

Al Aqeedah

THE CREED

BOOK ONE

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Foreword by the Translator – Sheikh Farouk Amod

All thanks and praise are due to Allaah , we seek His help and forgiveness. We seek refuge in Allaah from the evil within ourselves and the consequences of our evil deeds. Whoever Allaah guides will never be led astray, and whoever Allaah leads astray will never find guidance. I bear witness there is no deity entitled to be worshiped but Allaah, alone without any partners, and I bear witness that Muhammad ﷺ is His servant and His Messenger.

Allaah the Exalted said, *“O you who have believed, fear Allaah as He should be feared and do not die except as Muslims in submission to Him.”* (3:102)

And Allaah the Most High said, *“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and (do not cut the relations) of the wombs (family ties). Verily, Allaah is ever watching over you.”* (4:1)

And the Exalted said, *“O you who have believed, fear Allaah and speak words of justice. He will then rectify for you your deeds and forgive your sins, and whoever obeys Allaah and His Messenger has certainly attained a great attainment.”* (33:70-71)

Verily, the most truthful speech is the Book of Allaah, the best guidance is the guidance of Muhammad ﷺ, and the worst affairs are newly invented matters (in the religion). Every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire.

To proceed, the Prophet ﷺ the Final Messenger from Allaah was appointed like the prophets before to remove man from darkness and guide him to light. The foundation and cornerstone of this guidance is embedded in the Creed of Islam (Al Aqeedatul Islamiyyah). The main aspect of the creed is to impress upon man that worship is for Allaah alone and that to attribute partners to Allaah (Shirk) is strictly forbidden. Allaah warns:

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

“Allaah does not forgive one who associates partners with Him but may forgive a person for any other transgression if he so desires.”

Allaah Subhaanahu wa ta Aala also says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ ابْعُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“We have sent a messenger to every nation (to proclaim) that it should worship Allaah alone and abandon the worship of false deities (Taghoot).”

The original of this book was written in the Arabic language and was a joint effort of various scholars and educators under the supervision of the Committee for Da'wah in Africa, based in Riyadh, Saudi Arabia. It is the first book in a three-book-series on the Islamic Creed. In

translating it, great care was taken to keep the translation simple to accurately reflect the original, with minimal, or in some cases no elucidation.

This work, in sha Allaah, can be used for self-study as well as, as a manual for primary, middle and secondary school-going learners. It would also benefit adults, as the topics dealt with here-in are pertinent for Muslims of all ages and walks of life.

The basis of the Islamic Creed (Al Aqeedatul Islamiyyah) is the Qur'an and Sunnah with the understanding of the Salaf-us-Saalih (pious predecessors) consisting of the Sahaba, Tabi'een and their students.

Every topic dealt with in this book is supported by evidence from either the Qur'an or Sunnah or both. It is therefore a very important book for the English-speaking reader/student as it avails him of authentic information about the Islamic Creed, which will in sha Allaah result in him practicing his deen with full confidence, and without any doubts.

This is the true Islamic Creed, void of the falsities of the deviant sects and the followers of desires, those who propose using their intellect in matters of creed (Aqeedah).

This translation has been checked by a group of mashaa'ikh of Markaz-ut- Tauheed was-Sunnah, Durban, South Africa, who are students of knowledge, may Allaah grant them good as this is knowledge from which benefit may be attained.

I ask Allaah Sunhaanahu wa ta Aala to accept my efforts at translation and cause it to weigh heavily on the scales of good of all those involved in the production of this work. I ask Allaah to make this book a cause of increased understanding for the reader and a cause for the acceptance of his/her good deeds.

[Any errors made are from me and shaitaan and not from the original producers of the work.]

BarakAllaahu lil Jamee'

و صلى الله على نبينا محمد و آله و صحبه أجمعين

F. Amod

Deputy Imaam	: Masjid Ansaar us Sunnah
Khateeb	: Masjid Ansaar us Sunnah
Lecturer	: Markaz-ut Tauheed was- Sunnah in Creed and Methodology of the Pious Predecessors in the Practice and Application of Islamic Shari'ah



Aqeedah & Tauheed

❖ By the end of the lesson I intend to:

1. Know the definition of Tauheed
2. Know the definition of Aqeedah
3. Understand the importance of having the correct aqeedah and the need for it
4. Know the origins of Tauheed amongst mankind
5. Know the authentic source of the correct beliefs

❖ The Definition of Tauheed and Aqeedah

- 🔊 Tauheed is to single out Allaah Subhanahu wa Ta'ala alone for worship (ibaadah); i.e. to make our worship exclusively for Allaah Subhanahu wa Ta'ala and to attribute to Allaah alone that which is specific to Him (in terms of His Names and His Attributes/Description).
- 🔊 Aqeedah entails all that it is compulsory to believe in regarding matters of the unseen, e.g. belief in Allaah, His Angels, His Books (sent as a guidance for mankind), His Messengers and the last Day, in Qadr (divine decree) and that its good and bad are all from Allaah.

❖ The Importance of the Correct Aqeedah (Creed) and the Need for it

The importance of having the correct aqeedah and its effects are explained below:

- 1) It is the foundation upon which a sound and healthy community is built.
- 2) It is a cause for the stability of individuals (who have the correct aqeedah) and results in soundness in their outlook and frame of mind.
- 3) It promotes the safeguarding of the life and property of others.
- 4) It is a condition for the acceptance of good deeds and actions.
- 5) It is the cause for entrance into Jannah (Eternal Paradise) and being saved from Jahan-nam (Hellfire).

❖ The Origin of Tauheed Amongst Mankind

Mankind was upon Tauheed (they had the correct beliefs) and the correct religion from the moment Allaah created them until Shirk appeared. This Shirk originated amongst the people of Nooh Alaihis Salaam when they resorted to exaggeration regarding the pious individuals whom had lived amongst them. This exaggeration eventually led them to worship them. Allaah says:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

“Mankind was as one nation, then Allaah sent down prophets as givers of glad tidings and warners...” – Surah Baqarah Aayah 213

It is recorded in a Hadeeth Qudsi that Allaah said,

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ ، وَحَرَمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا

“I created all my servants upon the natural disposition (the inclination to worship Me alone) and thereafter shayaateen (devils) came and removed them from their religion and made forbidden for them what I had permitted, and (the devil) commanded them with Shirk, i.e. to associate partners with Me, something which I did not authorise.”

– Narrated

by Imam Muslim, Hadeeth No. 2865.

And Ibn Abbas, may Allaah be pleased with him and his father, said

“The period between Nooh and Adam was ten centuries, all of mankind during that period were on the correct, divine path.” – Narrated by Ibn Jareer and Al-Haakim.

❖ The Authentic Source of Correct Beliefs

Correct beliefs are not taken except from the revelations which are:

1. The Qur’aan (The Speech of Allaah)
2. The Sunnah (Example of Muhammed ﷺ)

The evidence for this is the speech of Allaah:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

It is not appropriate that a believer, male or female, that when Allaah and His messenger have decreed a matter, that they should choose that which comes from themselves.”

– Surah Al Ahzaab Aayah 36

The Prophet ﷺ said,

قد تركتُ فيكم بَعْدِي ما إن أخذتم، لم تضلُّوا: كتابُ الله، وسُنَّةُ نبيِّكم صَلَّى اللهُ عليه وسلَّمَ

Oh, People! Indeed, I leave behind me that which if you hold steadfastly upon them you will never go astray, the Book of Allaah and the Example of your prophet ﷺ

– Narrated by Al Baihaqi.

He ﷺ also said,

فمن رغب عن سنتي فليس مني

“Whoever turns away from my example (the Sunnah) is not of me.” – Bukhari No. 5063 and Muslim No.1401

Evaluate Your Knowledge

1. Define Tauheed and Aqeedah
 2. Mention 3 reasons why it is important to have the correct Aqeedah.
 3. What is the evidence that man was created upon Tauheed?
 4. What is the source of the correct Aqeedah? Mention the proof to substantiate your answer.
-

The Pillars of Faith (Eemaan)

❖ By the end of the lesson I intend to:

1. Know the definition of Eemaan with evidence
2. Know whether Eemaan increases and decreases - with evidence
3. Understand the Pillars of Eemaan with the correct evidence

❖ The Meaning of Eemaan

- 🔊 It is speech as well as belief in one's heart
- 🔊 It is action with one's limbs
- 🔊 The above two put together constitute eemaan
- 🔊 The proof for this is in the words of the Prophet ﷺ "Eemaan is seventy-odd or sixty-odd branches and the noblest of them is the saying of "لا إله إلا الله" and the lowest form is to remove a harm from the path (of people) and modesty is from Eemaan." - Sahih Muslim – Hadeeth 35
- 🔊 Eemaan increases with obedience and decreases with disobedience. Allaah says,
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
"The believers are those when Allaah is mentioned, their hearts tremble and when His verses are recited, it increases them in Eemaan and they put their trust in their Lord" -
Surah al Anfaal Aayah 2

❖ The Six Pillars of Eemaan with Proofs

The Pillars of Eemaan are six; as follows:

1. Eemaan in Allaah
2. Eemaan in His Angels
3. Eemaan in His Books
4. Eemaan in His Prophets
5. Eemaan in The Last Day on Earth
6. Pre-decree, the good of it and the bad of it

The proof is in the Speech of Allaah:

لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allaah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who

believes in Allaah, the Last Day, the Angels, the Book, the Prophets...”

-Su-

rah Baqarah Aayah 177

Secondly,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Verily, we created everything by decree” – Surah Qamar 49

The Prophet ﷺ said to Jibreel Alaihis Salaam, when he questioned him ﷺ about eemaan,

أَنْ تُؤْمِنَ بِاللَّهِ ، وَمَلَائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

“It is that you believe in Allaah and His Angels, and His Books and His Messengers and the Last Day and you believe in pre-ordainment, its good and its bad.” -Sahih Muslim

Evaluate Your Knowledge

1. What is the evidence for the six pillars of eemaan?
 2. What are the six pillars of eemaan?
 3. What is the evidence that eemaan increases?
 4. What causes eemaan to increase and decrease?
 5. Choose the correct answer:
 - 1.1. Eemaan is speech only
 - 1.2. Eemaan is action of the limbs
 - 1.3. Eemaan is belief with the heart and actions with the limbs
 - 1.4. Eemaan is speech, belief in the heart and actions with the limbs.
-

The First Pillar: Eemaan (Belief) in Allaah

❖ By the end of the lesson I intend to:

1. Understand the meaning of eemaan (faith) in Allaah ﷻ
2. Understand the meaning of Oneness in Allaah's ﷻ Lordship and be able to cite examples and the evidence for it
3. Know the ruling with regards to Oneness in Allaah's ﷻ Lordship from the types of Tauheed (Oneness of Allaah ﷻ) and be able to cite the evidence for it.

❖ The Meaning of Belief in Allaah

Belief in Allaah Subhanahu is to have a firm belief that Allaah is the Lord of everything and that He owns it and that He created it; and that He is the Only One entitled to be worshiped; that He has perfect attributes which are free from every deficiency or fault and we are required to firmly hold onto our belief in this and fulfil the actions that follow on from such belief.

❖ Eemaan In Allaah Ta Aala Alone Constitutes Three Aspects of Oneness:

1. Oneness in Allaah 's Lordship (Ruboobiyyah)
2. Oneness in Worship of Allaah (Ibaadah)
3. Oneness in Allaah 's Names and Attributes (Asmaa was Sifaat)

❖ (1) Oneness in Lordship (Tauheed ar-Ruboobiyyah)

Tauheed ar-Ruboobiyyah: to attribute to Allaah alone His action of creating, sustaining, giving life, taking life, controlling the universe and of owning everything, etc. Allaah says

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Unquestionably! His is the Creation and the Command, Blessed is Allaah, Lord of the Worlds

— Surah Al A'raaf Aayah 54

Tauheed Ar-Ruboobiyyah is ingrained in the natural disposition of man, Allaah testifies to this by saying:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ

So, direct your face towards the religion, inclining to truth, [Adhere to] the fitrah of Allaah upon which He has created all people. No change should there be in the creation of Allaah.

That is the correct religion. — Surah Ar-Room Aayah 30

The Messenger of Allaah ﷺ said:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ

“There is not a child except that he is born upon the natural disposition of Tauheed and it is his/her parents who make him/her a Jew or Christian or a Magian.”

(Note, he ﷺ did not say make into a Muslim because Islam is part of the natural disposition of man.

– Bukhari 219/3)

❖ The Acknowledgement of the Polytheists (Mushrikeen) of Oneness in Allaah 's Lordship

The polytheists acknowledge Tauheed ar-Ruboobiyyah as confirmed by Allaah:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

And if you asked them, “Who created the heavens and earth?”, they would surely say “Al-laah”

- Surah Luqman Aayah 25

And despite this (acknowledgement) the Prophet ﷺ fought against them as this acknowledgement alone was not sufficient to render them Muslim, nor could it (on its own) secure safety of their wealth, and lives, or guarantee them entry into Jannah (Eternal Paradise) as that safety and guarantee could only be achieved by adding to that acknowledgement, recognition of Allaah 's unique right to be worshipped (Tauheed al Ibaadah or Tauheed al Uloohiyyah) and the polytheists fail in this regard.

Evaluate Your Knowledge

1. Define eemaan in Allaah.
2. What are the three types of Tauheed?
3. Define Tauheed ar-Ruboobiyyah and mention its proof.
4. What is the evidence that mankind has a natural disposition to Tauheed ar-Ruboobiyyah?
5. Have the polytheists succumbed to Tauheed ar-Ruboobiyyah? What is the proof for this?
6. Why did the Prophet ﷺ fight the polytheists although they acknowledged Tauheed ar-Ruboobiyyah?

(2) Oneness in Worship of Allaah (Tauheed al Uloohiyyah)

❖ By the end of the lesson I intend to:

1. Understand the meaning of Oneness in the Worship of Allaah ﷻ with evidence
2. Know what the wisdom of Allaah was in creating jinn-kind and mankind, and to be able to cite the evidence thereof.
3. Know the importance of making one's worship purely for Allaah ﷻ with evidences
4. Understand the meaning of the word: "Tauheed", its pillars, conditions and status

*Meaning:

- 🔊 The exclusive Right of Allaah to have His servant, through his/her actions, strive to attain closeness to Him through his/her legislated actions (of worship); the **different forms of worship** which are legislated by Allaah
- 🔊 and which are intended purely for Him are of several types.
- 🔊 From them are:
 - Du'a (Supplicating)
 - Fear
 - Hope
 - Love
 - Salaah
 - Hajj, and these are but only a few examples

❖ The Wisdom Behind the Creation of Jinn-Kind and Mankind

The wisdom in creating jinn and man is for the exclusive worship of Allaah, thereby denouncing all other deities. Allaah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create jinn and mankind except to worship Me." – Surah adh-Dhaariyaat Aayah 56

❖ The Importance of Tauheed al-Uloohiyyah

The importance of making one's worship purely for Allaah becomes manifest by recognising the following:

1. It is the reason for which Allaah ta Aala created jinn and mankind
2. It is the distinguishing characteristic between unitarians and polytheists; rewards and punishment in the Hereafter depend on the acceptance or rejection of it.

3. It is the reason for which Prophets were sent and the Books were revealed, as Allaah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“We have sent to every nation a messenger so that they (mankind) may worship Allaah and abstain from worshipping false deities. – Surah An-Nahl Aayah 36

And He has said:

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

“We have not sent before you any messenger except that we revealed to him that there is no object of worship except Me, so worship Me.” – Surah al-Anbiyaa Aayah 25

❖ The Statement “Laa ilaaha illAllaah”

لَا إِلَهَ إِلَّا اللَّهُ

*Meaning:

“There is no Lord to be worshipped in truth, except Allaah.”

This statement is made up of two parts: a negation and an affirmation:

- a) Negation : لَا إِلَهَ (negates all that is worshipped besides Allaah)
- b) Affirmation : إِلَّا اللَّهُ (affirms worship to be purely and sincerely for Allaah)

*The Conditions of لَا إِلَهَ إِلَّا اللَّهُ

There are seven conditions to be met for the statement to be valid, i.e.

- | | | | |
|--------------|---------------|---------------|-----------------|
| 1. Knowledge | 2. Conviction | 3. Sincerity | 4. Truthfulness |
| 5. Love | 6. Submission | 7. Acceptance | |

*The Status of لَا إِلَهَ إِلَّا اللَّهُ

Whoever fulfils the requirements of لَا إِلَهَ إِلَّا اللَّهُ in a complete manner and abstains from that which nullifies it, then for such a person is Janna (Eternal Paradise) as confirmed by the Prophet ﷺ in the hadith:

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

“No one testifies that there is no God but Allaah; and Muhammad is the Messenger of Allaah, honestly from the heart, but that Allaah will forbid him from entering Hellfire.”

- Sahih Muslim & Sahih Al Bukhari

He also said:

ما من عبد قال: لا إله إلا الله ثم مات على ذلك إلا دخل الجنة

“There is not a servant who says لا إله إلا الله then dies upon that except that he will enter Jannah”. – Sahih Bukhari

Evaluate Your Knowledge

1. Define Tauheed al-Uloohiyyah
 2. What is the wisdom in creating the Jinn and Mankind? Provide evidence for your answer.
 3. Mention 3 matters which explain the importance of Tauheed al-Uloohiyyah.
 4. What is the meaning of لا إله إلا الله?
 5. What are the two pillars of لا إله إلا الله?
 6. Mention the conditions of لا إله إلا الله
 7. Explain the status of لا إله إلا الله
-

(3) The Exclusivity of the Names and Attributes of Allaah

❖ By the end of the lesson I intend to:

1. Understand the meaning of the exclusivity of the Names and Attributes of Allaah ﷻ with evidences.
2. Know what a Muslim is obligated to believe regarding the uniqueness of Allaah's Names and Attributes
3. Understand the effects/results of believing sincerely in Allaah's Names & Attributes

*Meaning:

- 🔊 It is to believe that Allaah, the Highest, possesses all the qualities of perfection and is devoid of all defective descriptions/qualities;
- 🔊 and to have faith in all that Allaah has described Himself with as well as that which the Messenger ﷺ has described Him with, believing the reality of it, without making any comparisons, neither denying nor distorting the qualities
- 🔊 asserted in the saying of Allaah:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

‘‘There is none like unto Him and He is All-Hearing and All-Seeing’’

– Surah ash Shuraa Aayah 11

And the Saying of Allaah:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Nor is there to Him any equivalent – Surah al Ikhlâas Aayah 4

And the Saying of Allaah:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

The most beautiful names belong to Allaah, so call upon Him by them, and shun those who deny/corrupt His Names for they will be soon be punished for their actions.

– Surah al A’raaf Aayah 180

❖ The Difference Between the Meanings of The Attributes of Allaah and Their Nature (The question of how it occurred)

The meanings of the Attributes of Allaah are known to us because Allaah speaks to us in clear Arabic and commanded us to ponder on His Speech and to understand His Book, within which His Attributes are contained. He said:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

(Here is) a Book, we have revealed it to you, Blessed, so that you may ponder over its verses and the people of understanding would be reminded. - Surah Saad Aayah 29

- 🔊 We acknowledge that the Attributes of Allaah are not like the attributes of the creation.
- 🔊 As for the nature of these attributes, then we have no knowledge of HOW it is, as mentioned by Imaam Maalik RA, when he was asked about the nature of the rising of Allaah above His Throne he said that Al-Istawaa (rising above) is known, but the exact nature of it is unknown; to believe in it is compulsory and to ask regarding its nature is an innovation (a bid'ah). - *Tadhkirah al Hifaadh of adh Dhahabee 209/1 and Majmoo al Fataawaa of ibn Taymiyyah 167/3*

[Note: The meaning of the word Al – Istiwa is known: it means rising above the Throne and being above it, but as for how this occurs, then that knowledge is unknown and to ask about it is an innovation.]

❖ Some of the Attributes of Allaah

Allaah has many attributes and amongst these are

- | | | | |
|-----------|---------------|----------------|---------------|
| 1. Life | 2. Knowledge | 3. His Ability | 4. Hearing |
| 5. Seeing | 6. Speech | 7. Intent | 8. His Rising |
| 9. A Face | 10. Two Hands | 11. Highness | |

❖ The Beautiful Names of Allaah

To Allaah belongs many beautiful Names and only some are known to us; those which have been revealed to us in His Book.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

He is Allaah, besides whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, Guardian over all, the Exalted in Might, the Supreme, the Possessor of every Greatness, Glory be to Allaah, above whatever they associate with Him. He is Allaah, the Creator, the Inventor, the Fashioner, to Him belong the best Names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. – Surah al Hashr – Aayaat 22

❖ The Effects/Results of Having Sincere Belief in The Names and Attributes of Allaah

It is necessary for the believer to understand the meanings of the names and attributes of Allaah, so that he/she will know that Allaah is As Samee' and that He hears him; that Allaah is Al Baseer and that He sees him; that Allaah is Al 'Aleem and that He knows His condition/situation always; that Allaah is Al Qadeer and He has control over everything. This should be the approach used to understand/call on Allaah by His Names and Attributes.

Evaluate Your Understanding

1. What is the meaning of Exclusivity of the Names and Attributes of Allaah" (Tauheed al Asmaa was Sifaat?
 2. Do we know the meaning of the Attributes of Allaah? Provide proof for your answer.
 3. Do we know how the Attributes of Allaah occur? Provide evidence for what you say?
 4. What was the response of Imaam Maalik RA to the one who asked him about the manner of the rising of Allaah ta Aala (Istiwa)?
 5. Mention some of the attributes of Allaah.
 6. Do we know all the Beautiful Names of Allaah?
 7. Mention some of the names of Allaah.
 8. What is the result of Eemaan (belief) in the names and attributes of Allaah?
-

Worship (Al Ibaadah)

❖ By the end of the lesson I intend to:

1. Know the definition of al Ibaadah with examples of outward/open worship and inward/secret worship
2. Understand the Conditions for the Acceptance of Worship and the evidence for it.
3. Understand the Necessity of making worship exclusively for Allaah with evidence.

Meaning in the Lexicon:

🔊 humility and submission

Meaning in the Shari'ah:

🔊 A collective name for all that Allaah Subhanahu wa ta Aala loves and is pleased with of speech and action; done openly or secretly.

🔊 Examples of apparent actions are those actions which form the Five Pillars of Islam, as well as:

- Slaughtering
- Taking Vows
- Jihad
- Saying "SubhanAllaah" (Tasbeeh)
- Saying "Laa Ilaaha IllAllaah" (Tahleel)
- Saying "Allaah u Akbar" (Takbeer)
- Making Dhikr (all other words and phrases for remembering Allaah).

🔊 Examples of hidden actions are those which form the six pillars of Eemaan, as well as

- love for Allaah
- fearing Allaah
- being in awe of Allaah
- relying on Allaah and resolving to turn to Allaah for help.

Allaah Subhaanahu wa ta Aala says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ

"Say, indeed my prayer, my sacrifice, my living and my dying are for Allaah, Lord of the Worlds, He has no partner..." Surah An'aam Aayah 162 – 163

❖ Conditions for the Acceptance of Actions

No action or worship will be accepted, except with two conditions having been fulfilled:

1. Sincerity for Allaah Subhaanahu wa Ta'ala as affirmed by Him in His saying:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Behold the Religion is purely/sincerely for Allaah - Surah az-Zumar Aayah 3

2. Actions must be legislated. Innovated actions which are contrary to the Shari'ah are rejected as confirmed by the Prophet ﷺ who said:

“من أحدث في أمرنا هذا ما ليس منه فهو رد”

“Whoever innovates in our matter (deen) that which is not part of it (i.e. not legislated) then it will be rejected.” – Sahih Al Bukhari & Muslim

❖ Absolute Necessity in Attributing Worship to Allaah Alone

It is compulsory upon everyone to attribute worship for Allaah Subhaanahu wa ta Aala alone in all its different forms, such that no worship is ever attributed to any besides Him, not for a close angel, nor for a messenger or a walee, etc. Instead, a person must practice his religion and devote his worship to Allaah alone. Due to this, the first command is to worship Allaah alone and to abandon all those things which are worshipped besides Him. Allaah Subhanahu wa ta Aala says:

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

O mankind worship your Lord, who created you and those before you, that you may become righteous/attain taqwa – Surah Baqarah Aayah 21

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

He who made the earth as a resting place for you and the heavens as a canopy; and He sends down rain from the skies by which He causes vegetation to grow as sustenance for you all. Do not take partners with Allaah knowingly. – Surah Baqarah Aayah 21-22

Evaluate Your Understanding

1. Define worship in terms of the lexicon and give examples of apparent and hidden actions.
2. What are the conditions for the acceptance of righteous actions?
3. It is compulsory for everyone to devote their worship to Allaah exclusively. Mention the evidence for this statement.

Types of Worship

❖ By the end of the lesson I intend to:

1. Know the meaning of du'a with evidence and examples
2. Understand the ruling of seeking assistance from the creation with evidence
3. Be able to name the types of fear with examples and evidence
4. Be able to distinguish the difference between fear and hope

❖ Supplication (Du'a) (1)

- 🔊 Dua is the seeking of closeness to Allaah with eagerness and awe whilst feeling love and humility and respect for Him;
- 🔊 This form of supplication is not allowed to be directed to anyone besides Allaah.

Whosoever supplicated to other than Allaah Subhaanahu wa ta Aala seeking that which can only be granted by Allaah then such a person is a Mushrik even if he says "Laa ilaaha illa Allaah Muhammed ur-Rasoolullah" لا اله الا الله محمد رسول الله and he fasts and prays (because du'a is worship and it is not permissible to worship other than Allaah) and makes hajj.

The evidence is the saying of Allaah

“وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ”

‘And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible. – Surah Ghaafir Aayah 60

And Allaah 's saying:

“وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا”

‘And verily the masjids are for Allaah, so do not join with Allaah anyone in worship”

- Surah Al Jinn Aayah 18

The Messenger ﷺ said

الدعاء هو العبادة

“Du'a is worship” - Narrated by Imam at Tirmidhi

❖ When Is It Permissible to Seek Help from The Creation?

It is permissible to seek assistance with the creation in those things which the creation has control over from the normal apparent matters, bearing in mind that there are three conditions:

1. The one whose help is sought must be alive
2. He must be present
3. And he must have the ability to help.

The evidence is the saying of Allaah:

فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

“The one from his (Moosa. Alaihis Salaam)party sought his assistance against his enemy”

- Surah Qasas Aayah 15

❖ Fear (2)

Fear is of two types:

- 🔊 Fear which is classified as natural fear
- 🔊 Fear which is classified as fear of worship

Fear Which is Worship

This is to fear Allaah with fear accompanied by humility, love and respect and it is from the best of acts of worship. Allaah Subhaanahu wa ta Aala says:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُّؤْمِنِينَ

“It was Shaitaan who tries to instill fear of his friends, do not fear him but fear Me if you are indeed believers.” - Surah Aale Imraan Aayah 175

It is not permissible for anyone to fear other than Allaah ta Aala, a fear attributed to worship, such that he fears that he/she could afflict him with some harm, sickness, poverty or death, etc., by his/her own power or wish or secret. Whoever joins a partner with Allaah, fearing another in the manner mentioned above, is a mushrik. This is what the mushrikoon (idolaters) believe of their idols and their gods.

Allaah says:

وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ

“Yet they try to frighten you with those besides Him...” - Surah Zumar Aayah 36

And this occurs from the worshippers of the grave and those who worship the “Auliya” (the friends of Allaah Subhanahu wa ta Aala): these people fear the righteous ones (the saaliheen) and they fear the tawaagheet (those deities which are worshipped) other than Allaah, and they fear them in the way that one is supposed to fear Allaah Subhanahu wa Ta Aala, in fact they fear them more than they fear Allaah.

As for the natural fear like the fear of an enemy or a wild animal or drowning, then the servant will not be held accountable for such fear, because it is natural fear which can be expected from a human being and a slave of Allaah Ta Aala. There should be no combination of love, respect and fear (as described) for anything other than Allaah.

Allaah says about His messenger Moosa:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

“He came out (of it) fearing and apprehensive...” [NOTE: This was natural fear on the part of Moosa Alaihis Salaam]

❖ Hope (3)

The hope which encompasses humility is worship, and it is not permissible to attribute this kind of hope to other than Allaah ta Aala. It is compulsory for a Muslim to have hope in the Mercy of Allaah Subhanahu wa ta Aala, and to have good thoughts about his Lord. Allaah says:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Whoever hopes to meet his Lord, let him do righteous works, and let him associate no partners in his worship of his Lord." - Surah Kahf Aayah 110

Whoever has hope in something created in those matters in which no-one has authority except Allaah Subhaanahu wa ta Aala, like the one who calls upon the dead, or other than them, hoping to attain fulfilment of his request from them, then that person has committed major shirk.

Reconciling between Fear and Hope

It is necessary for a Muslim to have a combination of fear of and hope in his Lord. He should fear Allaah Subhaanahu wa ta Aala Ta Aala to the extent that it causes him to abstain from sin and hope in his Lord to the extent that it drives him towards obedience. Allaah Subhaanahu wa ta Aala says:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ

Indeed, they used to hasten towards good and used to call upon us with hope and desire for us and fearing - Surah Anbiyaa Aayah 90

And Allaah says:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared. - Surah Israa Aayah 57

Evaluate Your Understanding

1. What is the evidence for the impermissibility of calling upon other than Allaah?
 2. When is it permissible to ask for help from the creation?
 3. What is the evidence that sincerely fearing Allaah Subhaanahu wa Ta'ala is a requirement for worshipping Him?
 4. What is "natural fear" and what is the ruling regarding it?
 5. What is the proof that it is compulsory to join between fear and hope?
-

Love (as a form of Worship)

❖ By the end of the lesson I intend to:

1. Be able to describe the importance of loving Allaah ta Aala, the types of loves and bring forth examples of each type.
2. Know what the signs are of loving Allaah ta Aala and the means of developing that love.
3. Be able to define "tawakkul" (reliance in Allaah), its ruling and its status.
4. Know whether making use of the means negates tawakkul.
5. Know the ruling of slaughtering (sacrificing) to other than Allaah with evidence.

❖ Love (4)

Loving Allaah ta Aala is the foundation of the religion of Islam. With its perfection a person's eemaan becomes complete; if there are any deficiencies in that love, then that will determine the extent of the deficiency in the person's eemaan or (practicing upon) Tauheed.

The type of love suitable for (us to have for) Allaah and for none other than Allaah is love of "Al-Uboodiyah" (worship); love reserved especially for Allaah Subhanahu wa ta aala. The requirements of such love are humility of the servant and extreme respect for Allaah coupled with awe of Him. This leads to perfect obedience of Allaah ta Aala and it impacts on the servant (who loves). This is the type of love the mushrikoon (idolaters) have accorded their idols. Allaah says:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And [yet], among the people are those who take other than Allaah as equals [to Him]. They love them as they [should] love Allaah. But those who believe are stronger in love for Allaah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allaah and that Allaah is severe in punishment. –

Surah Baqarah Aayah 165

There is a natural love, a separate love amongst and between the creation, which is permissible, like the love of a hungry person for food, love for parents and children and between friends.

Signs of the Love of the Slave for his Lord

From amongst the distinguishing signs of a slave who loves his/her Lord are the following:

1. Submission to (preferring) what Allaah Subhanahu wa ta Aala has made compulsory (of actions) over what one loves for one's self (one's desires).
2. Following Nabi Muhammed ﷺ by acting upon what he commanded with and staying away from what he ﷺ prohibited and adhering to his ﷺ sunnah

Means of Developing Love for Allaah Subhanahu wa ta Aala

1. Recitation of Qur'an
2. Nafl (voluntary) Worship
3. Perpetual remembrance (dhikr) of Allaah
4. Sitting in the gatherings of the righteous people/scholars

❖ Reliance on Allaah (Tawakkul) (5)

Tawakkul means to rely upon/trust in Allaah in all those matters in which one wishes to achieve specific goals and objectives (and in general) and to remove things which are disliked by employing the permissible means. This is one of the greatest forms of worship. Allaah says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

“And put your trust in Allaah if you are believers indeed.” Surah Al Maeda Aayah 23

Whoever puts his trust in other than Allaah then he has committed shirk. Those who put their trust in the dead and false deities to achieve their goals, e.g. sustenance, protection, assistance, etc.

Employing the Means Does not Negate Tawakkul

It is not permissible for a Muslim to forego the employment of the means that are available to him (to use to achieve his objectives) just as it is not permissible to depend entirely, with his heart, upon it. Instead he should employ the means and put his trust in Allaah. And he should know that the means will not benefit him except with the permission of Allaah Subhanahu wa ta Aala. And this is the truth as it was practiced by the messengers and their followers.

❖ Slaughter (6)

Slaughtering is an act of worship and it is not permissible for anyone to seek closeness through the act of slaughtering to other than Allaah Subhanahu wa ta Aala. Allaah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say (O Muhammad SAW): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Alamin (mankind, jinns and all that exists) – Surah Al An'aam Aayaat 162

The Prophet of Allaah ﷺ said:

لعن الله من ذبح لغير الله

Allaah cursed him who sacrificed for anyone besides Allaah – Sahih Muslim.

Evaluate Your Understanding

1. What is the ruling regarding one who hold as equal the love Allaah and the love of other than Allaah? Provide evidence for your answer.
 2. What are the signs that a servant loves Allaah Subhanahu wa ta Aala?
 3. What are the means of developing love for Allaah Subhanahu wa ta Aala?
 4. What Is the evidence for tawakkul (reliance upon) on Allaah Subhanahu wa ta Aala?
 5. Is it allowed to have tawakkul upon Allaah without employing the means?
 6. What is the evidence that it is impermissible to slaughter for other than Allaah Subhanahu wa ta Aala?
-

The Second Pillar: Belief in the Angels

❖ By the end of the lesson I intend to:

1. Know the ruling of belief in the angels with evidences
2. Be able to describe the nature of the angels
3. Know some of the tasks of the angels

What the Angels are:

- 🔊 The angels are creations of Allaah, created from light and are from the unseen.
- 🔊 They are perpetually in the unconditional obedience of Allaah Subhanahu wa ta Aala.
- 🔊 They can shape-shift (change their shape and form).
- 🔊 Allaah Subhaanahu wa Ta Aala says:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

Allaah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice – Surah Aale Imran Aayah 18

The Messenger ﷺ said:

"خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وَصَفَ لَكُمْ"

The angels are created from light, and the jinn are created from smokeless fire; Aadam was created from that which has been described to you'll. – Sahih Muslim

It is compulsory to believe in the angels and those whose names we know, we are to believe in every aspect that we know about them, they are:

- | | | | |
|------------|---------------|--------------|-----------|
| 1. Jibreel | 2. Meekaa'eel | 3. Israafeel | 4. Maalik |
|------------|---------------|--------------|-----------|

❖ The Nature of the Angels

There are many angels, but no-one knows the exact number except Allaah. They have been described as follows:

- 🔊 They have wings
- 🔊 They ascend and descend
- 🔊 They love and hate
- 🔊 They pray and seek forgiveness

❖ The Tasks of the Angels

Angels belong to different categories and within every category they have been given different tasks:

1. The angel of revelation

2. The angel of the mountains
3. The angel who blows the trumpet
4. The angel that is entrusted with the fetus of the womb of its mother
5. The angel of the grave
6. The angels who protect
7. The angels guarding Paradise and Hellfire

Evaluate Your Understanding:

1. What is the meaning of angels?
 2. What is the evidence that it is compulsory for us to believe in the angels?
 3. Mention the names of 3 angels.
 4. Mention 4 characteristics of angels.
 5. Mention 4 tasks of the angels.
-

The Third Pillar: Belief in the Books Revealed by Allaah

❖ By the end of the lesson I intend to:

1. Know the ruling of belief in the books revealed by Allaahu ta Aala with evidences
2. Know the number of books revealed in the past by their names
3. Understand the distortion of previous books and the preservation of the Qur'an
4. Know the ruling with regards to belief in the Noble Qur'an and its characteristics with supporting evidence.

Allaah ta Aala has revealed books to His Messengers and Prophets and it is compulsory to believe that they are his Speech, and a light and a guidance, containing truth. It is compulsory upon the nation to which it was revealed to submit to (the rulings in) them and to rule by them.

The supporting evidence for having faith in the previously revealed books is the saying of Allaah:

“وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ”

“And say, ‘I believe in whatever Book Allaah has sent down.’ – Surah Ash-Shura Aayah 15

❖ The Number of Books Revealed and their Names

It is compulsory to believe in all the books revealed by Allaah, whether we know them or not. From amongst them, those which we have knowledge of are:

1. The Quran which was revealed to Muhammed ﷺ
2. The Torah which was revealed to Moosa Alaihis-Salaam
3. The Injeel which was revealed to Eesa Alaihis-Salaam
4. The Zaboor which was revealed to Dawood Alaihis-Salaam
5. The scrolls of Ibrahim and Moosa Alaihimas-Salaam

*Distortion of the Previous Books

The books revealed to the respective prophets prior to the Qur'an cannot be found intact and free of distortions now. Allaah says:

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

Are you then eager that they should believe you, though a part of them would hear the word of Allaah and then they would distort it, after they had understood it, and they knew [what they were doing]? – Surah Baqarah Aayah 75

Whatever has not been distorted is abrogated by our legislation, therefore it is not permissible for any Muslim to take from the previous scriptures, nor to affirm it, unless it repeats itself in our legislations and is thus affirmed in that way.

What is not affirmed by our legislation, nor refuted, then the correct stance is to pause on that issue due to the saying of Rasoolullah ﷺ:

"لا تصدقوا أهل الكتاب ولا تكذبوهم وقلوا آمنا بالله وما أنزل إلينا وما أنزل إليكم وإهنا وإهلكم واحد ونحن له مسلمون"

"Do not believe the people of the Scripture or disbelieve them but say: – "We believe in Allaah and what is revealed to us and what is revealed to all of you and our Lord and your Lord is one and we have submitted to Him (Allaah)." – Sahih Al Bukhari

❖ Belief in the Noble Qur'an

- 🔊 It is compulsory to believe in the Noble Qur'an revealed by Allaah Ta Aala to His Prophet Muhammed ﷺ, that it is the speech of Allaah, and that it has many unique characteristics, e.g.:
- 🔊 It is divinely protected from being changed and from distortion. Allaah Subhanahu says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." - Surah Hijr
Aayah 9*

- 🔊 It is an abrogator of the previously revealed books.
- 🔊 It contains divine knowledge (in summary).
- 🔊 It is miraculous in its arrangement, its laws, its formation and so forth.

Evaluate Your Understanding

1. What does it mean to believe in the books of Allaah?
 2. What is the evidence that we are supposed to believe in the books of Allaah?
 3. Name four of the books revealed by Allaah Subhanahu wa ta Aala.
 4. Name 3 characteristics of the Noble Qur'an.
-

The Fourth Pillar: Belief in the Messengers

❖ By the end of the lesson I intend to:

1. Know the difference between a messenger and a prophet.
2. Understand what it means to believe in the messengers and their chosen messages with evidence.
3. Have knowledge of the number of messengers, their names and the subject matter of their respective messages.
4. Know what is compulsory upon us with regards to the messengers of Allaah.

❖ The Definition of Messengers and Prophets

Messenger: A male person chosen by Allaah, to whom new laws are revealed with the command to call to that law and to fight those who oppose it.

Prophet: One to whom revelation is sent and he is tasked with affirming the law which came before him and tasked with calling to it.

❖ Belief in the Messengers

Belief in the messengers entails having firm conviction that:

- 🔊 Allaah ta Aala sent a messenger to every nation to invite them to the worship of Allaah without associating any partners with Him, and to reject worship for other than Him,
- 🔊 All the messengers were truthful, righteous and trustworthy.
- 🔊 They conveyed clear guidance, having established proofs for mankind
- 🔊 They were human beings, not worthy of worship.
- 🔊 To disbelieve in any of them is tantamount to belying all of them.
- 🔊 The evidence which supports belief in the messengers is the saying of Allaah:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
“The Messenger believes in what has been sent down to him from his Lord and (so do) the believers; they all believe in Allaah and His angels and His Books and His Messengers – Surah Baqarah Aayah 285

And the saying of Allaah ta Aala:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And We certainly sent into every nation a messenger, [saying], "Worship Allaah and avoid Taghut (false deities)." – Surah an-Nahl Aayah 36

❖ The Selected Message

The messenger is selected, and it is a virtue bestowed by Allaah Subhahanu wa ta Aala upon whomsoever he chooses of his servants; it cannot be earned. Allaah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And We certainly sent into every nation a messenger, [saying], "Worship Allaah and avoid Taghut." – Surah An Nahl: Aayah 36

❖ Their Names and Number

The messengers and prophets were many, but we do not know except a few of them. It is mandatory to believe in them regardless of how much or little we know about them. Below are some of the messengers known to us:

1. Muhammed
2. Ibrahim
3. Moosa
4. Eesa
5. Nuh Alaihimus-Salaam

These were the five major messengers, the "Oolul Aazam" (the forerunners in determination); their virtue and status being in the order shown above.

❖ The Message of the Messengers

1. Invitation to the Exclusive Worship of Allaah and warning against idolatry/shirk
2. Glad tidings for the obedient ones a warning to the transgressors
3. Explanation of the legislations of Allaah ta Aala

❖ Our Duties with Regards to the Messengers

1. To acknowledge and believe the message they conveyed to us.
2. To believe that they conveyed that which was entrusted to them and fulfilled their duties in the most complete manner.
3. They were men/humans without any divine attributes
4. Allaah helped them with miracles and signs to testify to their truthfulness

Evaluate Your Knowledge

1. Define: a) Messengers b) Prophets
2. What is meant by "belief in the messengers"?
3. What is the evidence that we are meant to believe in the messengers?
4. Messengership is granted by Allaah ta Aala and cannot be earned. Mention the evidence.
5. What topic/theme was contained in the message of the messengers?
6. Mention three aspects we are meant to uphold with regards to the messengers of Allaah.

Belief in our Prophet Muhammed ﷺ

❖ By the end of the lesson I intend to:

1. Know the Ruling w.r.t. Belief in the Message of our Prophet Muhammed ﷺ
2. Understand the Requirements for Testifying that Muhammed ﷺ is the Messenger of Allaah
3. Know the virtues of the Messenger Muhammed ﷺ and an explanation of some of his Miracles.

It is compulsory to believe and to testify that: Muhammed ﷺ was a messenger from Allaah as testified by Allaah Subhanahu wa ta Aala, when He Subhanahu says:

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammed is the Messenger of Allaah – Surah Fat-h Aayah 29

He ﷺ was the seal of the Prophets and there will be no prophet after him due to the saying of Allaah:

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

Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allaah and seal of the prophets. – Surah Al-Ahzaab Aayah 40

The message of Muhammed ﷺ is an all-encompassing message for jinn-kind and mankind and it is compulsory upon all nations on earth to believe in him ﷺ, follow him ﷺ and his Shar'iah (laws that he ﷺ conveyed) because Allaah u ta Aala has said:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allaah to you all..."

– Surah Al A'raaf Aayah 158

And the saying of Muhammed ﷺ:

وكان النبي يبعث إلى قومه خاصة ، وبعثت إلى الناس عامة

Every Prophet used to be sent to his own nation exclusively, but I have been sent to all of mankind. – Sahih Al Bukhari & Muslim

❖ **The Requirements for (Valid) Testimony that Muhammed ﷺ is the Messenger of Allaah**

The requirements for testifying that Muhammed ﷺ is the Messenger of Allaah are:

1. Obedience/adherence to what he ﷺ instructed his ﷺ ummah with
2. Belief in what he ﷺ conveyed (the message of Islam in its entirety)
3. Abstinence from all that he ﷺ criticised and prohibited his ummah from
4. Worshiping Allaah ta Aala in the manner legislated in Shari'ah (Islamic Law)

❖ The Virtues of Rasulullah (over other Messengers) ﷺ and Some of his ﷺ Miracles

The Messenger Muhammed ﷺ is the best of all Messengers as narrated authentically in the following hadeeth:

أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ

I am (to be) the master of mankind on the Day of Resurrection. - Sahih Al Bukhari and Muslim

Some of his ﷺ miracles were:

1. The Noble Qur'an
2. The Splitting of the Moon
3. The Night Journey and Ascension
4. The Stones Giving Salaams to him ﷺ
5. The Sobbing Date Palm
6. Water Flowing from Between His ﷺ fingers

Evaluate Your Understanding

1. What does belief in the Messenger Muhammed ﷺ entail?
 2. What are the requirements for the valid testification that Muhammed ﷺ is the Messenger of Allaah?
 3. Mention the evidence which supports the virtue of our Prophet Muhammed ﷺ
 4. Mention 4 of the miracles of our Prophet Muhammed ﷺ
-

The Fifth Pillar: Belief in the Last Day

❖ By the end of the lesson I intend to:

1. Know what the Last Day is.
2. Understand what it means to believe in The Last Day with Evidence.
3. Know what type of trials will be faced in the grave with evidence.
4. Know what of punishment and pleasures await in the grave with supporting evidence for both.

❖ The Meaning of The Last Day:

- 🔊 The Last Day is the Day of Standing/Reckoning (Qiyaamah)
- 🔊 The day on which mankind will be called to account (for his deeds) and receive their recompense (either punishment or reward)
- 🔊 It is called “the Last Day” because there will be no day (on earth) after that day
- 🔊 The people destined for Paradise (Jannah) will be allocated their abodes in Jannah
- 🔊 The people destined for the Hellfire (Jahannam) will be allocated their abodes in Jahannam

❖ What it Means to Believe in the Last Day

Believing in the Last Day is having firm conviction in everything mentioned regarding the occurrences about the Last Day in the Qur'an and the Sunnah (Narrations of Nabi Muhammed ﷺ). “Everything” here means what will happen after death, the trials in the grave and the punishment therein, resurrection after death, the pond, the scrolls, the reckoning, the scales, the bridge, the intercession, Paradise and Hellfire, etc.

Allaah Ta Aala describes the believers saying:

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

They have a firm conviction in the Hereafter - Surah Baqarah Aayah 4

And Allaah ta Aalah has said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

Allaah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful in speech than Allaah.

— Surah Nisaa Aayah 87

❖ The Trials of the Grave

The trial of the grave is the questioning of the deceased by the two angels after death; regarding his Lord, his religion and his prophet. Allaah will strengthen the believers with a firm

word and the believer will say “My Lord is Allaah, my religion is Islam, my prophet is Muhammed ﷺ”. Allaah will cause the oppressor to stray. The kaafir and the doubter will say “Hah Hah I don’t know, I heard the people say such and such so I copied them in that.” This is all documented in authentic narrations like the hadith of Anas ibn Malik RadiAllaah u Anhu, in which the messenger of Allaah ﷺ said:

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ . وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ . أَتَاهُ مَلَكَانِ فَيَقْعَدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ لِمَحْمَدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيَقَالُ لَهُ: وَذَكَرْنَا أَنَّهُ يُفْسَحُ لَهُ: أَنْظِرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا» قَالَ قَتَادَةُ وَأَمَّا الْمُنَافِقُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، «فِي قَبْرِهِ. ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيَقَالُ: لَا ذَرَيْتَ وَلَا تَلَيْتَ. وَيُضْرَبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ صَرِيَّةً، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ

"When a human being is laid in his grave and his companions return, and he even hears their footsteps, two angels come to him and make him sit and ask him:

What did you say about this man, Muhammad? The believer will say: I testify that he is Allaah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allaah has given you a place in Paradise instead of it.' The Prophet ﷺ added, "The dead person will see both his places. 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 jinns." - Sahih Al Bukari and Muslim

❖ Enjoyment and Punishment of the Grave

Everyone who dies will receive what is due to him from the enjoyments of the grave or its punishments, whether he is buried or not. The evidence for the punishment in the grave is the supplication of Nabi ﷺ at the end of his salaah: “

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ

O Allaah, I seek refuge in you from the torment of Hellfire, and from the torment of the grave, and from the trials of life and death and from the evil (of the trials) the false Messiah (Dajjal). - Sahih Muslim

The evidence for enjoyment of the grave is the statement of Rasulullah ﷺ regarding the believers when he has answered the two angels in his grave:

ينادي مناد من السماء: أن صدق عبدي، فأفرشوه من الجنة، وألبسوه من الجنة، وافتحوا له باباً إلى الجنة، قال: فيأتيه من روحها وطيبها، ويفسح له في قبره مدّ بصره

A caller from the heavens will call “My servant has been truthful, grant him couches from Jannah, and clothe him from Jannah and open for him a door to Jannah until its breeze and

perfume scent will reach him and his grave will be widened as far as his eyes can see. - Narrated by Imam Ahmed and others

Evaluate Your Knowledge

1. What is the meaning of the Last Day?
 2. What does it mean to believe in The Last Day?
 3. What does “the trials of the grave” mean and what is the evidence for it?
 4. Mention the evidence that supports:
 - a. The pleasures of the grave
 - b. The punishment of the grave.
-

The Resurrection and the Assembly

❖ By the end of the lesson I intend to:

1. Know the definition of "The Assembly/Gathering" with supporting evidence.
2. Know the condition of mankind at the Assembly and be able to cite evidence for it.
3. Know the meaning of "recompense" and "accounting" with evidence for both
4. Be able to describe what comes in the narrations (Quran and Sunnah) regarding the pond, the scales, the bridge and to be able to cite evidence for it.

Definition of Resurrection:

- 🔊 The emergence of the dead from their graves; alive
- 🔊 after the second blowing of the trumpet.

Definition of Assembly

- 🔊 Mankind being driven to the site at which the reckoning will take place
- 🔊 and recompense will be meted.

Allaah ta Aala says: “

رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allaah, is easy. – Surah At-Taghabun Aayah 7

Nabi Muhammed ﷺ said:

يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةَ غُرُلًا

The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised.

- *Sahih Al Bukhari and Muslim*

And on that day, no-one will question anyone (else), instead a person will flee from his brother, his mother, his father, and his spouse and children due to him being (extremely) anxious about his own fate.

❖ The Condition of Mankind in the Assembly

The people in the Assembly will be of different types:

1. Disbelievers (Kuffaar): - will be in a state of humiliation, disgrace and regret. One of them will say

يَا لَيْتَنِي كُنْتُ تُرَابًا

“O how I wish I was dust”. – Surah Naba’a Aayah 40

2. Believers who were transgressors: - they will be afflicted with trials and difficulties to the extent of their sins
3. Righteous Believers: - the great consternation will not disturb them; the angels will meet them with glad tidings and Allaah Subhanahu wa ta Aala will shade them in His Shade. The great difficulty of that day will be made easy on them.

❖ The Rewards and the Reckoning

The meaning of reckoning and rewards is that the slave will stand before Allaah Subhanahu wa ta Aala his actions will be presented to him, his good and bad actions, and he will be judged according to them, and the scrolls will be opened up and the believers will take their scrolls in their right hands whilst the disbelievers will be given theirs in their left hands from behind their backs, Allaah says:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا ۖ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۖ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ
وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا ۖ وَيَصْلَىٰ سَعِيرًا ۖ

Then as for he who is given his record in his right hand, He will be judged with an easy account and return to his people in happiness. But as for he who is given his record behind his back, He will cry out for destruction and [enter to] burn in a Blaze.

- Surah Al Inshiqaaq Aayaat 7 – 12

❖ The Pond

The Prophet Muhammed ﷺ has been granted a pond at the Assembly. His ﷺ ummah will pass by it and drink from it. Its water is purely white, in fact whiter than milk, it is sweeter than honey, cooler than ice and has a beautiful smell, even more beautiful than musk.

The length of the pond is the distance of one month's journey and whoever drinks from it will never be thirsty again. This has been reported in authentic narrations.

Nabi ﷺ said:

أنا فرطكم على الحوض

I will be your host at The Pond. – Sahih Al Bukhari and Muslim

❖ The Scales

The scales will be erected on the Day of Qiyamah to weigh the good and bad actions of the servants. The scales of the believers will be heavy, and they will enter into Jannah. The scales of the disbelievers will be light, and they will be entered into the Hellfire.

Allaah Subhanahu wa ta Aala says:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (6) فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ (7) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (8) فَأُمُّهُ هَاوِيَةٌ (9) وَمَا أَدْرَاكَ مَا
هِيَ (10) نَارٌ حَامِيَةٌ (11)

Then as for one whose scales are heavy [with good deeds], He will be in a pleasant life. But as for one whose scales are light; His refuge will be an abyss. And what can make you understand what that is? It is a Blazing Fire, a blazing fire intensely hot. - Surah Al Qaari'ah Aayaat 6-11

❖ The Bridge

The “siraat” (bridge) is a bridge extended over the Hellfire (Jahannam), sharper than a sword and thinner than a strand of hair. It has been reported in a hadeeth:

فَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْنِ جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأَمَّتِهِ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلَّا الرُّسُلُ، وَكَلَامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ

A bridge will be placed over Jahannam, I and my ummah will be the first ones to cross over it and no-one will speak on that day except the messengers; the call of the messengers on that day will be ‘O Allaah save me! O Allaah save me!’ - Sahih Al Bukhari and Muslim

In another narration:

الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ، وَكَالْبَرْقِ، وَكَالريِّحِ، وَكَاجَاوِيدِ الْخَيْلِ وَالرَّكَابِ فَنَاجٍ مُسَلِّمٌ، وَنَاجٍ مَخْدُوشٌ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحَبًا

The believers will pass over it as quickly as the wink of an eye, some others as quick as lightning, a strong wind, or 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 into Hell (Fire). The last person will cross by being dragged (over the bridge).

The meaning of مَخْدُوشٌ is to be torn and shredded, i.e. the tearing and shredding of the face with finger nails.

[An-Nawawi said: The words “So some will be safe without any harm...” mean that they will fall into three categories: one category will be safe without experiencing any harm at all; another category will be scratched, then released and will be saved; and a third category will be snatched and thrown and will fall into Hell. - from *Sharh an-Nawawi ‘ala Muslim* (3/29)]

Evaluate Your Knowledge

1. What do “resurrection” and “assembly” mean?
2. Mention some of the occurrences of the Day of Resurrection.
3. What will the various conditions be of the people on the day of Resurrection?
4. Define “recompense” and “reckoning”?
5. What are the characteristics of:
 - a. The Pond
 - b. The Bridge
6. How will people cross over the Bridge?

❖ Paradise and Hellfire

- 🔊 Paradise and Hellfire are a reality about which there is no doubt; and they will last for eternity for the creation. They are the ultimate destiny of the creation.
- 🔊 Jannah is the abode of enjoyment that Allaah has prepared for the believers.
- 🔊 Jahannam is the abode of the disbelievers that Allaah has prepared for the disbelievers.

Allaah Subhanahu wa ta Aala says:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow – Surah Baqarah Aayah 25

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

And fear the Fire, which has been prepared for the disbelievers. – Surah Aale-Imran Aayah 131

Both of them exist (right) now and will never cease to exist. In Jannah there are enjoyments which no eye has seen, no ear has heard of and no mind or heart can conceive. In the Hellfire is punishment and torture whose reality no-one really knows besides Allaah ta Aala.

Evaluate Your Knowledge

1. Paradise (Jannah) is an abode of enjoyment that Allaah has prepared for those who fear Him, mention the evidence which supports this.
 2. The Hellfire (Jahannam) is an abode of torment which Allaah has prepared for those who disbelieve, mentioned the proof for that.
 3. Are Jannah and Jahannam in existence now? Will they ever cease to exist? Provide proof for your answers.
-

The Sixth Pillar: Belief in Decree (Qadr)

❖ By the end of the lesson I intend:

1. Know the definition of "Qadr".
2. Know evidence for Qadr
3. Know the Stages of Divine Decree

The meaning of belief in Decree/pre-destination is to believe that:

- 🔊 Allaah Subhanahu wa ta Aala has decreed all good and bad, its sweetness and its bitterness
- 🔊 and He has created guidance and misguidance, success and wretchedness
- 🔊 and that lifespan and sustenance are matters decided by Allaah ta Aala. Allaah says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Indeed, all things We created with a fixed decree - Surah Qamar Aayah 49

❖ The Stages of Belief in Divine Decree

It is compulsory to have faith in the four stages of decree:

1. Allaah 's Knowledge is all-encompassing
2. The recording of all occurrences until the day of Resurrection which is in the Preserved Tablet (Lawh al Mahfoodh). The evidence is in the saying of Allaah:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Do you not know that Allaah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allaah, is easy. - Surah Hajj Aayah 70

3. The Will of Allaah is implemented, and nothing will occur without the will of Allaah ta Allaah, He says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And you do not will except that Allaah wills - Lord of the worlds. – Surah Takweer Aayah 29

4. Allaah creating every single thing.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

Allaah is the Creator of all things, and He is, over all things, Disposer of affairs.

– Surah Az-Zumar Aayah 62

Evaluate Your Knowledge

1. What does "Belief in Decree/predestination" (qadr) mean?
2. What is the evidence for belief in Qadr?
3. Name the 4 categories of Qadr



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