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A Glimpse into the Islamic Creed



His Eminence Shaykh, the erudite scholar
Muhammad ibn Sālih al-‘Uthaymīn

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بُبْدَةٌ فِي الْعَقِيْدَةِ الإِسْلَامِيَّةِ

(شَرْحُ أُصُولِ الإِيمَانِ)

A Glimpse into the Islamic Creed

يَقْلِمُ فَضِيلَةُ الشَّيْخِ الْعَلَامَةُ

مُحَمَّدُ بْنُ صَالِحِ الْعُثَيمِينَ

غَفَرَ اللَّهُ لَهُ وَلِوَالِدِيهِ وَلِلْمُسْلِمِينَ

Written by His Eminence Shaykh,
the erudite scholar
Muhammad ibn Sālih al-‘Uthaymīn
May Allah forgive him, his parents,
and all Muslims.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Compassionate,
the Most Merciful

Introduction

Praise be to Allah; we praise Him, seek His help and forgiveness, and repent to Him. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can lead astray, and whoever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family and Companions, and those who follow them with righteousness, and may He grant them peace.

The Knowledge of Tawhīd (Oneness of Allah) is the noblest, the most sublime, and the most essential among all areas of knowledge, for it comprises knowledge of Allah Almighty, His names, attributes, and rights upon His servants, and because it is the path leading to our Lord and the foundation of His Legislations.

Therefore, all messengers unanimously called people to Tawhīd. Allah Almighty says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ أَنَّهُ وَلَا إِلَهَ إِلَّا أَنَا فَلَا عَبْدُونِ﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25]

Allah Almighty attests to His Oneness, as do the angels and the people of knowledge. He says:

﴿شَهَدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمٍ قَالُوا إِنَّمَا يَقُولُونَ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.} [Surat Al 'Imrān: 18]

Given this great status of Tawhīd, it is incumbent upon every Muslim to be keen on learning, teaching, pondering, and believing in it to build his faith on a sound foundation, tranquility, and submission. Thus, he will reap its pleasant fruits and outcomes.

And Allah alone is the One Who grants success.
The Author.

The Religion of Islam

The religion of Islam is the religion with which Allah Almighty sent Muhammad (ﷺ) to conclude the religions thereby. He perfected it for His servants, completed His favor upon them, and approved it as a religion for them. He does not accept any religion other than Islam from anyone. Allah Almighty says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾ ﴿٤٠﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets. And Allah is All-Knowing of everything.} [Surat al-Ahzāb: 40]

And Allah said:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ...﴾ دِينَّا... ﴿٣﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3]

And Allah said:

﴿إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَقْرَبُونَ...﴾

{The true religion with Allah is Islam...} [Surat Al-‘Imrān: 19].

Allah Almighty also says:

﴿وَمَنْ يَتَنَعَّمْ عَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلْ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Al-Imrān:85].

Allah Almighty ordained all people to take it as their religion. Addressing His Messenger (ﷺ), Allah Almighty says:

﴿فُلْ يَسِّرْبُهَا النَّاسُ إِلَيْ رَسُولِ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيزُ فَمَنْتَوْ بِاللَّهِ وَرَسُولِهِ الَّذِي أَلْمَى الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلَمَتِهِ وَاتَّبَعُهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

{Say [O Prophet], “O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped except Him; He gives life and causes death.” So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him so that you may be guided.} [Surat al-A'rāf: 158]

In Sahih Muslim, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

﴿وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصَارَائِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ﴾

“By the One in Whose Hand Muhammad's soul is, there is none of this Ummah, be he Jewish or

Christian, who hears of me and then dies without believing in what I have been sent with except that he will be among the people of Hellfire.”¹

Belief in him is not merely believing; rather, believing, accepting, and submitting to what he was sent with. Abu Tālib did not believe in the Prophet (ﷺ), even though he believed that Islam was true and testified that it was one of the best religions.

Islam includes all the interests covered by the previous religions, yet it has the advantage over them by being suitable for every time, place, and people. Addressing His Prophet, Allah Almighty says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَبِ وَمُهَيِّمًا عَلَيْهِ...﴾

{We have revealed to you the Book in truth, confirming the scriptures that came before it and as a criterion over them...} [Surat al-Mā'idah: 48]

Its suitability for every time, place, and people; means that adherence to it does not contradict people's interests in any time or place; it even serves those interests. However, this does not mean that it should be subject to every time, place, and people as some want it to be.

¹ Narrated by Muslim in the Book of Faith, Chapter: The obligation to believe in the message of our Prophet Muhammad (ﷺ) to all mankind and that his religion abrogated all other religions, no. (153).

Islam is the true religion; Allah Almighty has promised its true followers that He will support them and make them dominant over all others. Allah Almighty says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَهِّرُهُ عَلَى الَّذِينَ كُفَّارٌ وَلَوْ كَرِهُ الْمُشْرِكُونَ ﴾ ٩

{It is He Who has sent His Messenger with guidance and the religion of truth, so that He may make it prevail over all other religions, even though the polytheists dislike it.} [Surat as-Saff: 9]

And Allah said:

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفُوهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُكَسِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي أَرْتَضَنَّ لَهُمْ وَلَيَنْهَا لَهُمْ مِنْ بَعْدِ حَوْفِهِمْ أَمْنًا يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴾ ٦٠

{Allah has promised those among you who believe and do righteous deeds that He will make them successors in the land, as He made those who came before them, and He will surely establish for them their religion, which He has chosen for them, and He will surely change their state of fear into security; that they worship Me, not associating anything with Me. But whoever disbelieves after that, it is they who are the rebellious.}

[Surat an-Nūr: 55]

Islam is a creed and a Sharia (law). It is complete in terms of its beliefs and laws:

1- It enjoins belief in the Oneness of Allah Almighty and forbids polytheism.

2- It enjoins truthfulness and forbids lying.

3- It enjoins justice and forbids injustice. Justice is to treat what is similar equally and differentiate between what is different. It is not absolute equality, which is advocated by some when they say that Islam is the religion of equality in absolute terms. Indeed, treating different things equally is a form of injustice in Islam.

4- It enjoins honesty and forbids treachery.

5- It enjoins loyalty and forbids betrayal.

6- It enjoins dutifulness to one's parents and forbids ingratitude towards them.

7- It enjoins upholding kinship ties and forbids severing them.

8- It enjoins good neighborliness and forbids the opposite.

Generally, Islam enjoins every good manner and righteous act and forbids every bad manner and evil act.

Allah Almighty says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَا عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبُغْيَةِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤١﴾

{Allah enjoins justice, kindness, and giving

relatives [their dues], and He forbids shameful acts, evil deeds, and oppression. He exhorts you so that you may take heed.} [Surat an-Nahl: 90]

Pillars of Islam

The pillars of Islam are the foundations upon which it is built; they are five: It is mentioned in what Ibn 'Umar (may Allah be pleased with him and his father) reported: The Prophet (ﷺ) said:

«بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسَةٍ: عَلَىٰ أَنْ يُوَحَّدَ اللَّهُ - وَفِي رِوَايَةٍ عَلَىٰ خَمْسَيْنِ: - شَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَالْحُجَّةِ»

"Islam is built upon five (pillars): to declare the oneness of Allah, and in another narration, upon five: the testimony that there is no god but Allah and that Muhammad is His servant and His messenger, establishing prayer, giving Zakah, fasting Ramadan, and the Hajj." A man said: Hajj, and fasting Ramadan? He said:

«لَا، صِيَامُ رَمَضَانَ، وَالْحُجَّةِ».

"No, Fasting Ramadan and Hajj." This is how I heard it from the Messenger of Allah (ﷺ)¹.

1- As for the testimony that there is no deity worthy of worship but Allah and that Muhammad is His servant and messenger, it is the firm belief that

¹ Narrated by Al-Bukhārī: Book of Faith, no. (8); and by Muslim: Book of Faith, Chapter: The Saying of the Prophet (ﷺ): Islam is built upon five, no. (16).

is expressed verbally through this testimony, as if the one who declares it has actually seen this truth. The testimony counts as one pillar, though it features several things:

It is either because the Prophet (ﷺ) is a messenger from his Lord, so testifying that he is a servant and messenger of Allah is an essential part of the testimony that no deity is worthy of worship except Allah.

Or because these two testimonies are necessary for the validity and acceptance of good deeds. No deed is deemed valid or accepted unless done sincerely for Allah's sake and according to His Prophet's example.

With sincerity to Allah, the testimony of "there is no deity worthy of worship but Allah" is fulfilled, and by following the Prophet's example, the testimony of "Muhammad is His servant and Messenger" is fulfilled.

One of the benefits of this sublime testimony is that it liberates one's heart and soul from servitude to created beings and from following other than the prophets.

2- As for the establishment of prayer, it is to worship Allah Almighty by performing it in the most proper manner and at its due times.

Among its benefits is the feeling of relief and tranquility and avoidance of immorality and evildoing.

3- As for paying Zakah, it is to worship Allah Almighty by giving away the due amount from the properties subject to Zakah.

Its benefits include ridding oneself of miserliness and meeting the needs of Islam and Muslims.

4- As for fasting in Ramadān, it is to worship Allah Almighty by abstaining from the invalidators of fast during the daytime in Ramadān.

Among its benefits is training oneself to avoid pleasures to win Allah Almighty's approval.

5- As for Hajj, it is to worship Allah Almighty by making the journey to the Sacred House to perform the rituals of Hajj.

Among its benefits is training oneself to exert financial and physical effort in obedience to Allah Almighty. That is why Hajj is a form of Jihad for the sake of Allah.

These and other benefits of such pillars make this Ummah a pure Islamic nation, espousing the true religion and treating all humankind justly and truthfully. This is because other elements of the Islamic Shariah go right only if these pillars are set right. Likewise, the conditions of this Ummah are good only if it adheres to this religion properly, and vice versa.

For further clarification, read the verses that say:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ عَامَنُوا وَأَنْفَقُوا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِنَّ كَدَّبُوا فَأَخْذَنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴾٥١﴿ أَفَمِنْ أَهْلِ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بِأُسْنَا
بَيْنَتَا وَهُمْ نَاءِمُونَ ﴾٥٢﴿ أَوَمِنْ أَهْلِ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأُسْنَا ضُحَىٰ وَهُمْ يَلْعَبُونَ ﴾٥٣
﴿ أَفَمِنُوا مَكْرُ اللَّهِ فَلَا يَأْمُنُ مَكْرُ اللَّهِ إِلَّا الْقَوْمُ الْخَسِيرُونَ ﴾٥٤﴾

{If only the people of the towns had believed and feared Allah, We would have certainly opened for them blessings from the heaven and earth. But they disbelieved, so We seized them for what they earned.

Do the people of the towns feel secure that Our punishment will not befall them by night while they are asleep?

Or do the people of the towns feel secure that Our punishment will not befall them by day while they are at play?

Do they feel secure from the plan of Allah? None can feel secure from the plan of Allah except the loser people.} [Surat al-A'rāf: 96-99]

Let us also ponder the history of the past nations. Indeed, history presents lessons for people of wisdom and offers insight for those who possess heedful hearts. May Allah help us!

Foundations of the Islamic Creed

As we have clarified earlier, Islam is a creed and a Sharia (law). We have previously referred to some of its laws and mentioned the pillars that form the

core of its laws.

As for the Islamic creed, it is founded on belief in Allah, His angels, His books, His messengers, the Last Day, and destiny: its pleasant and unpleasant aspects.

These foundations are established in the Book of Allah Almighty and the Sunnah of His Prophet (ﷺ).

In the Qur'an, Allah Almighty says:

﴿لَيْسَ الْبَرُّ أَنْ تُوَلُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبَرُّ مَنْ عَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمُلْكِيَّةِ وَالْكِتَبِ وَالنَّبِيِّنَ...﴾

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets...} [Surat al-Baqarah: 177] He says about destiny:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كُلُّمُحَاجِي بِالْبَصَرِ﴾

{We have surely created everything in a determined measure.

Our command is but a single word, which is fulfilled in the blink of an eye.} [Surat al-Qamar: 49-50]

As for the Sunnah, the Prophet (ﷺ) answered a question by Gabriel about faith, saying:

«الْإِيمَانُ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ: حَيْرَةٍ وَشَرَّهٍ.»

“Faith is to believe in Allah, His angels, His books,

His messengers, the Last Day, and to believe in destiny: the pleasant and unpleasant aspects thereof.”¹

Belief in Allah Almighty

Belief in Allah comprises four things:

First: Belief in the existence of Allah Almighty:

His existence is established through evidence of Fitrah (innate inclination), logic, the Sharia, and perception.

As for how the Fitrah indicates the existence of Allah Almighty: Indeed, every created being came into existence with a natural belief in his Creator without prior thinking or education. No one swerves from this Fitrah except one whose heart gets influenced by something that turns it away from it. The Prophet (ﷺ) said:

«مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يُهُودَاهُ أَوْ يُنَصَّارَاهُ أَوْ يُمَجَّسَّنَاهُ».

"No child is born except upon Fitrah, and then his parents make him a Jew, a Christian, or a Magian."²

2- With regard to the logical evidence for the

¹ Narrated by Muslim in the Book of Faith, no. (8), and Abu Dāwūd: Book of Sunnah, Chapter: On Al-Qadr, no. (4695).

² Narrated by Al-Bukhārī: Book of Funerals, Chapter: Should funeral prayer be offered for the boy who dies immediately after embracing Islam? And should Islam be presented to the boy? no. (1292). Narrated by Muslim: Book of Destiny, Chapter: The meaning of “Every child is born on Fitrah,” and the ruling on the death of the children of the disbelievers and the children of the Muslims, no. (2658).

existence of Allah Almighty: Indeed, all created beings, in the past or future, must have a Creator to bring them into existence. They could not have brought themselves into being. Also, they could not have come into existence by coincidence.

They surely did not bring themselves into existence, for nothing creates itself, as it did not exist before its existence; then how could it create itself?

It also could not come to existence by coincidence, for anything that exists must have a creator. Moreover, with its perfect system, coherence, harmony, and the correlation between its causes and effects and between all created beings, this creation categorically affirms that it could not have come into existence by chance. If something exists by chance without any system governing its original existence, how could it have such a delicate system for its continual existence and development?!

Since these created beings could not bring themselves into existence or come to existence by chance, there must be a Creator for them, and that is Allah, the Lord of the worlds.

Allah Almighty points out this logical evidence and conclusive argument in Surat At-Tūr saying:

﴿أَمْ خُلِقُوا مِنْ عَيْرِ شَيْءٍ أَمْ هُمُ الْخَلِقُونَ﴾

{Were they created by none, or were they the

creators [of themselves]?} [Surat at-Tūr: 35] In other words, they were not created without a creator, nor did they create themselves. So, it is a must that Allah Almighty is their Creator. That is why when Jubayr ibn Mut'im (may Allah be pleased with him) heard the Prophet (ﷺ) recite Sūrat At-Tūr until he reached these verses:

﴿أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَلِقُونَ ﴾٣٥﴾
﴿لَا يُوَقِّنُونَ ﴾٣٦﴾ أَمْ عِنْدَهُمْ خَرَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴾٣٧﴾

{Were they created by none, or were they the creators [of themselves]?

Or did they create the heavens and earth?
Rather, they are not certain in faith.

Or do they possess the treasures of your Lord, or do they have full control [of everything]?} [Surat at-Tūr: 35-37]

Jubayr was still a polytheist at the time. He said: “My heart was about to fly. That is when faith first settled into my heart.”¹

Let's clarify this by another example. Let's say that someone tells you about a lofty palace surrounded by gardens beneath which streams flow, and the palace abounds with furniture and beds and is adorned with various ornaments. Then he claims that this palace, along with the perfection contained therein, has created itself or has come

¹ Narrated by Al-Bukhārī: Sūrat al-Tūr, no. (4854).

into existence by chance without a builder. You would surely belie him and consider his words as nonsense. Similarly, it is unreasonable to believe that this vast universe, along with its earth, heaven, planets, and its perfect conditions and system, has brought itself into existence or has come into being by coincidence!

3- As for the proofs of the existence of Allah Almighty in the Sharia, all divine scriptures confirm this, and the just rulings they contain, which serve people's interests perfectly, are also a sign that they have come from an All-Wise and All-Knowing Lord. Furthermore, the information in these Books about future events, which reality later attested to its veracity, is also proof that they have come from a Lord Who has the power to make what He has told about come to pass.

4- As for the perceptible proofs of the existence of Allah, they have two aspects:

First: We hear and watch how the supplications of some people are answered and how relief comes to people in distress, which categorically proves the existence of Allah Almighty, Who says:

﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلٍ فَاسْتَجَبْنَا لَهُ وَ...﴾

{And [remember] Noah, when he called out to Us before, so We responded to him...} [Surat al-Anbiyā': 76] He Almighty also says:

﴿إِذْ تَسْتَغْيِثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...﴾

{[Remember] when you were seeking the help of your Lord and He responded to you...} [Surat al-Anfāl: 9]

In "Sahīh Al-Bukhārī", Anas ibn Mālik (may Allah be pleased with him) reported:

«إِنَّ أَعْرَابِيَاً دَخَلَ يَوْمَ الْجُمُعَةِ - وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ - فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْكَ الْمَالُ، وَجَاعَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا؛ فَرَفَعَ يَدَيْهِ وَدَعَا، فَثَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ، فَلَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادِرُ عَنْ لِحَيْنِهِ».»

“While the Messenger of Allah (ﷺ) was giving a sermon one Friday, a Bedouin entered and said: ‘O Messenger of Allah, wealth has been destroyed and our children are hungry; supplicate Allah for us.’ The Messenger of Allah (ﷺ) raised his hands and supplicated Allah, then clouds like mountains appeared, and he did not descend from his pulpit until we saw the rain dripping from his beard.”¹

On the following Friday, that Bedouin—or he said someone else—stood up and said: ‘O Messenger of Allah, the houses have been destroyed and the wealth has drowned; pray Allah for us.’ The Messenger of Allah (ﷺ) raised his hands and said:

«اللَّهُمَّ حَوْالَيْنَا وَلَا عَلَيْنَا.»

¹ Narrated by Al-Bukhārī; Book of Friday; Chapter: Seeking rain in the Friday sermon; no. (891).

"O Allah, around us and not upon us." "So he would not point toward any direction except that it opened up."¹

Answering supplications is something we continue to observe until today, when a supplicant sincerely resorts to his Lord and fulfills the requirements of a positive response.

Second: The prophets' signs, which are called miracles that people watch or hear about, are conclusive proof of the existence of the One Who sent them, namely Allah Almighty, for these matters are beyond the scope of humanity, and Allah Almighty caused them to happen in support of His messengers.

An example is the miracle of Mūsa (Moses) (peace be upon him) when Allah Almighty commanded him to strike the sea with his staff, which he did, and then the sea split into twelve dry routes, and the water between them was like mountains. Allah Almighty says:

﴿فَأَوْحَيْنَا إِلَيْ مُوسَى أَنْ أَضْرِبِ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالْطَّوْدِ﴾
الْعَظِيمُ

{Then We inspired Moses, "Strike the sea with your staff," so it parted, and each part became like a

¹ Narrated by Al-Bukhārī; Book of Friday; Chapter: Seeking rain in the Friday sermon; no. (891). Narrated by Muslim; Book of the Prayer for Rain; Chapter: Supplication in the Prayer for Rain; no. (897).

huge mountain.} [Surat ash-Shu'arā': 63]

Another example is the miracle of 'Isa (Jesus) (peace be upon him) when he would give life to the dead and bring them out of their graves, with Allah's permission. Allah Almighty quotes him as saying:

﴿...وَأَنْجِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ...﴾

{and bring the dead to life by Allah's permission;} [Surat Al-'Imrān: 49], as He said:

﴿...وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي...﴾

{...and you brought the dead to life by My permission...} [Surat al-Mā'idah: 110]

A third example is when the Quraysh asked Muhammad (ﷺ) to bring forth a miracle, so he pointed to the moon, which split into two. About this, Allah Almighty says:

﴿أَقْتَرَبَتِ الْسَّاعَةُ وَانْشَقَ الْقَمَرُ ① وَإِنْ يَرَوْا عَيْنَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ ② مُسْتَهْمِرٌ﴾

{The Hour has drawn near and the moon has split asunder. And if they see a sign, they turn away and say, 'Continuous magic.'} [Surat al-Qamar: 1-2]

These perceptible miracles, which Allah Almighty caused to happen in support of His messengers, conclusively prove His existence.

The other part of faith in Allah is to believe in His lordship, i.e., He alone is the Lord, with no partner

or helper.

The Lord is the One to Whom the creation, the dominion, and the command belong. There is no creator or owner of the dominion except Allah, and to Him alone belongs the command. Allah Almighty says:

﴿...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...﴾

{Behold, His is the creation and the command.} [Surat al-A'rāf: 54], as He Almighty said:

﴿...ذَلِكُمْ أَنَّ اللَّهَ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قَطِيمٍ﴾

{Such is Allah, your Lord. To Him belongs the dominion, whereas those whom you invoke besides Him do not own so much as the membrane of a date stone.} [Surat Fātir: 13]

It is not known that anyone from among the creation ever denied the lordship of Allah Almighty except one who is arrogant and does not truly believe in what he says, as occurred with Pharaoh when he said to his people:

﴿فَقَالَ أَنَا رَبُّكُمْ أَلَا أَعْلَمُ﴾

{saying, "I am your lord, the most high."} [Surat an-Nāzi'āt: 24], and He said:

﴿...يَأَيُّهَا الْمَلَائِكَةُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي...﴾

{O chiefs, I do not know for you any god other

than myself.} [Surat al-Qasas: 38]. However, that was not said out of belief. Allah Almighty said:

﴿وَجَحَدُوا بِهَا وَأَسْتَيْقَنْتُهَا أَنفُسُهُمْ ظَلْمًا وَغُلْوًا...﴾

{They denied them wrongfully and arrogantly, although their hearts were convinced that they were true...} [Surat an-Naml: 14] As reported by Allah Almighty, Mūsa (peace be upon him) said to Pharaoh:

﴿...لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَنُولَاءِ إِلَّا رَبُّ الْسَّمَاوَاتِ وَالْأَرْضِ بَصَارِرَ وَإِنِّي لَأَظُنُّكَ يَقْرَعَوْنَ مَثْبُورًا﴾

{You already know that none sent down these [signs] except the Lord of the heavens and earth as clear proofs, and I certainly think that you, O Pharaoh, are doomed!} [Surat al-Isrā': 102] Therefore, polytheists would acknowledge the lordship of Allah Almighty despite associating partners with Him in worship. Allah Almighty says:

﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَدْكُرُونَ ﴿٤٧﴾ قُلْ مَنْ رَبُّ الْسَّمَاوَاتِ السَّبْعَ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٤٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٤٩﴾ قُلْ مَنْ بِيَدِهِ مَلْكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحِبُّ وَلَا يُحَاجِرُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٥٠﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٥١﴾﴾

{Say, “To whom belong the earth and all those who are on it, if you really know?” They will say, “To Allah.” Say, “Will you not then remember?” Say, “Who is the Lord of the seven heavens and the Lord

of the Great Throne?" They will say, "To Allah." Say, "Will you not then fear Him?" Say, "In whose hand is the dominion of all things, and He protects while none can protect against Him, if you really know?" They will say, "To Allah." Say, "How then are you deluded?"} [Surat al-Mu'minūn: 84-89]

Allah Almighty says:

﴿وَلَئِن سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾

{If you ask them, "Who created the heavens and earth?", they will surely say, "The All-Mighty, the All-Knowing created them."} [Surat az-Zukhruf: 9]

Allah Almighty also says:

﴿وَلَئِن سَأَلْتُهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَإِنَّمَا يُؤْفَكُونَ﴾

{If you ask them who created them, they will surely say, "Allah." How are they then deluded?} [Surat az-Zukhruf: 87]

The command of Allah Almighty comprises universal and Shariah-related affairs. Just as He is the Disposer of affairs in the universe, executing whatever He wills therein, according to His wisdom, He also rules it by prescribing the acts of worship and the rulings of dealings in accordance with His wisdom. So, whoever takes besides Allah another legislator of acts of worship or a ruler over the matters of dealings has thus associated a partner with the Almighty Lord, and he does not have true faith.

The third element of faith in Allah Almighty is to believe in His divinity; that He alone is the true deity worthy of worship, with no partner. A deity Who is worshiped with love and exaltation.

Allah Almighty says:

﴿وَإِنَّهُمْ إِلَّا مُنَجَّلُونَ إِلَهٌ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ (٢٣)

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

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمُ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (١٨)

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.} [Surat Al 'Imrān: 18] And if someone takes another god for worship besides Allah, his belief in the divinity of Allah will be invalid. Allah Almighty says:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحُقُقُ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطَلُ وَأَنَّ اللَّهَ هُوَ الْعَزِيزُ الْكَبِيرُ﴾ (٣٥)

{That is because it is Allah Who is the Truth, and whatever they invoke besides Him is falsehood, and it is Allah Who is the Most High, the Most Great.} [Surat al-Hajj: 62] Calling them gods does not grant

them the right of divinity. Allah Almighty says about Al-Lāt, Al-'Uzza and Manāt:

﴿لَوْلَا هُنَّ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَعَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ...﴾

{These [idols] are no more than names you and your forefathers have made up, for which Allah has not sent down any authority...} [Surat an-Najm: 23]

Addressing his people, Prophet Hūd (Heber) (peace be upon him) said:

﴿...أَتُجَدِّلُونِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَعَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ...﴾

{Do you dispute with me concerning mere names that you and your forefathers have made up, which Allah has never authorized?} [Surat al-A'rāf: 71]

Addressing his two companions in prison, Prophet Yūsuf (Joseph) (peace be upon him) said:

﴿يَصْحِحِي أَلْسِنْجِنَ إِلَّا بَابٌ مُّتَقَرِّرٌ قَوْنَ حَيْرَأَمَ اللَّهُ أَلْوَحِدُ الْقَهَّارُ ﴿٥﴾ مَا أَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَعَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ...﴾

{O my two fellow prisoners, which is better: many different lords or Allah, the One, the Subjugator? You worship nothing besides Him except names you have named, you and your forefathers, for which Allah has sent down no authority...} [Surat Yūsuf: 39-40]

That is why the messengers (peace be upon them) used to say to their people:

﴿...أَعْبُدُواْ اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...﴾

{Worship Allah; you have no god other than Him.} [Surat al-A'rāf: 59] However, the polytheists rejected that, and took gods besides Allah Almighty—worshiping those false gods and seeking help and support from them.

Allah Almighty refuted their associating of partners with Him by two logical arguments:

First: Those gods they took do not possess any divine attributes. They are created and can create nothing. They cannot bring about any benefit for those who worship them or ward off any harm from them. They possess no authority over people's lives, death, or anything in the heavens, nor are they partners in that.

Allah Almighty says:

﴿وَأَخْنَدُواْ مِنْ دُونِهِ إِلَهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾

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

He Almighty also says:

﴿فُلِّي أَدْعُواْ أَلَّذِينَ رَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا

فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شَرِيكٍ وَمَا لَهُ وَمِنْهُمْ مِنْ ظَهِيرٍ ﴿٦٦﴾ وَلَا تَنْفَعُ الْشَّفَعَةُ
عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ وَ...﴾

{Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah. And intercession does not benefit with Him except for whom He permits..."} [Surat Saba': 22-23] And He Almighty said:

﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا
أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٢﴾﴾

{"Do they ascribe to Him partners who cannot create anything, but are themselves created? Nor can they help them, nor can they help themselves.} [Surat al-A'rāf: 191-192]

If this is the case with these so-called gods, then deifying them is nothing but absolute foolishness and pure falsehood.

Second: Those polytheists acknowledged that Allah Almighty alone is the Lord and the Creator in Whose Hand is the dominion of everything and Who gives help, and no help can be given against Him. This should entail their belief in His Oneness as a deity worthy of worship, as they believed in Him as the One Lord. Allah Almighty says:

﴿يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقْتُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقَوْنَ ﴾ ⑩
 ⑪ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
 مِنَ الشَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ ⑫

{O people, worship your Lord, Who created you and those before you, so that you may become righteous; Who made for you the earth a resting place and the sky a canopy, and sent down from the sky water, and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know.} [Surat al-Baqarah: 21-22]

He Almighty also says:

﴿وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقُهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴾ ⑯

{If you ask them who created them, they will surely say, "Allah." How are they then deluded?} [Surat az-Zukhruf: 87]

And He Almighty says:

﴿فَلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ الْأَسْمَعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ
 الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيَّ وَمَنْ يُدِيرُ الْأُمَرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ
 أَفَلَا تَتَّقُونَ ﴾ ⑯ فَذَلِكُمُ الْحُقُّ فَمَاذَا بَعْدَ الْحُقُّ إِلَّا الْأَصْلَلُ ﴾ ⑰ فَأَنَّى
 تُصْرَفُونَ ﴾ ⑱

{Say, "Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?" They will say, "Allah." Say, "Do you not then fear

Him?" That is Allah, your true Lord. So what is there after truth except error? How are you then turned away?} [Surat Yūnus: 31-32]

The fourth element of faith in Allah is to believe in His names and attributes.

That is to affirm what Allah has affirmed for Himself in His Book or the Sunnah of His Messenger (ﷺ) of the names and attributes, in the way that befits Him, without Tahrif (distortion), Ta'til (denial), Takyif (asking how), or Tamthil (likening). Allah Almighty says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذُرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَاتِهِ ۚ سَيُجْزَوُنَ مَا كَانُوا يَعْمَلُونَ﴾ (١٨)

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180] He Almighty also says:

﴿...وَلَهُ الْمَثُلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

{To Him belong the most sublime attributes in the heavens and earth, and He is the All-Mighty, the All-Wise.} [Surat ar-Rūm: 27] And Allah also said:

﴿...لَيْسَ كَمِثْلَهُ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

Two groups have fallen into misguidance

concerning this matter:

One group: The Mu'attilah (deniers), who deny the Names and Attributes of Allah, or some of them—claiming that acknowledging them requires likening Allah to His creation. This claim is false for several reasons, like the following:

First: It entails false implications, like contradictions in the words of Allah, Who established specific names and attributes for Himself and said that there is nothing like Him. If acknowledging those names and attributes requires likening, this would also entail the existence of contradiction in the words of Allah, as some parts of them contradict others.

Second: It is unnecessary that two entities sharing a name or attribute should be similar. We see, for example, two persons sharing the attributes of humanity: hearing, seeing, and speaking. Still, they are not necessarily like each other regarding human capacities and in their hearing, seeing and speech.

Likewise, we see animals with hands, legs, and eyes, but this does not necessarily mean they have similar hands, legs, or eyes.

If there is a clear difference among the created beings in terms of the names and attributes they share, such a difference between the Creator and His creation is far clearer and greater.

The second group: The Mushabbihah (who draw

comparison), who confirm the names and attributes of Allah. Yet, they likened Him to His creation, claiming that this meaning is derived from the relevant texts, for Allah addresses His servants in the way they understand. This claim is false for several reasons, such as the following:

First: Likening Allah Almighty to His creation is established as false by reason and by the Sharia, and the texts of Qur'an and the Sunnah cannot entail something false.

Second: Allah Almighty addresses His servants in the way they understand, in terms of the fundamental meaning; however, the reality and essence of this meaning is part of the knowledge possessed by Allah Almighty alone concerning His Essence and Attributes.

So, if Allah establishes that He is All-Hearing, then hearing is indeed known in its fundamental sense: discerning voices and sounds. But the reality of this with regard to Allah's hearing is unknown. In fact, the reality of hearing differs even among the created beings, and it is even far more different between the Creator and His creation.

And if Allah Almighty states that He has risen over the Throne, "Istiwa'" (rising over) is known as a fundamental meaning, but what is unknown to us is the reality of His rising over the Throne. The reality of Istiwa' even differs among the created beings. Rising over a steady chair differs from doing

so over an unruly camel. If this differs among the created beings, there is an even more apparent and significant difference between the Creator and His creation.

Belief in Allah yields great benefits for the believers, such as the following:

First: Fulfilling belief in the Oneness of Allah, having no hope for or fear from other than Him, and worshiping none but Him.

Second: Perfecting love and exaltation of Allah Almighty by virtue of His beautiful Names and sublime Attributes.

Third: Fulfilling the worship of Allah by observing His commands and avoiding His prohibitions.

Belief in the Angels

Angels belong to the realm of the unseen. Allah Almighty created them, and they worship Him. They possess nothing of the traits of lordship or divinity. Allah created them out of light and made them totally submissive to His commands and made them capable to implement them. Allah Almighty says:

﴿...وَمَنْ عِنْدُهُ لَا يَسْتَكِبُرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحِسِرُونَ ١٩١٥ يُسَبِّحُونَ ١٥١٦ إِلَيْهِ وَإِلَيْهَا لَا يَقْتُلُونَ ١٥١٧﴾

{Those [angels] who are with Him are not too

proud to worship Him, nor do they ever grow weary. They glorify [Him] night and day, never wavering.] [Surat al-Anbiyā': 19-20]

They are numerous in number; only Allah Almighty knows their number. It is authentically reported in the Two Sahīh Collections, in a Hadīth narrated by Anas (may Allah be pleased with him) about the story of Al-Mi'rāj (ascension), that the Prophet (ﷺ) was shown Al-Bayt Al-Ma'mūr (The Frequented House) in heaven, wherein seventy thousand angels pray every day; when they come out, they never return to it.

Belief in the angels comprises four things:

First: Belief in their existence.

Second: Belief in those among them whose names are known to us, like Jibrīl (Gabriel); and those whose names are unknown to us, we believe in them as a whole.

Third: Belief in their descriptions, which are known to us, like the description of Gabriel. The Prophet (ﷺ) related that he saw him in his real form and had six hundred wings blocking the horizon.

By the command of Allah, an angel could turn into the form of a man. This happened to Gabriel (peace be upon him) when Allah sent him to Mary in the form of a man, and when he came to the Prophet (ﷺ) while he was sitting among his Companions, he came in the form of a man with very white clothing and very dark hair, with no

trace of travel apparent on him, and none of the Companions knew him. He sat in front of the Prophet (ﷺ), propping his two knees against the Prophet's knees and placing his two hands over the Prophet's thighs. Then, he asked the Prophet about Islam, Imān (faith), Ihsān, the Hour and its signs. After the Prophet (ﷺ) had answered his questions, he went off, and the Prophet (ﷺ) said:

«هَذَا جِبْرِيلُ؛ أَتَاهُمْ يُعَمِّلُكُمْ دِينَكُمْ».

“This was Jibril; he came to you to teach you your religion.”¹

Likewise, the angels sent by Allah to Prophets Ibrahim (Abraham) and Lut (Lot) (peace be upon both of them) were in the form of human beings.

Fourth: Belief in what we know of their actions which they perform by the command of Allah Almighty, like glorifying Allah and worshiping Him day and night without getting bored or tired.

Some of them may carry out particular tasks.

Examples include the following: Gabriel is the angel entrusted with divine revelation. Allah Almighty sent him with revelation to the prophets and messengers.

And like Michael (Mikā'il), the angel in charge of rain and plants.

¹ Narrated by Muslim in the Book of Faith, Chapter: Explanation of Faith, Islam, and Ihsān, and the obligation to affirm belief in the Divine Decree of Allah, the Most High, no. (8).

And Isrāfil: the angel entrusted with blowing the Trumpet upon the coming of the Hour and the resurrection of creation.

And the Angel of Death: the angel entrusted with taking the souls at the moment of death.

And Mālik, who is assigned with Hellfire; he is its gatekeeper.

And the angels entrusted with embryos in mothers' wombs. When an embryo reaches four months of age in its mother's womb, Allah sends an angel to it and orders him to write down its sustenance, lifetime, deeds, and whether it will be miserable or blissful.

And like the angels entrusted with recording people's deeds. Each person has two angels, one on the right side and one on the left.

And like the angels entrusted with questioning the dead after he is placed in his grave; two angels come to him and ask him about his Lord, his religion, and his Prophet.

Belief in the angels yields great benefits, such as the following:

First: Recognizing the greatness, power, and dominion of Allah Almighty, for the greatness of a created being is a sign of the greatness of its Creator.

Second: Showing gratitude to Allah Almighty for taking care of humankind, as He entrusted all those angels with protecting them, recording their deeds,

and so on.

Third: Loving the angels for their worship of Allah Almighty.

Some deviant people deny that the angels are bodies, claiming that they are the powers of good latent in the created beings. With this claim, they belie the Book of Allah Almighty and the Sunnah of His Messenger (ﷺ), as well as the consensus among Muslims.

Allah Almighty says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَئِنَّ أَجْنِحَةً مَّتَّعَنِي وَثُلَّتْ وَرُبَّعَنِي...﴾

{All praise be to Allah, the Originator of the heavens and earth, Who made the angels messengers with two, three, or four wings...} [Surat Fātir: 1]

He Almighty also says:

﴿وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَهُمْ...﴾

{If only you could see when the angels take the souls of the disbelievers, beating their faces and their backs...} [Surat al-Anfāl: 50]

And He Almighty says:

﴿...وَلَوْ تَرَى إِذ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَجْدِيَهُمْ أَخْرِجُوا أَنفُسَكُمْ...﴾

{If only you could see the wrongdoers in the throes of death while the angels are stretching out

their hands [saying], “Give up your souls!”} [Surat al-An‘ām: 93]

And He also says:

﴿... حَتَّىٰ إِذَا فُرِّغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

{Until when their hearts are relieved of dread, they will say [to the angels], “What did your Lord just say?” They will say, “The Truth, and He is the Most High, Most Great.”} [Surat Saba’: 23]

About the dwellers of Paradise, Allah Almighty says:

﴿... وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مَنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَعَمِّلُوا عَمَّا عُقِبَى الدَّار﴾

{Angels will enter upon them from every gate, 'Peace be upon you for what you patiently endured. Excellent indeed is the final home.'} [Surat ar-Ra‘d: 23-24].

In the Sahīh Collection of Al-Bukhārī, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبَبَهُ، فَيُحِبِّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبَبَهُ، فَيُحِبِّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضِّعُ لَهُ الْقُبُولُ فِي الْأَرْضِ.

"If Allah loves a servant, He calls Jibrīl and says: 'Verily, Allah loves so-and-so; so love him.' So, Jibrīl

loves him and calls the inhabitants of the heavens: 'Verily, Allah loves so-and-so; so love him.' So, the inhabitants of the heavens love him, and then he is granted acceptance on earth."¹

In another Hadīth, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَىٰ كُلِّ بَابٍ مِّنْ أَبْوَابِ الْمَسْجِدِ الْمَلَائِكَةُ يَكْتُبُونَ
الْأَوْقَلَ فَالْأَوْقَلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّرَا الصُّحْفَ وَجَاءُوا يَسْتَمِعُونَ الدَّكْرَ.

"When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit), they fold up their sheets and come to listen to the Dhikr."²

These texts explicitly indicate that angels are bodies, not spiritual powers, as claimed by misguided people. Muslims unanimously agree on the meanings of these texts.

¹ Narrated by Al-Bukhārī; Book of the Beginning of Creation; Chapter: Mention of the angels; no. (3037), and Muslim in the Book of Righteousness, Maintaining Ties, and Etiquette; Chapter: If Allah loves a servant, He makes him beloved to His servants; no. (2637).

² Narrated by Al-Bukhārī in the Book of Friday, Chapter: Listening to the Sermon, no. (887), and Muslim in the Book of Friday, Chapter: The Virtue of Going Early on Friday, no. (850).

Belief in the Revealed Books

Books are the plural of a book, which is a written text.

Books here refer to the scriptures revealed by Allah Almighty to His messengers as a source of mercy and guidance for His servants so that they may attain bliss in this life and the Hereafter.

Belief in the Books comprises four things:

First: Belief that they were truly revealed by Allah.

Second: Belief in the Books whose names are known to us, like the Qur'an, which was revealed to Muhammad (ﷺ); the Torah, which was revealed to Moses (peace be upon him); the Gospel, which was revealed to Jesus (peace be upon him); and the Psalms, which was revealed to Dāwūd (David) (peace be upon him). As for the Books whose names we do not know, we believe in them as a whole.

Third: Belief in the authentic information contained therein, like the information revealed in the Qur'an and such information in the previous scriptures that has not been altered or distorted.

Fourth: Acting upon the rulings in them that have not been abrogated and accepting and submitting to them, whether we understand the wisdom behind them or not. The Noble Qur'an has abrogated all previous scriptures. Allah Almighty says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَبَ بِالْحُقْقِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَبِ وَمُهَيْمِنًا
عَلَيْهِ...﴾

{We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them...} [Surat al-Mā'idah: 48] i.e., as a judge over them.

Accordingly, it is not permissible to act upon any of the rulings in the previous Books except those that are sound and approved by the Qur'an.

Belief in the Divine Books yields great benefits, such as the following:

First: Recognition that Allah Almighty cares about His servants, as He sent down a Book for each community to guide them thereby.

Second: Recognizing the wisdom of Allah Almighty in His Legislation, as He legislated for each community what suited them, as Allah Almighty said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ...﴾

{To each of you We have ordained a law and a way of life.} [Surat al-Mā'idah: 48]

Third: Showing gratitude to Allah Almighty for that.

Belief in the Messengers

'Messengers' is the plural of 'messenger', which refers to a person sent to convey a message.

Messengers here refer to those individuals to whom Allah Almighty revealed legislation and ordered them to convey it to people.

The first Messenger was Nūh (Noah) (peace be upon him), and the last was Muhammad (ﷺ).

Allah Almighty says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالثَّالِثَنَ مِنْ بَعْدِهِ...﴾

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him...} [Surat an-Nisā': 163]

In Sahih Al-Bukhārī, Anas ibn Mālik (may Allah be pleased with him) reported in the Hadīth on the intercession that the Prophet (ﷺ) said:

«ذَكَرَ أَنَّ النَّاسَ يَأْتُونَ إِلَى آدَمَ، لِيَسْأَلُوهُ لَهُمْ، فَيَعْتَذِرُ إِلَيْهِمْ وَيَقُولُ: ائْتُمْ نُوحًا أَوَّلَ رَسُولِ بَعْثَةِ اللَّهِ» وذكر تمام الحديث.

“People will go to Adam asking him to intercede on their behalf, but he will excuse himself and say: ‘Go to Noah, the first Messenger sent by Allah’—mentioning the rest of the Hadīth¹.

Allah Almighty says about His Prophet

¹ Narrated by Al-Bukhārī; Book of Tawhīd; Chapter: His Saying, the Most High: {for what I created with My two Hands}; no. (7410), and Muslim; Book of Faith; Chapter: The lowest of the people of Paradise in rank therein; no. (193).

Muhammad (ﷺ):

﴿مَا كَانَ مُحَمَّدُ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ...﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets...} [Surat al-Ahzāb].

There was no community to which Allah Almighty did not send a messenger with separate legislation or a prophet to whom the legislation of a previous messenger was revealed so as to revive it. Allah Almighty says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الظَّلْمُوْتُ...﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods."} [Surat an-Nahl: 36]

Allah Almighty says:

﴿...وَإِنْ مَنْ أُمَّةٍ إِلَّا خَلَّ فِيهَا نَذِيرٌ﴾

{There has never been any community except that a warner came to it.} [Surat Fātir: 24]

He Almighty also says:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدَىٰ وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا...﴾

{We sent down the Torah which contains guidance and light; the prophets who submitted themselves to Allah were judging by it for the Jews...} [Surat al-Mā'idah: 44].

The messengers are created human beings. They possess nothing of the traits of lordship or divinity. Addressing Prophet Muhammad, the master of all messengers and the noblest among them, Allah Almighty says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ
لَا سْتَكْثِرُ مِنَ الْخَيْرِ وَمَا مَسَّنِي السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾ (١٨)

{Say, "I have no power to benefit or harm myself, except what Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no evil would have touched me. I am only a warner and bearer of glad tidings for people who believe."} [Surat al-A'rāf: 188].

He Almighty also says:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشِداً ﴿٦﴾ قُلْ إِنِّي لَنْ يُجَبِّرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ
أَجِدَ مِنْ دُونِهِ مُلْتَحِدًا﴾ (١٧)

{Say, "I have no power to harm or benefit you." Say, "None can protect me from Allah, nor can I find any refuge besides Him."} [Surat al-Jinn: 21-22]

They were humans with human traits, getting ill, dying, needing food and drink, and so on. Describing his Lord, Prophet Abraham (peace be upon him) said:

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي ﴿٧﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي وَالَّذِي يُمَيِّنُنِي ثُمَّ
يُحَبِّنِي﴾ (٨)

{and it is He Who provides me with food and drink; and when I am ill, it is He Who cures me; and it is He Who causes me to die, then brings me to life again;} [Surat ash-Shu'arā': 79-81]

Moreover, the Prophet (ﷺ) said:

إِنَّمَا أَنَا بَنَّسْرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيْتُ فَذَكَرُونِي۔

“Verily, I am a human being like you and I forget as you forget. So, when I forget, remind me.”¹.

At their highest status and in the context of praising them, Allah Almighty described them as slaves to Him. And Allah Almighty says about Nūh (Noah) (peace be upon him):

إِنَّهُ وَكَانَ عَبْدًا شَكُورًا ﴿١﴾

{He was indeed a grateful slave.} [Surat al-Isrā': 3] And He says about Muhammad:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

{Blessed is the One Who has sent down the Criterion to His slave, so that he may be a warner to the worlds,} [Surat al-Furqān: 1]

And about Abraham, Is-hāq (Isaac) and Ya'qūb (Jacob) (peace be upon them), He says:

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَرِ ﴿١﴾ إِنَّا

¹ Narrated by Al-Bukhārī; Chapters on the Qiblah; Chapter: Facing towards the Qiblah wherever one is; no. (392), and by Muslim; Book of Mosques and Places of Prayer; Chapter: Forgetfulness in the prayer, and the prostration for it; no. (572).

أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكْرَى الْدَّارِ ﴿٤٧﴾ وَإِنَّهُمْ عِنْدَنَا لَيْلَمُ الْمُصْطَفَى إِلَّا خَيْرٌ

{Remember Our slaves: Abraham, Isaac, and Jacob — men of strength and insight. Indeed, We chose them with a distinct quality: the remembrance of the Hereafter. And indeed, they are, in Our sight, among the chosen and the best.} [Surat Sâd: 45-47]

And He Almighty says about Jesus (‘Isa), son of Mary (peace be upon him):

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَنَّا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٦٦﴾

{He was only a slave whom We favored and made him an example for the Children of Israel.} [Surat az-Zukhruf: 59]

Belief in the messengers comprises four things:

First: Belief that their message was truly from Allah Almighty. Whoever disbelieves in the message of one of them has disbelieved in all of them, as Allah Almighty said:

كَذَّبُتْ قَوْمٌ نُّوحَ الْمُرْسَلِينَ ﴿١٠٥﴾

{The people of Noah rejected the messengers} [Surat ash-Shu‘arâ’: 105] He Almighty considered them as deniers of all messengers, even though there was no other messenger when they denied him. Accordingly, the Christians who denied Muhammad ﷺ and did not follow him are also deniers of Jesus, the Son of Mary, and do not follow

him, especially as he gave them glad tidings about the coming of Prophet Muhammad, which only means that he was also a messenger to them, who would save them from misguidance and guide them to the straight path.

Second: Belief in those of them whose names are known to us, like Muhammad, Abraham, Moses, Jesus and Noah (peace be upon all of them). Those five are the Messengers with firm resolve, whom Allah Almighty mentions in two places of the Qur'an, as He says:

﴿وَإِذْ أَخْذَنَا مِنَ النَّبِيِّنَ مِيقَاتَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى أُبْنَيْ مَرْيَمَ وَإِذْ أَخْذَنَا مِنْهُمْ مِيقَاتًا غَلِيلًا﴾ (٧)

{And [remember] when We took from the prophets their covenant and from you [O Prophet], and from Noah, Abraham, Moses, and Jesus, son of Mary; We took from them a solemn covenant.} [Surat al-Ahzāb: 7] Allah Almighty also says:

﴿شَرَعَ لَكُم مِنَ الَّذِينَ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الَّذِينَ وَلَا تَنْقِرُوْفُوا فِيهِ كَبُرٌ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَعْلَمُ بِمَا يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾ (١٣)

{He has prescribed for you [believers] the same religion that He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus: "You should uphold the religion and make no

divisions therein." What you are calling the polytheists to is very hard for them. Allah chooses for Himself whom He wills and guides to Himself who turns to Him.} [Surat ash-Shūra: 13]

As for those whose names are unknown to us, we believe in them as a whole. Allah Almighty says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْنَاهُ﴾
عَلَيْكَ... ﴿١٣﴾

{We have sent messengers before you; of them are some whose stories We have told you, and some We have not...} [Surat Ghāfir: 78]

Third: Belief in their authentic reports.

Fourth: Acting upon the Sharia brought by one of them who was sent to us, namely the final Prophet, Muhammad (ﷺ), who was sent to all humankind. Allah Almighty says:

﴿فَلَا وَرَبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾
٦٥

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65]

Belief in the messengers yields great benefits, such as the following:

First: Recognizing the mercy and care Allah

Almighty shows to His servants, as He sent the messengers to them to guide them to the straight path and illustrate to them how to worship their Lord. Human minds cannot reach this knowledge by themselves.

Second: Showing gratitude to Allah Almighty for this great blessing.

Third: Loving the messengers (peace be upon them) and revering and praising them in a befitting manner, for they are the messengers of Allah Almighty and because they worshiped Him, conveyed His message and gave sincere advice to His servants.

Stubborn people denied their messengers on the grounds that the messengers of Allah Almighty should not be humans. Allah Almighty mentions this claim and disproves it, saying:

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولاً
قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُظْمِنِينَ لَنَرَأَنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا
رَسُولاً﴾

{Nothing prevented people from believing when guidance came to them except that they said, "Has Allah sent a human as a messenger?" Say, "If there were angels walking securely upon the earth, We would have sent down to them from the heaven an angel as a messenger."} [Surat al-Isrā': 94-95]

So, Allah Almighty disproved their claim by

saying that a messenger should be a human being, as he is sent to the inhabitants of this earth, who are human beings. If the dwellers of the earth were angels, Allah Almighty would have sent them angels as messengers to be like them. The deniers of the messengers are quoted in the Qur'an as saying:

﴿...إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصْدُونَا عَمَّا كَانَ يَعْبُدُ إِعْبَادُونَا فَأُنْثَوْنَا بِسُلْطَانٍ مُّبِينٍ قَالَتْ لَهُمْ رُسُلُهُمْ إِنَّنَا نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمْنُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ...﴾

{They said, 'You are but humans like us! You want to turn us away from what our forefathers used to worship; then bring us clear proof.' Their messengers said to them, 'We are but humans like you, but Allah bestows His favor upon whom He wills of His servants. It is not for us to bring you proof except by Allah's permission.'} [Surat Ibrāhīm: 10-11].

Belief in the Last Day

The Last Day is the Day of Judgment on which people will be resurrected for reckoning and recompense.

It is called as such because there will be no day after it; the people of Paradise will settle in their dwellings, and the people of Hellfire will settle in their dwellings.

Belief in the Last Day comprises three things:

First: Belief in the resurrection, which is giving life to the dead when the Trumpet is blown for the second time. Then, people will rise, naked, barefooted, and uncircumcised, before the Lord of the worlds. Allah Almighty says:

﴿...كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ ثُبَيْدُهُ وَعَدْنَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

{Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.} [Surat al-Anbiyā': 104]

The Resurrection is a firm truth established by the Qur'an and the Sunnah, as well as the consensus among Muslims.

Allah Almighty says:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيَتُونَ ١٥ ١٥ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبَعَّثُونَ﴾

{Then after that you will surely die. Then indeed you, on the Day of Resurrection, will be resurrected,} [Surat al-Mu'minūn: 15-16]

And the Prophet (ﷺ) said:

«يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَّاءً غُرَّلًا».

"People will be gathered on the Day of Judgment, barefooted, naked, and uncircumcised."¹
Narrated by Al-Bukhāri and Muslim.

¹ Narrated by Muslim; Book of Paradise and Description of its Bliss and Inhabitants; Chapter: The perishing of this world and explanation of the gathering on the Day of Resurrection; no. (2859).

Muslims unanimously agree on the truth of this day, which is entailed by wisdom, as Allah Almighty makes an appointment for His servants when He will recompense them over what they did with regard to His Legislation with which He sent His messengers. Allah Almighty says:

﴿أَفَحَسِبُتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبْدًا وَأَنْكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ (١١٥)

“Did you think that We created you with no purpose and that you would not be brought back to Us?”} [Surat al-Mu’minūn: 115] Addressing His Prophet, Allah Almighty says:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْءَانَ لَرَأْدُكُمْ إِلَى مَعَادٍ...﴾

{Indeed, the One Who has ordained for you the Qur'an will bring you back home...} [Surat al-Qasas: 85]

Second: Belief in reckoning and recompense: Everyone will be called to account for their deeds and will be recompensed accordingly, as established by the Qur'an and the Sunnah, as well as the consensus among Muslims.

Allah Almighty says:

﴿إِنَّ إِلَيْنَا إِيَّاهُمْ ۖ ثُمَّ إِنَّ عَلَيْنَا حِسَابُهُمْ﴾ (١)

{Indeed, to Us is their return. Then indeed, upon Us is their account.} [Surat al-Ghāshiyah: 25-26] He Almighty also says:

﴿مَنْ جَاءَ بِالْحُسْنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيْئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا﴾

وَهُمْ لَا يُظْلَمُونَ ﴿١٦﴾

{Whoever comes with a good deed will be rewarded tenfold, but whoever comes with an evil deed will only be punished with its like, and none will be wronged.} [Surat al-An‘ām: 160] And He Almighty says:

﴿وَنَصْعُدُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبَينَ ﴾
٤٦

{We will place the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if a deed is the weight of a mustard seed, We will bring it forth. Sufficient are We as Reckoners.} [Surat al-Anbiyā': 47]

Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet ﷺ said:

«إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ، فَيَضْعُفُ عَلَيْهِ كَثْفَهُ - أَيْ سَثْرَهُ - وَيَسْتَرُهُ: فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَّا؟ أَتَعْرِفُ ذَنْبَ كَذَّا؟ فَيَقُولُ: نَعَمْ أَيْ رَبْ، حَتَّى إِذَا قَرَرَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ: سَرَّتْهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى كِتَابَ حَسَنَاتِهِ، وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُبَانَدِي بِهِمْ عَلَى رُؤُوسِ الْخَلَائِقِ: هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ، أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ.»

"Allah will bring the believer near Him and shelter him with His Screen — i.e., His Covering — and conceal him, and will say: 'Did you commit such-and-such sin? Did you commit such-and-such sin?' He will say: 'Yes, my Lord.' When He makes

him confess his sins and he thinks that he is ruined, Allah will say: 'I did screen your sins in the world, and I forgive them for you today.' Then he will be given the book of his good deeds. As for the disbelievers and the hypocrites, they will be called out before all creation: 'These are the people who lied against their Lord. Indeed, the curse of Allah is upon the wrongdoers.'"¹ Narrated by Al-Bukhārī and Muslim.

And the Prophet (ﷺ) is authentically reported to have said:

«أَنَّ مَنْ هُمْ بِحَسَنَةٍ فَعَمِلُهَا؛ كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضَعِيفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَأَنَّ مَنْ هُمْ بِسَيِّئَةٍ فَعَمِلُهَا؛ كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً».

"Whoever intends a good deed and does it, Allah writes it down as ten good deeds up to seven hundred times, or many times over; and whoever intends a bad deed and does it, Allah writes it down as one bad deed."²

Muslims unanimously agree over the truth of reckoning and recompense for people's deeds, which is entailed by wisdom, as Allah Almighty revealed the Books, sent the messengers, obligated His servants to accept and act upon what the

¹ Narrated by Al-Bukhārī: Book of Grievances, Chapter: The saying of Allah, the Exalted: {Unquestionably, the curse of Allah is upon the wrongdoers,} no. (2309), and Muslim: Book of Repentance, Chapter: Acceptance of the repentance of the killer, even if he has killed many, no. (2768).

² Narrated by Muslim in the Book of Faith, Chapter: If a slave intends a good deed, it is written; and if he intends an evil deed, it is not written, no. (131).

messengers brought to them, and made it a duty to fight those who oppose Him, rendering their life, progeny, women, and property violable. If there were no reckoning and recompense, this would be a frivolity of which the All-Wise Lord is far Exalted. Allah Almighty refers to this by saying:

﴿فَلَنُسْأَلُنَّ الَّذِينَ أُرْسَلَ إِلَيْهِمْ وَلَنُسْأَلَنَّ الْمُرْسَلِينَ ⑥ فَلَنُقْسِنَ عَلَيْهِمْ بِعِلْمٍ ⑦ وَمَا كُنَّا غَابِيِّينَ ⑧﴾

{So We will surely question those to whom the messengers were sent, and We will surely question the messengers themselves. Then We will surely relate to them with knowledge, and We were not absent.} [Surat al-A'rāf: 6-7]

Third: Belief in Paradise and Hellfire and that they will be the eternal abode for the creation.

Paradise is the abode of bliss that Allah Almighty has prepared for the pious believers, those who believe in what He obligated them to believe in, and who obey Allah and worship Him sincerely, obey His Messenger, and follow him. There are numerous forms of bliss in Paradise.

﴿مَا لَا عَيْنٌ رَأَتُ، وَلَا أُذْنٌ سَمِعَتُ، وَلَا حَظَرٌ عَلَى قَلْبِ بَشَرٍ﴾.

"What no eye has seen, no ear has heard, and no human mind has thought about."¹, Allah Almighty

¹ Narrated by al-Bukhari: Book of Tafsir, chapter on His saying: {No soul knows what delights are kept hidden for them.}, no. (4501); and by Muslim: Book of Paradise and the Description of its Bliss and its People, no. (2824).

says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمُ الْخَيْرُ الْمُرِيَّةُ ۝ حَرَأُوهُمْ عِنْدَ رَبِّهِمْ جَنَّتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُنَّ ۝ دَلِيلٌ لِمَنْ حَشِّيَ رَبَّهُو ۝

{As for those who believe and do righteous deeds — it is they who are the best of creatures. Their reward with their Lord is Gardens of Eternity beneath which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord.}

[Surat al-Bayyinah: 7-8] He Almighty also says:

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ فُرَّةٍ أَعْيُنٍ جَزَاءً إِيمَانُهُمْ مَا كَانُوا يَعْمَلُونَ ۝

{No soul knows what delights are kept hidden for them as a reward for what they used to do.}

[Surat as-Sajdah: 17]

As for Hellfire, it is the abode of punishment that Allah Almighty has prepared for the transgressing disbelievers, those who disbelieve in Him and disobey His messengers. It contains forms of unimaginable punishment and torture. Allah Almighty says:

وَأَنْقُوا النَّارَ الَّتِي أَعَدَّتْ لِلْكُفَّارِ ۝

{and fear the Fire prepared for the disbelievers.}

[Surat Al 'Imrān: 131] He Almighty also says:

وَقُلْ أَلْحُقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكُفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ

نَارًا أَحَاطَ بِهِمْ سَرَادُقُهَا ۚ وَإِنْ يَسْتَغْيِثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۖ بِئْسَ الْشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

{Say, "The truth is from your Lord. Whoever wills may believe, and whoever wills may disbelieve." We have prepared for the wrongdoers a Fire that will encompass them like the walls. If they cry for relief, they will be relieved with water like boiling oil that will scald the faces. What a terrible drink, and what a terrible resting place!} [Surat al-Kahf: 29] And He Almighty says:

إِنَّ اللَّهَ لَعَنَ الْكُفَّارِينَ وَأَعَدَ لَهُمْ سَعِيرًا ۝ خَلِدِينَ فِيهَا أَبْدًا لَا يَجِدُونَ وَلِيَا وَلَا نَصِيرًا ۝ يَوْمَ تُثَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْسَتْنَا أَطْعَنَا اللَّهُ وَأَطْعَنَا الرَّسُولُ لَا ۝ ﴿٣١﴾

{Indeed, Allah has cursed the disbelievers and has prepared for them a Blazing Fire, abiding therein forever. They will not find a protector or a helper. On the Day their faces are turned about in the Fire, they will say, 'Oh, would that we had obeyed Allah and obeyed the Messenger.'} [Surat al-Ahzāb: 64-66]

Belief in the Last Day yields great benefits, such as the following:

First: The desire and keenness to do good in pursuit of the reward on that Day.

Second: The fear of doing and approving of sins, out of fear of the punishment on that Day.

Third: Providing solace to the believer who undergoes worldly loss through the hope of attaining bliss and good rewards in the Hereafter.

The disbelievers deny resurrection after death, claiming that this is impossible to happen.

This claim is false based on the Sharia, sense, and reason.

As for the Sharia, Allah Almighty says:

﴿رَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبَعَثُوا قُلْ بَلَ وَرَبِّكَ لَتُبَعَثُنَّ ثُمَّ لَتُبَيَّنُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

{The disbelievers claim that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that is easy for Allah."} [Surat at-Taghābun: 7] All the divine Books agree on that.

As for the perceptible evidence: Allah Almighty made some of His servants see dead people being brought back to life. There are five examples of this in Surat al-Baqarah:

First example: When the people of Moses said to him:

﴿...لَن نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهَنَّمَ...﴾

{...we will never believe you until we see Allah openly...} [Surat al-Baqarah: 55] So Allah, the Most High, caused them to die, then He gave them life. About this, Allah Almighty addresses the Children of Israel, saying:

﴿وَإِذْ قُلْتُمْ يَمْوَسِيَ لَنْ تُؤْمِنَ لَكَ حَتَّىٰ تَرَىٰ اللَّهَ جَهَرًا فَأَخْذَنَّكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَتَظَرَّفُونَ ﴾٦١ ثُمَّ بَعْثَنَّكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾٦٢﴾

{And [remember] when you said, "O Moses, we will never believe you until we see Allah openly," so a thunderbolt struck you while you were looking on. Then We revived you after your death that you might be grateful.} [Surat al-Baqarah: 55-56]

Second: The story of the dead man about whom the Children of Israel were in dispute. Allah Almighty ordered them to slaughter a cow and strike him with part of it so that he would inform them of his murderer. About this, Allah Almighty says:

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَأَدَارْتُمْ فِيهَا ۚ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ۚ ۷۶﴾
﴿بِعَضُهَا ۚ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَرِيرِيكُمْ عَالِيَّهُ ۚ لَعَلَّكُمْ تَعْقِلُونَ ۚ ۷۷﴾

{And [remember] when you [Israelites] slew a man and disputed as to who the killer was, but Allah exposed what you were concealing. So We said, "Strike him with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.} [Surat al-Baqarah: 72-73]

Third: The story of the people who fled their homes in many thousands for fear of death. Allah Almighty caused them to die and then brought them back to life. About this, Allah Almighty says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ وَهُمُ الْأُلُوفُ حَذَرَ الْمَوْتَ فَقَالَ لَهُمُ اللَّهُ

مُوْثَّاً مِّمَّا أَحْيَهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٣﴾

{Have you not seen those who left their homes while they were in thousands for fear of death? Then Allah said to them, "Die," and then He brought them back to life. For Allah is ever Gracious to people, but most people are ungrateful.} [Surat al-Baqarah: 243]

Fourth: The story of the man who passed by a dead village and deemed it unlikely that Allah might ever revive it again. Allah Almighty caused him to die for a hundred years and then brought him back to life. About this, Allah Almighty says:

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَّةٌ عَلَى عَرْوَشَهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَّا تَهْوِيَّةُ الَّذِي مِنْهُ عَامِ شَمَّ بَعْثَةً وَقَالَ كَمْ لَيْشَتْ قَالَ لَيْشَتْ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَيْشَتْ مِائَةً عَامٍ فَأَنْظَرَ إِلَيْكَ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهُ وَأَنْظَرَ إِلَيْكَ حِمَارِكَ وَلَنْجَعَلَكَ عَيْةً لِلنَّاسِ وَأَنْظَرَ إِلَيْكَ الْعِظَامَ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْسُوْهَا لَحْمًاً فَلَمَّا تَبَيَّنَ لَهُ وَقَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٤﴾

{Or [have you considered] the one who passed by a town in ruins with its roofs collapsed? He said: "How can Allah revive them after their death?" Then Allah caused him to die for a hundred years, then revived him. He said, "How long have you remained [dead]?" He said, "I have remained for a day or part of a day". He said, "No, but you have remained for a hundred years. Look at your food and your drink; they have not changed. But look at

your donkey, so that We make you a sign for people. Look at the bones; how We bring them together and then cover them with flesh." When this was made clear to him, he said: "I know that Allah is Most Capable of all things."} [Surat al-Baqarah: 259]

Fifth: The story of Prophet Abraham when he asked Allah Almighty to show him how He gives life to the dead. Allah Almighty ordered him to slaughter four birds, divide them into pieces, and place them over the mountains around him. Then, He ordered him to call them, and behold! The pieces came together and hastened towards Abraham. Regarding this, Allah Almighty says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَئِنَّمْ تُؤْمِنُنَّ قَالَ بَلَّ وَلَكِنْ لَيَسْتَمِّنَنَّ قُلْبِي ۝ قَالَ فَخُذْ أَرْبَعَةً مِنَ الظَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ أَدْعُهُنَّ يَا تَبَّانَكَ سَعْيًا وَأَعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝﴾

{And [remember] when Abraham said: "My Lord, show me how You give life to the dead." He said: "Do you not believe?" He said: "I do believe, but just to reassure my heart." Allah said: "Then take four birds and cut them into pieces, then put a piece of each of them on each mountain, then call them; they will come swiftly to you. And know that Allah is All-Mighty, All-Wise."} [Surat al-Baqarah: 260]

These perceptible and real examples show the possibility of bringing the dead back to life.

Reference has also been made earlier to the miracles Allah Almighty caused to happen by Jesus, son of Mary, as he gave life back to the dead and brought them out of their graves, with the permission of Allah Almighty.

As for the evidence of reason, it has two aspects:

First: Allah Almighty is the Creator of the heavens and earth and what lies in them. He created them originally, so He can repeat them. Allah Almighty says:

﴿وَهُوَ الَّذِي يَنْدَوُ أَلْحَلَقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ...﴾

{It is He Who originates the creation and then repeats it, which is easier for Him...} [Surat ar-Rūm: 27] He Almighty also says:

﴿...كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ ثُمَّ يُعِيدُهُ وَعَدْنَا عَلَيْنَا إِنَّا كُنَّا فَعِيلِينَ﴾

{Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.} [Surat al-Anbiyā': 104] In response to those who deny that disintegrated bones can be restored to life, Allah Almighty says:

﴿قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

{Say, "The One Who created them in the first place will give life to them, for He has full knowledge of every created being;"} [Surat Yasīn: 79]

Second: When land is lifeless and withered and

has no green tree, and then the rain comes down on it, and it stirs and becomes green and full of life, growing therein plants of every pleasant kind. The One Who is Able to give life to it after it was lifeless is also Able to give life to the dead. Allah Almighty says:

﴿وَمَنْ عَمِلَ مِنْ حَسْبِهِ إِنَّكَ تَرَى الْأَرْضَ خَاسِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ أَهْتَرَثَ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَمْ يُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾٣٦

{And among His signs is that you see the land withered, but when We send down rain upon it, it stirs and swells. He Who gives it life will surely give life to the dead, for He is Most Capable of all things.} [Surat Fussilat: 39] He Almighty also says:

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَرَّكًا فَأَثْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۚ وَالثَّلْجَ بَاسِقَتْ لَهَا طَلْعُ نَصِيدٍ ۚ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتَةً كَذَلِكَ الْخُرُوجُ ﴾١١

{And We send down from the sky blessed rain, with which We cause to grow gardens and grain for harvest, and lofty date palms with clustered fruit, as provision for the servants; and We give life thereby to a dead land. Thus is the resurrection.} [Surat Qāf: 9-11]

Part of the belief in the Last Day is the belief in all that comes after death, like the following:

a- The trial of the grave: This is when the dead person is questioned after burial about his Lord, religion, and Prophet. Allah Almighty makes the

believers firm with the firm statement. The believer will reply: My Lord is Allah; my religion is Islam, and my Prophet is Muhammad (ﷺ). And Allah causes the wrongdoers to go astray. The disbeliever will say: Huh, huh, I do not know. The hypocrite or doubter will say: I do not know! I heard people say something, and I said the same.

b- The punishment and bliss in the grave: The wrongdoers, the disbelievers and hypocrites will be punished in the grave. Allah Almighty says:

﴿...وَلَوْ تَرَى إِذ الظَّالِمُونَ فِي عَمَرَتِ الْمَوْتِ وَالْمَلَكِيَّةُ بَاسْطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوَنِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ عَائِتَتِهِ تَسْتَكِنُونَ﴾

{If only you could see the wrongdoers in the throes of death while the angels are stretching out their hands [saying], “Give up your souls! Today you will be recompensed with a disgracing punishment, because you used to tell lies against Allah and you arrogantly rejected His verses.”}
[Surat al-An’ām: 93]

Allah Almighty says about the people of Pharaoh:

﴿الَّذِينَ يُرَضِّعُونَ عَلَيْهَا عُدُواً وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَذْخُلُوا إِلَى فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

{the Fire, which they will be exposed to [in their graves] morning and evening, and on the Day when the Hour takes place [it will be said], “Admit the

people of Pharaoh into the most severe punishment.”} [Surat Ghāfir: 46]

In Sahīh Muslim, Zayd ibn Thābit (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«فَلَوْلَا أَنْ لَا تَدَافَنُوا لَدَعْوَتُ اللَّهَ أَنْ يُسْعِكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعْتُ مِنْهُ».

“Were it not that you would not bury one another, I would supplicate Allah to make you hear what I hear of the torment of the grave.” Then he turned his face and said:

«تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ».

“Seek refuge with Allah from the punishment of the Fire.” They said: ‘We seek refuge with Allah from the punishment of Hellfire.’ He said:

«تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ».

“Seek refuge with Allah from the punishment of the grave.” They said: ‘We seek refuge with Allah from the punishment of the grave.’ He said:

«تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتْنَى، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ».

“Seek refuge with Allah from both the apparent and hidden trials.” They said: We seek refuge with Allah from both the apparent and the hidden trials. He said:

«تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ».

"Seek refuge with Allah from the trial of the Antichrist." They said: We seek refuge with Allah from the trial of the Anti-Christ.¹

As for the bliss of the grave, it is for the sincere believers. Allah Almighty says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقْمُوا تَنَزَّلُ عَلَيْهِمُ الْمَلَكِيَّةُ أَلَا تَخَافُوا وَلَا تَخْرُجُوا وَأَبْشِرُوا بِالْجَنَّةِ أَلَّى كُنْتُمْ تُوعَدُونَ ﴾

{Those who say, "Our Lord is Allah," then remain steadfast, the angels will descend upon them [saying], "Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised.} {Surat Fussilat: 30}

He Almighty also says:

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٤٧﴾ وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ ﴿٤٨﴾ وَخَنُّ أَقْرَبُ إِلَيْهِ مِنْكُمْ
وَلَكِنَّ لَا تُبْصِرُونَ ﴿٤٩﴾ فَلَوْلَا إِنْ كُنْتُمْ عَيْرَ مَدِينِينَ ﴿٥٠﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ
فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ ﴿٥١﴾ فَرَوْحٌ وَرِيَحَانٌ وَجَنَّثٌ تَعِيمٌ ﴿٥٢﴾

{Then why [are you helpless] when the soul reaches the throat, while you are at that moment looking on, and We are nearer to him than you, but you do not see, then why, if you are not to be recompensed, do you not bring it back, if you should be truthful? Then if he was of those brought

¹ Narrated by Muslim; Book of Paradise and Description of its Bliss and Inhabitants; Chapter: Showing the deceased his place in Paradise or Hell and the affirmation of the punishment of the grave and seeking refuge with Allah from it; no. (2867).

near [to Allah], then [for him is] rest and bounty and a garden of pleasure.} [Surat al-Wāqi‘ah: 83-89]

Al-Barā’ ibn ‘Āzib (may Allah be pleased with him) reported that the Prophet (ﷺ) said about the believer after he responds to the two angels in the grave:

«يُنَادِي مُنَادٍ مِّنَ السَّمَاوَاتِ أَنَّ صَدَقَ عَبْدِي، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَأَفْتَحُوهُ لَهُ بَابًا إِلَى الْجَنَّةِ، قَالَ: فَيَأْتِيهِ مِنْ رَوْحَهَا وَطَبِيعَهَا، وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ».

“An announcer will announce from the heaven: ‘My servant has spoken the truth; so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise.’ So, some of its air and fragrance will come to him, and a space will be made for him in his grave as far as he can see.” Narrated by Ahmad and Abu Dāwūd in a lengthy Hadith¹

Some people deviated from the right course and denied the punishment and bliss in the grave, alleging that this is impossible, given that it contradicts reality. They say: If we open the grave and see the deceased, we will find him in the very state he was in, and the grave’s area will be the

¹ Narrated by Abu Dāwūd; Book of Sunnah; Chapter: Questioning in the grave and the punishment of the grave; no. (4753), and by Ahmad; Musnad of the Kufans; no. (18534). Reported by Al-Barā’ ibn ‘Āzib (may Allah be pleased with him).

same, not broader or narrower.

This claim is false, according to the Sharia, sense and reason:

As for the evidence from the Sharia: We have already cited the texts proving the truth of the punishment and bliss in the grave.

In *Sahīh Al-Bukhāri*, it is reported on the authority of Ibn ‘Abbās (may Allah be pleased with him and his father) that he said: “Once the Prophet ﷺ went through the graveyards of Madinah and heard the voices of two men who were being tortured in their graves.” He mentioned the rest of the Hadīth and, in part of it, stated:

«أَنَّ أَحَدَهُمَا كَانَ لَا يَسْتَنِرُ مِنَ الْبَوْلِ».

“that one of them would not shield himself from urine” In another version:

«مِنْ بَوْلِهِ».

“from his urine”

«وَأَنَّ الْآخَرَ كَانَ يَمْشِي بِالنَّيْمَةِ».

“and that the other used to walk about, spreading malicious gossip.” In a version by Muslim:

«لَا يَسْتَنِرُ مِنَ الْبَوْلِ».

“he would not protect himself from urine.”¹

¹ Narrated by Al-Bukhāri; Book of Ablution; Chapter: What is reported on washing urine; no. (215).

As for perception, a sleeping person can see in a dream that he is in a spacious and pleasant place where he enjoys bliss or that he is in a narrow and desolate place where he suffers pain. He may sometimes wake up due to what he finds in the dream. Nonetheless, he remains in his bed and his room in the very state he was in. Sleep is similar to death. That is why Allah Almighty called it "Wafāt," which means taking away the soul. Allah Almighty says:

﴿اللَّهُ يَتَوَفَّ الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ اللَّهُ الَّتِي قَضَى
عَلَيْهَا الْمَوْتَ وَيُرِسِّلُ الْأُخْرَى إِلَى أَجَلٍ مُّسَمٍّ...﴾

{Allah takes away the souls at the time of their death and of those who do not die during their sleep. He withholds the souls of those on whom He has decreed death and releases others until an appointed term...} [Surat az-Zumar: 42]

With regard to the evidence of reason: A sleeping person may see a true dream consistent with reality, and he may see the Prophet (ﷺ) in his true form, and whoever sees him in that form has truly seen him. Nonetheless, the sleeping person remains in his room and on his bed, away from what he has seen. If this can happen in life, would it not be possible to happen in the Hereafter?

Reply to those who deny the trial of the grave:
As for the premise of their claim that if we open

the grave, we will find the deceased in his same state and that the grave's size has not changed, we can reply to this from several aspects:

First: We cannot oppose the teachings of Sharia by such suspicions whose falsity can be recognized by their proponents if they properly ponder the Sharia teachings. As the saying goes:

How often a person finds fault with something sound *** On account of his own unsound understanding.

Second: The conditions in the Barzakh (the after death stage) belong to the unseen and are not perceived by our senses. If they were perceived by senses, believing in the unseen would be meaningless, and the believers and disbelievers in the unseen would be alike.

Third: The punishment or bliss and spaciousness or narrowness in the grave is only perceived by the deceased, not others, just as a sleeping person sees in a dream that he is in a narrow and desolate place or a spacious and cheerful one, though people around him do not see or feel anything about that. The Prophet (ﷺ) would receive divine revelation while he was among his Companions. He would hear the revelation, while they would not hear it. It would also happen that the angel took the form of a man and spoke to him while the Companions did not see or hear him.

Fourth: People's perception is limited. They only

perceive what Allah Almighty enables them to do, and they cannot perceive everything that exists. Indeed, the seven heavens, the earth and all that lies in them do really glorify Allah and praise Him. He hears that, and occasionally He lets whom He wills from among His servants to hear it. Nonetheless, this is screened from us. Allah Almighty says about this:

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ سَبِيلَهُمْ...﴾

{The seven heavens and the earth, and all those in them glorify Him. There is not a single thing that does not glorify Him with His praise, but you do not understand their glorification...} [Surat al-Isrā': 44] Moreover, the jinn and devils go about the earth, and some jinn went to the Prophet (ﷺ), listened to his recitation of the Qur'an and then headed for their people as warners. Nonetheless, they are screened from us. Allah Almighty says about this:

﴿إِيَّاكَ نَعْبُدُ وَإِنَّا لَا يَفْتَنُنَا شَيْءٌ كَمَا أَخْرَجَ أَبْوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِيَسَّهُمَا لِيُرِيهِمَا سَوْءَاتِهِمَا إِنَّهُ وَيَرَنُكُمْ هُوَ وَقَبِيلُهُ وَمِنْ حَيْثُ لَا تَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيْطَيْنَ أُولِيَّاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴾

{O children of Adam, do not let Satan seduce you as he caused your parents to be expelled from the Garden, stripping them of their garments and making their private parts visible to them. He and

his offspring see you from where you cannot see them. We have made devils allies to those who disbelieve.} [Surat al-A'rāf: 27] As people cannot perceive everything that exists, then they should not deny certain unseen things established as true because they cannot perceive them.

Belief in Destiny

Destiny is the predestination by Allah Almighty for His creation according to His foreknowledge and wisdom.

Belief in destiny comprises four things:

First: Belief that Allah Almighty knows everything, as a whole and in detail, for eternity and forever, be it related to His actions or the actions of His servants.

Second: Belief that Allah Almighty had written that in the Preserved Tablet. About these two matters, Allah Almighty says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

{Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70]

In Sahīh Muslim, 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father)

reported: I heard the Messenger of Allah (ﷺ) say:

«كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةً».

“Allah had written down the destinies of the creatures fifty thousand years before He created the heavens and the earth.”¹

Third: Belief that all beings come into existence only by the will of Allah Almighty, whether this is related to His actions or the actions of created beings. Regarding His actions, Allah Almighty says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ...﴾

{Your Lord creates and chooses what He wills...} [Surat al-Qasas: 68], as He Almighty says:

﴿...وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

{Allah does whatever He wills.} [Surat Ibrāhīm: 27], and He Almighty says:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْضِ كَيْفَ يَشَاءُ...﴾

{It is He Who shapes you in the wombs as He wills...} [Surat Āl 'Imrān: 6]. Allah Almighty says regarding the actions of created beings:

﴿...وَلَوْ شَاءَ اللَّهُ كَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَتُلُوكُمْ...﴾

{If Allah had willed, He would have empowered

¹ Narrated by Muslim in the Book of Fate, Chapter on the Argument between Adam and Moses (peace be upon them), no. (2653).

them to fight you.} [Surat an-Nisā': 90], as He says:

﴿...وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوا فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

{If Allah had willed, they would not have done so. So leave them to their fabrications,} [Surat al-An'ām: 112]

Fourth: Belief that all creatures are created by Allah Almighty with all their beings, attributes, and movements. Allah Almighty says:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكَلِيلٌ﴾

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]
Allah Almighty also says:

﴿...وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ وَتَقْدِيرًا﴾

{...and has created everything and measured it precisely.} [Surat al-Furqān: 2] And His Prophet Abraham (peace be upon him) is quoted in the Qur'an as saying to his people:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

{when it is Allah Who created you and all what you do?} [Surat as-Sāffāt: 96]

Belief in destiny, as we have pointed out, does not contradict the fact that human beings possess free will and power over their voluntary actions. In fact, the Sharia and reality confirm that they possess it.

As for the Sharia, Allah Almighty says about

people's will:

﴿...فَمَنْ شَاءَ أَخْتَدَ إِلَى رَبِّهِ مَكَابِ﴾

{So whoever wills may seek a path leading to his Lord.} [Surat an-Naba': 39], as He Almighty says:

﴿...فَأَتُوا حَرَثَكُمْ أَنَّى شِئْتُمْ...﴾

{...so come to your tillage as you please...} [Surat al-Baqarah: 223] Allah Almighty says about people's ability:

﴿فَأَنْقُوا اللَّهُ مَا أُسْتَطِعْتُمْ وَأَسْمَعُوا وَأَطِيعُوا...﴾

{So fear Allah as much as you can, listen and obey...} [Surat at-Taghābun: 16], as He Almighty says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ...﴾

{Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred.} [Surat al-Baqarah: 286]

As for reality, everyone knows that he has a will and power with which he can do or abandon specific actions. There is a distinction between things that can happen of one's free will, like walking, and those that occur involuntarily, like shivering. However, one's will and power do exist by the will and power of Allah Almighty, Who says:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ⑯ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

{for those among you who wish to take the

straight path. But you cannot will unless Allah, the Lord of the worlds, wills.} [Surat at-Takwīr: 28-29] Since the entire universe belongs to Allah Almighty, nothing exists in His dominion without His Knowledge and Will.

Falsity of taking destiny as an excuse to neglect duties or commit sins:

Belief in destiny, as we have mentioned, does not give one an excuse to neglect his duties or engage in sins, and any such excuse would be false from a number of aspects:

First: Allah Almighty says:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا عَابَوْنَا وَلَا حَرَّمَنَا مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ دَافُوا بِأَسْنَانٍ فَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَاٰ إِنْ تَبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾ (١٤٨)

{Those who associate partners with Allah will say, "If Allah had willed, neither we nor our forefathers would have associated anything with Him, nor would we have made anything forbidden." Likewise, those who came before them rejected the truth until they tasted Our punishment. Say, "Do you have any knowledge that you can present to us? You follow nothing but assumption, and you do nothing but lie.} [Surat al-An‘ām: 148] If they had had an excuse on account of destiny, Allah Almighty would not have let them taste His punishment.

Second: Allah Almighty says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِغَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾ (١٦٥)

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers. For Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 165] If destiny were an excuse for the disobedient people, the excuse would not be rendered void by sending the messengers, for their disobedience after the messengers would still happen according to the Will of Allah.

Third: What Al-Bukhari and Muslim narrated — and the wording is that of Al-Bukhari —: 'Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ.»

"There is none among you except that his seat in Paradise or in Hellfire has been decreed." Then a man from among the people said: "Shall we not rely, O Messenger of Allah?" He said:

«لَا، اعْمَلُوا فَكُلُّ مُبِيسٍ.»

"No, keep working, for everyone will find it easy to do what he was created for." Then he recited:

﴿فَإِمَّا مَنْ أَعْطَنِي وَإِنَّقَنِي ﴾ (٥)

{As for the one who gives in charity and fears Allah,} [Surat al-Layl: 5]. Another version by

Muslim reads:

﴿فَكُلُّ مُبِيرٍ لِمَا خُلِقَ لَهُ﴾.

“For everyone will find it easy to do what he was created for.”¹ So, the Prophet (ﷺ) instructed us to do virtuous deeds and forbade us from solely relying upon predestination.

Fourth: Allah Almighty issued certain commands and prohibitions to His servants and has not charged them with anything beyond their capacity. In the Qur'an, He Almighty says:

﴿فَأَنْتُمْ أَنْتُمُ الَّذِينَ مَا أَسْتَطَعْتُمْ وَأَسْعَوْا وَأَطْبَعُوا...﴾

{So fear Allah as much as you can, listen and obey...} [Surat at-Taghābun: 16], as He Almighty says:

﴿لَا يُكَفِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾

{Allah does not burden any soul greater than it can bear...} [Surat al-Baqarah: 286] If people were forced to do what they do, they would thus be charged with something they could not get rid of, which is untrue. But when a person commits a sin due to ignorance, forgetfulness or coercion, he is not sinful, given this valid excuse.

¹ Narrated by Al-Bukhāri; Book of Destiny; Chapter: {And ever is the command of Allah a destiny decreed}; no. (6605), and by Muslim; Book of Destiny; Chapter: How humans are created in their mothers' wombs, and the writing of their provision, lifespan, deeds, and their wretchedness and felicity; no. (2647).

Fifth: The predestination of Allah Almighty is a hidden secret that no one knows about until it happens, and one's will to do something precedes the very action; so, his intent does not depend on knowledge of the divine destiny. Hence, he has no valid argument regarding destiny, as he does not know it.

Sixth: People are keen to get what is suitable for them in their worldly affairs, and they do not abandon it and take what is unsuitable on the grounds of destiny. Why, then, do some people abandon what is beneficial for them in religious matters and turn to what is harmful and cite destiny as an argument? Both cases are alike, aren't they?

Let's take a look at an example:

If there are two paths before a person. One of them leads to a country where there is chaos, killing, looting, violation of honor, fear and hunger. The other path leads to a country marked by order, security, blissful living and respect for people's lives, honor and property. Which path would he take?

He would definitely take the second path leading to the country of order and security. No sane person would ever walk on the path leading to a country of chaos and fear, citing his destiny. Surprisingly, some people follow the path leading to Hellfire and abandon the path to Paradise, and they cite destiny as their argument.

Another example: When a medicine is prescribed for a patient, he takes it although he does not like it, and he is forbidden from certain types of food for the sake of his health, and he abandons them, though he covets these foods. He complies because he wants to recover and be safe. Such a person would not stop taking the prescribed medicine or eat the harmful food and say it is because of destiny. Why, then, do some people fail to observe the commands and prohibitions of Allah Almighty and His Messenger and cite destiny as their argument?!

Seventh: If a person—who cites destiny as a reason for abandoning his duties or committing sins—was attacked by someone who seized his money or violated his honor and then said: “Do not blame me; what I did was due to the divine destiny,” he would not accept that person’s argument. Why does he not accept the use of destiny as an argument in the case of someone attacking him, and he himself cites it as the reason for his transgression against the rights of Allah Almighty?!

It is related that a thief was brought to the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), who ordered that his hand be cut off. Thereupon, the man said: “Wait, O Commander of the Believers! I have stolen according to the destiny of Allah.” In response, ‘Umar said: “And we will cut off (your hand)

according to the destiny of Allah.”

Belief in destiny yields great benefits, such as the following:

First: We rely upon Allah Almighty as we pursue the proper means. We do not rely upon the means itself, for everything occurs according to the predestination of Allah Almighty.

Second: One should not feel self-conceited upon achieving what he wants, for the achievement is a blessing from Allah Almighty, Who provided him with the means of success. Self-conceit would make him forget to show gratitude for this blessing.

Third: We feel at peace and are mentally comfortable, given our knowledge that everything happens according to the predestination of Allah Almighty. So, we do not agonize over the loss of something dear or the occurrence of something bad, for everything happens in accordance with the destiny predetermined by Allah, Who possesses the heavens and earth, and it will inevitably occur. Allah Almighty says in this regard:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ تَمْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۚ لَكِنَّا لَا تَأْسُوا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُو بِمَا أَتَنَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۚ﴾

{No calamity befalls the earth or yourselves but it is already written in a Record before We bring it into existence. That is indeed easy for Allah—so

that you may not grieve over what you missed or exult over what He has given you. And Allah does not love every vainglorious boaster.} [Surat al-Hadīd: 22-23] The Prophet (ﷺ) says:

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلُّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ». .

“How astonishing the affair of the believer is! Indeed, all of his affairs are good for him. This is for none but the believer: if something good happens to him, he is grateful to Allah, which is good for him; and if something bad happens to him, he shows patience, which is good for him.”¹

Two sects fell into misguidance with regard to destiny:

First: The Jabriyyah (compulsionists), who say that a person is forced to do what he does and has no will or power.

Second: The Qadariyyah (negators of destiny), who say that a person has independent will and power, and the will and power of Allah Almighty has no impact on him.

Reply to the Jabriyyah:

We respond to the first group, the Jabriyyah, according to the Sharia and reality:

As for the Sharia: Allah Almighty confirms that

¹ Narrated by Muslim in the Book of asceticism and softening of hearts, Chapter: The Believer's Affair Is All Good, no. (2999).

one has a will and desire, and He attributes his deeds to him, saying:

﴿...مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ...﴾

{Among you are some who seek this world and some who seek the Hereafter.} [Surat Al 'Imrān: 152], He Almighty also says:

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلِيُؤْمِنْ وَمَنْ شَاءَ فَلِيَكُفِرْ إِنَّا أَعْنَدْنَا لِلظَّالِمِينَ تَارِأَ أَحَاطَ بِهِمْ سُرَادِقُهَا...﴾

{Say, "The truth is from your Lord. Whoever wills may believe, and whoever wills may disbelieve." We have prepared for the wrongdoers a Fire which will encompass them like the walls...} [Surat al-Kahf: 29] And He Almighty says:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاطَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبْدِ﴾

{Whoever does a righteous deed, it is to his own benefit; and whoever does an evil deed, it is to his own loss. Your Lord is not unjust to His slaves.} [Surat Fussilat: 46]

As for reality: Everyone knows the difference between his voluntary actions, which he does of his own free will, like eating, drinking, buying and selling, and his involuntary actions, like shivering from fever and falling off a rooftop. In the first case, he is a willful doer under no coercion, whereas in the second case, he has no choice or desire regarding what happens to him.

Reply to the Qadariyyah:

We respond to the second sect, the Qadariyyah, by the Sharia and reason:

As for the Sharia: Allah Almighty created all things, and everything exists by His Will. He reveals in His Book that people's actions occur by His Will. He Almighty says:

﴿...وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَ الَّذِينَ مِنْ بَعْدِهِمْ مَنْ بَعْدِ مَا جَاءُتْهُمُ الْبَيِّنَاتُ
وَلَكِنَّ أَخْتَلَفُوا فِيمَا فِي أَنْفُسِهِمْ مَنْ ءَامَنَ وَمَنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنُوا وَلَكِنَّ
الَّهَ يَفْعُلُ مَا يُرِيدُ﴾

{If Allah had willed, those who came after them would not have fought one another after receiving clear signs. But they differed—some believed and some disbelieved. If Allah had willed, they would not have fought one another, but Allah does what He wills.} [Surat al-Baqarah: 253] He Almighty also says:

﴿وَلَوْ شِئْنَا لَأَنْتَنَا كُلُّ نَفْسٍ هُدَّنَا وَلَكِنَّ حَقَّ الْقَوْلِ مِنِي لِأَمْلَأَنَّ جَهَنَّمَ مِنْ
الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

{If We had willed, We could have given every soul its guidance, but My Word will be fulfilled: "I will certainly fill up Hell with jinn and men all together."} [Surat as-Sajdah: 13]

As for reason, all the universe is owned by Allah Almighty, and human beings are part of this universe; thus, they are also owned by Allah. A slave

may not dispose of the property of the Owner except by His permission and will.

Objectives of the Islamic Creed

An objective is something one works for or strives to achieve.

Objectives of the Islamic creed refer to its noble purposes and goals, which are contingent on adherence to this creed. Such objectives are many, including the following:

First: Worshiping Allah Almighty alone with sincere intention because He is the Creator Who has no partner; so, His servants should devote their worship solely to Him.

Second: Freeing people's minds and thinking from the chaotic confusion that comes as a result of the hearts being empty of this creed. One who has a heart empty of this creed is either one who has no creed in his heart whatsoever and is a slave to material things alone or one who wanders confusedly among erroneous beliefs and superstitions.

Third: Being mentally and intellectually at ease, having no anxiety within one's soul nor turbulence in one's intellect. This is because this creed links a believer to his Creator and makes him pleased with Him as a Lord, Disposer of affairs, Ruler and Legislator. So, he accepts destiny with a peaceful

heart and feels a strong inclination towards Islam, accepting no other religion instead.

Fourth: Freedom of intentions and deeds from aberrations in worshiping the Almighty Creator or dealing with the creation. This is because one of the fundamental principles of this creed is to believe in the messengers, which includes following their example, and they were sincere in their intentions and deeds.

Fifth: Adopting a firm and serious approach, missing no opportunity to do good deeds in pursuit of the divine rewards, and avoiding all areas of sinning out of fear of the punishment of the Almighty Lord. This is because one of the fundamental principles of this creed is belief in the resurrection and reckoning for people's deeds.

Allah Almighty says:

﴿وَلُكْلُكَ دَرَجَتْ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَنِيلٍ عَمَّا يَعْمَلُونَ﴾

{Everyone will be assigned ranks according to their deeds, for your Lord is not unaware of what they do.} [Surat al-An'ām: 132] The Prophet (ﷺ) urged toward this end by saying:

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الْمُسْبِطِ، وَفِي كُلِّ خَيْرٍ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَنْقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَّا كَانَ كَذَّا وَكَذَّا، وَلَكِنْ قُلْ: قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ، فَإِنَّ (لَوْ) تَفْتَحْ عَمَلَ الشَّيْطَانِ».

"A strong believer is better and dearer to Allah than a weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, it would have been such-and-such;' rather, say: 'Allah has decreed, and whatever He wills, He does.' Indeed, 'if' opens the way before the devil to act."

[Narrated by Muslim]¹

Sixth: Building a strong nation that gives its all for the sake of firmly establishing its religion and deepening its pillars, not caring about what they may suffer in this process. Allah Almighty says about this:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ظَاهَرَ عَلَيْهِمُ الْإِيمَانُ بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَأُوا وَجَهَدُوا بِمَا مَوَلَّهُمْ وَأَنْفَسُهُمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الْصَّادِقُونَ ﴾

{Indeed, the believers are those who believe in Allah and His Messenger, then they do not have doubt, but fight with their wealth and their lives in the way of Allah. It is they who are the truthful.}
[Surat al-Hujurāt: 15]

Seventh: Attaining happiness in this world and in the Hereafter by reforming individuals and communities and winning rewards and honorable

¹ Narrated by Muslim: Book of Fate; Chapter: The command to be strong, and not feel helpless, to seek the help of Allah, and to consign the decrees to Allah; no. (2664).

status. Allah Almighty says about this:

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْكِمَنَّ لَهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds.} [Surat an-Nahl: 97]

These are some of the objectives of the Islamic creed. We implore Allah Almighty to enable us and all Muslims to achieve them; verily, He is the All-Generous. Praise be to Allah, the Lord of the worlds.

And may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Completed by the pen of its author:
Muhammad al-Sālih al-‘Uthaymīn

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