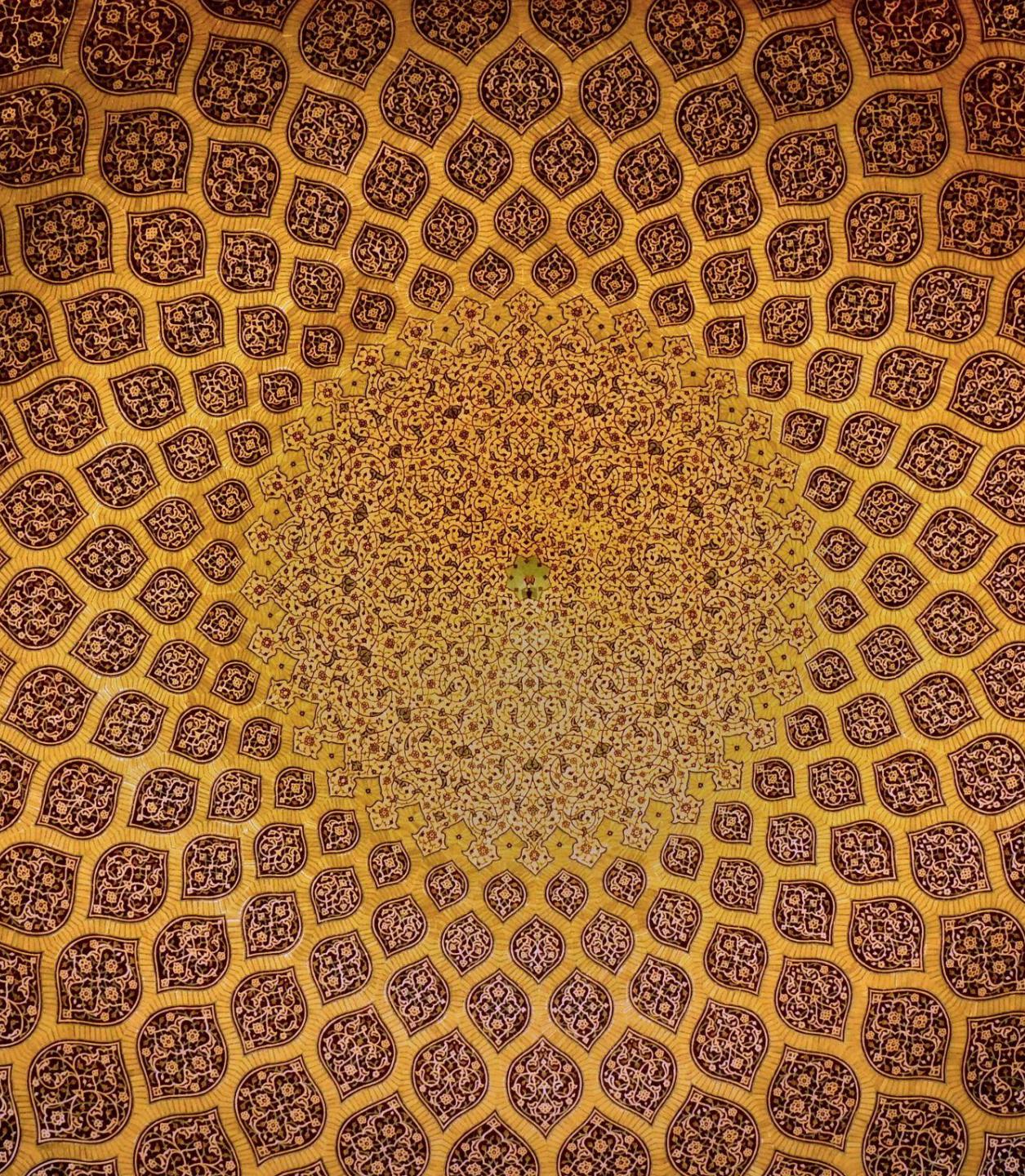


Articles of Faith

(Belief in Angles,
Books, Messengers,
Hereafter &
Predestination)

Rahmatullah Shaikh



Belief in Allah's angels

- ▶ It is mandatory to have faith in the angels of Allah (swt). One who does not believe in them is a disbeliever (*Kafir*).
- ▶ Aisha (r.a) narrated that the Prophet (saw) said, angels are **created from light (noor)**, jinn were created from smokeless flame and Adam was created what has been described to you. [Sahih Muslim]
- ▶ They don't require food, drink and sleep. They have neither physical desires nor material needs.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمِنُونَ (آلنحل:50)

And They fear their lord above them and do as they are commanded.

- ▶ A Muslim must believe that:
 - ▶ They exist
 - ▶ They are created by Allah (swt)
 - ▶ They do not disobey Allah (swt)



Well known angels:

- *Gibraeel*
- *Mikael*
- *Israfeel*
- *Izraeel*
- *Kiraman Kaatibeen*
- *Munkir Nakeer*

Belief in Allah's Books

- It is our duty to believe in all the divine scriptures in general and to believe in everything that Allah (swt) revealed to His Messengers.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ بَدَأَ الْكُمْ مُوسَى فَاتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَّتُمْ عَنْ سَوَاءِ السَّبِيلِ وَلَوْ كَانَ حَيًّا وَأَدْرَكَ نُبُوَّتِي لَا تَبْغِي (سنن دارمي)

Then God's messenger said, "By Him in whose hand Muhammad's soul is, were Moses to appear to you and you were to follow him and abandon me, you would err from the right way. Were he alive and came in touch with my prophetic mission he would follow me."

- **Four Main Divine Books:**

- Torat revealed to Moosa A.S
- Zaboor revealed to Daood A.S
- Injeel revealed to Esa A.S
- Quran revealed to Muhammad ﷺ

Belief in Allah's Messengers

- The meaning of faith in Allah's messengers is that one should firmly believe that Allah SWT sent them to mankind to guide them to the way of truth. They were truthful and faithful, and they all delivered the message of Allah SWT in full.
- It is incumbent on all Muslims to believe in all the Prophets and messengers, who denies one of them, denies all.

إِنَّ الَّذِينَ يَكُفِرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفْرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَخِذُوا بَيْنَ ذَلِكَ سَبِيلًا۔ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِ يَوْمَ عَذَابًا مُهِينًا (النساء: 150-151)

Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles **and say:**

We believe in some and disbelieve in others, and desire to take a course between (this and) that. Those are the disbelievers in reality and we have prepared a humiliating punishment for the disbelievers.

Difference between Rasool & Nabi

- Allah (swt) sent about 124,000 Prophets, and 313 of them were Messengers. But the exact number is known only to Allah (swt).
- **Rasool:** Comes with a new shariah or new book
- **Nabi:** No new shariah or book, but they follow the shariah of previous or existing Rasool.
- *Nabuwwat* or *Risalat* is divinely granted, not something which can be earned through efforts or struggle.

أَلَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ (النَّعَامُ : ١٢٤)

Allah knows best where to place His message.



Why do we need Prophethood?

To explain the purpose of life

- Why were we created?
- “I did not create *jinn* and mankind except to worship me.” (Az-zariyat:56)

To convey the divine guidance

- Prophets deliver **reliable** and **error-free** guidance directly from Allah (swt)

To demonstrate worship practically

- Through prayer, fasting, charity, etc.

To establish moral standards

- They teach what is right and wrong beyond cultural norms.

Position of Prophethood

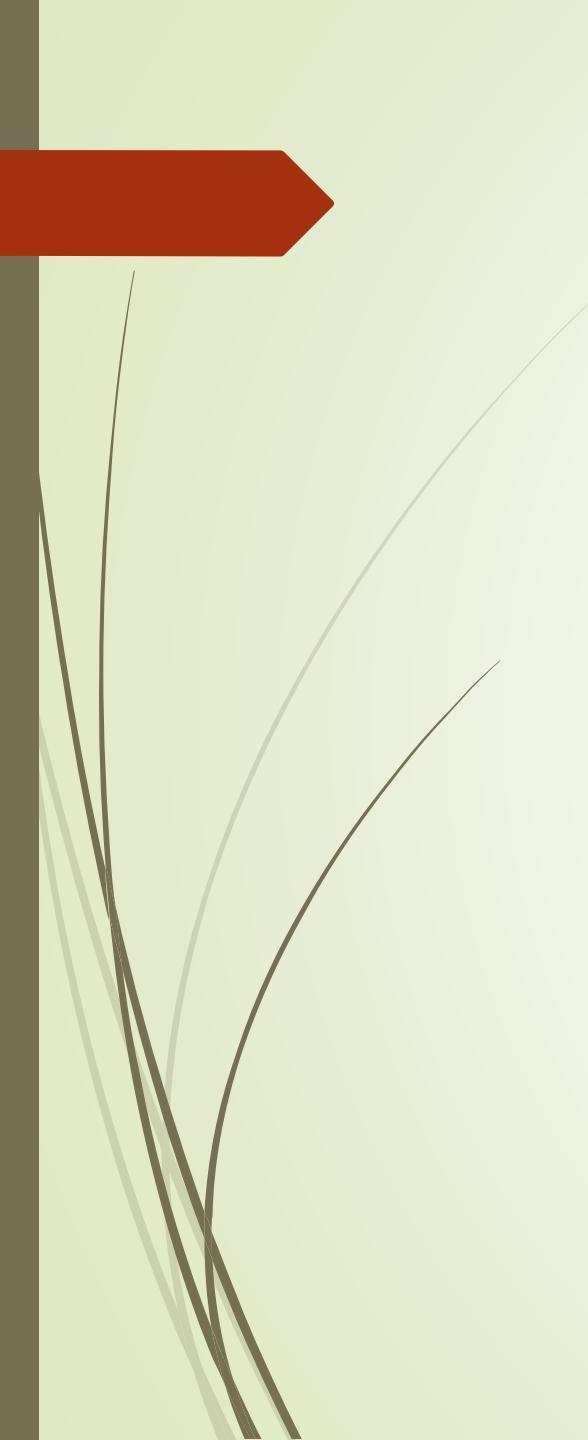
- Obedience to the prophet ﷺ is, in fact, obedience to Allah himself.
مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّ فَمَا آتَاهُ اللَّهُ أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا (النساء: 80)
Whoever obeys the Messenger has truly obeyed Allah.
- The Qur'an itself commands us to follow whatever the Prophet ﷺ gives and avoid whatever he forbids.
وَمَا أَنْهَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: 7)

Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it.

- Only the Prophet ﷺ gives the correct meaning of Allah's words.
وَأَنَزَلْنَا إِلَيْكَ الْذِكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (آل عمران: 44)
And We have sent down to you 'O Prophet' the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect.

Special characteristics of the Holy Prophet ﷺ

- ▶ **Seal of the Prophets (Finality of Prophethood)**
 - ▶ There will be no prophet after Muhammad ﷺ.
- ▶ **Universal Messenger**
 - ▶ Sent to all mankind and jinn, not one nation only.
- ▶ **Comprehensive Personality**
 - ▶ “Indeed, in the messenger of Allah you have a good example to follow.” (Al-Ahzab: 21)
- ▶ **Intercessor on the day of Judgement**
 - ▶ Granted Shafa‘at-e-Kubra.



Finality of Prophethood

ختم نبوت



Finality of Prophethood

- It means Muhammad ﷺ is the last messenger and prophet of Allah (swt) and there can be no prophet after him.
- **Importance:**
- About 100 verses of Holy Quran and more than 200 Ahadith indicate this belief.
- The Battle of Yamamah
 - Fought against Musalimah Kazzab (False claimant of prophethood)
 - 1200 Muslims were martyred
 - Many of them were Hafiz-e-Quran

Finality of Prophethood in Holy Quran

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الاحزاب:40)

Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and **the Seal of the Prophets**: and Allah has full knowledge of all things.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَهِيرًا (الاعراف:158)

Say [O Muhammad]: "O mankind! Verily, **I am a messenger of God to all of you**, [sent by Him]

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَيْتُكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة:3)

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.

Finality of Prophethood in Hadith

- The Prophet ﷺ said, "I am the last of all Prophets and you are the last of all Ummah."
- The Prophet ﷺ said, "Indeed Risalah and Nabuwwah has been ended. So, after me there will neither be any Rasool nor anyNabi."
- Allah's Apostle said, "My similitude in comparison with the other 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 go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."



7th September 1974

Belief in Hereafter

- A Muslim should firmly believe in all the events of hereafter (questioning, resurrections, reckoning, etc.) which are mentioned by Allah (swt) and his Messenger ﷺ.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُو كُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً وَهُوَ الْعَزِيزُ الْغَفُورُ (الملک:2)

He Who created Death and Life, that He may try which of you is best in deed, and He is the All-Mighty and Most-Forgiving.

- According to Islamic Teachings **this world is Dar-ul-amal** (world for performing good deeds) and **Akhirat is Dar-ul-Jaza** (where doers of good and bad deeds will be rewarded or punished.)



**Why Belief in
Akhirat (Hereafter)
is important?**

Logical reasons to believe in Akhirat

Justice will be completed

Many people escape justice in this world, but in Akhirat everyone will be judged fairly.

People become morally responsible

Knowing there is an accountability makes people behave honestly.

Encourages doing good

Motivates people to do good.

Protects from greed and materialism

It reminds us that real success lies in Akhirat, not in worldly wealth.

Bring hope in difficult times

It comforts believers that their patience will be rewarded.



Dunya vs. Akhirat - A Meaningful Comparison

Dunya	Akhirat
Temporary & Short-lived	Eternal & Never-ending
Limited and mixed with trials	Perfect peace, no sorrow
Wealth & success is temporary, often unequal	Everlasting and based on deeds
Justice sometimes delayed or denied	Perfect and complete Justice by Allah (swt)
Uncertain, we don't know when it ends	Absolutely certain
Health & Body – Weak, aging, full of sickness	Eternal youth, strength and no illness

Stages of Hereafter



Death

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوفَّونَ أَجُورَ كُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِّىَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (آل عمران: 185)

Every soul has to taste death. It is on the Day of Judgement that you shall be paid your rewards in full. So, whoever has been kept away from the Fire and admitted to Paradise has really succeeded. The worldly life is nothing but an enjoyment of deception.

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ : صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُوهُ.

Allah's Messenger ﷺ said: "When a son of Adam (i.e. any human being) dies his deeds are discontinued, with three exceptions: Sadaqah, whose benefit is continuous; or knowledge from which benefit continues to be gained, or a righteous child who supplicates for him."

Grave

قال رسول الله ﷺ: ”انما القبر روضة من رياض الجنة او حفرة من حفر النار“

It is said by the Holy Prophet ﷺ: (do not consider grave as an ordinary place on earth) Verily! the Grave is either a part of paradise or a whole of Hell fire.

► Questioning in the Grave:

- (من ربک) Who is your Lord?
- (من نبیک) Who is your Prophet?
- (ما دینک) What is your Deen?

The Resurrection Day

وَنُفِخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ تَعَالَى نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ
(الزمر: 68)

And Horn (Sur) will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills (otherwise). Thereafter, it will be blown once again, and suddenly they will stand up, looking around.

► Objection:

- Is it when we have died and become dust and bones, that we shall be raised again? (Assafaat:16)

Answer:

رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبَعْثُوا قُلْ بَلَى وَرَبِّي لَتُبَعَّثُنَّ ثُمَّ لَتُنَبَّئُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ (التغابن: 8)

The disbelievers claim that they will never be raised again (after death). Say, .Why not? By my Lord, you will be raised again, and then you will be told about what you did. That is so easy for Allah.

► Example: Ashab-e-Kahaf

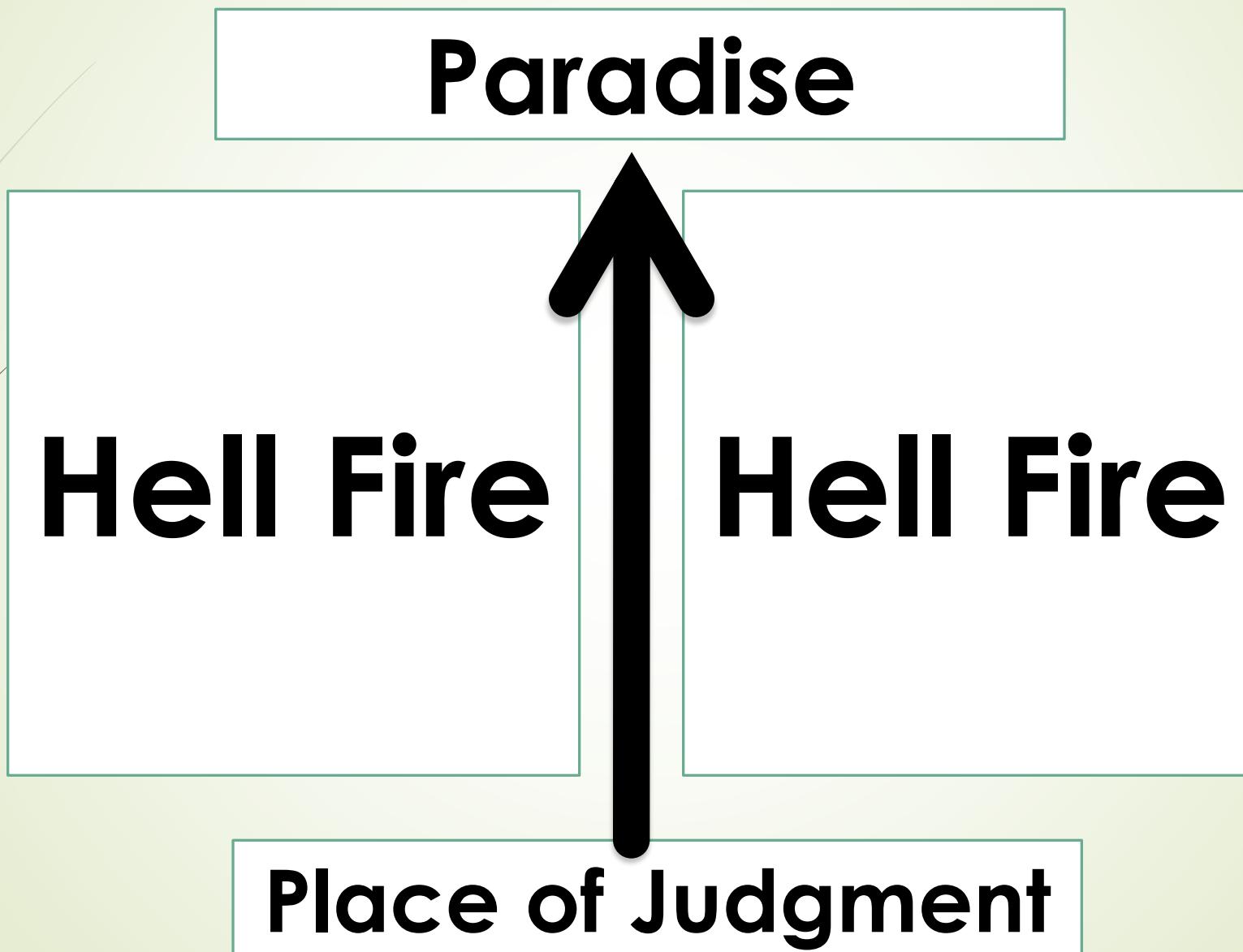
The Scale (Al-Mizan)

- The scale will be set on the day of Judgement for weighing man's deeds.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا - وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا - وَكَفَى
بِنَا حُسْبَيْنَ (الأنبياء: 47)

We shall place scales to do justice on the Day of Judgment. So no one
to the measure of a shall be wronged in the least. Even if it (a deed) is
and We are enough to take mustard seed, We will bring it forth,
account.

The Bridge (As-Sirat)



Impacts of Akhirat

► Purpose and Meaningful Life

- It shifts the focus from temporary worldly gains to eternal salvation.

► Strengthens Accountability

- A person knows every action will be judged, so they avoid sins and strive for good deeds.

► Motivation for Good Deeds

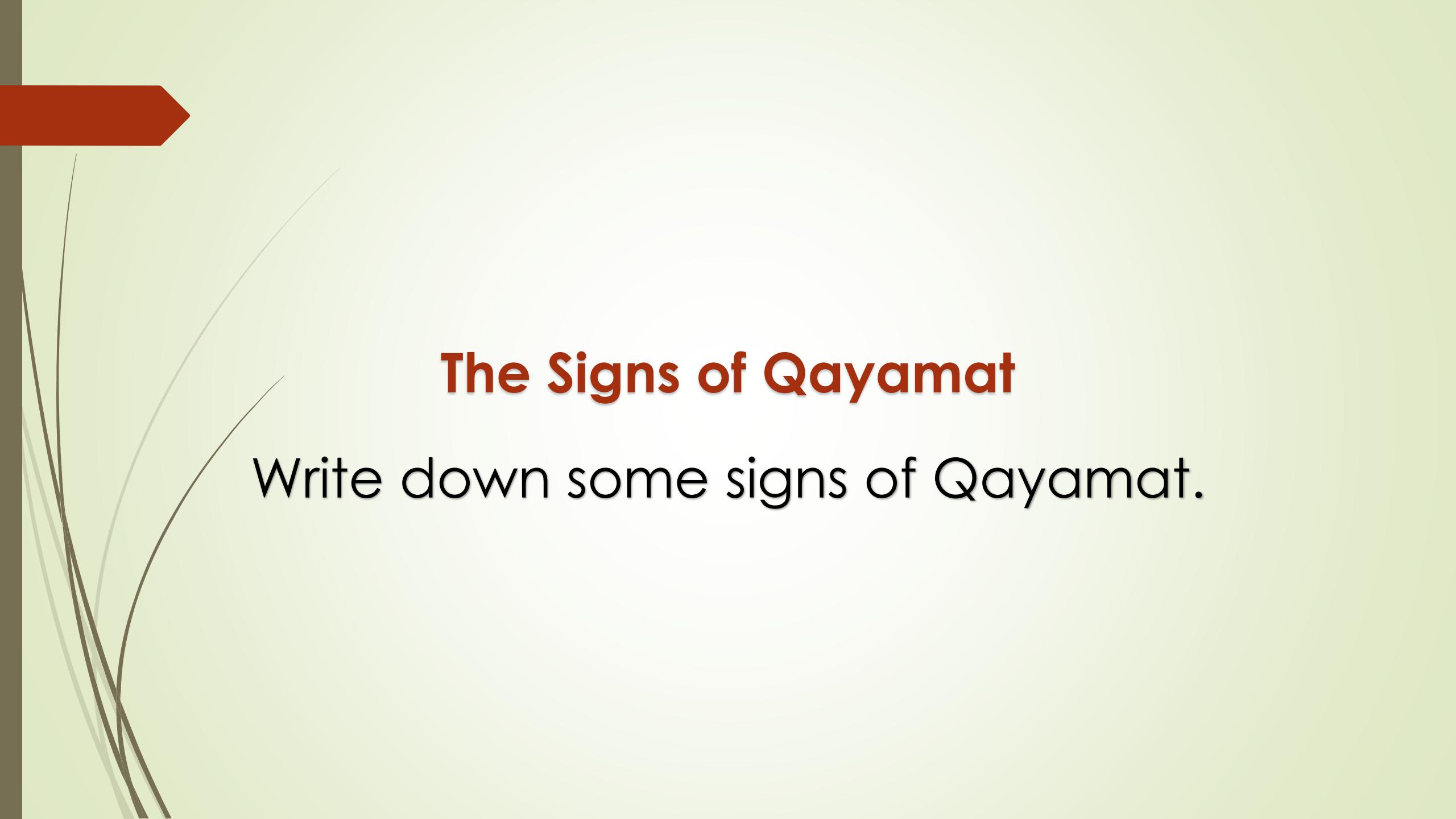
- Acts of charity, kindness, and worship are done sincerely to earn Allah's pleasure.

► Develops Patience

- Hardships are tolerated with the hope of eternal reward in the Hereafter.

► Motivation for Worship

- Salah, fasting, charity, and other acts of 'ibadah are performed with sincerity.



The Signs of Qayamat

Write down some signs of Qayamat.

Signs of Qayamat

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ-قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِۚ (الْحَزَاب: 63)

People ask you about this (promised) Hour. Say, Allah alone has the knowledge of it.

- ▶ Although the exact time of the Last Day is known only to Allah, there are certain signs which will appear prior to it.
- ▶ **Major Signs:**
 - ▶ Imam Mehdi, Dajjal, Nuzool-e-Esa A.S, Ya'jooj Ma'jooj, etc.

Conti.

Minor Signs

- ▶ The taking away of knowledge and the prevalence of ignorance
- ▶ The spread of *Zina* (adultery, fornication)
- ▶ The spread of *Riba* (usury, interest)
- ▶ The prevalence of musical instruments
- ▶ Widespread drinking of alcohol
- ▶ Shepherds competing in the construction of tall buildings
- ▶ Widespread killing
- ▶ Disobedience of Parents
- ▶ Widespread earthquakes
- ▶ Appearance of women who are clothed yet naked
- ▶ Incompetent persons will become administrators and rulers

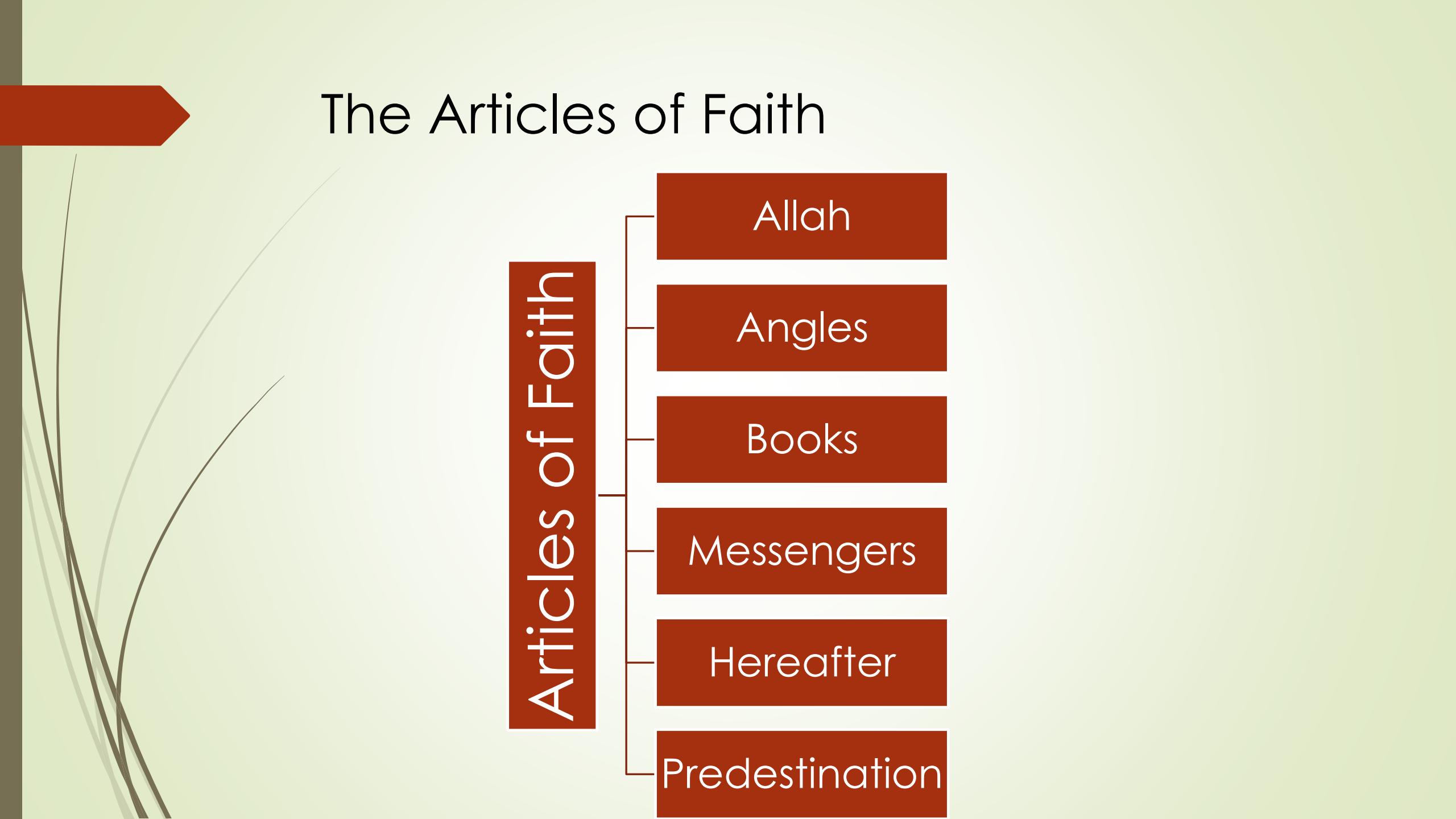
Belief in Predestination

- Belief in Predestination means Allah swt knows very well what is going to happen in the world, whether it is good or bad.
- Predestination is the timeless knowledge of Allah swt, it doesn't mean that people have no choice over their actions they choose to take.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكُفِرْ (الكهف: 29)

The Truth is from your lord, Now, **whoever so wills may believe and whoever so wills may deny.**

- There are two types matters:
 - Optional matters (Taking Medicines, Preparing for exams, Struggling for achieving goal, etc.)
 - Non-optional matters (Death, Effect of medicines, etc.)
- Difference between Maker and Doer



The Articles of Faith

Articles of Faith

- Allah
- Angles
- Books
- Messengers
- Hereafter
- Predestination