

Short & Simple Series

Book of **AQĪDAH**

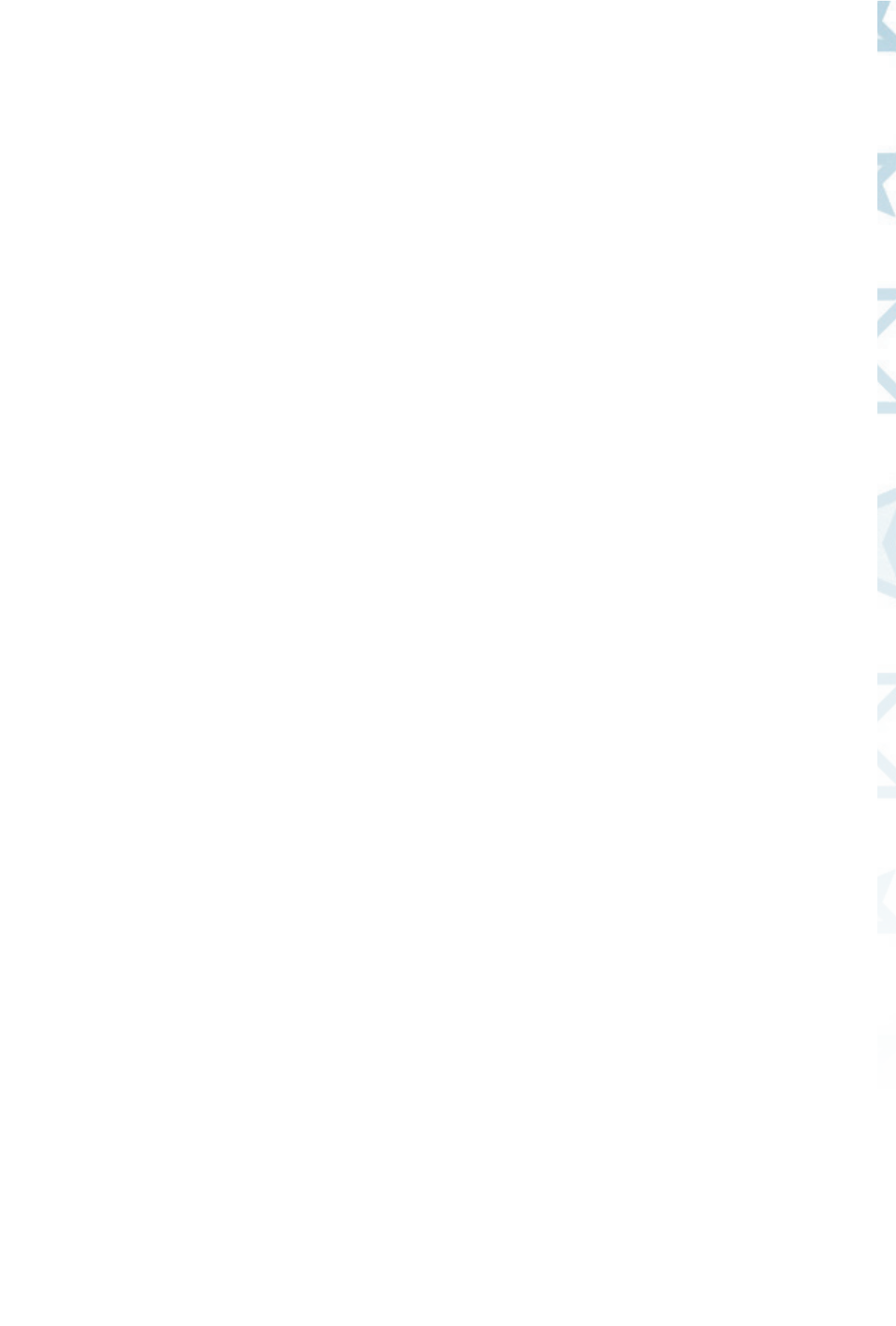
**Fundamentals of Islamic Creed
in the light of the Qur'ān and Sunnah**

Full colour print



Extended edition

Amīnūr Rahmān Ibn H M Atāur Rahmān



Book of **AQĪDAH**

**Fundamentals of Islamic Creed
in the light of the Qur'ān and Sunnah**

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It is our humble request that if you find any mistakes or have any suggestions then please forward your comments to the following email:

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Acknowledgment

Firstly, we thank Allāh, the Lord of all the worlds, for making this book possible. We ask that He accepts this humble effort and place it in the scales of good deeds.

This book was inspired by the memory of my late father Hafiz Muhammad Atāur Rahmān and my late grandfather Maulana Muhammad Mīzānur Rahmān.

My grandfather was a scholar of his time in Assam, India. After graduating from the Dar-Al-Hadīth Rahmāniya which was linked to the prestigious Rahimiya institute in Delhi, India, he moved back to Assam and served his community in teaching and spreading the Islamic Dawah.

My father, like his father before him, was a pillar of the community. He dedicated his time and effort to the education and welfare of his community in the UK and his native country, Bangladesh. He completed his Hifz and Qirah with Ijaza from Jamia Muhammadia institute, Gurjanwala, Pakistan. Later he graduated (Kamil) in the sciences of Hadīth. Throughout his life, he founded many Madrasah and helped establish Masjids in many places in Bangladesh.

After moving to the UK in the early 1980s, he formed a Bangladeshi Islamic community and later established a Masjid (Jame Masjid Quba that later became the Old Hill Masjid) for the local Muslims. My father strictly adhered to the Qur'ān and Sunnah and his Dawah was according to the path of the way of the Salaf-as-saliheen (Early righteous Muslims). His legacy continues in the many students he inspired and taught to be in the service of Islām.

My appreciation goes out to all the staff and students of Old Hill Madrasah (OHM), Madeenah Institute (Coventry, UK) and affiliates of Markazi Jamia Ahle Hadīth UK (MJAH) for proofreading and their invaluable contributions. Many others assisted in this work and are too many to mention; I pray that their efforts and times are also rewarded, Aameen.

All praise is for Allāh, the Lord of all the worlds and may He bless the last Messenger Muhammad (ﷺ) and his companions.

Amīnur Rahmān

September 2021 / Muharram 1443 AH

Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All perfect & complete praise with love and veneration is exclusive for Allāh, and may the Salāh & Salām be with the final and last Messenger of Allāh (ﷺ), Muhammad bin Abdullāh Al-Qurayshi.

I was requested to review the “Short & Simple” series of books compiled for children on the topics of Aqīdah, Hadīth, the Prophet's prayer described, and important supplications by Amīnur-Rahmān, the son of the late Bangladeshi Salafi scholar Hafiz Muhammad Atāur-Rahmān (d.2020). I sent my corrections and suggestions to Amīnur-Rahmān who accepted them wholeheartedly and was extremely grateful for my correspondence and amendments.

Allāh the Most-High, separated from His creation in a manner which befits His majesty states in His noble book:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ شِدَادٍ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Ward off from yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) Angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

(At-Tahrim: 6)

Allāh the Almighty also states:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your tribe (O Muhammad) of near kindred

(As-Shuara: 214)

With regards to the importance of Salāh, Allāh, the Most High states:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

And enjoin As-Salāt (the prayer) on your family, and be patient in offering them [i.e. the Salāt (prayers)].

(Taha: 132)

The Messenger of Allāh (ﷺ) said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards.”

(Al-Bukhārī No. 853 & Muslim No. 1829)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
وَحُجْنُ فِتْيَانٍ حَزَاوِرَةٍ، فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ تَتَعَلَّمَ الْقُرْآنَ، ثُمَّ
تَعَلَّمْنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيمَانًا

Jundub bin 'Abdullāh (رضي الله عنه) said: “We were with the Prophet (ﷺ), and we were strong youth, so we learned Īmān before we learned Qur'ān. Then we learned Qur'ān and our faith increased thereby.”

(Ibn Mājah No: 61: Sahih)

Children of the Muslims must start to learn about Tawhīd (knowledge of the oneness of Allāh as the creator, He deserving to be worshipped alone and His unique attributes) before they even start to learn how to recite the Qur'ān as Jundub bin Abdullah mentioned in the above Hadīth.

Amīnur-Rahmān belongs to a family of Ahlul-Hadīth scholars. His grandfather was the Allamah Mīzānur-Rahmān Rahmāni (d.1947-48) a graduate of the great Ahlul-Hadīth Institute Darul-Hadīth Rahmāniya, Delhi, India. He was a senior to our sheikh, the muhaddith, Zahirud-Din Mubarakpuri. He was given the name Mīzānur-Rahmān by his teachers because he was very concise and balanced with regard to any issues he spoke about.

After Allamah Mīzānur-Rahmān Rahmani graduated he returned to Assam where he settled and established a Madrasah and modelled it according to Darul-Hadīth Rahmāniya.

Amīnur-Rahmān's late father Sheikh Hafiz Atāur-Rahmān was a graduate of Jamiah Muhammadiyah, Gujranwala where he travelled to study in 1963 and was a student of the great scholar of Hadīth Allamah Abul-Barakāt Ahmed al-Madrasi successor of Imam Al-Hafidh Al-Gondalwi. I spoke to his father on one occasion about his teacher and all the scholars he met and studied within Pakistan and it was an inspiring conversation over a video call lasting over an hour.

Sheikh Hafiz Atāur-Rahmān founded many institutes in Bangladesh spreading the Salafi Dawah in many areas of Bangladesh. In the UK he established Bangladeshi Islamic Community in 1992 later known as the Bangladeshi Islamic Cultural Society. In addition to this, he built a Masjid known as Jame Masjid Quba, Cradley Heath in 1996 which later moved premises to become Old Hill Masjid in 2016 which Amīnur-Rahmān currently heads.

The legacy of cultivating the people and educating them upon the Madhab of Ahlul-Hadīth from Assam to Bangladesh to the UK through this noble family reflects the revival (At-Tajdid & As-Sahwa) of the Madhab of Ahlul-Hadīth in the sub-continent due to the efforts Sheikhul-Islām Nazir Hussain Dehlawi which has reached Old Hill, UK with the infinite mercy of Allāh alone.

I am honoured to write such a forward and advise Amīnur-Rahmān to continue seeking knowledge at the feet of the scholars and return his and the Masjid affairs back to them, in addition, to strictly adhere to the Salafi Creed & methodology in all his affairs.

There is a great need for Islamic books to be simplified for young children so that they can understand and read them according to their comprehension and level, just like Amīnur-Rahmān did when he simplified the book of Sheikh Albani on the Prophet's Prayer. The efforts of Amīnur-Rahmān are commendable, especially when they are in accordance with the Madhab of Ahlul-Hadīth.

I kindly request all those who want their children to be nurtured upon the Sunnah to teach their children this “Short & Simple” series of books.

May Allāh grant him success and may this be a means of sadaqah jāriyah for himself, his father Sheikh Hafiz Atāur-Rahmān and his grandfather Allamah Mīzānur-Rahmān Rahmāni.

إنه سميع مجيب الدعاء

Zulfiker Ibrāhīm Memon

2/08/1442 AH corresponding to 15/03/2021

al-Madīnah al-Nabawiyyah KSA

Preface

All perfect & complete praise is exclusive for Allāh, and may the Praise and Peace be with the final and last Messenger of Allāh, Muhammad (ﷺ).

I was delighted when brother Amīnūr-Rahmān the son of my dear friend Hafiz Muhammad Atāūr-Rahmān (d. 2020), requested me to proofread the “Short & Simple” series of books compiled for children and beginners. The books on the topics of Aqīdah, Hadīth, daily Duās and the Prophet's prayer (Salāh) are colourful, concise and beautifully compiled. The books are easy to read and understand with basic simple English vocabulary.

I discussed with Amīnūr-Rahmān some topics of the books after I sent my corrections and suggestions to which he was extremely grateful. He was very open to critique, always very kind in response and grateful for my correspondence and amendments.

All the books cover essential topics that a Muslim needs to practice his religion without lengthy discussion and also trying to avoid subject matters where there are disputes or doubt. Everything in the books is referenced with the Qur'ān and the authentic books of Hadīth so that the reader is at ease with its contents.

I am honoured to write such a review of this series of books, as I understand the struggle of compiling and authoring that I had to endure while I wrote on similar topics a few years back. I highly recommend all these “Short & Simple” series of books to children and beginners who wish to understand and practice the basics of the faith.

May Allāh accept this humble effort from him, grant him success and may this be a means of ongoing charity (sadaqah jāriyah) for himself and his father Hafiz Muhammad Atāūr-Rahmān (may Allāh have mercy on him).

Dr. Muhammad Shabbir Usmani

Imam & Khateeb of Maidstone Mosque

London UK



Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All perfect and complete praise with love and veneration is exclusive to Allāh and may the praise in the noblest of gatherings and His peace descend upon the last Messenger Muhammad (ﷺ).

Aqīdah (Islamic Creed) and other related issues of the faith (Īmān) are the foundations of Islām. Therefore Īmān should be taught to the children from an early age. The understanding of Tawhīd is paramount to understanding the fundamental principles of Islām.

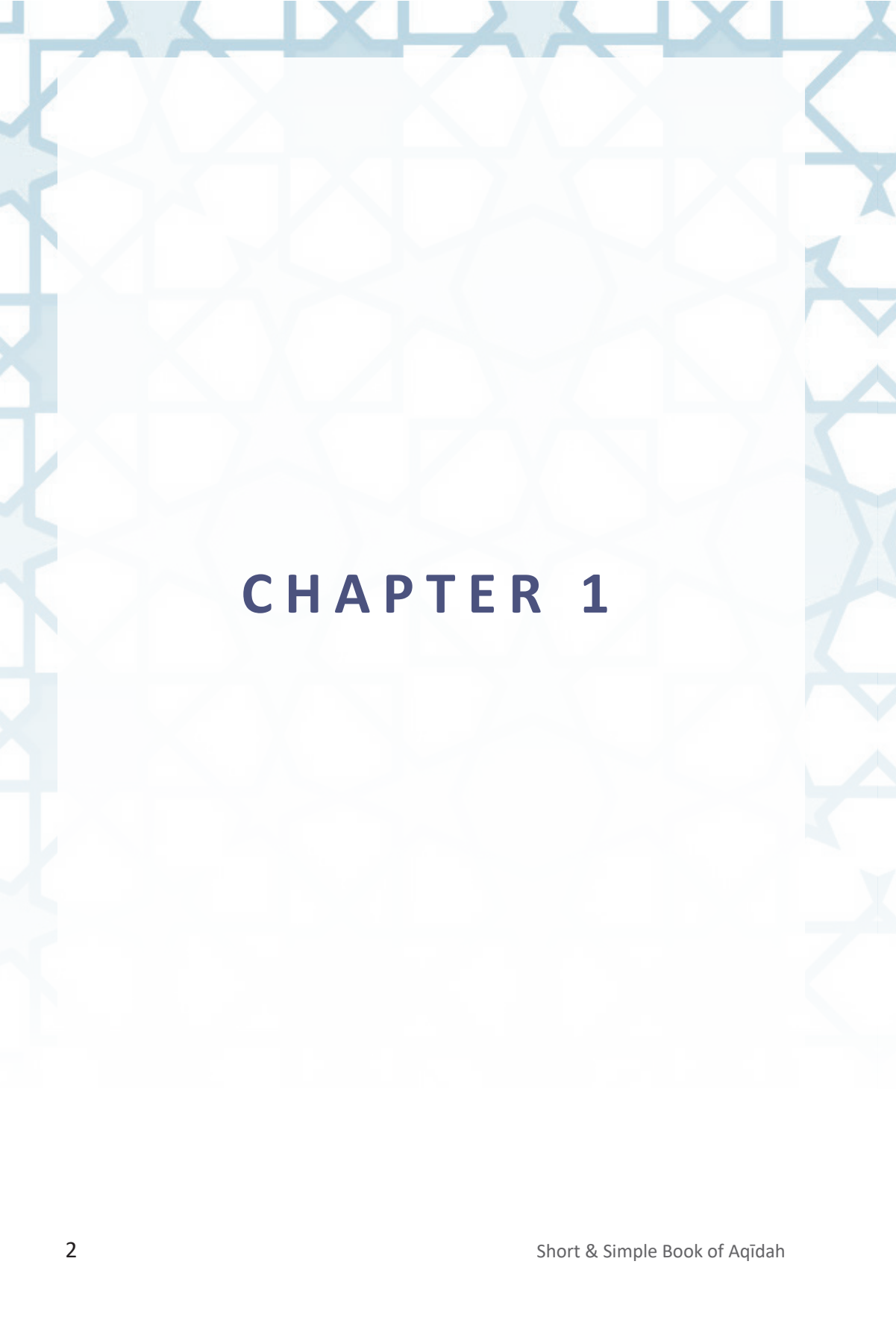
This book of Aqīdah is compiled with that very urgency of instilling the correct belief into a child's mind so that he/she will be saved from the many corrupt teachings (heresies/religious innovations - Bid'ah) which have entered the faith of the Muslims.

This book is a summary of Islamic creed based mostly on the famous authentic Hadīth (narration) of the Angel Jibrīl (a'layhis-salaam) explaining Islām, Īmān and Ihsān, which are the fundamental principles of our faith.

This book of Aqīdah can be used for any Qur'ān school (Madrasah) or for personal learning, as the topics listed in the book are beneficial throughout a Muslim's life.

Time and effort have been taken to pick the shortest verses from the Qur'ān and the most authentic sources from the Sahih Hadīth for easy learning. Care has been taken to make this book look appealing to the reader by using easy-to-read, colourful text.

We pray that the reader finds this book an enjoyable experience and at the same time beneficial. We also pray that Allāh make it a means of ongoing charity and it is counted in the scale of good deeds for everyone who contributed to its compilation, as well as the reader who benefits from it, Aameen.

The background of the page is a light blue geometric pattern. It features a central, large, faint star-like shape composed of overlapping lines. This central shape is surrounded by a border made of smaller, repeating geometric motifs, including stars and interlocking lines, in a slightly darker shade of blue.

CHAPTER 1

ISLAMIC AQĪDAH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no deity (worthy of worship in truth) but Allāh,
Muhammad is the Messenger of Allāh.

Who is Allah and who is Muhammad (ﷺ)?

Allāh is the one and only, true, eternal, being worthy of worship.

Muhammad, may the praise and peace of Allāh be upon him (ﷺ), is the last and final Prophet and Messenger sent by Allāh the Almighty. Allah chose him to guide people to Islām.

What is Aqīdah, Īmān, Islām and Muslim?

Aqīdah is the Muslim's creed (belief system) or Īmān.

Īmān means a Muslim's faith in that which a Muslim believes with conviction, as mentioned in the Qur'ān and told by the Prophet Muhammad (ﷺ).

Islām is the religion or a way of life which combines Allāh's words in the Qur'ān and prophetic teachings known as Hadīth.

Muslim is the one who believes (has Īmān) and practices the religion of Islām throughout their life. Anyone who is not a Muslim is a non-believer or a Kāfir.

The Kāfir is someone who rejects either the Qur'ān as the word of Allāh or Muhammad (ﷺ) as the last Prophet.

Islām therefore, guides to the best way to live one's life in this world as it was demonstrated by the last Prophet and Messenger Muhammad (ﷺ) in order to be successful in the next life.

A person cannot be a Muslim by believing only in the Qur'ān but rather one has to accept Muhammad (ﷺ) as the final Prophet and follow his teachings as well.

In the Qur'ān the Muslims are commanded to say and believe the following:

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ
بِاللّٰهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ
رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

285. The Messenger believes, and so do the believers, in the guidance sent down upon him from his Lord: each of them believes in Allāh, and in His Angels, and in His Books, and in His Messengers. They say: "We make no distinction between any of His Messengers. We hear and obey. Our Lord! Grant us Your forgiveness; to You we are destined to return.

(Qur'ān 2:285)

Islam has some fundamental principles or pillars that a Muslim must follow to be called a Muslim.

The Prophet 's Hadīth mentions the pillars of Islām and Īmān.

'Umar bin Al-Khattab (رضي الله عنه) said: Once we were sitting in the company of Messenger of Allāh (ﷺ) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us.

He sat down facing the Prophet (ﷺ) leaning his knees against the knees of the Prophet (ﷺ) and placing both of his palms over his two thighs and said: "O Muhammad (ﷺ)! Tell me about Islām". The Prophet (ﷺ) replied, "Islām is to testify that none has the right to be worshipped but Allāh, and that Muhammad (ﷺ) is the Messenger of Allāh; that you observe Salāt (prayers), pay Zakāt, observe Saum (fasting) of Ramadhān and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Īmān." The Prophet (ﷺ) said: "It is to believe in Allāh, His Angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsān." The Prophet (ﷺ) said, "It is to worship Allāh as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." The Prophet (ﷺ) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." The Prophet (ﷺ) said, "They are - that a bondwoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing with one another in the construction of higher buildings." Then he departed.

The Messenger of Allāh (ﷺ) kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allāh and His Messenger know better." The Prophet (ﷺ) said, "He was Jibrīl (Gabriel); he came to you to teach you your religion." *

(Muslim No. 8)

* The above narration is known as 'Hadīth of Jibrīl'.

From the above Qur'ānic Āyah and the Prophet's Hadīth, we learn the principles of our religion. These are summarised in the following pages and then further discussed in more detail in the following chapters.

Pillars of Islām

Shahādah - Witness

To testify sincerely with conviction that there is no deity (worthy of worship in truth) but Allāh and that Muhammad is His servant and Messenger (ﷺ).

Salāh - Prayer

Establish prayer five times daily during the night and day.

Zakāh - Charity

Obligatory charity is given to the poor from one's savings, which are above a certain level, once every year.

Sawm - Fasting

Fasting in the month of Ramadhān from dawn to dusk by not eating or drinking.

Hajj - Pilgrimage

Pilgrimage to Makkah once in a lifetime for those who are capable mentally and physically with good health and enough wealth.

Pillars of Īmān

Allāh

He is the one and only Creator worthy of worship in truth with no partners.

Malā'ikah - Angels

They are a creation of Allāh, always obeying Allāh's commands; they never disobey.

Kutub - Books

These are scriptures or revelations sent to Prophets to guide mankind from darkness to light.

Rusul - Messengers

The Prophets and Messengers were specially chosen men by Allāh to receive revelation, who guided Man to success in this life and the next.

Yaum-al-Akhir - Last Day

The life after death; mankind will be resurrected for Judgement to determine their final resting place.

Qadar - Predestination

The predestination of everything that exists of Allāh's creation has been decreed and written down in the divine book.

Ihsān - Excellence & Perfection

It is the highest level of one's faith where one is constantly in a state of being conscious of Allāh or having Taqwā. Therefore one is certain of his Creator as if he is in front of Him in all his affairs.

Taqwā - Being mindful of Allāh

Taqwā means to put a barrier between you and the anger and punishment of Allāh by following his commands and staying away from his prohibitions.

Allāh makes it clear that the best amongst the people are those who have Taqwā and not by status, wealth, lineage or race.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has At-Taqwā [i.e. he is one of the Muttaqūn]. Verily, Allāh is All-Knowing, All-Aware.

(Qur'ān 49:13)

Therefore no person is better than another in terms of their status, wealth, race or tribe in the eyes of Allāh except by one's sincerity (Ikhlās).

Those who have Ihsān are known as Muhsin. In the Qur'ān therefore it states that Allāh loves those who are Muhsin or those who strive to perfect good actions with sincerity.

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

195. ...And do good. Truly, Allāh loves Al-Muhsinūn (the good doers).

(Qur'ān 2:195)

Whatever action one does, it has to be done with sincerity and with the best of their abilities, as it's what Allāh loves as the Messenger (ﷺ) of Allāh said.

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

It was narrated from Shaddad bin Aws (رضي الله عنه) that the Messenger of Allāh (ﷺ) said: Verily Allāh has prescribed Ihsān (perfection) in all things.

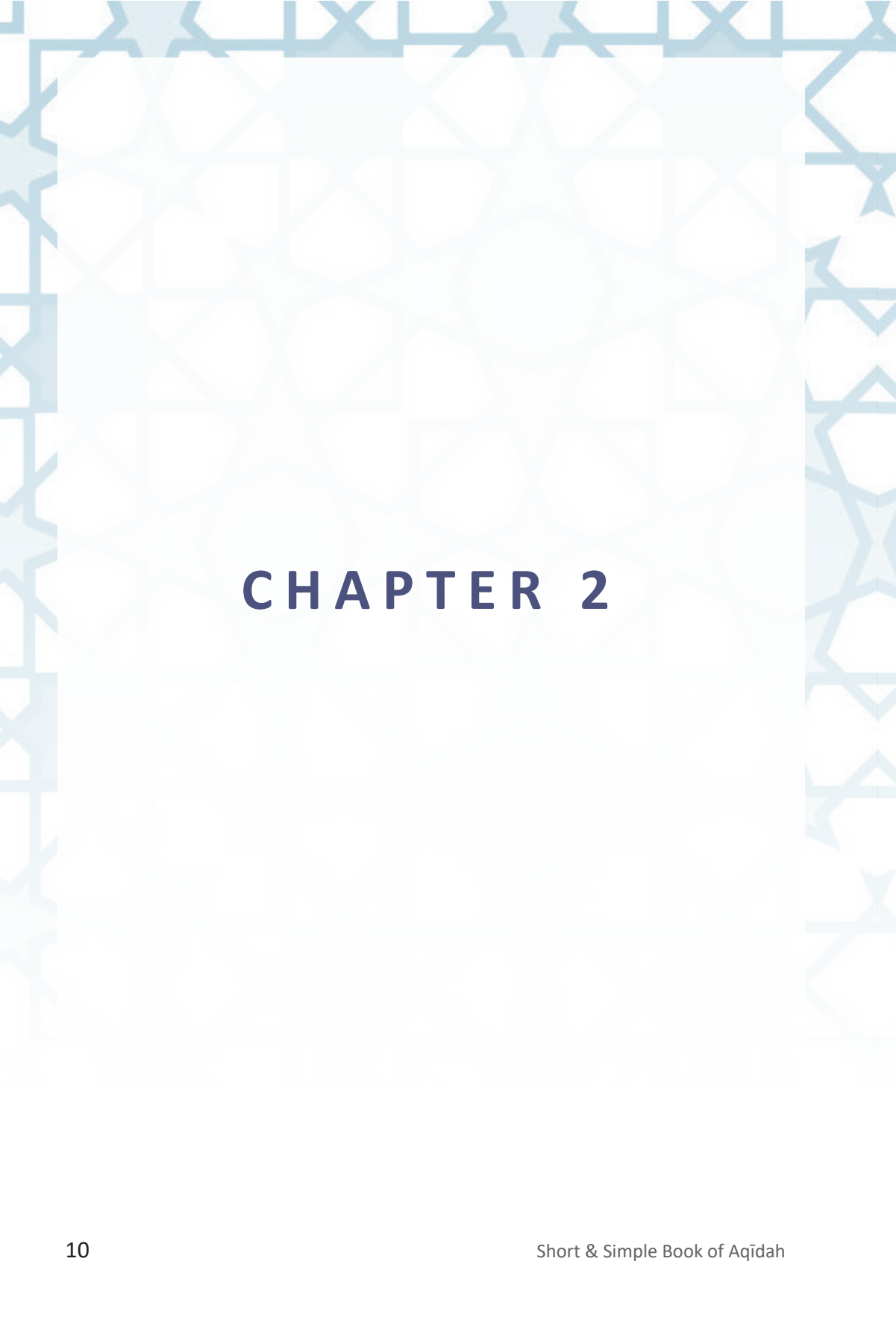
(Muslim No. 1955)

Ultimately all actions will be judged according to one's intentions.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Certainly, deeds are only judged according to your intentions.

(Al-Bukhārī No. 1)

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CHAPTER 2

THE PILLARS OF ISLĀM

Islām is the original religion (Deen) of all the Prophets from Ādam to Muhammad (ﷺ). Islām means peaceful submission to the will of Allāh. A Muslim is one who truly believes in Allāh and His Messenger.

In the Qur'ān Allāh says:

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا
وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ
لَا يَلْتَكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

14. The Bedouin say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful."

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ
الصَّادِقُونَ

15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.

(Qur'ān 49:14-15)

There is no compulsion in religion. In Islam, no one is forced to believe anything because it is a matter of the heart which no one knows except oneself and Allāh, the All-knowing.

Allāh says:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

256. There shall be no compulsion in (acceptance of) the religion. The right way has become clear from the wrong.

(Qur'ān 2:256)

Fitrah - Pure natural state of Man

Allāh and His Messenger make it clear that the natural state of Man is to worship Allāh alone and that Islām is the natural way of life.

Narrated Abu Huraira (رضي الله عنه): Allāh's Messenger (ﷺ) said, "No child is born except on al-Fitra (Islām) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he recited: *"The religion of pure Islamic Faith (Hanifa), (i.e. to worship none but Allāh), The pure Allāh's Islamic nature (Fitra) with which He (Allāh) has created mankind. Let There be no change in Allāh's religion (i.e. to join none in Allāh's worship). That is the straight religion; but most of men know not..."* (Qur'ān 30:30)

(Al-Bukhārī No. 4775)

Islām is the last and final religion (Deen). The Qur'ān is the final revelation from Allāh. Therefore all matters of the religion are to be confirmed with the Qur'ān.

In the following Āyah of the Qur'ān Allāh says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

3. Indeed, the religion in the sight of Allāh is Islām.

(Qur'ān 3:19)

Islām is the only complete way of life (Deen), the only success for mankind and Jinns is to adhere to the Qur'ān and follow the last Messenger Muhammad (ﷺ).

To be a true Muslim it is important to do certain acts of worship which have been commanded by Allāh through his Messenger, which are known as the pillars of Islām. In many other related Hadīth, the Messenger of Allāh (ﷺ) clarified the pillars of Islām.

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
وَأِقَامَ الصَّلَاةَ وَإِيتَاءَ الزَّكَاةَ وَحَجَّ الْبَيْتِ وَصَوْمَ رَمَضَانَ

The Messenger of Allāh praise and peace be upon him said: "Islām has been built on five [pillars]: testifying (Shahādah) that there is no deity (worthy of worship in truth) except Allāh and that Muhammad (ﷺ) is the Messenger of Allāh, establishing the Salāh (prayer), paying the Zakāt (charity), making the Hajj (pilgrimage) to the House, and fasting in the month of Ramadhān."

(Al-Bukhārī No. 8 & Muslim No. 16)

All the pillars of Islām are physical actions that one does by the statement of the tongue, actions of the limbs, with conviction in the heart. The one who is seen doing them is called a Muslim.

Shahādah - Statement of faith

The Muslim has to say the statement of faith. A Muslim needs to testify sincerely with conviction that there is no deity (any object of worship or idols) except Allāh and Muhammad is His servant and Messenger. It is the foundation of our faith. All our actions depend on acknowledging this fact.

The statement below summarises our creed. It is what one says to become a new Muslim and renew one's faith as a Muslim.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no deity (none has the right to be worshipped in truth) except Allāh, alone, without partner, and I bear witness that Muhammad is His slave and Messenger.

(Abu Dāwūd No. 525: Sahih)

This Shahādah (Testimony) is what a non-believer says to become a Muslim. The above statement means that we only worship Allāh alone and we follow the Messenger Muhammad's (ﷺ) example in those acts of worship.

This statement also means that we are to take the prophetic teachings (Sunnah - the Prophetic way) and implement them in our day-to-day lives. The last Prophet Muhammad (ﷺ) has shown us in detail, through his life, how to manage our affairs in all circumstances both private and public.

In the Qur'ān we learn that the love of Allāh is attained through following the Prophet and obeying him in all matters of the religion as Allāh says in the following Āyāt:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

31. Say, "If you love Allāh, then follow me, and Allāh will love you, and will forgive you your sins." Allāh is Forgiving and Merciful.

(Qur'ān 3:31)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ
مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا

59. O you who believe! Obey Allāh and obey the Messenger and those in authority among you. And if you dispute over anything, refer it to Allāh and the Messenger, if you believe in Allāh and the Last Day. That is best, and a most excellent determination.

(Qur'ān 4:59)

There is no obeying of Allāh with disobeying the Prophet's commands and instructions. If there are any disagreements, in any matter, we as Muslims, always refer back to Allāh and His last Prophet Muhammad (ﷺ).

Salāh - Prayer

The Muslim has to establish his daily Salāh. The most important action after having faith is praying five times daily in their proper times. In the Qur'ān we are instructed as follows:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

103. ...Indeed, The prayer is obligatory for believers at specific times.

(Qur'ān 4:103)

The five prayers divide up the night and day to reset and recollect oneself and worship Allāh. The five daily prayers and their times are as follows:

+ Fajr - Prayed at dawn before sunrise

+ Zuhr - Midday or noon prayer

+ Asr - Late afternoon before sunset

+ Magrib - Prayed after sunset before nightfall

+ Isha- Night prayer

The prayer consists of a certain number of units called 'Rak'at'. Each Rak'ah (single unit) is completed with specific postures and positions like standing, bowing, prostrating, and sitting, all done in a calm manner. At each position, the posture is held with specific prayer as demonstrated by the Prophet (ﷺ).

Between the prayers, the minor sins of the believers are wiped out clean. Therefore, by the end of the day, a person is cleansed of any sins. It develops one's Taqwā (awareness of Allāh) and keeps one from going astray or doing something wrong.

Allāh says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

45. ...Indeed, prayer prohibits immorality and wrongdoing.

(Qur'ān 29:45)

This is the one act or worship that separates a believer from a non-believer. The Messenger of Allāh (ﷺ), praise and peace be upon him said:

بَيْنَ الْكُفْرِ وَالْإِيمَانِ تَرْكُ الصَّلَاةِ

Between disbelief and faith is abandoning the Salāh.

(At-Tirmidhī No. 2618: Sahih)

This action of prayer is also a way of cleansing oneself of mental stresses and relieving oneself of physical fatigue because of the various movements and postures in the prayer, like standing, bowing, prostrating and sitting. They are good exercise for the body also.*

* Please refer to the book of Salāh in this series.

Zakāh - Charity

The Muslim has to give Zakāh. It is obligatory charity given to the poor from their savings. Generally, charity (Sadaqah) can be given any time by anyone, in many forms like money, clothes, food etc. Zakāh is a specific type of charity that is obligatory on only those that have the means to give it.

There is a certain amount of wealth (Nisāb level/threshold) that a person needs to possess for a lunar Islamic year before Zakāh becomes obligatory. Zakāh is like a tax that is taken from the rich to help the poor.

Only 2.5% of one's wealth (gold, silver, money) is given away as charity once a year. Zakāh is also due on certain businesses and trades and their amounts paid are slightly different.

There are eight (8) categories of people who are entitled to the Zakāh. The other forms of charity are given to anyone at any time.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمَوْلَفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ
وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

60. Charities are for the poor, and the destitute, and those who administer them, and for reconciling hearts, and for freeing slaves, and for those in debt, and in the path of Allāh, and for the traveller in need, an obligation from Allāh. Allāh is All-Knowing, Most Wise.

(Qur'ān 9:60)

Those who receive Zakāh are as follows:

- 1. The poor (al-fuqarā'), with low-income or the beggars**
- 2. The needy (al-masākīn), who are in difficulty**
- 3. Zakāt administrators or distributors**
- 4. Whose hearts are to be reconciled (new Muslims)**
- 5. The ones in great debt**
- 6. Those in bondage (slaves and captives)**
- 7. In the cause of Allāh (fi-sabīlillah)**
- 8. The wayfarer or the traveller who are stranded (as-sabeel)**

The Zakāh purifies one's wealth just like the Salāh purifies one's soul and spiritual being.

Sadaqah

The other types of charity are:

- + Sadaqa Jaariya - Ongoing charity (knowledge, Masjid etc)**
- + Zakāt-al-Fitr - Given end of Ramadhān before Eid prayer**
- + Fidyā - Expiation for person unable to fast**
- + Kafara - Fine paid for breaking a promise etc.**

Sawm-Fasting

The Muslim has to Fast. Fasting in the month of Ramadhān has been prescribed for the Muslims as it was prescribed for the people before us. Muslims fast from dawn to dusk without eating or drinking by controlling one's mind and body from any evil thoughts and actions. Allāh says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

183. O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, that you may become righteous.

(Qur'ān 2:183)

There are exemptions made for the ones who are ill, travelling, too weak out of old age or those women in their monthly cycles etc. Those who miss the fasts make up the fasts in the other months or feed the poor in case one is unable to fast due to some good reason.

It is a month of reflection to count the blessings of Allāh that have been given to us. It is also a time to pray for the ones who have been tested with hunger and poverty.

The Messenger of Allāh (ﷺ) said: "... whoever fasts during Ramadhān out of sincere faith and hoping to attain Allāh's rewards, then all his past sins will be forgiven."

(Al-Bukhārī No. 38)

Tarawih prayer

During the nights of Ramadhān, Tarawih prayer is offered after Isha prayer in the night. The last ten nights are the best nights during which some people do I'tikaf (stay in the mosque in seclusion) for extra worship.

Laylat-al-Qadar - The night of Decree

Laylat-al-Qadr is called the night of power. It was in this night of Ramadhān that the Qur'ān was revealed first to the Messenger of Allāh (ﷺ). In the Qur'ān, Allāh says:

1. We sent it down (Qur'ān) on the Night of Decree.
2. But what will convey to you what the Night of Decree is?
3. The Night of Decree is better than a thousand months.

(Qur'ān 97:1-3)

Laylat-al-Qadar is sought during odd nights of the last ten days. Worship in this night is equal to a thousand months (more than 83 years) of worshipping. Muslims generally stay awake during these odd nights to do lots of voluntary prayers and recite Qur'ān.

Eid-al-Fitr

The end of Ramadhān is marked with a day of celebration that is called Eid-al-Fitr. This day is celebrated with Eid prayer early in the morning which all the Muslims attend including women and children. Then Muslims usually visit family and friends, share food and also exchange gifts on this day.

Hajj-Pilgrimage

The Muslim has to fulfil the rites of Hajj. Pilgrimage to Makkah, Saudi Arabia, once in a lifetime is obligatory for those who are capable mentally and physically with good health and enough wealth for the journey and their family members left behind.

The history of Hajj is mentioned in the Qur'ān as follows:

125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rakat after the Tawāf of the Ka'bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves (there, in prayer).

(Qur'ān 2:125)

158. Verily! As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

(Qur'ān 2:158)

There are certain actions and rituals which one has to perform while on this sacred journey. These rituals have their proper time and place and a particular ways of doing things according to the instructions from the Prophet Muhammad (ﷺ).

Umrah - Lesser Hajj

Umrah is similar to Hajj except that it can be performed during any time of the year. Umrah has certain rituals that are part of Hajj rituals. Pilgrims who go early for Hajj normally do Umrah before they start other Hajj rituals.

Hajj

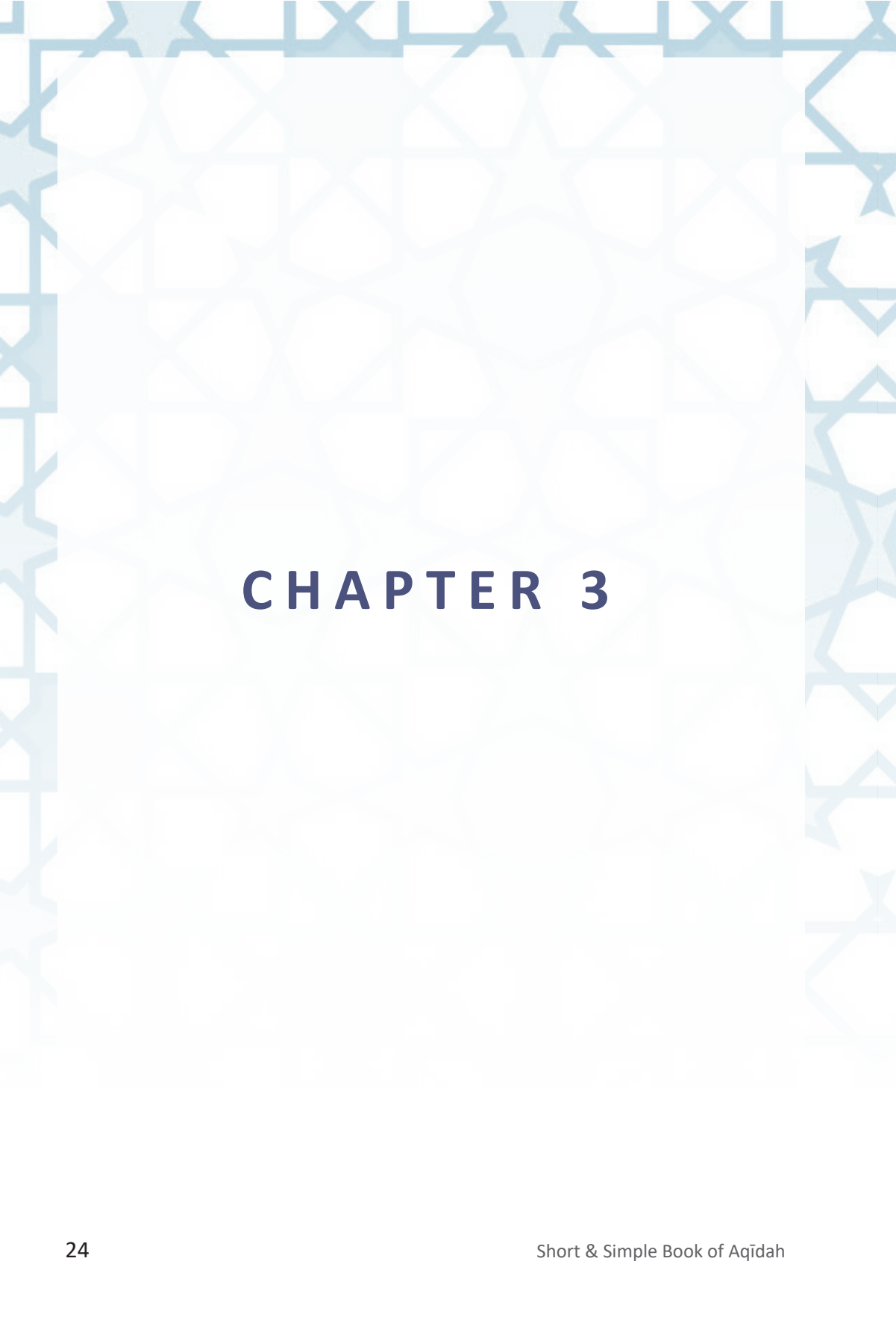
Hajj occurs in the 12th month of the Islamic lunar calendar, called Dhul-Hijjah, between the 8th and 13th days of the month.

Generally, when you arrive in preparation for Hajj, you begin Ihram at the Meeqat. Then you perform Tawaf, pray two Rak'at at Maqam Ibrāhīm, drink Zamzam water, perform Sa'ee and then you end your Ihram. *

* Note that menstruating women can't do Tawāf or pray, but they can take part in other parts of the pilgrimage.

Eid-al-Adha

Pilgrims and other Muslims around the world who have the means normally sacrifice an animal like a goat, sheep or camel on this day after the Eid prayer in the morning. This day is celebrated similarly to Eid-al-Fitr. In addition, the sacrificial meat is distributed between family members, friends and the poor also.

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CHAPTER 3

THE MAIN ARTICLES OF FAITH (ĪMĀN)

Īmān in Allāh

The Muslim has Īmān in Allāh. Allāh is uniquely and exclusively One being without any partners, siblings or children.

Allāh says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

19. So know (O Muhammad) that Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh)

(Qur'ān 47:19)

In the following Hadīth, the Messenger (ﷺ) of Allāh mentions the virtues of saying "Lā ilāha ill-Allāh".

Narrated Anas (رضي الله عنه): The Prophet (ﷺ) said, "Whoever said "None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

(Al-Bukhārī No. 44)

Tawhīd - The Oneness of Allāh

To single out Allāh in His Lordship, Worship and Names, Attributes and Characteristics are known as Tawhīd.

Sūrah Ikhlas describes Allāh's Oneness or Tawhīd (Monotheism).

قُلْ هُوَ اللَّهُ أَحَدٌ

1. Say, "He is Allāh, the One.

اللَّهُ الصَّمَدُ

2. Allāh, the Absolute.

لَمْ يَلِدْ وَلَمْ يُولَدْ

3. He be-gets not, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. And there is none comparable to Him."

(Qur'ān 212:1-4)

Allāh is a unique being. There is nothing in creation that can be likened or compared to Him in any shape or form.

It is further stated in the Qur'ān:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

11. There is nothing like Him, and He is the All-Hearer, the All-Seer.

(Qur'ān 42:11)

Tawhīd is therefore understood in three parts.

Allāh's Lordship - Tawhīd al-Rububiyya

Muslims believe Allāh is the sole Creator, Sustainer, Provider, Almighty and can do whatever befits His Majesty.

In the opening chapter of the Qur'ān we read:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2. All the praises and thanks be to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

الرَّحْمَنُ الرَّحِيمُ

3. The Most Gracious, the Most Merciful.

مَلِكِ يَوْمِ الدِّينِ

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

(Qur'ān 1:2-4)

Allāh also says that He is the only Creator of everything that exists. He is the one who is in charge of all things.

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

62. Allāh is the Creator of all things, and He is the Wakīl (Trustee, Disposer of affairs, Guardian) over all things.

(Qur'ān 39:62)

Allāh's Worship - Tawhīd al-Uluhiyya (Ibada)

He is the only One deserving of our worship exclusively without any partners or go-betweens or middlemen. We read in the following Āyāt:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

(Qur'ān 1:5)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

56. And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone).

(Qur'ān 51:56)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: "Verily, my Salāt (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Alamīn (all that exists).

(Qur'ān 6:162)

Ultimately it is only through the worship of Allāh alone that one can find peace and happiness in this world and the hereafter.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

28. Verily, in the remembrance of Allāh do hearts find rest.

(Qur'ān 13:28)

Allāh's Names and Attributes - Tawhīd al-Asmaa was-Sifaat

His Names and Attributes are exclusively for Him. We believe in them without asking 'why' or 'how' or liking them to anything or changing their meaning.

In the Qur'ān, Allāh describes many of His Names and Attributes in many Āyāt.

Āyat-al-Kursi - Āyah of the Throne

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

255. Allāh! There is no deity (worthy of worship in truth) except He, the Living, the Everlasting. Neither slumber overtakes Him, nor sleep. To Him belongs everything in the heavens and everything on earth. Who is he that can intercede with Him except with His permission? He knows what is before them, and what is behind them; and they cannot grasp any of His knowledge, except as He wills. His Throne extends over the heavens and the earth, and their preservation does not burden Him. He is the Most High, the Great. *

(Qur'ān 2:255)

* This Verse 2:255 is called Āyah al-Kursī.

In Sūrah al-Hashr Allāh's Glorious names and attributes are also mentioned.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ
الرَّحْمَنُ الرَّحِيمُ

22. He is Allāh; besides Whom there is no deity (worthy of worship in truth) but He, the Knower of secrets and declarations. He is the Compassionate, the Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ

23. He is Allāh; besides Whom there is no deity (worthy of worship in truth) but He; the Sovereign, the Holy, the Peace-Giver, the Faith-Giver, the Overseer, the Almighty, the Omnipotent, the Overwhelming. Glory be to Allāh, beyond what they associate.

هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ
لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

24. He is Allāh; the Creator, the Maker, the Designer. His are the Most Beautiful Names. Whatever is in the heavens and the earth glorifies Him. He is the Majestic, the Wise.

(Qur'ān 59:22-24)

Shirk

The opposite of Tawhīd is Shirk. Shirk is to associate something with Allāh in any of the three parts of Tawhīd.

For example, to believe that someone other than Allāh can create something from nothing is Shirk.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

48. Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.

(Qur'ān 4:48)

Shirk is also the greatest of sins which will lead one to Hellfire if one does not seek Allāh's forgiveness.

Narrated 'Ubaidullah bin Abi Bakr [bin Anas] (رضي الله عنه): from Anas bin Malik, that the Prophet (ﷺ) [said] about the major sins: "Shirk with Allāh, disobeying the parents, taking the life, and false statement."

(At-Tirmidhī No. 3018)

There are two types of Shirk, major and minor. The major Shirk is to associate partners with Allāh through idol worship, worshipping Prophets, famous personalities like saints and peers, statues, portraits and icons etc.

One example of major Shirk is stated in the Qur'ān when the Christians took Jesus to be the "Son of God" to be equal to Him.

Allāh says:

72. Surely, they have disbelieved who say: "Allāh is the Messiah Īsā (Jesus), son of Maryam (Mary)." But the Messiah Īsā (Jesus) said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrong-doers) there are no helpers.

(Qur'ān 5:72)

Minor Shirk - Riyya

The minor Shirk is the hidden type of Shirk. It is showing off with pride anything of your good actions in front of others. It is called al-Riyya.

The following Hadīth explains the minor Shirk:

It is narrated that Mahmoud ibn Labeed (رضي الله عنه) said: The Messenger of Allāh (peace and blessings of Allāh be upon him) said: "The thing that I fear most for you is minor Shirk." They said: "O Messenger of Allāh, what is minor Shirk?" He said: "Showing off, for Allāh will say on the Day when people are recompensed for their actions: 'Go to those for whom you were showing off with your deeds in the world, and see what reward you find with them.'"

(Ahmad No. 27742: Sahih)

Īmān in Angels

The Muslim has Īmān in Angels (Malā'ikah). Angels are a creation of Allāh made from light and they also have wings. They can change their shapes and forms by Allāh's permission and they can travel great distances within a very short time.

The Angels are so numerous that only Allāh knows their count. There are some Angels that carry the Kursi or Throne of Allāh Almighty. There are also Angels that are gatekeepers of Paradise, Hell and Angels that will drag people to Hellfire.

The following Āyah and Hadīth mentions the creation of Angels:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ
رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَى وَثُلَثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

1. All the praises and thanks are to Allāh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the Angels Messengers with wings, - two or three or four. He increases in creation what He wills.

(Qur'ān 35:1)

'A'isha (رضي الله عنها) reported that Allāh's Messenger (ﷺ) said: The Angels were born out of light and the Jinns were born out of the spark of fire and Ādam was born as he has been defined (in the Qur'ān) for you (i.e. he is fashioned out of clay).

(Muslim No. 2996)

The Angels only worship Allāh; they do what they are commanded by Allāh. They carry out various duties assigned to them by Allāh. The Muslim believes in all the Angels mentioned as a creation of Allāh, Who created them in His infinite wisdom.

There are many types of Angels. Some are mentioned by name in the Qur'ān and by the Prophet Muhammad (ﷺ) in the Hadīth. We know some of the characteristics of the Angels in the following Āyāt and Hadīth:

6. O you who believe! Ward off from yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) Angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

(Qur'ān 66:6)

لَا يَسْقُفُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

27. They speak not until He has spoken, and they act on His Command.

(Qur'ān 21:26-27)

Narrated Abu Huraira (رضي الله عنه): The Prophet (ﷺ) said, "When Allāh ordains something on the Heaven the Angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: *Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' They reply, '(He has said) the Truth. And He is the Most High, The Great.'* (Qur'ān 34:23)"

(Al-Bukhārī No. 7481)

There are four great Angels:

Jibrīl, Mikāel, Isrāfīl and Malak al-Mout (﷉).

Jibrīl

Jibrīl (﷉) is the Messenger Angel and the chief of all Angels. His task was to carry and deliver revelations like the Torah, Injeel and the Qur'ān from Allāh to his chosen Prophets and Messengers.

Jibrīl (﷉) is mentioned in the following Āyah and Hadīth:

97. Say (O Muhammad): "Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's Permission, confirming what came before it [i.e. the Taurāt and the Injeel] and guidance and glad tidings for the believers.

(Qur'ān 2:97-98)

Narrated Ibn `Abbas (رضي الله عنه): The Prophet (ﷺ) said to Jibrīl (Gabriel), "What prevents you from visiting us more often than you visit us now?" So this verse was revealed:-- '*And we (Angels) descend not but by the command of your Lord. To Him belongs what is before us and what is behind us...*' (Qur'ān 19:64)

(Al-Bukhārī No. 4731)

Narrated Rifaa: Jibrīl (Gabriel) came to the Prophet (ﷺ) and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet (ﷺ) said, "As the best of the Muslims." or said a similar statement. On that, Jibrīl said, "And so are the Angels who participated in the Badr (battle).

(Bukahri No. 3992)

Mīkāel

Mīkāel (ميكائيل) is the Angel who maintains the world climate, weather and provisions for the people of the Earth. He is mentioned in the following Qur'ānic Āyah and Hadīth:

98. Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl (Gabriel) and Mīkāel (Michael), then verily, Allāh is an enemy to the disbelievers.”

(Qur'ān 2:98)

Sa'd (سعد) reported that on the Day of Uhud I was on the right side of Allāh's Messenger (ﷺ) and on his left side two persons dressed in white clothes and whom I did not see before nor after that, and they were Gabriel and Michael (Allāh be pleased with both of them).

(Muslim No. 2306)

Isrāfil

Isrāfil (إسرافيل) is given the task to blow the mighty Trumpet. It will destroy the world and whatever surrounds it before the Last Day, the Day of Judgment.

Allāh says:

68. And the Trumpet will be sounded, whereupon everyone in the heavens and the earth will be stunned, except whomever Allāh wills. Then it will be sounded another time, whereupon they will rise up, looking on.

(Qur'ān 39:68)

Abu Sa'id Al-Khudri (رضي الله عنه) reported: Messenger of Allāh (ﷺ) said, "How can I feel at ease when the Angel of the Trumpet, (Isrāfīl) has put his lips to the Trumpet and is waiting for the order to blow it". He (ﷺ) perceived as if this had shocked his Companions, so he (ﷺ) told them to seek comfort through reciting: 'HasbunAllāh wa ni'mal-Wakīl' [Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]".

(At-Tirmidhī No. 2431: Sahih)

Malak al-Mout

Malak al-Mout (ملاك الموت) is the Angel of death. He is the one who is commanded to take the souls out of the body when one dies.*

We read in the Qur'ān the following:

قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ
رَبِّكُمْ تُرْجَعُونَ

11. Say: "The Angel of death, who is set over you, will take your souls, Then you shall be brought to your Lord."

(Qur'ān 32:11)

* Sometimes the name Malak al-Mout is referred to as Izrael or Azrael. In any case this is not from authentic Islamic sources but more a regional and cultural reference.

There are numerous other Angels mentioned by name in the Qur'ān and the authentic Hadīth.

Īmān in Books

The Muslim has Īmān in the Books. Allāh sent down revelations throughout the ages to guide men to the straight path. These were preserved in the form of tablets or books. Revelations were given to Prophets and Messengers; some are mentioned in the Qur'ān.

Suhuf - Scripture

A Suhuf was given to Prophet Ibrāhīm (ﷺ) (Abraham).

صُحُفِ إِبْرَاهِيمَ وَمُوسَى

19. The Scriptures of Ibrāhīm (Abraham) and Mūsā (Moses).

(Qur'ān 87:19)

Torah - Old Testament Bible

The Torah was given to Prophet Mūsā (ﷺ) (Moses).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ
التَّوْرَةَ وَالْإِنْجِيلَ

3. It is He Who has sent down the Book (the Qur'ān) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurāt (Torah) and the Injeel (Gospel).

(Qur'ān 3:3)

Zabūr - Psalms of David

Zabūr was given to Prophet Dawūd (ﷺ) (David).

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا
بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُودَ زَبُورًا

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawūd (David) We gave the Zabūr (Psalms).

(Qur'ān 17:55)

Injeel - New Testament Bible

The Injeel was given to Prophet Īsā (ﷺ) (Jesus).

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

48. And He (Allāh) will teach him [Īsā (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurāt (Torah) and the Injeel (Gospel).*

(Qur'ān 3:48)

*Note: All the previous scriptures which were revealed are no longer preserved completely and therefore cannot be relied upon for guidance even though they may contain some truths which are confirmed by the Qur'ān.

Qur'ān - The Final revelation

The Qur'ān is the last revelation and the book of guidance that was given to the last Messenger Muhammad (ﷺ). The Qur'ān confirms and clarifies the truths in the previous scriptures and also honours the Messengers and Prophets who were sent with them to guide mankind towards the pure worship of the Lord, Allāh.

Allāh says:

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

3. A Book whereof the Verses are explained in detail - a Qur'ān in Arabic for people who know.

(Qur'ān 41:3)

Those who follow the guidance achieve success by doing good in this life and after they die, they go back home to Paradise. Those who reject the guidance are losers in this life and the hereafter as they will be thrown in Hellfire as punishment.

We read in the Qur'ān:

9. Verily, this Qur'ān guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger, Muhammad) who work deeds of righteousness, that they shall have a great reward (Paradise).

(Qur'ān 17:9)

Those people for whom the message does not reach, Allāh will judge between them on the Day of Judgment as to their final destination.

Īmān in Messengers & Prophets

The Muslim has Īmān in Messengers and Prophets. Throughout history, Allāh selected among men, special people, who were chosen for the divine purpose of guiding people to worship Him alone. Therefore there has only been one true religion since the beginning of time that is Islām and all the Prophets were Muslims.

There is a slight difference between a Messenger (Rasul) and a Prophet (Nabī). The Messengers (Rusul) are those Prophets who are given a revelation as well as the appointment of Prophethood.

These Messengers and Prophets were inspired by Allāh to call people to worship Allāh alone as one Allāh and to stay away from anything that opposes that is Shirk.

Allāh states in the following Āyah:

قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

136. Say, [O believers], “We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael (Ismā’īl) and Isac (Is’haq) and Jacob (Yaqūb) and the Descendants and what was given to Moses (Mūsā) and Jesus (Īsā) and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.”

(Qur’ān 2:136)

There were many Messengers and Prophets chosen. To every people at different times a Prophet or a Messenger was sent warning the people away from Taghūt (false deities, objects of worship and evil customs) and calling them back to the worship of Allāh.

Allāh says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ
اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

(Qur'ān 14:4)

The Prophets and Messengers were given special knowledge of the unseen and the future to warn their people as a sign from Allāh that they were true Prophets. The Prophet Muhammad (ﷺ) prophesied many things of the future, including the return of the Prophet Īsā (عليه السلام) at the end of time.

In the following Hadīth we learn some of the prophecies of the Messenger of Allāh (ﷺ):

Abu Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "By the One in Whose Hand is my soul! Ibn Mariam (Īsā) shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the Jizyah, and wealth will be so bountiful that there will be none to accept it."

(At-Tirmidhī No. 2233:Sahih)

Some of the famous Prophets and Messengers are mentioned in the Qur'ān including Ādam, Nūh, Ibrāhīm, Mūsā, Īsā (ﷺ) and the last and final Messenger Muhammad (ﷺ).

We read in the Qur'ān:

51. And mention in the Scripture Moses (Mūsā). He was dedicated. He was a Messenger and a Prophet.

52. And We called him from the right side of the Mount, and brought him near in communion.

53. And We granted him, out of Our mercy, his brother Aaron (Hārūn), a Prophet.

54. And mention in the Scripture Ishmael (Ismā'il). He was true to his promise, and was a Messenger, a Prophet.

55. And he used to enjoin on his people prayer and charity, and he was pleasing to his Lord.

56. And mention in the Scripture Enoch (Idrīs). He was a man of truth, a Prophet.

57. And We raised him to a high position.

58. These are some of the Prophets Allāh has blessed, from the descendants of Ādam, and from those We carried with Noah (Nūh), and from the descendants of Abraham (Ibrāhīm) and Israel (Is'hāq), and from those We guided and selected. Whenever the revelations of the Most Gracious are recited to them, they would fall down, prostrating and weeping.

(Qur'ān 19:51-58)

There were other Messengers besides the ones mentioned by name in the Qur'ān and the narrations of the Prophet (ﷺ).

Īsā - Jesus

The Muslim believes in the miraculous birth of Īsā (عليه السلام), the son of Maryam (عليها السلام). He performed many miracles and did wonderful things with Allāh's permission.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

59. Indeed, the example of Jesus to Allāh is like that of Ādam. He created Him from dust; then He said to him, "Be," and he was.

(Qur'ān 3:59)

He was called the "Son of God", a regional phrase meaning someone righteous who worships and follows the commands of Allāh, but not the divine son like some of the Christians believe because Allāh does not have children and He was not born of anyone but rather He is uniquely one Allāh without any comparison to creation.

Īsā (عليه السلام), did not die on the cross as the Christians claim and neither did he rise from the dead but Allāh raised him to the heavens as a sign for people and he will return towards the end of time to rule by Islām and then die a natural death.

Allāh says:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

157. And for their saying, “We have killed the Messiah, Jesus, the son of Mary, the Messenger of Allāh.” In fact, they did not kill him, nor did they crucify him, but it appeared to them as if they did. Indeed, those who differ about him are in doubt about it. They have no knowledge of it, except the following of assumptions. Certainly, they did not kill him.

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

158. Rather, Allāh raised him up to Himself. Allāh is Mighty and Wise.

(Qur'ān 4:157-158)

Prophet Īsā (عليه السلام) also prophesied the coming of Muhammad (ﷺ). A Careful reading of the Bible (Old & New Testaments) confirms what the Qur'ān States.

In the Qur'ān we read:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

6. And when Jesus son of Mary said, “O Children of Israel, I am Allāh’s Messenger to you, confirming what preceded me of the Torah, and announcing good news of a Messenger who will come after me, whose name is Ahmad.” But when he showed them the miracles, they said, “This is obvious sorcery.”

(Qur'ān 61:6)

Muhammad - The Last Prophet

The Prophet Muhammad (ﷺ) was born in Makkah, Saudi Arabia. His father was Abdullah and his grandfather was Abdul Muttalib. His mother was Āminah. The Prophet belonged to a noble Quraysh tribe. He became an orphan at an early age and he was then looked after by his uncle Abu Talib. The Prophet Muhammad had many names including Al-Amīn, Abul-Qasem and Ahmad. He married and had children. He died in Madīnah al-Munawwarah (the city of the Prophet). Muhammad (ﷺ) received revelation and became the last and final Messenger when he was 40 years of age.

Allāh says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

40. Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.

(Qur'ān 33:40)

The Prophet Muhammad (ﷺ) was the last of the Messengers and he had the seal (mark) of Prophet-hood between his shoulders.

Narrated As-Scab bin Yazid: My aunt took me to Allāh's Messenger (ﷺ) and said, "O Allāh's Messenger (ﷺ)! My nephew is sick" The Prophet (ﷺ) passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him. I saw the seal in between his shoulders."

(Al-Bukhārī No. 3541)

There will be no more Messengers or Prophets sent with a new law. All of mankind should follow the last and final Messenger Muhammad (ﷺ) for success in this life and the next. In the Qur'ān, Allāh confirms that whoever believes and follows Muhammad (ﷺ) will be saved.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ
عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ

2. While those who believe, and work righteousness, and believe in what was sent down to Muhammad - and it is the truth from their Lord - He remits their sins, and relieves their concerns.

(Qur'ān 47:2)

The last Prophet (ﷺ) also warned the Muslims not to over-praise him or worship him as the Christians did with Īsā, the son of Mariyam.

Narrated `Umar (رضي الله عنه): I heard the Prophet (ﷺ) saying Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allāh and His Apostle.

(Al-Bukhārī No. 3445)

These Messengers and Prophets were guiding people to good deeds and warning them to stay away from evil deeds. Whosoever followed them were saved and whosoever rejected them were losers.

Īmān in the Last Day

The Muslim has Īmān in the Last Day. This world will end one day. The day when this world ends will be the day when Allāh decrees it to be. No one knows about the last hour except Allāh the All-Knowing as Allāh states in the Qur'ān:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي
الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

34. With Allāh rests the knowledge of the Hour. He sends down the rain, and He knows what the wombs contain. No soul knows what it will reap tomorrow, and no soul knows in what land it will die. Allāh is All-Knowing, Well-Informed.

(Qur'ān 31:34)

It is called several names throughout the Qur'ān, such as the Day of Reckoning, the Last Day, and the Hour (al-Sā'ah). The sequence of events is the death of all creatures, resurrection of the body, and the judgement of all beings like Men and Jinn.

It is a time where everyone would be shown their deeds and actions with justice as we read in the following Āyāt:

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

93. ...Your Lord will judge between them on the Day of Resurrection regarding their differences.

(Qur'ān 10:93)

وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

92...On the Day of Resurrection, He will make clear to you everything you had disputed about.

(Qur'ān 16:92)

The Qur'ān describes some of the events of the Last Day as follows:

3. Does man think that We will not reassemble his bones?
4. Yes indeed; We are Able to reconstruct his fingertips.
5. But man wants to deny what is ahead of him.
6. He asks, "When is the Day of Resurrection?"
7. When vision is dazzled.
8. And the moon is eclipsed.
9. And the sun and the moon are joined together.
10. On that Day, man will say, "Where is the escape?"
11. No indeed! There is no refuge.
12. To your Lord on that Day is the settlement.
13. On that Day man will be informed of everything he put forward, and everything he left behind.

(Qur'ān 75:3-13)

Everyone in this world will die; nobody will live forever. The Day of Judgement is a time when the fate of the faithful and disbelievers will be decided with the perfect justice of Allāh. Allāh will punish the evil people with Hellfire and reward the faithful with Paradise.

Signs before the Day of Judgment

There will be many signs leading up to the Day of Judgement. Some of them are major and some minor. These signs are foretold by the last Messenger of Allāh, Muhammad (ﷺ).

The major signs are mentioned in the following Hadīth:

Hudhaifah b. Asid al-Ansari (رضي الله عنه) said: We were sitting in the shade of the chamber of the Messenger of Allāh (ﷺ) discussing (something) and when we mentioned the Last Hour, our voices rose high. The Messenger of Allāh (ﷺ) said: "The Last Hour will not come or happen until there appear ten signs before it: the rising of the sun in its place of setting, the coming forth of the beast, the coming forth of Gog and Magog, the Dajjal (Antichrist), (the descent of) Jesus son of Mary, the smoke, and three collapses of the earth: one in the west, one in the east, and one in the Arabian Peninsula. The last of that will be the emergence of a fire from Yemen, from the lowest part of Aden, and drive mankind to their place of assembly."

(Abu Dāwūd No. 4311: Sahih)

Dajjal (Antichrist-false messiah)

From amongst the major signs before the Day of Judgement is the coming of Dajjal, the imposter. He will be a human being sent to test mankind. He will claim to be the almighty Allāh, the saviour of mankind. People will follow him; he will deceive the people. He will be destroyed by the true messiah, Īsā (عليه السلام), the son of Maryam (عليها السلام) when he descends again to Earth. After Dajjal dies, Īsā (عليه السلام) will be on Earth; everyone will follow him as Muslims for some time.

There are numerous other minor signs which are found in the sayings of the Prophet (ﷺ). Some of them are listed below in the following Hadīth:

Narrated Abu Musa (رضي الله عنه): The Prophet (ﷺ) said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing."

(Al-Bukhārī No. 7064)

Some of these minor signs have come to pass, some we can see in our time and some will take place as the Last Day approaches.

The Grave

When one dies, the first trial is the grave where his questioning begins. A Muslim will answer correctly; a non-Muslim will not be able to answer. Those who cannot answer will be punished in the grave.

In the following Hadīth it states:

Narrated Al-Bara bin Azib (رضي الله عنه): Allāh's Messenger (ﷺ) said: "When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allāh and that Muhammad is Allāh's Messenger (ﷺ), and that is what is meant by Allāh's Statement:- '*Allāh will keep firm those who believe with a Word that stands firm in this world and in the Hereafter.*' (Qur'ān 14:27)"

(Al-Bukhārī No. 4699)

Paradise and Hellfire (Jannah & Jahannam)

As part of the belief in the afterlife, the Muslims believe in their final resting place. Either Hellfire for evil-doers and the wicked or Paradise for the righteous servants of Allah.

In the Qur'ān, we learn the fate of the believers and the disbelievers in the following Āyah:

6. Those who disbelieve among the People of the Scripture, and the Polytheists, will be in the Fire of Hell, where they will abide forever. These are the worst of creatures.

7. As for those who believe and lead a righteous life, these are the best of creatures.

8. Their reward is with their Lord: Gardens of Eternity beneath which rivers flow, where they will abide forever...

(Qur'ān 98:6-8)

There are 7 levels or stations of Jannah, the highest being Jannat-al-Firdous. There are 8 special gates to paradise like the gates of Salāh and Sawm for the believers, who perfected those acts of worship will enter through those gates. Allāh says in the following Āyah:

30. Surely, those who say: “Our Lord is Allāh,” and then go straight, the Angels will descend upon them: “Do not fear, and do not grieve, but rejoice in the news of the Garden which you were promised.

31. We are your allies in this life and in the Hereafter, wherein you will have whatever your souls desire, and you will have therein whatever you call for.

(Qur'ān 41:30–31)

The Qur'ān's description of Heaven includes plentiful food and drink, without any feelings of satiation or intoxication and full of luxurious clothing and jewellery.

Men and women will be admitted to Jannah; many families will reunite with their loved ones. Jannah is a place of everlasting life of bliss, enjoyment and happiness.

There are levels of Hellfire and stations for the wicked as well. They will be thrown in the fire according to their crimes and punishment due.

Allāh says:

145. The hypocrites will be in the lowest level of the Fire, and you will find no helper for them.

(Qur'ān 4:145)

The description of Hell in the Qur'ān is of a blazing fire that is fuelled by “men and stones.” It is thus often called “Hellfire.”

Allāh warns us in the following Āyah:

24. ...Then beware the Fire whose fuel is people and stones, prepared for the disbelievers.

(Qur'ān 2:24).

Generally, people in Paradise and Hellfire will stay there forever. However, there will be Muslims in Hellfire for some time and then taken out later. They will stay in Hellfire until redeemed of their crimes, sins and when Allāh wills it out of His mercy.

Īmān in Divine Decree & Will

The Muslim has Īmān in the Divine Decree and Will. The Muslims believe that everything is subject to Allāh's divine Will and Power. All good or bad is only possible with Allāh's permission.

Qadar & Qadaa'

Belief in al-Qadar (the Divine Decree) is the sixth pillar of faith, and no one's faith is complete without it.

Belief in al-Qadaa' (the Divine Will) is a certain belief that everything that happens in this universe happens by the Will and Decree of Allāh.

1 – Belief that Allāh knows all things, in general terms and in detail, from eternity to eternity. Not a single atom is unknown to Him in the heavens or on earth.

2 – Belief that Allāh has decreed all things in al-Lawh al-Mahfooz (the divine scrolls in the Heavens), fifty thousand years before He created the heavens and the earth.

3 – Belief that the Will of Allāh is irresistible and His Decree is comprehensive, so nothing happens in this universe, good or bad, but by His Will.

4 – Belief that all that exists was created by Allāh. He is the Creator of all beings and the Creator of their attributes and actions.

Allāh is the originator of everything that exists whether known or unknown to us.

Allāh states in the following Āyah the fact that he is the only creator and originator of everything:

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَٱعْبُدُوهُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

102. Such is Allāh, your Lord. There is no deity (worthy of worship in truth) except He, the Creator of all things; so worship Him. He is responsible for everything.

(Qur'ān 6:102)

Allāh has complete and perfect knowledge of the past, present and future. Therefore He knows about our final destination. The people have free will and power under Allāh's divine will and permission.

Free will & Choice

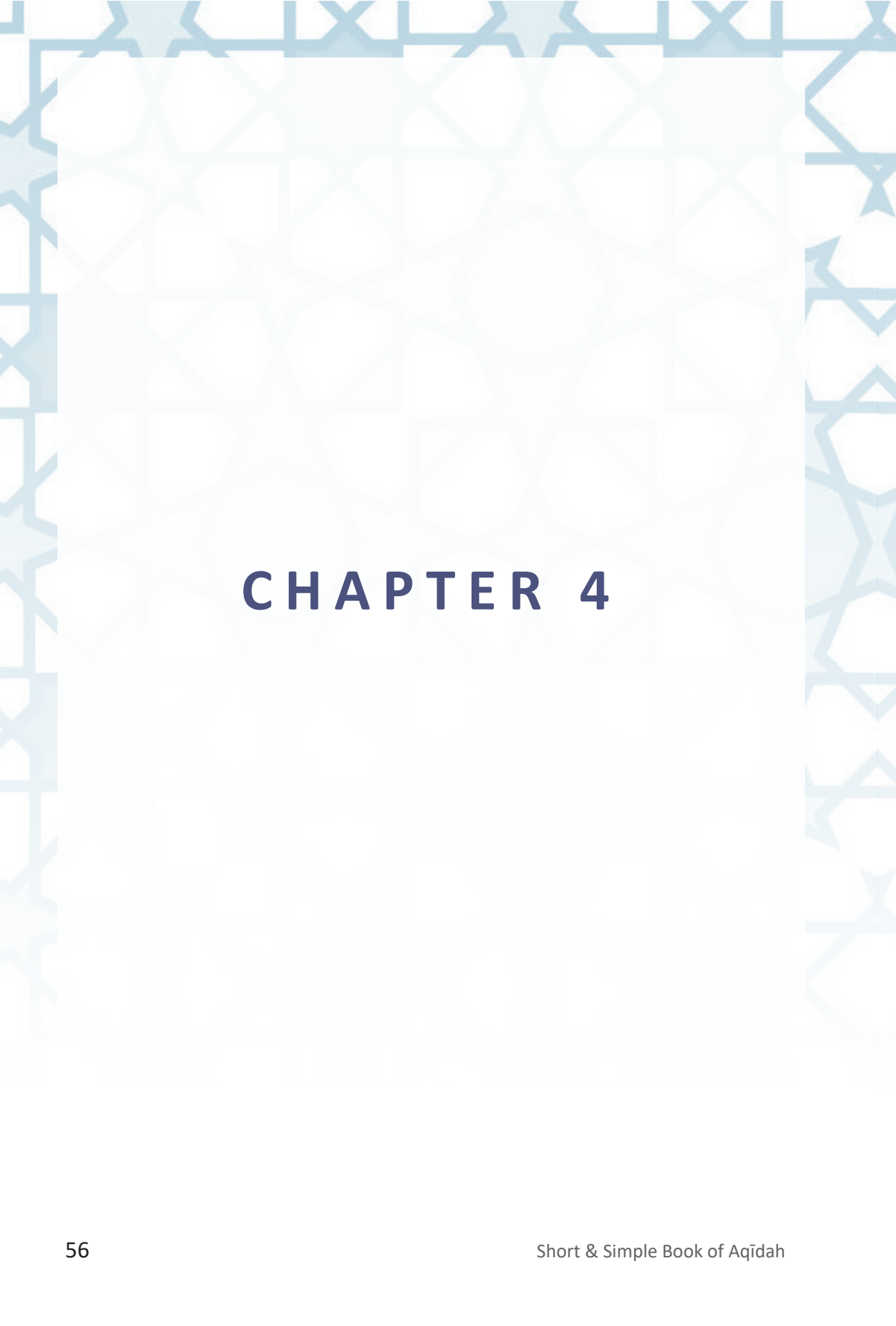
Correct belief in al-Qadar also involves believing that the individual has free will by means of which he acts, as Allāh says:

وَمَا تَشَآءُونَ إِلَّا أَنْ يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَالَمِينَ

29. But you cannot will, unless Allāh wills - The Lord of the Worlds.

(Qur'ān 81:29)

In addition to the six main articles of faith, the Muslim also believes in whatever is mentioned in the Qur'ān and that which has been narrated authentically from the Prophet (ﷺ) whether seen or unseen.

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CHAPTER 4

OTHER RELATED MATTERS OF ĪMĀN

Creation & Evolution

Allāh created everything that exists, including the Universe and what it contains, for example, this world with its inhabitants like Humans and Animals. The process of which we do not fully know except what Allāh and His Prophet (ﷺ) has revealed to us.

In the Qur'ān we read:

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

29. It is He who created for you everything on earth, then turned to the heaven, and made them seven heavens. And He is aware of all things.

(Qur'ān 2:29)

Muslims believe in evolution within the same kind of species. For example, people in different parts of the world look different due to the climate. Some have light skin and some have dark skin due to exposure to the Sun.

Muslims do not believe that one species becomes another over time like monkeys evolving into Humans. Furthermore, this is only a theory and not a fact. Muslims accept theories that can be proven and anything that does not oppose the teachings of the Qur'ān otherwise we remain silent on issues that are doubtful.

Creation of Mankind

Allāh created the first Man Ādam (ﷺ) from mud or clay and then from his ribs Allāh created his wife Hawā (ﷺ). With regards to the creation of Human beings, Allāh says in the Qur'ān:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

1. O people! Fear your Lord, who created you from a single soul, and created from it its mate, and propagated from them many men and women...

(Qur'ān 4:1)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ

26. We created the human being from clay, from moulded mud.

(Qur'ān 15:26)

The Hadīth of Aisha (ra) explains the creation of living beings.

‘A’isha (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said: The Angels were born out of light and the Jinns were born out of the spark of fire and Ādam was born as he has been defined (in the Qur'ān) for you (i. e. he is fashioned out of clay).

(Muslim No. 2996)

The wisdom behind creation is only fully known to Allāh alone; we only know from what Allāh and His Messenger told us.

The Qur'ān mentions the conversation between Allāh and the Angels about the creation of Man:

30. When your Lord said to the Angels, "I am placing a successor on earth." They said, "Will You place in it someone who will cause corruption in it and shed blood, while we declare Your praises and sanctify You?" He said, "I know what you do not know."

31. And He taught Ādam the names, all of them; then he presented them to the Angels, and said, "Tell Me the names of these, if you are sincere."

32. They said, "Glory be to You! We have no knowledge except what You have taught us. It is you who are the Knowledgeable, the Wise."

33. He said, "O Ādam, tell them their names." And when he told them their names, He said, "Did I not tell you that I know the secrets of the heavens and the earth, and that I know what you reveal and what you conceal?"

(Qur'ān 2:30-33)

In the Qur'ān, we learn the main purpose of our creation is to recognise and worship the Creator, Allāh the Almighty, alone.

Allāh says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

56. And I (Allāh) created not the Jinn and Mankind except that they should worship Me (Alone).

(Qur'ān 51:56)

Creation of Jinn

Allāh created the Jinn before He created the Man. Jinns are a creation of Allāh similar to Humans in that they also exercise their free will and choice to choose good and evil with Allāh's permission. Therefore, they will be judged like Humans on the Day of Judgment also.

Some Jinns are Muslims and some are kafirs - unbelievers. They have their communities like the Humans do.

In the Qur'ān, the Jinn are mentioned as saying:

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا

11. There are among us some that are righteous and some otherwise; we are groups, each having a different ways (sects).

(Qur'ān 72:11)

They are created from smokeless fire and cannot be easily seen by Humans unless they reveal themselves with Allāh's permission.

وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ

27. And the jinn We created before, from piercing fire.

(Qur'ān 15:27)

The Jinn live on this earth where we do. They are mostly in ruins and unclean places like bathrooms, dunghills, garbage dumps and graveyards.

Jinns are of many types. They are given some abilities with Allāh's permission. Allāh has given the Jinn powers that He has not given to humans.

Allāh has told us about some of their powers, such as the ability to move and travel quickly. Among them are some who can take on different forms like dogs and snakes. Some are like flying winds with wings and some who can travel and rest.

Some characteristics of the Jinn are mentioned in the Hadīth below:

Abu Thalabah al-Khushani (رضي الله عنه) said: The Messenger of Allāh (ﷺ) said: The Jinn are of three types: a type that has wings, and they fly through the air; a type that looks like snakes and dogs; and a type that stops for a rest then resumes its journey.

(Al-Tabaraani in al-Kabeer, 22/214)

The Jinns eat the leftover from the foods of the human like bones. They have animals also who eat the waste of humans like dung and droppings.

Shaitān-Iblees (Satan)

Iblees the Shaitān is from the unbelievers and an enemy of the humans. He misguides people towards wickedness and evil. He is from the Jinn-kind. Allāh created him as the leader of all Jinns and having the will to obey and disobey Allāh's commands. Iblees rebelled against Allāh's orders after Allāh had created Ādam. He became too proud and despised Ādam, the first man because he thought he was of a superior creation. Allāh cursed Iblees and destined him to Hellfire as he was unrepentant. Iblees, therefore, swore to misguide the children of Ādam until the Last Day.

In the Qur'ān this event is recorded as follows:

11. We created you, then We shaped you, then We said to the Angels, "Bow down before Ādam" so they bowed down, except for Satan; he was not of those who bowed down.

12. He said, "What prevented you from bowing down when I have commanded you?" He said, "I am better than he; You created me from fire, and You created him from mud."

13. He said, "Get down from it! It is not for you to act arrogantly in it. Get out! You are one of the lowly!"

14. He said, "Give me respite, until the Day they are resurrected."

15. He said, "You are of those given respite."

16. He said, "Because you have lured me, I will waylay them on Your straight path.

17. Then I will come at them from before them, and from behind them, and from their right, and from their left; and you will not find most of them appreciative."

18. He said, "Get out of it, despised and vanquished. Whoever among them follows you—I will fill up Hell with you all.

19. And you, Ādam, inhabit the Garden, you and your wife, and eat whatever you wish; but do not approach this tree, lest you become sinners."

20. But Satan whispered to them, to reveal to them their nakedness, which was invisible to them. He said, "Your Lord has only forbidden you this tree, lest you become Angels, or become immortals."

21. And he swore to them, "I am a sincere advisor to you."

22. So he lured them with deceit. And when they tasted the tree, their nakedness became evident to them, and they began covering themselves with the leaves of the Garden. And their Lord called out to them, "Did I not forbid you from this tree, and say to you that Satan is a sworn enemy to you?"

23. They said, "Our Lord, we have done wrong to ourselves. Unless You forgive us, and have mercy on us, we will be among the losers."

24. He said, "Fall, some of you enemies to one another. On earth you will have residence and livelihood for a while."

25. He said, "In it you will live, and in it you will die, and from it you will be brought out."

(Qur'ān 7:11-25)

Shaitān is the enemy of mankind; he is always planning and plotting to divert people away from Allāh's path. His purpose of existence is to spread evil and whisper to lure people towards the Hellfire with temptations and false promises.

Allāh says:

6. Satan is an enemy to you, so treat him as an enemy. He only invites his gang to be among the inmates of the Inferno (fire).

(Qur'ān 35:6)

As we learn from the story, soon after Shaitān was rejected, he swore to plan and misguide Ādam (ﷺ). It was Iblees who whispered to Ādam (ﷺ) and his wife and caused them to be expelled from Paradise. They lived the remainder of their life on earth. This is the fate of us as people. We are born in this world, live a short time, die and then resurrected for Judgement.

Miracles - Āyāt (signs from Allāh)

Miracles or Āyāt are signs from Allāh and they are sometimes called Mu'jizah. They are supernatural actions that are done by Prophets and Messengers with the permission of Allāh. There are many stories of miraculous actions done by the Prophets mentioned in the Qur'ān and the Prophetic Hadīth.

The miracles are different from magic and sorcery. The Mu'jizah (miracle) is for the Prophets from Allāh, and the kahanah (witchcraft & sorcery) is from the friends of Shaitān (awliya' ash-shaitān).

Here are some examples of Miracles mentioned in the Qur'ān:

The creation of the Heavens and the Earth

(Qur'ān 2:29)

Prophet Muhammad's night journey

(Qur'ān 17:1)

The Moon splitting in two

(Qur'ān 54:1)

Prophet Īsā breathing life into a clay bird

(Qur'ān 3:49)

Prophet Īsā curing the blind and the leper

(Qur'ān 3:49)

Prophet Īsā giving life to the dead

(Qur'ān 3:49)

Prophet Musa's staff consuming magicians' snakes

(Qur'ān 26:45)

Prophet Musa parting the seas

(Qur'ān 26:63)

Prophet Nuh and the flood

(Qur'ān 11:44)

Prophet Nuh lived for 950+ years

(Qur'ān 29:14)

Prophet Yunus (Jonah) swallowed by the big fish

(Qur'ān 37:142)

Prophet Yusuf's ability to interpret dreams

(Qur'ān 12:43)

Prophet Ibrahim calling dead birds back to life

(Qur'ān 2:260)

Prophet Ibrahim thrown into fire which was made cool

(Qur'ān 21:69)

Prophet Sulaīmān spoke to birds

(Qur'ān 27:22)

Prophet Uzair died for 100 years and was revived

(Qur'ān 2:259)

The dwellers of the cave slept for many years

(Qur'ān 18:11)

Many great miracles were done by previous Prophets including, the last of them all, Prophet Muhammad(ﷺ). The splitting of the moon and the night journey are mentioned in the Qur'ān. However, the greatest of the miracles is the revelation of the Qur'ān itself.

The Qur'ān states:

قُلْ لَّيِّنَ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

88. Say, "If Mankind and Jinn came together to produce the like of this Qur'ān, they could never produce the like of it, even if they backed up one another."

(Qur'ān 17:88)

Isrā-wal-Miraj (The night journey & Ascension)

From amongst the miracles was the night journey of the Prophet Muhammad (ﷺ) as we read in the following Āyah:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

1. Glory to Him who journeyed His servant by night, from the Sacred Mosque (Masjid al-Haram, Makkah), to the Farthest Mosque (Masjid-al-Aqsa, Jerusalem), whose precincts We have blessed, in order to show him of Our wonders. He is the Listener, the Beholder.

(Qur'ān 17:1)

The Prophet was taken by an Al-Buraq (a horse-like creature with wings) from Makkah to Jerusalem (Isra), then from there he ascended from Masjid al-Aqsa (Dome of the rock) through the seven heavens (Miraj) where he spoke to Allāh behind a veil of light.

In this night journey, the Prophet witnessed many things of the unseen, including meeting the great Prophets, Angels and seeing Paradise and Hellfire.

In this night journey and ascension to the Heavens, Allāh prescribed the five daily prayers for the Muslims.

The Prophet (ﷺ) carried on his journey, reaching the Furthest boundary, Lote-Tree (Sidrah al-Muntaha) as it's mentioned in the following Āyāt:

14. Near Sidrat-al-Muntahā (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).

15. Near it is the Paradise of Abode (Jannat-al-ma'wā).

16. As there covered the Lotus Tree what covered it.

(Qur'ān 53:14-16)

All miracles are things which are beyond our knowledge and only possible by the power and permission of Allāh.

Magic, Witchcraft & Sorcery (Sihr & Kahanah)

Magic is the ability to control and perform what appears to be supernatural or extraordinary actions. Black Magic in Islamic terms is known as Sihr that is carried out by worshipping the devil. The other type of Magic is optical trickery or illusions.

Sihr & Kahanah

Black magic is Sihr and sorcery is Kahanah. They are forbidden in Islām because they are learned by worshipping the devil that is Kufr and disbelief. Learning and practising it takes one out of the fold of Islām. It is generally used to harm people, therefore, it is considered a great sin.

The origin of magic is mentioned in the following Āyāt:

102. They followed what the Shayātin (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the Shayātin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two (Angels,) Hārūt and Mārūt, but neither of these two Angels taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (Angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh’s Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own-selves, if they but knew.

(Qur’ān 2:102)

Magic is also known as witchcraft or sorcery. The one who practices Sihr, the Magician, the Witch and the Sorcerer is to be avoided.

In the following Hadīth we learn that magic is from the major sins:

It is reported on the authority of Abu Huraira (رضي الله عنه) that the Messenger of Allāh (ﷺ) observed: "Avoid the seven noxious things." It was said (by the hearers): "What are they, Messenger of Allāh?" He (ﷺ) replied: "Associating anything with Allāh, magic, killing of one whom Allāh has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary."

(Muslim No. 89)

Astrology, Fortune-tellers & Soothsayers (Kahin)

Fortune tellers claim to know the knowledge of the unseen. They sometimes communicate with the Jinns, look at the stars to predict the future or tell the fortune of someone. They only mix some truth with false information; one should not go to them as it's a sin.

The following Hadīth reinforces the evil of fortune-tellers:

Abu Mas'ud Al-Ansari (رضي الله عنه) narrated: "The Messenger of Allāh (ﷺ) prohibited the price of a dog, the earnings of a fornicator (from fornication), and the payment made to the fortune-teller."

(At-Tirmidhī No. 2071: Sahih)

Ta'weez & Tameemah (Amulets & Talisman)

Ta'weez (amulets) are special pendants worn or hung for protection. Talismans are objects that are believed to have special magical powers. Normally the pendants have some inscription on paper which is sometimes a magic spell that is believed to protect one who has been affected by another magic spell or some sort of illness.

Sometimes these amulets have some Qur'ānic words or verses written on paper which are then folded and sealed into a pendant. Again should be avoided as it's prohibited even though the Qur'ān itself is a form of cure (Shifā), but we must acknowledge that ultimately the cause is from Allāh.

In all cases, the Muslim believes that the Ta'weez by itself has no power to harm or do any good without the permission of Allāh. Belief in such things in and of itself can lead to Shirk that is a major sin.

Therefore such talismans, lucky charms and Ta'weez should be avoided and avoid the people who deal with them as most of them are the work of the devil (Shaitān).

The following Hadīth makes this point clear:

Narrated Jabir ibn Abdullah (رضي الله عنه): The Messenger of Allāh (ﷺ) was asked about a charm for one who is possessed (nashrah). He replied: "It pertains to the work of the devil."

(Abu Dāwūd No. 3868: Sahih)

Evil Eye

The Arabic word al-‘Ayn (the evil eye) refers to when a person harms another with his eye. It starts when the person likes a thing, then his evil feelings affect it through his repeated looking at the object of his jealousy.

Allāh commanded His Prophet, Muhammad (ﷺ), to seek refuge with Him from the envier, as He said:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

5. And from the evil of the envier when he envies.

(Qur'ān 113:5)

The Muslim has to protect himself against the devils among the evil Jinn and Mankind, by having strong faith in Allāh and by putting his trust in Him and seeking refuge with Him and beseeching Him, reciting the prayers for protection narrated from the Prophet (ﷺ).

One may recite the following words of Allāh:

فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ

129. ...Say, “Allāh is enough for me; there is no deity (worthy of worship in truth) except He; in Him I have put my trust; He is the Lord of the Sublime Throne.”

(Qur'ān 9:129)

Ruqyah

Ruqyah in Islām is the recitation of the Qur'ān seeking the refuge (protection) in Allāh, remembrance and supplications that are used as a means of treating sicknesses and other problems because the Qur'ān is a source of healing (Shifā).

Allāh said:

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

82. And We send down of the Qur'an that which is healing and mercy for the believers.

(Qur'ān 17:82)

It is one of the prescribed remedies in Islam that a person may use to protect himself from physical and psychological harm and harm caused by the devils.

This can be done to cure evil eye, possessions of Jinn, envy and magic. The secret behind this is that one puts his full trust, reliance and dependence in Allāh, the source of all healing and cure.

There is nothing wrong with the Muslim reciting Ruqyah for himself. That is permissible; indeed it is a good Sunnah, for the Messenger (ﷺ) recited Ruqyah for himself, and some of his companions recited Ruqyah for themselves.

'Aishah (رضي الله عنها) said: The Messenger of Allāh (ﷺ) used to tell me to recite ruqyah (incantation) for protection against the evil eye.

(Al-Bukhārī No. 5738)

The best way to protect oneself is by persisting in reciting the Adhkār (Duā-supplication) of the morning, evening after Salāh and throughout the day. There are Duās for almost every situation, for example, eating, drinking, relieving, riding, travelling etc.

Reciting Āyah al-Kursi and the last two verses of Sūrah al-Baqarah following every prayer and when going to sleep in addition to the other supplication.

Reciting Sūrah Al-Ikhlaas, Sūrah Al-Falaq and Sūrah An-Naas three times as its mentioned in the following Hadīth:

It was narrated from the Prophet (ﷺ) that he said: “Reciting Qul Huwa Allāhu Ahad (Sūrah Al-Ikhlās) and al-Mi‘wadhatayn (Sūrah Al-Falaq & Sūrah An-Naas) in the evening and in the morning will suffice you against everything.”

(At-Tirmidhī No. 3575: Sahih)

It is proven from the Prophet (ﷺ) that whoever says this three times in the morning and evening, nothing will harm him.*

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَهُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allāh with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing.

(Abu Dāwūd No. 5088: Sahih)

* Please refer to the Duā book in this series for more supplications.

The following Duā can be read also three times.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect words of Allāh from the evil of that which He has created.

(Muslim No. 2708)

The Messenger of Allāh also sought refuge with Allāh from evil and other harms with the following supplications (Ruqyah).

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

O Allāh! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.

(Al-Bukhārī No. 3371)

Eating seven dates in the morning, before eating or drinking anything else also protects one from evil and keeps the body healthy as we learn from the following Hadīth:

It is narrated from the Prophet (ﷺ) that he said: “Whoever eats seven ‘Ajwah dates in the morning every day, no poison or magic will harm him during that day.

(Al-Bukhārī No. 5445)

Finally, we seek Allāh’s protection from all evil seen and unseen, and Allāh knows best.

Final Advice

Dear Student,

All perfect and complete praise with love and veneration is exclusive to Allāh, the Lord of the worlds and may the praise in the noblest of gatherings and His peace descend upon the last Messenger Muhammad (ﷺ).

With all the information accessible to Man and Jinn, there are some knowledge which has been concealed from creation and only Allāh, the All-Knowing, truly has the knowledge of the unseen.

Narrated Ibn `Umar (رضي الله عنه): Allāh's Messenger (ﷺ) said: "Keys of the unseen knowledge are five which nobody knows but Allāh . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

(Al-Bukhārī No. 1039)

With the above Hadīth in mind it will be easy to reject those who claim to have some information of the unseen and hence save one from misguidance and going astray with regards to matters of Aqīdah. Correct belief in Tawhīd will rescue a person who falls for the many traps of the Shaitān and those who follow him in Shirk and deviation.

May Allāh guide us always closer to the truth; All success is from Allāh alone. We ask Allāh to forgive us for our mistakes and give us success in this life and the next, Aameen.

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Note: Most of the references used in this book are taken from on-line resources especially www.duas.com and www.sunnah.com.

Notes



مَا عَلَّمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Aqīdah (Islamic Creed) and other related issues of the faith (Īmān) are the foundations of Islām. Therefore Īmān should be taught to the children from an early age. The understanding of Tawhīd is paramount to understanding the fundamental principles of Islām.

**So know
that there is
no deity but
Allāh**

(Al-Qur'ān 47:19)

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