete in faith among people. Thus, every Messenger conveyed to his nation and called them to every goodness he knew for them in their religion and worldly life, and forbade them from every evil he knew for them in their religion and worldly life. As it is established from the Messenger of Allah Muhammad (may peace and blessings be upon him) that he said:

(ما بعث الله من نبي إلا كان حقا عليه أن يدل أمته على خير ما يعلمه لهم، وينذرهم شر ما يعلمه لهم).

'Allah did not send a prophet except that it was incumbent upon him to guide his nation to the best of what he knows of good for them and to warn them of the worst of what he knows of bad for them.'¹ Narrated by Imām Muslim in his Sahīh Collection.

Thus, our Prophet Muhammad (may Allah's peace and blessings be upon him) conveyed to this Ummah all the goodness he knew of for them and warned them of all the evil he knew of for them. He called them to noble morals and virtuous deeds and warned them against bad morals and evil deeds, just as the messengers before him (peace be upon them) did. He (peace be upon him) said:

¹ [Narrated by Muslim in the Book of Leadership, Chapter on the Obligation of Fulfilling Allegiance to the Caliphs One After Another, No. 1844]

(إنما بعثت لأتمم صالح الأخلاق) ،

“I have been sent to perfect righteous manners.”¹ In another phrase,

(لأتمم مكارم الأخلاق)

'to perfect noble morals'. Allah sent him to call people to noble morals and virtuous deeds, and to warn them against vile manners and evil deeds.

The messengers, peace be upon them, when explaining to the people the attributes of their Lord and Creator, His Oneness, sincerity to Him, and belief in the messengers, also conveyed to them what Allah has prepared for them in Paradise and what He has prepared for those who disobey Him in the Hellfire. This is all part of complete creed, which is the creed of Islam. The messengers clarify, along with their explanation of Allah's rights and His Oneness and their explanation of His attributes, Glorified and Exalted be He, and His names, what is required in the creed, including belief in Allah's angels whom He created for His worship. They are created from light, all of them are honored servants, as Allah, the Exalted, said:

(بَلْ عِبَادٌ مُّكْرَمُونَ)

{In fact, those are His honored slaves} [Surat al-Anbiyā': 26], Allah created them to worship and obey Him, and He created them from light. The

¹ Narrated by Ahmad in the remainder of "Musnad Al-Mukthirīn," in the remainder of "Musnad Abū Hurayrah" no. (8729).

Almighty made them execute His commands among His servants. The messengers conveyed about them so that the servants would believe in them, and that they are noble angels. Allah created them for His obedience and to carry out His commands from light. The children of Adam were created from clay, and the jinn were created from fire. They are of three kinds: the angels from light, the jinn from fire, and the children of Adam from dust.

The messengers clarified this, and the divine books conveyed it: such as the Torah, the Gospel, the Psalms, and the Qur'an. The messengers also elucidated matters related to the revealed books, including the Torah, the Gospel, and others.

They also explained what follows regarding the Hereafter, resurrection, and the Day of Judgment, when people will stand before Allah. People will emerge from their graves and be recompensed for their deeds. Whoever obeys and follows what the Messengers brought will have Paradise on the Day of Judgment, a noble abode where desires are fulfilled and eyes find delight. It is a dwelling prepared by Allah for those who obey Him, containing all goodness and bliss, with eternal life, free from distress, illness, death, or sorrow, but rather everlasting bliss, without defecation or urination, but rather eternal bliss and everlasting life for those who fear Allah and obey the Messengers. There is another abode, the abode of

Hell (the abode of disgrace, the abode of punishment), prepared by Allah for those who opposed the Messengers and did not heed what they brought, nor followed the Messengers. For them is the other abode: the abode of disgrace, the abode of torment, the abode of punishment, where its inhabitants are in perpetual torment.

(لَا يُقْضَىٰ عَلَيْهِمْ فِيمَؤُنَا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ)

{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} [Surat Fātir: 36], As for the dwellers of Paradise, they are in perpetual bliss, everlasting goodness, and enduring health, as Allah, the Exalted, says:

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ)

{The righteous will be in gardens and springs,
"Enter in peace and safety",

We will remove all ill feelings from their hearts; like brothers, seated on couches facing one another,

No fatigue will ever touch them therein, nor will they ever be made to leave} [Al-Hijr: 45-48].

And about the Hellfire, he said:

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُنْسَوْنٌ وَمَا ظَلَمْتُهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ وَنَادَوْا بِمُلْكِكَ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مُّكِيدُونَ)

{Indeed, the wicked will be in the punishment of Hell forever.

It will not be lightened for them, and they will remain therein in utter despair.

We did not wrong them, but they themselves were the wrongdoers.

They will cry out, “O Mālik, let your Lord put an end to us!” He will say, “You are here to stay.”} [Surat az-Zukhruf: 74-77], Those are the ones who will reside in the abode of humiliation (the abode of Hellfire). Allah said in another verse:

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفَ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ)

{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.} [Surat Fātir: 36], Allah the Almighty also says about them:

(إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ)

{Whoever comes to his Lord as an evildoer, for him is Hell; he will neither die therein nor live} [Surat Taha: 74].

Allah, the Exalted has made clear, through the Messengers, the fate of the righteous who follow them: Paradise and honor in a dwelling prepared by Allah for them, where they will have all that their souls desire and their eyes delight in—rivers, maidens of Paradise, delicious meats, delightful drinks, fine garments, and other forms of bliss.

Another abode has been prepared, as clarified by the messengers and detailed by Allah in His

scriptures. It is the abode of disgrace, the abode of misery and punishment. This abode is prepared for those who oppose the messengers and do not follow what they have brought. Islam is not complete without this belief, and one cannot be a Muslim, whether man or woman, without this belief. Belief in the resurrection, the gathering, the reckoning, the recompense, Paradise, and Hellfire. Paradise is what Allah has prepared for those who follow the messengers, and Hellfire is what Allah has prepared for those who oppose them.

Among the essential principles that must be believed in, as conveyed by the Qur'anic verses and the Prophetic traditions, is the belief in Al-Qadar (pre-destination). This includes the belief that Allah knew all things before their existence, wrote down all events, and encompassed them, and that He is the Creator and Originator of all things, and whatever Allah wills happens, and whatever He does not will does not happen. This decree encompasses four matters:

Belief that Allah, exalted be His Majesty, had knowledge of all things before their existence and recorded them. He is the Creator of what He brought into existence by His will and power, exalted be His Majesty. Whatever Allah wills occurs, and whatever He does not will does not occur. These are four matters, all of which are part of Divine Decree (Al-Qadar).

1 - Belief that Allah Almighty knows everything, and He is the Knower of all that has happened and all that will happen.

(إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ)

{Indeed, Allah is All-Knowing of everything} [Surat al-‘Ankabūt: 62].

(لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ 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 His knowledge} [Surat at-Talāq: 12].

2 - Allah writing these matters: Indeed, He, glorified and exalted be He, has written down everything, as Allah Almighty says:

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ)

{Do you not know that Allah knows all that is in the sky and on earth? That is all [written] in a Record} [Surat al-Hajj: 70]. And Allah the Almighty says:

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا)

{No calamity befalls on earth or within yourselves but it is already written in a Record before We bring it into existence} [Surat al-Hadīd: 22].

3 - Whatever Allah wills occurs, and whatever He does not will not occur. He, the Glorified and Exalted, said:

(وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ)

{If Allah had willed, they would not have done so} [Surat al-An'ām: 112]

4 - He is the Creator of all things and brought them into existence. He, the Glorified and Exalted said:

(اللَّهُ خَالِقُ كُلِّ شَيْءٍ)

{Allah is the Creator of all things} [Surat az-Zumar: 62]

All of this is encompassed within the belief in predestination, which is a fundamental principle of the pillars of faith that have been previously explained. The Prophet informed about this when the angel Gabriel asked him about faith, he said:

(أَنْ تَوَظَّنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ)

'(It is) to believe in Allah, His angels, His books, His messengers, and the Last Day.'¹ The Last Day, as previously mentioned, includes standing before Allah, the reckoning of accounts, recompense, Paradise, and Hellfire; all of this is included in the Last Day.

(وَبِالْقَدْرِ خَيْرُهُ وَشَرُّهُ)

...(and to) believe in destiny, with the pleasant and unpleasant aspects thereof.'² Allah the Almighty

¹ Narrated by Muslim in the Book of Faith, Chapter on the Explanation of Faith, Islam, and Ihsan no. (8).

² [Narrated by Sahih Muslim in the Book of faith (8); Sunan An-Nasā'i in the Book of faith and its laws (4990); Sunan Abu Dāwūd in the Book of the

knew all things, wrote them down, and encompassed them. Whatever He has willed has happened, and whatever He didn't will has not happened. He, Glorified and Exalted, is the Creator of all things and the Lord of all things.

A Muslim must believe in and be convinced of these six fundamentals, and that Allah, Glorified and Exalted be He, is capable of all things and is All-Knowing.

When the Prophet (may Allah's peace and blessings be upon him) informed the Companions about predestination, and that Allah has written everything, they asked him, "O Messenger of Allah, if Allah has written everything, then why should we do deeds?" He (may Allah's peace and blessings be upon him) replied:

(اعملوا فكل ميسر لما خلق له، أما أهل السعادة فميسرون لعمل أهل السعادة، وأما أهل الشقاوة فيميسرون لعمل أهل الشقاوة، ثم قرأ عليه الصلاة والسلام قوله تعالى في سورة الليل إذا يغشى: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ، وَصَدَّقَ بِالْحُسْنَى ، فَسَنُيَسِّرُهُ لِلْيُسْرَى ، وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ، وَكَذَّبَ بِالْحُسْنَى ، فَسَنُيَسِّرُهُ لِلْعُسْرَى

'Do good deeds, for everyone will find it easy to do deeds for which he has been created. The blessed ones will be enabled to do the deeds of the blessed, and the wretched ones will be enabled to do the deeds of the wretched.' Then, he recited, peace and blessings be upon him, the words of Allah Almighty

Sunnah (4695); Sunan Ibn Mājah in "Al-Muqaddimah" (63); and Musnad Ahmad (1/28).]

in Sūrat al-Layl: {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. But as for the one who is miserly and deems himself self-sufficient, and denies the best reward, We will make easy for him the way of perdition.} [Surat al-Layl: 5-10]¹.

The Prophet, peace be upon him, explained to them in this manner, meaning: Allah has predestined and written all things, and He, Glorified be He, is the one who grants success and guidance to whom He wills. Therefore, the servant must work and strive, ask Allah for success, and pursue goodness, for Allah, the Exalted, has endowed him with intellect to discern between good and evil, guidance and misguidance, distinguishing him from animals with this great intellect. Thus, he must choose, for he has free will and volition, and he must choose goodness, ask his Lord for guidance towards it, and adhere to it. He must also avoid evil, ask his Lord for well-being from it, and be cautious of it and warn others against it.

Allah the Almighty commanded the servants, through the messengers (peace be upon them), to embrace goodness and adhere to it, and to ask Allah for guidance and success in adopting and holding

¹ Narrated by Al-Bukhārī; Book of Tafsīr; Chapter: {We will ease him toward ease}; no. (4949). Narrated by Muslim; Book of Destiny; Chapter: How humans are created in their mother's womb; no. (2647).

fast to it. They must also beware of evil and distance themselves from it, seeking Allah's protection from it. That is what he (may peace and blessings be upon him) taught them.

We conclude this session with this general introduction to Islam. In the next session, God willing, we will delve into the legislations of Islam that the messengers brought and taught to the people after informing them of the creed they are obliged to hold regarding Allah, the Mighty and Majestic, and what the messengers, peace be upon them, have conveyed in a general manner.

As for the details of the legislations, such as prayer, Zakah, fasting, Hajj, Jihad, and other legislations, and what Allah has legislated regarding abstaining from prohibitions, this will be covered in another session - Allah Willing - where we will explain the types of legislations. The Messengers began with the beliefs related to the hearts and faith, then they clarified the legislations of Islam that the Messengers brought, explaining them by the command of Allah, the Exalted, so that they may act upon them and adhere to them. These include actions and words that the responsible person must undertake, as well as actions and words that must be avoided.

The Shariahs consist of actions and abstentions, things to be done and things to be avoided. Muhammad (may Allah's peace and blessings be

upon him) brought the most complete and perfect of them, and he was sent to perfect noble manners. The discussion on this will continue, Allah willing, in the next session.

I ask Allah Almighty to enable everyone for what pleases Him, to rectify our hearts and deeds, and to guide us to His straight path. Indeed, He is All-Hearing and All-Near. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions.¹

Questions:

Q1: A Christian person asks, "How can I be sure that Muhammad (may Allah's peace and blessings be upon him) is the last of the prophets, and that what he brought is the true religion and from (God) Allah?"

The confirmation of this is through many matters, among them, the report of the Prophet (ﷺ) himself, who informed us that he is the seal of the prophets. Greater than that, and preceding it, is the report of Allah in His great Book. For whoever believes that he is the Messenger of Allah and that the Book is true, is certain that he is the seal of the prophets because the Quran states that he is the seal of the prophets and because he said, "I am the

¹ A word of guidance from His Eminence issued under No. 2350/K on 19/12/1419 AH. (See: Majmū' Fatāwā Ibn Bāz 28/76).

seal of the prophets." Allah, the Glorified and Exalted, says:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ)

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets}

[Surat al-Ahzāb: 40]

Numerous Hadīths are consistently reported from him (ﷺ) that he said:

«أنا خاتم الأنبياء لا نبي بعدي»

"I am the seal of the prophets; there is no prophet after me." Whoever believes that he is the Messenger of Allah due to the miracles he presented, with the Qur'an being the greatest miracle, acknowledges that the Qur'an itself is the greatest miracle attesting to his truthfulness. Such a work cannot be produced by a human, nor can it be brought forth by an illiterate person who neither reads nor writes, nor by a writer or reader. This is due to the profound laws and unseen matters it contains, as well as its perfect eloquence, which is characterized by precision and mastery, and the information it provides about the Day of Judgment and the Hereafter. Only one who is truthful and taught by Allah Almighty would dare to present such matters. Then there were the great miracles that occurred at his hands, such as the splitting of the moon, which is among the greatest signs that

Allah distinguished him with. Likewise, the water that flowed from between his fingers, witnessed by hundreds and large gatherings of people on multiple occasions, and the blessing in the food he prayed over, which, though very little, sufficed hundreds and large gatherings of people, even though it was only enough for two or three and the like. Along with other miracles that occurred at his hands (May Allah's peace and blessings be upon him), whoever believed in his prophethood affirmed that he is the Seal of the Prophets and affirmed that the Qur'an is the word of Allah because it is the miracle of the ummah.

Q: 2 A questioner asks: You say that a Muslim believes in all the messengers of Allah and does not differentiate between them, yet in the testimony by which one enters Islam, the Muslim says, 'I testify that none is worthy of worship except Allah and I testify that Muhammad is Allah's Messenger.' Is this not a rejection of the other prophets?

Volume 2: This is what a person says upon first embracing Islam, as this is the final Messenger. He is commanded to believe in him before speaking about the others, for he is the Messenger sent to him in his time. Thus, he must accept this testimony: the testimony that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah. Thereafter, he learns about all the prophets to believe in them,

just as he learns about the angels, the Scriptures, Paradise, and Hellfire subsequently.

To testify that Muhammad is the Messenger of Allah is essential alongside the testimony that there is no deity but Allah for one's Islam to be complete. Thereafter, one learns the remaining aspects of the religion. In the time of Jesus, one would learn about Jesus and what he brought, and then learn about the previous prophets to believe in them. Similarly, in the time of Moses, and in the time of those before him, one would learn about the messenger sent to them in their time and believe in him along with monotheism, and then believe in the rest (the rest of the messengers), and the rest of what is commanded to believe in, such as Paradise, Hellfire, the angels, and the scriptures. This comes after believing in the messenger of their time (the one sent to them). Muhammad (peace be upon him) is the last Messenger (the seal), so it is incumbent upon the nation in his time and after his time to first believe in him along with monotheism. After believing in him, they must affirm the messengers who came before him because he is the one who informed about them. Thus, it is not possible to affirm the past without affirming the present who conveyed about them, and he is the one who conveyed and informed about the past messengers. When one affirms him, then they affirm the past.

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