



International Islamic University Chittagong
Kumira, Chittagong- 4318, Bangladesh

Course Code: URED-1201
Course title: Basic Principles of Islam
(*Aqidah & `Ibadah*)

Section-A: Chapter: 1-3
(*Islamic `Aqidah*)

(For Mid-Term Examination)



Prepared by:

Dr. Md. Ilias Hossain

Associate Professor of Islamic Studies
Center for General Education (**CGED**)
International Islamic University Chittagong (IIUC)

Academic Year: Spring & Autumn-2023

Course Code: URED-1201	Course Title: Basic Principles of Islam (<i>`Aqidah+`Ibadah</i>)
Credit Hour: 02 C.H.	Contact Hour: 02 C.H. (per week)

Course Assessments	CIE: Continuous Internal Evaluation	Attendance	10 Marks
		Class test/ Assignment/ Quizzes	10 Marks
		Mid-term	30Marks
	SEE: Semester End Examination		50 Marks

The rationale of the Course: Soundness of belief & thinking and righteousness of actions are the foundation of a good life. Again actions that are related between us and our Creator are termed as `Ibadah. This course is designed to provide the students with the pure belief system of Islam that will guide them to sound thinking for removing some misconceptions & traditional superstitions contradicting the basic faith & tenets of Islam. This course also provides them with a clear and comprehensive concept of `Ibadah in Islam to encourage them to be used to it and to illuminate every walk of life in accordance with the lessons derived from it as the slaves of Allah (SWT).

SL	Course Learning Outcomes (CLOs) Upon the successful completion of the course, students will be able to	Corresponding Mission of IIUC	Bloom's taxonomy domain/level
CLO-1	Understand the clear concept of Islamic Aqidah, its importance, benefits, and effects on our practical life	IIUCMS-01& 02	Cognitive/ Understanding
CLO-2	Understand the meaning of belief in Allah (<i>Tawhid</i>), nurse it in their minds, and protect it from any filthy beliefs (<i>Shirk</i> & <i>Tashbih</i>), hypocrisy (<i>Nifaq</i>), other contemporary misconceptions, or superstitious fancies	IIUCMS-02& 03	Cognitive/ Analyzing
CLO-3	Understand the other articles of faith and their relationship with the main belief - belief in the oneness of Allah	IIUCMS-02& 03	Cognitive/ Understanding
CLO-4	Understand the concept of worship in Islam and its all-embracing view	IIUCMS-01& 03	Cognitive/ Analyzing, Understanding
CLO-5	Understand the significance of some prescribed rituals of Islam that will help them to be practicing Muslims holding proper beliefs and performing those rituals of Islam.	IIUCMS-02& 03	Cognitive/ Understanding

Course Content/ Course Outline:

Chapter ↓	<u>Section-A (Midterm Exam: 30 Marks)</u>	Nmber of Lectures	CLOs
01	Chapter# 01: Islamic `Aqidah: An introduction: (a) Islam: Its definition and characteristic (b) Islamic `Aqidah: Its definition, and importance.	4	CLOs -1
02	Chapter# 02: <u>Some Articles of Faith (Pillars of Iman):</u> [01] Believe in Allah (SWT): * We must believe in <i>Tawheed</i>: (1) Existence of Allah (SWT) (2) <i>Tawhid</i> : Definition and classifications (<i>Tawhid Al-Rabubiah</i> , <i>Tawhid Al-Uluhiyah</i> , and <i>Tawhid Al-Asma Was-Sifat</i>) (3) Impact of <i>Tawhid</i> . * We must avoid <i>Shirk</i>: (1) Definition, classifications, and consequences (2) Examples of some <i>Shirks</i> in contemporary society. [02] Belief in Allah's Angels (Malaikah): (a) Belief in Angels of Allah (SWT): Its meaning, their Nature and Functions (b) Benefits of belief in Angels. [03] Belief in the Books of Allah: (a) Belief in the Books of Allah: Its meaning and an introduction to	6	CLOs-2

	the revealed Books and Scriptures (b) The position of the Holy Qur'an amongst the other revealed Books (c) Benefits of belief in the Books of Allah (SWT).		
03	Chapter# 03: Some Articles of Faith (Pillars of Iman): [01] Belief in Allah's Prophets: (a) Belief in Allah's Prophets: Its meaning and purpose of their sending (b) Features of Prophethood and Contributions of the Prophets towards humanity (c) Muhammad (SAAS) is the greatest, the best, and the last among all the Prophets and Messengers. [02] Belief in the Akhirah (Life after Death): (a) Definition and Stages of Akhirah (b) The logic and evidence regarding Akhirah (c) Impact and benefits of belief in Akhirah. [03] Belief in Qadr/ Taqdir (Fate) and divine decree: (a) Definition of belief in Qadr/ Taqdir (b) Opinions of the scholars regarding Taqdir (c) Concept of man's freedom of will in Islam. [04] The nullifiers of Iman: (a) Kufr and Nifaq: Definition, classifications, and consequences (b) Description of the nullifiers of Iman in detail.	4	CLO-3
	Section-B (SEE: Final Exam: 50 Marks)		
04	Chapter# 04: 'Ibadah: Its introduction: (a) Meaning of 'Ibadah (b) Various types of 'Ibadah (c) The best 'Ibadah (d) Objectives and aims of 'Ibadah. (e) Conditions of 'Ibadah.	2	CLOs-4
05	Chapter# 05: Characteristics of 'Ibadah and signs of 'Ibadur Rahman: [1] Characteristics of 'Ibadah in Islam: Free from Intermediaries, Not being confined to specific places, All-Embracing View (Scope of 'Ibadah)...etc. [2] Signs of 'Ibadur Rahman (Servants of Ar- Rahman): According to the Holy Qur'an. [3] Taharah & Najasah: Definition of Taharah (purity) and Najasah (impurity), ways and means of Taharah: Wadu, Gusl.	4	CLOs-4
06	Chapter# 06: Some Articles of Islam (Pillars of Islam)-I: [1] Salah (Prayer): Its significance, teachings & some basic rules: (a) Definition and kinds (b) Importance (c) Prerequisites of Salah (Shurutus-Salah) (d) Essentials/ Basic components of Salah (Arkanus-Salah) (e) How to perform the Salah in detail (practically)? (f) Things that invalidate the prayer (Mufridatus-Salah) (g) Sajdah that makes prayer correct (Sajdatus-Sahu) (h) Friday prayer (Salatul-Jumu'ah) (i) The funeral prayer (Salatul-Janazah) (j) Prayer of the traveler (Salatul-Musafir) (k) 'Eid prayer (Salatul-'Eid) (l) Impact of Salah. [2] Zakah (poor-due): Its significance, teachings & some basic rules: (a) Definition and types (b) Importance (c) kinds of property on which Zakah is obligatory (d) Who should give Zakah (e) The due recipients of Zakah (f) Zakah and poverty alleviation (g) Impacts/ benefits of Zakah.	4	CLOs-5
07	Chapter# 07: Some Articles of Islam (Pillars of Islam)-II: Sawm (Fasting): Its significance, teachings & some basic rules: (a) Definition and types (b) Importance (c) Things which invalidate the fast (Mufridatus-Sawm) (d) Who must fast? (e) Exemption from fasting (f) Recompense of mistake (Qada and kaffarah) (g) Sahdktul Fitr/ Zakatul Fitr (h) Impact of Sawm.	4	CLOs-5

	[2] Hajj (pilgrimage): Its significance, teachings & some basic rules: (a) Definition and types (b) Importance (c) How to perform Hajj in detail? (d) Impact of Hajj.		
08	Chapter# 08: Defense system of Islam: (a) Definition and classification of Jihad from various aspects (b) Importance of Jihad (b) Differences between Jihad and Terrorism.	2	CLO4

List of Books:

1. Rafique Dr. Abu Bakr, *Islam the Ultimate Religion (Book one) Islamic 'Aqidah'*, Chittagong: ABC Publications, 2002.
2. Mohammad Amimul Ahsan and others, *Towards Understanding 'Ibadah in Islam*, Bangladesh Institute of Islamic thought (BIIT), Humanscience Series-06, First edition, May-2015.

Basic Principles of Islam (Pillars of Iman):

1. Bhuiyan, Mohammad Shafiul Alam, *The Fundamental Beliefs of a Pure Muslim*, 1st edition, WAMY, Bangladesh office, Dhaka, 2003.
2. Sabiq, Assayed, *Al-'Aqeed Al- Islamiyah, Cairo, Al-Fathu Lil-IelamilArabi, 10th edition-2000.*
3. Bilal Philips, Dr. Abu Ameenah. *The Fundamentals of Tawhid (Islamic Monotheism)*, International Islamic Publishing House.
4. Farid, Ahmed, *An Encounter with Islam, Dhaka: Islamic Foundation, BaitulMukarram, Dhaka, 1995.*

Basic Principles of Islam (Pillars of Islam):

1. Abdalati, Hammudah, *Islam in Focus*, The Dept. of Islamic Affairs, The Ministry of Awqaf and Islamic Affairs, State of Qatar, 1995/ Islamic Teaching Course. Vol.-1
2. Al-Quardawi, Dr. Yousuf, *Al-'Ibadah in Islam*, Wahba publication, Egypt, 24th edition, 1995.
3. Alkhuli, Muhammad Ali, *The Light of Islam*, E 4, Riyadh: Al Farazdak Press, 1983.
4. Sarwar, Ghulam, *Islam: Beliefs and Teachings*, London: The Muslim Educational Trust, 1980.

Course Assessment Pattern (Theory courses):

Bloom's Category		Evaluations out of 100 marks			
		CIE (50 marks)			SEE (50marks)
Cognitive learning	Affective Learning	Mid-term: (30)	Assignment/ Class Test: (10)	Attendance Marks (:10)	Written Exam: (50)
Remember	-	-	-	-	5
Understand	-	5	5	-	5
Apply	-	5	-	-	10
Analyze	-	5	-	-	10
Evaluation	-	10	5	-	10
Create	-	5	-	-	10
X	Responding	X	X	10	
Remarks	Course teachers may change the magnitude of marks in Bloom's category(Both for CIE and SEE), but he/she will have to keep in mind that the % of higher-order learning mode must be about 60% or more and all the Bloom's categories to be addressed during the semester.				

Note: CIE=Continuous Internal Evaluation, SEE= Semester End Examination.

Delivery methods & activities: Lecture, White Board Writing, Questions, and Answers, Discussions Power-point Presentation,

Assessment tools: Class Attendance, Class test, Quizzes/ Assignment, Mid-Term & Final Exam, Project evaluation & Viva.

Some rules and regulations regarding our classes and examinations and some advice

As, per University rules, we have to implement some rules and regulations regarding our classes and Examinations, these are:

1. Characteristics/ Weight of URC Courses: These courses are obligatory for all students, both Muslim and Non-Muslim, like Departmental courses. Although these courses are open credits, so if you don't complete them in the due semester then you can complete them in next time, but the problem is, if you don't complete them in due semester then you may be suffered by overlapping, so that you may become non-collegiate or dis-collegiate and you may not get your Attendance Marks properly. So, try to complete them in the due time, in the due semester.

2. Marks distribution:

Description	Marks distribution
Attendance:	10
Class Test/ Assignment (02 times maybe):	10
Mid-Term:	30
Final:	50
Total	100

a- Attendance: Try to attend in all classes, at least 70% (if you want to sit for the examination without paying the fine), if your attendance is below 70% and up to 60% then you may pay the fine to sit for the examination.

b- Class Test/ Assignment: You have to attend in Class Test in due time or submit your Assignment in due time (two times or as the direction of your course instructor), if you do late then you will be suffered, even your marks not be calculated (maybe).

c- Mid-Term: Answer any three out of four/ five questions, each question contains 10 marks. Generally, the questions will be from the 'A' group.

d- Final Examination: Answer any five out of seven questions, each question contains 10 marks. Generally, the questions will be from the 'B' group, there are maybe some repetitions from the 'A' group (but it is rear).

3. Non-collegiate and dis-collegiate students' range: The range of class attendance for non-collegiate is 60% to 69% and dis-collegiate is below 60%.

4. Dress code: Try to follow your dress code when you are on University campus, and specially, during the time of your class. Otherwise, you may lose your performance marks.

5. The requirement of Class: Try to make some preparations before coming to class; at least a notebook, pen, sheet or reference books have to be brought. Try to enter the class in due time and follow class attentively.

6. In case overlapping and repeating Students: In case, if you repeat this course, you have to start from zero, which means: You have to attend the in classes, submit Assignments, attend in Mid-Term and Final Examinations; your previous performance will be deleted. In this circumstance, you have to collect permission (in black and white) from 'the chairman of the department' and submit it in due time to save yourselves from dis-collegiate or non-collegiate and improve your Attendance.

7. Reference: You can follow some references which are directed by your course instructor or another reference related to your course. It is not compulsory to write down from a particular sheet or book, so all information (pieces of information are) are related to your course you can take them generally, try to discuss your speech pointwise.

8. Marking in Examination: It is your right to know your marks of Attendance, Class Test or Assignment, and Midterm; but not Final. So if you have any problem, then you can contact your course instructor firstly (to confirm it only), and finally to 'the controller of examination' to inquire about your Answer Script by paying the fixed amount within 2 weeks of result publication.

9. Gracing system: We have (all teachers of IIUC) to submit all Students' marks of Attendance, Class Test, Mid-Term Examination to the examination committee before the Final Examination. So, there is no scope to grace in giving marks, and specially, it is forbidden to grace one (01) mark, if his / her total mark is (79). So be careful about your Attendance and all part of quality education.

10. The objective of our creation is 'Ibadah: We are created to perform 'Ibadah, it includes our all activities, so try to conceder our classes as 'Ibadah. Let us fix our intention only for Allah (SWT) to understand some things regarding Islam and to implement these in our practical life, to get the satisfaction of Allah (SWT), and to get the reward on the Day of Judgment.

All these points are as per University rules. Finally try to do your best in your study, your result. Let us try to know something and practice them in our total life. May Allah (SWT) give us the opportunity to re-decorate our lives according to our pure knowledge and fulfill the goal of our creation and establishment of the IIUC.

Ameen!!!



International Islamic University Chittagong

Kumira, Chittagong- 4318, Bangladesh

URED-1201, Basic Principles of Islam, (Midterm: `Aqidah)

Prepared by: Dr. Md. Ilias Hossain, Associate Professor of Islamic Studies (CEED), IIUC, [Spring & Autumn-2023]

Chapter-One: (Islam: An introduction/ Introduction to Islamic `Aqidah):

(a) Islam: Its definition and characteristic (b) Islamic `Aqidah: Its definition and importance.

Part: 01, Islam: Its definition and characteristic

Introduction:

Generally, we know Islam as:

- ✓ **An acceptable Religion to Allah:** Allah (SWT) said in the Qur'an: "Surely, the way of life acceptable to Allah is Islam" [Sura Al-Imran: 19], (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ).
- ✓ **A complete code of life:** Allah (SWT) said in the Qur'an: "Nothing have We omitted from the Book." [Sura Al-An'am: 38], (مَا فَرَّغْنَا فِي الْكِتَابِ مِنْ شَيْءٍ).
- ✓ **A Religion of peace:** Prophet Muhammad (SAAS) said in the Hadith: "The true Muslim is one from whose tongue and hand other Muslim remains (another Muslim remain) in safe." "المسلم من سلم المسلمون من لسانه ويده"
- ✓ **It is for all mankind:** (Not only for Muslim; but all). Allah (SWT) said: "Say: O men! I am sent to you all, as the Messenger of Allah ..." [07: 158]. (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا).
- ✓ **It is preached (talk) by all prophets and Messengers in all times and all places:** {Not only by Prophet Muhammad (SAAS); but by all Prophets and Messengers, from Adam (Ah) to Muhammad (SAAS)}. Allah (SWT) said: "For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah and eschew Evil", [Sura An-Nahal: 36]. (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ)

Q. **1] Definition of Islam:** (Literal meaning and terminological meaning)

(1) **The literal meaning of Islam:**

(a) **The root of the word: 'Islam':**

- **Generally:** The word 'Islam' (Arabic word), is rooted from (س ل م) "SLM", pronounced 'SILM' or 'SALM'
- "Dr. Zakir Naik" said: The word 'Islam' is derived (rooted) from "SALAAM".
- "Hammuda Abdal-Lati" and another Muslim Scholar said: The word 'Islam' is derived from "SALAAMA".

(b) **As this word has been used in the Qur'an:**

- 1- **ASLAMA:** He submitted or surrendered ... himself: Allah (SWT) said in the Holy Qur'an: "While all creatures in heaven and on the earth have willingly or unwillingly bowed (ASLAMA) to His Will (accepted Islam)" [03: 83], (وَلَهُ اسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا ...).
- 2- **ASLIM:** Be surrendered: Allah (SWT) said in the Holy Qur'an: "Behold! His Lord said to him: Bow (ASLIM), He said: I bowed ((ASLAMA)) to the Lord and Cherisher of the universe", [02: 131]. (إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ)
- 3- **SILM:** The religion of peace & security...: Allah (SWT) said in the Holy Qur'an: "O you who believe! Enter into Islam (SILM) whole-heartedly", [02: 208], (يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً).
- 4- **SALM:** Peace: Allah (SWT) said: "But if the enemy incline towards peace (SALM), do thou (also) incline towards peace (SALM), and trust in Allah", [08: 61], (وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ).

(c) **This word is found in the Hadith:**

- 1- As '**Aslama**', means: He submitted or surrendered ... himself. Prophet Muhammad (SAAS) has said: "He has succeeded (in life) who surrendered (to Allah)", [Muslim]. (قَدْ أَفْلَحَ مَنْ أَسْلَمَ)
- 2- As '**SALIMA**' means: Giving peace to another, to provide security to another person (other people), to make safety for another person. Prophet Muhammad (SAAS) has said: "The true Muslim is one from whose tongue and hand the other Muslims remain (SALIMA) in safe". [Bukhari and Muslim], "المسلم من سلم المسلمون من لسانه ويده"

(d) **The opinion of Muslim Scholars regarding the literal meaning of Islam:**

1. "Hammuda Abdal-Lati" said: Islam means: Peace, purity, submission, and obedience.¹
2. It is said in "Towards Understanding Islam": Islam means: Submission, surrender, and obedience.²
3. Dr. Abu Bakr Rafique said: Islam means: (a) Submission, surrender, and resignation, or (b) Peace and security.
4. As a whole, Islam stands for: (a) Submission, surrender, resignation, bow, obedience (b) Peace, security, safety, tranquility, purity, and quiet.

¹ - Islam in Focus, pg: 7

² - Towards Understanding Islam, pg: 5

(2) Terminological meaning of Islam:

1. According to “**Dr. Abu Bakr Rafique**”: Islam is in first meaning (Submission, Surrender...): Islam is the religion of total submission to the will of Allah the Almighty, who is the Creator of this universe.¹
2. “**Dr. Abu Bakr Rafique**” said: Considering the second meaning (peace, security...): Islam is so named because it guarantees peace, tranquility, and security to its followers, to the society and humanity at large.
3. **Dr. Zakir Naik** said: Islam means: Peace acquired by submitting your will to Almighty Lord (God).²
4. It is said in “**Towards Understanding Islam**”: As a religion, Islam stands for complete submission and obedience of Allah, and that is why, it is called Islam.³
5. “**Sayed A.H.A. Nadwi**” said: Surrendering oneself totally and unconditionally to the will of Allah (SWT) and obedience to His laws.
6. “**Hammuda Abdal-Lati**” said: In the Religious sense: Islam means: Submission to the will of Allah (Lord⁴) and obedience to His Law.
7. **Another meaning**: Submission to the will of Allah (SWT) and obedience to His laws.
8. **Islam in Religious meaning**: The Religion which guides its followers to the way of submission to Allah and His Prophet Muhammad (SAAS) according to the Holy Qur’an, and Hadith is called Islam.
9. **The total meaning of Islam**: Islam is surrendering to Allah completely with putting His and His Prophet Muhammad's (SAAS) all commands and directions into practice.

Q. [2] Relation between Literal meaning and the Terminological meaning of Islam:

1. If its meanings are: Submission, surrender, resignation, and bow: Islam is the religion of total submission to the will of Allah the Almighty, who is the Creator of this universe. Then we must surrender to Allah and His directions. When we surrender to the Almighty Allah and His orders, then we are called Muslims. Then there is a relation between its Literal and Terminological meanings.
2. If its meanings are: Peace, security, tranquility, and quiet. Islam is so named because it guarantees peace, tranquility and security to its followers, to the society, and to humanity at large. Then there is a relation between its Literal and Terminological meanings.
3. Islam guarantees peace and security for all followers. Then there is a relation between its Literal and Terminological meanings.
4. Islam guarantees peace for all men, not only for its followers. Then there is a relation between its Literal and Terminological meanings.
5. Islam guarantees peace for all Creations; not only for men. Then there is a relation between its Literal and Terminological meanings.
6. Islam guarantees peace to its followers; because whoever accepts Islam and surrenders himself unconditionally to the will of Allah (SWT) and prepares totally to be governed according to the rules ordained by Allah (SWT) his heart becomes full of peace and his mind full of satisfaction. Then there is a relation between its Literal and Terminological meanings.
7. Who accepts Islam; he feels that he is under the direct supervision and protection of Allah, the Creator, the Sovereign, the All-knowing, the Eternal, and the Omnipotent (all-powerful).
8. A follower also believes that the Religion which is followed by him is one that prescribed by the Almighty for his welfare and welfare of all those who follow this religion, so he feels peace in his heart. Then there is a relation between its Literal and Terminological meanings.
9. It guarantees the well-being of its followers in this life and salvation in the life hereafter.
10. Islam is the guarantee of peace for the whole of the world; because everything in this world excepting mankind and jinns has surrendered to Almighty Allah’s will and obeys His command without any fail. They have no other alternative or freedom of choice. **As for mankind and the jinns it is left upon their choice and freedom. So if a person opts for following the path he chooses that way which is followed by all creatures and the whole of the universe from high heavens, giant planets up to the tiniest atoms.** Thus he does not contradict the whole system, does not come to conflict with the law of nature. But when he rejects to follow Islam (or the path of submission to the will of Allah) he finds himself contradicting the law of nature and conflicting with each and everything in this universe, which is ultimately the cause for the disorder, chaos (confusion), and conflict with the whole system that is prevailing (existing) in this universe.
11. Islam is the religion of submission to the Almighty Allah (SWT) in its vertical (straight up) relation between the man and his Creator, and it is the religion of peace in his flat (flat) consideration, to (with) all other creatures.
12. Islam is the religion that brings peace to mankind when a man commits himself to Almighty Allah and submits himself to His will. According to the Holy Book of Allah (al-Qur’an).
13. When a believer knows that the message of all prophets and Messengers are the same, to guide their followers to the way of Islam, then his mind becomes full of peace and satisfaction. Then there is a relation between its Literal and Terminological meanings.

¹ - Islam the Ultimate Religion, pg: 10 (2nd edition).

² - Lecture of Dr. Zakir Naik: Is Islam the solution for Humanity?

³ - Towards Understanding Islam, pg: 5

⁴ - Islam in Focus, pg: 7

14. Islam's literal meaning is Bow, In Islam, a (true) Muslim bows his head none but only for Allah. Then there is a relation between its Literal and Terminological meanings.
15. "Hammuda Abdal-Lati" said: The connection between the original and the Religious meanings of the word is strong and clear (clear), only through submission to the will of Allah and by obedience to His Law can one achieve true peace and enjoy lasting purity.¹

Thus all meanings of Islam are used in the terminological meanings of Islam, so there is a relation between these meanings.

Q. [3] **Characteristics of Islam:**²

1. **Islam is not named after a person, region (area), or tribe (family):** There are many Religions here and there in the world, which is either named after a person or a region, Islam is not named after any person as the case with **Christianity** and **Buddhism**, which is named after **Jesus Christ** and **Budha**, nor it is named after a territory like **Hinduism** and neither **Qadianism** nor it is named after a tribe (family) like **Judaism**, etc.
2. **Islam is rather a belief and action:** Whoever accepts this belief and acts accordingly i.e. surrenders himself before the will of Allah (SWT), may be considered a Muslim, whatever his race (nation) religion, color, and language.
3. **Islam is the opposite of Infidelity or 'Kufur':** Islam is the opposite of Infidelity, so whoever rejects to accept the obedience and submission to the will of Allah, he will be considered as an infidel or 'Kafir', even though he is born in a Muslim family, and to pious parents, such as: Son of Nuh (Ah), son of Adam (Ah), etc.
 - There are some differences between Islam and kufr, such as:
 (1) Islam means submission and surrender, Kufr means denial, infidelity, or arrogance.
 (2) A person although he is a born Muslim he can be considered a kafir, if he does not exercise his faculties of reasoning, intellect, and intuition (feeling) for recognizing his Lord and Creator, and misuses his freedom of choice by choosing to deny Him.
 (3) Kufr (literally) means to conceal (hide). Islam (literally) means submission. The person who denies his Allah (SWT) he conceals (hide) the Truth and disbelieves what is inherent, and he contradicts the system which is followed by his whole body.
 Legally (in the Sharee'ah): Antonym of *Iman*, for *Kufr* or infidelity, is disbelieving in Allah and His Messenger, whether the disbelief is associated with denial (rejection) or not, rather with doubts (hesitation), suspicion (disbelief), aversion (dislike), jealousy, arrogance...³
4. **Islam is not a Religion of Inheritance (heritage):** Unlike other religions Islam is not a religion that can be inherited automatically, being a child of Muslim parents or having an Islamic name does not make a person entered into the fold of Islam unless he has consciousness (awareness) and decided to obey Allah (SWT) in his practical life. This is not the case with other religions; one, who is born in Jew, Christian, or a Hindu family he must be Jew or a Hindu or a Christian. A Muslim must keep believing in his heart, should confess (declare) by his mouth, and accordingly practice in his practical life.
5. **Islam is not named Muhammedanism:** Some western writers try to name Islam as Mohammedanism, which is a wrong attitude (approach) and unjust (unfair) act. It is rather a heinous (dreadful) attempt to bring down Islam to the level of those religions which are named after the person who had introduced it. Islam is the Religion which is selected by Allah (SWT) and the Muslim nation is named by Prophet Ibrahim (Ah), Allah (SWT) said in the Holy Qur'an: "Surely, the way of life acceptable to Allah is Islam" [Sura Al-Imran: 19], (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ), and The Holy Qur'an states: "It is the cult (religious group) of your father Ibrahim. It is He Who has named you Muslim.", [Sura Al-Hazz/22:78]. (مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ)
6. **Islam is the Religion of nature:** If we look at the universe we can realize that Islam is a universal order, which is followed by everything in this universe, from the high heavens down to the tiniest (smallest) creature and invisible (unseen) atoms (grains) of the world. The sun, the moon, the planets, the stars ...etc all obey the selected system of Allah (SWT) without any fail, Allah (SWT) said: "Each thing swims along in (its own) orbit (according to Law)." [Sura Yasin/36: 40]. (وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ).
 On the other hand; Islam is the Religion of Nature, there is no contradiction between Islamic Rules (Islamic Law) and nature, and all men born as Muslim, after that their parents divert them to **Jews (Jahudism)** or **Christianity**, or another religion. Prophet Muhammad (SAAS) said: "All Childs were born on Nature, i.e. as a Muslim, after that his parents divert him to Jews, or Christianity, or Fire worshiper/ pagan ", [Bukhari and Muslim].
 ح/ "كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه".
7. **Islam is being introduced by all prophets and Messengers:** It was not introduced by the Prophet Muhammad (SAAS) only, but the message of all previous prophets and Messengers is the same i.e. to guide their followers to the submission of Allah (SWT) i.e. to Islam, Allah (SWT) said: "For We assuredly sent amongst every people a Messenger, (with the Command), "Serve Allah, and eschew Evil" [Sura An-Nahal: 36]. (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ)

1 - Islam in Focus, pg: 7

2 - Islam the Ultimate Religion, pg: 12-26 (Second edition).

3 - Majmoo al-Fatawa, Shaikhul-Islam Ibn Taymiyyah, vol. 12, p. 335

8. **The name of 'Muslim Nation' is named by Prophet Ibrahim (Ah):** The Prophet Ibrahim named Muslims as a 'Muslim'. Allah (SWT) said: **"It is the cult (religious group) of your father Ibrahim. It is He Who has named you Muslim."**, [Sura Al-Hazz/22:78], (مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ).
9. **The Religion of logic and reasoning (way of thinking):** The Islamic faith is not a mere (only) dogma (doctrine), which does not accept any logical explanation and any scientific reasoning, rather every aspect (feature) of Islamic belief and religious deeds, might it be personal, social, moral or spiritual has a logical reasoning and scientific explanation. For example pillars of Iman, Islam... are based on the scientific and logical ground.
10. **Islam is the most comprehensive and most perfect (wonderful) Religion:** Islam is the most comprehensive, the ultimate, and the most perfect of all the divine Religions.
 - (a) Each of the other religions excepting Islam was revealed for a certain place, certain community, and a specific period; but Islam is not limited to any place, duration, race (nation), or community. For this reason, Allah (SWT) ordered all mankind to perform 'Ibadah only for Him. The Holy Qur'an states: **"O men! Serve your Lord Who created you and those before you so that you may guard (against evil)"**, [02: 21].
(يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).
 - (b) Each of the other previous Prophets had addressed a certain community, but Prophet (SAAS) addressed all mankind. Allah (SWT) said: **"Say: O men! I am sent to you all, as the Messenger of Allah..."**, [07: 158].
(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...).
 - (c) It discusses the total life of Humans from his birth to death and after death, and also all sides of humans from his private life to his international life. Allah (SWT) said in the Holy Qur'an: **"Nothing have We omitted from the Book."** [Sura Al-Anam: 38], (مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ).
11. **Freedom of choice, and Islam by option:** Allah (SWT) has given us freedom of choice. He shows us two ways; either good or bad. The Holy Qur'an states: **"And shown him the two highways"**, [90: 10]. (وَهَدَيْنَاهُ النَّجْدَيْنِ). So we have accepted Islam by our choice; not by chance. In Islam, a person will be rewarded or punished for his choice; good or bad. Allah (SWT) said: **"Then shall anyone who has done an atom's weight of good, see it! and anyone who has done an atom's weight of evil shall see it."**, [99:7-8]. (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ).
12. **The Middle path:** Islam is the Religion of the middle path between two extreme (excessive) courses of religious faith and action. It does not deny spirit and matter; but combines them both, the prophets and Messengers are not simple men or supreme power men, it's all activities are based on middle; neither excess nor flabby (relaxed). Allah (SWT) said: **"Thus, have We made of you an 'Ummat' justly balanced..."**, [02: 143]. (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا).
Another characteristic of Islam is moderation or harmony (an agreement, Concord) between the divine and the human, the spiritual and the material, the individual and the collective and so one. Allah (SWT) said in the Holy Qur'an: **"Nothing have We omitted from the Book"**, [06: 38], (مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ).
13. **Another Characteristic:** (a) An acceptable Religion to Allah (b) A complete code of life (c) A Religion of peace (d) It is for all mankind (e) It is preached (talk) by all prophets and Messengers in all times and all places (f) The message of all prophets and Messages are the same: to guide the mankind to the straightway.
14. **What a real Muslim should be?:** As real Muslims, we should believe in all things that were said by all prophets and Messengers and to practice in our practical lives, and specially to follow the Qur'an and Hadith in our practical lives.

Additional Characteristics of Islam: What are the Characteristics of the Religion of Islam?¹

Main characteristics of Islam that distinguish (differentiate) it from other religions are as follows:

1- Islam addresses all centuries and all people; its principles meet all needs of humanity: This universal characteristic of Islam is pointed out as follows in the Qur'an: **"We have not sent thee but as a (Messenger) TO MEN, giving them Glad tidings, and warning them (against sin)"**, [Surah Saba': 28].

- Another Ayah: **"O Muhammad! Say: 'O men! I am sent UNTO YOU ALL, as the Messenger of Allah'"**, [Surah al-A'raf: 158].

2- Islam is a religion of easiness and simplicity: In Islam, people are not demanded to do things that they cannot do or will have great difficulty in doing. The principles of easiness and simplicity of Islam are stated as follows in the Qur'an:

"On no soul doth Allah place a burden greater than it can bear...", [Surah al-Baqara: 286].

- Another Ayah: **"Lay not on us a burden greater than we have strength to bear..."**, [Surah al-Baqara: 286].

- Another Ayah: **"Allah intends every facility for you He does not want to put you to difficulties..."**, [Surah al-Baqara: 185].

**** While the Qur'an clarifies that Islam is a religion of easiness and simplicity, the Prophet introduces the following principles in his hadiths: "I was sent only as mercy for all creatures. I was not sent for torture or causing troubles".**

- Another Hadith: "Allah did not send me as a person to cause trouble and hardship or a person to wish them. He sent me as a teacher and to make things easy..."

- Another Hadith: "The best of your religions is the one that is the easiest. There is no doubt that religion is easiness".

- Another Hadith: "Keep away from what I prohibited and do what I ordered as much as you can. The ummahs before you were destroyed because of the abundance of their problems and conflicts against their prophets."

¹ - <https://questionsonislam.com/article/what-are-characteristics-religion-islam>

- Another Hadith: "Do good deeds as much as you can. Allah will not get tired of giving you rewards unless you get tired of worshipping."
 - Another Hadith: "Make things easy; do not make things hard. Give good news; do not make people afraid."
 - Another Hadith: Aisha (ra) reported the practice of the Messenger of Allah regarding the issue as follows: "When the Messenger of Allah (pbuh) was left free to choose between two things, he would choose the easier one unless it was a sin. If something was a sin, he would definitely keep away from it the most among all people."
- The hadiths above show what easy decrees to practice Islam contains. This easiness has a great place in the fact that it is a universal religion and it will exist until Doomsday.

Some examples from the practices of Islam showing that our religion is a religion of ease:

- In our religion, it is necessary to make wudu with water. However, when there is no water or when there is the risk of becoming ill because of very cold water, tayammum is made with soil. Soil replaces water.
- Our religion provides convenience to travelers and lets them perform 4-rak'ah prayers as 2-rak'ahs due to some reasons like tiredness, lack of time, etc.
- It is fard to stand while performing prayers. However, those who are too weak to stand can perform prayers by sitting.
- It might be difficult for ill people and travelers to perform fasting in Ramadan. Therefore, our religion leaves them free to perform fasting or to eat. It is not a sin if they do not perform fasting. They can fast when they get better or when they return from the journey.
- If there is a risk like an epidemic, war, etc, the Muslims who have to perform hajj can postpone their hajj until the risk is over.

3 - All of the decrees of Islam are reasonable: There is nothing that is contrary to reason and logic in Islam. The most important property of man which distinguishes him from other beings is the mind. Man thinks about other things, distinguishes the good from the bad and makes a choice between what is right and wrong thanks to his mind. Therefore, the mind and the people who are wise are mentioned in about 70 verses in the Qur'an. The phrases "**Do they not hear?**", "**Do they not understand?**" are often used.

Being sane is necessary for being responsible in our religion; therefore, those who are not sane are not held responsible. When the people who did not believe in Prophet said to him, "Show us some miracles so that we will believe in Allah and accept that you are a prophet", Allah did not like what they said and asked them to observe the earth and the skies and meditate on them in order to believe in His existence instead of demanding to see miracles. The following is stated regarding the issue in the Qur'an: "**Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;— (here) indeed are signs for a people that are wise**", [Surah al-Baqara: 164].

Anas, one of the notables of the Companions, praised someone in the presence of the Messenger of Allah while mentioning him. The Messenger of Allah asked Anas: How is his mind (intelligence)? Anas said: O Messenger of Allah! His worship, ethics and virtues are very good. The Messenger of Allah asked again: How is his mind (intelligence)? Anas said: O Messenger of Allah! We are mentioning his worship, virtues and charities but you are asking about his mind. Thereupon, the Messenger of Allah said: A stupid worshipper can be deceived by Satan easily and commit more sins than a sinner due to his ignorance. People can approach Allah in accordance with their minds.

Some other hadiths regarding the mind are as follows:

- Prophet (SAAS) said: "**A person who has no mind (brain) has no religion**", "من لا عقل لا دين له".
- Another Hadith: "Allah does not like a believer who does not think."
- Another Hadith: "If a person's mind is not sound, his religion will not be sound..."
- Another Hadith: "Paradise has 100 degrees. 99 degrees are for those who are sane; 1 degree is for the others..."
- Another Hadith: "O Ali! When people approach Allah through various good deeds, you approach Him with your mind."
- Another Hadith: "Allah did not create anything more valuable and honorable than mind."

4 - Islam abolished and eliminated (delete) the class differences, inequalities and privileges (opportunity) that were present in every era and introduced the principle that people had no difference in terms of origin: The following is stated in the Qur'an: "**O mankind! We created you from a single (pair) of a male and a female**", [49: 13].

The Prophet stated the following: "**Human beings are sons of Adam. Allah created Adam out of the dust of the ground.**"

Thus, Islam states that all human beings come from the same parents and that no one can claim to be superior to others by nature.

Islam regards people to be equal like the teeth of a comb in the presence of law. Islam does not give any importance to the difference of race, color and language; it states that what makes man valuable and makes him superior to other people is the fear of Allah in his heart and the degree of his belief. The Prophet states the following regarding the issue:

"O people! Do not forget that your Lord is one (the same) and that your father is one. An Arab is not superior to a non-Arab, a non-Arab is not superior to Arab, a white person is not superior to a black person and a black person is not superior to a white person in any aspect other than taqwa (fear of Allah)."

Thus, our religion regards everybody equal in terms of law; it does not give importance to the worldly superiority and temporary titles; it takes into account the inner world of man rather than his outward appearance.

Judaism gives importance to bodily pleasures and material benefits. It encourages its followers to give importance to the world ambitiously. Christianity and Hindu religions give importance to the development of the spirit, weakening the desires of the soul by inflicting pain on the body and neglecting the worldly life. However, Islam establishes a balance between the spirit and the body, the world and the hereafter. It gives equal importance to both of them; it aims to meet the needs of both of them separately.

The following verse of the Qur'an expresses the balance between the world and the hereafter in Islam in the best way:

"Our Lord! Give us good in this world and good in the Hereafter."

5- Islam does not give much importance to the world to the detriment (loss) of the hereafter or the hereafter to the detriment of the world: Islam states that the hereafter will be obtained in this world and asks people to work for the world as if they will never die and to work for the hereafter as if they will die tomorrow.

6- There is no class of clergymen (Priest) in Islam: Everybody has to learn his religion as much as they can. In Islam, there is no privileged, distinguished class that will work as an intermediary between the slave and the Creator for worship and that will make people confess their sins.

7- Islam is a religion of ethics and virtues and it is the guard of science, knowledge and truth in the strict sense, etc.

Part: 02, Islamic `Aqidah: Its definition and importance

Q. [1] Definition of Islamic `Aqidah:

(a) **Literal meaning:** It is an Arabic word, rooted from either *`Uqdah* (عقدة) or *`Aqd* (عقد).

`Uqdah (عقدة) means: Inch, joint, splice (join together), etc.

`Aqd (عقد) means: Joining, locking, holding, junction ... etc.¹

- It is said in Dictionary "Al-Mawrid": Belief, faith, creed (an article of faith), cult, tenet (theory), doctrine (policy), dogma (view), ideology (philosophy), conviction (confidence), and persuasion (faith).

- *`Aqidah* derived from the word *`Aqd* which means binding. The sentence "I had this *I'tiqad*" (اعتقاد) means: My heart tied to it.

- *`Aqidah* is what is believed by someone. If the saying "He has the right *`Aqidah*" means his *`Aqidah* is free from any doubt.²

- Aqeedah is a word that we often heard of, but very few of us know the real meaning of it. Aqeedah has a literal meaning of that which is tied, knotted to, held onto, firmly fixed onto. It can be said that aqeedah strongly related with iman or faith. In fact, aqeedah could be one of the many manifestation of faith itself.³

(b) **Terminological meaning:** It means by Islamic *Shariah*: **A creed (dogma) or a system of religious belief.**

There is another Arabic word with the same meaning. That is *Iman* (إيمان), and *Iman* consists in believing that Allah alone is worthy of worship and that Mohammad (SAAS) is the Messenger of Allah.⁴

- Some Muslim Scholars said: *`Aqidah* is an act of the heart, faith of the heart and the justification (explanation) of belief in something.⁵

- Some Muslim Scholars said: That faith in Allah, the angels, the Holy books, the apostles (Prophets) and the Last Day and *Qadr* to both; good and bad. This is (*`Aqidah*) also called the pillars of faith.⁶

- Aqeedah can also be defined as: the firm belief (i'tiqad) that one's heart is strongly attached to and which is settled and fixed in the heart without any wavering or doubt approaching it. It excludes any supposition, doubt or suspicion.

There are many source of aqeedah, such as the *tahweed*, *sunnah*, and *sharia*. The importance of aqeedah in Islam is also high, as there will be no Islam without aqeedah. Aqeedah defines a Muslim.⁷

- As a summary, we can say: To believe in all things which Prophet Muhammad (SAAS) informed us from Allah (SWT) in our soul, agree with it in our mouth, and practice it in our practical lives. **It is *Iman* and it is *`Aqidah*.** [As a follower of Prophet Muhammad (SAAS)].

Q. [2] Importance of Islamic `Aqidah:

1- First order of Allah (SWT): Firstly, Allah (SWT) ordered us to read in the name of Allah, and it is Islamic *`Aqidah*. So we should pursue (acquire) Islamic knowledge directly or we should bridge between Islam and science. The Holy Qur'an states: **"Proclaim! (Or read)! In the name of thy Lord and Cherisher, Who created man, out of a (mere) clot (thicken) of congealed (solid) blood .Proclaim! And thy Lord is Most Bountiful (abundant), He, Who taught (the use of) the pen, Taught man that which he knew not"** [96:1-5].

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ).

¹ - The Fundamental Beliefs of a Pure Muslim, Mohammad Shafiul Alam Bhuiyan, 1st edition, 2003, pg-17

² - <http://abuzahra.wordpress.com/2010/07/20/aqidah-meaning-and-urgency-as-basis-of-religion/>

³ - <https://azislam.com/importance-of-aqeedah-in-islam>

⁴ - The Fundamental Beliefs of a Pure Muslim, Mohammad Shafiul Alam Bhuiyan, 1st edition, 2003, pg-17

⁵ - <http://abuzahra.wordpress.com/2010/07/20/aqidah-meaning-and-urgency-as-basis-of-religion/>

⁶ - <http://abuzahra.wordpress.com/2010/07/20/aqidah-meaning-and-urgency-as-basis-of-religion/>

⁷ - <https://azislam.com/importance-of-aqeedah-in-islam>

2- Main knowledge: Besides Islamic knowledge, there are many branches of knowledge; but from these branches, Islamic 'Aqidah is the best one. It informs us what is good and what is bad for us before (to) Allah, so we can't prefer the knowledge and its branches that are disliked by Allah (SWT).

3- Message of all Prophets and Messengers: All prophets and Messengers were sent down to establish Islamic 'Aqidah, so the message and teaching of all prophets and Messengers are to guide humans to believe in all pillars of Iman and Islam and practice it in our practical lives. Allah (SWT) said: "Not a Messenger did We send before thee (you) without this inspiration sent by Us to him: That there is no Lord but I; therefore worship and serve Me", [21: 25].

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

4- Objective of our creation: The man and the Jinn are created for the sake of knowing their creator, and the first thing we must know about our creator, and Islamic 'Aqidah is a unique source to know about our creator and His creation. Allah (SWT) said: "Know, therefore, that there is no Lord but Allah, and ask forgiveness for thy fault, and for the men and women who believe ...", [Sura Muhammad/47: 19]. (فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...)

5- Condition of acceptance of our 'Ibadah: Acceptance of our 'Ibadah before Allah (SWT) is highly dependent on following pure Islamic 'Aqidah. If we failed to practice following the rules of Allah (SWT) and His Prophet Muhammad (SAAS), then all our activities will be of no use and meaningless.

6- Way to know the pure relation between creator and creations: It fixes the pure relation between men and their creator. Islamic 'Aqidah teaches us that Allah (SWT) is our creator and we are created not but (only) as His servant, so we should obey Him and His Prophet Muhammad's (SAAS) all commands and directions. It also teaches us that my position is the smallest creation among the biggest creation, so we should not claim ourselves as Lord and creator.

7- Real success are dependent on it: Getting real success in life is dependent on acquiring knowledge about the creator and obeying his directions; because our lives on the earth are a temporary life, our address on the earth is not for good; but we must journey to Allah in our fixed time. Allah (SWT) said: "To every people is a term appointed: When their term is reached, not an hour can they cause delay, nor [neither delay nor] (an hour) can they advance (it in anticipation/hope)". [Sura al-A'raf: 34]. (وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ).

So a man who believes in life after Death always considers that his life in this world is temporal, and his real-life is the life after Death which is eternal and endless. So we should prepare ourselves for it.

8- Source of the answer: It makes us ready to answer any questions about the Creator and His creation. If we don't learn Islamic 'Aqidah we can't able to know about our creator and His creation and answer any question related to these.

9- Source of real shining: It is the source and cause of shining on the earth and the Day of Judgment; because without knowing the objective of our creation and our goal we can't make ourselves satisfied. When we know our goal and objective of our creation then we feel happiness mentally and physically, so that we can prepare to fulfill it.

10- Key to make us dutiful: It makes us more dutiful in all walks (profession) of our lives. When we know that Allah (SWT) is our creator, prophet Muhammad (SAAS) is our last Prophet of Allah and we are sent down to the earth as Allah's representative on the earth for guiding all men to the right path. Our all activities are pre-measured by Allah (SWT) and also recorded by His Angels, we will be rewarded or punished for our choice and practice, and then we must become more dutiful in our all activities.

11- Another: To make our faith correct, to remove misconceptions related to faith, to remove superstition, etc.

Other 12 Great Importance of Aqidah in Islam:¹

Here are more to the importance of aqidah in Islam:

1. Basic of belief: In Islam, having faith to Allah SWT is absolute. Whoever doubts the Exalted cannot call them a Muslim. Aqidah sets the basic for the faith, as it provides six pillars for us to believe in Islam.

2. A Way to connect to Allah (SWT): Allah SWT is unseen and never shows Himself to any of his creation. No human nor the Satan or Angels ever had seen the sight of Allah SWT. However, we believe of His existence. We should stay connected to Allah SWT to make our faith stronger. Through the aqidah, we can stay connected to Allah SWT through Salat, jihad, and many other good deeds.

3. Setting rules to live this life: There are six pillars in Islam that should be believed by any Muslims. Those five pillars set the rules of living for Muslims. Not only believe them, we should understand the holistic meaning of the five pillars to later apply them in daily life.

4. An important foundation of life: As aqidah is the part of iman, it becomes one of the important foundations of a Muslim's life. Among the best deed, aqidah and iman are the best. From Abu Tharr (ra) he asked the Prophet (peace be upon him), "O Messenger of Allah, which deed is the best?" He replied, "Having Iman in Allah and fighting in His cause (Jihad)." (Muslim).

5. Containing the fundamental principle of Islam: Aqidah consists of three things: tawheed, sunnah, and sharia. In all those three contains the fundamental principle of Islam. For example is the five pillars of Islam: Shahada, Salah, Sawm, Zakat, and Hajj. Four among five pillars become obligations for every Muslim, while for anyone who afford to, hajj is also an obligation.

6. As a foundation to worship Allah (SWT): Aqidah, alongside with iman is a foundation to establish a good relationship with Allah SWT, to later worship Him with the best we could. Plant the aqidah in mind and heart, so that worshipping Allah SWT would become the best deed we do.

¹ - <https://azislam.com/importance-of-aqidah-in-islam>

7. A commitment as Muslim: Becoming a Muslim is a lifetime commitment to worship and belief Allah SWT as the only God. By having faith and iman, we have shown our commitment as a good Muslim.

8. Erasing the doubt towards Allah (SWT): As Allah SWT never shown His form in front of any being in this world or the Hereafter, it's easy to doubt about His existence. However, believing without seeing is hard, and to erase all those doubt is by strengthening our iman and aqeedah.

9. To guide us in Hereafter: While worldly life is temporary, Hereafter remains forever. To get through the Hereafter safely, we need guidance to stay within the blessing of Allah SWT. Aqeedah is the path we must walk through to as it serves as a light that guide us in the world until the Hereafter.

10. A proof of Iman: Saying that we believe in Allah SWT is easier than proofing that we really have it. Through the aqeedah, we will be able to proof our iman in any ways possible. Among the principles of the people of the Sunnah and the community is that the religion and faith consists of sayings and actions: the sayings of the heart and the tongue, and the actions of the heart, tongue, and limbs.

11. Sign that we fear Allah: Living under the fear of Allah (SWT) is a must for Muslims. Thus, we can stay away from the things He hates and continually do good deeds which He loves. **“He said: In truth you know that none sent down these portents save the Lord of the heavens and the earth as proofs ... ”**, [17:102]

12. A way to become a good Muslim: Living in the world is only temporary, so that during the short period of time we have to do our best to be a good Muslim. To keep ourselves *istiqama* is hard, and we have to maintain our aqeeda in order to become a good Muslim. Seeing that the importance of aqeedah in Islam is very high, we should try our best to follow it. Aqeedah defines a Muslim, a way to have the best iman. Aqeedah guides us to live this life in the best way.

Chapter-Two: Some Articles of Faith (Pillars of Iman):

[01] Believe in Allah (SWT):

* **We must believe in Tawheed:** (1) Existence of Allah (SWT) (2) Tawhid: Definition and classifications (Tawhid Al-Rabubiah, Tawhid Al-Uluhiyah, and Tawhid Al-Asma Was-Sifat) (3) Impact of Tawhid.

* **We must avoid: Shirk:** (1) Definition, classifications, and consequences (2) Examples of some Shirks in contemporary society.

[02] **Belief in Allah's Angels (Malaikah):** (a) Belief in Angels of Allah (SWT): Its meaning, their Nature and Functions (b) Benefits of belief in Angels.

[03] **Belief in the Books of Allah:** (a) Belief in the Books of Allah: Its meaning and an introduction to the revealed Books and Scriptures (b) The position of the Holy Qur'an amongst the other revealed Books (c) Benefits of belief in the Books of Allah (SWT).

Introduction:

Articles of Faith/ Pillars of Iman (six/seven=six):

(a) Reference from Qur'an: Allah (SWT) states: "The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His Messengers. We make no difference between any of His Messengers. And they say: We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual (final) course (path)", [02:285].

(أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرَّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ)، [سورة البقرة، الآية 285].

(b) References from Hadith:

- Narrated Abu Huraira, One day while the Prophet (SAAS) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (SAAS) replied: "Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection", [Bukhari: 50, Muslim: 09].

عن أبي هريرة قال كان النبي صلى الله عليه وسلم بارزا يوما للناس، فأتاه جبريل، فقال: ما الإيمان؟ قال: "أن تؤمن بالله وملائكته وبلغائه ورسوله وتؤمن بالبعث"، قال ما الإسلام؟ قال: الإسلام أن تعبد الله ولا تشرك به وتقيم الصلاة وتؤتي الزكاة المفروضة وتصوم رمضان...، [البخاري: 50، ومسلم: 9].

- In another Hadith, 'Umar bin Al-Khattab (Ra) said: Once we were sitting in the company of Messenger of Allah (SAAS) when there appeared (come into view) a man (Jibril) He (Jibril) said: "Tell me about Iman." He (SAAS) said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences...", [Muslim: 08].

عن عمر بن الخطاب قال بينما نحن عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل ... قال: فأخبرني عن الإيمان، قال: "أن تؤمن بالله وملائكته وكتبه ورسوله واليوم الآخر وتؤمن بالقدر خيره وشره، قال صدقت...."، [مسلم: 8].

(c) Iman-e-Mufasssal: "Amantu billahi, wa malaa-ikatihi, wa kutubihi, wa rusulihi, wal yawmil akhiri, wal qadri khirihi wa sharrihi minallahi ta'ala, wal ba'thi ba'dal maut", (وَأَمَّنْتُ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَالْقَدْرِ خَيْرِهِ، وَالشَّرِّهِ مِنَ اللَّهِ تَعَالَى، وَالْبَيْتِ بَعْدَ الْمَوْتِ)، meaning: I have faith in Allah and His Angels, His Books and His Messengers, and the Day of Judgement, and that all good and evil and fate are from Almighty Allah and the resurrection after death.

Part: [01.A] Believe in Allah (SWT):

* **We must believe in Tawheed:** (1) Existence of Allah (SWT) (2) Tawhid: Definition and classifications (Tawhid Al-Rabubiah, Tawhid Al-Uluhiyah, and Tawhid Al-Asma Was-Sifat) (3) Impact of Tawhid.

Introduction:

The faith in Allah (SWT) and His Unity is considered the most fundamental and the most important teaching of Islam. Guidance of all Prophets and Messengers was same, to invite all human to the way of Allah by worshipping Him and save themselves from evil (TAGUT), regarding this principle Allah (SWT) said in the Holy Qur'an: "For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah, and eschew Evil", [16:36].

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ).

In another Ayah, Allah (SWT) said: "So We sent among them a Messenger from among them, saying: Serve Allah, you have no Lord other than Him; will you not then guard (against evil)?", [23: 32].

(فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ)

• It was the teaching of Prophet "Nuh" (Ah), Allah (SWT) said: "And certainly We sent Nuh to his people, and he said: O my people! Serve Allah, you have no Lord other than Him; will you not then guard (against evil)?", [23: 23].

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ)

• It was the teaching of Prophet "Hud" (Ah), Allah (SWT) said: "And to 'Ad (We sent) their brother Hud. He said: O my people! Serve Allah, you have no Lord other than Him; will you not then guard (against evil)?", [07: 65].

(وَإِلَى عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ)

• It was the teaching of Prophet "Salih" (Ah), Allah (SWT) said: "And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no Lord other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to graze on Allah's earth, and do not touch her with any harm, otherwise painful torment will overtake you", [07: 73].

(وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَمَنْ ذَرَاهَا تَأْكَلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسَوْءٍ فَيَأْخُذَكُمْ عَذَابُ آلِيمٍ)

- It was the teaching of Prophet “Shu’aib” (Ah), Allah (SWT) said: “**And to Madyan (We sent) their brother Shu’aib. He said: O my people! serve Allah, you have no Lord other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish (make smaller) to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers**”, [07: 85].
(وَالْيَٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَغْذِ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ)

Q. 1: Existence of Allah (SWT)

[1] Who is Allah (SWT)?

Allah (SWT) is unique: Allah is the proper name applied to the true Lord who is One and Unique.

He has no son, no partner, nor equal. He is the sole (one and only) Creator and Sustainer of the universe. The Holy Qur’an states: “**Say: He is Allah, the One and only. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like to Him**”, [112: 1-4]. (قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ).

There is nothing like Him: There is no scope to compare Him with anything. Allah (SWT) states: “**There is nothing whatever likes to Him, and He is the One that hears and sees**”, [42: 11]. (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ).

Attributes of Allah (SWT): He has some Attributes, like: *Ar-Rabb, Al-Rahman, and Ar-Rahim, Al-Khalik, Al-Sami, Al-Qadir, Al-Malik* ... there are many attributes which we should accept without any changing and any wrong explanation.

[2] Proving the Existence of Allah (SWT) to an atheist:

According to the statement of Dr. Zakir Naik:

(a) Congratulation to an atheist (doubter): The reason that; because he agrees with the first part of the Shahada i.e. the Islamic Creed, ‘La ilaaha’ - meaning ‘there is no Lord (Allah)’. So half our job is already done; now the only part left is ‘illallah’ i.e. ‘BUT ALLAH’.

(b) Logical concept of Lord (Allah):

- Wrong concept of Islam: If a non-Muslim believes that Islam is a cruel religion with something to do with terrorism; a religion which does not give rights to women; a religion which contradicts science; in his limited sense that non-Muslim is correct to reject such Islam.

- Duty to Muslim to give a clear concept of Islam: It becomes our duty as Muslims to present the correct picture of Islam to that non-Muslim i.e. Islam is a merciful religion, it gives equal rights to the women, it is not incompatible (contrary, mismatched) with logic, reason, and science; if we present the correct facts about Islam, that non-Muslim may accept Islam *In sha Allah*.¹

[c] Qur’an and modern Science (Vis-a-vis) Logical concept of Lord (Allah):

- **Scientific proof for the existence of the Lord:** Many atheists demand scientific proof for the existence of the Lord. I agree that today is the age of science and technology. Let us use scientific knowledge to kill two birds with one stone, i.e. to prove the existence of the Lord and at the same time prove that the Qur’an is a revelation of the Lord (Allah).

- **The creator can provide details of the mechanism of an unknown object:** If a new object or a machine, which no one in the world has ever seen or heard of before, is shown to an atheist or any person and then a question is asked, “Who is the first person who will be able to provide details of the mechanism of this unknown object?”

After a little bit of thinking, he will reply, ‘the creator of that object.’ Some may say ‘the producer’ while others may say ‘the manufacturer.’ Whatever answer the person gives, keep it in your mind, the answer will always be the creator, the producer, the manufacturer, or somewhat of the same meaning, i.e. the person who has made it or created it.² (Then apply the theory of probability).

Theory of Probability:

In **mathematics**, there is a theory known as: ‘**Theory of Probability**’. If you have two options, out of which one is right, and one is wrong, the chances that you will choose the right one is half ($\frac{1}{2}$), i.e. one out of the two will be correct. You have **50%** chance of being correct. Similarly, if you toss a **coin** the chances that your guess (supposition) will be correct (is) 50% (1 out of 2) i.e. ($\frac{1}{2}$). If you toss a coin the second time, the chances that you will be correct in the second toss is again 50% i.e. half. But the chances that you will be correct in both the tosses is half multiplied by half $\{(\frac{1}{2}) \times (\frac{1}{2})\}$ which is equal to ($\frac{1}{4}$) i.e. 50% of 50% which is equal to **25%**. If you toss a coin the third time, chances that you will be correct all three times is $\{(\frac{1}{2}) \times (\frac{1}{2}) \times (\frac{1}{2})\}$ that is ($\frac{1}{8}$) or 50% of 50% of 50% that is **12½%**.

When we toss a coin the chances that our guess (supposition) will be correct is			
1 st -time	2 nd -time	3 rd -time	Total
$(\frac{1}{2})$	$(\frac{1}{2})$	$(\frac{1}{2})$	50% (1st time)
$(\frac{1}{4})$		-	25% (1st & 2nd)

¹- For more information, please follow lecture of Dr. Zakir Naik, titled: “**Concept of God in Islam**”.

²- SCIENTIFIC FACTS MENTIONED IN THE QUR’AN: for details on this subject please refer to my book, ‘THE QUR’AN AND MODERN SCIENCE – COMPATIBLE OR INCOMPATIBLE?’

$\left(\frac{1}{8}\right)$	12½% (1st, 2nd & 3rd)
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12½% (1st, 2nd & 3rd)

A dice (bet) has got six sides. If you throw a dice and guess (supposition) any number between 1 to 6; the chances that your guess will be correct is $(\frac{1}{6})$. If you throw the dice the second time, the chances that your guess will be correct in both the throws is $(\frac{1}{6}) \times (\frac{1}{6})$ which is equal to $(\frac{1}{36})$. If you throw the dice the third time, the chances that all your three guesses are correct is $\{(\frac{1}{6}) \times (\frac{1}{6}) \times (\frac{1}{6})\}$ is equal to $(\frac{1}{216})$ that is less than **0.5 % (0.46%)**.

When we toss a dice (bet) that has got six sides the chance that your guess will be correct is						
1 st -time	2 nd -time	3 rd -time	4 th -time	5 th -time	6 th -time	total
$(\frac{1}{6})$	$(\frac{1}{36})$	$(\frac{1}{216})$	$(\frac{1}{1296})$	$(\frac{1}{7776})$	$(\frac{1}{46656})$	
16.67%	2.78%	0.46%	0.077%	0.0129%	0.002%	

Applying the theory of probability to the Qur'an:

Let's, assume (suppose) there are about **30** different options for the shape of the earth. The Qur'an rightly says it is spherical (round), if it was a guess (supposition) the chances of the guess being correct is 1/30.

(3) Concept of Qur'an regarding embryology (ঋণ তত্ত্ব): Further, the Qur'an also mentions every living thing is made of water. Every living thing can be made up of wood, stone, aluminum, steel, gold, silver, copper, oxygen, nitrogen, hydrogen, oil, water, cement, concrete, etc. The options to say about 10,000. The Qur'an rightly says that everything is made up of water.

If it is a guess, the chances that it will be correct is 1/10,000 (or **0.0001%**) and the probability of all the three guesses i.e. the earth is spherical, the light of the moon is reflected light and everything is created from water being correct is $1/30 \times 1/2 \times 1/10,000 = 1/60,000$ which is equal to about 0.00 00 0 17%.

[illegible]

(2) Clear concept of Islam regarding where is Allah (SWT):

Clear concept of Islam regarding where is Allah (SWT)? This question is explained in a few points, like:

- (a) Allah (SWT) is on the (above) Throne ('*Arsh*).
- (b) Allah (SWT) is on the (above) seven heavens ('*Alas-Samawat*).
- (c) Allah (SWT) is up; either On the Throne, or the seven heavens).

(A) Allah (SWT) is on the (above) Throne ('*Arsh*):

There are various references in the Holy Qur'an and Hadith inform that Allah (SWT) is on the Throne ('*Arsh*), like:

1) Allah (SWT) is on the Throne ('*Arsh*) is proved by Qur'an:

1- Allah (SWT) said: **"Your Guardian-Lord is Allah, Who created heavens and the earth in six days, and is firmly (definitely) established on the throne (of authority)..."**, [07: 54].

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ...)

2- Thus another six Ayat, like: [10: 03], [13: 02], [20: 05], [25: 59], [32: 04], [57: 04]. So total of **seven Ayat** prove that Allah (SWT) is on the Throne ('*Arsh*).

2) Allah (SWT) is on the Throne ('*Arsh*) is proved by another source of Shariah:

a- Allah (SWT) is on the Throne ('*Arsh*) is proved by Hadith:

1- "Ibn-e-Abbas" narrates that a Jew came to Prophet (SAAS) and asked regarding the creation of heaven and earth ... he (prophet) said: Then He (Allah) **firmly established on the Throne**. [Mustad-e-Ahmad, Hadith no-3997].

2- "Abu Hurairah" narrates that Prophet (SAAS) said: **"Oh Abu Hurairah! Certainly, Allah (SWT) created heavens and earth (piles of the earth) and all between them in six days, then firmly established on the Throne"**.

3- The Prophet (SAAS) said: **"The Divine Throne is upon the water, and Allah (SWT) is over the Throne. And He knows what you believe and (you) do"**, [Abu Dawood].

b- According to the statement of four prominent Imams: The four prominent Imams (Abu Hanifah, Malik, Shaf'I, and Ahmad bin Hanbal) agreed that Allah (SWT) is over His Divine Throne without any resemblance (similarity) to His creations.

c- According to the statement of Imam Malik: The famous Imam "Imam Malik" was asked about the meaning of Allah's (SWT) statement: **"(Allah) Most Gracious is firmly established on the throne (of authority)"**, [20: 05], (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى). He replied by saying: "Istawa (rise over) is known, but how? it is beyond our understanding, to believe in it is obligatory for us, and asking about it is Bid'ah (invention in religion)".

(B) Allah (SWT) is on the (above) seven heavens ('*Alas-Samawat*):

There are various references in the Holy Qur'an and Hadith inform that Allah (SWT) is on the (above) seven heavens ('*Alas-Samawat*), like:

1) Allah (SWT) is on the (above) seven heavens ('*Alas-Samawat*) is proved by Qur'an:

1- Allah (SWT) said: **"He, it is Who created for you all that is in the earth, and He directed Himself to heaven, so He made them complete seven heavens, and He knows all things"**, [02: 29].

(هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

2- Thus it is said in various Ayat, like: [41: 11], [02: 144].

2) Allah (SWT) is on the (above) seven heavens ('*Alas-Samawat*) is proved by Hadith:

There are various Ahadith (pl of Hadith) that inform us that Allah (SWT) is in heaven, like:

1- "Anas bin Malik" narrates: (The Hadith informs that), ***Prophet (SAAS) ascended to the seventh heaven where Allah (SWT) talked to him and enjoined on him the daily five prayers***". [Bukhari: 3674; Muslim: 162].

2- It is said in another Hadith, Prophet (SAAS) said: **"Do not trust me while *I am trusted by the one above heaven*"**, [Bukhari and Muslim].

3- **"Abu Hurairah"** (r.a) narrates that the Messenger said: **"Only good is ascended to Allah (heaven)"**, [Bukhari, Inn-e-Hibban: 270].

4- "Abdullah ibn Amr ibn Al-'As" (r.a) related that the Messenger said, **"Be merciful to those who are on the earth, (then) He Who is *fis-Sama* (above heavens) will be merciful to you"**, [At-Tirmidhi, Hadith no- 1924].

5- "Jabir ibn Abdillah" (r.a) narrates ...: **"He asked her (slave-girl), 'Where is Allah', She said, 'He is above heaven.' He said, 'Who am I?' She said, 'You are the Messenger of Allah.' He said, 'Free her, for she is a believer.'** [Muslim: 537].

3) Allah (SWT) is on the (above) seven heavens ('*Alas-Samawat*) is proved by another source of Sharia'h:

(a) The Ijma of the Sahaba and Their Sayings:

As Muslims, we have three main sources of our deen. Two have already been mentioned. The third is Ijma' of the Sahaba because the Sahaba would never agree on falsehood. Let us examine some statements from this generation:

1- The first Khalifah **"Abu Bakr As-Sideeq"** (r.a) said: "Whoever worshipped Mohammed, Mohammed (SAAS) has died. **Whoever worshipped Allah, Allah is Alive *fis-Sama* (above heavens)**, and death does not touch Him." [Ad-Darimi, At-Tarikh Al-Kabir: 623]. "قال أبو بكر: "من كان يعبد محمداً فإن محمداً قد مات ومن كان يعبد الله فإن الله حي"

2- The second Khalifah **"Umar ibn al-Khattab"** visited Syria riding on his camel ... Then he (Umar) replied: "Do I not see you from here? ***Verily the matter comes from here***" (and he pointed with his hand to the sky). [Ibn Qayyim in Ijtima al-Joyush al-Islamiyyah].

(b) Generation of the Tabiyeen:

The second generation after the companions (tabiyeen) continued the firmness in matters of Aqeedah. There are too many to enumerate (list). A few examples include Marwan, Qatadah, Sulayman, Al-Taymi, Muqatil, and so one. [Al-Uluw by At-Thahabee].

(c) Generation of the tabe-tabiyeen: And we continue to see the same thinking in the next generation (the tabe-tabiyeen). As narrated by Al-Bayhaqi: "We used to say, while at-Tabiyeen were still many, that Allah, all praise to Him, is upon His Throne. We believe in what the Sunnah has told us of His Attributes." [Al-Uluw by At-Thahabee].

(d) The event of Miraj for Prophet (SAAS): The Holy Prophet (SAAS) spoke directly with Allah (SWT) during the ascended (rise) into the heavens, during the time of Miraj. It happened in heaven; not everywhere. So it proved that He is in heaven.

(e) Our attitude: When we feel any danger then we tend to Sky and ask help only from Allah (SWT), it proved that He is in heaven.

(C) Allah (SWT) is up; either On the Throne, or the seven heavens):

1) Allah (SWT) is up; both: On the Throne and the seven heavens is proved by Qur'an:

1- Allah (SWT) said: **"To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness..."**, [35: 10]. (... إِلَيْهِ يُصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ...)

2- In various Ayat, like: **"We have indeed revealed this (Message) in the Night of Power"**, [97: 01].

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ)، [سورة القدر، الآية 1]

- **"The angels and the Spirit descend therein by permission of their Lord for every matter"**, [97: 04].

(تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ)، [سورة القدر، الآية 4]

- **"Nay, Allah raised him up to Himself"**, [04: 158],

(بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)، [سورة النساء، الآية 4]

"O, Jesus! I will take you and raise you to Myself"..., [3:55].

(إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ اذْهَبْ فِي السَّمَاءِ بِمَا تَحْمِلُ أَتَمْنَى أَنْ تُخَافَ مِنْ الْقَوْمِ وَالْجِنِّ)، [سورة آل عمران، الآية 55]

- **"The angels and the Ruh (Gabriel) ascend to Him"**, [70:4].

(تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)، [سورة المعارج، الآية 4]

- **"Do you feel secure that He, Who is fis-sama (above heavens)"**, [67:16-17].

(أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ). أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ)، [سورة الملك، الآية 16-17]

(It is important to point out here that the literal translation of **'fis-sama'** (مَنْ فِي السَّمَاءِ) is 'in' heavens).

Conclusion: After discussing all these points, it is clear that certainly, Allah (SWT) is on the Throne (*'Arsh*) which is mentioned clearly in seven Ayat of the Holy Qur'an as well as in various Ahadith (pl of Hadith), besides this, generally, He (SWT) is on the seven heavens or heaven it is proved by various Ayat of the Holy Qur'an and various Ahadith (pl of Hadith). Though, there are some misconceptions regarding He is everywhere; but according to the statement of Ibn-e-kathir: The meaning of these Ayat is: His knowledge is everywhere and He is everywhere in His might and right.¹

Q. 2: Tawheed: Definition and classifications (Tawheed Al-Rabubiah, Tawheed Al-Uluhiyah, and Tawheed Al-Asma Was-Sifat)

[1] Definition/ Meaning of Tawheed:

(a) Literal meaning:

The word 'Tawheed' an Arabic word, its Literal meanings are given in the Dictionary 'Al-Mawrid' such as:

- **'TAUHEED':** Unification (alliance), Union (combination), Uniting (mixing), Integration (addition), Junction (connection), Joining (co-ordination), Combination (mixture), Consolidation (integration), Conjunction (combination), Merger (joining), Merging (inclusion), Amalgamation (join up), Fusion (blend), Standardization (consistency, unity).
- **'TAUHEED AL-ADIYAN':** Funding (financial support) or Consolidation (integration) of debts (amount overdue).
- **'AL-TAUHEED':** Monotheism (Monism, Unitarianism).
- **'ILMUL TAUHEED':** Theology (creed, religion).
- **'TAWHEEDIUN':** Monotheistic (all).

So it is explained as "Unity of Allah (SWT)", Oneness of Allah (SWT).

(b) Terminological meaning:

1. The Unity of Allah according to the statement of **"Dr. Abu Bakr Rafique"**: **Implies (means) that Allah (SWT) is one in His person (DATH), One in His attributes (SIFAT), and one in His works (AFAAL).**

- His Oneness in His person (ذات: DATH) means: There is neither provision (law) for believing in the plurality of Lords, or a plurality of persons in the Lordhead.

- His Unity in attributes (صفات: SIFAT) means: No other creature possesses (power, capacity) some or more of the Divine (heavenly, celestial) attributes in perfection (rightness, excellence) excepting Allah (SWT).

¹- The Fundamental Beliefs of a pure Muslim, pg. 68.

- His Unity of Works (أفعال: AFAAL) means: None can do or discharge (release) any work which Allah (SWT) has done or He may do as He discharges (free).¹

2. According to the statement of “**Mohammad Shafiul Alam Bhuiyan**”: *Tawheed* means the oneness of Allah and that there is only One Supreme Lord of the Universe. He is the Omnipotent (all-powerful), the Omnipresent (all-pervading), and the Sustainer of the world and of mankind. It is the main part of Iman (Faith) and is beautifully expressed in the *Surathul-Ikhlās* of the Qur'an: “**Say: He is Allah, the One and only. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like to Him**”, [112: 1-4].²
(قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ).
3. “**Mohammad Shafiul Alam Bhuiyan**” said in another place: *Tawheed* is the belief in Allah with all His powers. Allah is All-knowing, All-wise, and All-powerful. He is the Merciful and the kind. He is with us all the time. He sees us but we don't see Him. He is, was, and always will be. He is the First and the Last. He has no partner or son. He gives us life and takes it away. We must return to Him after death.³
4. According to the statement of another: *Tawheed* is to promise that Allah (SWT) is one and alone, He is the creator of all creatures, He is the only one owner to get all 'Ibadahs, and there are many attributes which we should accept them without any changing and without any wrong explanation.
5. According to the statement of another: *Tawheed* is following fully the meaning of 'IMAN-e-MUJMAL' with faith and practice. **Iman-e-Mujmal** is: “*Amantu billahi kama huwa bi asma-ihī wa sifatihī wa qabiltu jami'a ahkamihi wa Arkanih*”, (أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ وَأَرْكَانِهِ), meaning: I solemnly (seriously) believed in Allah as He is in His names and attributes and accepted all His judgments and pillars.
6. It is said in the Journal ‘**A Study of the Qur'an and its Teaching**’: We believe that Allah (SWT) has no associates or partners. Allah (SWT) is Merciful and Compassionate (sympathetic). Allah (SWT) is the Creator, the Sustainer, Ruler, and Supreme Lord of the universe. Allah (SWT) is the source of all knowledge and goodness. Allah (SWT) is All-powerful and All-knowing. Allah (SWT) alone claims our obedience. The oneness of Allah (SWT) is called ‘Tawheed’ in Arabic, and acceptance of this principle is the core (foundation) of Islamic education.⁴

[2] Kinds of Tawheed:

- * Majority Muslim scholars (Abdul Aziz bin Baj⁵) said: There are three kinds of *Tawheed*, such as: (a) **TAWHEED AR-RUBUBIATH** (توحيد البروبية) (b) **TAWHEED AL-ULUHIATH** (توحيد الإلوهية) (c) **TAWHEEDUL AL-ASMA WAS-SIFATH** (توحيد الأسماء والصفات).⁶
- * Some Muslim scholars (Ibn Taymiyyah) said: There are two kinds of *Tawheed*, these are: (a) **Tawheed al-M'arifati wal-Isbath** (توحيد المعرفة والإثبات): It includes two items: Tawheed al-Rububiath and Tawheed al-Asma was-Sifath. (b) **Tawheed al-Qasd wat-Talab** (توحيد القصد والطلب): It is **TAWHEED AL-ULUHIATH**.⁷
- * Some Muslim scholars said: There are two kinds of *Tawheed*, these are: (a) **Tawheed al-M'arifati wal-Isbath** (توحيد المعرفة والإثبات): It includes three items: Al-Iman bi-Uzudillah (believe in the existence of Allah), *Tawheed al-Rububiath* and *Tawheed al-Asma was-Sifath* (b) **Tawheed al-Qasd wat-Talab** (توحيد القصد والطلب): It is *Tawheed al-Uluhiath*.⁸
- * Some Muslim scholars (Shaikh Muhammad bin Ibrahim and Saleh Al-Fawjan) said: There are four kinds of *Tawheed*, these are: (a) Al-Iman bi-Uzudillah (belief in the existence of Allah) (b) *Tawheed al-Rububiath* (c) *Tawheed al-Uluhiath* (d) *Tawheed al-Asma was-Sifath*.

The famous kinds are given below:

1) TAWHEED AR-RUBUBIATH: To know the almighty Allah that He is one and alone in His creations, and He is only one creator of All Creatures; like: Allah (SWT) is one; He is Creator, Organizer, Planner, Sustainer, (Maintainer) and the Giver of security, etc. Allah is One and Unique in His actions, such as creation, provision (law), giving life and death, and others. Allah (SWT) said: “**Allah is the Creator of all things, and He is the Guardian and Disposer (organizer) of all affairs**”, [39: 62], (اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ).

In another place, Allah (SWT) said: “**Say: He is Allah, the One and only. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like to Him**”, [112: 1-4]. (قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ).

In another Ayah, Allah (SWT) said: “(Allah) Most Gracious is firmly established on the throne (of authority). To Him belongs what is in heavens and on earth, and all between them, and all beneath (under) the soil”, [20: 5-6]. (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى. لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى)

2) TAWHEED AL-ULUHIATH: To practice all 'Ibadahs only for Allah (SWT) without sharing anything with Him in it. Such as: To perform 'Ibadah only for Him, to ask help only from Him. To believe that none has the right to be worshipped (i. e. praying, invoking, asking, for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage, etc...) but Allah. To believe that none has the right to be worshipped but Allah. Worship comes in the form of praying,

¹ - Islam the ultimate Religion, pg no: 33

² - The Fundamental Beliefs of a Pure Muslim, pg: 39.

³ - The Fundamental Beliefs of a Pure Muslim, pg-39- 40.

⁴ - A Study of the Qur'an and its Teaching, pg: 41.

⁵ - <http://ar.islamway.net/article/1028>

⁶ - The Fundamental Beliefs of a Pure Muslim, pg-41.

⁷ - Ibn Tymiya, Mazmu' al-Fatawa, 15/ 164, al-Fatawa al-Kubra, 5/ 250. <http://islamqa.info/ar/ref/10262>

⁸ - <http://islamqa.info/ar/ref/10262>

invoking, asking for help from the unseen or anything believed to be a deity (i.e. idols), swearing, slaughtering sacrifices, etc. Allah (SWT) said in Qur'an: "**Thee, do We worship, and Thine aid we seek**", [01:05]. (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ).

In another Ayah, Allah (SWT) said: "**And the mosques are for Allâh (Alone), so invoke (pray to) not anyone along with Allâh.**" [Surah Al-Jinn 72:18], (وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا).

In another Ayah, Allah (SWT) said: "**O men! Serve your Lord Who created you and those before you so that you may guard (against evil).**", [02: 21], (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).

In another Ayah, Allah (SWT) said: "**And they have not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion**", [98: 05], (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنْفَاءً وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ).

In another Ayah, Allah (SWT) said: "**Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse**", [40: 14]. (فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ).

3) TAWHEEDUL AL-ASMA WAS-SIFATH: To believe that there are many names and attributes for Almighty Allah (SWT), so we should believe in it and shouldn't make any change and wrong explanation in its meaning. Such as: He is most gracious, most merciful (Rahman, Rahim), Lord (Rabb), Master of the day of Judgment (Malik Yawm al-Din), All-knowing knowledgeable (Al-Alim), All hearing (Al-Sami), etc. Allah said in the Holy Qur'an: "**There is nothing whatever likes to Him, and He is the One that hears and sees**", [42: 11], (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ).

In another Ayah, Allah (SWT) said: "**Vision comprehends (understands) Him not, and He comprehends (all) vision; and He is the Knower of subtleties (thin, small), the Aware**", [06: 103]. (لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ).

[3] Some attributes of Allah (SWT):¹

[1] Rabb (Lord): It is translated: **Lord**, but it has no synonym in any other language. It is used in the Qur'an 965 times. **Rabb** is: The Lord who not only gives the whole creation its existence, but also provides its means of sustenance, and pre-ordains (نيركيرر) for each of its kind its sphere of activity and capacity. The Opening chapter of the Holy Qur'an (Sura Al-Fatihah) has been started with this attribute along with the praise of Allah, it says: "**All praises are due to Allah; the Lord of all of the Universes**", [01:01], (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ).

[2] Rahman Rahim (The most graces/ favor and most merciful): The most graces and most merciful for His creation. '*Rahman*' and '*Rahim*' are two of the attributes of Allah (SWT), which follow '*Rabb*' in the opening chapter. These two names, in fact, show how the attribute of '*Rububiyah*' or bringing to perfection (excellence) by fostering (development) is brought into play. '*Rahman*' and '*Rahim*' are derived from the same root '*Rahm*' which means tenderness (softness), regaining the exercise of beneficence, and thus ideas of love and mercy. It is said in 'Tafsir': Most grace for '*Mu'min*' and most merciful for all, or opposite of it, or '*Rahman*' is on the earth, and '*Rahim*' is on the Day of Judgment.

[3] Malik (Malik means owner, master): So we agree with full ownership only for Allah. It is another attribute of Allah (SWT), which has been in the opening chapter of the Holy Qur'an: "**Master of the Day of Judgment**", [01:03], (مَالِكِ يَوْمِ الدِّينِ). The adoption of the word Malik (Master) in connection with the Day of Judgment carries significance. The master is one who can freely exercise his discretion (judgment), so the master has freedom, he may either punish the evil-doers or forgive him.

[4] Al-Aleem (All-Knowing): The word '*Aleem*' is derived from the root word '*Ilm*' which means knowledge. And '*Aleem*' means all-knowing, the knowledgeable one. Every Muslim must believe that everything in this world from the tiniest atom to giant planets is under the clear knowledge of All-Knowing Allah. Allah (SWT) said: "**He created all things and He has (has) full knowledge, of everything**", [6:101], (وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ).

[5] Al-Sami (All-Hearing): This is also one of the basic attributes of Allah (SWT), Al-Sami is derived from *sam*, which means to hear, and *Al-Sami* implies the extreme in the function of *Sam*. Every Muslim must believe that Allah hears everything. He must hear our all speeches: Loudly or silently. Allah (SWT) said: "**There is nothing whatever like to Him, and He is the one that hears and sees**", [42:11], (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ).

[6] Al-Qadir (Ability): The word *Qadir* is from the root word *Qadr*, meaning is the ability, denotes (mean) one who is extreme in his might. Every Muslim must believe that Allah is the Mightiest, and the source of all abilities. Allah (SWT) said: "**He has power over all things**", [064:01], (وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ).

[7] Al-Khalik (Creator): The word *Al-Khalik* is derived from the Arabic root word *Khalq*, which means to create, and *Al-Khalik* means the creator. Every Muslim must believe that everything in this universe has been created by Allah (SWT) alone. None has any share in this creation. Allah (SWT) said: "**He created all things and He has (has) full knowledge, of everything**", [6:101], (وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ).

Allah said: "**Allah is the Creator of all things, and He is the Guardian and Disposer (organizer) of all affairs**", [39: 62], (اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ).

[8] Al-Ghafur, Al-Ghaffar (All-Forgiver): The name *Ghafur* occurs 233 in the Qur'an including its two other forms, it is derived from *Ghafir*, signifies forgiveness and protection against committing sins. Every Muslim believes that Allah (SWT) is a forgiver towards His servants. Allah (SWT) said: "**For Allah forgives all sins: For He is Oft-Forgiving, Most Merciful**", [39:53], (إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ).

¹ - For more information see: Islam the Ultimate Religion, Written by: Dr. Abu Bakr Rafique, page no: 42-50

[1] Importance of Tawheed in Human life/ Result of believing in the Unity of Allah (Tawheed):

As like the importance of Islamic *'Aqidah*, such as:

- 1- *Tawheed* is the main Foundation of faith.
- 2- To acquire knowledge about our creator is obligatory for all human.
- 3- It is the first Sentence we heard after birth, and the last Sentence we will hear before our death.
- 4- It is the main cause to enter into heavens.
- 5- To acquire knowledge about creator drives us to practice all rules of Islam.
- 6- Accepting all prayers is depend on *Tawheed* (the unity of Allah).
- 7- Getting success in life is depend on acquiring knowledge about the creator and obeying his directions.
- 8- To know about teaching and message of all Prophets and Messengers.
- 9- To know that *Tawheed* is from both pillars of Iman and Islam.
- 10- It makes us more dutiful in our practical lives.

Some Reasons why Tawheed is so important:¹

1. Allah has created mankind and the Jinn so that they should worship Him alone, which is the essence of Tawheed: Allah says (interpretation of the meaning): “**And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)**”, [Al Qur’an 51:56]

2. Allah has sent Prophets and Messengers and revealed Divine Scriptures upon them to call people from the ignorance of false beliefs to the truth of Tawheed: Allah says (interpretation of the meaning): “**And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (or keep away from) Tâghût (all false deities, i.e. do not worship anything besides Allah)**”, [Al Qur’an 16:36]. Regarding the revelation of Divine Scriptures, Allah says (interpretation of the meaning): “**He (Allah) sends down the angels with the Rûh (Revelation) of His Command to whom of His slaves He wills (saying): ‘Warn mankind that Lâ ilâha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds)**”, [Al Qur’an 16:2].

3. A Muslim believes in Tawheed, so he worships Allah alone without ascribing any partners to Him, follows everything that Allah has commanded him to do and abstains from everything that Allah has prohibited: Therefore, *Tawheed* is the main differentiating factor between a Muslim and a non-Muslim. Allah says (interpretation of the meaning): “**He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do**”, [Al Qur’an 64:2].

4. Leading a life based on Tawheed ensures success both in the life of this world and in the life hereafter: When Allah sent Adam (peace be upon him) and his wife to live in this world along with Satan, He (i.e. Allah) commanded them the following (interpretation of the meaning): “**He (Allah) said: ‘Get you down (from Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray nor shall be distressed. But whosoever turns away from My Reminder (i.e. neither believes in this Qur’an nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection**”, [Al Qur’an 20:123-124].

5. The first command we find in the Qur’an is to establish Tawheed: Where Allah says (interpretation of the meaning): “**O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqûn [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]**”, [Al Qur’an 2:21]

6. Tawheed is the right of Allah upon us: Because the Prophet Muhammad (peace and blessings of Allah be upon him) said: “**Verily the right of Allah upon His slaves is that they worship Him and not associate anyone in partnership with Him, and the right of the slaves upon Allah is that He does not punish those who do not commit Shirk with Him**”, [Narrated by al-Bukhari].

7. Tawheed is the cause for our entering Paradise: Because the Prophet Muhammad (peace and blessings of Allah be upon him) said: “**Whoever testifies that there is no deity worthy of worship except Allah will enter the Garden (i.e. Paradise)**”, [Narrated by at-Tirmidhi].

8. Because of Tawheed Allah will forgive all sins of people and release them from the fire of Hell: The Prophet Muhammad (peace and blessings of Allah be upon him) said: “A man will be brought to the Balance on the Day of Resurrection, and there will be brought out for him ninety-nine scrolls, every scroll of them stretching [when unrolled] as far as the eye can reach, in which are written his sins and his offenses, they will be put on one pan of the Balance. Then a small card will be brought out on which is written the Testimony of Faith: ‘There is no deity worthy of worship except Allah, and Muhammad is His slave and messenger’, which will be put in the other pan, and it will outweigh all his wrongdoing.” [Narrated by Ibn Majah]

Dangers of Opposing Tawheed:

¹- <https://beginnerinislam.wordpress.com/2011/09/24/the-essence-of-tawheed-explained-part-3-importance-of-tawheed/>

Shirk is the opposite of *Tawheed*. Allah may forgive every sin and wrongdoing of a person out of His Mercy, but He will never forgive the sin of *Shirk* unless he repents sincerely. It is the most dangerous offense that a man can commit, because Allah says (interpretation of the meaning): "Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah (in worship), he has indeed invented a tremendous sin." [Al Qur'an 4:48]

We make sincere *Du'a* (supplication) to Allah that He guides us to *Tawheed*, so that we can be successful in the life of this world and in the next life by pleasing Allah, who is our Lord and the Lord of the entire creation.

[2] Result of believing in the Unity of Allah (Tawheed)/ The Impact of belief in the Unity of Allah on the life of a man:

To acquire all points: 1-10 (sheet) + and another attribute:

(1) Universal outlook (worldwide view): He is one of the smallest creations among all creations. One who believes in the existence of a being who is the Creator of the universe the Lord of heavens and the earth, the provider (supplier) of sustenance (food) to every created being; and knows everything in this world in manifestation (expression, display) of His bounty (prize) and mercy, he can not but feel himself as one with them, sharing them in the same bounty (prize) and same favor. Allah (SWT) said: **"Behold! In the creation of heavens and the earth and the alternation of night and day, there are indeed Signs for men of understanding"**, [03: 190].

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ).

(2) Humility (modesty): He is powerless after knowing His eternal power. The believer in the Unity of Allah (SWT) and His exalted (high) power and Majesty (dignity), always feels that he is powerless before the Might and Majesty of Allah (SWT), he cannot extricate (free) himself from His sway (control) and sovereignty (dominion), and that everything in the universe depends upon His providence (destiny), and that He does not depend upon anyone, and that He absolutely Self-subsisting (live) and Self-sufficient, and that everything which exists between heavens and the earth belongs to Him alone, and that even what all men possess (own, have) are also a part of His bounty. Allah (SWT) said: **"And the servants of the Merciful are those who walk on the earth modestly"**, [25:63]. (وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا)

Allah (SWT) said: **"And be moderate in thy pace, and lower thy voice; for the harshest of sounds, without doubt, is the braying of the ass."**, [31: 19]. (وَأَقْصِدْ فِي مَشْيِكَ وَاعْضِضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ).

It is narrated from Aisha, she said: Messenger (SAAS) of Allah (SWT) said: **"Who humbles for the sake of Allah; Allah will raise him, who becomes arrogant; Allah will degrade him, who is provident in his spending; Allah will make him rich and who remembers Allah more; Allah will love him"**, [Al-Mu'zam Al-Awsat, hadith no-4894].

عن عائشة قالت قال رسول الله صلى الله عليه وسلم: "من تواضع لله رفعه الله ومن تكبر وضعه الله ومن اقتصد اغناه الله ومن أكثر ذكر الموت أحبه الله".

(3) Self Reliance (confidence): We are obedient servants of Allah. Those who will believe in the Unity of Allah (SWT) and understand the meaning of His attributes will be endowed (gifted) with the quality of confidence over his faith, and on the almighty Allah (SWT). He never makes any false expectation (hope) from anything other than Allah (SWT). He lays down all his requirements before the Al-Knowing, Al-Hearing and Respondent (answerer) Allah (SWT). All other creatures in his eyes are not but the obedient servants of Almighty Allah (SWT). Allah (SWT) said: **"Allah has written down: I will most certainly prevail (win through), I and My Messengers; surely Allah is Strong, Mighty"**, [58: 21].

(كَتَبَ اللَّهُ لَا أُخْلِفَنَّ أَنَا وَرُسُلِيَ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

In another Ayah, Allah (SWT) said: **"And certainly We sent before you messengers to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent (obligatory) on Us"**, [30: 47]. (وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ)

(4) The tranquility of mind: We are under the supervision of Allah. The believer knows that Allah (SWT) is nearer to him even than his jugular (neck) vein (vena). He hears him when he submits and supplicates to Him. His mercy encompasses (cover) everything. He directly responds to those who turn to Him. This feeling gives a believer such satisfaction and tranquility of mind that he does not feel to rely (depend) upon and one other than Allah (SWT), the Almighty, the Merciful, the Compassionate (kind). Allah (SWT) said: **"Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications (Ayat) are recited to them they increase them in faith, and in their Lord do they trust"**, [08: 02]. (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ).

(5) Patience and trust: We trust in Allah at all times. One who believes in the Unity of Allah (SWT) and His power, must rely (depends) upon Him. He feels that all the power and right of the Creator of the heavens and the earth is with him. He believes that Allah (SWT) is All-aware (conscious) of every moment and every requirement of him. He provides him with all benefits and welfare as He deems (consider) fit for him. In such a state of confidence, a believer will never be impatient (concern, worry, worried) of and calamity (misfortune) befalls (occur) upon him, but his trust in Allah (SWT) will be stronger and stronger during the time of distress and misfortune (bad luck). Allah (SWT) said: **"And put thy trust in Him, Who lives and dies not; and celebrate his praise; and enough is He to be acquainted (aware) with the faults of His servants"**, [25: 58]. (وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا).

In another Ayah, Allah (SWT) said: **"Secret counsels are only (the work) of the 'Shaitan' that he may cause to grieve (feel sad) those who believe, and he cannot hurt them in the least (smallest amount) except with Allah's permission, and on Allah let the believers rely (trust)"**, [58: 10].

(إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ).

¹ - Islam the Ultimate Religion, Dr. Abu Bakr Rafique, page no: 50-52.

Allah (SWT) said: "**Allah, there is no Lord but He; and upon Allah, then, let the believers put their trust**", [64: 13].
(اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ).

(6) **Valour** (bravery): We are afraid of Allah, not from another. A believer in the Unity of Allah (SWT) feels that it is only Allah that alone has the foremost (principal, chief) right for his love, and not his parents, children, family, tribesmen or any other personality, etc. everything in this world which is related to him is to be quit (leave), and only the bondage (slavery) of *Iman* with Allah (SWT) and action according to His commandment (instruction) will remain. This feeling will make a believer courageous (brave) enough for sacrificing anything which is in his possession and cut all relation and bondages causing (cause) hurdles (difficulty) in the way of Allah (SWT). Allah (SWT) said: "**O you who believe! Be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims**", [03: 102].

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ)

In another Ayah, Allah (SWT) said: "... **This day have those who disbelieve despaired (became hopelessness) of your religion, so fear them not, and fear Me ...**", [05: 03], (... الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْزَنُوا وَاتَّخِذُوا يَوْمَئِذٍ ...).

(7) **Rectitude** (honesty, morality) and **righteousness**: He becomes righteousness slave. Believe in Allah creates a sense of responsibility in the human individual and awakens (awaken) in him a strong awareness that inspires (encourages) him to catch hold of the path of righteousness under any unfavorable (unfavorable) circumstance (event). Because one who believes in Allah (SWT) comprehends (understand) everything and nothing can be hidden from His knowledge, and even the innermost (private) feelings and apprehension (expectation, sense) of every human intellect are not hidden from Him, and he has one day, to account for everything that he did, before his Creator. It is this belief only that plays the role of executive (manager, management) force to compel (force) every individual for performing his duties towards Allah (SWT) and all human beings and all creations of Allah at large. It is the force that restrains (control) him from going astray.

Allah (SWT) said: "**He will indeed be successful who purifies it. And he will indeed fail who corrupts it**", [91: 10].

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا)

In another Ayah, Allah (SWT) said: "**He indeed shall be successful who purifies himself, and magnifies (elevates) the name of his Lord and prays**", [87: 14- 15], (قَدْ أَفْلَحَ مَنْ تَزَكَّى. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى).

Part: [01.B] Believe in Allah (SWT):

*** We must avoid Shirk:** (1) Definition, classifications, and consequences (2) Examples of some Shirks in contemporary society.

Introduction:

Shirk is the greatest sin which Allah will never forgive, so we should know about it and save ourselves from it. Allah said in Qur'an: "**Allah forgives not that partners should be set up with Him; but He forgives anything else**", [04: 48].

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...)

Q. [1] Definition of Shirk:

Literar meaning:

This word '*Shirk*' is an Arabic word; its Literal meanings are given in the Dictionary '*Al-Mawrid*' such as:

- '**Shirk**': Polytheism (to believe in several Lords except/ beside Allah).
- '**Isterak**': To participate in (contribute), share (in), take part (in), partake in or of (participate), engage in (connect), to contribute (to), to subscribe (donate to), to enter into partnership (with), be or become a partner (of), partners (with), to associate with (unite), affiliate with (member), to join, enter.
- '**Sarik**': Partner, associate, sharer, the participant (contribution).
- '**Suraka**': Company.

Terminological meaning:

1- "**Dr. Abu Bakr Rafiq**" said: The word *Shirk* has been used in the Holy Qur'an to signify (indicate) the association of some deities (idol) with Allah (SWT) regardless of the fact that (although) whether such association is with the person (*Dhat*) of Allah through sharing the others in worship, or with His attributes (*Sifat*), through believing that some others share Him in some of the attributes of Allah, somehow or other, or with His activities (*Afaal*), through believing that some other can share Him in some of His activities, or be such association regarding with the obedience with is due to Allah (SWT) alone.¹ [In another word, we can say: To make partnership with Allah (SWT) in His person (*DATH*), in His attributes (*SIFAT*), and His works (*AFAAL*).

2- It is said in '**The Fundamental Beliefs of a Pure Muslim**': *Shirk* means polytheism (i.e. the worship of others along with Allah). It also implies (mean) ascribing (attribute) partners to Allah or ascribing divine attributes to others besides Allah and believing that the source of power, harm, and blessing comes from others besides Allah. To observe the signs of worship and obeisance (bow) which He has specified for His slaves to observe for Him alone, and exhibit (indicate) them in front of any other entity (being) whatsoever (whatever) other than Allah. Such a practice lies within the definition of *Shirk*.²

3- "**Dr. Syed Mahmudul Hasan**" said: The word '*Shirk*' means: Association of anything with Allah whether in respect with His person or His attributes or His works.

¹ - Islam the Ultimate Religion, pg: 35-36.

² - The Fundamental Beliefs of a Pure Muslim, pg: 46.

4- *Shirk* (associating others with Allah in His Divinity or worship) is the opposite of *Tawheed* (belief in the Oneness of Allah or monotheism).¹

5- *Shirk* is ascribing (attribute) a partner to Allah in terms of His Rububiyyah and Uloohiyyah (worship).²

6- To make the partnership with Allah in his person or being (*Dhat*), His attributes (*Sifat*), and His works (*Afaal*).

7- To make any partnership with Allah (SWT). And who does (practices) it is called '**Mushrik**'.

Q. [2] Different types of *Shirk*:

[1] **Generally, it is three kinds:** After discussing the definition of '*Shirk*', which is given by "Dr. Abu Bakr Rafiqu" we can get three types of *Shirk*, these are: ³

1- *Shirk* with 'Dhat' (*Shirk* with the person of Allah): With the person/ being of Allah (SWT) (by sharing them in worship) through sharing the others in worship.

2- *Shirk* with 'Sifat' (*Shirk* with Names and Attributes of Allah): With the attributes of Allah (SWT) (by believing that some others share Him in some of the attributes of Allah) through believing that some others share Him in some of the attributes of Allah.

3- *Shirk* with 'Af'aal' (*Shirk* with works of Allah or works of a slave towards Allah): With the work of Allah (SWT) [by believing that some others can share Him in some of His works] through believing that some others can share Him in some of His activities, or be such association regarding with the obedience with is due to Allah (SWT) alone.

[2] Mainly it is two kinds:⁴

(1) ***Shirk Al-Akbar (Major Shirk)*:** This is a major act of *Shirk* that cannot be forgiven by Allah and whoever dies while committing it will not be able to enter into '**Jannah**'.

Allah is disgusted (annoy) with (will **dislike**) *Shirk*. It is reported by **Abu Hurairah** (Ra) that Allah's Messenger said: Allah has made the following statement: "***I am most dispensed (free from) with the action of joining other in worship with Me. Whosoever does an act in which he joins others in worship with Me, I shun (avoid) him and his partners and become disgusted (angry) with him***", [Muslim, hadith no-2985].

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم، قال الله تبارك وتعالى: "أنا أغنى الشركاء عن الشرك من عمل عملاً أشرك فيه معي غيري تركته وشركه".

Allah (SWT) said: "**But if they had joined in worship others with Allah, what they used to do would have been of no benefit to them**", [06: 88], (... وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ).

Shirk Al-Akbar is also two kinds:

a- *Shirk Akbar Jali (Clear)*: This type of *Shirk* is: To perform '*Ibadah* for (to) Lord or several Lords besides Allah (SWT). These Lords can be in any kind of forms, whether cosmic (celestial) objects, animals, spirits (soul, fairy), jinn, or human beings such as priests (pope), kings, or rulers.

b- *Shirk Akbar Khafi (Subtle)*: These types of Major *Shirk* include: When one prays to something other than Allah (SWT), or when one takes a lawgiver or Lawmaker other than Allah (SWT).

Allah (SWT) said: "**And serve Allah and do not associate anything with Him and be good to the parents and the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien (unfamiliar) neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud (arrogant), boastful (proud)**", [04: 36].

(وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فُخُورًا).

Allah (SWT) said: "**They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no Lord but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)**", [09: 31].

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ)

Common forms of *Shirk Al-Akbar*: Some examples of ash-*Shirk* ul-Akbar:⁵

1- *Shirk ud-Du'aa (The Shirk of Invocation)* {شرك الدعاء}: This type of *Shirk* implies invoking (pray to), supplicating or praying to others besides Allah Almighty, such as to supplicate to a dead person in his grave, etc. This form of *Shirk* is widely (generally) common in parts of Asia and among some Sufis.

2- *Shirk ut-Taa'ah (The Shirk of Obedience)* {شرك الطاعة}: This type of major *Shirks* implies (means) obeying any authority or law other than the Shari'ah (obeying the commands of other than Allah). If you obey any law other than Allah it is considered to be *Shirk* at-Taa'ah, such as if a State makes it illegal to support the Mujahideen or wear the Hijaab. Allah Almighty says: "**They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made legal or illegal)**...", [9:31].

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ)

Once, while Allah's Messenger (Peace be upon him) was reciting the above verse, "**Adee bin Haatim**" said: 'Oh Allah's Prophet! They do not worship them (i.e. their Rabbis and Monks).' Allah's Messenger (Peace be upon him) replied: "Did

¹ - http://www.defenderofsunnah.com/fatwa/ibn-baz-fatwas/volume-1/2107-types-of-Shirk-associating-others-in-worship-with-allah#s5_scrolltotop

² - From "The Book of *Tawheed*" translated by Mahmood Muraad, <http://www.qsep.com/modules.php?name=aqTawheed&file=article&sid=4>

³ - Islam the Ultimate Religion, Dr. Abu Bakr Rafique, page: 35

⁴ - The Fundamental Beliefs of a Pure Muslim, Mohammad Shafiul Alam Bhuiyan, page: 48-60

⁵ - http://al- aqeedah.com/index.php?option=com_content&view=article&id=49:the-types-of-Shirk&catid=34:articles&Itemid=53.

they not obey them (the rabbis and monks) when they allowed what Allah made illegal, and forbid what Allah made legal? “**Adee bin Haatim**” replied: ‘Yes’. Allah’s Messenger (Peace be upon him) said: ‘This is their worship (of them)’”, (Tafseer al-Qur’an al-Azeem of at-Tawbah verse 31).

3- Shirk ul-Mahabbah (Shirk of Love) {شرك المحبة}: This type of *Shirk* involves loving those who Allah hates (i.e. the kuffar) or hating those who Allah loves (i.e. the believers). Allah Almighty says: “**And of mankind are some who take (for worship) others besides Allah as rivals/ equals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)...**”, [2:165].

(وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ).

There are another some of the forms of Greater *Shirks*, like: (a) Supplicating to the dead (b) Praying or supplicating to idols (c) Seeking help from idols or the dead (d) Making an oath by an idol or a dead person (e) Slaughtering an animal for an idol or a dead person.¹

(2) Shirk Al-Asghar (Minor Shirk): “These are minor, more unnoticeable (invisible, hidden) acts of *Shirk* that if done continuously, might take one out of *Iman*.”

There are many forms of *Shirk* al-Asghar or minor *Shirk*. The term ‘minor’ here does not mean that they are not as grave or serious. Rather it means that these forms of *Shirk* are more inconspicuous (subtle, not noticeable) and unnoticeable compared to the others.

This form of *Shirk* has been described by the Prophet: “**Shirk in the Muslim nation is more inconspicuous (invisible) than the creeping (move stealthily) of the black Ant Rock (stone) in the darkness of the night**”. [Musnad-e- Ahmad, Tibrani and Bihaqi]. “إن أخوف ما أخاف عليكم الشرك الخفي وما الشرك الخفي يا رسول الله قال الرياء فإنه أخفى في نفوسكم من دبيب النمل.”

Shirk Al-Asghar is also two kinds:²

a- Shirk Asghar Jali (Clear): It is saying: I am well by the grace of Allah and your prayer, or I am well as Allah and your wish...etc. As like, who swear by the name other than Allah (SWT) then it is *Shirk* Al-Asghar Jali; because we hear his speech and swearing (swear words), so it is *Shirk* Al-Asghar Jali. It is narrated from “Abdullah Ibn Umar” (Ra), he said, I heard Messenger of Allah (SWT) said: “**Who swear by the name of other than Allah (SWT) then he makes partner with Allah (SWT)**”, [Abu Daud, hadith no-3251]. “من حلف بغير الله فقد أشرك.”

b- Shirk Asghar Khafi (Subtle): It is to practice Islamic Rules for showing. It is narrated by Mahmud Ibn- Labib al-Ansari, he said, the Prophet (SAAS) said: “**What I fear most for you is the Minor Shirk (Ash-Shirk ul-Asghar)**”. **When asked what Minor Shirk is? He said: “Disguise Shirk {ar-Riyaa (showing off)}**”, [Tafsir Adwaul Bayan, 9/118].

This form of *Shirk* has been described by the Prophet: “**Shirk in the Muslim nation is more inconspicuous than the creeping (move stealthily) of the black Ant Rock (stone) in the darkness of the night**”. [Musnad-e- Ahmad, Tibrani and Bihaqi]. “إن أخوف ما أخاف عليكم الشرك الخفي قالوا وما الشرك الخفي يا رسول الله قال الرياء فإنه أخفى في نفوسكم من دبيب النمل.”

It is narrated from “Abu Sayed Al-Khudri”, he said: “(Once) the Messenger of Allah (SAAS) came out to us, at that time we were discussing “**Antichrist**” (Mashih Al-Dazzal), and then he asked: Am I not inform you more dangerous than “**Antichrist**” (Mashih Al-Dazzal)? He (narrator) said: We said: Of course! He said: **Al-Shirk Al-Khafi (Subtle)**, it is, a man stands up to perform Salah (prayer), and then he beautifies it to show the man (for showing)”, [Ibn-e-Mazah, hadith no-4204].

عن أبي سعيد قال خرج علينا رسول الله صلى الله عليه وسلم ونحن نتذكر المسيح الدجال، فقال: إلا أخبركم بما هو أخوف عليكم عندي من المسيح الدجال؟ قال: قلنا: بلى، فقال: الشرك الخفي أن يقوم الرجل يصلي فيزين صلاته لما يرى من نظر رجل.

Common forms of Shirk Asghar:

1- To swear with Names Other than Allah: It is narrated from Ibn Umar (Ra), Allah’s Prophet said: “**Allah prohibits you from taking an oath in the name of your four-father. If anyone of you were to take an oath, let him either do it in the name of Allah or he should observe silence**”, [Bukhari and Muslim].

In another hadith, it is narrated by Umar Ibn-Al-Khattab, he said, Prophet (SAAS) said: “**He who swore by something other than Allah has committed the Shirk**”, [Musnad-e-Ahamad].

In another hadith, it is narrated by Ibn Omar, Prophet (SAAS) said: “**He who swore by other than Allah had fallen in Kufr or Shirk**”, [Abu Dawood and Tirmidhi].

2- Directing a Vow (swear, promise) to someone other than Allah is committing a Shirk: Fulfillment of the vow is obligatory. Any vow, based on the disobedience of Allah is not permissible to carry out; otherwise, it must be carried out. It is narrated by “Aishah” (Ra), Allah’s Messenger said: “**Whoever vows that he will be obedient to Allah, should be obedient to Him, and whoever made a vow that he will disobey Allah, and should not disobey Him**”, [Bukhari].

3- To adorn (decorate) something that is believed to be a form of protection from misfortune (bad luck): All problems and salvation (recovery) from Allah; not from another. Allah (SWT) said: “**If Allah touches thee with the affliction (difficulty), none can remove it but He; if He touches thee with happiness, He has power over all things**”, [06: 17]. (وَإِنْ يَمْسَسْكَ اللَّهُ بَضْرًا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بَخِيرًا فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ).

1 - <http://www.sistersbookroom.net/t1458-the-three-different-kinds-of-Shirk>

2 - <http://ejabat.google.com/ejabat/thread?tid=22a459381214cfaf>

Adornments (decoration) of things believed to be a source of protection are forbidden. It is narrated by **“Imran Ibn Hussain”**, he said: **“The Prophet, once saw a man with a brass ring on his hand and asked him: What is this? The man replied: To overcome the weakness of old age. He said: Remove it, for, it can only add to your weakness. Should overtake you while you are wearing it, you would never succeed (gain)”**, [Musna-e-Ahamad].¹

There is another form related to *Shirk* al-Asghar, so we try to know it and save ourselves from it.²

[3] Some Muslim scholars said: There are three kinds of *Shirk*, these are: (a) *Shirk* Al-Akbar (b) *Shirk* Al-Asghar (c) *Shirk* Al-Khafi: It may be considered as Akbar, otherwise Asghar.³

[4] According to some Muslim scholars: Mainly, *Shirk* is two kinds, like: (1) *Shirk* Al-Akbar (2) *Shirk* Al-Asghar. But there are three kinds of *Shirk* Al-Akbar, these are: (a) *Shirk* in *Tawheed* Al- Rububiath (b) *Shirk* in *Tawheed* Al- Uluhiath (c) *Shirk* in *Tawheed* Al- Asma was-Sifath⁴

[5] It also has four kinds:⁵

1-Anything beside Allah is worshipped as a creator: Such as: Stones, idols (icon) and statues (icon of wood), animals, trees, tombs, fire, etc.

2- Anything share Allah in His attributes: Such as: Believing in Trinity (belief in three goods) and believing that they are eternal, omnipotent (all-powerful) like Allah Himself, (three Lords: Allah, Jesus Christ, and the Holy Ghost), work of some ignorant Muslim who visit the shrines (Holy places) of sages (wise) with the intention that if they pray to them regarding some of their problems they can solve that.

3- Some Elements (component, material) who share in some of the attributes of Allah: Such as- 'Zoroastrians' (Religion, preached by Zoroastrian) believe in a Creator of Evil, sovereignty has with some people. The Prophet asked **“Ady bin Hatim”** about verse men to accept them as a ruler and Allah said about it: **“They (Jews and Christians) took their rabbis and their monks to be their Lords besides Allah”**, [09:43], (... اَتَّخَذُوا اٰخْيَارَهُمْ وَرُءَسَاءَهُمْ اَرْبَابًا مِنْ دُونِ اللّٰهِ).

4- To obey the desires (wishes) as a Lord: Allah said: **“Hast thou seen him who takes his low desires for his Lord?”**, [25:43], (اَفَرَأَيْتَ مَنْ اَتَّخَذَ اِلٰهَهُ هَوَاهُ).

Q. [3] Consequences (results) of *Shirk*:⁶

1- It considered the greatest of sins: Allah said: **“Behold, “Luqman” said to his son by way of instruction: “O my son! Join not in worship (others) with Allah: For false worship is indeed the highest wrong-doing.”**, [31:13], (وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللّٰهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ).

2- It is a sin which Allah will never forgive, Allah said in Qur'an: **“Allah forgives not that partners should be set up with Him; but He forgives anything else”**, [04:48], (... إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ...).

3- *Shirk* is the Root of Evil and Superstition (fallacy, false notion): All un-known and Superstition are rooted by *Shirk*.

4- Their life will dreadfully: Allah (SWT) said: **“Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: Their abode will be the Fire: And evil is the home of the wrong-doers!”**, [03: 151].

(سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوًى الظَّالِمِينَ)

5- **Dr. Abu Bakr Rafiq said:**⁷ *Shirk* is considered the greatest of all sins. Allah forgives all kinds of sins if He wishes but He never forgives *Shirk*. This sin has been very bitterly (roughly) denounced (criticized, denied) in the Qur'an. The following verses have been quoted here as a reference: **“They (those who associate with Allah) say: “Allah has begotten a son”: Glory be to Him-Nay to Him belongs all that in heavens and on earth: Everything renders (makes) worship to Him”**, [02:116]. (وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَةَ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلٌّ لَّهٗ قٰنِتُونَ).

In another Ayah: **“Allah has said: Take not (for worship) two Lords: For He is just one Lord: Then fear Me (And Me alone)”**, [16:51], (وَقَالَ اللّٰهُ لَا تَتَّخِذُوا الْاِلٰهَيْنِ اِثْنَيْنِ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ فَاِتَّيٰتِيْ فَارْهَبُوْنِ).

How we can save ourselves from *Shirk*? And this inconspicuous (subtle) *Shirk* is expiated **by saying thrice** the following sentences within a day and a night: **“O Allah, I take refuge in you lest I should commit *Shirk* with you knowingly, and I seek your forgiveness for what I do unknowingly.”** اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ اُشْرِكَ بِكَ وَاَنَا اَعْلَمُ، وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ.

- To save ourselves from *Shirk*, we recite the Du'ah; **“Ajhibil b'as, rabbin nas, washfi antas shafi, la shifa' illa shifa'k, shifa'n la ughadiru illa sakama”**. [Muslim: 2191].

عن عائشة قالت كان رسول الله صلى الله عليه وسلم إذا أتى المريض يدعو له، قال: اذهب البأس رب الناس واشف أنت الشافي لا شفاؤك شفاء لا يغادر سقماً.

Q. [4] Examples of some Shirks in contemporary society:

Shirk is the greatest sin which Allah (SWT) will never forgive, it is extended among mankind, specially, among Non-Muslim, the Muslim society is not free from this sin, for this reason, Allah (SWT) warns us by saying: **“And most of them believe not in Allah without associating (other as partners) with Him!”**, [12: 106], (وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّٰهِ إِلَّا وَهُمْ مُّشْرِكُونَ). So we must identify types of *Shirks* in contemporary life and our society; so that we can save ourselves from them.

¹ - The Fundamental Beliefs of a pure Muslim, pg: 53-55.

² - The Fundamental Beliefs of a pure Muslim, pg: 55-63.

³ - <http://www.alukah.net/Sharia/0/38965/>

⁴ - <http://www.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=7386>

⁵ - Islam the Ultimate Religion, Dr. Abu Bakr Rafique, page: 38

⁶ - The Fundamental Beliefs of a Pure Muslim, Mohammad Shafiul Alam Bhuiyan, page: 61-63

⁷ - Islam the Ultimate Religion, Dr. Abu Bakr Rafique, page: 36-38

- (1) **Performing ‘Ibadah for anything besides Allah (SWT) as creator:** Anything beside Allah is worshipped as a creator, such as: To believe in Trinity, to believe in several Lord besides Allah (SWT), to worship for stones, idols, and statues, animals, trees, tombs (grave), fire, etc.
- (2) **Prostration (Sajdah) for other than Allah (SWT):** Some people prostrate before the images (picture), saints, shrines (Holy place), graves, trees, human beings, etc. The Holy Qur’an states: **“And the places of prostrations are for Allah (alone): So invoke not anyone along with Allah”**, [72: 18], (وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا).
- (3) **Asking help from the dead body:** Some ignorant person visits the graves and the shrines intending that the dead ones can protect them and can provide favor on behalf of Allah (SWT). It is clearly known that Allah (SWT) is the only one owner to get our ‘Ibadah, there is no doubt that asking help during the time of danger is also ‘Ibadah. So it must be for Allah (SWT). The Holy Qur’an states: **“Thee, do We worship, and Thine aid we seek”**, [01:05], (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ).
- (4) **Supplicating to idols or tombs and seeking help from them:** The work of some ignorant Muslim who visits the shrines (Holy place) of sages (wise) with the intention that if they pray to them regarding some of their problems they can solve that.
- (5) **Depending on other than Allah (SWT):** Though Allah (SWT) orders us to depend on Him; but there are some ignorant people, who depend on someone other than Allah during the time of crisis and difficulties. The Holy Qur’an states: **“And put thy trust in Him Who lives and dies not, and celebrate his praise; and enough is He to be acquainted (explain, tell) with the faults of His servants”**, [25: 58]. (وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا).
- (6) **Hanging images with believing that they can protect from misfortune:** Some hang the images of the sages in the houses, cars, buses intending that these images can protect them from any kinds of difficulties, hardships, and misfortunes.
- (7) **Using Amulet (Ta‘wizh) and depending on this:** Some hang the Amulet (Ta‘wizh) in their bodies and houses intending that it can protect any kind of difficulties or can cure them of sickness. (Like this, using Amulet which speech of Shirk or related to Shirk by anyway, but if it is from Qur’an or pure Hadith then there are dissidence/ difference among Muslim scholar, but it better to avoid it). It is narrated from ‘Ukbah ibn ‘Amer Al-Juhani, the Prophet (SAAS) said: **“Who attached amulet (Ta‘wizh) he associated with Allah (SWT)”**, [Musnad-e-Ahmad: 17458].
عن عقبة بن عامر الجهني ان رسول الله قال: "من علق تميمة فقد أشرك".
- (8) **Using the spell or talisman (Rukiah):** Using the spell which is not found in Qur’an and Sunnah to control and save the body from misfortune. It is narrated from **“Abdullah Ibn Mas‘ud”** (r.a), Prophet (SAAS) states: **“Certainly, spell (Rukiah), Amulet (Tamimah) and Armlet (Tawlah) is Shirk”**, [Abu Dawood: 3883].
عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "إن الرقي والتمايم والتولة شرك".
- (9) **Using the Armlet, bangle (Tawlah):** Using armlet, bangle (Tawlah) intending that it can save from misfortune. Ibn-e-Masud (r.a) narrates, Prophet (SAAS) said: **“Certainly, spell (Rukiah), Amulet (Tamimah,) and Armlet (Tawlah) are Shirk”**, [Abu Dawood: 3883].
- (10) **To swear with names other than Allah (SWT):** Like, by the name of Ka‘aba, by the name of Qur’an, by knowledge, by country ... It is narrated from Ibn Umar (Ra), Allah’s Prophet said: **“Allah prohibits you from taking an oath in the name of your four-father. If anyone of you were to take an oath, let him either do it in the name of Allah or he should observe silence”**, [Bukhari and Muslim].
It is narrated from “S‘ad Ibn ‘Ubaidah” (r.a), he said, Abdullah Ibn-‘Umar (r.a) heard a person swear by name of ‘Ka‘ba’ (House of Allah in Makkah), then he (Abdullah Ibn-‘Umar) said to him (this person), I heard the Prophet (SAAS) saying: **“Who swears other than the name of Allah (SWT), he does Shirk {Makes partner with Allah (SWT)}”**, [Abu Dawood: 3251].
عن سعد بن عبيدة قال سمع بن عمر رجلا يحلف لا والكعبة فقال له بن عمر إني سمعت رسول الله صلى الله عليه وسلم يقول: "من حلف بغير الله فقد أشرك".
- (11) **Directing a Vow (Nadhr) to other than Allah (SWT):** Fulfillment of the vow is obligatory. Any vow, based on the disobedience of Allah is not permissible to carry out; otherwise, it must be carried out. It is narrated by “Aishah” (Ra), Allah’s Messenger said: **“Whoever vows that he will be obedient to Allah, should be obedient to Him, and whoever made a vow that he will disobey Allah, and should not disobey Him”**, [Bukhari].
- (12) **Performing good works for showing:** It is to practice Islamic Rules for showing. It is narrated by “Mahmud Ibn-Labib al-Ansari”, he said, the Prophet (SAAS) said: **“What I fear most for you is the Minor Shirk (Ash-Shirk ul-Asghar)”**. **When asked what Minor Shirk is? He said: “Disguise Shirk {ar-Riyaa (showing off)}”**, [Tafsir Adwaul Bayan, 9/118].
- (13) **To obey the evil desires (wishes) as a Lord:** Some obey their evil desires as their lords besides Allah (SWT). The Holy Qur’an states: **“Hast thou seen him who takes his low desires for his Lord?”**, [25:43], (أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ).
- (14) **Sacrificing (Killing) animal by the name of other than Allah (SWT):** Sacrificing animals with killing them by the name of Allah (SWT); not by the name other than Allah (SWT), like: By the name of Qur’an, Ka‘ba, knowledge, country ... etc. The Holy Qur’an states: **“Forbidden to you (for food) are: dead meat, blood, the flesh (meat) of swine (pig), and that on which has been invoked the name of other than Allah ...”**, [05: 03]. (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ). There is a Hadith, narrated from “Abu Tufail” (r.a), he informs from Prophet (SAAS): **“Allah (SWT) curses from him who kills (animal) by the name of other than Allah (SWT)”**, [Muslim: 1978].
عن أبي الطفيل عن النبي صلى الله عليه وسلم: "لعن الله من ذبح لغير الله".
- (15) **Preferring man-made laws on Divine law:** Some believe that the secular or man-made law is the most perfect and applicable in the society and state at large besides Allah’s law. So believing it is *Shirk*, and avoiding it is infidelity.
- (16) **Using some titles for slaves which are only for Allah (SWT) intentionally:** Some address someones as the ‘Gauthul A‘zam’ (the greatest provider), ‘Qibla’, ‘Sawami’ (means Lord), etc.

(17) **Circling around another house except for the Ka'ba:** Some ignorant fix some places for circling around them, like: In the name of '*Bab-e-Rahamh*' or another thing. It is clearly known that 'circling' is also '*Ibadah*' which is fixed for 'Ka'ba' only.

(18) **Some names intending their main meaning:** Naming some people by the name of Allah (SWT) intending that these attributes are found in them like Allah (SWT), like: Rahman, Rahim, Rajjak, Malik, Aleem or naming another person by "*Rabbi*" intending he is his Lord... etc. or calling them by direct names of Allah (SWT) and His attributes without mentioning slave ('*ABD*'), like: Rahman; without Abdur-Rahman, Rahim; without Abdur-Rahim, Rajjak; without Abdur-Rajjak, Malik; without Abdul-Malik... etc. Because Allah (SWT) states: "**There is nothing whatever likes to Him, and He is the One that hears and sees**", [42: 11], (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ).

(19) **Clear Shirk Asghar:** It is saying: I am well by the grace of Allah and (+) your prayer, or I am well as Allah and your wish...etc. As like,

(20) **Permitting and forbidding according to desire:** To take another person besides Allah (SWT) and His Messenger (SAAS) for making validity or non-validity, like Jews had taken their religious wise (sages) as their Lord, so they had taken their direction regarding valid (*Halal*) or non-valid (*Haram*) without following Divine Books and Scriptures.¹ The Holy Qur'an states: "**They (Jews and Christians) took their rabbis and their monks to be their Lords besides Allah**", [09:43]. (اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ...).

Additional Question related to the part Tawheed:

Question: What is faith? Do you think that the meaning of Faith is an announcement by a person that he believes in the existence of Allah (SWT) and His oneness only? If not then what is Faith in reality? Explain.

Answer:²

(a) Meaning of Faith: This is prescribed by the Creator Himself, from Adam (Ah) to Muhammad (SAAS). (i.e. the Faith of Islam): To believe in all things which all Prophets and Messengers and specially Prophet Muhammad (SAAS) came from Allah (SWT) in our heart, agree in our mouth, and practice in our practical lives.

- The meaning of Faith is not the announcement by a person that he believes in the existence of Allah (SWT) and His oneness only; because: (a) Without understanding its meaning and what this announcement demands for is not Faith.

- Had it been the case, the hypocrites (*Munafiqun*) who had announced that they are the believers, without having their belief, in reality, would have been considered believers, but Allah (SWT) has categorically denied their claim; because their hearts deny what they announce to be. The Qur'an declares regarding them: "**Of the people, there are some who say: We believe in Allah and the Last Day, but they do not (really) believe. Fain (Glad, pleased) would they deceive (betray) Allah and those who believe, but they only deceive themselves, and realize (it) not!**", [02:8-9]

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ. يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ

(b) So it needs:

(1) The Believe must be rooted in one's heart deeply: Prophet Muhammad (SAAS) said: "**Who said 'Kalimah of Tawheed' with real faith he will enter into heaven**", it must be said with sincerity.

(2) It must be without any doubt: Allah (SWT) said: "**Only those are Believers (real) who have believed in Allah and His Messenger, and have never since doubted...**" [Sura al-Huzrat: 15],

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا)

(3) Practicing all rules of Islam: Allah (SWT) said: "**O you who believe! Enter into Islam whole-heartedly/ completely**", [Sura al-Bakarah: 208], (ادْخُلُوا فِي السِّلْمِ كَافَّةً).

(4) According to the statement of Sayyid Qutb: The Faith is believing with the depth of heart in Allah (SWT) and His Prophet (SAAS) in such a way that no doubt can influence (control) this. The Faith with firmness (determination) of heart and tranquility of mind, that nothing can tremble (vibration) it, which leads him to face all struggles (effort) for the sake of his Faith, with heart, soul, and wealth in the way of Allah (SWT).

(5) Both belief and practice: Not only believe in the unity of Allah but practice with this belief.

(6) We must believe in all pillars of Iman and Islam: (a) Pillars of Iman: Believe in Allah, in Angels, in Prophets and Messengers, in Books and Scriptures, in Life after day including the Day of resurrection and divine decree or Taqdir (b) Pillars of Islam: *Tawheed* (Kalimah), Salah (Prayer), Zakah (Charity), Sawm (Fasting), Hazz (Pilgrimage).

¹ - <http://www.meeimon.com/vb/showthread.php?t=12177>

² - Islam the Ultimate Religion, pg: 28-30.

Part: 02 Belief in Allah's Angels (Malaikah):

(a) Belief in Angels of Allah (SWT): Its meaning, their Nature and Functions (b) Benefits of belief in Angels.

Introduction: This is the second article of the Islamic faith. We should believe in all Angels of Allah. Meaning of belief in Angels is: To believe in their existence, to know about their attributes and functions, and try to follow them in our practical lives.

Q. [1] Definition of Angel:

The Angels are as the beings that are made from Light (*Nur*), who can change themselves by taking any shapes, neither male nor female and neither eat nor drink, who don't disobey Allah, and obey which Allah ordered them. Allah (SWT) said: **"They do not disobey Allah in what He commands them, and they do as they are commanded"**, [Sura Al-Tahrim: 6]. (لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ).

Q. [2] Angel's nature:

• **Attributes of Angels:** There are many Attributes, such as:

1. **Created from light (Nur):** The Prophet Muhammad (SAAS) informed us about it in his Hadith. It is narrated by 'Ayasha' (ra) she informed from 'Rasul' (SAAS), he said: **"The Angel is created from Light (Nur), and the Jinn is created from fire"**. [Muslim], "عن عائشة عن رسول الله أنه قال خلقت الملائكة من نور وخلق إبليس من نار من نار"، [مسلم: 2294].

2. **They have no gender, neither male nor female:** They are free from this attribute, neither male nor female. Allah (SWT) denies their think about taking the Angels as His Daughter. Allah (SWT) said: **"Those who believe not in the Hereafter, name the angels with female names"**, [53: 27]. (إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْإِنثَى).

In another Ayah, He said: **"Now ask them their opinion: Is it that thy Lord has (only) daughters, and they have sons? Or that We created the angels female, and they are witnesses (thereto)?"**, [Sura Al-Saffat: 149-150].

(فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ. أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ)

3. **Neither eats nor drinks:** About this point the author Muslim Scholar "Ahmad bin Muhammad bin Ismail al-Tahabi al-Hanafi" said: **"The Angel neither eats nor drinks"**. {Story of Angels when they came to Ibrahim (ah) and he submitted for their delicious food; but they didn't take any food and they said: We don't eat or drink}.

4. **They can assume human form often:** Such as: When they came to "Mariam", the Prophet "Ibrahim" and "Lut", and finally came to Prophet "Muhammad" (SAAS).

5. **They obey Allah continuously and never disobey his orders:** Allah (SWT) said: **"They do not disobey Allah in what He commands them, and they do as they are commanded"**, [Sura Al-Tahrim: 6].

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ).

6. **Free from freedom of will:** They have no right of freedom of will and freedom of chance.

7. **Free from sleeping and taking rest:** They are free from comatose (slumbering: feeling sleeping slightly) and sleeping as well as taking rest.

Q. [3] Angel's functions (works):

• **Works of Angels:** They have many functions, such as:

1. **Sending revelation to prophets:** The 'Jibril' (Gabriel) was entrusted with the duty of bringing revelation to Prophet Muhammad (SAAS) and all the prophets before him. Allah (SWT) said: **"And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinn and all the existences). Which the trustworthy 'Ruh "Jibrail" has brought down."**, [26: 192-195], (وَأَنَّهُ لَنَزَّلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ...).

2. **In charge of rain and avocation:** The Angel 'Michael' is in charge of it. His duty is distributing 'Rijk' (avocation) and rain for slaves by the direction of Allah (SWT).

3. **In charge of blowing the horn:** He will blow at the time when Allah will order him, and then everything will be destroyed. He is called 'Israfeel'.

4. **In charge of Death:** Who takes away people's souls by the order of Allah, in his fixed time, neither delay nor advance. He is called 'Malakul Maut' or 'Azrael'. Allah (SWT) said: **"Say: The Angel of Death, put in charge of you, will take your souls then shall you be brought back to your Lord"**. [41: 11].

(قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ).

He said in another place: **"To every people is a term appointed; when their term is reached, not an hour can they cause neither delay nor (an hour) can they advance (it in anticipation, expectation)"**. [07: 34].

(لكل أمة أجل فإذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون).

5. **In charge of protecting human beings:** Who save the human being from many problems by the order of Allah, who are called 'Hafajah' (protectors). Allah (SWT) said: **"He sets guardians over you"**, [06:61]. (وِيرْسِلْ عَلَيْكُمْ حَفَظَةً).

6. **In charge of recording men's deeds:** Their duty is to record all activities of the human, who are called 'Kiraman katibeen'. Allah (SWT) said: **"Kind and honorable; writing down (your deeds). They know (and understand) all that you do"**, [82: 11-12], (كرامًا كاتبين. يعلمون ما تفعلون).

7. **In charge of questioning from dead (bodies) after putting them in the grave:** They are called 'Munkar' and 'Nakir', their duty is asking dead (bodies) about three questions (as well as additional two questions), it will happen after putting the dead (bodies) in the grave or last stage of our lives of the earth. It is narrated by 'Bara ibn-e- Ajeb' he informed from Prophet (SAAS) he said: "...He will ask: who is your Lord? What is your Religion? And who is your prophet? He

will answer: Allah is my Lord, my religion is Islam, and my Prophet is Muhammad (SAAS)". (As well as additional questions). عن البراء بن عازب فيقول: من ربك، وما دينك، ومن نبيك؟ فيقول: ربي الله، وديني الإسلام، ونبيي محمد صلى الله عليه وسلم.

8. In charge of dwellers (resident) of paradise: Allah (SWT) said: "...Angels shall enter to them from every gate (with the salutation). Peace to you for that you persevered (continue) in patience! Now, how excellent is the final Home!", [13: 23-24]. (... وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ. سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعِزَّتِ الْعِزَّةِ الْمَوْجِبَةِ...).

In another Ayah: "But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter]. And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers. And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds.", [39: 73-75].

(وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طَابَمَا فَادْخُلُوهَا خَالِدِينَ * وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ * وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)، [الزمر 72-75].

9. In charge of Hells: Allah (SWT) said: "And the Unbelievers will be led to Hell in the crowd (together): Until, when they arrive there, its gates will be opened. And its Keepers will say "Did not Messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?" The answer will be: "True: But the Decree of Punishment has been proved true against the Unbelievers! [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched (unlucky) is the residence of the arrogant.", [39:71-72].

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَى وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (71) قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ (72)

10. In charge to stand up line-wise: To obey the ordered of Allah, He said: "By those who range themselves in ranks". (وَالصَّافَّاتِ صَفًّا)

11. Pray to Allah continuously: Prophet Muhammad (SAAS) said that: Seventy thousand Angels enter to pray in the 'Arsh' in heaven every day. They never come back to it as long as they live.

12. Another function: (a) In charge of carrying throne (Arsh), (b) Singing the praise of Allah, (c) Asking forgiveness for the believers and good-doers, (e) Glorifying (praise) Allah (SWT), (f) To carry out His commands. Allah (SWT) said: "And thou will see the Angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord...", [39:75]. (وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ).

Allah said in another place: "Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe: "Our Lord! Thy Reach (touch) is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance (sorrow), and follow thy Path; and preserve them from the Penalty of the Blazing Fire! ", [23: 7].

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ)

Q. [4] Virtues of belief in Angels/ Benefit of believing in Angels:

There are some benefits of believing in Angels, like: "Abu Umar Abdul Ajij bin Fathi" said: Benefits of it are: ¹ (1) Increasing 'Iman' upon Allah: After understanding His might upon his creation (2) Love All Angels (3) To believe that the Angels help the men at different times (4) To be ashamed the Angels and save us from disobedient.

It is said in 'The Fundamental Beliefs of a pure Muslim': Its **benefits** are: ² (1) Appreciating (be grateful for) the dignity (self-respect) of Allah, His might, and His sovereignty (supreme power) (2) Gratitude to Allah; because He puts some of the Angels in charge of His servants, recording their deeds and other things that benefit them (3) Love and admiration (respect) for the Angels, because of what they are doing, namely (i.e.), worshiping Allah in the best possible manner (style) and praying for the believers.

* **Another benefit:** (a) It makes us more dutiful in our works (b) Establishing peace in our society (c) Makes us perfect believers (c) Leading us to happiness.

¹ - Al-Aqidah al-Islamiah al-Muashirah, Abu Umar Abdul Aziz bin-Fathi, pg:60-61

² - The Fundamental Beliefs of a pure Muslim, Mohammad Shafiul Alam Bhuiyan, pg: 79

Part: 03 Belief in the Books of Allah (Al-Iman bil Kutub):

(a) Belief in the Books of Allah: Its meaning and an introduction to the revealed Books and Scriptures (b) The position of the Holy Qur'an amongst the other revealed Books (c) Benefits of belief in the Books of Allah (SWT).

Introduction: Belief in the Books of Allah (SWT) is the Third Article of Faith, it means: To believe in the existence of these books, to know who were given these books? Among them what is the last book? What is the condition of these books? Among these books, the Holy Qur'an is only one unchanged book, all Books except Qur'an are changed and what is our duty toward these books?

[1] Definition of Books of Allah/ what do you understand by the term: “Belief in the Book of Allah (SWT)”?

(a) Meanings:

1. It means: All directions of Allah, which many prophets were received from Him by Messenger ‘Jibril’ from time to time to guide their followers.
2. Books of Allah means: The Scriptures which were received by the Messengers of Allah (SWT) from time to time. Such as: The **Holy Qur'an** of Muhammad (SAAS), **Tawrah** of Musa (Ah), **Zbur** (Psalms) of Daud (As), **Injil** (Gospel) of Isha (As), and **Scriptures** of Ibrahim (As), etc.
3. The direction which Allah sent down to many prophets and Messengers for guiding us to the right way from time to time. Allah (SWT) said: “We said: Get down all of you from this place (the Paradise), then whenever there come to you guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.” [Sura Al-Bakara: 38]. (قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

(b) Difference between Books and Scriptures:

There are many Revealed Books and Scriptures that were sent down by Allah (SWT) to the previous prophets, some are mentioned in the **Holy Qur'an** and some are not, and some are bigger which are called **Books of Allah**; these are limited in four, and some are smaller which are called **Scriptures**; these are unlimited. Allah (SWT) said: “Of some Messengers, We have already told thee the story: Of others, We have not, and to Musa (Moses) Allah spoke directly”, [Sura Nisa: 164]. (وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا).

(c) Number of Books and Scriptures/ Counting famous Books and Scriptures (What are those Books of Allah that have been mentioned in the Qur'an and Hadith):

- **According to the Holy Qur'an:** There are many Books and Scriptures of Allah, but some are very famous and some are not, the famous revealed Books are:
 1. ‘**The Holy Qur'an**’: Was given to Prophet Muhammad (SAAS) by the Arabic Language.
 2. ‘**Tawrah**’: Was given to Musa (As) by the ‘Ibrani’ Language.
 3. ‘**Jabur**’: Was given to Dawud (As) by the ‘Unani’ Language.
 4. ‘**Injil**’: Was given to Isha (As) by the ‘Suriani’ Language.
 5. ‘**Scriptures of Ibrahim**’: Were given to Ibrahim (As), and as like many Scriptures were given to another prophet, which we don't know about these in details. Allah (SWT) said: “Of some Messengers, We have already told thee the story: Of others, We have not, and to Musa (Mosa) Allah spoke directly.” [04: 164]. (وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

- **According to the Hadith:** Divisions of Books and Scriptures of Allah (SWT):

#	Names of Prophets and Messengers	Amount of Scriptures and Books
1	Shish (ah)	50 Scriptures
2	Akhnun or Idris (ah)	30 Scriptures
3	Ibrahim (ah)	10 Scriptures
4	Mush (ah)	10 Scriptures
5	Mush (ah)	1 Book named: Tawrah
6	Daud (ah)	1 Book named: Jabur
7	Ish (ah)	1 Book named: Injil
8	Muhammad (SAAS)	1 Book named: Qur'an
Total:		(104) 100 Scriptures and 4 Books

عن أبي ذر قال... قلت: يا رسول الله كم كتابا أنزله الله؟ قال مائة كتاب وأربعة كتب (104)، أنزل على شيث خمسون صحيفة، وأنزل على أخنوخ (إدريس) ثلاثون صحيفة، وأنزل على إبراهيم عشر صحائف، وأنزل على موسى قبل التوراة عشر صحائف، وأنزل التوراة والإنجيل والزيور والقرآن. [صحيح ابن حبان: 361]

[2] Are all the Scriptures remaining presently and are they in their original form?/ Make a comparison between the Holy Qur'an and other Revealed Books that are existing now a day in some form or other/ Comparison between the Holy Qur'an and other Revealed Books.

There are two questions:

(a) Are all the Scriptures remaining presently?:

The answer to this question is: Of course and surely: ‘no’; because; the Books of Ibrahim, Ismail, Ishaq, and Yaqub are now totally extinct (destroyed), and are not traceable (noticeable) in the existing world literature of religions. However, the Towrah of Musa, the Zabur of Dawud, and the Injil of Isa (ah) exist with the Jews (Yahudi) and the Christians. The ‘Towrah’ and ‘Zabur’ are named as ‘Old Testament’ and ‘Injil’ is named as the ‘New Testament’, and the **Holy ‘Qur’an**’ exists with Muslims. Among these Books, the Holy Qur'an is the greatest and latest **Holy Book**.

(b) Are they in their original form?/ Authenticity of the holy Qur'an:

The answer of this question (second question) is divided into two parts; like: (a) Condition of all Books without Qur'an/ position of the Holy Qur'an (b) About the Holy Qur'an/ position of the Holy Qur'an: (The Holy Qur'an in his original form).

[1] Condition of all Books without Qur'an/ position of all books except the Holy Qur'an: Of course, they are **not in their original form**.

1- The 'People of the Book' have changed their Book: The Holy Qur'an informs us that 'the people of the Book' have changed their Books according to their desire (wish), and this Lord's words have been mixed up with the text of their own fabrication (falsehood). Allah (SWT) said: **"Then woe (sadness) to those who write the Book with their own hands and then say: 'This is from Allah,' to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby"**, [Sura Al-Bakarah: 79]

(قَوْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْتُبُونَ)

2- It is pen-production of men: Even a cursory (quick) glance of the first Books of the 'Old Testament' and the 'four Gospels' of the 'New Testament' reveals (make known) that they are the pen-production of men {four Gospels: The four canonical (spiritual, rightful) gospels of **Matthew** (متى), **Mark** (مرقس), **Luke** (لوك) and **John** (يوحنا)}, and in these writings, some parts of the originals 'Psalm' (*Jabur*) of 'Dawud' and the 'Gospels' (Bible) of 'Christ' have been incorporated (included).

3-Original Towrah mixed up with narratives written by human beings: The first five books of the 'Old Testament' do not constitute (makeup) the original 'Towrah', but parts of the 'Towrah' have been mingled (mixed) up with other narratives (story) written by human beings, and the original guidance is lost in the quagmire (swamp, bog).

4- The Gospels (four) of Jesus are not the original Gospels because they came from different persons on the basis of knowledge and hearsay: Similarly, the **four Gospels** of Christ are not the original Gospels, as they came from Prophet Jesus (As), they, in fact, are the life history of Christ, compiled (collected) by four different persons on the basis of knowledge and hearsay, and certain parts of the original Gospel also fell into them...thus the original word of **Lord** is preserved neither with the Jews nor with the Christians.

5- Another: As opposite of next part (position of the holy Qur'an).

[2] About the Holy Qur'an/ position of the Holy Qur'an: (The Holy Qur'an in his original form)/ The Qur'an: The last of the Diving Book: (Among the Holy Books the Holy Qur'an is Unchanged)

(a) Generally: Surely the Holy Qur'an is in its original form, there is no change in it.

1- Qur'an in its original word: On the other hand, the Holy Qur'an has been preserved under the special supervision of the Prophet Muhammad (SAAS) himself, and remained unchanged in its original language and in the same words, which Prophet Muhammad (SAAS) proclaimed (announce) as the word of Allah (SWT).

2- Qur'an's word is unchanged: It has been protected by his followers through the ages from any kind of changes, omission (error), addition, or distortion (alteration).

3- Easy to get by heart: Moreover Hundreds of thousands of devout (pious) Muslims got this **Holy Book** of Allah (SWT) by heart, memorizing its verses, all through and in each and every corner of the earth inhabited (settled) by the Muslims.

4-Its unchanged claimed by the Qur'an: The matter of preservation and protection (defense) of its originality has been claimed (state) by the Holy Qur'an itself. Allah (SWT) said: **"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)."** [Sura Al Hizr: 09], (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ),

He said also: **"No falsehood (dishonesty) can approach (come near) it from before or behind it; It is sent down by One Full of Wisdom, worthy (able) of al praise (admire)."** [41: 42]. (لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ).

Allah also said: **"And recite what has been revealed to you O Muhammad (SAAS) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His words, and none will you find a refuge (shelter) other than Him"**, [18: 27], (وَإِذْ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا).

(b) Additional information: A Muslim should also believe that the Holy Qur'an is the last of the Divine (heavenly) Books revealed for the guidance of mankind, and it, being the last of the Divine Books has **some basic Differences with other Books prevailing (current) on the earth:**

1- Qur'an in its original text: The Original Text of most of the former (previous) revealed scriptures were lost altogether (overall), and only their translations exist today.

The Holy Qur'an, on the other hand, exists in its original language and original form, as it was revealed unto Prophet (SAAS). No change, no alteration, and no distortion took place therein, and even every dot (.) and comma (,) has also been preserved, and it will continue for all times to come.

2- Qur'an's Translation is in its original form: Even the translated copies of the former divine books do not represent the original teachings of them, because; the followers of those books have made the change according to their desire (wish) and will. For in the case of translating a divine scripture it losses the original meaning in most of the cases (event), and the **translators** render (edit) them according to their understanding.

But it was not the case with the Qur'an, because: We can find in the Holy Qur'an the words of Allah in their purity and originality.

3- The Holy Qur'an is for the whole mankind: All other divine scriptures which were revealed to the respective prophets of the age were sent down to a particular community for a particular period. None of them carried an International Message.

But it is not the case with the Qur'an, the Holy Qur'an has been revealed to the last of all prophets in the clear Arabic language, which has been internationally understood and it was revealed for the whole of mankind.

The Holy Qur'an has addressed to all mankind, not a single injunction (order) of the Holy Qur'an has addressed to a particular people, and as such, all the injunction of the Holy Qur'an are to be Implemented by all mankind at every place and in every age. For this is why, the Holy Qur'an is meant for the whole and it is an everlasting (everlasting) code of life for all of humanity and for all ages to come. Allah (SWT) said: **“Say: O men! I am sent unto you all, as the Messenger of Allah...”**, [Sura A'raf: 158], (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا..).

4- Qur'an protected from any Inserted things: Due to (as a result of) the human interference (interfering) and interpolation (inserting incorrectly) in the previous divine Books, many things have been inserted (put in) in those Books, which are against reality, **revolting to reason** (boring, annoying) and **reverse** (Vis-a-vis) to every instinct (nature) of there, which are difficult to understand (difficult to understand), indecent (offensive) and immoral (dishonest).

The Holy Qur'an, on the other hand, is protected from any rubbish (nonsense), contains nothing against reason, and nothing can be proved wrong. The whole book is full of wisdom from the beginning to the end. Allah (SWT) said: **“This is the Book; in it is guidance sure, without doubt, to those who fear Allah.”**, [2:2], (ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ).

5- Difference according to the statement of Maurice Bucaille: Fundamental difference in the Scriptures of Christianity and Islam is the fact that Christianity does not have text which is both revealed and written down, Islam, however, has the Holy Qur'an which fits (well) this description.

6- Duty to Allah to save the Qur'an: Allah declared that it is His duty to save the Qur'an, He said: **“It is for Us to collect it and to recite it. But when We have recited it, follow thou its recital, Nay more, it is for Us to explain it (and make it clear)”** [75: 17-19], (إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ). He said in another ayah: **“By degrees shall We teach thee (the message), so that shall not forget”** [Sura Al-A'la: 6], (سَنُفَصِّلُكَ فَلَا تَنْسَى).

7- Challenge from Allah about doubtless this Book: Allah declared about doubtless this Book and thrown a challenge to all, He said: **“And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true”**, [02: 23], (وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ).

He said: **“Say: “If the whole of mankind and Jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support”** [17: 88].

(قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا).

[3] Belief in all Books is obligatory and some part of the Holy Qur'an is not enough/ Are Muslims have to believe in all Books and Scriptures?

A Muslim must believe in each of the Books of Allah (each and every Book and Scripture of Allah), particularly in those which have been mentioned in the Holy Qur'an and generally in those of which names were not mentioned in it. Believing in one of them invariably demands belief in all others. So, whoever believes in one and rejects others, in fact, denies the philosophy of revelation, because the messages of all prophets were the same. Allah (SWT) said: **“And verily this Ummah of yours is a single Ummah and I am your Lord, so keep your duty to me”**, [Sura Mu'minun: 52].

(وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ)

Al-Qur'an is the complete code of life, it is the constitution revealed from Allah the Creator of the whole universe. All parts of this constitution are compliable to each other. So, there is no scope of suspicion (doubt) to any part of this constitution; but it is obligatory to believe in it and act upon it as a whole. That's way, the Almighty Allah has declared a painful torment for those who obey some rules of this Book and reject the rest according to their own interest and wish. Allah (SWT) said: **“Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment, and Allah is not unaware of what you do”**, [02: 85].

(أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ...).

[4] Impact of belief in Allah's Books:

'Abu Umar Abdul Ajij bin Fathi' said about it: Importance of belief in Books of Allah is: ¹

1- Increasing 'Iman' upon Allah after understanding His might upon his creation: Allah (SWT) said: **“For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.”** [08: 02].

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَاتَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)

2- Love all Books of Allah, and specially love the Holy Qur'an and to respect this book: Allah (SWT) said: **“When the Holy Qur'an is read, listen to it with attention, and hold your peace: That you may receive Mercy”**, [Sura Al-A'raf: 204], (وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ).

3- To recite the Holy Qur'an daily: Allah (SWT) said: **“read you, therefore, of the Holy Qur'an as much as may be easy for you....”** [Sura Al-Mujammil: 20], (فَاذْكُرُوا مَا تَلَّيْتُمْ مِنَ الْقُرْآنِ...)

4- to practice all directions of Qur'an in our practical lives and judge by Qur'an: Allah (SWT) said: **“If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers”**, [Sura Al- Maida: 44].

(وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ).

¹ - Al-Aqidah al-Islamiyah al-Muashirah, Abu Umar Abdul Aziz bin-Fathi, pg:68-70

Chapter-Three: Some Articles of Faith (Pillars of Iman): +

[01] Belief in Allah's Prophets:

(a) Belief in Allah's Prophets: Its meaning and purpose of their sending (b) Features of Prophethood and Contributions of the Prophets towards humanity (c) Muhammad (SAAS) is the greatest, the best, and last among all the Prophets and Messengers.

[02] Belief in the Akhirah (Life After Death):

(a) Definition and Stages of Akhirah (b) The logic and evidence regarding Akhirah (c) Impact and benefits of belief in Akhirah.

[03] Belief in Qadr/ Taqdir (Fate) and divine decree:

(a) Definition of belief in Qadr/ Taqdir (b) Opinions of the scholars regarding Taqdir (c) Concept of man's freedom of will in Islam.

[04] The nullifiers of Iman:

(a) Kufr and Nifaq: Definition, classifications, and consequences (b) Description of the nullifiers of Iman in detail.

Part: 01, Belief in Allah's Prophets:

(a) Belief in Allah's Prophets: Its meaning and purpose of their sending (b) Features of Prophethood and Contributions of the Prophets towards humanity (c) Muhammad (SAAS) is the greatest, the best, and last among all the Prophets and Messengers.

Introduction: *Belief in Allah's Prophets* is considered the **fourth** Article of Faith, in this chapter we want to know about: To believe in the existence of the prophets, to know the definition of prophets and they are human beings, Some basic features about prophethood, to count them who were mentioned in the **Holy Qur'an**, believing in all the prophets equally is essential for being a Muslim, the contribution of the prophets towards humanity, Muhammad (SAAS) the greatest the best, and last among all the prophets, duties and responsibilities of the prophet, what is our duty to them? Discussing the love of all prophets is obligatory for us.

[1] Definition of prophets of Allah:

(a) General definition:

1. It means: Prophets are those people who have been chosen by Allah the Merciful, to guide the people to the right path. They receive Divine Message, and are entrusted to convey (express) the Message to the people.¹
2. It means: Since the beginning of the creation, Allah has sent His guidance for mankind through His selected people. These chosen people are called prophets or Messengers, and the **Prophethood**, or '**Risalah**' is a channel of communication between Allah and mankind.²
3. The prophets are human beings, who were sent down by Allah (SWT) to guide their followers from time to time.
4. The prophets are selected wise persons who were sent down by Allah to guide the people from different times from His special grace.

(b) Difference between 'Nabi' (Prophet) and 'Rasul' (Messenger):³ There are many differences between '**Rasul**' (Messenger) and '**Nabi**' (Prophet), these are:

1. Rasul (Messenger) is better and greater than Nabi in his position and responsibilities.
2. Every Nabi (Prophet) is not Rasuls (Messenger), but every Rasul (Messenger) is Nabies (Prophets).
3. Rasuls are given new Shariah or lifestyle from the almighty Allah, but Nabies are not.
4. At a time there were not more than a Rasul; but there were maybe two or more Nabies at the same time.
5. If a Rasul and a Nabi are present at the same time, then the Rasul becomes the group leader and the Nabi was his follower and his helper, such as: Musa (ah) is Rasul, Haroon (ah) is Nobi.
6. Before the advent of a new Rasul; all Nabies were responsible to promulgate the message of the previous Rasul.

(c) Existence of the prophets and counting the prophets of Allah: Allah has sent many prophets, some are mentioned in the **Holy Qur'an** and some are not, Allah (SWT) said: "**Of some Messengers, We have already told thee (you) the story: Of others, We have not, and to Musa Allah spoke directly.**" [Sura Nisa: 164].

(وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

Though, numbers of Prophets and Messengers are mentioned in various Hadith that there are (1,20,000) or (1,24,000) Prophets and (313) Messengers. It is narrated from "**Abu Jar (ra)**", "**He asked Prophet (SAAS), how Prophets maybe there? He replied: There are (1,20,000), in another Hadith (1,24,000) Prophets. He asked again, how Messengers may be there? He replied: There are (313) Messengers**", [Mustadrak, Hadith no-4166; Musnad Ahmad, Hadith no-22342; Mu'jamul Kabir, Hadith no-7871].

- عن أبي ذر قال قلت يا رسول الله كم الأنبياء قال مئة ألف وأربعة وعشرون ألفا قلت يا رسول الله كم الرسل منهم قال ثلاث مئة وثلاثة عشر جم غفير. [تفسير ابن كثير].
- عن أبي ذر قال... قلت: يا رسول الله كم الأنبياء؟ قال: مائة ألف وعشرون ألفا (1,20,000)، قلت: يا رسول الله كم الرسل من ذلك؟ قال: ثلاث مائة وثلاثة عشر جم غفيرا. [صحيح ابن حبان: 361].

¹- Islam the Ultimate Religion, pg: 63.

²- The fundamental beliefs of a pure Muslim, pg: 97.

³- The Fundamental Beliefs of a Pure Muslim, pg: 103

(d) Division of Prophets and Messengers: There are various divisions of Prophets and Messengers, like:

(a) Four Prophets are from Surianian: (1) Adam (ah), (2) Shish (ah), (3) Idris (ah) and (4) Nuh (ah).

(b) Four Prophets are from Arabian: (1) Hud (ah), (2) Shuai'b (ah), (3) Saleh (ah), and (4) Muhammad (SAAS).

(c) Prophets from Bani Israi'l: The first is Musa (ah) and last is Isa (ah).

- عن أبي ذر ... قال: يا أبا ذر أربعة سريانيون: آدم وشيث وأخنوخ وهو إدريس وهو أول من خط بالقلم ونوح، وأربعة من العرب: هود وشعيب وصالح ونبيك محمد صلى الله عليه وسلم. [صحيح ابن حبان: 361].
- عن أبي ذر ... قال يا أبا ذر أربعة سريانيون آدم وشيث ونوح وأخنوخ وهو إدريس وهو أول من خط بالقلم وأربعة من العرب هود وصالح وشعيب ونبيك يا أبا ذر وأول نبي من بني إسرائيل موسى وآخرهم عيسى. (تفسير ابن كثير).

(e) The number of Prophets and Messengers according to the Holy Qur'an: The Holy Qur'an informed us the name of 25 prophets, they are: ¹ (As per English Alphabet):

1-2: A= Adam, Ayub. 3: D= Daud. 4-5: H= Hud, Harun. 6-11: I= Ibrahim, Ismail, Ishaque, Ilias, Isa, Idris. 12-13: J= Jakariah, Julkernain/ julkifl. 14: L= Lut. 15-16: M= Musa, Muhammad. 17: N= Nuh. 18-20: S= Saleh, Suliman, Suai'b. 21-25: Y= Yaqub, Yahia, Yousuf, Younus, Yasha=25

[2] Sending Prophet is a special grace of Allah:

(a) Generally:

Sending prophets to mankind is a special Grace and Favor from Allah (SWT). Had he not sent His Messengers the man would have also been asked for believing in the existence and Unity of Allah, because Allah (SWT) has created the man with the faculty of intellect (*Aql*) and conscience (*Tamyiz*). So these are enough for us to get the right way... Allah (SWT) said: "Allah did confer (award) a great Favor on the believers when He sent among them a Messenger from among themselves, rehearsing (teach, instruct) unto them the Signs of Allah, sanctifying (purifying) them, and instructing (teach) them in Scripture and Wisdom, while, before that they had been in manifest error." [03: 164].

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ)

(b) Additional Special Grace related to Sending Prophet (SAAS):

(1) Giving us a direction before sending us to the Earth: By taking recognition from us as He is our Lord by saying: "Am I not your Lord?..." (2) Giving us intellect and conscience: it enough to guide us to the right path (3) Sending prophets and Messengers: "Allah did confer a great Favor on the believers when He sent among them a Messenger from among themselves..." (4) Guiding us by divine Books and Scriptures (5) Giving us the answer of three questions: (a) Who he is? The answer is he is the Servant of Allah, (b) Why has he been created for? The answer is he is to worship Allah (c) What is the nature of his final abode (residence)? The answer is he is Heaven, not Hell. Or, (a) Where from?: From Allah (SWT) (b) Where to?: To the earth, and from earth to Allah (SWT) and (c) Why?: To perform 'Ibadah.

(c) Other special graces of Allah (SWT) related to Sending Prophet (SAAS):

1- The character of Prophets and Messengers is high quality: They are the best person, they are the model and ideal for mankind. Specially, Allah (SWT) declared that Prophet Muhammad (SAAS) is the highest among all Prophets and Messengers. Allah (SWT) said: "And thou (standest) on an exalted standard of character", (وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ).

2- They are sent down as 'Rahmah' (mercy) for mankind; specially, Prophet Muhammad (SAAS): All Prophets and Messengers are the mercy for mankind; specially, Prophet Muhammad (SAAS), Allah (SWT) declared in the Holy Qur'an: "And We have not sent you but as a mercy to the worlds", [21: 107]. (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ).

3- Contribution of Prophets towards Humanity: They contributed many contributions towards humanity by their total life, so they are models for us, specially, Prophet Muhammad (SAAS). Allah (SWT) declared: "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter-day and remembers Allah much", [33: 21]. (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا).

4- Sending them as the commitment from Allah (SWT): When Allah (SWT) had ordered "Adam" and "Howa" to go to the earth, and then He had given them the commitment to guide them by sending Prophets and Messengers and giving them Books and Scriptures. Allah (SWT) said: "We said: "Get you down all from here; and if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve", [02: 38]. (فَلَنُؤْتِيَنَّهُمْ مِّنْهَا جَمِيعًا قَلِيلًا يَّاتِيَنكُمْ مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ).

5- Following them is following Allah (SWT): Allah (SWT) ordered us to follow Prophets and Messengers, so following them is following Allah (SWT); specially, Prophet Muhammad (SAAS). Allah (SWT) said: "Say: "If you do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful", [03: 31].

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ)

Allah (SWT) said in another Ayah: "He, who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds) {We have not sent thee as a warder over them}", [04: 80].

(مَنْ طَاعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ خَفِيزًا)

6- After the demise of Prophet and Messengers there is no scope of getting the right path except the holy Qur'an and Hadith: After the demise of Prophet Muhammad (SAAS), if we want to get the right path, then we must follow these two things: Qur'an and Sunnah (Hadith). Prophet Muhammad (SAAS) has left behind us (as inheritance) the Holy Qur'an and Hadith to guide us until the Day of Judgment. It is narrated from 'Imam Malik' he informed us from Prophet Muhammad (SAAS), He said: "I have left behind you two things, you will never go to astray until you will keep to those two things: Book of Allah (Qur'an) and Sunnah of His Messenger", [Muatta, Hadith no: 1594].

¹ - The Fundamental Beliefs of a Pure Muslim, pg: 102

عن مالك أنه بلغه أن رسول الله صلى الله عليه وسلم قال: "تركت فيكم أمرين لن تضلوا ما تمسكتم بهما، كتاب الله وسنة رسوله" (الموطأ عن مالك).

[3] Prophets were human beings: ¹

- Prophets and Messengers were human beings, we should never refer (mention) to them as the sons of Allah (SWT) and they are Angels and other things. Allah (SWT) said: **"Say [O Muhammad (SAAS)]: I do not say to you, I possess (have) the treasures of Allah, nor do I know the unseen, and I do not say to you I'm an Angel."** [06:50].

(قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ)

- Allah (SWT) said: **"I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as a partner"**, [18: 110].

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَفَذَا)

- Allah declared his Prophet 'Nooh' as a servant, He said: **"He (Nooh) was a truly thankful servant"**, [17:03].

(ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا)

- Allah (SWT) said in another ayah: **"Muhammad is no more than a Messenger: Many were the Messenger that passed away before him. If he died or was slain (murder), will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude"**, [03:144].

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِنَّ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَمَسَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ)

[4] Some basic features about prophethood: ²

1-It is special favor and blessing of Allah: Allah has chosen many prophets as His will, it cannot be obtained (gain) by personal endeavor (effort, attempt) or making efforts (care). Many prophets had even no knowledge about their prophethood before they were commissioned for this office by Allah.

2- They were the best person of the community: They were free from any sins, they were the best person of the community, morally (ethically) and intellectually (mentally). His lifestyle, his words, and deeds have been a model for his followers and they were infallible (innocent). Allah (SWT) said: **"Indeed in the Messenger of Allah [Muhammad (SAAS)] you have a good example to follow"**, [33:21], (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ).

3- They were from men: The prophets are invariably (always) from among mankind. If they were from the angel or anything other than human beings they would not be models for mankind, and there had been no reason for calling the people to follow them. Allah (SWT) said: **"Allah did confer a great favor on the believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error."**, [Sura Ale-Imran: 164].

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ)

4- Supported by some miracles: The prophets were supported by some miracles (amazing, wonders) to prove that they are not imposters (cheater, fraud). But these miracles were exclusively (absolutely) by the power and permission of Allah (SWT), such as: Strich of Musa, dividing the Moon into twice by Prophet Muhammad (SAAS) ... etc.

5- It is received from Allah: Each of the Prophet declared that whatever was received by him was not the result of his own efforts (labors, hard work) and own experience, but he had received it from Allah (SWT), and he has been directed to call the people to the way of their well-being.

6- Message of all prophets is the same: Each of the prophets preached (circulated, publicized) the same message and same religion of Islam, and they taught them the way of servitude (slavery) of Allah and called them to keep themselves away from idol (statue, deity) worship and practicing any other kinds of shirk. Allah (SWT) said: **"And verily this Brotherhood of yours is a single Brotherhood. And I am your Lord and Cherisher, therefore fear me"** [23: 52].

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ)

In another Ayah, Allah (SWT) said: **"For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah, and eschew Evil"**, [16: 36], (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ).

[5] Prophet Muhammad (SAAS) for the whole of mankind:

(a) Information related to the Prophet Muhammad (SAAS):

One should remember well regarding the teachings and messages of the prophets, that all the prophets who were sent to different places, different communities, and different periods were raised to preach their mission within a certain community for a certain period of time. None of them was raised to the whole of mankind.

But Prophet Muhammad (SAAS) for the whole mankind, The Holy Qur'an has addressed to all mankind, not a single injunction (ruling) of the Holy Qur'an has addressed to a particular people, and as such, all injunctions of the Holy Qur'an are to be implemented (applied) by all mankind at every place and in every age. This is why, the Holy Qur'an is meant for the whole and it is an eternal (everlasting) code of life for all of humanity and for all ages to come. Allah (SWT) said: **"Say: O men! I am sent unto (to) you all, as the Messenger of Allah..."** [07: 158], (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ...).

(b) Misconception about "Jesus" and his teachings:

There is a misconception about Jesus and his teachings within the Christians. They regard (consider) that his mission was for all the communities and his laws were for all times to come. The Holy Qur'an has clarified this misconception. According to the **Holy Qur'an**, he did not bring any new law for the people, and he was sent to the **'Children of Israel'**

¹ - The Fundamental Beliefs of a Pure Muslim, pg: 110

² - Islam the Ultimate Religion, pg: 67, The Fundamental Beliefs of a Pure Muslim, pg: 111-113

only to confirm the validity of the ‘Tawrah’ which was revealed to Musa (As) and to bring the glad tiding (joyful news) of a final Messenger after Him, Allah (SWT) said: “**And remember, Jesus, the son of Mary, said: “O Children of Isreal! I am the Messenger of Allah to you, confirming the Tawrat (which came) before me, and giving Glad tidings of a Messenger to come after me, whose name shall be Ahmad”** [Sura As-Saff: 06].

(وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ...)

According to the Bible:

And another reference from the ‘Bible’ named ‘New Testament’: “**But go you rather unto the lost sheep of the House of Israel**” [Bible of Matthew: 10: 5-6].

[6] Believing in all the prophets equally is essential for being a Muslim:¹

It is our duty that we must believe in each and every Prophet of Allah (SWT). As for those who have been mentioned in the Qur’an, we must believe in them in particular, and for those whose names were not mentioned we have to believe in them in general; because:

1. All of the prophets of Allah (SWT) had been sent to call upon their people to believe in the unity of Allah (SWT). The Holy Qur’an states: “**For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah and eschew Evil"**, [16: 36], (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ).
2. Believing in one Prophet necessarily demands belief in all other prophets of Allah (SWT). So whoever believes in some of the prophets and rejects some others, in fact, deny the philosophy of prophethood; because the message of all the prophets was the same. Allah (SWT) said: “**And verily this Ummah of yours is a single Ummah and I am your Lord and cherisher, therefore fear me (so keep your duty to me). But people have cut off their affair (matter) (of unity) between them, into sects (religious community): Each party rejoices (celebrates) in that which is with itself**” [Sura Mu’minun: 52-53], (وَإِنَّ هَذِهِ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ. فَتَقَطُّوا أُمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ).

[7] Contribution of the prophets towards humanity:

All prophets were Ideal for human beings, they were contributed towards humanity, and specially, Prophet Muhammad (SAAS) was the Ideal for the whole of mankind. Allah (SWT) said: “**Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter-day and remembers Allah much.**” [Sura Al-Ahzab: 21].

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا)

1. **Condition of all Historical persons without prophets:** History has presented the life stories of many great men, who have achieved (attained) fame (renown, prominence) in one field or other. All of them have left their imprint (impression, print) on the pages of history. Amongst them there were great emperors (rulers), there were many philosophers (theorists), mighty (powerful) conquerors (victor, winner), great poets (rhymers), who portrayed (drawn) the beauties of nature in lofty (magnificent, great) ways, famous scientist, who have contributed to mankind with many excellent inventions, and so one. But the question of who amongst them can be deemed (considered) as a model of goodness and virtue, to be followed by other human beings?
- On the other hand, they have nevertheless (yet, still then), failed to produce any suggestion for guiding humanity towards the path of real welfare. They in their personal life could not be able to place any model of idealism.
2. **Condition of all prophets:** If you cast (throw) deeper sight and further (more) thought (attention) to the matter, and go back to the history, you would see that whatever light of goodness and virtue you find in the world today, it owes (have a loan from) its existence to the pure-hearted souls, whom you know by the name of prophets and Messengers of Allah (SWT).

[8] Muhammad (SAAS) is the greatest the best, and last among all the prophets/ Position of Muhammad (SAAS) among all Prophets and Messengers/ Finality of the Prophet (SAAS):

There are two parts: Muhammad (SAAS) is the greatest and the best, and he is the last among all the prophets.

[A] Muhammad (SAAS) is the greatest and the best among all the prophets and Messengers: All prophets without Muhammad (SAAS) or most of their teaching and the history of their belief either became lost and traceless (missing, blank) or distorted in the hands of their followers. The accounts that are available now in the world about them and their teachings are incomplete (unfinished) and devoid (empty) of authenticity (genuineness). It is not possible to take them as our guides in life due to this obscurity (darkness).

In the whole history of the prophets of the world, there is only one who outshines all the others by full records of the whole of his public and private life, which is complete in all its details; because:

1. All of his teachings, sermons (lectures), speeches, deeds, approvals, letters, orders, and every word he uttered (said) are worth (value) remembering. (Hadith of Prophet (SAAS) is preserved in original form).
2. The revelation which he received from Allah (SWT) has been recorded and preserved in its original form. (The Holy Qur’an is preserved in original form).
3. Thus the Prophet Muhammad (SAAS) even after fourteen centuries of his demise (death), is still existing with us in a vivid (bright) portrayal (picture) of his life sketch (drawing) and teachings, as if he is living with us in flesh (meat) and blood. (Biography of Prophet (SAAS) is preserved in original form).

These have not happened in another Prophet and Messenger except Prophet Muhammad (SAAS) and his Message, so he is the greatest and best among all Prophets and Messengers.

¹- Islam the Ultimate Religion, pg: 65

Some extraordinary qualities of Prophet Muhammad (SAAS):

Prophet (SAAS) is the greatest and best, it is proved by some logic, like:

- (1) **Miraj of Prophet (SAAS) with Allah (SWT):** This characteristic is given to Prophet Muhammad (SAAS) among all Prophets.
- (2) **Qur'an is given to him:** The Holy Qur'an is the best Mu'jiza (miracle) which is given to Prophet Muhammad (SAAS) among all Prophets.
- (3) **The teaching of Prophet Muhammad (SAAS) is present now:** It is present now, and it will remain until Domes day.
- (4) **Special qualities on the Day of Judgment:** Allah (SWT) has given him special qualities on the Day of Judgment, like: Recommendation, the fountain of *Kauthar*... which are not given to previous Prophets and Messengers.
- (5) **Islam is an acceptable Religion:** Surly, Islam is an acceptable religion to Allah (SWT) and It is preached (finally) by Prophet Muhammad (SAAS). Allah (SWT) said: "Surely, the way of life acceptable to Allah is Islam" [Sura Al-Imran: 19], (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)
- (6) **The teaching of Muhammad (SWT) is the best:** The teachings of Muhammad (SAAS) is the greatest and the last of all prophets, are so complete and comprehensive that these are sufficient for guiding the world humanity for all times to come, and that they do not need any new prophet.
- (7) **Prophet Mohammad (SAAS) for whole mankind:** Teaching of Muhammad (SAAS) for all; for this reason he addressed all mankind. The Holy Qur'an states: "Say: O men! I am sent unto (to) you all, as the Messenger of Allah, to who belongs the dominion of heavens and the earth: There is no Lord but He..." [07: 158].
(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ).

So Muhammad (SAAS) is the greatest and the best of all prophets.

[B] He is the last of all prophets and Messengers/ Finality of Muhammad (SAAS): A Muslim should believe that Prophet Muhammad (SAAS) is the last of all prophets. This is why, the 'Qadianis' though they believe in the prophethood of Muhammad (SAAS) are not considered Muslim, because they do not believe in the finality of his prophethood.

There are three things that necessitate (need) the advent (coming on) of a new prophet:

1. **Previous prophet's teachings have been corrupted (damage):** If the teachings of the earlier Prophet have been corrupted by his followers, and the people are deviated (stray) from his teachings, and as such, the advent of another Prophet is needed, so that he may remove the corruptions and deviation (defect) from the lives of the people and restore the purity of religion.
2. **Previous prophet's teachings were uncompleted (incomplete):** If the teachings of a Prophet who has passed away were incomplete, it could not fulfill the necessities of the day and as such, it needs amendment (repair) and improvement or some additions in the laws given by the previous prophet. So need for raising (improvement) a new Prophet is felt (feel) to improve the laws of religion and make necessary amendments (repair).
3. **Previous Prophets were for a certain community:** If the earlier Prophet was raised particularly for a certain community or a certain territory (country, area), and as such, another Prophet is required for another community and for another country.

These have not happened in the Prophet Muhammad (SAAS) and his Message, so he is the last of all prophets.

Some extraordinary qualities of Prophet Muhammad (SAAS):

Prophet (SAAS) is the last of all prophets; it is proved by some logic, like:

- 1- Mohammad (SAAS) is the seal of the prophethood: Allah (SWT) said: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophet", [33: 40],
(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)
- 2- **Islam is a complete religion:** He also said: "This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as our religion", [Sura Al- Mayadah: 03].
(اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً)
- 3- **Prophet Muhammad (SAAS) is the last prophet, and by himself completed the building of prophethood:** Prophet (SAAS) said: "I am as like the last brick of the building of Nabuath, by myself completed the Nabuath, I am the Seal of the Prophets, there is no prophet after me", [Bukhari and Muslim], (أنا خاتم النبيين، لا نبي بعدى)

[9] Duties and responsibilities of the prophet:

1. To guide men to the way of Allah, save them from worshipping their wishes, and give them peace in their total life. And also to establish the Religion of Allah over all Religions, Allah (SWT) said: "It is He, Who has sent His Messenger (Muhammad [Saw]) with guidance and the religion of truth to make it victorious over all (other) religions even though the 'Mushrikun' hate (it)", [Sura al-Al-Saff: 09], (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ).
2. All of the prophets of Allah (Sat) had been sent to call upon their people to believe in the unity of Allah, in the Prophethood, and in the life hereafter. Allah (SWT) said: "For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah and eschew Evil", [Sura An-Nahal: 36].
(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ).

[10] What is our duty towards them? And why do we believe in Prophets and Messengers?

(a) What is our duty towards them?

1. **To believe in all prophets and Messengers:** It is our duty that we must believe in every Prophet of Allah (SWT). As for those who have been mentioned in the **Holy Qur'an**, we must believe in them in particular and for those whose names were not mentioned, we have to believe in them in general.
2. **To follow them to get the love of Allah:** Allah (SWT) ordered us to follow the Prophet Muhammad (SAAS) to get the love of Allah, He said: **Say: "If you do love Allah, Follow me; Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful"**, [07: 31], (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)
3. **Love of all prophets is obligatory for us:** We should love all prophets, particularly the last Prophet Muhammad (SAAS); because it is a sign of Iman, and Allah (SWT) ordered us to follow His Prophet Muhammad (SAAS) if we love Him, Allah (SWT) said: **[Say: "If you do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful"]**, [07: 31].
(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)
4. **Giving priority to the Prophet Muhammad overall:** Prophet Muhammad (SAAS) said: **"He is not pure Mu'min, who does not love me more than his parents, child, and all men"**. [Bukhari].
ح/ "لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين"

(b) Why we must believe in Prophets and Messengers?

(1) Command of Allah (SWT) (2) It is from Pillars of Iman (3) Sending Prophets and Messengers are special grace of Allah (4) Prophets and Messengers were human beings (5) Some basic features about prophethood (6) Prophet Muhammad (SAAS) for whole mankind (7) Believing in all the Prophets equally is essential for being a Muslim (8) Contribution of Prophets and Messengers towards humanity (9) Muhammad (SAAS) is the greatest, the best, and last among all the Prophets and Messengers (10) Following what is our duty towards them?.

Part: 02, Belief in the Akhirah (Life after Death):

(a) Definition and Stages of Akhirah (b) The logic and evidence regarding Akhirah (c) Impact and benefits of belief in Akhirah.

Introduction:

Belief in Life after death is considered the **Fifth**, and **seventh** article of faith, there are two parts, **Life of Doom day including Day of judgment (Yaum al-Qiyamah and Yaum al-Hisab)** is the fifth and **Resurrection (Yawm al-Hashr)** is the seventh article of Iman, and all of which will happen after our death are called Life after death or Life hereafter.

[1] Definition/ What do you know about Belief in life after Death?

Generally, **Life after death, means:** Life of *Akhirah*, So belief in life after death means: The belief in everything which will be held after the death of a person.¹

There are three terms, (a) Doom day (*Yaum al-Qiyamah*), (b) Day of Resurrection (*Yaum al-Hashr*), and (c) Day of Judgment (*Yaum al-Hisab*).

So its meanings are given below:

(a) **Doom day (Yaum al-Qiyamah):** ...There is an end of this world, in which the whole universe will be destructed and the system will be collapsed. This will happen according to the plan selected by Allah (SAAS) previously. This Day is called Yaum al-Qiyamah or the Doms (end) day.

(b) **Day of Resurrection (Yaum al-Hashr):** That all human beings and the Jinn who had lived in this world will be resurrected (bring back to life) and regain (get back) their lives anew (one more), and each and everybody will be presented before Allah (SWT) the almighty for final judgment. The records of every deed, good or bad, will be subjected (question) to judgment. Here nothing of the records of deeds of each and everybody good or bad hidden or exposed (uncovered), small or big could be escaped (getaway) from the judgment. This day is called '**Hashr**' or the Day of Resurrection.

(c) **Day of Judgment (Yaum al-Hisab):** That all the good and bad deeds of everybody will be weighed (evaluate) and measured (calculated) in the scale of judgment, and that whose good deeds outweigh his deeds he will be rewarded with paradise, an abode (residence) of eternal bliss and endless (continual) happiness, and that whose bad deeds outweigh his good deed, he will be punished with hellfire, an abode (residence) of pains (effort) and sorrows (sadness). This day is called the Day of Judgment "**Yawm al-Hisab**".²

[2] Parts of the belief in Life after death and its stages/ stages of Life after death:³

There are some most essential parts of the belief in the Life after Death, these are:

1- **Death:** It is the first and most part of the belief in '**Akhirah**'. Death is a natural event for all living beings. We all will die and death will come to every one of us. Allah (SWT) said: **"Everyone shall have to die"** [Sura al-Imran: 185], (كل نفس كل ذائقة الموت), and it will come in his fix time, neither advance nor delay, Allah (SWT) said: **"To every people is a term appointed: When their term is reached, not an hour can they cause delay, nor (an hour) can they advance {It in anticipation (expectation)}"**, [Sura al-A'raf: 34]. (وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

2- **Grave:** The Grave is the second stage of '**Akhirah**', it is Life of soul, all men will be questioned in this stage, after putting our dead body in the Grave a few Angels will question us in this place, and all human beings will question either in

¹ -The Fundamental beliefs of a pure Muslim, pg:117

² - Islam the Ultimate Religion, pg: 76-77

³ - The Fundamental beliefs of a pure Muslim, pg:118-126

his Grave or in another place by selected ways of Allah, these Questions are: It is narrated by 'Bara ibn Ajeb' he informed from Prophet (SAAS) he said: "...He will ask: Who is your Lord? What is your Religion? And who is your prophet? He will answer: Allah is my Lord, my religion is Islam, and my Prophet is Muhammad (SAAS)".

عن البراء بن عازب قال قال رسول الله ... فيقول: من ربك، وما دينك، ومن نبيك؟ فيقول: ربي الله، وديني الإسلام، ونبيي محمد صلى الله عليه وسلم.

3- Resurrection (restoration): We are certain (sure) that Allah will raise us all after the thunder (boom) bolting, to give us His reward or punishment for what we have done during our living on this earth. The unbelievers cannot understand how Allah can raise men and women after death. But it is easier for Allah to raise them again; because He has created them out of nothing. Allah (SWT) said: **"Does man think that we cannot assemble his bones? Nay, we are able to put together in perfect order the very tips of his fingers"**, [75: 3-4]. (أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ. بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ).

- And He said: **"The Trumpet will (just) be sounded, when all that is in heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!"**, [39: 68]. (وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نَفَخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ).

Allah (SWT) said in another Ayah: **"Most surely these do say: There is nothing beyond our first death, and we shall not be raised again. Then bring (back) our forefathers if what you say is true!"**, [44: 34-36].

(إِنْ هَؤُلَاءِ لَيَقُولُونَ. إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ. فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ)

4- Giving Record: Allah (SWT) arranged to record all of our deeds either good or bad. He has appointed two Angels with every human being, He said: **"Behold, two (guardian Angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready (to note it)"**, [17-18]. (إِذْ يَتَلَفَّى الْمُتَلَفِّيَانِ عَنْ الْيَمِينِ وَعَنْ الشَّمَالِ قَعِيدٌ. مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ).

We believe that we will be given the record of our deeds on the Day of Judgment. It will be given to people in their right hands or behind their backs, in their left hands. Allah (SWT) said: **"Then he who is given his Record in his right hand, Soon will his account be taken by an easy reckoning, And he will turn to his people, rejoicing! But he who is given his Record behind his back, Soon will he cry for perdition"**, [84: 7-11].

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ. فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا. وَنُتْقِلَبُ إِلَىٰ أَهْلِهِ مَسْرُورًا. وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ. فَسَوْفَ يَدْعُو ثُبُورًا).

5- Paradise or Hell: Paradise is the abode (dwelling) of gratification and enjoyment prepared by the Almighty Allah for His righteous slaves. The blessings they will enjoy there are unlimited; no eye has ever seen, no ear has ever heard of, and no human being has ever thought of. Allah (SWT) said: **"No soul knows what comfort is kept hidden for them, as a reward for what they used to do"** [Sura as-Sazdah: 17]. (فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قَرَّةٍ أَعْيَنَ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ).

Allah (SWT) said in Hadith-e-Qudsi: **"I have prepared for my slaves who are believed and do righteous deeds blessings; no eye has ever seen, no ear has ever heard, and no human being has ever thought"**.¹

ح/ "أعددت لعبادي الذين آمنوا وعملوا الصالحات ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر"

On the other hand, Hell is the abode of penalty and punishment, which Allah has prepared for the unbelievers and the evildoers. Allah (SWT) said: **"...We have prepared a Fire whose smoke and flames (fire), like the walls and roof of a tent, will hem (sew, stitch) them in: If they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!"**, [18: 29].

(إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا)

[3] The logic behind believing in the Life after Death/ Inevitability (certainty) of Akhirat:

1- Who created our bodies the first time He can give our lives the second time: Who created our bodies the first time without getting any pre installment, it is easy for Him to create us and give our lives the second time (on the Day of Judgment); when there some elements of our lives are present on the earth. Allah (SWT) said: **"Does not man see that We have created him from the small seed? Then behold! He is an open disputant (in dispute, debate). And he makes comparisons (contrast) for Us, and forgets his own (origin and) Creation: He says, 'Who can give life to (dry) bones and decomposed (rotten) ones (at that)?' Say, 'He will give them life Who created them for the first time! For He is Well-versed in every kind of creation!"**, [36: 77-79].

(أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ. وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ. قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

2- It is easy for Allah to create and re-design men even their fingerprints: It is well known that fingerprints of all men are separate. So who created this, it is easy for Him to create men the second time on the Day of Judgment. Allah (SWT) said: **"Does man think that we cannot assemble his bones? Nay, we are able to put together in perfect order the very tips of his fingers"**. [Sura al-Quyama: 3-4]. (أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ. بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ).

3- Nature of Man to tend to result: This is the nature of man that they do not tend (have a tendency) to do anything unless they get some incentives (motivation) for doing that and they come to know about the benefits of doing that likely they do not tend to abstain from doing something unless they are aware of the harms in doing that thing and the benefits in abstaining from that. Life after death is like the subject which drives us to do many things or abstain from it.²

4- Result is the Force of work: General Rule is that a good result drives us to do many good deeds, and a bad result abstains from many bad deeds, so giving the result on the Day of Judgment is as a scope that guides us to do good work and abstain from bad work.

5- Giving Result purely: If a man does not get his prize on the Earth for any cause, he would (must) get it in another place, on the other hand, if a man cannot get punishment on the Earth for his bad work for any cause, he would (must) get it in another place, and it will happen on the Day of Judgment. Allah (SWT) said: **"Surely to Us is their turning back.**

¹ - Al-Ahadith al-Qudsiyah, Shaigh Zainuddin Abdur Rauf al-Manawi, Hadith NO-151

² - Islam the Ultimate Religion. Pg: 77

(إِنَّ إِلَيْنَا إِيَابَهُمْ. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ). [88: 26]. Then it will be for Us to call them to account”

Allah (SWT) said: “Those who reject our Signs, We shall soon cast into the Fire: As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: For Allah is Exalted in Power, Wise”, [04: 56]. (إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَكَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا)

6- Balance between punishment and reward: If a criminal is punished for killing hundred people and another criminal is punished for killing only one person, then there is no difference between their punishment, so the criminals must get their punishment for their bad deeds exactly, and it will happen on the Day of Judgment. On the other side, it helps us to make a balance between good-doers, which there is no scope of giving reward exactly on the earth, so it must happen on the Day of Judgment. Allah (SWT) said: “Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it”, [99:7-8].

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ).

7- Giving reward or punishment for secret works: There are many good works are happen on the Earth, but its workers do not want to flash it, but they want to save it secretly, on the other hand, there are many bad works are happened but its workers do not want to flash it afraid from punishment, so it is necessary to give them their result on the day of Judgment. Allah (SWT) said: “Whatever is in heavens and whatever is in the earth is Allah's; and whether you show what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah can do all things” [2:284].¹

(لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُخَالِسُكُمْ بِهِ اللَّهُ فَيُفَعِّرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ).

Another Logic:

1- Ending for every starting: “Everyone upon the earth will perish (die)”, [55:26]. (كُلُّ مَنْ عَلَيْهَا فَانٍ).

2- Accountability for all duties and responsibilities:

- “So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”, [99:7-8].

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

- “Indeed, to Us is their return. Then indeed, upon Us is their account”, [88: 25-26]. (إِنَّ إِلَيْنَا إِيَابَهُمْ. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ).

3- Logic: The world is changing, and every changing is an ending, so, the world is ending:

4- Every soul dies, and he who dies doesn't return:

- “Everyone upon the earth will perish (die)”, [55:26]. (كُلُّ مَنْ عَلَيْهَا فَانٍ).

- “Every soul will taste death ...”, [2:185]. (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ...).

5- The Embryo (in its mother's womb) doesn't imagine the world, but the world exists:

6- The existence of another creation that is beyond our mind exists: The air, light of sun, moon, happiness, sorrow, pain ... etc. So, the existence of them is not beyond our mind.

[4] Impact of belief in life after death on humans:

There are many impacts of belief in life after death on human life, such as:

[A] Generally:

1- Demarcation (differentiation) between Muslim and Non-Muslim about good and bad: It is considered as the demarcation (differentiation) between Muslim and Non-Muslim; because a believer will evaluate (assess) everything in accordance with its position in the sight (eye) of Allah (SWT) and His Apostle (Messenger). Whatever will be good in the sight of Allah (SWT) is acceptable and deserves (be worthy of) every priority for him, no matter whether (what) it is good and acceptable in the eyes of the society and the community or not. On the other hand, if anything is not acceptable in the eyes of Allah (SWT) and His Apostle (Messenger) he will never think of doing this, though it is very much lucrative (profitable) for him in consideration for his worldly life. It is a sign of pure Muslims. It is narrated from “Abu Umama”, he reported from Prophet (SAAS) of Allah (SWT) he said: “Who loves for Allah (SWT) and hates for Allah (SWT), gives for Allah (SWT) and refuses for Allah (SWT), he has completed his Iman”, [Abu Daud: 4061].

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنْعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ عَنْ أَبِي أُمَامَةَ

2- It leads us to prepare for eternal happiness: A Muslim must be prepared for whatever will be beneficial for him in the life after death, because his life on the earth is not for good; but his real and eternal life is on the Day of Judgment, and it is eternal happiness, so we must make preparation for it.

Allah (SWT) said: “Nay! you prefer the life of this world. While the hereafter is better and more lasting”, [87: 16-17]. (بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا. وَالْآخِرَةُ خَيْرٌ وَأَبْقَى)

3- Surety for getting reward or punishment totally: If a man does not get the results of his efforts (endeavor) in this world he will have that in the other world. This belief makes a great difference between two types of people, the believers and the non-believers in respect of the believers and non-believers in respect of their attitude (outlook, feeling), behavior (manner) understanding, and approaches (come near) all respects of life. One's idea of good and bad, beneficial and harmful is limited to its beneficence (welfare, kindness) in this world and temporary life, and as again in the shape of money, property, position, and other material gains and worldly happiness. The concept of loss and gain, benefit and harm to him is completely dependent upon fulfillment (completion) of his wishes (desire). So it gives us surety for getting reward or punishment on the Day of Judgment. Allah (SWT) said: “Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.”, [99:7-8].

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ).

1 - Some Muslim Scholar said: This Ayah is abrogated by Ayah: “Allah burdens not a person beyond his scope...”, [02: 286].

4- Life of Earth is temporary life: A man who believes in the life after Death always considers that his life in this world is temporal, and his real-life is the life after Death which is eternal and endless. So we should prepare our selves for it. Our life on the earth is temporary life, it will be recognized on the Day of Judgment; when dwellers of Paradise or Hell will communicate among them regarding this temporal life. Allah (SWT) said: **“On the day that they see it, it will be as though they had not tarried (stayed) but the latter part of a day or the early part of it”**, [79: 46].
(كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا).

In another Ayah, Allah (SWT) said: **“One day He will gather them together: (It will be) as if they had tarried (stayed) but an hour of a day: they will recognize each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance”**, [10: 45].

(وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ)

5- Other impacts: (a) It makes our belief perfect (b) It helps us to remove misconceptions against belief in Akhirah (c) It makes us more active (d) It helps us to establish peachfull coexistence in our society (e) It makes us humanitarian.

[B] Additional: It is said in **“The Fundamental Beliefs of a Pure Muslim”**:¹

1. A person who believes in resurrection and the life hereafter is haunted (disturbed) by a sense of responsibility and accountability and becomes Lord-fearing in all of his activities.
2. A believer in the final judgment will not confine the rewards of his virtues to this world. Even if he receives no reward in this world, he will neither misery (unhappiness) of virtues nor become complacent (satisfied) over his misdeeds.
3. The belief has nurtured (look after) the spirit of sacrifice in man and has drawn attention to remove poverty from human society and has shown the futility (uselessness) of undue (unnecessary) parsimony (poverty, miserliness).
4. Belief in the hereafter inculcates (introduce) courage (bravery) and fearlessness in men so that the Muslims fear none but Allah alone. Islam emphasizes the necessity to fear Allah and to know that they have to go to Him.
5. This belief safeguards (protect) humanity from oppression (cruelty) and lawlessness (lack of control), and inspires him to protect his society at the risk of his life for which recompense (reward, penalty) has been promised in the coming life.
6. Belief in the hereafter has saved people from being careless (not careful) of chastisement (punishment) and has also prevented (prohibited) the god-fearing from envying (violence, jealousies) the evildoers. It is this belief, which prevents (avoid) man from descending (down) to the level of an animal.
7. A person believing in the Day of Judgement will be neither arrogant (proud) nor will be rebellious (disobedient) and on the whole will be a server of mankind, drawing bliss (happiness) from his virtuous deeds.
8. A person who believes in the hereafter will regard (consider) virtue as necessary as the water of food for his life. That's why Islam attaches (join) importance to belief in the hereafter.

Part: 03, Belief in Qadr/ Taqdir (Fate) and divine decree:

(a) Definition of belief in Qadr/ Taqdir (b) Opinions of the scholars regarding Taqdir (c) Concept of man's freedom of will in Islam.

[1] Definition:

Belief in Qadr is the sixth Article of Faith, it means:

- ‘Qadr’ or ‘Taqdir’ means: Measurement (dimension, size). Belief in Taqdir means belief in pre-measurement of everything by the Creator.² ... Allah (SWT) said: **“...It is He who created all things, and ordered them in due proportion (ratio, amount)”** {25: 02}, (وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا).

Prophet (SAAS) said: **“The first thing which Allah created is the pen, then He said to it: “Write down”, It asked: ‘O my Lord! What should I write?’ He said: “Write down the measurement of everything until the last day will happen”**. [Abu Daud, Hadith no- 4700; Tirmidhi, Hadith no- 3319].

- Taqdir is an Arabic word. Its literal meaning is: To measure (calculate), to compute (account), to assess (evaluate), a share, etc. And the belief in Taqdir means all the things (good or bad) measured by the almighty Allah for His creatures.³

[2] Logic and Fallacy of Taqdir: Opinion of scholars regarding ‘Taqdir’:

• Condition of some men:

1- Zabriah (there is no scope of freedom of choice): A group of Muslims explains this issue as pre-destination (destiny), everybody's destiny (fate) is pre-determined, and ordained (designed) in such a way that he has nothing to do therein. His position here is just like a doll on the stage, dancing in obedience to the fancy (imagine) of the wire (cable) puller (it pulls) behind the scene (view). This is called the **doctrine (dogma) of fatalism** (theory of invisible, theory of viewless). **[This is a Fallacy]**.

2- Qadriah (total freedom of choice): Another group of people holds the opinion that: “Man is the architect of his fortune”. Man is completely free in shaping (design) his destiny, and in doing and undoing everything nothing happens on the part of mankind except what he wants to do. **[This is a Fallacy]**.

- **Condition of believers of Taqdir:** A Muslim has to believe that everything is premeasured by Allah (SWT). He knows everything that is going to happen. From the tiniest (smallest) atom (grain) to the most giant (**huge**) planet of the universe is under His knowledge and according to His measurement. As for mankind, Allah (SWT) has given some sort of

¹ - The Fundamental beliefs of a pure Muslim, pg:128-129

² - Islam the Ultimate Religion, pg: 83-84.

³ - The Fundamental Beliefs of a Pure Muslim, pg: 131.

freedom of will and freedom of choice between good and bad.¹ For this reason, we will be rewarded or punished for our choice. [This is a Logic].

[3] Man's freedom of will/ Clear concept of *Taqdir*:

1- All are going by pre-measured by Allah: A Muslim has to believe that everything is pre-measured by Allah. He knows everything that is going to happen, from his tiniest atom to the most giant planet of the universe is under His knowledge and according to His measurement. Allah (SWT) said: "...They say (to themselves): 'If we had anything to do with this affair, We should not have been in the slaughter (murder) here.'" Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your chests and purge (wash-out) what is in your hearts. For Allah knows well the secrets of your hearts", [03: 154].

(... يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

2- Giving us direction regarding good and bad: Allah (SWT) shows us two ways: Way of faith (*iman*) or way of rejection (*kufir*). Allah (SWT) says: "And shown him the two highways", [90: 10]. (وَهَدَيْنَاهُ النَّجْدَيْنِ).

3- Giving us a sort of freedom: As for mankind, Allah has given some sort of freedom of will and freedom of choice between good and bad. The Holy Qur'an states: "The truth is from your Lord": Let him who will believe, and let him who will reject (it) ...", [18: 29]. (وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ...).

4- Making our choice easy for us: Man has to decide which one is to follow. Allah has created these two options for him, but as this choice is left for man, whenever he chooses either of the two, Allah makes it easy for him. It is narrated by 'Ali' from Prophet Muhammad {Saw} when he (the Prophet {SAAS}) was asked by his companions: Should we leave the action and depend on our fate?: He replied: "No, You should do action; every one shall get the way to whatever he is created for", "اعملوا فكل ميسر لما خلق له".²

5- It makes us trust in Allah with trying heartily: Belief in 'Taqdir' does not make a man helpless before his fate in one hand, and does not hand over the key of making his fortune to his hand, but it prepares him to make efforts and to leave the result on to Allah. The Holy Qur'an states: "And prepare against them what force you can and horses tied at the frontier (border), to frighten (alarm) thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them ...", [08: 60].

(وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ...)

In another Ayah Allah (SWT) says, "So fear Allah as much as you can ...", [64: 16]. (فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ).

6- Allah's measure is based of His knowledge: It does not mean that Allah has nothing to do with one's action, nor that one has nothing to do with his fate. Allah's measure (evaluation, assessment) is based of His knowledge about a man that he would choose the reward and punishment would have been meaningless.³

Allah (SWT) says: "...there is nothing whatever like unto Him, and He is the One that hears and sees (all things)", [42: 11]. (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ).

[4] Levels of the Belief in Fate (*Taqdir*):

There are four levels or stages of the belief in Fate, these are: ⁴

1- Knowledge: We believe that the main source of knowledge is Allah. Allah knows everything. He knew what happened in the past, what will happen in the future, and how it will happen... He is, was, and always will be. He is the first and the last. He does not acquire new knowledge nor does He forget what He knows. The second time, Allah (SWT) knows all works after happening them by slaves, and we will be rewarded for His knowing second time; not the first time. The Holy Qur'an states in this regard: "He (Allah) knows what happens to them (His creatures) in this word, and what will happen to them in the hereafter. And they will never compass anything of His knowledge except that which He wills" [Sura al-Bakarah: 255]. (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ).

2- Recording: We believe that Allah the Exalted has recorded in 'Al-Lawh al-Mahfuz' (Secured Tablet) whatever is going to happen until the Day of Judgment. The second time, after happening any work by slave Allah (SWT) records them through the Angels, and we will be rewarded by recording the second time; not the first time. Allah (SWT) said: "Did you not know that Allah knows all that is in heaven and on the earth? Verily, it is (all) in the Book (*Al-Lawh al-Mahfuz*). Verily, that is easy for Allah" [Sura Haz:70]. (أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ).

3- Will: We believe that all are going in heavens and the Earth according to the will of Allah (SWT), nothing happens except His will; whatever He wills take place; and whatever He does not wish, will not take place. After that secondly, He has given us short of freedom of will, so that we can choose right or wrong, and for our will, we will be rewarded or punished for His second will; not the first will. Allah the Exalted said about Himself: "The Originator of heavens and the earth, when He decrees a matter, He only says to it: Be! And it is." [Sura al-Bakarah: 117].

(يَدْبِعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ).

4- Creation: We also believe that Allah (SWT) is the creator of all things. Whatever is in the heavens and whatever is on the Earth belong to Him. It signifies that everything on this earth is from the One and Only Creator, Allah (SWT), who is also the Sustainer of the universe and the Sole Source of its guidance. By this belief we profess (agree) that Allah (SWT) alone is our Lord. And this means that He is our creator and we are His creatures; He is our master and we are His slaves;

¹ - Islam the Ultimate Religious, pg: 85-86

² - Bukhari, Muslim and Tirmiji from Ali (r).

³ - Islam the Ultimate Religious, pg: 86

⁴ - The Fundamental beliefs of a pure Muslim, pg:134-138

He is our Ruler and we are His subject. The good and bad; the reward and punishment all are created by Allah (SWT), so it is suitable for Him to provide the reward to the good doer and punishment to the bad doer. Allah (SWT) said: **“Allah is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things”** [Sura al-Jumar:62]. (اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ).

[5] Fate: No excuse for sinners:

A sinner when commits (practices) a sin, cannot excuse Allah’s Divine Decree for his action, because:

- He commits his sin by his free will, without knowing that Allah has decreed it on him. For the reason that no one knows Allah’s decree before it takes place. Allah (SWT) said: **“No soul knows what it will earn tomorrow”** [Sura Lukman: 34]. ¹ (وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا).
- We see that every person chooses well for himself, and abstain from evil, and for this reason, he does not use the Divine Decree, so we believe that the sinner has no excuse in fate.

[6] Evil: Not attributable to Allah:

Allah has created all things, good and bad, reward and punishment, Heavens and Hell. There is no scope of saying that evil is not created by Allah (SWT), but both good and bad are created by Him. It is right that all good attributes are from Allah and all bad are from men. But creating it is not wrong, but it is necessary for giving punishment for bad workers. For example: **The grading system of the pass and fail** is not bad, but filer is not acceptable to us.

Part: 04, The Nullifiers of Iman:

- Kufr and Nifaq: Definition, classifications, and consequences (b) Description of the nullifiers of Iman in detail.

[A] Kufr (Infidelity) and Nifaq (Hypocrisy):

Q. [1] Kufr (Infidelity):

Learning about Kufr is an essential part of Muslims. Without knowing Kufr, you cannot do justice to ‘Tawheed’. Prophet (SAAS) states: **“A slave may utter a word that he deems harmless that may result in his falling the depth of seventy years into Hellfire.”** [At-Tirmidhi]. "إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ بِهَا بَأْسًا يَهْوِي بِهَا فِي النَّارِ سَبْعِينَ خَرِيفًا"

(1) Definition of Kufr literally and terminologically:

Literal meaning:

- The word ‘Kufr’ is an Arabic word, its literal meaning is ‘to conceal’, ‘to cover’, ‘to be ungrateful’, ‘to accuse (blame) of infidelity’ ... etc.
- And ‘kafir’ means: Unbeliever, infidel, ungrateful ... etc.
- When a person denies his ‘*Ihah*’ (Lord) he conceals the Truth. So, the man who denies Allah (SWT) is called Kafir (Concealer); because he conceals by his disbelief what is inherent (in his nature).²
- It is said in **“Al-Mawreed”** Dictionary: Kufr or Kufran: Unbelief, disbelief, infidelity, atheism, irreligion.³
- “Sheikh Muhammed Salih Al-Munajjid”** said: Kufr in Arabic means covering and concealing something.⁴
- Kufr: Blasphemy, is the opposite of belief, just as darkness is the opposite of light.⁵
- Dr. Abu Bakr Rafique** said: Kufr means denial, infidelity, or arrogance.⁶

Terminological meaning:

- Kufr in Qur’an:** Kufr is used in the Glorious Qur’an for people who cover up or hide the truth. It also uses this word to point out those who denied the favors of Allah by not accepting His Dominion and Authority. Therefore Kufr is the opposite of ‘*Iman*’ or Disbelief in Allah and a Non-Believer is called Kafir.⁷
- “Sheikh Muhammed Salih Al-Munajjid”** coined from **“InbTaymiah”** by saying: In Shar’i terminology it means: “Not believing in Allah and His Messenger, whether that is accompanied by denial or it is not accompanied by denial but rather doubt, or turning away from faith out of jealousy or arrogance, or because one is following whims (urge) and desires that prevent (stop) one from following the message.”⁸
- “Sheikh Muhammed Salih Al-Munajjid”** said: Kufr is the attribute of everyone who rejects something that Allah has commanded us to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the texts as putting one beyond the pale (light) of faith.”⁹

¹ - The Fundamental beliefs of a pure Muslim, pg: 140

² - The Fundamental Beliefs of a Pure Muslim,

³ - Al-Mawreed, pg: 897.

⁴ - <http://islamqa.info/en/21249>

⁵ - <http://www.alsunna.org/The-Types-of-Blasphemy-and-Blasphemers-Kufur.html>

⁶ - Islam the Ultimate Religion, Pg: 24.

⁷ - <http://www.fanpop.com/clubs/islam/articles/169768/title/what-Kufr-islam-types>

⁸ - Majmoo’ al-Fataawa by Shaykh al-Islam Ibn Taymiyah, 12/335.

⁹ - <http://islamqa.info/en/21249>

(4) "Ibn Hazam" said in his book "Al-Fasl": "Rejecting something for which there is sound-proof that there can be no faith without believing in it is 'Kufr', and uttering words for which there is proof that uttering them is Kufr. Doing any action for which there is proof that it is Kufr is also Kufr".¹

(2) Types of Kufr:

There are various types of Kufr, like:

(1) **Majority Muslim Scholars**, like: "Ibn al-Qayyim", "Saleh Al-Fawjan" and others said: Kufr is two types:² Kufr Akbar (major Kufr) and Kufr Asghar (minor Kufr).

(a) Kufr Akbar (Major or the biggest Kufr): This necessitates eternity in the Hellfire.

- Kufr necessarily makes one outside of Islam. Certainly, they are eligible to abide in the fire.

Types of Major Kufr (Kufr Akbar):

It is of **five** types: (1) Kufr of rejection (كفر تكذيب وجحد), (2) Kufr due to arrogance and pride whilst (at the same time) one acknowledges the truth (كفر إباء واستكبار مع التصديق), (3) Kufr of turning away (كفر الإعراض), (4) Kufr of doubts (كفر الشك والظن) and (5) Kufr of hypocrisy (كفر النفاق).

1. Kufr of rejection (Takdheeb- تكذيب): It is belief in the falsehood of the Messengers, and this type is not very common amongst the Kuffar (infidel), since Allah (SWT) has strengthened His Messengers and granted them such evidence and signs to establish their truthfulness that would be sufficient to establish a decisive (important) proof, and (by which) any excuse would be finished. Allah (SWT) said about Fir'aun and his people: "**And they belied (give the lie to) them (those Ayât) wrongfully and arrogantly, though their selves were convinced thereof (of their truthfulness)**", [27:14]. (وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ).

2. Kufr due to arrogance and pride whilst one acknowledges the truth (كفر إباء واستكبار مع التصديق): It is like the Kufr of Devil (*Iblees*) for did not deny/ reject the command of Allah (SWT) and he did not face it with rejection. But he responded to it with arrogance and pride - and from this comes the disbelief of the one who knows the truth of the Messenger and that he has come with the truth from Allah (SWT), but he did not comply with it due to arrogance and pride. And this mainly, is the Kufr of the enemies of the Messengers as Allah (SWT) the Exalted quotes from Fir'aun and his people: "**Shall we believe in two men like ourselves**, whilst their people are enslaved to us?", [23:47]. (فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ). And the saying of the various nations to their Messengers: "**You are but men like ourselves**", [14:10].

(... قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا ...)

And His saying: "**Thamud rejected (their Prophet) through transgression (wrongdoing)**", [91:11]. (كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا).

This is the Kufr of the Jews, as the Highest has said: "**And when that which they knew full well came to them (i.e. the Book of Allah (SWT)), they rejected it**", [2:89]. (فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ).

And he said: "**They know him (the Messenger) just like they know their sons ...**", [6:20].

(الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ)

And this is like the Kufr of "Abu Talib" also who believed in him (the Messenger) and did not have doubt in his truthfulness but fanaticism (fundamentalism, superstition, orthodoxy) overtook him and the aggrandizement (elaboration) of his forefathers, that he should not leave their religion and testifies to their disbelief.

3. Kufr of turning away (كفر الإعراض): It is to turn away with ones hearing and his heart, away from the Messenger - not believing in him and not rejecting him - not allying with him and nor showing enmity (hate) towards him - and never paying attention to that which he came with as one of the "Banu Abd Yalel" said to the Prophet (SWT): "**By Allah (SWT), I will say to you a word: If you are truthful, then you are too great in my eyes that I should reply to you, and if you are lying, then you are more despicable (dreadful) than that I should (even) talk to you**".

4. Kufr of doubts (كفر الشك والظن): It is when one is not certain of his (the Messenger's) truthfulness and he does not disbelieve in him - but he has a doubt. And this doubt of his will not continue unless he deliberately (intentionally) turns away from looking into the signs (*Ayat*) related to the truthfulness of the Messenger (SAAS) in general, such that he does not hear them and does not turn to them. But if he was to turn to them and look at them then no doubt would remain with him, since they (the *Ayat*) necessitate truthfulness, specially the sum (figure) total of them. This is because their indication of truthfulness is like the indication of the presence of the Sun, that it is the day.

5. Kufr of hypocrisy (كفر النفاق): It is when he manifests *Iman* upon his tongue and rejection is concealed in his heart and this is the greater hypocrisy.

(b) Kufr Asgar (Minor or the smallest Kufr): Necessitates the fulfillment of the threat (of Hellfire) without eternally abiding in it. (Kufr which necessarily does not make one outside of Islam. Certainly, they are not eligible to abide in the fire; but they are eligible for threat).

Prophet (SAAS) said in the Hadith: "**There are two matters in my ummah, by which (my) Ummah falls into Kufr: Reviling (insult) the genealogy (family) and wailing (weepy) (over the dead)**".

It is said in another Hadith: "**Whoever comes to a woman from her anus has disbelieved in what was revealed upon Muhammad**".

And in another Hadith: "**Whoever comes to a sorcerer (magician) or a diviner (mind reader) and believes in what he says has disbelieved in what Allah (SWT) revealed upon Muhammad**".³

1- Al-Ihkaam fi Usool al-Ahkaam by Ibn Hazam, 1/45.

2- <http://bafree.net/alhishn/showthread.php?t=22568>

3- <http://www.spubs.com/sps/sp.cfm?subsecID=MNJ05&articleID=MNJ050006&articlePages=1>

(2) Some Muslim Scholars said: Kufr is two types:¹

- (a) *Kufr 'Itiqady* (Kufr related to belief): Kufr related to the belief which necessarily makes one outside of Islam.
- (b) *Kufr 'Amali* (Kufr related to work): Kufr related to work which necessarily makes one outside of Islam.

(3) Some Muslim Scholars said: Kufr is three types:²

- (a) *Kufr 'Itiqady* (Kufr related to belief): Kufr related to work which necessarily makes one outside of Islam.
- (b) *Kufr 'Amali* (Kufr related to work): Kufr related to work which necessarily makes one outside of Islam.
- (c) *Kufr duna Kufr* (a degree of Kufr less than the total Kufr): This is a degree of Kufr less than the total Kufr which does not necessarily put one outside of Islam although such a person's Islam may be doubtful or in grave danger.

(4) Some Muslim Scholars said: Kufr is three types:³

- (a) *Kufr 'Itiqady* (Kufr related to the belief): Kufr related to belief which necessarily makes one outside of Islam.
- (b) *Kufr Fa'li* (Kufr related to work): Kufr related to work which necessarily makes one outside of Islam.
- (c) *Kufr Kawli* (Kufr related to speech): Kufr related to speech which necessarily makes one outside of Islam.

(5) Some Muslim Scholars said: Blasphemers (Kafir) is of two types:⁴

- (a) One is the original blasphemer: The original blasphemer is the one who was born to two blasphemous parents and reached pubescence (puberty) on a blasphemous belief.
- (b) The other one is the apostate/ runaway (*Murtadd*): The apostate (*Murtadd*) is the person who was Muslim, then committed one of the types of blasphemy (*Riddah*).

A person can be categorized as **Kaafir** or **Murtadd** (meaning apostate) if the following twelve beliefs or actions are found in him.⁵

1) To deny the Lord and Prophet: To deny Allah's Lordship (*Ruboobiyah*) or Deity (Holy being) and singular right to be worshipped (*Uloohiyah*), [Qur'aan 4:48 & 116, 5:72, 39:2-3, 51:56], or the message of any of the Messengers of Allah (*Tawheed*), [Qur'aan 10:35, 16:36], or to claim that any Messenger or Prophet (Rasool or Nabi) came after the Prophet Muhammad (SAAS). [Qur'aan 6:93, 6:21, 7:37, 11:18-19, 18:15, 29:68, 33:40, 39:32, 61:8].

2) To deny or reject any of Allah's Attributes or Names (*Asmaa was Sifaat*): Like: Living, Knowing, Hearing, Seeing, Merciful, having a face and hands (though we know not in what manner yet certainly not like His creation), or to add to them that which is not mentioned in the Qur'an or authentic Sunnah. i.e. Belief that Allah is not above His creation & that He is everywhere or in everything or to attribute any quality that is Allah's alone to man. [Qur'aan 4:48, 6:18 & 61, 10:3, 68 - 69, 20:5, 35:10, 42:11, 72:26 - 27, Ch. 112].

3) Setting up intermediaries between oneself and Allah: Setting up intermediaries between oneself and Allah (SWT), making supplication to them, asking their intercession, and placing one's trust in them. Calling upon the dead, asking them for help, or offering them gifts or sacrifices is all shirk. [Qur'aan 2:165 & 255, 5:72, 30:52, 39:44]. To give any of the creation that which is due to Allah alone or to be pleased with being given worship besides Allah in any manner [Qur'aan 21:29] thus making or becoming a taaghoot (pl. tawaagheet).

4) Insulting signs of Religion: To curse, abuse (neglect) the Name of Allah, to deny or to revile (insult) Him or any of His Messengers or Prophets or Angels. [Qur'aan 2:285, 4:136, 6:10, 57:19].

5) Rejecting any Fard or turning away from Religion: To deny, stop, or reject any Fard (obligatory) duty of the Sharia (Divine Law) i.e. Salaah, Zakaah, Saum, Hajj, Kindness to parents, or Jihad. [Qur'aan 4:50, 64-65, 80]. Or turn away from the religion by not learning or practicing its precepts. [Qur'aan 32:22].

6) Considering the forbidden (haraam) as permissible (halaal): To deem (think) or to make permissible (halaal) what is forbidden (haraam) clearly i.e. adultery, fornication, drinking alcohol, taking drugs, theft, murder, sorcery, magic; or to make what is halaal haraam – i.e. to eat meat or seafood, marry plural wives, women to veil, etc. [Qur'aan 2:102, 174-176, 4:69, 6:157].

7) Denying the Holy Qur'an partly or fully: To deny or reject any chapter, verse, or letter from the Book of Allah (Al-Qur'an) or to purposely (intentionally) give it deviant (unexpected) interpretations, [Qur'aan 3:7, 6:21] i.e. not derived from the Qur'an itself, the authentic Sunnah of Muhammad (SAAS), [Qur'aan 6:153, 16:64] or according to established methods of tafseers. Abu Hurairah (ra) reported that the Rasool (SAAS) said: **"Don't pursue that which you have no knowledge of"**. [Ahmed]. [Qur'aan 4:59, 10:68-70].

9) Denying the Life after death: To disbelieve in the Resurrection, Punishment, or Goodly reward on the Day of Reckoning or that punishment and reward are only abstract, symbolic or spiritual. [Qur'aan , 56:1-2, 67:8-10, 69].

10) Giving priority to the Righteous over Prophets: To say that the Righteous (Awliyaa') is above the Prophets (Ah) or that some of the Righteous are exempt from acts of worship prescribed by Islam according to the Sunnah of Muhammad (SAAS). [Qur'aan 3:85, 8:34, 10:62-63].

11) To rule or judge by other than that which Allah revealed: This is of different types and the ruling differs depending on the beliefs and actions. Whoever rules by other than what Allah has revealed viewing it or believing it to be superior or better than Allah's sharia is considered a disbeliever by all the Muslims. Likewise, the one who substitutes the sharia with man-made laws and views that as permissible, even if he says that to rule by the sharia is better, is a

¹- <http://www.fanpop.com/clubs/islam/articles/169768/title/what-Kufr-islam-types>

²- <http://www.fanpop.com/clubs/islam/articles/169768/title/what-Kufr-islam-types>

³- <http://www.azahera.net/showthread.php?t=4501>

⁴- <http://www.alsunna.org/The-Types-of-Blasphemy-and-Blasphemers-Kufur.html>

⁵- <http://www.fanpop.com/clubs/islam/articles/169768/title/what-kufr-islam-types>

disbeliever because he has made halaal what Allah has made haraam. If one rules as described following whims or in opposition to someone (i.e. not viewing it as equal, a substitute, or superior as described above) he is considered a major sinner. [2:120, 3:85, 4:115, 5:3, 44, 49, 50, 33:36, 45:18, 58:22]. [It is explained in detail in Fataawa Ibn Baz, Vol. 1 Rulings on 'Aqeedah, pg. 991].

12) To support or aid the polytheists (*Mushrikoon*) against the Muslims: Any kind of aid, either physically, or mentally. [3:28, 118, 4:51, 5:57].

(3) Consequences of Kufr:

'Kufr' has a very negative effect on a person's life and it affects everything in his life whether socially, privately or publicly.

- A person involved in 'kufr' does not accept or recognize that he will be rewarded or be punished in the next world (*Akhirat*).
- Thus he does not observe the limits set by Allah (SWT).
- He does not acknowledge (recognize) the Day of Judgment.
- And he commits sins deliberately (intentionally).

The first teaching of Allah Ta'alah's Messenger (SAAS) to Mankind is, 'the belief in the Oneness of Allah Ta'alah' (*Tawheed*). Allah Ta'alah's Messenger (SAAS) has freed humanity from the fear of false, fanciful, and imaginary deities. In fact, these false divinities are 'invented gods', gods invented by people themselves, by their imagination. These invented deities are actually the cause of much suffering and anxiety among the people themselves.

Whenever this fundamental teaching (belief in *Tawheed*) weakens, people find themselves becoming victims of injustice, tyranny, oppression, and immorality which lead to their destruction and ruin.¹

- Islam is the opposite of Infidelity or 'Kufur': Islam is the opposite of Infidelity, so whoever rejects to accept the obedience and submission to the will of Allah, will be considered as an infidel or 'Kafir', even though he is born in a Muslim family, and to pious parents, such as: Son of Nuh (Ah), son of Adam (Ah), etc.²

Q. [2] Nifaq (Hypocrisy):

(1) Meaning of Nifaq:³

Literal meaning:

Nifaq: Hypocrisy (double standards), sham (fraud), hollowness (void), deceive (mislead). And who practices it is called '**Munafiq**': Hypocrite, pretender, deceiver, etc.

- Nifaq means to show conformity - or agreement - and to conceal evil.⁴

Terminological meaning:

- Showing '**Iman**' in mouth and work, with keeping secret '**Kufr**' (infidelity) in Heart to save himself or to harm for Muslim.
- In the Shari'ah: Nifaq (hypocrisy) means a pretense of loving Islam while concealing Kufr and evil.⁵

(2) Kinds of Nifaq:

It is two kinds:

(a) **Nifaq Al-Akbar:** This hypocrisy is related to faith and practice, so who practices it in his mind and work, it is called Nifaq Al-Akbar. It is also called '**Nifaq Fil-I'tekad**' or Hypocrite in belief. Such as: 'Abdullah ibn Ubay' who denied all times the Prophet (SAAS) in his heart and in his work in maximum time and who was the leader of Munafiks. This kind of *Nifaq* is never seen in the Mu'min.

(b) **Nifaq Al-Asghar:** Few bad habits if these are seen in the Mu'min is called Nifaq Al-Asghar. It is also called **Nifaq fil-A'mal** (Hypocrisy in deeds and actions), such as: Telling a lie, breaking promise, etc.⁶

(3) Signs of Nifaq:

-According to the statement of the Holy Qur'an: "**The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance**", [4:142].

(إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاغُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)، [سورة النساء، الآية 142].

In another Ayah: "**The Hypocrites (men and women), (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He has forgotten them. Verily, the Hypocrites are rebellious and perverse**", [9: 67].

(الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ)، [سورة التوبة، الآية 67].

In another Ayah: "**When it is said to them: "Come to what Allah has revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust** (N.,Yv)", [4: 61].

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا)، [سورة النساء، الآية 61].

¹ - <http://iqrasociety.com/kufr-and-its-consequences-2/>

² - Islam the Ultimate Religion, Pg: 24.

³ - The Fundamental beliefs of a Pure Muslim, page no: 32-37

⁴ - <http://www.islamicstudies.info/ibnkathir/ibnkathir.php?sid=2&tid=931>

⁵ - <http://www.qsep.com/modules.php?name=aqtawhid&file=article&sid=6>

⁶ - <http://www.al-eman.com>

-According to the statement of Prophet Muhammad (SAAS) in Hadith: There are three or four aspects (feature) of Hypocrisy in deeds and actions as the direction of Allah's Messenger (SAAS):

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it.
3. If you trust him, he proves to be dishonest (If you keep something as a trust with him, he will not return it).

And in another Hadith He said:

1. 4. Whenever he quarrels (argue), he behaves in a very imprudent (unwise), evil (immorality), insulting (rude) manner (style).

(4) Consequences of Nifaq:

* **Hypocrisy in belief:** Who does it will be in the lowest depths of hell. Allah said: "Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them" [04:145].

(إِنَّ الْمُنَافِقِينَ فِي الذَّرِكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا)

* **Hypocrisy in deeds and action:** Doing (practicing) it drives us to Hypocrisy in belief. So we should abandon (leave) it. So who practices it is called there are one or some signs of Nifaq; until he saves himself from it.

[B] Nullifiers of Iman (Nawaqidhul Iman):

Q. [1] Nullifiers of Iman (Nawaqidhul Iman):¹

According to the statement of `Abdul-`Azeez bin Baaz (the Grand Mufti of Saudi Arabi during his lifetime), there are ten (10) types of **Nullifiers of Islam, such as:**

(1) **First: Shirk:** (associating partners) in the worship of Allah (SWT). What falls into this is supplicating and invoking the dead, seeking assistance from them, as well as making oaths to them and offering sacrificial animals to them. Allah (SWT) says: "Verily, Allah does not forgive that partners be associated with Him in worship (Shirk), but He forgives what is less than that to whom He wills", [04: 116], (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ).

- And He says: "Verily, the one who mixes partners in worship with Allah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell)", [05: 72]. (إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ).

(2) **Second: To place intermediaries between himself and Allah (SWT):** { من جعل بينه وبين الله وسائط يدعوهم ويسألهم الشفاعة } : Whoever places intermediaries between himself and Allah (SWT), asking them to intercede (mediate) on his behalf, and relying (Tawakkul) on them, has committed disbelief according to the concert agreement of the Muslim scholars.

(3) **Third: Declaring not the polytheists as infidel:** { من لم يكفر المشركين أو شك في كفرهم أو صحح مذهبهم كفر } : Whoever does not hold the polytheists (Mushrikun) to be disbelievers, or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.

(4) **Fourth: Giving priority the judgment of another over the judgment of Prophet:** { من اعتقد أن غير هدي النبي صلى الله عليه } : Whoever believes that some guidance other than that of the Prophet's (SAAS) is more complete than his guidance and that someone else's judgment is better than his judgment, such as those who prefer the judgment of the (Taghoot; false deities/religions) over his judgment, then he is a disbeliever.

(5) **Fifth: To hate something that the Messenger came with:** { من أبغض شيئاً مما جاء به الرسول صلى الله عليه وسلم ولو عمل به فقد كفر } : Whoever hates something that the Messenger came with even though he may act on it, has disbelieved, based on Allah's saying: "That is because they disliked what Allah sent down, so He nullified their (good) deeds", [47:9]. (ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ).

(6) **Sixth: To laugh at any part of the Religion:** { من استهزأ بشيء من دين الرسول صلى الله عليه وسلم أو ثوابه أو عقابه كفر } : Whoever mocks (laugh at) or ridicules any part of the Messenger's Religion or its rewards or punishments has committed an act of disbelief. The proof for this is Allah's statement: "Say, was it Allah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith", [09:65-66].

(قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ. لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ)

(7) **Seventh: Sorcery (magic spell):** { السحرفمن فعله أو رضي به كفر } : Whoever performs it or is pleased with it being done, has committed disbelief. The proof for this is Allah's statement: "... But the devils (shaitan) disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation (persuasion), therefore disbelieve not (in the guidance of Allah)...", [02:102].

(... وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بَبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ...)

(8) **Eighth: Supporting and assisting the polytheists against the Muslims:** { مظاهرة المشركين ومعاونتهم على المسلمين } : Who supports and assists the polytheists' anything against Muslim has committed disbelief. The proof for this is Allah's statement: "And whoever amongst you takes them (i.e. the disbelievers) as allies (associates) and protectors then he is indeed from among them. Verily, Allah does not guide a wrong-doing people", [05:51].

(وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ).

¹ - <http://theclearsunnah.wordpress.com/2007/05/05/10-nullifiers-of-islam/>

(9) Ninth: Whoever believes that it is permitted for some people to be free of (implementing) the Shari'ah (revealed laws) of Muhammad (i.e. Islam), then he is a disbeliever: { من اعتقد أن بعض الناس يسعه الخروج عن شريعة محمد صلى الله عليه وسلم - { كما وسع الخضر الخروج عن شريعة موسى عليه السلام - فهو كافر (ومن يبتغ غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين). [03:85].

(10) Tenth: Turning away from Allah's Religion: { الإعراض عن دين الله، لا يتعلمه ولا يعمل به } : So that not learning it or implementing it (is an act of disbelief). The proof for this is Allah's saying: "And who does more wrong than he who is reminded of the Ayat (signs/verses) of his Lord, then turns away from them, Verily, We shall extract retribution from the criminals", [32:22], (وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ آيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ).

- In another Ayah: "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment", [20:124], (وَمَنْ أَعْرَضَ عَنْ دَعْوِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى).

Additional information:

[Dua after ending program] دعاء كفاة المجلس

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ : سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ : إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ " ، [رواه الترمذي] .

"Subhanaka Allahumma wa bihamdika ashadu alla ilaha illa anta astakfiruka wa atubu ilika"

"Abu Hurayrah" (may Allah be pleased with him) reported, The Messenger of Allah (peace be upon him) said: "Who sat in the council, it is screamed (shouted) in this place (if), it to cover with said before standing of his council that: "Glorified Lord and praise, I testify that there is no Lord but You, I beg forgiveness and I repent to you: Only forgiven him was in his council". [Tirmidhi, Hadith no: 3433].

Reminder: As per University rule:

- ☐ Attendance of this course is obligatory, so try to attend the classes ...
- ☐ The range of class attendance for non-collegiate is 60% to 69% ...
- ☐ The range of class attendance for dis-collegiate is below 60% ...
- ☐ In case, if you repeat this course, you have to start from zero, means: You have to attend the in classes, submit Assignments, attend the Midterm and Final Examinations; your previous performance will be deleted.
- ☐ If you have any problem regarding Attendance; then you have to collect permission (in black and white) from the Chairman of the department or co-ordinator and submit it to the course instructor in due time to save yourselves from dis-collegiate or non-collegiate and improve your Attendance.
- ☐ No application will be accepted after the 14th week from starting the semester (one week before starting the Examination).
- ☐ No Attendance marks for the dis-collegiate student; their marks: 0.

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