



Doctrines and Beliefs



What is Deen?

The Arabic term '*deen*' 'is usually translated into 'religion. Montgomery Watt gives quite an elaborate definition of the term, 'religion' in his book, "What is Islam?" as opposed to the term, '*deen*' in Islamic terminology. He says:

"But what does 'religion' now mean to the occidental? At best, for the ordinary man, it means a way of spending an hour or so on Sundays in practices which gives him some support and strength in dealing with the problems of daily life, How different from the connotations to the Muslims of the verse: "The true religion with Allah is Islam" (3:19) The word translated religion is '*deen*', which in Arabic commonly refers to a whole way of life. It is not a private matter for individuals touching only the periphery of their lives, hut something which is both private and public, something which permeates the whole fabric of the society in a way of which men are conscious. It is -all in one- theological dogma, acts of worship, political practice, and a detailed code of conduct, including even matters which the Europeans would classify as hygiene or etiquette."

Deen is a system of life in which human beings consciously surrender themselves to the sovereignty of a higher authority, and live a life of total obedience under the system of that higher authority, in order to gain rewards from it and to save them from its punishment.

The *Deen* of Islaam, is a *Deen* that comprises '*Aqeedah* (matters of Faith) and *Sharee'ah* (Laws, Legislation, and Judicial aspects). As to the '*Aqeedah Al-Islaamiyyah* (The Islaamic Creed), its basis are:

- The Belief in Allah
- His Angels
- His Books
- His Messengers
- The Last Day
- *Al-Qada*, it's good and bad.

These basis are verified by evidences from the Book of Allaah (i.e. The Qur'aan) and from the *Sunnah* of Allaah's Messenger. In His Book, Allaah says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
(البقرة: 177)

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets.

He says about Al-Qadar:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۖ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (القمر: 50,49)

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz). And Our Commandment is but one, as the twinkling of an eye.

In the *Sunnah* of Allaah's Messenger, the Prophet said in his reply to Jibreel (Gabriel) when the latter asked him about Eemaan (Faith):

"Eemaan is to believe in Allaah, His angels, His Books, His Messengers, and the Last Day, and to believe in Al-Qadar, its good and its bad."



Belief in Allah

Allah is the proper name applied to the true God Who exists necessarily by Himself, Who is named with all the excellent Divine names and qualified by all attributes of perfection. Allah is One and Unique. He has neither a wife, a son, a partner nor an equal. He is the sole Creator and the Rubb ¹ of the universe.

Every creature bears witness to His Oneness, Divinity, and Ruboobiyyah, and to the uniqueness of His attributes and names. His essence does not resemble the essences. He does not inhere in anything, nor does anything inhere in Him. "There is nothing resembling Him." He is the One, the Sole, and the Indivisible. He is the Rubb who accomplishes all affairs; He is the Omnipotent and the Omniscient.

His knowledge comprehends in perfect manner all things, hidden and manifest. He is too great to be encompassed by the knowledge of His creatures.

Allah, the Supreme, Who is the Rubb of everything, has a free hand in the disposal of all affairs. Nothing occurs in the visible or the invisible worlds without His will, determination, and decree, so that what He wills takes place, and what He does not will not take place.

There is none to alter His commands or decrees. He is the Merciful, Whose mercy encompasses everything. He is just and wise in all His actions, and decrees. His justice ensures the smooth running of the universe, in which nothing is out of order. There is none to share His dominion. He stands in need of none of His creatures.

He is the Rubb of the worlds. Whenever a believer, in need or in distress calls on Him, He responds. He is above the Seven Heavens, above His Arsh (Throne) mounting it in a manner which suits His grandeur and majesty.

At-Tawheed

The foregoing necessitates the belief in the Oneness of Allah, or what is referred to in Islamic terminology as the Tawheed. There are three aspects of Tawheed:

¹ Some prefer to render the term 'Rubb' into 'Lord'. Beside the fact that the latter is a biblical term referring to the alleged lordship of the slave of Allah, Prophet Eesa (Jesus), the word 'lord' which is limited to 'master', 'chief, proprietor, or 'ruler', can never convey the conclusive signification of the term 'Rubb'. Among other things, the term 'Rubb' means, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

Tawheed ar-Ruboobiyyah

The belief that Allah alone is the Rubb that is, the Creator, the Provider, the Proprietor, the One in Whose hand is the disposal of all affairs, and Who has the power over all things. He gives life. Causes death, grants honor, causes victory and defeat. To Him belong the beautiful names, and the supreme attributes.

Tawheed al-Uloohiyyah

The belief that Allah alone is the One Who has the right of Uloohiyyah, (divinity) over all of His creatures, that is, He is the One Who deserves to be worshipped. Hence, no act of worship should be dedicated to other than Allah.

Tawheed al-Asma was-Sifat

The affirmation of all the divine names and attributes with which Allah has qualified Himself, and those imputed to Him by His Messenger, without drawing similarity or parallels between the attributes of Allah and those of His creatures, nor suspending, distorting, or denying the meaning of His names and attributes. Allah says:

'There is nothing to resemble Him; and He is the Hearer, the Seer.'

The Tawheed ar-Ruboobiyyah necessitates the belief in the Tawheed al-Uloohiyyah, that is, whoever believes in Allah as the Rubb, as described above, admits by necessity, that no one deserves to be worshipped except Allah, and he therefore calls on Allah alone, seeks His help, trusts Him alone, and dedicates the legitimate acts of worship to Him alone.

Invalidators of Islam

The *Shirk*, ascribing to Allah a wife, a son, a rival, or a partner to share His *Ruboobiyyah* and *Uloohiyyah*. Allah has declared Himself to be far removed from what they attribute to Him saying:

Allah is far removed and He is exalted above what they attribute to Him.

The *Shirk* is gross injustice. He who dedicates acts of worship to other than Allah would commit gross injustice, for Allah is the only One Who deserves to be worshipped. Allah says:

Surely, the Shirk is gross injustice.

He who commits *shirk*, and dies before disavowing it, Allah does not forgive him. Allah says:

Allah does not forgive the sin of Shirk ,(ascribing a partner to Him) but He forgives whatever is short of that to whoever He pleases.

The *shirk* is the gravest of all sins; it nullifies all good deeds.

The Types of *Shirk*

1. **The Greater *Shirk*.** This type of *shirk* comprises setting up rivals to Allah, supplicating creatures for things that only Allah can give or fulfill, such as asking them for wealth, health, or for other needs. This is typical of ignorant people.
2. **The Lesser *Shirk*** is a vehicle to the greater *shirk*, which defects the *Tawheed*. This type of *shirk*, however, does not render the person practicing it an apostate. Swearing by other than Allah, for example, performing a legitimate act of worship, performing *Salah* perfectly, giving charitable donation, or observing fast, or occupying oneself with the remembrance of Allah only that people may hear or see him, and commend him for that. Once the good deed is done in that spirit, it would be nullified. Allah, the Exalted, says:

And whoever looks forward to meeting his *Rubb* -in expectation of His reward- let him do good deeds, and let him worship none beside his *Rubb*. The purpose of creating jinn and men is to worship Allah alone. Allah says:

And I have created the jinn and men only to worship Me.



Belief in the Angels

To believe in the existence of the angels who are bodies of light. They are honorable slaves of Allah who execute their duties perfectly without objection, and celebrate His praise day and night without slackening. They are not to be described as male or female.

They also perform Salah bowing and prostrating standing in straight lines.

The Prophet said:

'There is no space of a handspan in the heaven but is occupied by an angel who is either bowing or prostrating.' (Ibn e Majah)

Although they obey Allah constantly, yet they stand in awe of Him. The Prophet described their fear of Allah saying:

When Allah wants to reveal a thing He would say it. The heavens at that point, would be overtaken by a quiver, or shudder from fear of Allah. Upon hearing Allah, the residents of heavens would be shocked and fall prostrating themselves to Him. Jibreel always would be the first among them to raise his head. Thereupon Allah would tell him whatever He wills to reveal. (Ibn e Jarir & others)

Duties of Angels

Recording the Future of the Fetus

Allah has charged angels with certain duties. The Messenger of Allah, said: "When the fetus becomes 120 days old, Allah sends an angel to it (inside the womb) to breathe life into it. The angel would be commanded to record down the fetus' provision, life span, deeds, and whether he would end up as miserable (an inmate of the Hell-fire) or prosperous (from the people of the Jannah, or the heavenly garden).

Guarding Man

Allah says:

'For him are alternate angels appointed behind him and in front of him to guard him from the mishaps.' (Ar Rad:11)

Ibn Abbas interpreted this ayah saying that the angels referred to in this ayah are those appointed by Allah to guard man to protect from what is behind him and what is in front of him until an accident which Allah foreordains to

befall him, the angelic guards, at that point, abandon him thus to allow the accident to take effect.

Delivering the Divine Revelation

Allah informs us in the Qur'an that Jibreel is the angelic Messenger between Allah and His human Messengers. Allah describes Jibreel as the 'Trustworthy Spirit.' There are however other angels who handle this duty beside Jibreel.

Other Duties

There are eight angels who hear the Arsh of Allah, and others who surround it celebrating the praise of Allah and praying for the believers.

There are also angels who fight with the believers in battles against the unbelievers. Others are assigned to men enjoining them to do good deeds, as there is a shaitan assigned to every man enticing him to do evil deeds.

Recording Man's Deeds

There are angels that are assigned the duty of recording man's deeds, actions, and utterances. Allah says:

When the two recording angels record man's deeds, one on his right and the other on his left. He utters not a word hut there is a guardian angel ready to record it. (Qaf:17,18)

The one on the right writes down man's good deeds, while the one on the left writes down the evil deeds.



Belief in the Books

Among the fundamentals of Iman is the firm belief in the messages which Allah sent to mankind through His Messengers and Prophets.

Allah says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ ۚ وَنَحْنُ لَهُ مُسْلِمُونَ

Say: We believe in Allah and in what is sent to us and what was sent to Ibraheem, Isma'cel, Is'haq, Ya'qoob, and the Ashat, and in what were given to Musa and Eesa and in what all the Prophets were given from their Rubb. We make no distinction between one and another, and we submit to Him. (Al Baqarah: 136)

There are forms of revelation that are mentioned by name in the Qur'an such as the Sheets of Ibraheem, the Torah of Musa, the Zaboor of Dawood, the Bible of Eesa, and the Qur'an which is sent to Muhammad . There are other Books of which Allah has not mentioned in the Qur'an.

How do we believe in the Divine Messages?

We believe in what was revealed in the previous Books and that adhering to them were incumbent upon those nations to whom those Books were sent. We also believe that the Divine Books support each other and attest to the veracity of each other. He who denies any Book sent by Allah becomes an infidel.

We believe, however, that every latter Book abrogates the set of laws of the former one, partially or entirely. Based on this, the Qur'an abrogates many laws that were contained in the Torah and the Bible.

The Source of the Divine Messages

There is one source of all the Divine Books. Allah revealed them for one single purpose that is, to guide mankind to the straight path which leads them to prosperity in this world and in the world to come by professing His Oneness and restricting their acts of worship exclusively to Him. Each of the previous Messages was restricted to one particular nation and one age. Hence, Allah did not promise to preserve it, rather it was committed to the memories of the Rabbis and religious scholars of the respective nation.

It was either those Rabbis or scholars who could not retain the Message betrayed the trust and tampered with and altered it.

Since the Qur'an is the last Message to mankind, Allah has promised to preserve it saying:

Verily, it is We Who sent the Quran, and We are certainly preserving it.

(Al Hajar: 9)

The Divine Scriptures are:

- 1- **The Torah**, the Book which Allah revealed to Musa, alaihis-salaam.
- 2- **The Zaboor**, the Book which Allah revealed to Dawood, (David), alaihis-saluam.
- 3- **The Injeel**, or the Bible, which was revealed to Issa, (Jesus), alaihis-salaam.

The Books that are in the hands of the People of the Book [Christians and Jews] today, that is, the Torah, or Old Testament, the Bible, or the Bible, should not be held as authentic because they have been distorted, altered, and tampered with. Hence, the Torah, the Old, and the New Testaments, the Bible, along with all preceding Books are abrogated by the Qur'an.

4- **The Qur'an** is the word of Allah and the final Scripture which Allah revealed to Muhammad, to convey it to mankind at large. It is the principal source of the Islamic Shari'ah (law). Allah has sent it down to make manifest everything, and to be a means of guidance and mercy to both men and jinn.

It is not enough to attest to the veracity of the Qur'an. Rather it must be applied by adhering to its commands and avoiding its prohibitions.

The Qur'an is the only Divine Book which serves as a medium between man and Allah. The Messenger said:

Rejoice! Verily, an end of this Qur'an is in the hand of Allah, and its other end is in your hands. Hold fast to it. You will never be destructed, nor will you go astray after that. (At-Tabarani)

Allah has promised to preserve and protect the Qur'an from distortion, adulteration, addition, or impairment. Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We have sent down the dthikr,² and most surely We are guarding it.
(Al Hajar:9)

² The term, 'dthikr' in this context denotes both the Qur'an and the Sunnah which comprises the actions, utterances and approval of the Messenger of Allah.

The Qur'an was revealed to the Prophet, in portions, as circumstances warranted during a period of twenty-three years; thirteen in Makkah and ten in Madinah. It is divided into 114 suwar (chapters) of varying lengths.

Allah, the Exalted, has challenged the Arabs and non-Arabs to produce a Quran similar to the Divine one. The challenge was reduced to ten suwar, yet they failed to do so. Finally, Allah challenged them to produce a single surah comparable to any of His. Although they were the masters of eloquence and rhetoric, yet they were incapable of taking up the challenge. They realized that the Quran could never be from other than Allah, the Rubb of the worlds.

The difference between the miracles of the previous Messengers; which proved their veracity; and that of Muhammad, the Messenger of Allah, is that theirs took place during their lifetime, whereas the miracle of the Qur'an remains effective, everlasting, and challenging until the Day of Resurrection.

The Qur'an as Comprehensive Legislation

The Qur'an constitutes the most comprehensive concept of Islam on the practical level as the source of the Shari'ah, or the Divine laws and legislation. It is comprehensive because it includes law, as well as the underlying purposes and moral principles, and the creed to which every Muslim must subscribe. Islamic Shari'ah is designed and made suitable not only for Muslims, but for all mankind for all times. The Islamic law governs all human acts, by delineating every person's public or private-duties toward Allah and toward His creation, including man.

Man-made laws are subject to alteration and are based on theories. Whenever a new body of legislators assumes authority, or a new theory appears and appeals to the legislators, the laws are changed accordingly. The Divine law, on the other hand, is unalterable and perpetual because the One Who made it is The Ever-living and Everlasting. He is the Creator Who created mankind and ordained for all human beings what is best for them till the end of time.

For this reason the Qur'an; being the last revelation to the last of the Prophets and Messengers; supersedes all previous Scriptures.

Belief in the Messengers

Belief in the Messengers is the firm attestation that Allah did send a Messenger to every nation inviting them to worship Him alone. This belief entails, too, denouncing all gods that are worshipped beside, or to the exclusion of Allah, and believing that all Messengers were truthful, and that they did convey to their peoples the Message with which Allah sent them. Allah sent many Messengers whose number is known to Him alone.

The mercy of Allah and His wisdom require sending Messengers to mankind to worship Him alone. He did not bring the creation into existence in vain. Hence, believing in Allah entails believing in His Messengers. Believing in Allah without believing in His Messengers is condemned by Allah, the Exalted. He says:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ ۚ
يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

'Those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers, and say, 'We believe in some and disbelieve in some', and wish to take a course in between; it is they who are the true infidels.' (An Nisaa:150-152)

It is incumbent upon all Muslims to believe in all Prophets and Messengers. He who denies one of them, denies all. The first Messenger was Nooh, and the last is Muhammad, alaihimus-salaa.

The purpose of sending Messengers, was to invite people to worship Allah alone, and to deny the Taghoot, or all false gods. Allah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

*And We did raise among every people a Messenger preaching them: 'Worship Allah alone, and shun the taghoot'*³. (An Nahl: 36)

All Prophets and Messengers were human. Allah distinguished them by commissioning them as Prophets, and Messengers, and supported them with miracles. They were only human, having no Divine qualities. They had no knowledge of al-ghaib [the unseen world] except what was revealed to them thereof by Allah. They had no power to extend benefit to others, nor to cause

³ Taghoot is any deity, object or a slave of Allah worshipped beside or to the exclusion of Allah.

them harm, nor did they possess a share of the dominion of Allah. Allah charged them with the duty of conveying His Message to their peoples, and promised them Jannah. They did convey the Message perfectly, and were veracious.

Allah says:

وَلِكُلِّ قَوْمٍ هَادٍ

'And there is a Guiding Messenger for every people.' (Ar Rad: 7)

But Allah sent Muhammad to mankind at large. He says:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

'Say, 'O mankind, I am the Messenger of Allah to you all.' (Al Araaf: 158)

Finality of Prophethood

The unanimous Belief of Muslim world is that Prophet Muhammad (صلى الله عليه وسلم) is the Last and Final Messenger/Prophet of Allah. In other words Prophethood has ended with Prophet Muhammad (صلى الله عليه وسلم) and those who do not believe in it are ventured out of the bounds of Islam.

Guided by irrefutable word of Allah in the Holy Quran and numerous Hadith, Muslims around the world do uniformly believe that, after Prophet Muhammad (SAW), the chain of prophethood has come to an end. According to this fundamental belief, anyone who now claims to be a Prophet of God should be viewed as an impostor, whose claim is contrary to the teachings of Islam.

All Muslim scholars consider such self-proclaimed prophets misguided opportunists, who have doomed their souls for worldly gains. Sadly, those unfortunate individuals, who follow the man-made ideology of such opportunists, won't fair much better in the hereafter, unless they are awakened by the truth of Allah and abandon the teachings of their self-motivated leaders.

It is those who believe not in the Signs of Allah that forge falsehood: it is they who lie! (An-Nahl: 105)

Khatmay-Nabuwat in the Quran

Close to one hundred verses of the holy Quran, directly or indirectly, support the doctrine of the Finality of Prophethood.

Verse 40 of the Surah Al-Ahzab (33), for instance, highlights this teaching in clear terms.

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. (Al-Ahzab: 40)

Muslim Scholars, since the time of our beloved Prophet (SAW), have correctly understood this verse to indicate that no new Prophet or Messenger will be sent to humanity until the Day of Judgment.

Numerous verses of the Quran indicate that the teachings of Islam have been completed, perfected, and preserved and have been meant universally for all the Worlds. Such statements eliminate every reason for which a new prophet may need to be commissioned to humanity. In this regard, we can briefly mention:

And We have not sent you (O Muhammad) save as a bringer of good tidings and a Warner unto all mankind; but most of mankind do not know. (Saba: 28)

Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided." (Al-Araf: 158)

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good). (Al-e-Imran: 85)

The following portion of the last revealed verse of the Holy Quran is also a testimony that no Apostle with new instructions or interpretations of the holy Quran will ever need to be sent to the humanity:

This day have I perfected your religion for you, completed my favor upon you and have chosen for you Islam as your religion. (Al-Maidah: 3)

The following verses, which appear at the very beginning of the holy Quran, indicate the qualities of the individuals, who will benefit from the holy Quran, and have been given an assurance of salvation. In its concise and precise form, Quran makes clear that these include revelations up to the time of Prophet Muhammad (SAW), and precludes the possibility of any future revelations, prophets, or religions.

This is the Scripture whereof there is no doubt, a guidance unto those who fear Allah, believe in the Unseen, are steadfast in prayer, give charity from what We have provided for them, and believe in the Revelation sent to you (O Muhammad) and before you, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance, from their Lord, and it is these who shall be successful. (Al-Baqara: 2-5)

Khatmay-Nabuwat in Hadith of Prophet (SAW)

Many verses of the Holy Quran allude to the special wisdom bestowed on the Prophet Muhammad (SAW) to understand and explain the revelations included in the Holy Quran. For example, in verse 4 of chapter 14 of the Quran, we read:

And We never sent a messenger save with the language of his folk, that he [Hazrat Muhammad (SAW)] might make (the message) clear for them. Then Allah sends whom He will astray and guide whom He will. He is the Mighty, the Wise. (Ibrahim: 4)

The following teachings of Prophet Muhammad (SAW) deal with the issue of Finality of Prophethood. As apparent from the references, these Ahadith are authentic and have been recorded by many scholars and reported by numerous companions of the Prophet (SAW).

- *My position in relation to the prophets who came before me can be explained by the following example: A man erected a building and adorned this edifice with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marveled at its beauty, but wondered why a brick was missing from that niche? I am like unto that one missing brick and I am the last in the line of the Prophets. (Bukhari, Muslim, Tirmidhi, Musnad Ahmad, Tirmizi, Babu Khatimin-Nabiyyin, Musnad Abu Dawud Tayalisi)*
- *God has bestowed upon me six favors which the former Prophets did not enjoy: I have been endowed with the gift of pithy and perfect speech. I was granted victory owing to my awe. The spoils of war were made lawful unto me. The whole earth has been made the place of worship for me and it has become the means of purification for me also. In other words, in my religion, offering of prayers is not confined to certain specified places of worship. Prayers can be offered at any place over the earth. And in case water is not available, it is lawful for my people to perform ablutions with earth (Tayammum) and to cleanse themselves with the soil, if water for bathing is scarce.*

I have been sent by Allah to carry His Divine message to the whole world.

And the line of prophets has come to its final end in me. (Muslim, Tirmidhi, Ibn Majah)

- *I am Muhammad, I am Ahmad, I am the effacer and infidelity shall be erased through me; I am the assembler. People shall be assembled on Doomsday after my time. And I am the last in the sense that no prophet shall succeed me. (Bukhari, Muslim, Tirmidhi, Muatta')*
- *You (Hazrat Ali) are related to me as Aaron was related to Moses (pbuh). But no Apostle will come after me. (Bukhari, Muslim)*
- *If ever there arose a person from among my people who would hold communion with God, it would be none else but 'Umar bin Khattab. (Bukhari, Muslim, Tirmidhi)*
- *We are the last (ummah) but will precede all on the Day of Resurrection except that the Book was given to them before us. (Bukhari, Muslim)*
- *The tribe of Israel was guided by prophets. When a prophet passed away, another prophet succeeded him. But no prophet will come after me; only caliphs will succeed me. (Bukhari)*
- *I am the last in line of the prophets of God and my Masjid is the last Masjid. (Muslim)*
- *The chain of Messengers and Prophets has come to an end. There shall be neither Messenger nor Prophet after me. (Tirmidhi, Musnad Ahmad, Anas bin Malik)*
- *There will arise thirty impostors in my Ummah and each one of them will pronounce to the world that he is a prophet, but I am the last in the line of the Prophets of God and no Prophet will come after me. (Abu Dawood, Tirmizi)*
- *Allah will send no Apostle after me, but only Mubashshirat (Good vision or pious vision). (Musnad Ahmad, Abu Tufail, Nasa'i, Abu Dawud)*
- *No Prophet will come after me and there will, therefore, be no other community of followers of any new Prophet. (Baihaqi, Tabarani)*
- *God Almighty hath sent unto the world no apostle who did not warn his people about the appearance of Dajjal (Anti-Christ, but Dajjal did not appear in their time). I am the last in the line of Prophets and you are the last community of believers. Without doubt, then, Dajjal shall appear from amongst you. (Ibn Majah)*
- *I am Muhammad, the unlettered prophet of Allah. I am Muhammad, the unlettered prophet of Allah. I am Muhammad, the unlettered prophet of Allah. There will be no prophet after me. (Musnad Ahmad)*

These are just a brief listing of the authentic teachings of Hazrat Muhammad (SAW) available on the issue of the Finality of Prophethood; should a true believer have any doubt about the Finality of Prophethood?

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path. (Al-Ahzab: 36)



Belief in the Last Day

It is the firm attestation to the veracity of everything that Allah has said, and everything His Messenger, said about death, the questioning in the grave, and its torment, Resurrection, the Assembly, the Reckoning, the Bridge over Hell, the Scale, the Jannah, the Fire, and other events of the Day of Resurrection.

The Questioning in the Grave

Man shall be questioned in his grave. He would be asked, 'Who is your Rubb' 'What is your Deen? and, 'Who is your Prophet'? Allah, the Exalted, will make the believers have strong faith in this world by the assertion of His Oneness and will inspire them to give the correct answers to these questions after death. The believer will say: 'My Rubb is Allah, my deen is Islam, and my Prophet is Muhammad. While the hypocrite, or unbeliever will answer with confusion saying: "Aa, aa, I do not know, I heard people say something, so I repeated it." Thereupon, such will he struck with an iron club and he will give out an extremely loud shriek which will be heard by everything except men and jinn. Were they to hear his shrieking, they would have dropped dead?

The torment of the unbelievers in the grave is true as indicated by the words of Allah, the Exalted:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

They (Pharaoh -Fir'awn- and his people) are exposed to the Fire morning and evening. And on the Day of Resurrection, it will be said: "Cast Fir'awn's people into the severest torment." (Ghafir: 46)

It is also indicated by the authentic Prophetic tradition in which the Messenger of Allah, emphasized: "You will be tested in your graves". He also verified the torment of the grave.

The Signs of the Final Hour

The timing of the Final Hour is known only to Allah, the Exalted. He says:

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةُ تَكُونُ قَرِيبًا

People ask you concerning the Final Hour. Say to them; the knowledge about it is with Allah alone. How do you know? It may be imminent. (As Sajdah: 63)

The Messenger of Allah spoke of the signs of the Final Hour indicating its imminence. They are of two kinds: Minor and Major.

The Minor Signs

There are many minor signs of the Final Hour, among them are: the mission of the Prophet Muhammad a fire which will erupt in the Hijaz Province, contractedness of time, speaking of inanimate things, speaking of animals, a bondswoman giving birth to her own mistress, the competing of the shepherds in erecting tall buildings, vain gloriousness of people over building fancy mosques, the prevalence of commotion, excessive frequencies of massacres, prevalence of fornication and consumption of liquor.

The Major signs

1. The Coming of Imaam Mahdi is one of the signs of Qiyamah as is the belief of the Ahlus-Sunnah and he has yet to appear.

Abdullah-bin-Masood has reported that the Prophet said, *"The world will not pass away before the Arabs are ruled by a man (referring to Mahdi) of my family whose name will be the same as mine."* (Abu Daud)

Note: In light of many Ahadith the Ulama of the Ahlus-Sunnah are of the opinion that Imaam Mahdi will come before the Dajjal and the Dajjal will appear in the later parts of Imaam Mahdi's reign.

2. The advent of the Dajjal (Pseudo-Christ) an impostor who claims to be god. His followers will be mostly Jews. He will march over the whole earth, except for the two cities of Makkah and Madinah, into which he will be barred from entering by angels. The appearance of the Dajjal will be a tremendous affliction. He will command the sky to rain, and it will, and the earth to give out its produce and it will. The Messenger warned against following him, or believing him.
3. The descent of Eesa (Jesus), alaihis-salaam, from the heaven to Damascus,' where he will land by the side of a white minaret. He will kill the Dajjal, invite the people to Islam, break the cross, kill the swine,² and waive the jizyah.³ Finally, he will die, and Muslims will perform his janazah (funeral) Salah.
4. The emergence of Yajooj and Majooj (Gog & Magog), two large human nations. They will spread devastation on the earth. Ecsa and the believers, who will be in their hideout, will then pray to Allah to put an end to them, and Allah will respond favorably.
5. The emergence of the Beast of the Earth just before the Final Hour. A beast which will speak to people and warn them against the imminent torment and destruction. Allah says:

'And when the sentence is passed against them, We shall bring forth out of the earth a beast which will tell them that people are not certain about Our signs.' (An Naml: 82)

6. The rising of the Sun from the West. At that time, all mankind will declare their belief in Allah but it will be too late, for belief at that point will not avail a person who did not previously believe, or benefited from his belief.

There are other signs as indicated by the Messenger of Allah , who said:

The Final Hour will not be established until you have witnessed ten signs: (of them): the rising of the sun from the West, the smoke, the emergence of the Beast out of the earth, the appearance of Gog and Magog, the descending of Eesa, son of Maryam from the heaven, the appearance of the Dajjal, and three earthquakes; one in the East, one in the West, and the third in the Arabian Peninsula, and a fire which will erupt from underground in Aden to drive people to the Assembly Land. It will accompany them, stopping wherever they stop; day and night. (Muslim)

The Resurrection Day

This world will expire by the first blow in the Trumpet. Allah describes the event saying:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَّظُنُّونَ

And the Trumpet will be blown, and all those who are in the heavens and in the earth will be shocked to death except those whom Allah wills. Then it will be blown for the second time, and behold, they will be standing, looking (at the horrors of that Day). And the earth will shine with the light of its Rubb, and the records will be laid open, and the Prophets and the witnesses will be brought forward, and (mankind) will be judged justly, and they will not be wronged. (Az Zumar: 68-70)

Men will emerge from their graves bewildered, and will be summoned on the assembly land to stand there for a day which will be fifty- thousand year long; naked, bare-footed, and uncircumcised; awaiting the final verdict of Allah with nothing to drink or eat.

The Prophet, said that the unbeliever will be sinking in his sweat up to his ears on that Day?

Intercession

As a result, mankind will suffer great distress, and will look for someone to intercede to Allah on their behalf, so that Allah would start taking account of their deeds. They will go to Adam, their father, asking him to intercede on their

behalf, but he will direct them to Nooh, who in turn will excuse himself and direct them to Ibraheem. Ibraheem too will excuse himself and direct them to Musa. Musa will direct them to go to Eesa, who will excuse himself for being unable to fulfill their wish. He informs them, like the Messengers before him, that Allah is angry like He has never been before, and will never be angrier. Eesa will instruct them to go to Muhammad, who will take the responsibility and intercede to Allah on their behalf. Allah will then begin taking accounts of His slaves' deeds. (The account of this event is in Sahib al-Bukhari)

The Display and Reckoning

The Display: All mankind will be displayed before their Rubb. Allah, the Exalted, says:

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لِّقَدْ جَعَلْنَاكُمْ أَوَّلَ مَرْقَبَةٍ بَلْ زَعَمْتُمْ أَنَّا نَجْعَلُ لَكُمْ مَوْعِدًا

And they will be presented to your Rubb standing in rows: "Now have you come to Us as We created you the first time. But you claimed that We would fix no time for the fulfillment of Our promise." (Al Anfal: 48)

The Messenger of Allah, said:

Allah, the Exalted, will speak to every one of you directly without a translator.

AlHisaab (Calling to Account)

Allah shall call His slaves on the Day of Resurrection to account for their deeds. Those who will receive their records with their right hands are the prosperous, and those who will receive their records with their left hands, or from behind their backs, are the losers, and they will be dealt with harshly. Allah says:

To Us, surely is their return. Then, surely, it is Us Who will call them to account. (Al Ghashiyah: 25, 26)

All mankind will be called to account except those whom the Prophet, informed that they will be exempted. They are seventy thousand from his followers, who will be admitted to Jannah, without having to be called to account and without punishment.

The first ummah, nation, to be called to account is the Ummah of Muhammad. While the first thing about which one will be questioned on the Day of Resurrection is the Salah. If a Muslim's Salah is accepted by Allah, the rest of his good deeds would be accepted too; if it is not, then none of his good deeds would be accepted.

AlHawdh (The Pool)

It is a great body of water granted to Muhammad, by Allah that will he attended by his Umrnah, on the Day of Resurrection. Those who deviate from the guidance of Muhammad will be barred from it. The Pool's water is whiter than milk, and sweeter than honey, and its cups are as numerous as the stars in the sky. Its length is a distance of one month journey, and so is its width. It is already in existence. He who drinks from it once shall never feel thirsty thereafter.

Al-Mizan (The Scale)

The Scale will be set up on the Day of Resurrection for weighing men's deeds. It is a true Scale with two actual sides, in fulfillment of the Divine justice. He whose good deeds outweigh his bad deeds, shall prosper and go to Jannah, and he whose bad deeds outweigh his good deeds, shall be at loss, and suffer misery in Hell-Fire. Allah says:

وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ ۚ مَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

'And the weighing on that Day will be true. And those whose weight (of good deeds) is heavy in the scale- it is they who will prosper. Whereas those whose weight is light in the scale- it is they who will have ruined themselves because they denied Our signs.' (Al Araaf: 8,9)

As for those whose good and bad deeds will be equal, they will be the companions of al-Aa'raf.

The unbelievers and the hypocrites shall have no good deeds to be weighed. Their good deeds shall be turned to ashes blown away on a windy day.

As'Sirat (The Bridge)

The Prophet described As-Sirat saying:

As-Sirat is a Bridge extended over the midst of Hell, on which the feet shall not be firm. It has hooks and thorns like those of asS i'dan 1 trees. The Sirat is sharper than a sword and thinner than a hair. On each side of it are hooks to pull down whoever it is commanded to pull down. Some shall cross the Sirat swiftly, others slowly, and yet others will cross it sustaining scratches and cuts, while the rest will land in Hell. (Al Hakim)

Crossing the Sirat

Crossing the Bridge shall apply to all mankind; while admittance to Jannah shall take place subsequent to it. Allah, the Exalted, says:

Every one of you shall definitely pass through it. This is a promise which will definitely be fulfilled by your Rubb.

The first to cross the Bridge will be Muhammad, and the believers. The safety of the rest of the Muslims will depend on their achievements. Some will cross the Bridge faster than the flickering of an eye, some like lightning, some like wind, some like birds, some like the best of horses, and some with a quick pace, some walking, and some crawling, while others will drag their feet along. The rest will fall into Hell.

Muslims, who adhere to the Book of Allah, and the Sunnah of His Messenger, most will be the quickest to cross the Sirat on their way to Jannah. We ask Allah to make us among such believers.

The Jannah and its Description

The Jannah is the abode which Allah has prepared for the believers on the Day of Resurrection. It is an abode which includes all means of bliss that neither an eye has ever seen, nor an ear has ever heard of, nor imagined by human mind.

There are different levels in the Jannah prepared for the believers each according to his rank, iman and piety. There are pure mates in the Jannah; the beautiful virgin Hoorun Een, young girls in green silky garments, rivers of unalterable water, rivers of pure honey, rivers of unalterable milk, and rivers of wine which is delightful to those who consume it, fruits that residents of Jannah desire, birds' meat of their choice, ornaments, and palaces of gold and silver. The Jannah's pebbles are pearls and coral, its soil is sweet scented musk. There are things in Jannah that are most desired, and most joyful to the eye of the beholder. Its residents will live therein eternally. The believing women, regardless of their age, shall enter Jannah young to enjoy their male mates therein.

Ahu Hurairah reported that the Prophet said:

If the woman performs her five daily Salah, and guards her chastity, and obeys her husband, she would enter Jannah through any gate she wishes.
(Ibn Hibban)

The Vision of Allah

The Prophets, said:

When the people of Jannah are admitted into it, Allah, the Exalted, will ask them: Do you want Me to give you more? They will say:

"Have You not whitened our faces? Have you not admitted us in the Jannah, and saved us from the Fire? The Prophet, went on to say: Allah at that point will unveil His face. There is nothing which is given to them more beloved to them than seeing their Rubb, the Blessing Giver, and the Exalted. (Muslim)

Allah will be seen in the next world by the believers only. The vision of Allah is a fact proven by the words of Allah:

Faces on that Day shall be bright, looking at their Rubb.

(Al Qiyamah: 22,23)

The traditions also emphasize that the vision of Allah is true. The Prophet said:

Verily, you shall see your Rubb as clearly as you see the moon on the night of its fullness, without confusion. (Sahih al-Bukhari & Sahih Muslim)

The Messenger of Allah further explained:

Allah, the Exalted, will reveal Himself to the people of Jannah, and they will look at Him. Thus they will see Him clearly. No joy will equal theirs in that, nor will any happiness or delight stand beside their happiness in that. (Sunan at Tirmidhi)

We ask Allah to make us among those who will be graced by viewing the face of Allah.

The unbelievers, on the other hand, will be deprived of the great favor of seeing Allah on the Day of Resurrection. Allah, the Exalted, says:

'Nay, they will surely be debarred from seeing their Rubb on that Day.'

Jahannam (Hell) and its Description

The Fire is the abode which Allah has prepared for the unbelievers who deny Allah and His Messengers, and who ascribe to Allah a son, a spouse or a partner. As well as for those who devour others properties through usury and other illegal means, and who make pictures or statues of human beings or animals. It is the abode of those women who beautify themselves for other than their own husbands and the adulteresses and adulterers, and for those who commit suicide. It has seven gates and levels.

The Prophet described Hell-Fire saying:

It was ignited for a thousand years until it turned red, and it kept burning for another thousand years until it turned white, and continued for yet another thousand years until it blackened. Its flames never burn out. The garments of

its inmates are made from fire; their food is the ghisleen, Az-Zaqqoom, and Dharee. Such food neither fattens nor helps in hunger, while their drink will be terribly hot water which cuts through the intestines. Every time their skin bums out, Allah will replace it so that they have Continuous suffering. (At Tirmidhi)



Belief in Al-Qada and Al-Qadar⁴

The Qadar is decreeing things by Allah before their occurrence, and recording them in the Muslim Preserved Tablet. He foreordained everything fifty thousand years before He created the heavens and the earth. (Muslim)

Allah is the Creator of all creatures and their acts. So all that they do, good or evil, is in accordance with His decree. Allah says:

Verily, everything have We created by a decree. (Al Qamar: 49)

Belief in the Qadar is the firm attestation to the fact that all general and particular decrees have been prerecorded, and that every event has its course by the decree of Allah. He has created everything, and has ordained for it its proper measure.

The Stages of the Qadar:

Belief in the Qadar requires believing that:

1-Allah, the Exalted, is well acquainted with everything taking place, and His knowledge encompasses everything. Allah says:

'Do you not know that Allah knows whatever is in the heaven and the earth? Surely, it is all preserved in a record, and that is easy for Allah.' (Al Hajj: 70)

2- Allah, the Exalted, has preassigned the portions of everything in the Preserved Tablet.

Allah says:

'There is nothing which takes place on the earth, or in yourselves, but it is foreordained before We brought it into existence.' (Al Hadeed: 22)

3- Nothing takes place in the heavens or on the earth without the will of Allah and His wish; whatever Allah wills, takes place, and whatever He does not, will not take place. Allah says:

'Verily, His command, when He wants a thing, is only that He says to it, 'Be!' and it is.' (Yasin: 82)

⁴ Al-Qada' signifies a general decree of Allah, as that every living being shall die; whereas al-Qadar signifies a particular decree of Allah, or the execution of the Qada', as that certain person shall die at a particular time and place.

4- Allah, the Exalted, is the Creator of all things. There is no other creator besides Him, nor is there a rubb other than He.

The Prophet said:

'No one of you but his seat in Jannah or Hell is already assigned for him. A man asked him: Shall we rely on this (that is not endeavor to to win our way to Jannah) Messenger of Allah? He said: "No," work, for everyone's way to what he is created for is made easy for him.' (Al Bukhari)

The Prophet meant that since no one knows his destiny, one must try his best in pleasing Allah, for the destiny of all things are known only to Allah.

