Explaining The Fundamentals Of Faith

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Chapter 1: The Religion of Islam

Islam is the religion that Allah sent to Muhammad (sallallaahu ala’ihi wa-sallam) and made complete religion for His slaves. Allah perfected, in this religion, the bounties that He best and accepts only Islam from them. He said, what translated means: “Muhammad (sallam) is not the father of any man among you, but he is the Messenger of Allah, and the Prophets.” [33:40]. “This day, I have perfected your religion for you, completed it and have chosen Islam for you as your religion.” [5:3]. “Truly, the religion with Allah is the Oneness of Allah, and, “And whoever seeks a religion other than Islam, it will never be accepted of him, and, “Hereafter he will be one of the losers” [3:85]

Allah obligated all mankind to follow Islam:

“Say (O Muhammad (sallallaahu ala’ihi wa-sallam): “O mankind! Verily, I am the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth. The right to be worshipped but He; It is He Who gives life and causes death. So believe in Allah and His Messenger and in what was revealed to him, coupled with submission; without them the belief is not sufficient. This is why Abu Talib, the Prophet’s (peace be upon him) uncle, was not a believer in the Messenger, although he believed in what he confirmed that Islam was the best religion, (but without acceptance or adherence to Islam).

Islam contains all of what brings benefit, which was also contained in, previous religions suitable for implementation anytime, anywhere and by any nation. Allah said to His Messenger (sallallaahu ala’ihi wa-sallam), what translated means, “And We have sent down to you (O Muhammad (sallallaahu ala’ihi wa-sallam)) the Book (this Qur’aan) in truth, confirming the Scripture that preceded it” [5:48]. The meaning of “suitable for implementation at anytime, anywhere,” is that Islam brings only benefit to mankind, whenever and wherever it is implemented under the control, and thus is not to be altered by, any nation living at any given time at some people would want it to be.

Islam is the religion of truth, It is the religion that Allah guaranteed aid and dominance adheres by it. He said, what translated means, “It is He who has sent His Messenger (sallallaahu ala’ihi wa-sallam) with guidance and the Religion of Truth (Islam), to make all religions even though the disbelievers hate it.” [9:33] and, “Allah has promised the believers, and do righteous, good deeds, that He will certainly grant them succession to the earth, as He granted it to those before them, and that He will grant them the dominion of their religion, which He has chosen for them (Islam). And He will surely give them security after their fear (provided) they (the believers) worship Me and do not associate partners with Me. But whoever disbelieved after this, they are the rebellious against Allah.” [24:55].

Islam contains belief and Law: It is a complete religion, both in its belief and in its Law. followers the following:
1 Believing in Tawhid (Oneness) of Allah and disbelieving in Shirk (polytheism).
2. Being truthful and not lying.
3. Being just, that is to deal comparable things with equality, and abandoning injustice.
4. Being honest and abandoning treachery.
5. Preserving one’s promises and contracts and not breaking them.
6. Being dutifully good to one’s parents and not cutting ties of kinship.
7. Keeping relations with relatives and not cutting them.
8. Being good with neighbors and not harming them.

In general, Islam orders Muslims to have the best possible conduct and forbids all bad! Muslims to enjoin every righteous deed and avoid every evil deed. Allah said, what translated means, ‘Allah enjoins justice, Al-Ihsan (excellence in religion), giving (help) to kith and kin, (deeds), Al-Munkar (all that is prohibited) and injustice. He admonishes you, (16:90)’

Chapter 2: The Pillars of Islam and Eeman

The Pillars of Islam are the cornerstones on which Islam is built. There are five pillars mentioned in the Hadeeth of ibn Omar (radiallaha anhumaa), that the Prophet (sallallaah said, what translated means, ‘Islam is built around five (pillars):

1. The testimony that there is no god except Allah and that Muhammad (sallallaahu alaih slave and Messenger,
2. To establish prayer,
3. To give Zakaat (obligatory charity),
4. To fast in Ramadhan, and,
5. To perform Hajj (pilgrimage).’ [Saheeh Muslim and Saheeh al-Bukhahree]

1. The Shahadah (the testimony) that there is none worthy of worship except Allah (sallallaahu alaihi wa-sallam) is His slave and Messenger, requires solid belief, in the he: must also be confirmed by the tongue. It is called Shahadah (testimony) to show that when in it, his belief is as solid as if he is an eyewitness. This Shahadah is one cornerstone, although aspects that must be taken as belief. This testimony (comprised of two testimonies as is app one cornerstone, either because it contains testifying that Muhammad (sallallaahu alaihi ' conveyer of the Message from Allah and His slave and Messenger, thus completing the tes. One or because these two testimonies together are the reason behind the acceptance of de are neither valid nor accepted unless they are done with sincerity for the sake of Allah also “Ikhlas,” and through following the way of the Messenger of Allah (sallallaahu alaihi wa-sa Realizing the essence of this testimony, that there is no god except Allah, is a result of Allah. Realizing the essence of testifying that Muhammad (sallallaahu alaihi wa-sallar Messenger, comes as a result of following the Messenger of Allah. This magnificent testi sweet results. It frees the hearts and souls from being enslaved to the creation and from foll Messenger.

2. Establishing the prayers means to worship Allah by praying to Him. One must pre: establishing them on time and in the best manner, as taught by the Prophet (sallallaah. Rewards for establishing the prayers include tranquility and happiness that are felt in the leads one to abandoning evil deeds and behavior.

3. Paving Zakat is worshipping Allah by paying the amount of charity obligated on the on money or possessions that require paying Zakat. Paying the required Zakat leads to cleans evil of misery. It also fulfills the needs of Islam and Muslims.

4. Fasting Ramadhan contains worshipping Allah by fasting during the days of this mon drinking from dawn to sunset. Fasting trains the souls to abandon what is preferred and pleasure of Allah.

5. Performing Hajj (pilgrimage to Makkah) is worshipping Allah by visiting the Holy I rituals of Hajj. Hajj trains the souls to spend time and physical effort, seeking to obey Allah considered a type of Jihad (struggle).

These fruits of performing the pillars of Islam, along with many others we did not Muslim nation pure and clean. They lead the nation to preserving the religion of Truth : creation in the best manners of justice and truthfulness. All other acts of the religion depen pillars are preserved. The Ummah (Muslim nation) can reach success as long as its m

religion. This Ummah will not reach the desired success as long as the religion is not preserved.

Whoever wants to be certain of the above-mentioned facts, let him read the following: A people of the towns had believed and had piety, certainly, We should have opened for the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) used to earn (of evil deeds). Did the people of the towns then feel secure against the conmen; by night while they were asleep? Or, did the people of the towns then feel secure against punishment in the forenoon while they play? Did they then feel secure against the plot of Allah except the people who are lost” [7:96-99]. Let him also previous nations, which gives valuable lessons for whoever is in possession of a mind that is rightly guided. This history is a light for those whose hearts are not blocked from the truth is on Allah.

Pillars of Islamic Belief

Islam, as we explained before, is belief and Laws. We mentioned some pillars of the Laws basis of Islamic Law. As for the Islamic ‘Aqeedah (creed), its pillars are: Believing in Al Books, His Messengers, the Last Day and the good or bad that Qadar (predestination) brin mentioned in the Book of Allah and the Sunnah of His Messenger (sallallahu alaihi wa-sall Allah said, what translated means, “Righteousness is not that you (only) turn your face and (or) the West (in prayers); but righteousness is (the quality) of the one who is Last Day, the Angels, the Book and the Prophets” [2:177], and with regards to Qadar created all things with Qadar. And Our Commandment is but one, as the twinkling of In the Sunnah, the Messenger of Allah said, in answer to Gibreel when he asked him “Iman is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, a Qadar and what it brings of good or bad.” [ Saheeh Muslim]

Chapter 3: The Belief in Allah

1 - Belief In Allah’s Existence Allah’s existence is affirmed through Fitrah (the innate creates in every human being), the Mind, the Shari’ah (Islamic Law) and the senses.

a) As for the Fitrah, we say the following: Allah created the belief in Him in every human being, the Mind, the Shari’ah (Islamic Law) and the senses. However, the ones who corrupted will not benefit from it. The Prophet (sallallahu alaihi wasallam) said, when asked “Every newly born will be born having Fitrah. However, his parents will either convert Christianity or Majocism (fire worshipping).” [Saheeh al-Bukhari]

b) The Human Mind must be used to prove the existence of Allah. All this creation, o have a Creator who invented and started it. This creation could not have come to exist because it did not exist beforehand. Therefore, how the creation could not have been started by accident or chance. Everything that exists must brought it into existence. Creation is magnificent in organization, coherent and correlated in a reason and originator behind every act. All this nullifies the saying that this entire unorganized. What was started by chance cannot be organized in its form because it did not have an Originator, A worlds. Allah mentioned this reasoning in the Quran, “Were they created by nothing themselves the creators?” [52:35].

This Ayah means that men were neither created without a Creator nor did they create the Allah is the One who created them. This is why when Jubair ibn Mut’im (radiyallah Messenger (sallallahu alaihi wa-sallam) recite this Surah until he reached, “Were they themselves the creators? Or did they create the heavens and the earth? Na firm belief. Or are with them the Treasures of your Lord? Or are they the tyrants with they like?” [52:35-37].

Jubair, a disbeliever then, said, “My heart almost flew (from the power of this reasoning Surah). This was the first time that Iman entered my heart.” [Saheeh al-Bukhari]

c) - As for the Shari’ah, all divine religions testify to the fact that Allah created the world sent with these divine and revealed religions contain what benefits mankind. This is evident of a Wise and All-Knowing Lord Who knows what brings benefit to His creation. A religions describe a universe that is self evident to the existence and ability of Allah, W Will.

d) - Also, the senses must be used to prove the existence of Allah. We know that
supplication from whoever seek His aid and help, and that He brings them the benefits that clear evidence to the existence of Allah, who said, what translated means, “And (remember) wh from your Lord and He answered you?” [8:9].

Anas ibn Malik (radhi allahu anhu) said, “An Arabian (Bedouin) man entered (the Masjid) Prophet was delivering the speech. He said: ‘O Messenger of Allah! (Our) possessions children are hungry. Ask Allah for us.’ He (the Prophet (sallallahu alaihi wa-sallam) supplication (to Allah). All of a sudden, mountain-like clouds were formed. He did not Minbar (the podium) until I saw rain falling through his beard. On the second Friday, t someone else, stood up and said: ‘O Messenger of Allah (sallallahu alaihi wa-sallam), Bulli and possessions are flooded. Ask Allah for us.’ He (the Prophet (sallallahu alaihi wa-sallam) said: ‘O my Lord! Around us and not on us.’ Wherever he pointed to an area (o clouds) dispersed.” [Saheeh al-Bukhari]

Allah’s acceptance of supplication has been and still is a known matter until today. It is g true in their seeking refuge in Allah and perform supplication in the correct manner to et Also, there are the signs that Allah gave His Prophets, which are called miracles. People these miracles. They are clear evidence that the One who sent the Messengers exists, and Mighty.

These miracles are activities that are beyond the capability of mankind. Allah gave them to way of aiding them and giving them victory. An example of these miracles is the sign gi ordered him to strike the sea with his stick, and the sea parted into twelve separate pads b water on each side of these parts, “Then We inspired Moses (saying): “Strike the sea w it parted, and each separated part (of that sea water) became like the huge mountain.” [26:63]. Another example is the miracle of Jesus. He was given the power dead from their graves and back into life. Allah said about him, what translated in the dead to life by Allah’s leave,” [3:49] and, “And when you (O Jesus) brought for Permission.” [5:110]

A third example is the miracle Muhammad (sallallahu alaihi wa-sallam) performed. His t him to perform a miracle. He pointed to the moon and it separated into two parts w witnessing the incident. Allah said about this miracle, what translated means, “The Hour h the moon has been cleft asunder. And if they see a sign, they turn away, and say: ‘ magic.’ [54:1-2],[4] All these miracles, that Allah gave to His Messengers as an aid and v witnessed by their nations, are proof that Allah exists.

2 - Belief In Allah’s Lordship This means to believe that Allah is the Lord, alone, and th or helpers. The Rabb (Lord) is the One who Creates and Commands. There is no creator ex no owner of the universe except Him. The Commandment and the Control is His. He ex means, “Surely, His is the Creation and commandment.” [7:54] and, “Such is Allah to Kingdom. And those whom you invoke or call upon instead of Him, own not e membrane over the date-stone.” [35:13]. Only a few people rejected Allah’s Lord arrogant ones who deny what they believe deep in their hearts. This happened from Pharaoh his people, as was mentioned in the Qur’aan, “I am your lord, most high.” [79:24] and, not that you have a god other than me!” [28:38].

However, what he said was not his true belief. Allah said, what translated means, “(And the Signs) wrongfully and arrogantly, though their own selves were convinced thereof!” [2] Also, Moses said to Pharaoh, as was mentioned in the Quran, “Verily, you know that the sent down by none but the Lord of the heavens and the earth as clear (evidences e Might). And I think you are, indeed, O Pharaoh, doomed to destruction.” [17:102]. T of old used to confirm Allah’s Lordship, although they associated others with Him in worsh Allah said, what translated means, “Say: Whose is the earth and whosoever is there? They will say: ‘It is Allah!’ Say: ‘Will you not then remember?’ Say: ‘Who is the heavens and the Lord of the Great Throne?’” They will say; “Allah.” Say: “Will Allah!” Say: “In Whose Hands is the sovereignty of everything? And He protects Whom there is no protector, if you know?’ They will say: “All this belongs to Allah are you deceived and turn away from the truth?” [23:84-89].

And indeed if you ask them: “Who has created the heavens and the earth?” They will st Mighty, the All-Knower created them.” [43:9] and, “And if you ask them who created them, they will surely say: “Allah.” How th away (from His worship)” [43:87].

Allah’s order comprises of both, His running of the universe and the Commandment controls the creation and the One who does what He will, according to His Wisdom. He
gives the Commandment organizing aspects of worship and dealings, according to His Wis
anyone, besides Allah, to be the one who commands acts of worship or types of dealings, · Shirk (disbelief, association in worship) with Allah. This act negates Iman.

3 - The Belief That He Is the Ilah: Allah is the Ilah, meaning He is the Worshipp
and, “Allah bears witness that none has the right to be worshipped but He, and the having knowledge (also give this witness); (He is always) maintaining His creation i
All things that are taken as gods, besides Allah, are false gods. “That is because Allah is t True God), and what they (the disbelievers) invoke besides Him, it is falsehood. And Most High, the Most Great.” [22:62].

To call these things “gods,” does not make them gods. Allah said about some idols, Al Manat, “They are but names which you have named, you and your fathers, for w dlown no authority” [53:23].

Yousef (Joseph) said to his two companions in jail, as was mentioned in the Quran, “Are n (gods) better or Allah the One, the Irresistible? You do not worship beside Him but you have forged, you and your fathers, for which Allah has sent down no authority.” [ All Messengers used to say to their nations. “Worship Allah! You have no other God
However, the disbelievers refused to accept this call. They took others as gods besides All; them besides Allah, calling them when aid and help were needed. Allah refuted the disbeli these idols as gods besides Him, using two logical arguments:

The first argument: These idols, that were taken by the disbelievers as gods, do not hav qualify them to be gods. These false gods were created and do not create. They can neithe for whoever worships them, nor can they fend harm off. They cannot give life or take it own nor are they partners in the kingdom of the heavens and earth. Allah said, what tran they have taken besides Him other gods that created nothing but are themselves ei neither hurt nor benefit for themselves, and possess no power (of causing) death, nor of raising the dead)” [25:3],

“No say (O Muhammad): ‘Call upon those whom you asset (to be associate gods) besides not even the weight of an atom, either in the heavens or on the earth, nor they have : nor is there for Him any supporter from among them.” [34:22-23] and,

“Do they attribute as partners to Allah those who created nothing but they themsel help can they give them, nor can they help themselves.” [7:191-192].

If this is the case with false gods, then taking them as gods is a true misguidance and the le second argument: The Mushrikeen (polytheists) are among those who confirmed that Allah the Creator, the One Who Has the ownership of everything and the One Who gives prote give protection to anyone from His Might. This confirmation requires from these disbelie alone. He said, what translated means. “O Mankind! Worship your Lord (Allah), Wl those who were before you so that you may become among the pious. Who has made place for you, and the sky as a canopy, and sent down rain from the sky and brou fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while Alone has the right to be worshipped).” [2:21-22],

“And if you ask them who created them, they will surely say: “Allah”. How then are f (from His worship)” [43:87]

and, “Say (O Muhammad): “Who provides for you from the sky and from the ea hearing and sight? And who brings out the living from the dead and brings out the de And who disposes the affairs?” They will say: ‘Allah.” “Say: “Will you not then b punishment?” Such is Allah, your Lord in truth. So after the Truth, what else can th How then are you mined away? [10:31-32].

4 - The Belief In Allah’s Names and Attributes: This belief requires accepting whatev Himself in His Book or in the Sumnah of His Messenger (sallallahu alaihi wa-sall Attributes must be accepted without alteration [1], rejection [2], and precise description o equating them with attributes of the creation. Allah said, what translated means, “And (all) Names belong to Allah, so call on Him by them, and leave the company of those wh They will be requited for what they used to do.” [7:180],

“His is the highest description in the heavens and in the earth. And He is the A Wise.” [30:27] and, “There is nothing like unto Him, and He is the All-Hearer, the All
Two groups have fallen into misguidance concerning this matter:

One of them is Al-Mu'attilah (the refuters). This group rejected the Names and Attributes claiming that to accept them is to equate Allah with His creation. This claim is false for many reasons:

1. This claim leads to false conclusions that Allah’s Words are in Opposition to each other. If confirmed these Names and Attributes and denied that there is anything that resembles these Names and Attributes leads to equating Allah with the creation, then this will lead to Allah’s Words are full of discrepancies and refute each other.

2. For two things to have an attribute of some kind, does not mean that they are equal or witness two persons who are both called “a human who hears, sees and speaks.” However both does not mean that they are of equal capabilities in their hearing, sight or speech. C animals have hands, legs and eyes. However, this does not mean that animals are equal in regards to their hands, legs and eyes. If disparity is this wide between that which creation or names, then the disparity between the Creator and creation is even greater and more evident.

The second misguided group is called “Al-Mushabbihah.” They confirmed the Name Allah revealed to His slaves what they can comprehend. This claim leads to equating the names and attributes of the creation. They claimed that they mean. They claimed that Allah reveals to His slaves what they can comprehend. This claim is false for many reasons, some of them are: Allah’s resemblance with His creation is false and is refuted with Laws of Shari’ah. Texts of the Qur’aan and Sunnah cannot lead to falsehood in their meanings.

Allah revealed what His slaves can understand of the general meaning. However, the true meanings are like is a knowledge that only Allah possesses, especially with regards to His Names and Attributes. Allah confirmed that He is the All-Hearer. Hearing means to hear. However, the true nature of Allah’s Hearing is unknown. Creation vary in their hearing and the hearing of creation is ever greater and more confirmed that He Istawa (Mounted or Settled) on His Throne. To mount and settle on a throne means to be mounted. The true nature of Allah’s Mounting is unknown. Mounting on something varies with regards to different creation. To mount on a wild camel. If Istiwaa’ is this different between creation, then how can the disparity be compared to the Istiwaa’ of creation? The difference between them is greater and more

Believing in Allah Believing in Allah, in the way described above, leads to many benefits:

1. To truly realize the Taw’hid of Allah, by depending only on Him and hoping in, fearing Him alone.
2. To prefect one’s love and reverence of Allah, and according to His Might as described by Names and Most-High Attributes.
3. To truly give one’s worship to Allah, by adhering to His Commandments and abandoning...
raised for the Prophet (sallallahu alaihi wa-sallam) in heaven so he can see it. Each day Angels pray in this House, and when they exit from it, they will never get back into numerous the angels are).[Saheeh al-Bukharee and Saheeh Muslim]

Belief In The Angels Has three Parts

1. Belief in their existence. Belief in what we were told of their names, such as Jibreel, and also belief in other angels informed of their names.

2. Belief in what we were told of their attributes. The example to this is the descrip Prophet (sallallahu alaihi wa-sallam) told us that he saw Jibreel in the shape that Allah cre hundred wings and larger than the horizon. The angels may change their shapes, by the may take the shape of men. Allah sent Jibreel to Maryam (Mary) and he came to her in the was also sent to Prophet Muhammad (sallallahu alaihi wa-sallam), while he was sit companions, in the shape of a man, wearing very white clothes with very dark hair companions, yet no evidence of traveling was apparent on him. He sat next to the Proph next to the Prophet’s knees and put his hands on the Prophet’s thighs. He asked the Proph Ih’san (excellence in the religion) and the Last Hour and its signs. The Prophet (sallallaa) answered him. Then, Jibreel left. The Prophet (sallallahu alaihi wa-sallam) said to his con

Jibreel, He came to you to teach you your religion.” [Saheeh Muslim popularly known : JIBREEL]

Also, Allah sent the angels to Ibrahim (Abraham) and Lut in the shape of men.

Belief in the tasks that they perform, by the order of Allah. They praise Allah and wor without the slightest boredom or fatigue. Some angels may have special tasks to fulfi mentioned below;

Jibreel is the honorable angel, whom Allah sends down with revelation to the Proph Mikael is the angel who is controlling rain and Vegetation by the order of Allah. Israfeel is blow in the Horn when the Hour (Last Day) has started and when it is time to resurrect the keeper and supervisor of Hell. The Angel of death captures the souls at death. There are a fetuses in the wombs. When a fetus is four months old, Allah sends down an angel and ord fetus’s sustenance, maximum age, deeds and if miserable (destined to Hell) or happy (d There are angels who record deeds of mankind. They have a record of everyone’s deeds. 1 for each person, one to the right and the other to the left. There are other angels who que they are in their graves. Two angels come to all dead persons and ask each one of then worshipped, the religion he followed and the Messenger he obeyed.

Benefits of Believing In The Angels

1. Knowing Allah’s Might, Strength and Power. All the strength of creation is a sign of Creator.

2. Thanking Allah because He takes care of mankind. He appointed angels to protect then and other beneficial tasks.

3. Loving the angels because they are true worshippers of Allah.

Some misguided people reject that the angels exist in a physical form. They claim the potential for good that creation possesses. This is a direct rejection to the Book of Allah Messenger (sallallahu alaihi wa-sallam) and the Ijmaa’ (consensus) of Muslims. Allah 1 means: “All the praises and thanks be to Allah, the (Only) Originator of the heavens made the Angels messengers with wings, two or three or four).” [35:1], “And if you angels take away the souls of those who disbelieve (at death), they smite the backs.” [8:50], “And if you could but see when the unjust (disbelievers) are in the age the angels are stretching forth their hands (saying): “Deliver your souls.” [6:93]. “ banished from their (the angels’) hearts, they (the angels) say: “What is that your Lo say; “The Truth. “And He is the Most High, the Most Great” [34:23] and, “And ang them from every gate (saying): ‘Peace be upon you for that you preserved in patience! the final Home (Paradise).” [13:23-24].

The Messenger of Allah (sallallahu alaihi wa-sallam) said, what translated means, “When He calls on Jibreel, saying: ‘Allah loves so and so (person), therefore, love him.’ Then. Afterwards, Jibreel calls on the inhabitants of heaven, saying: ‘Allah loves so and so love him.’ Then, the people of heaven love him. Afterwards acceptance (among believers) will be granted for him in earth.”[3] and, “When the day of Friday comes, at each of the Masjid’s doors. They record the first then the next (one to come to the Imam sits down (waiting for the call to prayer to end so he can start the speech), they they come to listen to the Thikr (the remembrance of Allah contained in the Friday s
The above texts are clear in their meaning that the angels have physical forms and are not a
the misguided claim. The true meaning of these texts, which states that the angels exist is
accepted by the entire Ummah.

Chapter 5: Belief In The Books

Kutub (books) is plural for Kitab (a book). They are called Kutub because they are written
here means the Books that Allah sent down to His Messengers as a mercy and guidance
Books are designed to lead mankind to what brings them happiness in this life and in the H
There are four aspects of believing in the Books
1. To believe that they are truly sent down by Allah.
2. To believe in the Books that mankind were informed of, like the Qur’aan, sent to
(sallallaahu alaihi wa-sallam), the Torah, sent down to Moses, the Injeel (the Gospel), sent
to David. We also believe in the other Books, sent down though we do not know their names.
3. To believe in whatever the Books contained, like whatever is contained in the Qur’
previous Books that have not been corrupted.
4. To implement the Commandments contained in these Books, unless Allah common
through Naskh (over ruling). We must accept whatever these Books contained of Comma
when they contradict the Qur’aan. All previous Books were over-ruled by the Qur’a
translated means, “And We have sent down to you (O Muhammad) the Book (this
confirming the Scripture that came before it and dominant over it).” [5:48]. This means
dominant over all other Books. Therefore, no Commandment contained in other than
implemented unless it is in agreement with the Qur’aan.

Benefits Of Believing In The Books
1. Knowing that Allah takes care of His slaves by sending down Books for their guidance.
2. Knowing Allah’s Wisdom in whatever He commands. He commanded each nation with
them, “To each among you, We have prescribed a Law and a Clear Way.” [5:48].
3. Thanking Allah for His bounties, because He sent down these Books to lead mankind to

Chapter 6: Belief In the Messengers

The Messengers are sent to deliver a Message. They are the ones to whom Allah has sent
and who conveys His Law to mankind. Allah ordered them to deliver these Messages.
The first Messenger to be sent was Noah and the last one was Muhammad (sallallaahu
Allah said, what translated means, “Verily, We have inspired you (O Muhammad) as
and the Prophets after him.” [4:163]. Anas ibn Malik (radiyallaahu anhu) narrate
(sallallaahu alaihi wa-sallam) said, during his Hadeeth about Shafi’ah (the right of interce
behalf that Allah grants to His Messenger on the Last Day), “Mankind come to Adam behal] but he declines, saying: ‘Go to Noah, the First Messenger that Allah sent...’” [4:163]. Also, Allah said, what translated means, “Muhammad (sallallaahu alaihi wa-sallam) is a
man among you, but he is the Messenger of Allah, and the Last (end) of Prophets.” [33:44]
Allah sent Messengers to every nation and provided them with Laws that their nation
Messengers were sent to revive a Message of a previous Messenger. Allah said, what tran
verily, We have sent among every nation a Messenger (proclaiming): “Worship Allah and His Tags (false deities).” [16:36], “And there never was a nation but a warner
them).” [35:24] and, “Verily, We did send down the Torah (to Moses), therein was gui
which the Prophets, who submitted themselves to Allah’s will, judged the Jews.” [5:44]
The Messengers are only humans and they do not possess any attributes that qualify
Allah described His Messenger, Muhammad (sallallaahu alaihi wa-sallam), the master of all best of mankind, saying, what translated means, “Say (O Muhammad sallallaahu alaihi wa-sallam), possess no power of benefit or harm to myself except as Allah will. If I had the knowledge I should have secured for myself an abundance of wealth, and no evil should have touched me, and a bringer of glad tidings unto people who believe.” [7:188] and, “Say (O Muhamm not in my power to cause you harm, or to bring you to the Right Path.” Say: (O Muhammad protect me from Allah’s punishment (if I were to disobey Him), nor should I fin
Belief In The Messengers Has Four Parts
1. To believe that the Messages are truly from Allah. Whoever disbelieves in one Messenger disbelieved in all Messengers. Allah said, “Verily, he was a grateful servant of Me (Muhammad sallallahu alaihi wa-sallam), ‘Blessed be He Who sent down the Criterion (this Qur’aan) to His slave (Muhammad sallallahu alaihi wa-sallam) that he may be a Warner to the ‘Alamin (Mankind and the Jinn).’” [25:1], and about Abraham, Isaac and Jacob, “Are you so sure that we should brought to you the like of Abraham, Isaac and Jacob, (all) owners of strength (in worshipping Me) and understanding. Verily, We did choose them by granting them the Remembrance of Me Hereafter. And they are in Our Sight, verily, of the Chosen and the Best.” [38:45-46].

2. To believe in the Messengers whom we were told about, like Muhammad (sallallahu alaihi wa-sallam), Abraham, Moses, Jesus and Noah (alaihum as-salam). These are the five strongest mentioned in two verses of the Qur’aan, “And (remember) when We took from the people of Noah, [38:45], and from Noah and Jesus, son of Mary.” [33:7] and, “He (Allah) has ordained for you the same Religion (by implementing the Commandments) and make no divisions in it.” [4:65].

3. To believe in all what the Messengers have conveyed to us.

4. To implement the Laws of the Messenger who was sent to us, Muhammad (sallallahu alaihi wa-sallam). Allah sent Muhammad (sallallahu alaihi wa-sallam) to all mankind, “But they can have no Faith, until they make you (O Muhammad sallallahu alaihi wa-sallam) with yourself, in their midst, and find in themselves no resistance against your decisions, with full submission.” [4:65].

Benefits Of Believing In The Messengers
1. Knowing how Allah takes care of His slaves by sending them Messengers to guide the Messengers teach their nations how to worship Allah, because the human mind cannot know how to worship Allah without guidance from Him.

2. Thanking Allah for this great bounty.

3. Dutifully loving, respecting and praising the Messengers of Allah. They are Allah’s slaves, whom He has chosen and who introduced a great bounty.

Many rebellious people rejected their Messengers, claiming that Allah’s Messengers Allah mentioned this claim and refuted it, “And nothing prevented men from believing to them, except that they said: ‘Has Allah sent a man as (His) Messenger?’ Say the earth, angels walking about, in peace and security, We should certainly have sent from the heaven an angel as a Messenger.”” [17:94-95]. Allah refuted this claim, saying must be sent from among humans, because they are sent to the people of earth, who inhabitants of earth were angels, then Allah would have sent Messengers from among the mentioned what the disbelievers in the Messengers said, “You are no more than, human wish to turn us away from what our fathers used to worship. Then bring us a clear proof that supports what you say.” Their Messengers said to them: “We are no more than you, but Allah bestows His grace to whom He will of His salves. it is not ours to bring (proof) except by the permission of Allah.” [14:10-11].
Chapter 7: Belief In the Last Day

The Last Day is the Day when mankind will be resurrected to be asked about their deeds as punishment for them. It is called “the Last Day,” because it is the last day, no day after that of Paradise will permanently reside and take their places in it, and people of Hell will per take their places in it.

Belief In The Last Day Has Three Parts

1. To believe in the Resurrection. - The Resurrection happens when the Horn will be blown time. Afterwards, mankind will be resurrected to face the questioning by the Lord of them neither be wearing shoes nor circumcised, and they will be naked and visible to others on everyone will be absolutely preoccupied with what they are facing to hear the horn (Resurrection). Allah said, what translated means, “As We began the first creation, We set a promise binding upon Us. Truly, We shall do it.” [21:104].

The Resurrection is a true event that the Qur’aan, the Sunnah and the consensus of Muslims Allah said, what translated means, “After that, surely you will die. Then (again), you will be resurrected on the Day of Resurrection.” [23:15-16]. The Prophet (sallallaahu alaihi wa-sallam) translated means, “On the Day of Resurrection, Mankind will be resurrected while they are naked and naked.” [Saheeh al-Bukharee and Saheeh Muslim]

The Muslims are unanimous on confirming the Day of Resurrection. This is the wisdom that decreed that creation will have a day of reckoning for their deeds after He sent them Messengers of His Commandments. He said, what translated means, “Did you think that We had created (without any purpose), and that you would not be brought back to Us?” [23:115] and has given you (O Muhammad (sallallaahu alaihi wa-sallam)) the Qur’aan will surely the Ma’ad (place of return).” [28:85].

2. To believe in the Reckoning - In the Last Day, the slave will be rewarded or punished fact was also confirmed by the Qur’aan, the Sunnah and the consensus of Muslims. Allah means, “Verily, to Us will be their return. Then verily, for Us will be their Reckoning. ‘Whoever brings a good deed shall have ten times the like thereof to his credit, and evil deed shall have only the recompense of the like thereof and they will not be wronged. ‘And We shall set up balances of justice on the Day of Resurrection, then none will be in anything. And if there be the weight of a mustard seed, We will bring it and We shall narrate unto them (their whole story) with knowledge, and indeed We were witnesses of all things.” [21:47].

The Prophet (sallallaahu alaihi wa-sallam) said, what translated means, “Allah will bring him to Him, and will shield him from being exposed (for his evil deeds in front of everyone you remember such and such (evil) deed? Do you remember such and such (evil) deed? ‘Yes, O my Lord!’ When He gets his admissions for his evil deeds, and he (the saved) close to destruction, he will say: ‘I have preserved you (from being exposed in front evil deeds) during your lifetime. Today, I forgive them for you.’ Then, he will be cleansed. As for the disbelievers and the hypocrites, they will be called in public: ‘These lied on their Lord (did not follow His Guidance sent down with their Prophets). There will befall the unjust ones.” [Saheeh al-Bukharee and Saheeh Muslim]

And, “Whoever intends to perform a good deed, and performs it, Allah will record it as one hundredfold, to many more folds. Whoever intends to commit and evil deed, Allah will record it as one evil deed.” [Saheeh al-Bukharee and Saheeh Muslim]

Muslims are unanimous that the Day of Reckoning will come. This is the Wisdom of A Books, sent down the Messengers and commanded that they be accepted, followed and obeyed by whatever oppose them (the Books and the Messengers) are to be fought. He permitted the seizure of their children, women and possessions. If there will not be a Day of Commandment will be time wasted. Allah is immune from such joyful play. “Then surely those (people) to who it (the Book) was sent and verily, We shall question the Messengers: We shall narrate unto them (their whole story) with knowledge, and indeed We were witnesses of all things.” [4] Allah said, what translated means, “Verily, the Lord (Allah) and do righteous, good deeds, they are the best of creatures. Their reward

3. To believe in Paradise and Hell. They are the final destination for whoever deserves it for eternity. Paradise is the destination of the ultimate happiness and joy that Allah prepa who feared Him, believed in what He required from them to believe and obeyed Him and I are the ones who were sincere to Allah and followers of His Messenger. Paradise contains, “What no eye has ever violated, what no ear has ever heard of and what no mind has joys that Allah hid for the believers).” [4] Allah said, what translated means, “Verily, the Lord (Allah) and do righteous, good deeds, they are the best of creatures. Their reward
Gardens of Eternity, underneath which rivers flow, they will abide therein forever, with them, and they with Him. That is for him who fears his Lord.” [98:7-8] and, “No is kept hidden for them of joy as a reward for what they used to do.” [32:17].

As for Hell, it is the destination of torment and punishment that Allah prepared for the injust and the unbelievers, and has prepared for them a flaming Fire (Hell). Wherein, they will abide and will find neither a protector nor a helper. On the Day when their faces will be turned sides in the Fire, they will say: “Oh, that we had obeyed Allah and obed (Muhammad).” [33:64-66]

Belief in Life After Death: Believing in the Last Day requires Muslims to also believe in the following:

1. The questioning in the grave. The dead will be asked, in their graves, about the lord, Prophet they followed during their lifetime. Allah will lead the believer to say what is “Allah is my Lord. My religion is Islam. My Prophet is Muhammad (sallallaahu alaihi wa-sallam) for the unjust, Allah will lead him to misguidance saying, in answer to the above quest I do not know.” Also! the hypocrites and the ones who always had doubts about Allah the Prophet (sallallaahu alaihi wa-sallam), will say, “I do not know. I heard people s followed them.” [Saheeh al-Bukharee and Saheeh Muslim]

2. The torment or joy in the grave. The unjust, the disbelievers and the hypocrites will graves. Allah said, what translated means, “And if you but see when the wrongdoers are death, while the angels are stretching forth their hands (saying): “Deliver your souls be recompensed with the torment of degradation because of what you used to utter than the truth. And you used to reject his Ayat (proofs, signs, evidences, etc.) with dis about Pharaoh’s people, "The Fire; they are exposed to it, morning and afternoon, and o Hour will be established (it will be said to the angels): “Cause Pharaoh’s people to Torment” [40:46].

Zaid ibn Thabit (radiyallaahu anhu) narrated that the Prophet (sallallaahu alaihi wa-companions what translated means, “I would have asked Allah to let you hear what I am punishment in the grave, but for the fear that you would not bury each other after the (sallallaahu alaihi wa-sallam) turned his face towards them, saying, “Seek refuge in Allah of the Fire.” They said, “We seek refuge in Allah from the torment of the Fire.” He sa Allah from the torment of the grave.” They said, “We seek refuge in Allah from the to He said, “Seek refuge in Allah from all calamities, apparent or hidden.” They said, Allah from all calamities, apparent or hidden.” He said, “Seek refuge in Allah from the ca Ad-Dajjal (the False Messiah).” They said, “We seek refuge lit Allah from the calam Da.jal.” [Saheeh Muslim]

As for joys of the grave, they are given to the believers. Allah said, what translated means, say: “Our Lord is Allah (alone),” and then they stood fast on them (these words that the angels will descend (at the time of their death) (saying): “Fear you not, nor grie glad tidings of Paradise which you have been promised?” [41:30] and, “Then why do when (the soul of a dying person) reaches the throat? And you at the moment are (our angels who take the soul) are nearer to him than you, but you see not. Then why are exempt from the reckoning and recompense (punishment). Bring back the soul t are truthful? Then if he (the dying person) be of those near ones (close to Allah), (th and provisions, and a Garden of Delights (Paradise).” [56: 83-89].

Al-Baraa’ ibn ‘Azib narrated that the Prophet (sallallaahu alaihi wa-sallam) said about th he is asked by the angels (about the lord, the religion and the Messenger he followed) (saying that his Lord is Allah, his religion is Islam and his Messenger is Muhammad wa-sallam), “A caller from heaven will say: ‘My slave has said the truth. Therefor grave) from Paradise, dress him from Paradise and open a door for him to Paradise,’ will receive from its tranquility and perfume. His grave will be enlarged for him to sight reaches.” [Musnad Ahmad & Aboo Dawood]

Benefits of Believing in the Last Day

1. The desire to do righteous, good deeds, seeking the good results in the Last Day.
2. The fear from committing and approving of evil deeds, fearing the torment of the Day of 3. The believer feels that this belief makes him forget the hardships he faces in this life. He working righteousness trying to reach the joys and good rewards of the Last Day.
Some disbelievers reject the idea of life after death saying that this is not possible. Religion, the senses and the mind are used to refute this claim.

As for Religion, Allah said, what translated means: “The disbelievers pretend that resurrected (for the account). Say (O Muhammad): “Yes! By my Lord, you will certain then you will be informed (and recompensed for) what you did, and that is easy for Scriptures are unanimous on this matter.

As for the Senses, Allah demonstrated to his slaves how He raised the dead in this life. I Allah mentioned five examples:

1. The People of Moses said to him, “We will no believe in you unless we see Allah ‘. They were seized by death and then Allah resurrected them. To remind the Children story, Allah said, what translated means, “And (remember) when you said: “O Moses, believe in you till we see Allah Plainly.” But you were seized with a thunder-bolt (lightning) were looking. Then We raised you up after your death, so that you might be grateful.”

2. The story of the murdered man whom the Children of Israel differed as to who killed them to sacrifice a cow and strike him with some of its parts. so he can tell them whom (remember) when you killed a man and fell into dispute among yourselves as to the brought forth that which you were hiding. So We said: “Strike him (the dead man) with a cow.” Thus Allah brings the dead to life and shows you His signs so that you may believe [30:27].

3. The story of the nation that escaped from its land for fear of death by the hands of the their number was in the thousands. Allah made death seize them and then raised them back Muhammad (sallallahu alaihi wa-sallam) not think of those who went forth from thousands, fearing death? Allah said to them: “Die.” And then He restored them to full of Bounty to mankind, but most men thank not.” [2:243].

4. The story of the person who passed by a village that all its inhabitants had died. He co Allah can resurrect them. Allah made death seize him for a hundred years and then raised Or (think you of) such as he who passed by a town all in utter ruins. He said: “Oh! How it to life after it’s death?” So Allah caused him to die for a hundred years, then raised said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained part of a day.” He said: “Nay, you have remained (dead) for a hundred years, look at your drink, they show no change; and look at your donkey! And thus We have made people. Look at the bones, how We bring them together and clothe them with flesh clearly shown to him, he said: “I Know (now) that Allah is Able to do all things.” [2:25]

5. The story of Abraham who asked Allah to show him how He raises the dead. Allah ord birds, cut them in parts and spread the parts over the surrounding mountains. He told him t and that he did. These parts were collected (by Allah’s Power) and the birds came back to Abraham. Allah said, what translated means, “And (remember) when Abraham said: “! how You give life to the dead. “ He (Allah) said: “Do you not believe?” He (Abra believe, but to be stronger in faith.” He said: “Take four bird, then cause them to i (slaughter them, Cut them into pieces), and then put a portion of them on every hill, will come to you in haste. And know that Allah is All-Mighty, All-Wise.” [2:260].

As for Religion, the senses and the mind are used to refute this claim. These are five examples of incidents that happened. They prove that raising the dead can happen. Allah. We mentioned before that Jesus raised the dead from their graves, by the will of Allah

As for the Mind, there are two ways to correctly use it to confirm raising the dead:

1. Allah is the One who started the creation of heavens and earth. The One who is Ca creation is also Capable of restarting it. Allah said, what translated means, “And He is creation, then will repeat it (after it has been perished), and this is easier for Him.” [30:27] the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do the one who denied that Allah will give life to the bones when they have rotted away, “(sallallahu alaihi wa-sallam)): “He will give life to them Who created them for the first All-Knower of every creation.” [36:79].

2. It is noticed that the soil can become dry and that trees and plants die. When Allah set comes back to life and plants of all kinds grow and become green. The One who brings l soil is Capable of raising the dead. Allah said, what translated means, “And among His Sig see the earth barren, but when We send down water (rain) to it, it is stirred to life and gr Verily, He Who gives it life, surely. (He) is Able to give life to the dead (on the Day of R: He is Able to do all things.” [41:39] “And We send down blessed water (rain) from the sky therewith gardens and grain (all harvests that are reaped). And tall date-palms, with provisions for (Allah’s) slaves. And We give life therewith to dead land. Thus will be the
Some misguided people reject punishment or joy in the grave claiming that this cannot that if one exhumes the dead, he will find the grave as it was left and that it did not change rejected by the Shari’ah, the senses and the mind:

As for the Shari’ah, we mentioned some texts before. These texts confirm the punishment Ibn Abbas (radiyallaahu anhuma) said, “The Prophet passed by some walls in Madinah. 1 of two persons who were being punished in their graves.” The Prophet (sallallaahu alaihi w the reasons behind this punishment, “One of them did not protect himself (his cloth Other one was spreading (sawing) differences (between people)” [Saheeh ab-Bukharee]

As for the Senses, we know that, while dreaming, the one who is asleep sees that he is enjo that he is feeling pain because he is squeezed in a small area. Sometimes, one’s sleep is in such nightmares, although he is still in his bed. Sleeping is similar to dying. Allah said, wl “It is Allah Who takes away the souls at the time of their death, and those that die not He keep those (souls) for which He had ordained death and sends the rest for a term in this are signs for a people who think deeply.” [39:42]

As for the Mind, sometimes one sees dreams that may later happen in real life. Some v Prophet in their dreams. Whoever sees the Prophet, on the shape that he was described in saying the truth in that he saw him. This happens while one is still in his bed. If this is the lfe, what about matters of the other life?

As for their claim that when one exhumes a dead body, that no signs of abnormal change, the grave itself, are detected, we say the following:

1. The Shari’ah cannot be rejected by depending on these doubts. These doubts can easily l one uses his mind. There is a popular saying: “There are many who refute a truth, while t their limited comprehension.”

2. Life in the grave is a matter of the unseen. The senses cannot unveil the unseen. If matt unveiled by the senses, then belief in the unseen will not have any useful meaning, in wh disbelieving is irrelevant, since there would be no matters of the unseen to believe in.

3. Only the dead feel the punishment or joy in the grave. Also, the one who is dreaming is experiencing the pain of being squeezed in a small space or the joy of being in an open are the same as the one who is experiencing these dreams, although he is still in his bed. The alaihi wa-sallam) used to receive revelation while he was among his companions and the he hear the revelation. Sometimes, the angel came in the shape of an invisible man. The con the angel while he was delivering revelation to the Messenger.

4. Humans have limited comprehension and understanding of the universe. They only un gave them the capability to understand. They do not understand all of the existence. Th earth and all that which is therein praise Allah. Allah, sometimes, gives the power to son hear such praise. Humans cannot hear such praise. Allah said, what translated means, “Th the earth and all that is therein, glorify Him and there is not a thing but glorifies I understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.” [17:4 the Jinn go about in the earth. The Jinn came to the Messenger and listened to his recita When he finished, they went back to their nation to convey the Message to them. Howeve of the reach of human’s Comprehension, “O Children of Adam! Let not Satan deceive parents (Adam and Eve) out of Paradise, stripping them of their raiment, to show parts. Verily, he and his soldiers see you from where you will not see them. Verily, A protectors (and helpers) for those who believe not.” [7:27]. Creation can neither reach comprehension nor understand all the existence. Therefore, one cannot dispute ‘flatters o cannot comprehend.

Chapter 8: Belief In Al-Qadar

Al-Qadar is Allah’s predestination of measurements and sustenance of everything and ev His Knowledge and Wisdom.

Aspects Of Belief In Al-Qadar

1. Knowledge - The belief that Allah’s Knowledge encompasses everything, every matter, time frames of everything that happens in this universe. Allah’s Knowledge encompasses all actions taken by His slaves.

2. Writing - The belief that Allah recorded everything in a Book that He kept with Him, at Mah’foodh” (The Preserved Book). He said, what translated means, “Know you not that
is in heaven and on earth? Verily, it is (all) in the Book (Al-Lawh’ Al-Mah’footh). Verily Allah.” [22:70].

Abdullah ibn Amr ibn al-Aas (radiyllahu anhum) said that he heard the Messenger (alaihi wa-sallam) say, what translated means, “Allah recorded the measurement of all in Creation fifty thousand years before He created the heavens and earth.” [Saheeh Muslih]

3. The belief that nothing, whether related to Allah’s Actions or actions taken by His without His Permission. He said, what translated means, “And your Lord Creates what chooses.” [28:68]. “And Allah does what He will.” [14:27] and, “He is Who shape as He pleases.” [3:6]. As for actions taken by His creation, Allah said, “Had Allah willed they have given them power over you, and they would have fought you.” [4:90] and, “And they would not have done so. So leave them alone with their fabrications.” [6:137].

4. The belief that Allah created all creation, all what they possess of attributes above, does not mean that people have no power, when they said that what they did was according to Al-Qadar. If this excuse was valid, it would mean to escape Allah’s punishment by following His Messengers. Islamic Shari’ah and Reality confirm that the person has a will of his own power and will to indulge in or avoid actions of his choice. Mankind distinguish between what they have no power over, like shivering due to illness or extremity, power and between what they have no power over, like shivering due to illness or extremity, and what they have power over, like what they will or avoid actions of their choice. Moreover, Reality confirms that Mankind have no power over what is beyond his capacity, and this is a false belief. For this reason, Al-Qadar is not a valid excuse for sinning and abandoning the Commandments.

Believing in the Al-Qadar, as described above, does not mean that people have no power, but rather they chose to take. Islamic Shari’ah and Reality confirm that the person has a will of his own, not have forbidden anything (against His Will). Likewise belied those who were be tasted of Our Wrath. Say: “Have you any knowledge (proof) that you can produce before Me anything, and has measured it exactly according to its due measurements.” [25:2]. Also, people, as was mentioned in the Qur’aan, “While Allah has created you and what you make.

As for the Shari’ah, Allah said about one’s own will, what translated means, “So, who takes a Return to his Lord (by obeying His Commandments).” [78:39] and, “So go sexual relations with your wives) when and how you will (not in the anus).” [2:223] power over his actions, “So keep your duty to Allah as much as you can; listen and “Allah burdens not a person beyond his scope. He gets reward for that (good) which he is punished for that (evil) which he has earned.” [2:286].

As for the Reality of things, every human knows that he has a power and a will of his own and will to indulge in or avoid actions of his choice. Mankind distinguish between what they have no power over, like shivering due to illness or extremity, power and will of mankind is under the control of Allah’s Will and Power, “To whomsoever wills to walk straight. And you will not, unless (it be) that Allah wills, the Lord of the ‘Alam’s.” The universe is Allah’s property and nothing happens in His Kingdom without His Permission.

Belief in Al-Qadar, as explained above, does not provide an excuse for mankind to sin that they chose to take. Islamic Shari’ah and Reality confirm that the person has a will of his own. As for the Shari’ah, Allah said about one’s own will, what translated means, “So, who takes a Return to his Lord (by obeying His Commandments).” [78:39] and, “So go sexual relations with your wives) when and how you will (not in the anus).” [2:223] power over his actions, “So keep your duty to Allah as much as you can; listen and “Allah burdens not a person beyond his scope. He gets reward for that (good) which he is punished for that (evil) which he has earned.” [2:286].

Belief in Al-Qadar, as explained above, does not provide an excuse for mankind to sin that they chose to take. Islamic Shari’ah and Reality confirm that the person has a will of his own.

1. Allah said, what translated means, “Those who took partners (in worship) with Allah willed, we would not have taken partners (in worship) with Him, nor would our fathers have forbidden anything (against His Will). Likewise belied those who were be tasted of Our Wrath. Say: “Have you any knowledge (proof) that you can produce before Me anything, and has measured it exactly according to its due measurements.” [6:148]. The disbelievers did not when they said that what they did was according to Al-Qadar. If this excuse was valid, punish them for their sins?

2. Allah said, what translated means, “Messengers as bearers of good news as well as that mankind should have no plea against Allah after the Messengers And Allah is All-Wise.” [4:165]. Sending down the Messengers took place according to Al-Qadar, a disbelievers cannot use Al-Qadar as an excuse for not believing, because Al-Qadar proves means to escape Allah’s punishment by following His Messengers.

3. Ali ibn Abi Talib (radiyllahu anhu) said that the Prophet (sallallahu alaihi wa translated means, “One’s final destination, in Hell or Paradise, is already determined it A man said, “Should we depend (on this fact), O Messenger of Allah (meaning to deeds)?” He said, “No. Perform deeds, because everyone will be helped (to go on the path and reach his destiny).” Then he read the Ayah. “As for him who gives (in charity) and Allah fears Him...” [92:5].” [1] Allah conveyed His Commandments to His slaves and did not require them to do v capacity. “So keep your duty to Allah (and fear Him) as much as you can.” [64:16], and “person beyond his scope.” [2:286]. If the slave is forced to do whatever deeds he perform has required from him, it is because beyond his capacity, and this is a false belief. For this reason, Al-Qadar is not a valid excuse for sinning and abandoning the Commandments.

5. Al-Qadar is a matter of Allah’s Knowledge. No one can uncover his own Qadar but after intention to perform a deed precedes the action itself. He does not know what Al-Q: Therefore, Al-Qadar is not a valid excuse for sinning and abandoning the Commandments.

6. One always seeks what is convenient for him. No one of sane mind would abandon the
benefit to him, saying that Al-Qadar forced him to take this course of action. Therefore, why would one choose abandoning what brings benefit to him in matters of religion and matters of life?

If a man has to choose between two countries to move to, one of them is chaotic, full of looting, rape, insecurity and hunger. Would he choose to go to this country or would he go to the country that is safe for him and secure, with abundance in material joys, where one’s honor, possessions are preserved? There is no doubt that this man would choose the second country, for no one of sane mind would choose to go to the first country, claiming that this is his Qadar. Therefore, why would one choose what ends him up in Hell, rather than Paradise, in the Last Day?

When one is sick and is given a medicine to take, he will take the medicine even though he does not like its taste. When one is told to go on a diet, he would not eat the food that he likes, in order to stay fit. No one of sane mind would refuse to take medicines or go on medical diets, claiming that this is his Qadar. Therefore, why would one abandon implementing Allah’s and His Messenger’s Commands because of one’s Qadar?

It was reported that Omar ibn Al-Khattab (radiyallaahu anhu) was brought a man who had stolen. Omar ordered that this man's hand be cut off. The man said, “Wait, O leader of the believers. This was in the Qadar of Allah.” Omar said, “And we are cutting your hand because this was in the Qadar of Allah.”

Benefits Of Belief In Al-Qadar

1. Depending on Allah alone when one indulges in any action. Taking the necessary preventive measures in the intended actions. All matters are under the full control of the Qadar.

2. When one succeeds in performing an action, he must not be proud of himself. He should remember that his success is because of Allah’s bounty, because He ordained that this matter to be performed by a particular person. A proud will make one forget to thank Allah for permitting him to successfully perform this deed.

3. Believing in Al-Qadar leads one to feel satisfied, safe and secure. All incidents that happen in life are according to the Qadar of Allah. Allah is the King and Lord of the heavens and earth. He created everything and He is in control of all that happens, before We bring it into existence. Verily, that is the result of Allah’s Qadar. One should not feel miserable for losing or not gaining what he desires, for Allah likes not prideful boasters.” [57:22-23]. The Prophet (sallam) said, what translated means, “Pleasing is the attitude of the believer. All actions that are pleasing to Allah are righteousness, and it is only for the believer. If a joy is brought to him, he thanks (Allah for it) for him. If a calamity befalls him, he is patient. This is also good for him.” [Saheeh Muslim]

Two groups fell into misguidance with regard to Al-Qadar:

1. **Al-Jabriyyah** - This group claimed that the person is forced to do whatever he does and wish for, according to the Qadar of Allah. Allah is the King and Lord of the heavens and earth. As for the Shari‘ah, Allah confirmed that humans have a will and power of their own, “And say: “The Lord.” Then whosoever wills, let him believe, and whosoever wills, let him disobey prepared for the unjust, a Fire whose walls will be surrounding them.” [18:29] and righteous, good deeds, it is for (the benefit of) his own-self and whosoever does evil, it self, and your Lord is not at all unjust to (His) slaves.” [41:46].

As for Real Life, everyone knows the difference between his actions, like eating, drinking and between what is beyond his power, like shivering and accidentally falling off a roof, it type of actions are his. He chooses them on his own will using his own power. The second group, Al-Qadariyyah.

2. **Al-Qadariyyah** - They claimed that the person has a will and power independent of Allah. The Shari‘ah and The Mind are also used to refute the first group, Al-Jabriyyah.

The Shari‘ah and Real Life are used to refute the first group, Al-Jabriyyah.

The Shari‘ah and The Mind are also used to refute the second group, Al-Qadariyyah.

As for the Shari’ah, Allah created everything and nothing happens without His permission. Actions taken by His slave happen by His Will, “Allah had willed, succeeding generation fought against each other, after clear Verses of Allah had come to them, but they did believe and others disbelieved, If Allah had willed, they would not have fought again Allah does what He likes,” [2:253] and, “And if We had willed, surely! We would have his guidance, but the Word from Me took effect (about evildoers), that I will fill mankind together.” [32:13].

As for The Mind, the universe is Allah’s Kingdom and mankind are a part of this Kingdom. Mankind are owned by Allah. The slave cannot do anything in this Kingdom unless its Lord’s permission.

**FOOTNOTES**

[1] Saheeh al-Bukhari & Saheeh Muslim (the wordings are by Al-Bukhari)]. Muslim’s narrator reads, “All will be helped to satisfy what they were created for.” The Prophet (sallallahaualayhiwasallam) ordered the companions to perform righteous, good deeds and not to depend on Al-Qadar.

**Chapter 9 : The Goals Of Islamic Belief –(Aqeedah)**

A person’s goals are the destination that he wishes to reach by taking certain actions. T (belief) has goals and values that are the destination of whoever preserves it:

1 - **Seeking the Pleasure of Allah and worshipping Him alone.** Allah is the Creator Therefore, He alone must be worshipped and His Pleasure must be intended by every action

2 - **Freeing the mind from the confusion caused by not following this `Aqeedah.** Whoever in this Aqeedah is either an atheist who is worshipping material means or is a follower of darkness caused by false beliefs.

3 - **Gaining psychological and intellectual satisfaction.** The ones who believe in this Aqeedah is either an atheist who is worshipping material means or is a follower of darkness caused by false beliefs.

4 - **Purifying one’s intentions and deeds.** This Aqeedah protects one from falling into mind Worship or in dealings with others. It requires its followers to follow the path set by the Lord and His salve. The believer accepts Allah as the Lord, the Legislator and The One with this belief. His heart is pleased with the following of Islam and he would not exchange anything else.

5 - **Being serious with regards to all matters.** One does not pass the chance to do right, he takes any chance to gain Allah’s rewards. One is always on his guard against any fear of Allah’s punishment. This Aqeedah requires its followers to believe in the Resurrection, “(For all there will be degrees (or ranks) according to what they did. An unaware of what they do)” [6:132].

The Prophet also encouraged this attitude, “The strong believer is better and more like a weak believer. However, each one of them has (a certain degree of) goodness. Seek to you and depend on Allah. Do not be weak if any calamity befalls you, do not say then this would not have happened.’ Only say: ‘Allah has ordained (this matter) and He does.’ “Had I,” opens the door wide for the Devil to do his work” [Saheeh Muslim]

6 - **Establishing a strong nation** that strives to preserve its religion and solidify its disregards the losses it incurs while striving to preserve the religion. Allah said, what trans those are the believers who have believed in Allah and His Messenger, and after: strive with their wealth and their lives for the cause of Allah. Those! They are the traitors.

7 - **Reaching happiness in this life and in the Last Life,** by leading individuals and gaining their Lord’s bounties and good rewards, “Whoever works righteousness, whether he (or she) is a true believer (in Allah) verily, to him We will give a good life (We shall pay them certainly a reward in proportion to the best of what they used to Hereafter).” [16:97].

These are some of the goals that Islam seeks for its followers to reach. We pray that Allah of Muslims to reach them.

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http://abdurrahman.org/faith/fundamentalsoffaith.html