

• Alerting Mankind of the **Principal Rulings** •

NEW MUSLIMS

NEED TO KNOW

PART 1: AQEEDAH

Shaykh 'Alī bin 'Abdul 'Azīz Mūsā





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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ا	a	ي	i	و	u
Long	آ	ā	إي	ī	أو	ū
Diphthongs	أَي	ay	أَو	aw		

Arabic Glyphs & Their Meanings

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allāh's praise
& salutations be
upon him

رَضِيَ اللَّهُ عَنْهُ

May Allāh be
pleased with him

رَضِيَ اللَّهُ عَنْهَا

May Allāh be
pleased with her

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be
pleased with them

سُبْحَانَهُ وَتَعَالَى

Glorified &
Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the
Mighty & Sublime

حَلَّ جَلَالُهُ

(Allāh) His
Majesty is Exalted

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed
& Exalted

عَلَيْهِ السَّلَامُ

Peace be upon him

رَحِمَهُ اللَّهُ

May Allāh have
mercy on him

رَحِمَهُمُ اللَّهُ

May Allāh have
mercy upon them

حَفِظَهُ اللَّهُ

May Allāh
preserve him

BRIEF BIOGRAPHY OF THE AUTHOR

Shaykh ‘Alī bin ‘Abdul ‘Azīz Mūsā

NAME:

Shaykh ‘Alī bin ‘Abdul ‘Azīz Mūsā, surnamed Abū ‘AbdurRaḥmān.¹

BIRTH:

He was born on 5/27/1387 A.H. (September 1, 1967 C.E.) in Egypt.

STUDIES:

He studied under many prominent scholars in The Kingdom of Saudi Arabia for eleven years.

HIS SHAYKHS:

His eminence, Shaykh ‘Abdul ‘Azīz bin Bāz (رحمته الله): head of the Council of Senior Scholars and the Permanent Committee for Scholarly Research

[1] TN: His biography can be referenced and found on his website at: www.bin-abdelaziz.com

and *Iftā'*. Near the end of his eminence Shaykh bin Bāz's life, Shaykh 'Alī spent two years as his student at Riyadh's Grand Mosque.

Shaykh, Dr Ṣāliḥ bin 'AbdurRaḥmān al-'Aṭram: a member of the Council of Senior Scholars and the Permanent Committee for Scholarly Research and *Iftā'*. He studied under his supervision in his mosque in the as-Salām district.

Shaykh, Dr Ṣāliḥ bin Fawzān al-Fawzān: a member of the Council of Senior Scholars and the Permanent Committee for Scholarly Research and *Iftā'*. For nine years, he was a student at the mosque of Ḥammād as-Salāma, located in the al-Fayḥā' district, Riyadh.

Shaykh 'Abdul 'Azīz bin 'Abdullāh ar-Rājīḥī: Professor of 'Aqīdah, Muḥammad bin Saud Islāmic University. He was his student at the mosque of Amīr Sulṭān, ar-Rabwah district, for nine years.

QUR'ĀN CERTIFICATES ('IJĀZAH):

He learned the whole Qur'an using the recitational style (*Qirā'at*) of Ḥafṣ and Shu'bah, as narrated by as-Shāṭibī. His teacher who licensed him is Shaykh Muḥammad Fakhr ad-Dīn Balīgh al-Miṣrī (حَفِظَهُ اللهُ).

He learned the whole Qur'an using the recitational style (*Qirā'at*) of 'Āṣim, as narrated by Ḥafṣ, using the method of *Taybatī an-Nashr*. His teacher who licensed him is Shaykh Muḥammad Fakhr ad-Dīn Balīgh al-Miṣrī (حَفِظَهُ اللهُ).

SOME OF THE BOOKS HE STUDIED:

- The six Sunnah collections, Muwaṭṭa' Mālik, and Musnad of Ahmad. He studied them with Shaykh Yaḥyā bin 'Uthmān in

Makkah.

- al-Fawz al-Kabīr fī ‘Uṣūl at-Tafsīr by Walī Allāh ad-Dahlūlī.
- al-‘Itqān fī ‘Ulūm al-Qur’ān by as-Suyūṭī.
- Tafsīr al-Qur’ān al-‘Aẓīm by Ibn Kathīr
- Nukhbat al-Fikr by Ibn Ḥajar.

HIS WORKS:

- Tanbīh al-Ikhwān ilā Ḥaqīqat al-Īmān.
- Mahlā ‘Ayuha al-Ḥizbiyyūn.
- ‘Awā’iq fī Ṭarīq ad-Da‘wah ilā Allāh.
- an-Nār Dār al-‘Ash‘iyā’.
- al-Jannah Dār as-Shu‘adā’.

The list goes on for more than 22 titles.

His commentaries on the following books are available online on his website. Below are the books divided according to a discipline-based categorization:

TAFSĪR (QUR’ĀN COMMENTARY):

- Tafsīr al-Qur’ān al-‘Aẓīm by Ibn Kathīr

- Taysīr al-Karīm ar-Raḥmān by Shaykh as-Sa’dī.
- Muqaddimah fī ‘Uṣūl at-Tafsīr by Shaykh al-Islām Ibn Taymiyyah.

CREED (‘AQĪDAH):

- al-Ḥā’iyyah by Ibn Abū Dāwūd.
- al-‘Ubūdiyyah by Shaykh al-Islām Ibn Taymiyyah.
- Tajrīd at-Tawḥīd al-Mufīd by al-Miqrīzī.
- Faṭḥ al-Majīd fī Sharḥ Kitāb at-Tawḥīd
- ‘Aqīdah as-Salaf wa Aṣḥāb al-Ḥadīth by as-Ṣābūnī.

The list goes on for 40 books.

FIQH AND ‘UṢŪL AL-FIQH (ISLĀMIC JURISPRUDENCE AND ITS PRINCIPLES):

- Manhaj as-Sālikīn by Shaykh as-Sa’dī.
- ‘Umdat al-Fiqh by Ibn Qudāmah.
- at-Tashīl fī al-Fiqh by al-Ba’lī.
- al-‘Uṣūl min ‘Ilm al-‘Uṣūl by Shaykh Ibn ‘Uthaymīn.

ḤADĪTH AND MUṢṬALAH AL-ḤADĪTH

(SCIENCES OF ḤADĪTH):

- Reading Ṣaḥīḥ al-Bukhārī.
- Reading al-Arba‘ūn an-Nawawīyyah.
- ‘Umdat al-Aḥkām by ‘Abdul Ghanī al-Maqdisī.
- al-Manzūmah al-Bayqūniyyah by Ṭaha bin Muḥammad al-Bayqūnī.

MORALS AND CHARACTER:

Tadbkirat as-Sāmi‘ wal-Mutakallim fī adab al-‘Ālim wal-Muta‘allim
by al-Ḥāfidh bin Jumā‘ah.

The introduction of al-Majmū‘ by an-Nawawī. Allāh says:

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۗ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبِهِمْ
مِّن ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ﴾

“Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!” [Sūrah az-Zumar 39:22]

Abū Umāmah (رضي الله عنه) reported that the Messenger of Allāh (صلى الله عليه وسلم) said:

﴿بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ﴾

“I was sent with the upright and easy pure religion.”

It is recorded in the *Musnad* of Ahmad in his *Musnad* collection and is graded as sound by al-Albānī (رَحْمَةُ اللَّهِ) in his book *as-Sahīḥah*.

‘Amr bin al-‘Āṣ (رَضِيَ اللَّهُ عَنْهُ) reported that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«يَا عَمْرُو، بَايِعْ، فَإِنَّ الْإِسْلَامَ يَجُوبُ مَا كَانَ قَبْلَهُ، وَإِنَّ الْهَجْرَةَ
تَجُوبُ مَا كَانَ قَبْلَهَا فَبَايِعْتَهُ»

“Amr, accept Islām, for it blots out all the sins committed before embracing it in the same way Hijrah blots out the sins committed before it.” [It is recorded by Ahmad in his Musnad collection and is graded as sound by al-Albānī (رَحْمَةُ اللَّهِ) in his book al-Jāmi’]



Introduction of the First Edition

Praise be to Allāh. We seek His help and forgiveness. We seek refuge with Him from the evils of our souls. Whoever Allāh guides none can lead astray, and whoever Allāh allows to go astray none can guide. I testify that there is no deity worthy of worship but Allāh, and I testify that Muḥammad is His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٤﴾﴾

“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām [as Muslims (with complete submission to Allāh)].”
[Sūrah āl-‘Imrān 3:102]

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

كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۚ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwā (Eve)], and from them both He created many men and women; and fear Allāh through

Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.” [Sūrah an-Nisā’ 4:1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).” [Sūrah al-Aḥzāb 33:70-71]

To proceed:

The best speech is that of Allāh and the best guidance is that of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The most evil of things are those innovated (in religion), and every religious innovation is [a form of] misguidance, and every misguidance is in Hellfire.

WHAT MOTIVATED THE WRITER TO AUTHOR THIS SERIES OF BOOKS?

For those seeking the truth and our new Muslim brothers, two things motivated me strongly to write this piece:

FIRST: To gain the promise delivered in the *Ḥadīth* recorded in the two *Ṣaḥīḥ* collections on the authority of Sahl bin Sa’d (رَضِيَ اللَّهُ عَنْهُ) who

reported that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told ‘Alī bin Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) on the battle of Khaybar after delivering him the flag,

«فَوَاللَّهِ لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ»

“By Allāh, if a single person is guided by Allāh through you, it will be better for you than a whole lot of red camels.”

The expert scholar an-Nawawī (رَحِمَهُ اللهُ) said in his commentary on *Ṣaḥīḥ* Muslim, “The red camels represent the Arab’s most valuable wealth. It is an expression they use to reflect the genuine value of something, second to nothing in its caliber. It is worth noting that drawing on worldly imagery to express hereafter-related things is meant to provide a familiar example for easier conceptualization. Had it not been for this reason, an atom’s weight of the everlasting hereafter supersedes this entire world.” This *Ḥadīth* has expounded on the virtue of knowledge, inviting people to the correct path, and introducing good practices.

SECOND: Some non-Arab Muslim brothers, especially from France, have requested that I write something on this topic. I ask Allāh Almighty for His help, support, and guidance to the truth, for He is the All-Merciful and Most-Loving.

In writing this piece, I laid out all the needs that anyone seeking the truth, whether a non-Muslim or a new Muslim, wants. I am always happy to hear the news of someone accepting Islām because they will definitely feel its impact on their lives such that they will find relief, happiness, tranquility, and answers to creedal paradoxes. There is absolutely no genuine happiness or comfort except in Islām. Still, this does not mean one will never face life difficulties. Allāh Almighty says,

﴿ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ
 مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾ ﴾

“Do people think that they will be left alone because they say: “We believe,” and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test).” [Sūrah al-‘Ankabūt 29:2-3]

I, on the other hand, feel sad to learn about new Muslims who not only know nothing about Islām but its name but also perform nothing of its rituals except pronouncing the two testimonies despite their full capability to perform its rituals. They do not pray, fast, give out *Zakāh*, or perform *Hajj*. They even remain committed to their pre-Islām habits such as consuming intoxicants, fornication, etc.... I, therefore, wished to offer an easy way to help those seeking the truth as well as our fellow new Muslim brothers through this series of books I titled: *Alerting People to the principal Rulings New Muslims Need*. It is composed of several parts as follows:

PART ONE: Rulings of Creed.

PART TWO: Rulings of Personal Purification and Prayer.

PART THREE: Rulings of *Zakāh*, Fasting, and *Hajj*.

PART FOUR: Rulings of Allāh’s Remembrance and Islāmic Etiquettes.

PART FIVE: Islāmic Morals.

I ask Allāh to make this work blessed, beneficial, and sincere for His own sake. I ask Allāh to benefit me with this work during my life and after my death. I ask Allāh to make this work helpful for whoever reads it, for need nor hope are better asked from none but Allāh. He is the One to rely on, as there is no might nor power except by Him, the All-High and the Greatest.

This first part of the series is made of four chapters:

CHAPTER 1: Showcasing the excellent traits of Islām.

CHAPTER 2: A brief explanation of the Two Testimonies of Faith.

CHAPTER 3: An overview of the Muslim creed.

CHAPTER 4: How to follow the path of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in accordance with the understanding of his honorable Companions (رَضِيَ اللهُ عَنْهُمْ) without falling victim to the ideologies of religious innovators such as the Kharijites and others.





CHAPTER ONE



Showcasing the Excellent Traits of the Islāmic Religion

The Religion of Islām is built on Tawhīd

For all those seeking the truth, you should know that the Islāmic religion is entirely full of merits and offers [individual and collective] interests. It is the religion of easiness. The religion of justice and mercy. The religion of harmony and solidarity. The religion of knowledge and action. A religion that guides to the most upright of things. The religion of perfection and comprehensiveness. The religion of loyalty, truthfulness, and honesty. The religion of honor, strength, and resistance.

This religion is built on *Tawhīd* (monotheism). Its soul is sincerity. Its slogan is tolerance and solidarity. It is built on the beneficial and sound creed, the honorable morals that set upright the mind and the soul, the good deeds that make life better, and the proofs that prove its creed and rulings. It is built on the renunciation of idolatry and the devotion of religion to Allāh, the Lord of the worlds.

Islām is built on rejecting superstitions and tales in stark opposition to reason. It promotes absolute reformation, the removal of all evil and corruption, and the establishment of justice to uproot all forms of injustice by all legal means. Islām encourages the attainment of all aspects of perfection. If one wishes evidence of such aspects in Muslims history, it is an elaborate discussion that goes beyond the brevity targeted by this book.

It is worth noting that the faults Muslims commit in conflict with what is mentioned above are to be blamed on the Muslims themselves rather than the Islāmic religion.



Islām Protects Human Life

Islām prohibits the unrightful killing of any Muslim soul and threatens a stern punishment for such a crime. Allāh Almighty says,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾^(١٣)

“And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.” [Sūrah an-Nisā’ 4:93]

In his *Tafsīr* (i.e. Qur’ān commentary), Shaykh as-Sa’dī (رَحِمَهُ اللَّهُ) said, “In response to the intentional killing, [the verse] highlights a heart-trembling and mind-uncomforting threat. Of all the threatened punishments for major sins, this one is uncontested because it foretells the punishment in hellfire. Put differently, this heinous sin has singlehandedly caused its perpetrator to be punished by the awful torment and severe humiliation in hellfire, not to mention the displeasure of the All-Powerful and the failure to secure success. The murderer is promised loss and disappointment. We therefore seek refuge in Allāh from all the means that distance us from Allāh’s mercy. This threat shares the same ruling designated for other textual proofs that promise the punishment of eternal damnation into hellfire or being

left out of entering paradise.”

On a relevant note, there are categories of people whose killing is forbidden. One of them is *Mu‘ābad* (non-Muslims promised security) and killing them is one of the most serious major sins in Islām. Al-Bukhārī recorded on the authority of ‘Abdullāh bin ‘Umar (رَضِيَ اللهُ عَنْهُ) who reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوْجَدُ
مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا»

“Whoever killed a *Mu‘ābad* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).” The *Mu‘ābad* is a Jewish or Christian person who is granted protection in the Muslim land.

In his commentary on the above *Hadīth*, our Shaykh ‘Abdul ‘Azīz bin Bāz (رَحِمَهُ اللهُ) said, “The *Hadīth* warns against the killing of non-Muslims granted protection. Anyone who enjoys such a pact [of protection] must not be killed as soon as the ruler has granted them a pact of protection or the collection of *Jizyah* [in return for protection]. This pact must be honored because true Muslims honor the terms of the agreement and never break their promises. For this reason, the *Hadīth* continues, “**Shall not smell the fragrance of Paradise.**” This is a very serious threat. It is mandatory to avoid the killing of anyone the ruler granted protection either in return for *Jizyah* or not. The agreement must be honored unless that person breaks it. The ruler must keep up this pact without breaking it until it expires.”

Abū Dāwūd recorded a *Ḥadīth* reported by a number of Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the authority of their fathers who were relatives of each other. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا
بِغَيْرِ طَيْبِ نَفْسٍ، فَأَنَا حَاجِجُهُ يَوْمَ الْقِيَامَةِ»

“Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.” [This *Ḥadīth* is graded as sound by the expert scholar al-Albānī]

One of the tokens of the protection of human life Islām provides is the many codes and guidelines it set even during the observance of worship. There shall be no extremism nor negligence but rather adherence to moderation and the easy and pure religion. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made it clear that one’s body has a right. Both al-Bukhārī and Muslim recorded a *Ḥadīth* on the authority of ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رَضِيَ اللهُ عَنْهُ) who reported, “I used to observe fast uninterruptedly and recited the (whole of the) Qur’ān every night. It (the uninterrupted fasting and recital of the Qur’ān every night) was mentioned to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or he sent for me, and I went to him and he said to me:

«أَلَمْ أَخْبَرَ أَنَّكَ تَصُومُ الدَّهْرَ، وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟ فَقُلْتُ: بَلَى يَا نَبِيَّ اللَّهِ، وَلَمْ أُرِدْ بِذَلِكَ إِلَّا الْخَيْرَ، قَالَ: «فَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ»، قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَإِنَّ لِرُزُوقِكَ عَلَيْكَ حَقًّا، وَلِرُزُوقِكَ عَلَيَّ حَقًّا، وَلِحَسْبِكَ عَلَيْكَ حَقًّا»

‘I have been informed that you fast continuously and recite (the whole of the Qur’ān) every night.’ I said: ‘Prophet of Allāh, it is right, but I covet thereby nothing but good,’ whereupon he said: ‘It suffices for you that you should observe fast for three days during every month.’ I said: ‘Prophet of Allāh, I am capable of doing more than this. He said: Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you; He (‘Abdullāh bin ‘Amr bin al-‘Āṣ) said: ‘I was hard on myself and thus I was put to hardship. The Prophet of Allāh (ﷺ) had told me: You do not know you may live long (thus and bear the hardships for a long time), and I accepted that which the Messenger of Allāh (ﷺ) had told me. When I grew old, I wished I had availed myself of the concession (granted by) the Messenger of Allāh (ﷺ).’

ENCOURAGING MODERATION IN FOOD AND DRINK

The following are some of the means that, by Allāh’s will, protect from sickness and harm:

Allāh Almighty says:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

“Eat and drink but waste not by extravagance.” [Sūrah al-A‘rāf 7:31]

In his book *Zād al-Ma‘ād fi Hady Khayr al-‘Ibād* (The Provision of the Hereafter Learned from the Best of People), Ibn al-Qayyim (رحمته الله) said, “With regard to the Prophet’s (ﷺ) guidance in

maintaining one's health, Allāh Almighty says:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

“Eat and drink but waste not by extravagance.”

Allāh guides His servants to consume food and drink that maintains the body to compensate for whatever is discharged from it. The quantity and manner of eating should maintain what is good for the body. Anything beyond this is considered a waste that causes health problems and sicknesses. By waste, I refer to both refraining from eating and drinking or consuming them unrestrictedly. These few divine words have summed up how to preserve physical health.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed us of the adequate portions of food and drink. As recorded by at-Tirmidhī, who graded the *Hadīth* as sound and good, Miqdām bin Ma'di Karib (رَضِيَ اللهُ عَنْهُ) reported that he heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:

«مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أَكْلَاتٌ يُعْمَنَ صُلْبُهُ،
فَإِنْ كَانَ لَا مَحَالَةَ: فَثُلُثٌ لَطْعَامِهِ، وَثُلُثٌ لَشَرَابِهِ، وَثُلُثٌ لِنَفْسِهِ»

“No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink, and one-third for his breathing.”

PRESERVING FOOD AND DRINK TO AVOID ANY [POTENTIAL] DISEASE

Muslim and Ibn Mājah recorded in their *Hadīth* collections on the authority of Jābir (رَضِيَ اللهُ عَنْهُ) who reported that the Messenger of Allāh

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«عَطُّوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السَّرَاحَ، فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً، وَلَا يَفْتَحُ بَابًا، وَلَا يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْزِضَ عَلَىٰ إِنَائِهِ عُوْدًا، وَيَذْكَرَ اسْمَ اللَّهِ، فَلْيَفْعَلْ، فَإِنَّ الْفُؤَيْسِقَةَ تَضُرُّمُ عَلَىٰ أَهْلِ الْبَيْتِ بَيْتَهُمْ»

“Cover up the (food) containers (i.e. pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps [i.e. turn off the lights] because Satan can neither untie the water-skin nor open the door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it and pronouncing the Name of Allāh on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers.”

This is meant to avoid leaving food or drink exposed to air and disease-communicating bugs.

MAINTAINING INDIVIDUAL AND PUBLIC HEALTH AGAINST [CONTRACTING] VIRAL INFECTIONS

Our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has clearly prohibited the inflection of harm against anyone. Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«لَا ضَرَرَ وَلَا ضِرَارَ»

“There should neither harm nor the reciprocation of harm.”
[Recorded by Ahmad and Ibn Mājah and it is graded as sound

by al-Albānī (رَحْمَةُ اللَّهِ)]

Al-Bukhārī and Muslim recorded on the authority of Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) who reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«لَا يُورَدَنَّ مُمْرَضٌ عَلَى مُصِحِّ»

“Do not put a sick person with a healthy one.”

Both Muslim and Ibn Mājah recorded a *Ḥadīth* on the authority of ‘Amr bin ash-Sharid that his father reported, “There was a man with tubercular leprosy in the delegation of Thaqīf and the Prophet sent to him a message, saying:

«إِنَّا قَدْ بَايَعْنَاكَ، فَارْجِعْ»

“We have taken your oath of allegiance, so go home.”

Ahmad and al-Bukhārī recorded a *Ḥadīth* on the authority of Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) who reported that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«فِرَّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ»

“Run away from the leper as you would run away from a lion.”

ISLĀM PROMOTES SEEKING MEDICAL TREATMENT TO HEAL FROM SICKNESS

Usāmah bin Shārik (رَضِيَ اللَّهُ عَنْهُ) reported, “I saw the Bedouins asking the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): ‘We experience difficulty in such and such, is

there any harm in such and such?’ He said to them:

«عِبَادَ اللَّهِ، وَضَعَ اللَّهُ الْحَرَجَ، إِلَّا مَنْ اقْتَرَضَ مِنْ عَرَضِ أَخِيهِ شَيْئًا،
فَذَلِكَ الَّذِي حَرَجَ» فَقَالُوا: يَا رَسُولَ اللَّهِ، هَلْ عَلَيْنَا جُنَاحٌ أَنْ لَا
تَتَدَاوَى؟ قَالَ: «تَدَاوَوْا عِبَادَ اللَّهِ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ
مَعَهُ شِفَاءً، إِلَّا الْهَرَمَ»

‘O servants of Allāh! Allāh has removed difficulty except in a case where a man slanders someone unjustly; that is what is sinful.’ They said: ‘O Messenger of Allāh! Is there any sin if we do not seek treatment?’ He said: ‘Seek treatment, O servants of Allāh! For Allāh does not create any disease but He also creates with it the cure, except for old age.’

The Prophet (ﷺ) guided the Muslim nation to some of the treatments. As recorded by al-Bukhārī and Muslim on the authority of Ibn ‘Umar (رضي الله عنه) who reported that the Prophet (ﷺ) said:

«الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ»،

“Fever is from the vehemence of the heat of Jahannam, so put it out with water.”

He (ﷺ) also guided us to cupping and eating honey. al-Bukhārī recorded on the authority of Ibn ‘Abbās (رضي الله عنه) who reported that the Prophet (ﷺ) said:

«الشَّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيْتَةِ
بَنَارٍ، وَأَنَا أَنْهَى أُمَّتِي عَنِ الْكَيْتِ»

“Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing). But I forbid my followers to use (cauterization) branding with fire.”

ISLĀM PROHIBITS BREATHING INTO THE DRINKING UTENSIL

Abū Qatādah (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ»

“When any of you drinks, let him not breathe in the drinking utensil.”

In his commentary Fatḥ al-Bārī, Ibn Hajar (رَحِمَهُ اللهُ) said, “This prohibition is meant to keep up with decorum as a way to display utmost cleanliness because it is possible one may spit, snot, or release an unpleasant smell inside the drinking utensil while breathing, thus preventing oneself as well as others from drinking.”

ISLĀM PROHIBITS LITTERING PLACES

Mu’adh bin Jabal (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ: الْبِرَازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظَّلَّ»

“Be on your guard against three things which provoke cursing: Relieving oneself in the watering places and on

the streets, and in the shade (of the tree)” [Recorded by Abū Dāwūd, Ibn Mājah, and it is graded as good by al-Albānī (رَحْمَةُ اللَّهِ)]

The *Hadīth* prohibits relieving oneself in watering places and in the streets due to the filth this leaves behind and the consequential harm. Tossing any sort of kind of filth in stale or running water is a potential cause of serious diseases, the gravest of which is bilharzias of which more than 600 thousand people were infected. Its main cause is relieving oneself in water places or nearby. People who do these sorts of actions are vulnerable to people’s cursing because they harm them. There are many *Hadīths* in this regard.

ISLĀM ENCOURAGES THE MUSLIM TO WASH HIS HANDS THREE TIMES AFTER WAKING UP AND BEFORE PLACING THEM IN ANY UTENSIL

As recorded in the six *Hadīth* collections, Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا؛ فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ»

“When one of you wakes up from his sleep, he must not put his hand in a utensil till he washed it three times, for he does not know where his hands were (while he was asleep).” In his book *‘Awn al-Ma’būd, al-’Adhīm*, Abadi (رَحْمَةُ اللَّهِ) noted, “The *Hadīth* means that he does not exactly where his hands were during his sleep. In other words, he does not know if his hands touched a pure or impure part in

his body, for they may have been on a wound or the private part.”

To sum up, were I to list all the manifestations of Islam’s preservation of health, it would have been too lengthy. What I mentioned so far is, however, sufficient.



Islām Protects the Mind

Islām has paid due attention to the mind such that Allāh Almighty mandated its preservation and prohibited anything that might cause it to decline or disrupt its effectiveness. Therefore, weakening it is by all means a crime that invites the wrath of Allāh and leads the mind to lose the ability to make sound judgments. At such a low level, one is no better than an animal because he has lost his ability to understand. For this reason, Allāh prohibited intoxicants and narcotics due to their harmful effects on the human.

Allāh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ

لَعَلَّكُمْ تَفْلِحُونَ ﴿١١٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ

وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿١١١﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, and al-Anṣāb, and al-Azlām (arrows for seeking luck or decision) are an abomination of Shayṭān’s (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful. Shayṭān (Satan) wants only to excite enmity and hatred between you with

intoxicants (alcoholic drinks) and gambling and hinder you from the remembrance of Allāh and from as-Salat (the prayer). So, will you not then abstain?” [Sūrah al-Mā'idah 5:90-91]

Consuming intoxicants make one as absent-minded as an insane person who cannot fathom the extent of the crimes he is committing in violation of religion and honor. Even more lethal than intoxicants are the narcotics that cancel out the mind and damage the heart. For such reasons, Islām made it as prohibited as intoxicants because both of them cause insobriety.



Islām Protects Wealth

Islām prohibits all unlawful means of money-making. Allāh Almighty says:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾

“And eat up not one another’s property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.),” [Sūrah al-Baqarah 2:188]

In his book *al-Kabā’ir*, ad-Dhahabī (رَحْمَةُ اللَّهِ) said, “This means that everyone must refrain from consuming each other’s wealth by unlawful means. Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) pointed out this can be done through pronouncing a false oath to unlawfully eat the other person’s money.

The unlawful earning of money takes two forms: 1) Transgression by means of seizure, treachery, and theft. 2) Jestng and playing that usually take place in gambling and entertainment activities. As recorded in *Ṣaḥīḥ al-Bukhārī*, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«إِنَّ رِجَالًا يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ فَلَهُمْ النَّارُ يَوْمَ الْقِيَامَةِ»

“Men will unjustly acquire for themselves property which belongs to Allāh, and on the day of resurrection they will go to hell.” And in *Ṣaḥīḥ Muslim*, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

«الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يُمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لِذَلِكَ؟!»

“The person who travels for a long period of time, his hair is disheveled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: ‘My Lord! My Lord!’ But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can, then, his supplication be accepted?”

Islām prohibits theft and bribery. In regard to the former, Allāh Almighty says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنْ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.”
[Sūrah al-Mā'idah 5:38]

As agreed upon by al-Bukhārī and Muslim, ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهُ) reported, “Quraish were anxious about a woman from Banu Makhzum who had committed theft and asked: “Who will speak to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about her?” Then they said: “No one will be bold enough to do so except Usāmah bin Zaid, the (Companion who was) dearly loved by the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” So Usāmah (رَضِيَ اللَّهُ عَنْهُ) spoke to him and the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (angrily) said,

«أَتَشْفَعُ فِي حَدِّ مَنْ حُدِّدِ اللَّهُ؟!» ثُمَّ قَامَ، فَأَخْطَبَ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

“Are you interceding regarding one of the punishments prescribed by Allāh?” He then got up and delivered an address in which he said, “Indeed what destroyed the people before you was just that when a person of high rank among them committed a theft, they spared him; but if the same crime was done by a poor person they inflicted the prescribed punishment on him. I swear by Allāh that if Fāṭimah daughter of Muḥammad should steal, I would have her hand cut off.”

In his book *al-Kabā'ir*, ad-Dhahabī (رَحِمَهُ اللَّهُ) said, “Muslim scholars have maintained that the thief’s repentance is invalid unless he gives back what he stole to its owner. If the thief is, however, insolvent, he should ask forgiveness from the owner of the stolen property.”

As for bribery, ‘Abdullāh bin ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said,

«لَعَنَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) الرَّاشِيَّ وَالْمُرْتَشِيَّ»

“Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cursed the one who bribes and the one who takes bribe.”

Recorded by Abū Dāwūd and graded as sound by al-Albānī (رَحِمَهُ اللَّهُ). In his book *al-Kabā'ir*, ad-Dhahabī (رَحِمَهُ اللَّهُ) said, “Muslim scholars have explained that the giver of bribery is deserving of the curse if he intends

to harm a Muslim individual or enjoy a privilege that is not rightfully his. If he, nevertheless, gives it to earn what is rightfully his and fend off incoming injustice, the curse does not apply to him.”



Islām Protects Lineage

Islām prohibits fornication and adultery and their means such as prohibited gazing, talking, and listening. Fornicating is well-known for spreading diseases, disgracing honor, and causing paternity confusion by which the child is named to someone other than his biological father and receives the inheritance of non-relatives, thus creating [an environment] of injustice and unfairness. Allāh Almighty says:

﴿لَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾

“And come not near to unlawful sex. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him).” [Sūrah al-Isrā’ 17:32]

In his Qur’ān commentary, the expert scholar as-Sa’dī noted, “Prohibiting so much as approaching fornication is more eloquent than prohibiting the action of fornicating itself because the former encompasses all the precursors of fornication.

«مَنْ حَامَ حَوْلَ الْحِمَىٰ يُوشِكُ أَنْ يَقَعَ فِيهِ»

‘Whoever approaches a matter that is unclear, he will soon wind up in its midst,’

especially this [sexual drive] that is so demanding in the case of so many people.”



Punishment of Fornication

THE PUNISHMENT OF FORNICATORS IN THIS LIFE

‘Abdullāh bin ‘Umar (رَضِيَ اللهُ عَنْهُ) said:

«يَا مَعْشَرَ الْمُهَاجِرِينَ، خَمْسٌ إِذَا ابْتُلِيْتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَظْهَرَ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَتَسَا فِيهِمُ الطَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا»

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned to us and said: ‘O *Muhājirūn*, there are five things with which you will be tested, and I seek refuge with Allāh lest you live to see them: Immorality never appears in a community to such an extent that they commit it openly but plagues and diseases that were never known among the predecessors will spread among them.” [Recorded by Ibn Mājah, al-Hakim, and it is graded as sound by al-Albānī (رَضِيَ اللهُ عَنْهُ)]

Allāh Almighty says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ

تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْسَ هَدَايَا طَائِفَةٍ مِنَ الْمُؤْمِنِينَ ﴿٢٤﴾

“The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh’s Law).” [Sūrah an-Nūr 24:2]

al-Bukhārī recorded that both Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) and Zayd bin Khālid al-Juhanī (رَضِيَ اللَّهُ عَنْهُ) reported, “A Bedouin came to Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, “O Allāh’s Messenger! I ask you by Allāh to judge My case according to Allāh’s Laws.” His opponent, who was more learned than he, said, “Yes, judge between us according to Allāh’s Laws, and allow me to speak.” Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Speak.” He (i.e. the Bedouin or the other man) said, “My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death.” Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْوَالِيدَةُ وَالْغَنَمُ
رَدًّا، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيْبُ عَامٍ اِغْدِيَا اُنَيْسُ اِلَى اِمْرَاةٍ
هَذَا، فَاِنْ اِعْتَرَفَتْ فَارْجُمُهَا»

“By Him in Whose Hands my soul is, I will judge between you according to Allāh’s Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death.” Unais went to that woman next morning and she confessed. Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered that she be stoned to death.”

THE PUNISHMENT OF FORNICATORS IN THE GRAVE

Fornicators will be tossed in a furnace, spacious from underneath but narrow on the top. The fire will be blown from underneath them and they will scream out. As recorded by al-Bukhārī, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly.”

THE PUNISHMENT OF FORNICATORS IN THE HEREAFTER

Allāh Almighty says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ

يُنُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

“And those who invoke not any other Ilāh (deity) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful. And whosoever repents and does righteous good deeds; then verily, he repents towards Allāh with true repentance.”
[Sūrah al-Furqān 25:68-71]

Ibn Kathīr (رَحْمَةُ اللَّهِ) commented on the verse:

﴿وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

“and whoever does this shall receive the punishment”

as follows, “It was reported that ‘Abdullāh bin ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said: the ‘punishment’ here refers to a valley in the hellfire. ‘Ikrima said that it refers to valleys in hellfire designated for the punishment of fornicators. The same is reported to have been said by Sa‘īd bin Jubayr and Mujāhid. Qatādah said that it refers to humiliation and a valley in hellfire, as was narrated to us.”

It is recorded in both *Ṣaḥīḥ* collections that Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُهَا [أَي: الخمر] وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ

مَعْرُوضَةٌ بَعْدُ

“The one who commits illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter.”

It is recorded in both *Ṣaḥīḥ* collections that ‘Abdullāh bin Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) reported that:

سَأَلْتُ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ»، قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «وَأَنْ تَقْتَلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَزَانِيَ حَلِيلَةَ جَارِكَ»

the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “O Messenger of Allāh, which sin is the most grievous?” He said: ‘Setting up a rival to Allāh while it is He that has created you.’ I said: ‘Then what?’ He said: ‘Killing your child for fear that he may eat with you.’ I said: ‘Then what?’ He said: ‘Committing adultery with your neighbor’s wife.’ Ahmad and Muslim recorded that Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُرَكِّبُهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ»

“There are three (types of) people to whom Allāh will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment.

These are: An aged man who commits Zinā' (illicit sexual act), a ruler who lies, and an arrogant poor person.”



Causes of Fornication

THE WOMAN'S TRAVELING WITHOUT A MAHRAM (NON-MARRIAGEABLE RELATIVE)

al-Bukhārī and Muslim recorded that Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as saying:

«لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا، وَأَمْرَانِي تُرِيدُ الْحَجَّ، فَقَالَ: «اْخْرُجْ مَعَهَا»

“A woman should not travel except with a *Mahram*, and no man may visit her except in the presence of a *Mahram*.” A man got up and said, “O Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! I intend to go to such and such an army and my wife wants to perform *Hajj*.” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said (to him), “Go along with her (to *Hajj*).

STAYING WITH A MARRIAGEABLE WOMAN PRIVATELY EVEN IF ONE IS TEACHING HER THE BOOK OF ALLĀH

Ibn ‘Umar (رَضِيَ اللهُ عَنْهُ) reported:

«خَطَبْنَا عُمَرَ بِالْجَابِيَةِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي قُمْتُ فِيكُمْ كَمَا قَامَ

رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فِينَا، فَقَالَ «أَلَا لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا
كَانَ ثَالِثُهُمَا الشَّيْطَانُ»

“Umar delivered a Khutbah to us at al-Jābiyah. He said: ‘O you people! Indeed, I have stood among you as the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood among us, and he said: Behold! A man is not alone with a woman but the third of them is the devil.’ [Recorded by at-Tirmidhī and is graded as sound by al-Albānī (رَحْمَةُ اللَّهِ)]

SHAKING HANDS WITH A MARRIAGEABLE WOMAN

Ar-Ruwayani recorded in his *Musnad* on the authority of Ma‘qil bin Yāsar (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«لَأَنْ يُطَعْنَ فِي رَأْسِ رَجُلٍ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ مِنْ أَنْ
يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ»

“It is better for a man to be stabbed with an iron needle in his head than touching a woman he is disallowed to touch.”

REQUIRING EXPENSIVE DOWRY PAID TO THE BRIDE
MAKES YOUNG MEN INCAPABLE of marriage and vulnerable
to fornication

Allāh Almighty says,

﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ
اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ﴾

“And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Ṣālihūn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His Bounty. And Allāh is All-Sufficient for His creatures’ needs, All-Knowing (about the state of the people).” [Sūrah an-Nūr 24:32]

Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«ثَلَاثَةٌ حَقُّ عَلَى اللَّهِ عَوْنُهُمُ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ، وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالنَّكِيحُ الَّذِي يُرِيدُ الْعَفَاةَ»

“There are three who are promised the help of Allāh: The *Mukatab* (slave) who wants to buy his freedom, the one who gets married seeking to keep himself chaste, and the *Mujāhid* who fights in the cause of Allāh.” [Recorded by at-Tirmidhī, Ibn Mājah, and it is graded as good by al-Albānī (رَحِمَهُ اللَّهُ)]

THE WOMAN’S SPEAKING OVERLY SOFTLY

Allāh Almighty said:

﴿يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَاٰحَدٍ مِّنَ النِّسَاءِ اِنْ اَتَقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهٖ مَّرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

“O wives of the Prophet! You are not like any other woman. If you keep your duty (to Allāh), then be not soft in speech,

lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner.” [Sūrah al-Aḥzāb 33:32]

Ibn Kathīr (رَحْمَةُ اللَّهِ) commented, “On the phrase, “**be not soft in speech,**” as-Suddī said it refers to speaking tenderly in front of men. This reading fits neatly with the next part of the verse ‘**lest he in whose heart is a disease (evil desire for adultery).**’ Ibn Zayd said that “but speak in an honorable manner” means speaking appropriately and adequately in all that is good. Put differently, the woman must not speak to marriageable men in a tender way in the same way she talks with her husband.”

THE CONSTANT DEPARTURE OF WOMEN FROM THEIR HOMES WHILE WEARING MAKEUP

Allāh Almighty says:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance.” [Sūrah al-Aḥzāb 33:33]

It is recorded in both *Ṣaḥīḥ* collections and elsewhere on the authority of Usāmah bin Zayd (رَضِيَ اللَّهُ عَنْهُ) who reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ»

“I am not leaving behind me a more harmful trial for men than women.”

It is reported by *Sahl bin Sa'd* as-Sā'idī (رَضِيَ اللهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«يَا أَيُّهَا النَّاسُ، مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ فِي التَّصْفِيقِ، إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ»

“O people, “Why do you clap when something happens during the Salat. Clapping is only for women.” [Recorded by al-Bukhārī and Muslim in their Ṣaḥīḥ collections.]

In his book *al-Fath*, Ibn Rajab (رَحِمَهُ اللهُ) said, “Clapping for women is to use the front of one hand to strike the back of the other.”

WOMEN REFUSING TO HAVE SEXUAL INTERCOURSE WITH THEIR HUSBANDS

al-Bukhārī and Muslim recorded on the authority of Abū Hurairah (رَضِيَ اللهُ عَنْهُ) who reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ أَنْ تَجِيءَ لَعَنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

“If a man calls his wife to his bed and she refuses, and thus he spends the night angry with her, the angels continue cursing her till the morning.” The woman is not allowed to do voluntary fasting without her husband’s permission.

GAZING AT MARRIAGEABLE WOMEN

Allāh Almighty says:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent.” [Sūrah an-Nūr 24:30-31]

«أَخْرَجَ الْبُخَارِيُّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: سَأَلْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) عَنْ نَظْرَةِ الْفَجَاءَةِ، فَأَمَرَنِي، فَقَالَ: «اصْرِفْ بَصْرَكَ»

al-Bukhārī recorded on the authority of Jarīr bin ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ) who reported that he asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about (the Islāmic ruling on) accidental glance (i.e. at a woman one is not Islāmically allowed to look at) and he ordered me to turn my eyes away.”

The poet al-Mutanabbī once said:

All the problems begin with gazing

For fire start with a spark

Gazing has countlessly damaged the person

As much as arrows thrown without a bow

So long as one has eyes, gazing
At gorgeous women, danger is his fate

Joy for the eye, damage for the heart
Unwelcomed happiness if causing damage.



Islām Prohibits Accusing Innocent People Falsely of Adultery

Islām prohibits accusing innocent people falsely of adultery and threatened grave punishment for doing so. Allāh Almighty says:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ﴾ (٢٣) **يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ** (٢٤)

“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers - are cursed in this life and in the Hereafter, and for them will be a great torment On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.” [Sūrah an-Nūr 24:23-24]

Humans Cannot Create Themselves, There Must Be a Creator

You, the searcher for the truth, may Allāh guide you to it. You should know that so long as the individual has a sound mind, bright insight, and straightforward thinking, his attachment to Islām increases because of its good teachings and upright virtues. Islām teaches the creed of monotheism (*Tawhīd*) that resonates with sound reason and lines up with unblemished human nature because it invites people to believe that this world has a single Deity, without a partner. He owns absolute power, will, and omniscience. Creation must therefore submit and comply with His commands and work to please Him through complying with His commands and refraining from His prohibitions.

The Lord Almighty has left many evidences for such [Oneness] in people's own selves as well as in the world around them, only so that people's minds are urged to investigate and infer His oneness. In this way, people can employ rational and divine proofs to know Allāh, glorify Him, and uphold His rights. On certain occasions, Allāh turns our attention to the fact that humans cannot create themselves, thus proving that there must be a Creator. Allāh Almighty says:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴾ (٣٥)

“Were they created by nothing? Or were they themselves the creators?” [Sūrah at-Ṭūr 52:35]

Humans have never claimed that they created themselves yet arguing the non-existence of a creator is a claim denied by sound nature and is needless of counter evidence. Allāh, the One and Self-Sufficient, has created this creation.

﴿لَمْ يَكِدْ وَلَمْ يُؤَلَدْ ﴿٢﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

“He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.” [Sūrah al-Ikhlāṣ 112:3-4]



Were the Heavens and the Earth Created by Humans?

On another occasion, Allāh turns our attention to the heavens and the earth. Were they created by humans? It is obvious they did not create themselves in the same way humans have not created themselves. Allāh Almighty says:

﴿ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴾ (٣٦)

“Or did they create the heavens and the earth? Nay, but they have no firm Belief.” [Sūrah at-Ṭūr 52:36]

On a third occasion, Allāh provokes our minds and sights to gaze at the sky and its inhabitants such as the sun, the moon, and stars. Allāh Almighty says:

﴿ نَبَارِكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴾ (١١)

“Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.” [Sūrah al-Furqān 25:61]

And,

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

“It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the *Āyāt* (proofs, evidence, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.” [Sūrah Yūnus 10:5]

And,

﴿فَالِقُ الْإِصْبَاحِ جَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ (٦٦)

“(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.” [Sūrah al-An‘ām 6:96]

And,

﴿أَفَأَمَرَ يُنظَرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ﴾ (٦)

“Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?” [Sūrah Qāf 50:6]

And,

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ﴾

“Do they not look in the dominion of the heavens and the

earth and all things that Allāh has created?” [Sūrah al-A‘rāf 7:185]

And,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

“Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: “Can you see any rifts?” [Sūrah al-Mulk 67:3]

Moreover, Allāh turns our attention to the earth and the multi-varied types of trees it houses. Allāh Almighty says:

﴿وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صَوْنَانٌ وَعِزٌّ صَوْنَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِضَ لُبَعْضُهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ﴾

“And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat.” [Sūrah ar-Ra‘d 13:4]

One can see grape trees neighboring trees of colocynth in a single piece of land, irrigated by the same water yet having different roots that suckle from earth inasmuch as it needs to stay alive. In each tree, the produce is different in taste, color, and smell. The same applies to all the neighboring trees that share the same land and watering source. Does

this not prove the existence of a Wise and Powerful Creator?!

On another occasion, Allāh turns the attention to the rain dropping from the sky through which life persists. Had Allāh willed, he would have made it salty and useless. Allāh Almighty says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾
لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾﴾

“Then tell Me about the water that you drink. Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allāh)?” [Sūrah al-Wāqī‘ah 56:68-70]



Allāh's Oneness and Sole Possession of Kingship and Disposal of Affairs

Elsewhere, Allāh speaks about His Oneness and sole possession of kingship and disposal of affairs. He Almighty says:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذَىٰ لَدَهُبٌ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴾

“No son (or offspring) did Allāh beget, nor is there any *Ilāh* (deity) along with Him. (If there had been many deities), then each deity would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!”
[Sūrah al-Mu'minūn 23:91]

And in another verse, this meaning is expressed so eloquently and powerfully:

﴿ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ﴾

“Had there been therein (in the heavens and the earth) *ālibah* (deities) besides Allāh, then verily both would have been ruined.” [Sūrah al-Anbiyā' 21:22]

All the messengers (عَلَيْهِمُ السَّلَامُ) have preached the sincere devotion of religion to Allāh; and all of them confirmed each other, which is a strong and plain piece of evidence proving that Allāh deserves to be worshipped alone without a partner or a rival. For this reason, the polytheists are requested to bring forth any proof that supports their claim of devoting worship to other than Allāh, be they rational or textual. They certainly failed to do so. Allāh Almighty says:

﴿ وَسئَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾ ﴾

“And ask (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) those of Our Messengers whom We sent before you: “Did We ever appoint *ālibah* (deities) to be worshipped besides the Most Gracious (Allāh)?” [Sūrah az-Zukhruf 43:45]

Allāh Almighty says:

﴿ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿١١﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ ﴿٢٢﴾ لَا يُسئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسئَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِي وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ ﴾

“Or have they taken (for worship) *ālibah* (deities) from the earth who raise the dead? Had there been therein (in the heavens and the earth) *ālibah* (deities) besides Allāh, then verily both would have been ruined. Glorified be Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to

what He does, while they will be questioned. Or have they taken for worship (other) *ālihah* (deities) besides Him? Say: “Bring your proof.” This (the Qur’ān) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. And We did not send any Messenger before you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but We revealed to him (saying): *Lā ilāha illā Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).” [Sūrah al-Anbiyā’ 21:21-25]

This invalidates the creed of polytheism because they could not produce any supporting proof for their polytheism. Conversely, all the rational and textual proofs support the very opposite of their false claims. It is obvious that the one who created is worthy of all worship and praise for the countless favors He bestows. Allāh is the One who commands and prohibits, hence compliance is mandatory. This fact is confirmed by all the messengers despite their spaced-out times and places. They are, however, truthful as testified by the visible proofs. They agreed on the necessity of worshipping Allāh alone and the prohibition of polytheism. Their miracles are tokens for the truth of their message, claim to prophethood, and the Oneness of Allāh.



Evidence for the Miracle of the Qur’ān and Its Indication

In evidence for the miracle of the Qur’ān and its indication, Allāh Almighty says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأَنزِلْ عَشْرَ سُورٍ مِّثْلِهِ مَفْرُودَاتٍ وَأَدْعُوا مَنِ اسْتَطَعْتُمْ
مِن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾﴾ فَإِنَّهُمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أَنْزَلَ يَعْلَمُ
اللَّهُ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾﴾

“Or they say, “He (Prophet Muḥammad ﷺ) forged it (the Qur’ān).” Say: “Bring you then ten forged *Sūrah*s (chapters) like unto it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!” If then they answer you not, know then that it [the Revelation (this Qur’ān)] is sent down with the Knowledge of Allāh and that *Lā ilāha illā Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islām)?” [Sūrah Hūd 11:13-14]

Allāh Almighty shows us that miracles prove the reception of the message as well as His Oneness. The fact that all the messengers share the same call is yet another proof of the obligation to worship Allāh alone and abandon the worship of all others.



Islām is the Only Religion on This Earth That Calls for the Worship of the Creator

O, seeker of the truth:

Islām is the only religion on this earth that calls for the worship of the Creator. All other religions invite people to worship one of the creations. Here is the explanation:

The Jews believe in ‘Uzayr (عَلَيْهِ السَّلَامُ) along with Allāh; the Christians worship Jesus (عَلَيْهِ السَّلَامُ). Millions of Hindus worship cows and idols while millions of Buddhists worship an idol. More than seven hundred thousand Bahā’īs worship the Bahā’. The Druze worship a king and thousands of thousands of Shiites in Iran and elsewhere worship ‘Alī and Imāms alongside Allāh.

O seeker of the truth:

If you believe that Allāh is your Creator and Provider, how is it that you worship another deity with Him? It is repeatedly mentioned in the Qur’ān that the Creator, who solely bestows the visible and the invisible favors, is the One worthy of being worshipped alone. Allāh Almighty says

﴿يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
 الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ
 الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾

“O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *al-Muttaqūn* (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).” [Sūrah al-Baqarah 2:21-22]

Allāh has made it clear that He is the One worthy of worship because He is the sole Creator and Provider. Allāh Almighty says:

﴿قُلْ اغْبِرُوا لِلَّهِ أَنْتِخِذُوا لِيَأْطُرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُمْ وَلَا يُطْعَمُ قُلٌّ لِيَّ أَمَرْتُ أَنْ
 أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ لِيَّ إِخَافٌ إِنْ عَصَيْتُ
 رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يَصْرِفْ عَنْهُ يَوْمَ مِيزَانٍ فَذَلِكُمْ أَجْرُهُمْ، وَذَلِكَ الْفَوْزُ الْمِيمِينُ
 ﴿١٦﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلاَّ هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْغَايُ تُفُوقَ عِبَادِهِ، وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾﴾

“Say (O Muḥammad ﷺ): “Shall I take as a *Walī* (Helper, Protector, Lord or Deity) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.” Say: “Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims).” And be not you (O Muḥammad ﷺ) of

the *Mushrikūn* [polytheists]. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.” He who is averted from (such a torment) on that Day, (Allāh) has surely been Merciful to him. And that would be the obvious success. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.” [Sūrah al-An‘ām 6:14-18]

Allāh Almighty says:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ ۗ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾﴾

“He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. Such is Allāh, your Lord! *Lā ilāha illā Huwa* (none has the right to be worshipped but He), the Creator of all things. So, worship Him (Alone), and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.” [Sūrah al-An‘ām 6:101-102]

He Almighty says:

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا يَشْرِكُونَ ﴿٥٩﴾ آمَنَ ۚ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتِ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِمَعَ اللَّهُمَّ قَوْمٌ يَعِدُونَ ﴿٦٠﴾﴾

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ
 الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِأَكْثَرُهُمْ لَیَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ
 إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ قَلِيلًا مَّا
 تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيحَ
 بِشْرًا بَيْنَ يَدَيْهِ فَتَحْمِيهِ ۗ أَلَيْسَ اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ
 الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ
 كُنْتُمْ

صَدِّقِينَ ﴿٦٤﴾

“Say (O Muḥammad): “Praise and thanks be to Allāh, and peace be on His slaves whom He has chosen (for His Message)! Is Allāh better, or (all) that you ascribe as partners (to Him)?” (Of course, Allāh is Better). Is not He (better than your deities) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *Ilāh* (deity) with Allāh? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your deities) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *Ilāh* (deity) with Allāh? Nay, but most of them know not! Is not He (better than your deities) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *Ilāh* (deity) with Allāh? Little is that you remember! Is not He (better than your deities) Who guides you in the darkness of the land and the sea,

and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *Ilāh* (deity) with Allāh? High Exalted be Allāh above all that they associate as partners (to Him)! Is not He (better than your so-called deities) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *Ilāh* (deity) with Allāh? Say: “Bring forth your proofs, if you are truthful.” [Sūrah an-Naml 27:59-64]



Allāh Reminds the Polytheists of Their Sincere Supplication to Allāh Only During Times of Hardship

When the polytheists were boarding ships at a time the wind was swirling and the waves rising to the extent they were about to sink, they were certain that none will save them but Allāh. Only then had they abandoned their false deities and resorted to Allāh alone. Allāh Almighty says:

﴿هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْنَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾﴾
 فَلَمَّا أَنْجَيْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأْتِيهَا النَّاسُ إِنَّمَا بِغَيْبِكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا نَمَّا إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾﴾

“He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke

Allāh, making their Faith pure for Him Alone, (saying): “If You (Allāh) deliver us from this, we shall truly be of the grateful.” But when He delivers them, behold! they rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your own selves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.” [Sūrah Yūnus 10:22-23]

He Almighty also says:

﴿ قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنَ أَنْجَحَنَا مِنْ هَذِهِ ۗ ﴿٦٤﴾ قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٥﴾ ﴾

“Say (O Muḥammad ﷺ): “Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly be grateful.” Say (O Muḥammad ﷺ): “Allāh rescues you from this and from all (other) distresses, and yet you worship others besides Allāh.” [Sūrah al-An‘ām 6:63-64]

He Almighty says:

﴿ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسَىٰ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾ ﴾

“And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance. But when He

bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His Path. Say: “Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!” [Sūrah az-Zumar 39:8]

He Almighty says,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ

أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

“And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.” [Sūrah al-Isrā 17:67]



Polytheists Have No Proof for Their Polytheism

This invalidates the worship polytheists devote to other than Allāh. It gives them no option but to single out their worship for Allāh Almighty. They were asked to establish proof for their polytheism but they failed terribly. Allāh informed us that their supporting proof is nothing beyond their imitation of their misguided forefathers and following guesswork that cannot be a substitute for the truth. Allāh Almighty addresses the polytheists in a stern language, perhaps they gain their mind back. He tells them they will be asked to produce proof and evidence for their polytheism on the Day of Judgment. They will be unable to do so and achieve certain knowledge of their misguidance, as a result of which they will regret their polytheism and arrogance at a time remorse is of no avail.

Some of the verses proving that polytheists have no evidence for their polytheism but guesswork is the following saying of Allāh Almighty,

﴿الْآيَاتِ لِلَّهِمَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ
مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ (١٦)

“No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not (Allāh’s so-called) partners, they follow only a

conjecture and they only invent lies.” [Sūrah Yūnus 10:66]

Allāh Almighty says

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾﴾

“And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zālimūn* (wrong-doers, polytheists and disbelievers in the Oneness of Allāh) there is no helper.” [Sūrah al-Hajj 22:71]

Allāh Almighty says

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُم مَّا لَكُمْ مِنْ عِلْمٍ إِن هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾
 أَمْ أَنَيْنَاهُمْ كِتَابًا مِن قَبْلِهِ فَهُم بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا
 عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ
 إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾﴾

“And they said: “If it had been the Will of the Most Gracious (Allāh), we should not have worshipped them (false deities).” They have no knowledge whatsoever of that. They do nothing but lie! Or have We given them any Book before this (the Qur’ān) to which they are holding fast? Nay! They say: “We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.” And similarly, We sent not a warner before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to any town (people) but the luxurious ones among them said: “We found our fathers

following a certain way and religion, and we will indeed follow their footsteps.” [Sūrah az-Zukhruf 43:20-23]

These verses reflect the kind of false evidence the polytheists provided for the validity of their worship of other than Allāh Almighty. They based their claim on two things: 1) They did so by the will of Allāh Almighty to give the impression that their persistence in their belief is pleasurable by Allāh, not to mention that their belief was not met with punishment. 2) They imitate their forefathers, which is a blatant lie and guesswork. This proves the falsity of their worship of other than Allāh. Consequently, they are obliged to single out Allāh Almighty with worship, alone without a partner.

Other verses include the following saying of Allāh Almighty:

﴿ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۗ أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنْزَلَهُ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾ ﴾

“Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to these pagans): “Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!” [Sūrah al-Aḥqāf 46:4]

Allāh Almighty asked the polytheists in this verse to provide textual and rational proof for the validity of their worship of other than Allāh. Were they to exist, they would have been decisive proofs. However, rational proofs showcase that the creator is deserving of worship rather than the created who is subjected to the creator’s will. For this reason, Allāh says **“Show me. What have they created of the earth?”** Then, He Almighty asked them to produce textual evidence **“Bring me a Book**

(revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!” They failed to produce either, thus nullifying their worship of other than Allāh.

Allāh Almighty informed that He will ask the polytheists on the Day of Judgment about the deities they worshiped alongside Him. They will not find them at their most needy of times. Allāh Almighty says

﴿وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾﴾

“And (remember) the Day when He (your Lord - Allāh) will call to them (those who worshipped others along with Allāh), and will say: “Where are My (so-called) partners, whom you used to assert?” And We shall take out from every nation a witness, and We shall say: “Bring your proof.” Then they shall know that the truth is with Allāh (Alone), and the lies (false deities) which they invented will disappear from them.” [Sūrah al-Qaṣaṣ 28:74-75]



Qur'ān is the Word of Allāh

Some of the attributes of Allāh's speech are:

FIRST: it is miraculous in its wording.

SECOND: It is not self-conflicting

THIRD: It preaches upright morals and educates the soul.

FOURTH: It reminds people of the hereafter and the eternal bliss Allāh promises for the pious as opposed to the painful punishment prepared for the disobedient.

As for the miraculous nature of the Qur'ān in its wording, the leading figures of Arab orators failed to produce a single surah like the Qur'ān. Even if humans and *Jinn* were to collaborate to produce anything similar to it, they will fail. Allāh Almighty says:

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۗ ﴾

﴿ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

“Say: If the mankind and the *Jinn* were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another.” [Sūrah al-Isrā' 17:88]

Islām is the religion of human nature and the seal of religions. Allāh charged Himself with preserving it against distortions and change. Allāh Almighty says,

﴿ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ﴾

“So set you (O Muḥammad ﷺ) your face towards the religion (of pure Islāmic Monotheism) *Hanīf* (worship none but Allāh Alone). Allāh’s *Fitrah* (i.e. Allāh’s Islāmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illāh* (i.e. the religion of Allāh - Islāmic Monotheism).” [Sūrah ar-Rūm 30:30]

Our Prophet (ﷺ) has told us that all humans are born to Islām (i.e. original human nature). al-Bukhārī and Muslim recorded on the authority of Abū Hurairah (رضي الله عنه) who reported that the Messenger of Allāh (ﷺ) said:

«مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ،
وَيُنَصِّرَانِهِ، وَيُمَجِّسَانِهِ»

“Every child is born with a true faith (i.e. to worship none but Allāh Alone) but his parents convert him to Judaism or to Christianity or to Magianism.”

O, new Muslim brother, you have seen how entering Islām requires no human interference. All you have done is pronounce the two testimonies of faith just to become a Muslim.



CHAPTER TWO



Brief Explanation of the Two Testimonies of Faith

Two Testimonies of Faith formulate the base of Islām and the cornerstone of the religion

They are: I testify that there is no Deity worthy of worship but Allāh and I testify that Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They together formulate the base of Islām and the cornerstone of the religion. By proclaiming them, the non-Muslim becomes a Muslim and then is required to observe the rights of Islām.

TESTIMONY OF MONOTHEISM

The testimony that there is no deity worthy of worship but Allāh is the basic tenet of all religions. All the prophets and messengers, from Adam and Noah until Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), invited their respective nations to proclaim this testimony. Allāh Almighty says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“We never sent a messenger before you (O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) without revealing to him: “There is no deity (worthy of worship) except Me, so worship Me (alone).”
[Sūrah al-Anbiyā’ 21:25]

وَبَيْنَا مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) لَمَّا بَعَثَهُ اللَّهُ بَدَأَ قَوْمَهُ بِهَذَا، فَقَالَ لَهُمْ:
 «قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا»، وَلَمَّا كَانُوا يَعْبُدُونَ الْأَصْنَامَ وَالْأَشْجَارَ،
 وَكَانَتْ لَهُمْ آلِهَةٌ كَثِيرَةٌ حَوْلَ الْكَعْبَةِ وَفِي غَيْرِهَا، اسْتَنْكَرُوا هَذَا،
 وَقَالُوا: ﴿أَجْعَلُ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

Our Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) began his mission by inviting his people to this testimony. He called them to say, “There is no deity worthy of worship but Allāh; and you shall succeed.” Because they were worshipping idols and trees beside the plenty of other deities they had around the Ka’ba and elsewhere, they denied his call, saying, “Has he reduced (all) the deities to One Deity? Indeed, this is something totally astonishing.” [Sūrah Sād 38:5]



Conditions for the Testimony of Monotheism

There are conditions for this testimony of monotheism that must be met so that one's belief in Islām is valid. They are seven conditions expressed in poetic form composed by Shaykh Hāfidh al-Hakami (رَحْمَةُ اللَّهِ) in his poem *Sullam al-Wusūl ilā 'Ilm al-Usūl fī Tawhīdi-Allāh wa 'Ittiba' ar-Rasūl*.

To seven conditions [the testimony] is tied

Truly mentioned in scriptural texts

Of no use by its sayer

Unless fulfilled

[They are] Knowledge, certainty, submission, and compliance. So, listen to what I say.

Truthfulness, sincerity, and love. May Allāh help you to do that which He loves.

FIRST: KNOWLEDGE OF ITS AFFIRMATIVE AND NEGATIVE MEANINGS

Simply, to deny the devotion of all aspects of worship to all there is

except Allāh and affirm it for Him alone, as inferred in His Almighty says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You (alone) we worship and You (alone) we ask for help.”
[Sūrah al-Fātiḥah 1:5]

This means we worship You alone and no other. We rely on You alone and no other in our worship. Proclaiming this testimony must be backed by knowing its meaning. Allāh Almighty says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

“So, know well (O Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that there is no deity (worthy of worship) except Allāh.” [Sūrah Muḥammad 47:19]

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

And, “...except those who testify to the truth knowingly.”
[Sūrah az-Zukhruf 43:86]

Qur’ān commentators said, “This refers to the testimony that there is no deity worthy of worship but Allāh. The word ‘knowingly’ here refers to knowing what they testified by their hearts and tongues.” ‘Uthmān bin ‘Affān (رَضِيَ اللَّهُ عَنْهُ) reported that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

“Whoever dies knowing that there is no deity worthy of worship but Allāh will enter paradise.”

SECOND: CERTAINTY THAT ELIMINATES ALL DOUBTS AND HESITATIONS

The sayer of this testimony must believe in it with doubtless certainty. When describing the believers, Allāh Almighty says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾
 ﴿١٥﴾

“The (true) believers are only those who believe in Allāh and His Messenger—never doubting—and strive with their wealth and their lives in the cause of Allāh. They are the ones true in faith.” [Sūrah al-Hujurāt 49:15]

It is recorded in *Ṣaḥīḥ Muslim* on the authority of Abū Hurairah (رضي الله عنه) who reported that the Messenger of Allāh (صلى الله عليه وسلم) said:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهَ بِهِمَا عَبْدٌ غَيْرٌ شَاكٍّ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ»

“I bear testimony to the fact that there is no deity [worthy of worship] but Allāh, and I am His messenger. The servant who would meet Allāh without entertaining any doubt about these (two fundamentals) would enter heaven.”

It is also recorded in *Ṣaḥīḥ Muslim* on the authority of Abū Hurairah (رضي الله عنه) who reported that the Messenger of Allāh (صلى الله عليه وسلم) said:

«مَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، مُسْتَتِيقًا بِهَا قَلْبُهُ فَبَشَّرَهُ بِالْجَنَّةِ»

“Go and give glad tidings of paradise to anyone outside this garden who testifies ‘*Lā ilāha illAllāh* (There is no true deity except Allāh)’ being whole-heartedly certain of it.”

THIRD: SINCERITY THAT UPROOTS POLYTHEISM AND SHOWING OFF

One must purify his actions from all the visible and invisible blemishes of polytheism by intending to single out Allāh in all acts of worship. Allāh Almighty says:

﴿أَلِلَّهِ الدِّينُ الْخَالِصُ﴾

“Indeed, sincere devotion is due only to Allāh.” [Sūrah az-Zumar 39:3]

And,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

“Even though they were only commanded to worship Allāh (alone) with sincere devotion to Him in all uprightness.” [Sūrah al-Baiyyinah 98:5]

As recorded in the *Ṣaḥīḥ* collection, Abū Hurairah (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said:

«أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ»

“The luckiest person who will have my intercession on

the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allāh.”

FOURTH: TRUTHFULNESS THAT NEGATES LYING

One must utter this testimony while being completely honest. In His dispraise of the hypocrites, Allāh Almighty says:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

“When the hypocrites come to you (O Prophet), they say, “We bear witness that you are certainly the Messenger of Allāh”—and surely Allāh knows that you are His Messenger—but Allāh bears witness that the hypocrites are truly liars.” [Sūrah al-Munāfiqūn 63:1]

They are dispraised because they uttered this word without being truthful. Allāh Almighty says:

﴿أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَتَرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ ﴿٢﴾ ﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾ ﴿٣﴾

“*Alif-Lām-Mīm*. Do people think once they say “We believe” that they will be left without being put to the test? We certainly tested those before them. And (in this way) Allāh will clearly distinguish between those who are truthful and those who are liars.” [Sūrah al-Ankabūt 29:1-3]

As recorded in both *Ṣaḥīḥ* collections, Mu'adh bin Jabal (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، صِدْقًا
مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

“If anyone testifies sincerely from his heart that there is no deity [worthy of worship] but Allāh and that Muḥammad is Allah's messenger, Allah will declare him immune from hell.”

FIFTH: LOVE THAT NEGATES HATRED AND DISLIKE

The sayer of the testimony must love Allāh, His Messenger, the religion of Islām, and Muslims who uphold the commands of Allāh and restrict themselves to the limitations He set. The sayer, on the other hand, must dislike anyone who opposes this testimony and engages in polytheism or disbelief, in addition to sinners, in compliance with the saying of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ»

“The firmest bond of faith is to love and hate for the sake of Allāh.”

Another piece of evidence proving that love is one of the requirements of the testimony is the saying of Allāh Almighty:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ إِندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴿١٦٥﴾

“Still there are some who take others as Allāh’s equal—they love them as they should love Allāh—but the (true) believers love Allāh even more.” [Sūrah al-Baqarah 2:165]

As recorded in both *Ṣaḥīḥ* collections on the authority of Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ), the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ»

“Anyone who has the following three qualities will taste the sweetness of Iman: To love Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) more than anyone else; to love a servant (of Allāh) only for (the sake of) Allāh; and to abhor returning to infidelity after Allāh has saved him from it as he would abhor being thrown into the fire (of Hell).”

SIXTH: COMPLIANCE THAT OPPOSES NEGLIGENCE

Anyone who utters the testimony [out of belief] must comply with the *Sharī‘ah* of Allāh and submit to His command. Allāh Almighty says:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ﴾

“Turn to your Lord (in repentance), and (fully) submit to Him.” [Sūrah az-Zumar 39:54]

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

And, “And who is better in faith than those who (fully) submit themselves to Allāh, do good.” [Sūrah an-Nisā’ 4:125]

SEVENTH: ACCEPTANCE THAT NEGATES REJECTION

One must accept this testimony with his heart and tongue. Allāh relayed to us in the Qur’ān the stories of the past nations whom Allāh saved on account of their acceptance of the testimony “There is no deity worthy of worship but Allāh” while destroying other nations for their rejection.

Allāh Almighty says:

﴿ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾﴾

“Then We saved Our messengers and those who believed. For it is Our duty to save the believers.” [Sūrah Yūnus 10:103]

And,

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ آيُنَا

لَنَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾﴾

“For whenever it was said to them (in the world), “There is no deity (worthy of worship) except Allāh,” they acted arrogantly and argued, “Should we really abandon our deities for a mad poet?” [Sūrah as-Şāffāt 37:35-36]

The Testimony That Muhammad (ﷺ) is the Messenger of Allāh

As for the testimony ‘and that Muḥammad is the Messenger of Allāh’, it highlights that the highest level a person may attain is being a servant and a messenger. The Prophet (ﷺ) is the most perfect human being as far as those two honorable characteristics are concerned. He, on the other hand, has no share in Lordship or Oneness that exclusively belong to Allāh, since neither an angel nor a prophet retains any share in these two.

It is a must that one believes in Muḥammad (ﷺ) as the true Messenger of Allāh Who sent him to humans and *Jinn* to give them glad tidings as well as warn them. He is the seal of the prophets, as Allāh Almighty says:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

“Muḥammad is not the father of any of your men, but is the Messenger of Allāh and the seal of the prophets.” [Sūrah al-Aḥzāb 33:40]

And,

﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾﴾

“O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner, and a caller to (the Way of) Allāh by His command, and a beacon of light.” [Sūrah al-Aḥzāb 33:45-46]

He is the true Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who sent him to all humankind and *Jinn* to invite them to monotheism and warn them against polytheism. Allāh Almighty says:

﴿قُلْ يَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say, (O Prophet of humanity صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! I am Allāh’s Messenger to you all.” [Sūrah al-A‘rāf 7:158]

And,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

“We have sent you (O Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) only as a deliverer of good news and a warner to all of humanity.” [Sūrah Saba’ 34:28]

The testimony that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh requires one to believe in him, accept his reports, obey his commands, refrain from what he prohibited, hold his commands and prohibitions in great respects, and give priority to none over him [i.e. the Prophet].



CHAPTER THREE



An Overview of the Islāmic Creed

Ahl-us-sunnah Follow Clear and Plain Principles That Guide Their Belief, Action and Behavior

Ahl-us-Sunnah [i.e. followers of the *Sunnah* of the Prophet] follow clear and plain principles [that guide] their belief, action, and behavior. These principles are derived from the Book of Allāh Almighty and the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the [reported] action of the early Muslim scholars (Salaf) from amongst the Companions, the Successors, their followers in the first three generations of the Muslim nation, and whoever truly follows their methodology until the Day of Judgment. A summary of these principles is as follows:

First Principle: Belief in Allāh Almighty

It is to have a firm belief that Allāh is the Lord and Possessor of Everything. He is the One deserving of worship, alone, without any partner. One must single Him out with worship while having complete love, humility, and submission. Allāh has all the attributes of perfection, for He has the most beautiful names and highest attributes. He is far above any fault or imperfection.

Put differently, belief in Allāh Almighty requires four things:

BELIEF IN THE EXISTENCE OF ALLĀH Almighty, which is proven by the [unadulterated] human nature, reason, Islāmic Sharī‘ah, and intuition:

Human nature has an instinctive knowledge of Allāh’s existence. Every creature is born with the natural disposition of belief in the creator. al-Bukhārī and Muslim recorded on the authority of Abū Hurairah (رضي الله عنه) who reported that the Messenger of Allāh (صلى الله عليه وسلم) said:

«مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، وَيُيَٰنِسِرَانِهِ، وَيُمَجِّسَانِهِ»

“Every child is born with a true faith (i.e. to worship none

but Allāh Alone) but his parents convert him to Judaism or to Christianity or to Magianism.”

Rational thinking does establish the existence of Allāh Almighty. All creatures must have a creator who brought them into such a creative organized existence. Hence, Allāh underscored this decisive reason-based proof in His saying:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكِ أَمْ هُمُ الْمُصَيِّطُونَ ﴿٣٧﴾ ﴾

“Or were they created by nothing, or are they (their own) creators? Or did they create the heavens and the earth? In fact, they have no firm belief (in Allāh). Or do they possess the treasures of your Lord, or are they in control of everything?” [Sūrah at-Ṭūr 52:35-37]

al-Bukhārī recorded on the authority of *Jubayr bin Muʿam* (رَضِيَ اللَّهُ عَنْهُ) who reported that he heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) reciting Sūrah at-Ṭūr during the Maghrib prayer. My heart was about to take flight [i.e. utterly mesmerized] once the Prophet reached the verse, **“Or were they created by nothing, or are they (their own) creators? Or did they create the heavens and the earth? In fact, they have no firm belief (in Allāh). Or do they possess the treasures of your Lord, or are they in control of everything?”**

As recorded in the *Musnad* of *al-Humaydī*, Jubayr reported that he heard the recitation from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while he was a polytheist and his heart was about to take flight [i.e. utterly mesmerized].

Islāmic *Shari‘ah* proves the existence of Allāh Almighty as reflected in

the sending of messengers (عَلَيْهِ السَّلَامُ) and the revelation of the scriptures.

Intuition: there are two ways intuition proves Allāh's existence. First: we hear and see how prayers are answered and distresses alleviated to the extent that this decisively proves the existence of Allāh Almighty. Allāh says:

﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ، فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾﴾

“And (remember) when Noah had cried out to Us earlier, so We responded to him and delivered him and his family from the great distress.” [Sūrah al-Anbiyā' 21:76]

There are plenty of other verses to this effect. al-Bukhārī recorded that Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ) said “Once in the lifetime of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the people were afflicted with drought (famine). While the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was delivering the Khuṭbah on a Friday, a Bedouin stood up and said, ‘O, Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! Our possessions are being destroyed and the children are hungry; Please invoke Allāh (for rain).’ So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, ‘O Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allāh (to protect us).’ So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) raised both his hands and said:

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا»

‘O Allāh! Round about us and not on us.’

So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain."

In his book *al-Fath*, Ibn Hajar commented, "The *Hadīth* indicates that the clouds were cleared from the sky of Medina but remained around the adjacent [places]." Second: the signs of the prophets (عَلَيْهِمُ السَّلَامُ), otherwise called miracles, are decisive proof of the existence of Allāh Almighty because such products are beyond human limits. Allāh empowers His prophets (عَلَيْهِمُ السَّلَامُ) with such miracles to support their cause.

TO BELIEVE IN ALLĀH'S LORDSHIP:

It is to believe that Allāh's actions can be done by none but Him, such as creation, provision, and giving life. Allāh Almighty says:

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا
يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

"He merges the night into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term. That is Allāh—your Lord! All authority belongs to Him. But those (idols) you invoke besides Him do not possess even the skin of a date stone."

[Sūrah Fāṭir 35:13]

It is a universal fact that no creature denied the Lordship of Allāh unless they are arrogantly in denial. Allāh Almighty says about the people of the Pharaoh:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

“And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly.”
[Sūrah an-Naml 27:14]

TO BELIEVE IN ALLĀH’S ONENESS AND DIVINITY:

People must devote their actions to Allāh alone. Such actions include kneeling, prostrating, fear, and hope among others. Allāh Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ﴾

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينِ ﴿٥٨﴾﴾

“I did not create *Jinn* and humans except to worship Me. I seek no provision from them, nor do I need them to feed Me. Indeed, Allāh (alone) is the Supreme Provider—Lord of all Power, Ever Mighty.” [Sūrah adh-Dhāriyāt 51:56-58]

And,

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾﴾

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ

الشَّجَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٢﴾﴾

“O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful (of Him). (He is the One) Who has made the earth a place of settlement for you and the sky a canopy; and sends down

rain from the sky, causing fruits to grow as a provision for you. So, do not knowingly set up equals to Allāh (in worship).” [Sūrah al-Baqarah 2:21-22]

Allāh Almighty sent the messengers and revealed the scriptures to make clear and invite people to this monotheism, namely the monotheistic devotion of worship. Allāh Almighty says:

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

“We surely sent a messenger to every community, saying, “Worship Allāh and shun false deities.” [Sūrah an-Nahl 16:36]

And,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“We did not send any Messenger before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) but We revealed to him (saying): *Lā Ilāha illā Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).” [Sūrah al-Anbiya’ 21:25]

Allāh Almighty also says:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِأَلْقُسُطِ لَا إِلَهَ

﴿إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

“Allāh (Himself) is a Witness that there is no deity (worthy of worship) except Him—and so are the angels and people of knowledge. He is the Maintainer of justice. There is no deity (worthy of worship) except Him—the Almighty, All-

Wise.” [Sūrah āl-‘Imrān 3: 18]

Any other deity is false. Allāh Almighty says,

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَىٰ مَا يَدْعُونَ مِن دُونِهِ هُوَ
الْبَاطِلُ وَأَبَىٰ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (١٦٢)

“That is because Allāh (alone) is the Truth and what they invoke besides Him is falsehood, and Allāh (alone) is truly the Most High, All-Great.” [Sūrah al-Ḥajj 22:62]

﴿وَاللَّهُكُمُّ إِلَهُ وَحْدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ (١١٣)

And, “Your Deity is (only) One Deity. There is no deity (worthy of worship) except Him—the Most Compassionate, Most Merciful.” [Sūrah al-Baqarah 2:163]

Allāh Almighty made false the deities the polytheists took beside Him. He exposed their weakness in all aspects possible. Allāh Almighty says,

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهِمَا مِن شَرِكٍ وَمَا لَهُ مِنهُمْ مِن ظَهِيرٍ﴾ (٢٢)
﴿وَلَا تَنفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَن أذِنَ لَهُ﴾

“Say, (O Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “Call upon those you claim (to be divine) besides Allāh. They do not possess (even) an atom’s weight either in the heavens or the earth, nor do they have any share in (governing) them. Nor is any of them a helper to Him.” No intercession will be of any benefit with Him, except by those granted permission by Him.” [Sūrah

Saba' 34:22-23]

al-Bukhārī and Muslim recorded on the authority of Mu'ādh (رَضِيَ اللهُ عَنْهُ) who reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

“The right of Allāh on people is to worship and associate none along with Him [in their worship].”

TO BELIEVE IN ALLĀH'S MOST BEAUTIFUL
NAMES AND HIGH ATTRIBUTES:

Ahl-us-Sunnah wal-Jamā'ah affirms for Allāh what He affirmed for Himself and what His Messenger affirmed for Him without distorting, suspending, or giving resemblance to their meanings.



Second Principle: Belief in the Angels

This includes four things:

To believe in their existence.

To believe in the angels whose names we learned as well as those whose names are hidden from us.

To believe in the attributes we learned about them. Jibrīl (عَلَيْهِ السَّلَامُ), for example, is created with six-hundred wings, each filled the horizon; as reported by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

To believe in the actions we learned they do in compliance with the commands of Allāh Almighty, such as glorifying Allāh. Allāh Almighty says,

﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ

الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾﴾

“To Him belong all those in the heavens and the earth. And those nearest to Him are not too proud to worship Him, nor do they tire. They glorify (Him) day and night, never wavering.” [Sūrah al-Anbiyā’ 21:19-20]

Abū Dharr (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«إِنِّي أَرَى مَا لَا تَرَوْنَ، وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ،
وَحُقَّ لَهَا أَنْ تَبْطَأَ، مَا فِيهَا مَوْضِعٌ أَرْبَعُ أَصَابِعٍ إِلَّا وَمَلَكٌ وَاصِعٌ
جَبْهَتَهُ سَاجِدًا لِلَّهِ»

“I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allāh, the Exalted.”

Recorded by Ahmad and at-Tirmidhī. al-Albānī (رَحِمَهُ اللهُ) graded it as sound in his book *as-Ṣaḥīḥah*. al-Bukhārī and Muslim recorded a *Hadīth* on the authority of Mālik bin Ṣaʿṣaʿah (رَضِيَ اللهُ عَنْهُ) who reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«فَرَفَعَ لِي الْبَيْتُ الْمَعْمُورُ، فَسَأَلْتُ جِبْرِيْلَ، فَقَالَ: هَذَا الْبَيْتُ
الْمَعْمُورُ، يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ
يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

“Then I was shown *al-Bait-al-Ma‘mūr* (i.e. Allāh’s House). I asked Gabriel about it and he said, this is *al-Bait-al-Ma‘mūr* where 70,000 angels perform prayers daily and when they leave, they never return to it (but always a fresh batch comes into it daily).” This proves the endless number of angels.

Third Principle: Belief in the Scriptures

This principle is established in the Qurʾān and *Sunnah*, and Muslim consensus. Allāh Almighty says:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ﴾

“The Messenger (firmly) believes in what has been revealed to him from his Lord, and so do the believers. They (all) believe in Allāh, His angels, His Books.” [Sūrah al-Baqarah 2:285]

Ibn ‘Umar reported that his father, ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) answered Jibrīl’s question, “What is faith?” in the following way:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَرُسُلِهِ، وَكُتُبِهِ، وَالْيَوْمِ الْآخِرِ،
وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

“It is to believe in Allāh, His angels, His messengers, His scriptures, the Last Day, and fate; its good and bad.”

Recorded in the major six collections of *Ḥadīth*. The *Ḥadīth* clearly shows that belief in the scriptures is one of the six principles of faith.

One should believe in the scripture as a whole in the sense that he believes in all the scriptures Allāh revealed unto the prophets and messengers (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); those named in the Qurʾān or the unnamed. Allāh Almighty says:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ﴾

“Humanity had once been one community (of believers before they lost faith). Then Allāh raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes.” [Sūrah al-Baqarah 2:213]

﴿فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ﴾

And, “If you are rejected by them, so too were messengers before you who came with clear proofs, divine Books, and enlightening Scriptures.” [Sūrah āl-ʿImrān 3:184]

Moreover, one should believe in the scriptures and scrolls whose names are mentioned in the Qurʾān and the Prophetic *Sunnah*. They are as follows:

THE SHEETS OF ABRAHAM AND MOSES (عَلَيْهِمَا السَّلَامُ):

Allāh Almighty says,

﴿إِنَّ هَذَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾﴾

“This is certainly (mentioned) in the earlier Scriptures, the Scriptures of Abraham and Moses.” [Sūrah al-Aʿlā 87:18-19]

And,

﴿أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾﴾

“Or has he not been informed of what is in the Scripture of Moses, and that of Abraham, who (perfectly) fulfilled (his covenant)?” [Sūrah an-Najm 53:36-37]

THE TORAH:

It is the heavenly scripture revealed unto the prophet of Allāh Moses. He received it from Allāh Who wrote it with His hands. Allāh Almighty says:

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ﴾

“We wrote for him on the Tablets (the fundamentals) of everything; commandments and explanations of all things.” [Sūrah al-Aʿrāf 7:145]

And,

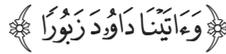
﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ﴾

“Indeed, We revealed the Torah, containing guidance and light.” [Sūrah al-Māʿidah 5:44]

This is different from the commonly called five Books called: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Jews claim these are Moses's even though their rabbis were the ones who wrote them and distorted the Torah that was revealed unto Moses (عَلَيْهِ السَّلَامُ). They hid many of its authentic parts and mixed the truth with falsehood.

THE PSALMS:

It is revealed unto the prophet of Allāh David (عَلَيْهِ السَّلَامُ). Allāh Almighty says:

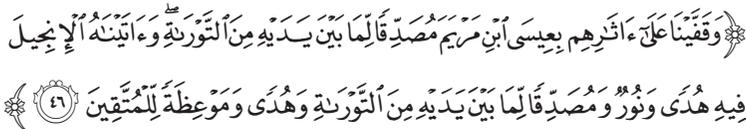


“...and to David We gave the Psalms.” [Sūrah al-Isrā’ 17:55]

It is not the same as the one Psalms commonly known in the Bible.

THE GOSPELS:

It is the scripture revealed unto Jesus (عَلَيْهِ السَّلَامُ). Allāh Almighty says:



“Then in the footsteps of the prophets, We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light and confirming what was revealed in the Torah—a guide and a lesson to the God-fearing.” [Sūrah al-Mā’idah 5:46]

This is completely different from what Christians call the New

Testament, composed of the four gospels: Matthew, Mark, Luke, and John.

THE QUR'ĀN:

It is the last of the heavenly scriptures that Allāh revealed unto the seal of the prophets and messengers, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh Almighty took it upon Himself to preserve it [against distortion]. He Almighty says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.” [Sūrah al-Hijr 15:9]

For this reason, Allāh filled it up with the main divine guidelines included in the previous scriptures. It is a confirmation of everything contained in those scriptures, such as monotheism and the worship of Allāh. The Qur'ān contains all the upright morals and virtues spread out in the previous scriptures. Allāh Almighty says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ﴾

“We have revealed to you (O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So judge between them by what Allāh has revealed, and do not follow their desires over the truth that has come to you.” [Sūrah al-Mā'idah 5:48]

The phrase “supreme authority” means that the Qur'ān is an overseer over them such that it decides what truth they contain and exposes the

distortions and interpolations they were subjected to. Whatever they contain in concordance with the Qurʾān, it is the truth, but whatever is inconsistent, it is false.



The Fourth Principle: Belief in the Messengers (عَلَيْهِ السَّلَامُ)

It is to believe that Allāh Almighty has sent messengers to bring people out of darkness to the light. One must believe in all the messengers as a collective in addition to believing in every single one of them whose names are mentioned specifically. Allāh Almighty says,

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

“We already sent messengers before you. We have told you the stories of some of them, while others We have not.”

[Sūrah al-Ghāfir 40:78]

The individual ought to believe that answering the call of the messengers (عَلَيْهِ السَّلَامُ) leads to [eternal] success while rejecting them leads to loss and regret. One must additionally believe that our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the best and seal of the messengers. Belief in the messengers involves four things:

- To believe that their messages represent the truth sent by Allāh Almighty.
- To believe in those messengers whose names are mentioned.
- To believe in the stories, whose authenticity is verified, relayed

about them.

- To uphold the Sharī'ah of the one who was sent to us, namely their seal Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) since his Sharī'ah abrogated all that preceded it.



Fifth Principle: Belief in the Last Day

This involves believing in all the reports Allāh and His Messenger (ﷺ) told us about what will happen after death. An example of such reports are:

THE DECEASED CONDITION during the funeral procession:

Ahmad and al-Bukhārī recorded on the authority of Abū Saʿīd al-Khudrī (رضي الله عنه) who reported that the Messenger of Allāh (ﷺ) said:

«إِذَا وُضِعَتِ الْجِنَازَةُ، وَاحْتَمَلَهَا الرَّجَالُ عَلَىٰ أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدُّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا أَيَّنْ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلَّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ»

“When the funeral is ready and the men carry it on their shoulders if the deceased was righteous it will say, ‘Present me (hurriedly),’ and if he was not righteous, it will say, ‘Woe to it (me)! Where are they taking it (me)?’ Its voice is heard by everything except man and if he heard it, he would fall unconscious.

” For this reason, the Prophet (ﷺ) ordered that the funeral procession must be held as soon as possible. Abū Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكَ صَالِحَةً فَخَيْرٌ - لَعَلَّهُ قَالَ - تَقْدُمُونَهَا عَلَيْهِ، وَإِنْ تَكُنْ غَيْرَ ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ»

“Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks.”

Recorded by the compilers of the major seven *Hadith* collections.

TO BELIEVE IN THE QUESTIONING INSIDE THE GRAVE and that people will be tested in their graves after death:

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى، وَذَهَبَ أَصْحَابُهُ، حَتَّىٰ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ، فَأَقْعَدَاهُ، فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ (ﷺ)؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ: انْظُرْ إِلَىٰ مَقْعَدِكَ مِنَ النَّارِ أَبَدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ»

“When the servant is placed in his grave, his companions retrace their steps, and he hears the noise of their footsteps, two angels come to him and make him sit and say to him: What you have to say about this person (the Prophet)? If he is a believer, he would say: I bear testimony to the fact that

he is a servant of Allāh and His Messenger. Then it would be said to him: Look to your seat in the Hellfire, for Allāh has substituted (the seat of yours) with a seat in Paradise.

Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«فَيَرَاهُمَا جَمِيعًا، وَأَمَّا الْكَافِرُ - أَوْ الْمُنَافِقُ - فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا الثَّقَلَيْنِ»

He would be shown both seats. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and *Jinn*."

TO BELIEVE IN THE BLISS AND PUNISHMENT IN THE GRAVE:

This is proven in the Qur'an, *Sunnah*, and the consensus [of scholars]. It is a truth that must be believed in. The grave punishment is inflicted on the soul and the body suffers as well. On the Day of Judgment, the punishment will be inflicted on both the body and the soul.

TO BELIEVE IN THE DAY OF JUDGMENT:

It officially begins when Isrāfīl (عَلَيْهِ السَّلَامُ) blows in the trumpet, for the first time. The second blow is to announce resurrection, after which the

souls will return to the bodies. People will then rise from their graves and stand before the Lord of the worlds; unclothed, bare-footed, and uncircumcised. Allāh Almighty says:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ

ثُمَّ نُفِخَ فِيْهِ اٰخَرٰى فَاِذَا هُمْ قِيٰمٌ يَنْظُرُوْنَ ﴿٦٨﴾

“The Trumpet will be blown and all those in the heavens and all those on the earth will fall dead, except those Allāh wills (to spare). Then it will be blown again and they will rise up at once, looking on in anticipation.” [Sūrah az-Zumar 39:68]

TO BELIEVE IN THE SCALE:

It is used to weigh the deeds as well as the person. Allāh Almighty says,

﴿فَمَنْ ثَقَلَتْ مَوٰزِيْنُهُ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوٰزِيْنُهُ

فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ ﴿١٠٣﴾

“As for those whose scale is heavy (with good deeds), it is they who will be successful. But those whose scale is light, they will have doomed themselves, staying in Hell forever.” [Sūrah al-Mu’minūn 23:102-103]

TO BELIEVE IN THE RECORDS OF DEEDS AND THEIR DISPERSAL:

Some people will receive their record of deeds with their right hands while others with their left hands. Allāh Almighty says:

﴿ فَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ، بِمِغْنَةٍ، فَيَقُولُ هَؤُومَ أَقْرَأُ وَكُنِّيهِ ۙ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ۙ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۙ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَانِيَةٌ ۙ ﴿٢٢﴾ كُلُوا وَاشْرَبُوا هَدِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۙ ﴿٢٤﴾ وَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ، بِشِمَالِهِ، فَيَقُولُ يَلَيْنَنِي لِمَ أُوتِ كِتَابِيَةَ ۙ ﴿٢٥﴾ وَلِمَ أُدْرِمَ مَا حِسَابِيَةَ ۙ ﴿٢٦﴾ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۙ ﴿٢٧﴾ مَا أَغْنَى عَنِّي مَالِيَةَ ۙ ﴿٢٨﴾ هَلَاكَ عَنِّي سُلْطَانِيَةَ ۙ ﴿٢٩﴾

“As for those given their records in their right hand, they will cry (happily), “Here (everyone)! Read my record! I surely knew I would face my reckoning.” They will be in a life of bliss, in an elevated Garden, whose fruit will hang within reach. (They will be told), “Eat and drink joyfully for what you did in the days gone by.” And as for those given their record in their left hand, they will cry (bitterly), “I wish I had not been given my record, nor known anything of my reckoning! I wish death was the end! My wealth has not benefited me! My authority has been stripped from me.” [Sūrah al-Ḥāqqah 69:19-29]

Allāh Almighty says:

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ، وَرَاءَ ظَهْرِهِ، ۙ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ۙ ﴿١١﴾ وَيَصْلَى سَعِيرًا ۙ ﴿١٢﴾

“And as for those who are given their record (in their left hand) from behind their backs, they will cry for (instant) destruction, and will burn in the blazing Fire.” [Sūrah al-Inshiqāq 84:10-12]

TO BELIEVE IN THE RECKONING:

Allāh Almighty will hold his servants accountable for their deeds before they leave off the Assembly. Every individual will be shown their own deeds. Allāh Almighty says:

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا وَمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾﴾

“(Watch for) the Day when every soul will be presented with whatever good it has done. And it will wish that its misdeeds were far off.” [Sūrah āl-‘Imrān 3:30]

And,

﴿وَوَجَدُوا مَّا عَمِلُوا حَاضِرًا وَلَا يَظُنُّرُبُّكَ أَحَدًا ﴿٤٩﴾﴾

“They will find whatever they did present before them.”
[Sūrah al-Kahf 18: 49]

TO BELIEVE IN THE FOUNTAIN:

Muslim recorded on the authority of ‘Abdullāh bin Amr (رَضِيَ اللَّهُ عَنْهُ) who reported that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ،
وَرِيحُهُ أَطْيَبُ مِنَ الْمَسْكِ، وَكِيْرَانُهُ كَنُجُومِ السَّمَاءِ، فَمَنْ شَرِبَ
مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا»

“My Lake-Fount is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, and its smell is

nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty.”

TO BELIEVE IN THE BRIDGE:

al-Bukhārī and Muslim recorded on the authority of Abū Saʿīd al-Khudrī (رَضِيَ اللهُ عَنْهُ) who reported that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«ثُمَّ يُؤْتَى بِالْجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ» قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا الْجَسْرُ؟ قَالَ: «مَدْحَصَةٌ مِرْلَةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَالَلَيْبِ، وَحَسَكَةٌ مُفْلَطْحَةٌ لَهَا شَوْكَةٌ عَقِيْقَاءُ، تَكُونُ بِنَجْدٍ، يُقَالُ لَهَا: السَّعْدَانُ الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ، وَكَالْبَرْقِ، وَكَالرَّيْحِ، وَكَأَجَاوِيدِ الْخَيْلِ وَالرَّكَابِ، فَجَاجٍ مُسَلَّمٌ، وَنَاجٍ مَخْدُوشٌ، وَمَكْدُوشٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشِدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ»

“Then the bridge will be laid across Hell.” We, the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “O Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called as-Sa’dān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall

down into Hell (Fire). The last person will cross by being dragged (over the bridge).” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty.”

The next step is crossing an arch bridge located in-between paradise and hellfire. Abū Sa‘īd al-Khudrī (رَضِيَ اللهُ عَنْهُ) reported that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ،
فَيَتَقَاصُونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا نُقُوا وَهَدَّبُوا أُذُنَ
لَهُمْ بِدُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَأَحَدُهُمْ بِمَسْكَنِهِ
فِي الْجَنَّةِ أَدْلُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا»

“When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muḥammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world.”

TO BELIEVE IN THE INTERCESSION:

Prophets, truthful people, martyrs, and the pious all intercede. There are certain types of intercession made exclusive for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He intercedes four times:

- He intercedes on behalf of those whose heart has a grain of barley's weight of faith.
- He intercedes on behalf of those whose heart has an atom's weight of faith.
- He intercedes on behalf of those whose heart has a mustard seed's weight of faith.
- He intercedes on behalf of those who proclaimed there is no deity worthy of worship but Allāh.

TO BELIEVE IN PARADISE AND HELLFIRE:

One must believe that paradise and hellfire are created and eternal. Paradise is the house of Allāh's friends whereas hellfire is the house of His enemies. They are currently present and the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) witnessed them during the prayer of the Eclipse and on the Night of the Ascension (*al-Mi'rāj*). The inhabitants of paradise will live there for eternity, and the same goes for the inhabitants of Hellfire. al-Bukhārī and Muslim recorded on the authority of Abū Sa'īd al-Khudrī (رَضِيَ اللهُ عَنْهُ) who reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«يُوتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيَنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ،
فَيَسْرَتُونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ،
هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ، فَيَسْرَتُونَ
وَيَنْظُرُونَ، فَيَقُولُ: وَهَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا
الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، فَيَذْبَحُ، ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ
فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ» ثُمَّ قَرَأَ: ﴿وَأَنذَرَهُمْ يَوْمَ

الْحَسْرَةَ إِذْ فُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

“On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ By then all of them will have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, ‘O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.’ Then the Prophet recited: ‘And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.’ [Sūrah Maryam 19:39].”



Sixth Principle: Belief in Destiny, the Good and Bad

This involves four things:

NOTHING ESCAPES ALLĀH'S KNOWLEDGE:

One must know that Allāh Almighty has complete knowledge of everything related to His servants, their provisions, their lifetimes, and their actions in addition to the past and the future. Nothing escapes His knowledge. Allāh Almighty says:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Surely Allāh has (full) knowledge of everything.” [Sūrah al-‘Ankabūt 29:62]

And,

﴿لِنَعْلَمَ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

“...so you may know that Allāh is Most Capable of everything and that Allāh certainly encompasses all things in His knowledge.” [Sūrah at-Ṭalāq 65:12]

ALLĀH ALMIGHTY RECORDED ALL DESTINIES:

He Almighty says:

﴿الْمَ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

“Everything is listed by Us in a perfect Record.” [Sūrah Yā-Sīn 36:12] And, “Do you not know that Allāh (fully) knows whatever is in the heavens and the earth? Surely it is all (written) in a Record. That is certainly easy for Allāh.” [Sūrah al-Ḥajj 22:70]

Muslim recorded on the authority of ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رَضِيَ اللَّهُ عَنْهُ) who reported that he heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

«كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضِ بِخَمْسِينَ
أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ»

“Allāh ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.”

ONE MUST BELIEVE IN ALLĀH’S ENFORCING WILL:

His Will determines the existence or the inexistence of anything. Allāh Almighty says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“But you cannot will (to do so), except by the Will of Allāh, the Lord of all worlds.” [Sūrah at-Takwīr 81:29]

He Almighty also says:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾ (٨٢)

“All it takes, when He wills something (to be), is simply to say to it: “Be!” And it is!” [Sūrah Yā-Sīn 36:82]

ONE MUST BELIEVE THAT ALLĀH IS THE CREATOR OF EVERYTHING, AND ALL ELSE IS CREATED:

Allāh Almighty says:

﴿ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾ (٦٢)

“Allāh is the Creator of all things, and He is the Maintainer of everything.” [Sūrah az-Zumar 39:62]



CHAPTER FOUR

**How to Follow the
Way of the Prophet
(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as
Understood by His
Companions Without
Falling into the
Heretic Thought of
the Khawārij**

Who Are Ahl-us-sunnah Whose Way You Should Follow?

Ahl-us-Sunnah wal-Jamā'ah are those who follow in the footsteps of the Prophet (ﷺ) and his Companions (رضي الله عنهم). They are adherents to the way of the Prophet (ﷺ). They are the Companions (رضي الله عنهم), the Successors, and the leading figures of guidance who follow their [predecessors with] righteousness. They are committed to following the Prophet (ﷺ) and keep away from heretics and religious innovations at any time and any place. They will remain victorious till the Day of Judgment. They are named so due to their following of the Prophet's *Sunnah* and their consensus on adopting it, inwardly and outwardly, in terms of words, deeds, and beliefs; and due to their obedience to their rulers and their non-rebellion against them.

at-Tirmidhī recorded that 'Abdullāh bin 'Amr (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said:

«لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذُو النَّعْلِ بِالنَّعْلِ ، حَتَّىٰ
 إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عِلَاقِيَّةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ ، وَإِنَّ
 بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً ، وَتَفْتَرِقُ أُمَّتِي عَلَى
 ثَلَاثٍ وَسَبْعِينَ مِلَّةً ، كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً» قَالُوا: وَمَنْ هِيَ يَا

رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

“What befell Banū Isrā’īl will befall my *Ummah*, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my *Ummah* who would do that. Indeed, Banū Isrā’īl split into seventy-two sects, and my *Ummah* will split into seventy-three sects. All of them are in the Fire Except one sect.” He was asked: “And which one is it, O Messenger of Allāh?” He said: “What I am upon and my Companions.” [al-Albānī graded it as good.]

It is very important to learn knowledge at the hands of the scholars of *Ahl-us-Sunnah* and to commit to their steadfastness.

In *Sharḥ Uṣūl i’tiqād Ahl-us-Sunnah wal-Jamā’ah*, al-Lālakā’ī (رحمة الله) quoted Ayyūb as-Sakhtiyānī as saying: “Lucky will be the young and the non-Arab man who are guided to learn from a scholar of *Ahl-us-Sunnah*.”

In *al-Ibānah al-Kubrā*, Ibn Baṭṭah quoted Ibn Shawdhab as saying: “It is a blessing from Allāh that a youth who devotes himself to acts of worship befriends a disciple of *Ahl-us-Sunnah*.” He was also quoted as saying in another narration: “It is Allāh’s blessing on a young and foreign man who is devoted to acts of worship that he is guided to know a scholar of *Ahl-us-Sunnah* who will teach him, given that the foreign man is affected by his past.”

In *al-Ibānah al-Kubrā*, Ibn Baṭṭah quoted ‘Amr bin Qays al-Malā’ī as saying: “If you see a young man being brought up to follow *Ahl-us-Sunnah wal-Jamā’ah*, be hopeful that he would be good. But if you see him follow the heretics, lose hope that he would be good. This

is because one eventually behaves according to what he is originally brought up to.”

Abū Muḥammad al-Ḥasan bin ‘AbdurRaḥmān ar-Rāmahurmuzī recorded in *al-Muḥaddith al-Fāṣil Bayna ar-Rāwī wal-Wā‘ī* that Abī Bakr bin ‘Ayyāsh said: “We were sitting with al-A‘mash writing a *Ḥadīth* when a man passed by and said to him: ‘O Abū Muḥammad, who are those boys around you?’ He replied: ‘They are those who guard and protect your religion.’”

He also recorded that Ḥammād bin Zayd said: I heard Hishām bin ‘Urwah al-Ma‘nī say: My father (رضي الله عنه) would say: “O my son, we were the young among the people in the past and today we became the old. And today you are the young and are about to be the old soon. There is no good in an old man who has no knowledge, so you should learn the *Sunnah*.”

In *Jāmi‘ Bayān al-‘Ilm wa-Faḍlihi*, al-Ḥāfidh bin ‘Abd al-Barr reported that Ibrāhīm bin al-Mundhir al-Ḥizāmi said: “I would feel pity for any young man who does not seek knowledge especially if he has acute discretion.”

It is a favor from Allāh upon the youth and foreign men that He grants them success in learning at the hands of a scholar of *Ahl-us-Sunnah*, who protects them from falling into deviant approaches like that of the apostate Khawārij or Murji‘ah.



From Whom Should True Knowledge Be Sought, Away From Deviant Approaches?

True knowledge should be sought from those who learned at the hands of religious scholars. al-Ḥāfidh bin ‘Abd al-Barr (رحمة الله) reported in at-Tamhīd that Ibn ‘Awn said: “Do not take knowledge except those whose pursuit of knowledge is testified.”

Shaykh al-Islām Ibn Taymiyyah (رحمة الله) said in *Majmū‘ al-Fatāwā*: “Whoever among the Muslim nation has an honorable reputation and is praised and commended among the public are among the Imams of guidance and landmarks of truth, whose errors are little compared to their truths. Their errors are excused because they are generally due to their practice of Ijtihād. They are those who follow knowledge and justice and keep away from ignorance and injustice and from following their whims and personal opinions.”

as-Shāṭibī (رحمة الله) said in *al-Itiṣām*: “If scholars do not testify that one is a scholar, he will be judged as having no knowledge according to his original status unless another scholar testifies in favor of his knowledge and he knows of himself what is testified by others. Otherwise, he is certain or doubtful of not having knowledge. In these two cases, if he chooses to issue a religious ruling rather than abstaining from this, it would be driven by his personal whims and desires. He should have

been testified by others as a certified scholar, but he did not do so.”

The eminent scholar al-Albānī (رَحْمَةُ اللَّهِ) said in *Silsilah al-Aḥādīth as-Ṣaḥīḥah*: “This is as-Shāṭibī’s advice for the scholar who is able to share his knowledge with people that he should not do so until his knowledge is testified by other scholars, for fear that he may succumb to his personal opinions and whims. What would have been his advice had he seen any of those alleged scholars at our time today? Undoubtedly, he would have said to him: “This is not your nest, therefore go you away [a saying addressed to him who applies himself to a thing not of his business to do.]” So, is there anyone who will be mindful? I fear that some of those who claim to be scholars come under the Prophet’s Saying:

«إِنَّهُ تُنْتَزَعُ عُقُولُ عَامَّةِ ذَاكُمْ الزَّمَانِ، وَيُخَلَّفُ لَهَا هَبَاءٌ مِنَ النَّاسِ،
يَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ، وَلَيْسُوا عَلَى شَيْءٍ»

“Reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason, thinking that they have some standing, though they have nothing.”

Shaykh ‘Abdus-Salām bin Barjis (رَحْمَةُ اللَّهِ) said in a religious lecture entitled “Who are the true scholars?”: “This is a very important point. Given that many do not realize its significance, many people are alleged to be scholars while they are not. Therefore, the scholarly and academic chaos that we suffer from now and witness its disasters took place.”

To speak frankly, only very few today, if not rare, deserve to be called scholars, because many of the characteristics of true scholars do not apply to most of those alleged scholars at the present time.

The true scholar is not anyone eloquent in his speech and lectures, nor anyone who writes a book or publishes a compilation, or edits a manuscript. This is because these are the standards according to which most people, unfortunately, judge a person as being a scholar. Therefore, many people are deceived by many eloquent writers who are not truly scholars yet earning the admiration of the public. When the layman hears a pretentious scholar preaching his sermons, he becomes dazzled in admiration of his speech and feigned knowledge. Meanwhile, it grieves true scholars to see these calamities and trials.

The true scholar is well-versed in *Shari'ah* knowledge and is well aware of all legal rulings in the Book and *Sunnah*, acquainted with the abrogated and abrogating verses, absolute and restricted, general and detailed, and the statements of the early predecessors concerning what they agreed on and differed about.



The Truthful Scholar is Endowed With Divine Insight Through Which Allāh Enables Him to Know the Approaching Calamities and Trials

Al-Bukhārī recorded in *at-Tārīkh al-Kabīr* that al-Ḥasan (رَضِيَ اللهُ عَنْهُ) said: “When a trial approaches, it is known to every scholar, and when it turns away, it is known to every ignorant.”

al-Bukhārī recorded in his *Ṣaḥīḥ Ḥadīth* Collection on the authority of Ibn ‘Uyaynah that Khalaf bin Ḥawshab said: “They would prefer to recite these verses at the time of trials.” Imru’ al-Qays [the poet] composed:

War in the beginning is a youthful woman

Hastening with its adornment to every ignorant one

And when it gets fired up and its heat increases

it becomes an old woman without a husband

*Gray-haired and its color is unrecognized
as it's changed, leaving unpleasant smell and unkissable.*



Conclusion of the First Edition

I would like here to stress that the Islāmic religion is a divine-revealed lifestyle and a heavenly Sharī'ah, infallible and protected against error and deviation. As for humans, they keep on exerting their best efforts to understand and gain knowledge. Some are correct and some are mistaken. Whatever right they do is a favor from Allāh alone, and whatever error or wrong they commit, it is from their souls and Satan, and Allāh and His Messenger are disassociated from them.

