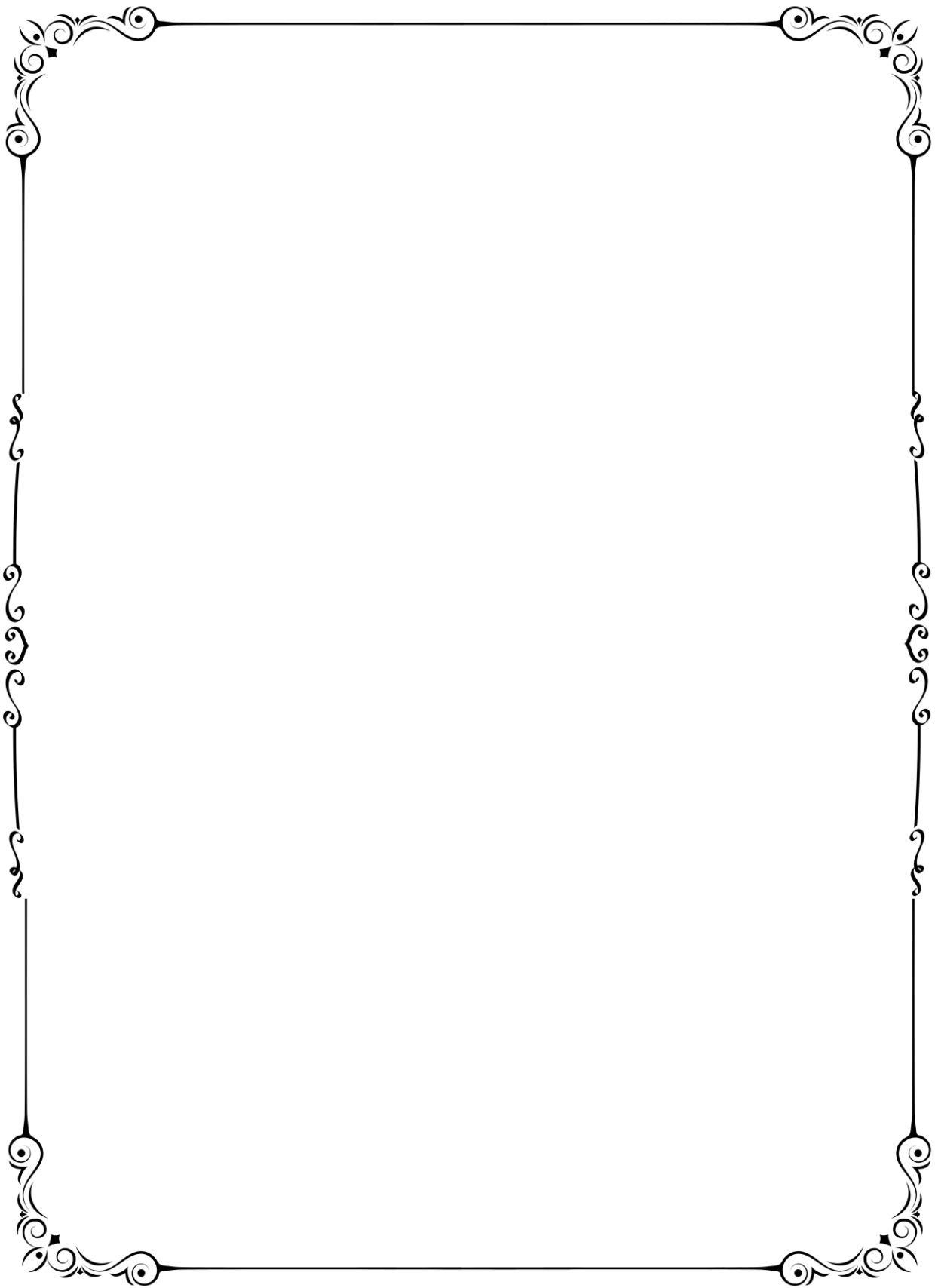


# **This Is Islam**

[A Brief Message Explaining the Definition of True Islam]



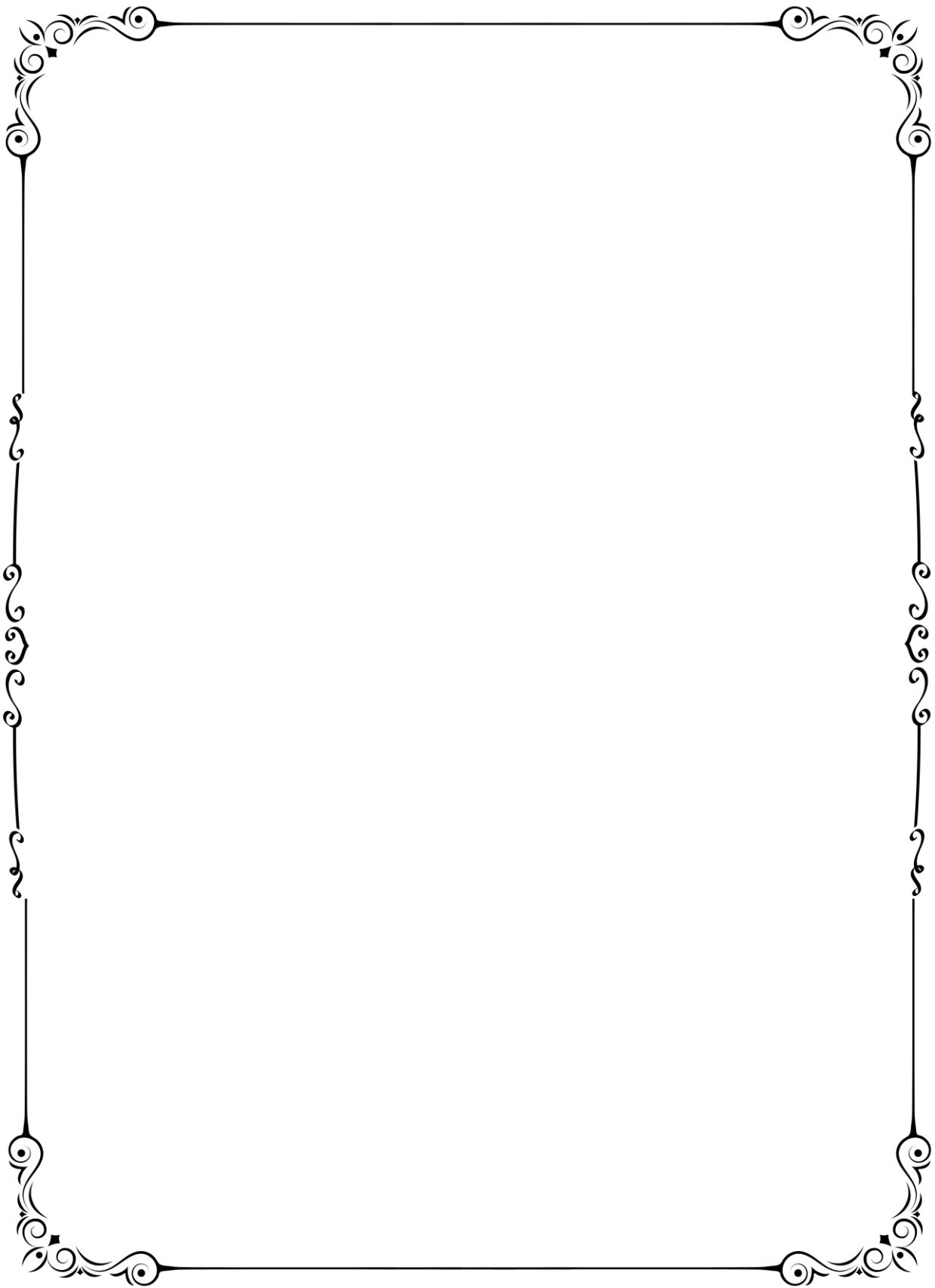
*O People...*  
*O Wise Individuals...*  
*O Muslims...*

# **This Is Islam**

[A Brief Message Explaining the Definition of True Islam]

*Prepared By:*

**Dr. Muḥammad Hishām Ṭāhirī**



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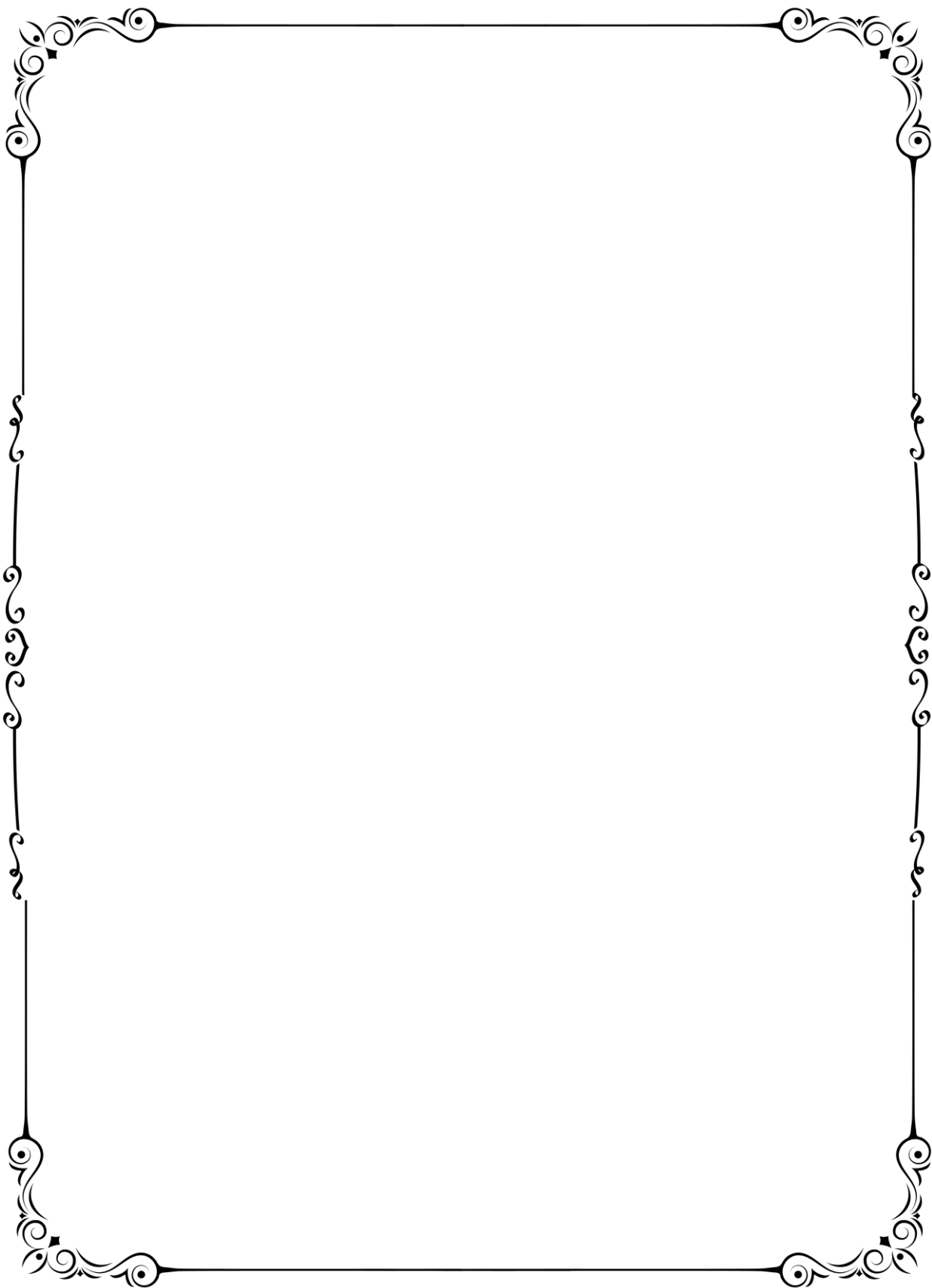
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## Glossary

1. **Ādam (Adam)** عَادَمٌ: The first human being created by Allāh ﷻ and the first Prophet in the Islamic tradition.
2. **Ad-Dajjāl**: The false messiah or Antichrist in Islamic eschatology; a figure prophesied to appear before the Day of Judgment, spreading corruption and disbelief.
3. **Adhān (Call to Prayer)**: The Islamic call to worship, announced by the Mu'adhhdhin (caller), proclaims the time for prayer and invites Muslims to attend congregational prayers.
4. **Ahādīth**: Plural form of *hadīth* (q.v.).
5. **Ahṣāhā**: Refers to the comprehensive understanding and internalization of the ninety-nine names of Allāh ﷻ; it involves memorization, contemplation, and application of these names in one's life.
6. **Ākhirah (Hereafter)**: Refers to the Hereafter or the afterlife in Islam. It encompasses the belief in resurrection, judgment, and the eternal destiny of individuals based on their deeds in the earthly life.
7. **Al-'Adl (The Utterly Just)**: One of the attributes of Allāh ﷻ, indicating His absolute fairness and equity in all His decrees and actions.
8. **Al-'Afuww: The Pardoner**—One of the names of Allāh ﷻ—Who forgives His servants and pardons their sins, showing mercy and compassion towards them.
9. **Al-A'lā: The Most High**—One of the names of Allāh ﷻ—Who is exalted above all creation, possessing absolute sovereignty and authority over the universe.
10. **Al-'Alāmāt Al-Kubrā (Major Signs)**: The major signs of the Day of Judgment are significant events that will occur sequentially before the end of the world. These include the emergence of Ad-Dajjāl (the Antichrist), the descent of 'Īsā (Jesus) عِيسَى, the release of Gog and Magog, and others.

11. **Al-‘Alāmāt Aṣ-Ṣuġhrā (Minor Signs):** The minor signs of the Day of Judgment are events prophesied by the Prophet Muḥammad ﷺ that indicate the approaching end times. These signs include both past events and ongoing phenomena, such as moral decay and societal changes.
12. **Al-‘Alī: The Sublime**—One of the names of Allāh ﷻ—Whose attributes and essence transcend all limitations, surpassing any comparison or description.
13. **Al-‘Alīm: The All-Knowing**—One of the names of Allāh ﷻ—highlighting His attribute of omniscience. This name underscores Allāh’s profound knowledge encompassing all aspects, the seen and the unseen, past, present, and future, even including that which does not occur. Yet, Allāh ﷻ knows how it would happen if it were to occur.
14. **Al-A‘rāf (The Heights):** Refers to a high barricade, wall, prominent hill, mountain, or any other barrier that Allāh ﷻ will place on the Day of Judgment between Paradise and Hell. The inhabitants of the Heights will oversee both the people in Paradise and those in Hell, recognizing each by their features. While the destiny of the inhabitants of the Heights is not yet confirmed, their ultimate fate is Paradise.
15. **Al-Azalī (The Eternal):** One of the attributes of Allāh ﷻ, representing His timeless existence without a beginning, transcending time and space. Al-Azalī signifies the concept of existing without having been created, implying that He is eternal and uncreated, without any origin. This attribute emphasizes Allāh’s infinite and unchanging nature that is beyond the constraints of time or causality.
16. **Al-‘Azīm: The Greatest**—One of the names of Allāh ﷻ—indicating His absolute greatness and supremacy beyond comparison, encompassing all excellence and magnificence.
17. **Al-‘Azīz: The Almighty**—One of the names of Allāh ﷻ—Whose power and might are absolute and invincible, surpassing any challenge or obstacle.
18. **Al-Bārī’: The Inventor**—One of the names of Allāh ﷻ—Who creates and designs all things with precision and purpose, originating their forms and functions.

19. **Al-Bārī: The One Free from Defects**—One of the names of Allāh ﷻ—Who is flawless and perfect in His essence, attributes, and actions.
20. **Al-Barr: The Kind and Righteous**—One of the names of Allāh ﷻ—Who treats His servants with kindness, benevolence, and fairness, rewarding them for their righteousness and good deeds.
21. **Al-Ghaffār: The Most Forgiving**—One of the names of Allāh ﷻ—Whose forgiveness is continuous and unlimited, showering His mercy upon those who seek His pardon.
22. **Al-Ghafūr: The All-Forgiving**—One of the names of Allāh ﷻ—Whose forgiveness is vast and abundant, covering all sins and shortcomings.
23. **Al-Ghanī: The Self-Sufficient**—One of the names of Allāh ﷻ—signifying His absolute richness and independence. Allāh ﷻ does not need anyone or anything, as He ﷻ possesses all-encompassing sufficiency. However, every creature, whether aware or unaware, inherently relies on Him for sustenance, guidance, and fulfillment of needs. This name underscores Allāh’s unparalleled sovereignty and the inherent dependency of His creation upon Him for every aspect of existence.
24. **Al-Ḥakam: The Judge**—One of the names of Allāh ﷻ—Who administers justice with fairness and equity, ruling over His creation with wisdom and righteousness.
25. **Al-Ḥakīm: The All-Wise**—One of the names of Allāh ﷻ—Whose wisdom is perfect and comprehensive, guiding His creation with knowledge and insight.
26. **Al-Ḥamīd: The Praiseworthy**—One of the names of Allāh ﷻ—signifying His deservingness of all praise and gratitude, being the source of all goodness and perfection.
27. **Al-Jabbār: The Compeller**—One of the names of Allāh ﷻ—Who exercises His authority and power over all creation, compelling them to submit to His will.
28. **Al-Jawād: The Noble**—One of the names of Allāh ﷻ—Who is characterized by His noble attributes, generosity, and magnanimity towards His creation.

29. **Al-Karīm: The Most Generous**—One of the names of Allāh ﷻ—Who bestows His blessings and favors upon His creation generously and without measure.
30. **Al-Khabīr: The All-Aware**—One of the names of Allāh ﷻ—Whose knowledge encompasses all things, knowing even the most hidden and subtle aspects of His creation.
31. **Al-Khāliq: The Creator**—One of the names of Allāh ﷻ—Who brings everything from nothingness into existence with His perfect design and wisdom.
32. **Allāh:** Refers to the proper Divine Majestic Name of God and an Arabic term for God, signifying the One true Deity, Who deserves exclusive worship. It is the most comprehensive and exclusive name, serving as the origin for the beautiful names of God found in Islamic belief. Allāh ﷻ is understood as the Creator, Sustainer, and Ultimate Authority in Islam, embodying perfection and all divine attributes.
33. **Al-Laṭīf: The Most Subtle**—One of the names of Allāh ﷻ—Whose actions and attributes are characterized by subtlety, gentleness, and kindness towards His creation.
34. **Al-Lawḥ Al-Maḥfūz (The Preserved Tablet):** Refers to a celestial tablet where Allāh ﷻ has inscribed the divine decrees, including the destiny of all creation, past, present, and future. It is believed to be an eternal and unchangeable record, preserved by Allāh's decree, containing all knowledge and decrees pertaining to the universe.
35. **Al-Mālik: The Master, the Owner**—One of the names of Allāh ﷻ—Who holds complete ownership and control over all that exists.
36. **Al-Malik: The Sovereign, the True King**—One of the names of Allāh ﷻ—Who possesses absolute authority and dominion over the universe.
37. **Al-Maqām Al-Maḥmūd (The Praised Station):** A position of high honor promised solely to Prophet Muḥammad ﷺ on the Day of Judgment, signifying the privilege of intercession.
38. **Al-Matīn: The Firm**—One of the names of Allāh ﷻ—Whose decree and decisions are firm and unshakable, providing stability and security to His creation.



39. **Al-Muṣawwir: The Shaper**—One of the names of Allāh ﷻ—Who molds and forms all things in unique and intricate ways, imbuing them with beauty and purpose.
40. **Al-Mutakabbir: The Supreme**—One of the names of Allāh ﷻ—Who is characterized by His greatness, majesty, and superiority over all things.
41. **Al-Mutaṣarrif: The Administrator**—One of the names of Allāh ﷻ, signifying His role as the ultimate planner and organizer, overseeing and managing all affairs with perfect wisdom and justice.
42. **Al-Qahhār: The Subduer**—One of the names of Allāh ﷻ—Who overpowers and defeats anything that opposes His will, establishing His dominance over all creation.
43. **Al-Qawī: The All-Powerful**—One of the names of Allāh ﷻ—Whose power is limitless and unmatched, capable of doing anything and everything.
44. **Al-Quddūs: The Most Holy**—One of the names of Allāh ﷻ—Whose essence is pure and free from any imperfections and whose attributes are characterized by absolute sanctity and perfection.
45. **Al-Wahhāb: The Bestower**—One of the names of Allāh ﷻ—Who grants His blessings and gifts to His servants abundantly and without expecting anything in return.
46. **Al-Walā' Wal-Barā' (Loyalty and Disavowal):** Loyalty to Islam and disavowal of disbelief and disbelievers; it involves showing allegiance to fellow Muslims and dissociating from those who oppose Islam.
47. **Angels:** Beings created by Allāh ﷻ from light who serve various functions in managing worldly affairs. They possess qualities of perfection and are purified from imperfections. Tasks include delivering revelation, guarding humans, recording deeds, and serving as messengers of Allāh's commands.
48. **Anṣār (Helpers):** The residents of Madīnah (Medina) who supported Muḥammad ﷺ and the early Muslims.

49. **‘Aql (Sound Reasoning):** The Arabic term for intellect or reason, highly valued in Islamic theology. It’s the faculty through which humans analyze knowledge revealed by Allāh ﷻ, ensuring its attribution to Him. Upon confirming its authenticity, individuals should internalize Allāh’s revelation, utilize their intellect to understand and contemplate it, and then act accordingly. Revelation and reason are compared to sunlight and the eye; without clarity in revelation, humanity cannot fully benefit from its intellect.
50. **Ar-Rabb: The Lord**—One of the names of Allāh ﷻ—Who nurtures, sustains, and guides all creation with His mercy, wisdom, and providence.
51. **Ar-Raḥīm: The Bestower of Mercy**—One of the names of Allāh ﷻ—Whose mercy is abundant, continuous, and everlasting, providing comfort and relief to His servants.
52. **Ar-Raḥmān: The One Full of Mercy**—One of the names of Allāh ﷻ—Whose mercy encompasses all of creation, showering His compassion upon believers and non-believers alike. This name highlights His vast, boundless, compassionate mercy towards His creation.
53. **Ar-Ra’ūf: The Compassionate**—One of the names of Allāh ﷻ—Whose compassion and tenderness towards His creation are unparalleled, guiding them with His mercy and love.
54. **Ar-Rāziq: The Bestower of Provision**—One of the names of Allāh ﷻ—Who bestows sustenance and nourishment upon all creatures with His abundant provision, meeting their needs with generosity and grace.
55. **Ar-Razzāq: The Supreme Provider**—One of the names of Allāh ﷻ—underscores Allāh’s continuous and abundant sustenance for His creation. As the Supreme Provider, Allāh ﷻ ensures the welfare of all beings, bestowing upon them sustenance and blessings repeatedly, without fail, and with infinite grace.
56. **‘Aṣr (Afternoon or Middle Prayer):** One of the five daily prayers in Islam, highlighted explicitly for its importance in maintaining regularity in prayer.

57. **As-Salām: The Peace**—One of the names of Allāh ﷻ—Who is the source of tranquility and harmony, bringing peace to the hearts of the believers and to the world—also, the One Who is free from imperfections and deficiencies in essence and action.
58. **Aṣ-Ṣirāṭ (The Bridge)**: Mentioned in Islamic eschatology, which everyone must cross on the Day of Judgment. It is described as thinner than a hair and sharper than a sword, determining the fate of individuals based on their deeds.
59. **At-Tawwāb: The Acceptor of Repentance**—One of the names of Allāh ﷻ—Who responds to His servants' repentance with acceptance and forgiveness, welcoming them back to His grace.
60. **Attributes of Allāh**: Qualities and characteristics ascribed to Allāh ﷻ in Islamic theology, emphasizing His perfection, uniqueness, and transcendence.
61. **ʿAwrah (Private Parts)**: Parts of the body that should be covered in front of others. It varies between men and women and is a matter of modesty and decency.
62. **Āyah**: Refers to a verse from the Qur'ān. Each *āyah* is a divine revelation, conveying a specific message or aspect of guidance. The term "*āyah*" plainly means "sign" or "miracle," reflecting the belief that each verse serves as a miraculous sign of Allāh's wisdom, knowledge, and power. It also proves that the Qur'ān is the literal speech and word of Allāh ﷻ.
63. **Āyāt**: Plural form of *āyah* (q.v.).
64. **Āyatān**: Dual form of *āyah* (q.v.).
65. **Backbiting**: Speaking about someone in their absence in a way they detest, which is prohibited in Islam. It refers to the Arabic term *ghībah*.
66. **Barzakh (Interim Stage)**: Refers to the transitional stage between death and the Day of Resurrection, where the soul lives in bliss or punishment until the final judgment. It is a realm of existence distinct from earthly life and the afterlife, where individuals await their destiny based on their deeds in the worldly life.

67. **Bid'ah (Innovation):** Refers to introducing new practices or beliefs into the religion that are not sanctioned by the Qur'ān or the Sunnah (q.v.). *Bid'ah*, in all of its forms, is considered blameworthy and contrary to the authentic teachings of Islam.
68. **Carrion:** The decaying flesh of dead animals; considered impure and forbidden in Islam.
69. **Companions of Al-Aykah:** Mentioned in the Qur'ānic narrative. They were called that because they resided in the region of Al-Ghaydah, near the city of Madyan, where lush and dense trees intertwine, wrapping around one another. These trees and growth patterns are referred to as "Aykah." The Companions of Al-Aykah were the people of the Prophet Shu'ayb ﷺ. Despite witnessing clear signs, they rejected Prophet Shu'ayb's message of monotheism, and as a result, they were ultimately punished for their disbelief.
70. **Companions of the Prophet** ﷺ: The close followers and disciples of Prophet Muḥammad ﷺ. They are those who met the Prophet ﷺ, believed in him, and remained steadfast in their faith until death.
71. **Dāwūd** ﷺ: Prophet David, known for his wisdom, leadership, and establishment of justice; Allāh ﷻ revealed the Zabūr (Psalms) to him.
72. **Day of Judgement:** Refers to when Allāh ﷻ will resurrect and gather all humans for judgment. It is also known as the Last Day or the Hour.
73. **Dhikr (Remembrance):** Refers to the act of remembering and mentioning Allāh ﷻ through various forms of worship, such as reciting prayers, praising Him, and reflecting on His attributes. Dhikr is a fundamental practice for spiritual purification and strengthening one's connection with Allāh ﷻ.
74. **Dhū-l-Ḥijjah:** The twelfth month of the Islamic lunar calendar, during which Ḥajj (Pilgrimage) occurs.
75. **Distant Neighbor:** Refers to neighbors who are not closely related.
76. **Du'ā' (Supplication):** This is a form of worship in Islam where individuals humbly request guidance, forgiveness, blessings, or assistance from Allāh ﷻ, drawing closer to their Lord ﷻ through invoking Him for their needs or desires.
77. **Expiation:** The act of making amends or reparation for wrongdoing or sin.

78. **Extremism:** Going beyond the limits set by Islam, either in belief or practice.
79. **Fay’:** Refers to acquiring booties or spoils without engaging in direct combat or confrontation.
80. **Fiṭrah:** The natural way or innate disposition of human beings, in harmony with the teachings of Islam.
81. **Five Pillars of Islam:** The five basic acts of worship that are the foundation of a Muslim’s faith and practice, including the *shahādah* (declaration of faith), *ṣalāh* (prayer), *zakāt* (alms-tax), *ṣawm* (fasting Ramaḍān), and Ḥajj (Pilgrimage).
82. **Hadī:** The sacrificial animal offered as a gift to the Sacred Precinct in Makkah (Mecca) of livestock—a sheep, goat, cow, or camel—for the sake of Allāh ﷻ.
83. **Ḥadīth:** The second primary source of Islam and the *sharī‘ah* (Islamic law) alongside the Qur’ān, consisting of the sayings, actions, tacit approvals, and biographical details attributed to the Prophet Muḥammad ﷺ; this includes his statements, deeds, silent agreements, moral conduct, physical attributes, and life events before or after his prophethood.
84. **Ḥajj (Pilgrimage):** The annual pilgrimage to the holy city of Makkah (Mecca), obligatory for Muslims who are physically and financially able to perform it at least once in their lifetime. It involves various rituals and serves as a symbol of unity and equality among Muslims. It is one of the Pillars of Islam.
85. **Ḥasan Ṣaḥīḥ:** This term’s meaning has varied among scholars. Imām At-Tirmidhī رحمه الله, who frequently used it, possibly originated it. Some scholars interpret it to mean that a *ḥadīth* is considered *ḥasan* (good) by one chain and *ṣaḥīḥ* (authentic) by another, especially when multiple chains exist. If there is only one chain, At-Tirmidhī رحمه الله might have used it to express uncertainty, omitting the word “or,” or to reflect differing scholarly opinions, omitting “and.” Some scholars see “*ḥasan ṣaḥīḥ*” as a rank between *ḥasan* and *ṣaḥīḥ*. Imām Al-Albānī رحمه الله used the term to indicate a *ḥadīth* considered *ḥasan* by one chain and *ṣaḥīḥ* by another.

86. **Hidāyah (Guidance):** The divine guidance provided by Allāh ﷻ to help humans distinguish between right and wrong and lead a righteous life.
87. **Hijrah:** The migration of Prophet Muḥammad ﷺ from Makkah (Mecca) to Madīnah (Medina) in 622 CE, marking the beginning of the Islamic lunar calendar. It signifies a pivotal event in Islamic history, symbolizing perseverance, faith, and the establishment of the first Muslim community.
88. **Hūd ﷺ:** Prophet mentioned in the Qur'ān; sent to the people of 'Ād. Hūd ﷺ warned them of their arrogance and invited them to worship Allāh ﷻ alone, but they rejected his message and faced divine punishment.
89. **'Ibādah (Worship):** Refers to acts of devotion and obedience to Allāh ﷻ, encompassing practices such as prayer, fasting, charity, and pilgrimage. However, for worship to be accepted, it must fulfill two essential conditions: *ikhhlās* (sincerity) and *ittibā'* (following the Prophet's guidance).
90. **Iblīs (Satan):** The primary antagonist of humankind, who refused to bow to Ādam ﷺ and was cast out of heaven, tempting humans away from the path of Allāh ﷻ.
91. **Ibrāhīm (Abraham) ﷺ:** A prophet revered for his firm commitment to Islamic monotheism, unwavering faith, submission to Allāh ﷻ, and willingness to sacrifice his firstborn son Ismā'īl ﷺ when commanded by Allāh ﷻ.
92. **'Īd Al-Adḥā:** The festival of sacrifice, celebrated by Muslims on the 10<sup>th</sup> of Dhū-l-Hijjah, commemorating the willingness of Prophet Ibrāhīm ﷺ to sacrifice his firstborn son Ismā'īl ﷺ for Allāh ﷻ.
93. **'Īd Al-Fiṭr:** The festival of breaking the fast, celebrated by Muslims to commemorate the end of Ramaḍān, marking the end of fasting and the beginning of the month of Shawwāl, which is the tenth month of the Islamic lunar calendar.
94. **Iḥrām:** A state of ritual consecration during Ḥajj or Umrah pilgrimage.
95. **Iḥsān:** Excellence in worship, referring to worshipping Allāh ﷻ as if you see Him; though you do not see Him, He sees you. It is the highest level of faith, characterized by sincerity and devotion in all actions.

96. **Ikhlaṣ (Sincerity):** Refers to being sincere and pure in one's intentions and actions, solely seeking the pleasure and approval of Allāh ﷻ without any desire for worldly gain or recognition. Sincerity is considered a fundamental virtue in Islam, essential for accepting deeds and attaining spiritual fulfillment.
97. **Imām:** A person who leads a congregation in *ṣalāh* (prayer), whether in a *masjid* (mosque) or elsewhere. If the Imām is the appointed leader for a specific *masjid* (mosque), he plays a crucial role in guiding the community's spiritual practices and religious rituals. Beyond leading prayers, the Imām may also provide sermons, offer religious education, and serve as a spiritual advisor.
98. **Imām:** A prominent Islamic scholar with extensive knowledge of Islamic jurisprudence, theology, and scripture. Such an Imām is often a respected authority in interpreting the *sharī'ah* (Islamic law), providing religious guidance, and offering scholarly contributions to the understanding and practice of Islam.
99. **Īmān (Faith):** Refers to the belief in the core tenets, including faith in Allāh ﷻ, His angels, His books, His messengers, the Day of Judgment, and divine decree.
100. **Injīl:** The Gospel of Prophet 'Īsā (Jesus) ﷺ. It is a divine scripture revealed to him and is respected in its original form. The current iterations of the Gospel may differ from the Injīl and are evaluated based on their alignment with Islamic teachings. The Injīl was intended to guide the Children of Israel from darkness to light and from ignorance to knowledge, emphasizing spiritual teachings and guidance for righteous living.
101. **'Īsā (Jesus) ﷺ:** A prophet revered as a prophet in Islam. 'Īsā (Jesus) ﷺ was born to the Virgin Maryam (Mary) ﷺ through the will of Allāh ﷻ. He ﷺ performed miracles, demonstrating the power of Allāh ﷻ, and was explicitly sent as a prophet to the Children of Israel, carrying a message of guidance and warning to his people.
102. **'Ishā' (Night Prayer):** The final prayer of the day in Islam, performed after the sun has completely set and darkness covers the sky, typically before midnight. It serves as a time for spiritual reflection and seeking forgiveness.

103. **Ishāq (Isaac)** عليه السلام: A prophet mentioned in the Qur'ān, recognized as the second son of the prophet Ibrāhīm (Abraham) عليه السلام. Ishāq (Isaac) عليه السلام holds a vital position in Islamic belief and is acknowledged as an ancestor of the Israelites.
104. **Islam**: Derived from the trilateral Arabic root “sīn-lām-mīm” (S-L-M) that embodies submission, peace, surrender, and obedience. It signifies submission to Allāh ﷻ alone, the sole Deity deserving of worship, and Who is without partners. It entails dissociation from polytheism and hypocrisy. The term encapsulates the concept of surrendering to the divine will, promoting peace, and striving for spiritual liberation within the framework of monotheistic belief.
105. **Ismā'īl (Ishmael)** عليه السلام: A prophet mentioned in the Qur'ān, the firstborn son of the prophet Ibrāhīm (Abraham) عليه السلام. Ismā'īl (Ishmael) عليه السلام was the one Allāh ﷻ commanded Ibrāhīm (Abraham) عليه السلام to sacrifice, although he was ultimately ransomed by a ram. He عليه السلام is considered the ancestor of the Arab people, holding a significant ancestral role in Islamic heritage.
106. **Isrāfil (Raphael)** عليه السلام: An archangel in Islamic theology who is responsible for blowing the trumpet to herald the Day of Judgment.
107. **Istinjā'**: The ritual purification process in Islamic practice, essential for cleanliness after using the toilet. It involves removing impurities from the two passages of the private parts using pure means, such as water, paper, or a combination of both, to ensure cleanliness and hygiene.
108. **Istiwā'** (Rising Over): The concept of Allāh ﷻ being above the Throne, signifying His transcendence over His creation.
109. **Ittibā' (Following the Prophet ﷺ)**: Refers to the practice of emulating and taking the Prophet Muḥammad ﷺ as a role model in all acts of worship and approaches that draw one nearer to Allāh ﷻ; this necessitates firm adherence to the Sunnah of the Prophet ﷺ.
110. **Jahannam (Hell)**: Refers to the place of punishment for disbelievers and wrongdoers in Islam. It is described as a realm of intense torment and suffering, where inhabitants endure punishment for their sins.
111. **Jāhiliyyah**: The period of ignorance before the advent of Islam.



112. **Jannah (Paradise):** In Islam, Paradise, or Jannah, is the ultimate reward for believers who have established *tawhīd* (monotheism), followed in the footsteps of the Prophet ﷺ, and lived righteous lives. It is described as a place of eternal bliss, where inhabitants experience joy in their hearts, souls, and bodies. It encompasses what no eye has seen, no ear has heard, and no heart has even contemplated.
113. **Jibrīl (Gabriel) ؑ:** Jibrīl, also known as Angel Gabriel, is an archangel in Islam appointed by Allāh ﷻ as a messenger to prophets. His primary role includes delivering divine revelations and messages. Jibrīl ؑ is notably responsible for revealing the Qur’ān to the Prophet Muḥammad ﷺ.
114. **Jihād:** Includes two types: calling to Islam—with wisdom and patience—and engaging in armed conflict against combatant disbelievers, when necessary, whether it be on the defense or offense. It involves the struggle to defend the religion, honor, and lands of Muslims against oppression and aggression. Muslims are obligated to prepare spiritually and materially for *jihād*, using available means and caution against adversaries while adhering to Islamic teachings and principles of political strategy.
115. **Jinn:** Are intelligent, willing, accountable beings created from fire. They are invisible to our senses and can shape-shift, eat, drink, marry, and have offspring. Similarly to humans, Allāh ﷻ has given them specific commands and prohibitions, and in the Hereafter, they are held accountable for their deeds.
116. **Jizyah:** A historically levied tax on non-Muslim individuals residing in Islamic states in exchange for protection and exemption from military service. The *jizyah* ensured the safety and religious freedom of non-Muslims under Islamic rule. This tax was generally imposed on free, able-bodied adult males of military age, while women, children, the elderly, the sick, monks, and hermits were typically exempt. The rate and collection of *jizyah* could vary based on the local context and the discretion of the ruler. The practice of *jizyah* is rooted in the Qur’ān and the Sunnah and was intended to symbolize the non-Muslims’ acknowledgment of the Muslim state’s authority and their acceptance of its protection.

117. **Jumu‘ah (Friday) Prayers:** These are congregational prayers held on Fridays. They are Islam’s most significant communal prayers. Muslims gather to listen to a *khuṭbah* (sermon) and then pray collectively. This day is revered as a weekly celebration and a special occasion for communal worship.
118. **Khuṭbah (Sermon):** A formal address or speech delivered by an Islamic religious leader, typically during Jumu‘ah (Friday) congregational prayers, focusing on religious teachings, guidance, and reminders for the community.
119. **Kufr:** An Arabic term referring to disbelief or rejection of the truth. It is the antithesis of *īmān* (faith). Just as *īmān* (faith) encompasses speech, action, and belief, *kufr* (disbelief) can manifest in speech, action, belief, doubt, and abandonment.
120. **Lā Ilāha Illā-llāh (There is no deity worthy of worship but Allāh alone):** This phrase is the cornerstone of Islamic belief, encapsulating the concept of *tawhīd* (monotheism) and serving as the initial part of the *shahādah*, the declaration of faith. It is the proclamation of *najāt* (salvation) and the gateway to Islam. This profound declaration signifies the absolute belief in the oneness of the One True God. By uttering “*Lā ilāha illā-llāh*,” individuals affirm that there is no deity worthy of worship except Allāh ﷻ alone. It holds paramount importance in Islam, serving as the means through which one embraces Islam and gains entry to Jannah (Paradise). Embraced by Muslims worldwide, this declaration is a testament to their unwavering faith in monotheism.
121. **Lūṭ (Lot) ﷺ:** A prophet mentioned in the Qur’ān, sent to the people of Sodom and Gomorrah. These people were known for engaging in sinful and despicable acts, including but not limited to sodomy. Lūṭ (Lot) ﷺ warned them of divine punishment if they did not abandon their wicked ways, yet they persistently rejected his message.
122. **Madīnah (Medina):** A city in present-day Saudi Arabia of profound importance in Islam. It gained prominence as the destination of the Hijrah (migration) of Prophet Muḥammad ﷺ from Makkah (Mecca), marking the beginning of the Islamic calendar and the establishment of the first Islamic state. Madīnah (Medina) holds revered status in Islam as one of the holiest cities, second only to Makkah (Mecca), and is considered a pivotal site in the history of Islam.

123. **Magi (Al-Majūs):** Refers to Zoroastrians, traditionally fire worshippers. They believe that the world has two origins: light and darkness.
124. **Maḥārim (Singular of Maḥram):** This term refers to the specific category of close relatives with whom marriage is prohibited in the *sharī'ah* (Islamic law). These individuals are considered as “forbidden” or “prohibited” for marriage due to their close familial relationship with a person. The concept of *maḥārim* outlines the boundaries within which marriage is not permissible, ensuring the preservation of familial integrity and social cohesion within Islamic societies.
125. **Makkah (Mecca):** The preeminent city in Islam, located in the western region of Saudi Arabia. It is the birthplace of the Prophet Muḥammad ﷺ and holds unparalleled significance as the holiest site in Islam. Makkah (Mecca) is the epicenter of the annual Ḥajj (Pilgrimage), during which millions of Muslims from around the world converge upon the sacred city to perform rites that symbolize *tawḥīd* (monotheism), unity, devotion, and spiritual renewal. The Ka'bah, a cuboid structure at the heart of the Masjid Al-Ḥarām (Grand Sacred Mosque), serves as the focal point for Muslim prayers and is deeply revered as the House of Allāh ﷻ. Makkah's historical and religious importance extends back millennia, making it a profoundly cherished destination for Muslims worldwide.
126. **Mālik** ﷻ: The angelic guardian of Hellfire. Mālik ﷻ is responsible for overseeing the punishment of its inhabitants and ensuring that they remain in torment as decreed by Allāh ﷻ.
127. **Ma'rūf:** Goodness and righteousness, promoting what is good and discouraging what is evil; it encompasses all virtuous actions and behaviors encouraged in Islam.
128. **Maryam (Mary)** ﷻ: Mother of Prophet 'Īsā (Jesus) ﷺ, revered in Islam for her exemplary piety, chastity, and the conception of 'Īsā (Jesus) ﷺ without a father. Allāh ﷻ chose her ﷻ to conceive 'Īsā (Jesus) ﷺ through the command of Allāh ﷻ, and she, while a virgin, miraculously became pregnant. Maryam (Mary) ﷻ holds a special place in Islamic tradition for her devotion and submission to the will of Allāh ﷻ.
129. **Masājid:** Plural form of *masjid* (q.v.).

130. **Masjid:** A place of worship in Islam, typically referring to a mosque; it is a sacred space for Muslims to engage in acts of worship, including prayer and remembrance of Allāh ﷻ.
131. **Maṣlahah:** Common good or public interest, a principle in Islamic jurisprudence used to determine the permissibility of actions.
132. **Mawqūf:** A “stopped” or “halted” *ḥadīth* or narration, refers to a saying, action, or approval attributed to a companion of Prophet Muḥammad ﷺ without reaching the Prophet ﷺ himself. The chain of narrators ends at the companion رضي الله عنه, indicating that the source of the narration is from the companions of the Prophet.
133. **Messenger of Allāh:** A title referring to the Prophet Muḥammad ﷺ, recognized as the last and final Prophet and Messenger sent to both all humanity and jinn.
134. **Messenger:** A prophet sent by Allāh ﷻ to convey His message to humanity and guide them towards righteousness.
135. **Mikā'il (Michael)** ميكائيل: An archangel often associated with roles such as providing nourishment and sustenance and overseeing natural phenomena.
136. **Miracles:** These are acts of divine intervention or supernatural events that defy the laws of nature, serving as signs of divine support and validation of prophethood. Miracles of the prophets عليهم السلام include victories, signs, and wonders granted by Allāh ﷻ, demonstrating the truthfulness of their messages and their unique relationship with the divine.
137. **Mount Uḥud:** A mountain located in the region of Madīnah (Medina), Saudi Arabia. It holds historical significance in Islamic history as the site of the Battle of Uḥud, which took place in 625 CE (3 AH in the Islamic calendar) between the Muslims of Madīnah (Medina) led by the Prophet Muḥammad ﷺ and the Quraysh tribe of Makkah (Mecca).
138. **Mu'adhhdhin:** The one who calls to prayer, typically from the *masjid* (mosque); this role is performed by announcing the prayer times to the community—inviting them to perform their religious duties.

139. **Mu'allaq:** In Islamic *ḥadīth* terminology, refers to a narration that is suspended or incomplete, lacking a complete chain of narrators. These narrations are often attributed to a renowned narrator but lack specific details about the intermediaries in the chain of transmission.
140. **Muhājirūn (Emigrants):** The early Muslim emigrants who fled persecution in Makkah (Mecca) and migrated to Madīnah (Medina) during the time of Prophet Muḥammad ﷺ.
141. **Muḥammad ﷺ:** The Seal of the Prophets and final Messenger. He ﷺ received revelations from Allāh ﷻ through the Angel Jibrīl (Gabriel) عليه السلام.
142. **Muḥsin:** A doer of excellence, someone who performs acts of worship with perfection and sincerity; it denotes individuals who strive for excellence in their faith and actions.
143. **Mu'min:** A believer or possessor of faith in Islam.
144. **Mu'minūn:** Plural form of *mu'min*.
145. **Munāfiqūn (Hypocrites):** Individuals who outwardly claim to be Muslim but conceal disbelief and often harbor ill intentions towards Islam and its followers. They are considered among the worst offenders in Islamic teachings.
146. **Mūsā عليه السلام:** A major prophet in Islam, revered as a central figure in Islamic tradition. He led the Israelites out of Egypt and received the Tawrāt (Torah) from Allāh ﷻ. Mūsā (Moses) عليه السلام is esteemed as a prophet, messenger, and leader who liberated the Israelites from oppression and delivered divine guidance to his people.
147. **Mushrikūn (Polytheists):** Polytheists are individuals who fall into *shirk* (polytheism).
148. **Muslim:** A follower of the religion of Islam.
149. **Mutawātir:** Refers to what a large group has narrated, and it is impossible for them to conspire or agree upon falsehood due to their sheer number. Their reports are based on sensible means, making them highly reliable and trustworthy; instead, they are a reality.
150. **Najāt (Salvation):** The state of being saved from eternal punishment in the afterlife, achieved by affirming *tawḥīd* (monotheism) and living according to its principles.

151. **Naṣīḥah:** Sincerity in speech and action; offering sincere advice and guidance for the benefit of others, as mandated by Islam.
152. **Nifāq:** Hypocrisy, pretending to have faith while concealing disbelief or insincerity; it is condemned in Islam.
153. **Nūḥ (Noah) ﷺ:** A prominent prophet Allāh ﷻ sent to guide his people. He ﷺ was tasked with preaching *tawḥīd* (monotheism) and warning his people of an impending flood. Nūḥ (Noah) ﷺ is revered for building an ark to save believers from the flood.
154. **People of the Book:** A term used in the Qur'ān to refer to Jews, Christians, and those who have a revealed scripture originally, such as Magi in certain matters.
155. **Pillars of Īmān (Faith):** The six core beliefs that form the foundation of a Muslim's faith, including belief in Allāh ﷻ, His angels, His books, His messengers, the Last Day, and Al-Qadar (Divine Decree).
156. **Pillars of Islam:** The five basic acts of worship that form the foundation of a Muslim's faith and practice, including the *shahādah* (testimony of faith), *ṣalāh* (prayer), *zakāt* (alms-tax), *ṣawm* (fasting Ramaḍān), and Ḥajj (Pilgrimage).
157. **Preserving Intellect:** The fifth necessity, which involves safeguarding mental faculties and prohibiting actions that impair judgment, such as intoxication.
158. **Preserving Life:** The second necessity, which includes protecting human life and prohibiting actions that lead to harm or aggression.
159. **Preserving the Religion:** The first necessity in Islam, which involves safeguarding the faith and preventing apostasy among adherents.
160. **Qadar:** Divine decree or predestination, referring to Allāh's predetermined will and plan for everything that occurs.
161. **Qarīn:** A devilish associate or companion assigned to each person, believed to influence individuals towards evil and lead them astray.
162. **Qiblah:** Refers to the direction Muslims face during their prayers, specifically when performing *ṣalāh*. The Qiblah is the direction of the Ka'bah in Makkah (Mecca). Muslims worldwide face this direction as a symbol of unity and solidarity. The Qiblah is a fundamental aspect of Islamic worship since facing it is one of the conditions of *ṣalāh*.

163. **Qirā'āt (Recitations):** Refers to the various authorized modes of reciting the Qur'ān, each with its own unique style and pronunciation. These recitations are passed down through authentic chains of transmission from the Prophet Muḥammad ﷺ and are revered for their linguistic and spiritual beauty.
164. **Qirāṭ (Karat):** Refers to a known measure of reward in the sight of Allāh ﷻ as defined by some scholars. The Prophet ﷺ equated its value in the *ḥadīth* mentioned in this book to the size of Mount Uḥud.
165. **Qirāṭān (Two Karats):** Dual form of Qirāṭ.
166. **Qiṣāṣ (The Law of Retribution):** This legal principle in Islam embodies retributive justice, allowing for proportional retaliation in cases of murder or intentional harm, ensuring equality in punishment for crimes under the *sharī'ah* (Islamic law). The *sharī'ah* (Islamic law) can only be implemented within the framework of a just legal system.
167. **Qudsī Ḥadīth:** Sacred sayings of the Prophet Muḥammad ﷺ that convey the words of Allāh ﷻ, providing additional guidance and insights beyond the Qur'ān.
168. **Qur'ān:** The divine scripture revealed to Prophet Muḥammad ﷺ, regarded as the holy book of Islam. It is the word of Allāh ﷻ as revealed to Prophet Muḥammad ﷺ through the Angel Jibrīl (Gabriel) عليه السلام. It is the final and complete revelation from Allāh ﷻ. It provides comprehensive guidance for all aspects of life. It serves as a source of spiritual nourishment, moral guidance, and legal principles for the entire world.
169. **Quraysh:** The tribe to which Prophet Muḥammad ﷺ belonged.
170. **Raḥim (Kinship):** The relationship between blood-related individuals.
171. **Ramaḍān:** The ninth month of the Islamic lunar calendar, during which Muslims fast from dawn to sunset.
172. **Resurrection:** Refers to the belief that individuals will be resurrected after death and brought back to life for judgment by Allāh ﷻ. It is a fundamental tenet of the Islamic faith.

173. **Revealed Books:** Books sent by Allāh ﷻ to guide humanity, including the Scrolls of Ibrāhīm (Abraham) عليه السلام, the Tawrāt (Torah) of Moses عليه السلام, the Zabūr (Psalms) of David عليه السلام, the Injīl (Gospel) of Jesus عليه السلام, and the Qur'ān of Muḥammad ﷺ.
174. **Ribā:** All forms of interest, including usury, prohibited in Islam.
175. **Riddah (Apostasy):** The act of leaving or renouncing Islam, deemed a major sin in the *sharī'ah* (Islamic law) and punishable by capital punishment, solely administered by the authorities.
176. **Riyā':** Showing off, performing acts of worship to gain praise or admiration from others. It is considered a form of insincerity and undermines worship.
177. **Rubūbiyyah (Lordship of Allāh ﷻ):** Refers to the belief in Islam that Allāh ﷻ is the supreme Lord and Creator of the universe, responsible for nurturing and guiding all creatures according to their purpose.
178. **Sabians:** Divided into two types: **monotheistic** and **polytheistic**. The **monotheistic Sabians** are akin to those who followed the Tawrāt (Torah) and the Injīl (Gospel) before they were abrogated, altered, and changed, praised by Allāh ﷻ, and adhered to common monotheistic practices without a specific prophet or book. They existed before Ibrāhīm (Abraham) عليه السلام in Yemen. The **polytheistic Sabians** worshiped angels, read the Psalms, prayed, and venerated higher spiritual beings.
179. **Sacrifice:** The act of slaughtering an animal in the name of Allāh ﷻ, often performed as a religious ritual during 'Īd Al-Aḏḥā and other occasions in Islam.
180. **Safeguarding Lineage and Honor:** The third necessity, which entails protecting the dignity, reputation, and lineage of individuals.
181. **Safeguarding Wealth:** The fourth necessity, which involves preserving property rights, prohibiting theft and fraud, and promoting fair trade.
182. **Salaf:** Refers to the pious predecessors, specifically the first three generations of Muslims: the companions of Prophet Muḥammad ﷺ, their followers, and the followers of their followers. The *salaf* are revered for their exemplary adherence to Islam and are considered role models for Muslims in matters of faith and practice.



183. **Ṣalāh (Prayer):** This ritual, a cornerstone of Islam and one of the Five Pillars, is performed five times daily by Muslims. It entails a series of physical actions and verbal statements, including the recitation of Qur'ānic *āyāt* (verses), serving as direct communication with Allāh ﷻ and indispensable for spiritual growth and purification.
184. **Ṣāliḥ** ﷺ: A prophet mentioned in the Qur'ān, sent to the people of Thamūd. He ﷺ warned them against their idolatry and disobedience to Allāh ﷻ, but they persisted in their wrongdoing and were destroyed.
185. **Ṣamad:** This term signifies solidity without inner hollowness. It is used in this text to describe the angels. It is crucial to recognize that when we attribute such qualities to them, we are not drawing parallels between them and other created beings, including ourselves. Instead, they exhibit *ṣamad* in a manner unique to their nature.
186. **Ṣawm (Fasting):** The practice of abstaining from food, drink, and other specific physical needs from dawn to sunset, especially during the month of Ramaḍān as one of the Five Pillars of Islam. It serves as a means of spiritual reflection, self-discipline, and empathy for the less fortunate.
187. **Scholars:** Individuals who possess deep knowledge and expertise in Islamic sciences and teachings, respected by Muslims for their insights and guidance but not considered infallible.
188. **Scrolls of Ibrāhīm (Abraham)** ﷺ: Divine scriptures revealed to Prophet Ibrāhīm (Abraham) ﷺ; although not extensively mentioned in the Qur'ān, they are believed to contain guidance and revelations from Allāh ﷻ.
189. **Ṣhahādah (Martyrdom for the Glory of Allāh ﷻ):** Refers to the ultimate sacrifice of one's life in service to Allāh ﷻ, embodying unwavering devotion and commitment to the principles of Islam. It symbolizes the highest form of dedication, where individuals willingly lay down their lives for the sake of upholding the flag, sovereignty, and exaltation of Allāh ﷻ.
190. **Ṣhahādah (The Declaration of Faith):** Refers to the foremost among the five Pillars of Islam, signifying the fundamental affirmation of the *tawḥīd* (monotheism) of Allāh ﷻ and the prophethood of Muḥammad ﷺ. Uttering this testimony is the foundational step for entering the Islamic faith.

191. **Sharī'ah (Islamic Law):** Encompasses the legal system derived from the Qur'ān, Ḥadīth, and teachings of Prophet Muḥammad ﷺ, governing all aspects of a Muslim's life, including religious rituals, morality, social interactions, political affairs, and personal matters.
192. **Shaykh:** An honorific title in Islam refers to a learned and respected religious leader or scholar, often possessing deep knowledge of Islamic teachings and jurisprudence.
193. **Shaykhān:** Literally is the dual form of *Shaykh* (i.e., “the two *Shaykhs*”). However, within this text, this term refers specifically to Imām Al-Bukhārī and Imām Muslim, the two most esteemed compilers of *ḥadīth* in Islam. Their compilations, Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim, are renowned for their meticulous methodology in authenticating the narrations, traditions, sayings, and actions of Prophet Muḥammad ﷺ. These collections are highly respected and are primary sources for Islamic jurisprudence and understanding.
194. **Shighār:** Marriage by exchange, where each party marries the other's female relative. Outlawed by Islam.
195. **Shirk (Polytheism):** Refers to making someone or something equal to Allāh ﷻ in a manner specific to Allāh ﷻ. This grave sin in Islam involves associating partners with Allāh ﷻ, which is considered the greatest injustice. It encompasses directing any act of worship to anyone or anything other than Allāh ﷻ, leading to eternal punishment in the Hereafter. It denotes the belief in and worship of other gods besides Allāh ﷻ, a sin Allāh ﷻ promises not to forgive if someone dies upon it, making it the most dangerous transgression.
196. **Shu'ayb ؑ:** A prophet mentioned in the Qur'ān, sent to the people of Madyan and Al-Aykah. He ؑ preached against their dishonesty and exploitation in trade, calling them to worship Allāh ﷻ and uphold justice.
197. **Sulaymān (Solomon) ؑ:** A prophet mentioned in the Qur'ān, renowned for his wisdom, justice, and control over the jinn, birds, and other creatures, as well as his construction of the Temple in Jerusalem.
198. **Sunnah (Prophetic Tradition):** The teachings, sayings, and actions of the Prophet Muḥammad ﷺ, which serve as a guide for Muslims in their daily lives.

199. **Sūrah (Chapter):** Refers to a chapter in the Qur'ān. The Qur'ān is composed of 114 *sūrah*, each varying in length and covering various topics, including theology, morality, guidance for living, and historical narratives. Each *sūrah* comprises *āyāt* (verses), and they are recited and studied by Muslims as part of their religious practice.
200. **Tafsīr (Interpretation):** Refers to the scholarly interpretation and explanation of the meanings of the Qur'ān, exploring its linguistic, historical, and theological aspects to gain a deeper understanding of its message. Tafsīr is an essential discipline for Muslims seeking insight into the teachings and guidance of the Qur'ān.
201. **Tajwīd (To Improve or Make Better):** Encompasses the rules and principles governing the proper pronunciation and recitation of the Qur'ān in Arabic. It involves meticulous attention to articulating sounds, mastering the correct pronunciation of letters, and adhering to specific rules to ensure the accurate and melodious rendition of the Qur'ān. Tajwīd is essential for Muslims to honor the sanctity of the Qur'ān and fulfill the obligation of reciting it with reverence and excellence.
202. **Taqwā:** God-consciousness or piety; it involves being mindful of Allāh ﷻ in all aspects of life, avoiding sin, and striving to fulfill religious obligations.
203. **Tarbiyah:** An Arabic term referring to nurturing, cultivation, or upbringing. In the context of Islam, it denotes the special nurturing and guidance provided by Allāh ﷻ to His allies or devoted servants.
204. **Tashkīl (Diacritical Marks):** Symbols in Arabic script indicating pronunciation nuances, aiding in vowel and consonant clarity. They clarify pronunciation aspects in written Arabic, including vowels, consonants, and nuances. Essential for accurate reading and pronunciation guidance in Arabic text.
205. **Tawakkul (Absolute Reliance):** The virtue of trusting Allāh ﷻ while employing legitimate means and due diligence. It involves anchoring one's heart in reliance upon Allāh ﷻ in all aspects of life, leading to support, strength, and facilitation from Him.

206. **Tawbah (Repentance):** A sincere return to Allāh ﷻ after committing sins. Tawbah requires several key steps: refraining from the sin, feeling genuine regret for having committed it, seeking forgiveness from Allāh ﷻ, and resolving firmly to avoid repeating the sin in the future. Islam strongly encourages and emphasizes the practice of *tawbah*, teaching that Allāh ﷻ is Merciful and Forgiving, welcoming those who sincerely repent. The process of *tawbah* is considered a crucial aspect of a Muslim’s spiritual life, promoting self-purification and moral integrity. It is not just about seeking forgiveness but also about making a genuine commitment to change one’s behavior and align more closely with the teachings of Islam.
207. **Tawhīd (Monotheism):** The belief in the Oneness of Allāh ﷻ and the rejection of any partners or associates in His divinity. It means to single out Allāh ﷻ in that which He ﷻ alone deserves—Rubūbiyyah (Lordship), Ulūhiyyah (Divinity), and His beautiful Names and lofty Attributes. It is Islam’s most superb, most significant, most obligatory, and most superior matter.
208. **Tawrāt (Torah):** Divine scripture revealed to Prophet Mūsā (Moses) عليه السلام; it is one of the major books of revelation in Islam and contains guidance for the Israelites.
209. **Ṭayyib:** Al-Qurṭubī رحمه الله, one of the most notable and early Muslim scholars, commented on the saying of the Messenger ﷺ: «**Indeed, Allāh is “Ṭayyib” (Good)**», and said: “It means Allāh is free from deficiencies and impurities, making it similar in meaning to “**Al-Quddūs**” (The Most Holy). It is also said that “**Ṭayyib**” (Good) refers to being good in praise. In this sense, “**Ṭayyib**” (Good) is one of His beautiful names, counted among the names derived from the Sunnah, like “**Al-Jamīl**” (The Most Beautiful) and “**An-Nazīf**” (The Most Pure), according to those who have narrated and considered it.”
210. **Testimony of Prophethood:** The declaration of faith affirming the prophethood of Muḥammad ﷺ, recognizing him as a prophet and messenger of Allāh ﷻ. This entails believing in what the Prophet ﷺ has conveyed, avoiding what he ﷺ has prohibited and warned against, obeying him ﷺ in his commands, and worshiping Allāh only as he prescribes ﷻ.

211. **Ulūhiyyah (Divinity):** The concept signifying that Allāh ﷻ alone is worthy of worship because He ﷻ is singled out in creation, provision, ownership, and disposing of all affairs.
212. **Ummah:** The collective nation and community of Muslims, bound together by their faith in Islam. The concept of Ummah transcends geographical, racial, and ethnic boundaries, uniting all Muslims into a single brotherhood under the shared belief in Allāh ﷻ and the teachings of Prophet Muḥammad ﷺ. It encompasses two distinct groups: **The Ummah of Invitation:** This group includes not only all of humanity but also the jinn, both of whom are invited to follow the teachings of Prophet Muḥammad ﷺ. **The Ummah of Response:** This group refers to those who have accepted Islam and actively adhere to its principles. The concept of Ummah emphasizes inclusivity, shared responsibility, and unity among believers.
213. **‘Urf or Al-‘Urf:** Commonly referred to as custom or societal norm, *Al-‘Urf* encapsulates the established practices observed within a community. These practices should not counter the principles of the *sharī‘ah* (Islamic law) or *‘aql* (sound reasoning). In essence, *Al-‘Urf* denotes the prevalent behaviors or traditions that are in harmony with Islamic jurisprudence and logical understanding. It represents the collective customs, traditions, and unwritten rules that guide social interactions and norms within a particular cultural context, often playing a role in interpreting and applying the *sharī‘ah* (Islamic law) in everyday life.
214. **We:** In Islamic theology, when Allāh ﷻ refers to Himself as “We”, it signifies the majestic royal plural, emphasizing His greatness, power, and sovereignty over all creation. It does not denote plurality or partnership but rather serves as a linguistic device to convey Allāh’s majesty and authority.
215. **Wuḍū’ (Ablution):** The ritual washing performed by Muslims before prayer to purify themselves spiritually and physically.
216. **Ya‘qūb (Jacob) ﷺ:** A prophet mentioned in the Qur’ān known as the son of Ishāq (Isaac) ﷺ and the grandson of Ibrāhīm (Abraham) ﷺ. Ya‘qūb (Jacob) ﷺ is revered as a significant figure in Islamic history, playing a pivotal role in the lineage of prophets and being associated with the establishment of the twelve tribes of Israel.

217. **Yūsūf (Joseph)** عليه السلام: A prophet mentioned in the Qur'ān, known for his patience, resilience, and eventual rise to power in Egypt after enduring trials and tribulations.
218. **Zabūr (Psalms)**: Refers to the divine scripture revealed to the Prophet Dāwūd (David) عليه السلام. It is believed to contain Psalms and guidance relevant to the time and the people of Dāwūd (David) عليه السلام.
219. **Zakāt (Alms-Tax)**: The mandatory charitable giving in Islam, typically a portion of one's wealth or income, intended to support the poor and needy, along with other specified categories of recipients. The practice of almsgiving or charitable giving is one of the Five Pillars of Islam.
220. **Zamharīr**: Refers to a place or condition of extreme cold in Hell, representing one of the forms of punishment for the damned.



## Pronunciation and Transliteration Charts

A guide to accurately pronounce and transliterate Arabic words:

Arabic Script	English Name	Pronunciation	Transliteration Form
اَ	Alif	<p style="text-align: center;">It's pronounced as /æ/ Short 'a', as in <i>bat, back, hand,</i> and <i>hat.</i></p>	<ul style="list-style-type: none"> <li>• At the beginning of a word: a</li> <li>• At the middle and end of a word: 'a</li> </ul>
اَ - آ	Mad bil-Alif	<p style="text-align: center;">It's pronounced as /ɑː/ Elongated 'a', as in <i>father, bath, calm, palm,</i> and <i>car.</i> (Not as in <i>fake, bake, take, sake,</i> or <i>make.</i>)</p>	ā
بَ	Bā'	<p style="text-align: center;">It's pronounced as /b/ As in <i>baby, boat,</i> and <i>ball.</i></p>	b
تَ	Tā'	<p style="text-align: center;">It's pronounced as /t/ As in <i>time</i> and <i>table.</i></p>	t

Arabic Script	English Name	Pronunciation	Transliteration Form
ة - آ	Tā' Marbūṭah	<p>Can sound like either /h/ or /t/ depending on its position and the context.</p> <p><b>At the end of a word:</b> It sounds like /h/ (similar to “ah”, “ih”, or “ooh”).</p> <p><b>In the middle of a sentence (i.e., when followed by another word):</b> It sounds like /t/.</p>	<ul style="list-style-type: none"> <li>• <b>At the end of a word:</b> h</li> <li>• <b>In the middle of a sentence (when followed by another word):</b> t</li> </ul>
ث	<u>Thā'</u>	<p>It's pronounced as /θ/</p> <p>As in <i>think</i> and <i>both</i>.</p>	<u>th</u>
ج	Jīm	<p>It's pronounced as /dʒ/ or /ʒ/</p> <p>As in <i>jam</i>, <i>judge</i>, and <i>edge</i>, additionally, it can be pronounced like the “s” in <i>measure</i>, <i>treasure</i>, and <i>pleasure</i>, or the “g” in <i>beige</i>, <i>mirage</i> &amp; <i>genre</i>.</p>	j



Arabic Script	English Name	Pronunciation	Transliteration Form
ح	Hā'	It's pronounced as /h/ It's a stronger, harsher /h/. No direct equivalent; a voiceless pharyngeal fricative.	ḥ
خ	<u>Khā'</u>	It's pronounced as /x/ or /χ/ As in <i>loch</i> (in Scottish) or <i>Bach</i> (in German).	<u>kh</u>
د	Dāl	It's pronounced as /d/ As in <i>dog</i> and <i>day</i> .	d
ذ	<u>Dhāl</u>	It's pronounced as /ð/ As in <i>this</i> and <i>that</i> .	<u>dh</u>
ر	Rā'	It's pronounced as [r] (Flapped R in American English) As in <i>caro</i> and <i>pero</i> (in Spanish).	r

Arabic Script	English Name	Pronunciation	Transliteration Form
ز	Zāy	It's pronounced as /z/ As in <i>zoo</i> and <i>zebra</i> .	z
س	Sīn	It's pronounced as /s/ As in <i>sea</i> and <i>sun</i> .	s
ش	<u>Sh</u> īn	It's pronounced as /ʃ/ As in <i>ship</i> and <i>she</i> .	<u>sh</u>
ص	Ṣād	It's pronounced as /s <sup>ʕ</sup> / No direct equivalent; a pharyngealized /s/.	ṣ
ض	Ḍād	It's pronounced as /d <sup>ʕ</sup> / No direct equivalent; a pharyngealized /d/.	ḍ
ط	Ṭā'	It's pronounced as /t <sup>ʕ</sup> / No direct equivalent; a pharyngealized /t/.	ṭ

Arabic Script	English Name	Pronunciation	Transliteration Form
ظ	Zā'	It's pronounced as /ðˤ/ No direct equivalent; a pharyngealized /ð/.	ẓ
ع	'Ayn	It's pronounced as /ʕ/ No direct equivalent; a voiced pharyngeal fricative.	ʕ
غ	<u>G</u> hayn	It's pronounced as /ɣ/ French "r" in " <i>Paris</i> ," Spanish "g" in " <i>agua</i> ."	<u>gh</u>
ف	Fā'	It's pronounced as /f/ As in <i>find</i> and <i>fan</i> .	f
ق	Qāf	It's pronounced as /q/ No direct equivalent; a voiceless uvular plosive.	q
ك	Kāf	It's pronounced as /k/ As in <i>cat</i> and <i>kite</i> .	k

Arabic Script	English Name	Pronunciation	Transliteration Form
ل	Lām	As in <i>lamp</i> and <i>leaf</i> . It's pronounced as /l/	l
م	Mīm	It's pronounced as /m/ As in <i>man</i> and <i>mother</i> .	m
ن	Nūn	It's pronounced as /n/ As in <i>net</i> and <i>name</i> .	n
هـ - ه - هـ	Hā'	It's pronounced as /h/ As in <i>hat</i> and <i>home</i> . However, unlike /h/ in English, in Arabic, /h/ is pronounced in the middle and end of words.	h
و	Wāw	It's pronounced as /w/ As in <i>win</i> , <i>walk</i> , <i>wave</i> , and <i>way</i> .	w

Arabic Script	English Name	Pronunciation	Transliteration Form
و	Mad bil-Wāw	It's pronounced as /u:/ Elongated 'u', as in <i>food</i> and <i>moon</i> (similar to the "oo" in "food" or "moon").	ū
ي	Yā'	It's pronounced as /j/ As in <i>yes</i> .	y
ي	Mad bil-Yā'	It's pronounced as /i:/ Elongated 'e', As in <i>see</i> and <i>machine</i> (similar to the "ee" in "see" or the "i" in "machine").	ī
ء	Hamzah	A glottal stop—a short pause created by closing the glottis. You can mimic this sound by pronouncing it similarly to the way 't' is pronounced in Cockney English in words like " <i>button</i> " ("but'n"), " <i>bottle</i> " ("bot'l"), " <i>cotton</i> " ("cot'n"), or " <i>mountain</i> " ("moun'ain").	<ul style="list-style-type: none"> <li>• <b>At the initial position:</b> omitted</li> <li>• <b>In the middle or end of a word:</b> ʾ</li> </ul>

### Diphthongs (Gliding Vowels):

Diphthongs are combinations of two vowel sounds pronounced within the same syllable. They involve a smooth transition or glide from one vowel position to another, creating a unique sound. In Arabic, diphthongs are commonly formed by combining certain vowels with the semi-vowels /w/ and /y/.

### Importance:

Understanding diphthongs is crucial for accurate pronunciation in Arabic. They add nuance and richness to the language, affecting the overall meaning and tone of words. Mastery of diphthongs enhances communication skills and fluency in both spoken and written Arabic.

Arabic Script	English Name	Pronunciation	Transliteration Form
أو، وَاو	-	Long 'o' diphthong, as in <i>show, crowd, and know</i>  It's pronounced as /aw/	au, aw
أي، يَاي	-	Long 'a' diphthong, as in <i>play, way and day</i>  It's pronounced as /aj/	ay, ai, ei

### Tashkīl (Diacritical Marks):

Diacritical marks, also known as '*tashkīl*' in Arabic, are symbols used to indicate various aspects of pronunciation in Arabic script. They help clarify the vowels, consonants, and pronunciation nuances in written Arabic.

**Importance:**

Mastering these diacritical marks is essential for proper pronunciation and understanding of Arabic texts. They provide vital clues for pronunciation, especially in texts without vowel markings (vocalization), ensuring accurate reading and comprehension of Arabic script.

Arabic Script	English Name	Pronunciation	Transliteration Form
◌َ	Fathah	Very short 'a' or schwa (unstressed vowel)	a
◌ِ	Kasrah	Short 'i' or schwa (unstressed vowel)	i
◌ُ	Dammah	Short 'u' or schwa (unstressed vowel)	u
◌ّ	<u>Shaddah</u>	Doubles the consonant's sound and stress	Double letter
◌ْ	Sukūn	Indicates no vowel sound between consonants or at the end of a word	Absence of vowel



## Arabic Symbols Key



The following provides the meanings and translations of the Arabic symbols utilized in the book:

Arabic Symbol	Transliteration	Translation	Meaning
سُبْحٰنَہٗ وَاَعْلٰیہٗ	Subhānahu wa-ta‘ālā	Glorified and Exalted is He	It is often used after mentioning Allāh to express reverence and praise for His perfection and transcendence.
عَظِیْمٌ وَّجَلِیْلٌ	‘Azza wa-Jalla	Mighty and Majestic is He	It is used to emphasize the greatness and magnificence of Allāh.
جَلِیْلٌ وَّجَلِیْلٌ	Jalla Jalāluhu	Majestic is His Majesty	It is similar in meaning to “عَظِیْمٌ” and is used to glorify Allāh.
صَلِّیْ وَسَلَامٌ	Ṣallā Allāhu ‘alayhi wa-sallam	May the peace and blessings of Allāh be upon him	It is commonly used after mentioning the name of the Prophet Muḥammad as a sign of respect and reverence.



Arabic Symbol	Transliteration	Translation	Meaning
عليه السلام	‘Alayhi as-Salām	Upon him be peace.	It is used after mentioning the names of prophets in Islam as a form of respectful invocation for peace upon them.
عليها السلام	‘Alayhā as-Salām	Upon her be peace.	It is used after mentioning the names of specific respected female figures to invoke peace upon her.
عليهما السلام	‘Alayhimā as-Salām	Upon both of them be peace.	It is used after mentioning the names of a couple of individuals, such as prophets or righteous people, to invoke peace upon both of them.
عليهم السلام	‘Alayhim as-Salām	Upon them be peace.	It is used after mentioning the names of multiple individuals, such as prophets or righteous people, to invoke peace upon all of them.

Arabic Symbol	Transliteration	Translation	Meaning
رضي الله عنه	Raḍiya Allāhu ‘anhu	May Allāh be pleased with him	It is used after mentioning the name of a male companion of the Prophet Muḥammad to express Allāh’s approval and blessings upon him.
رضي الله عنها	Raḍiyatu Allāhu ‘anhā	May Allāh be pleased with her	It is used after mentioning the name of a female companion of the Prophet Muḥammad to express Allāh’s approval and blessings upon her.
رضي الله عنهما	Raḍiya Allāhu ‘anhumā	May Allāh be pleased with them both	It is used after mentioning the names of two individuals, typically two companions, to express Allāh’s approval and blessings upon both of them.

Arabic Symbol	Transliteration	Translation	Meaning
	Raḍiya Allāhu ‘anhum	May Allāh be pleased with them	It is used after mentioning the names of multiple individuals, such as companions of the Prophet Muḥammad, to express Allāh’s approval and blessings upon all of them.
	Raḥimahu Allāh	May Allāh have mercy upon him	It is said for a deceased male, especially a scholar or righteous individual, as a prayer for Allāh’s mercy and forgiveness upon him.



Author's Original Permission to  
Translate and Publish

The author, Dr. Muḥammad Hishām Ṭāhirī, said:

(قام بترجمة هذه لسفحة لشيخ  
أبو عبد الله محمد التمار وفقه الله  
وقد أذنت له بأن يتصرف في الكتاب  
والترجمة بما يراه مناسبا للجان والسياق  
وإن لم تكن هذه الموافقة  
للترجمة بتمامها، وذلك لإجازتي  
له بهذه الترجمة، وأجزيت  
له أن يطبعه حيث شاء، وأن يضع  
عليه من الكلمات المناسبة  
ما يشاء) قاله مؤلف الكتاب.



## Translation of the Author's Permission to Translate and Publish

The author, Dr. Muḥammad Hishām Ṭāhirī, said:

Shaykh Abū ‘ Abdullāh Mohammed Al-Tigar, may Allāh grant him success, undertook the translation of this edition of the book. I have authorized him to make adjustments to both the book and its translation as he deems suitable for the circumstances and context. While this version may not perfectly align with the original Arabic, I have sanctioned this translation approach. Furthermore, I have permitted him to publish it wherever he sees fit and to include any appropriate logos he desires.

Stated by the author of the book,

*Signature*

Sha‘bān 3, 1445 AH

[Corresponding to February 14, 2024 CE]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allāh,  
The One Full of Mercy,  
The Bestower of Mercy*

## Introduction

Praise be to the Great Creator, who created us in the best form. I bear witness that no deity is worthy of worship but Allāh alone, without any partner, the true and evident Deity. I bear witness that Muḥammad is His servant and Messenger, may the *ṣalāh* (blessings) and *salām* (peace) be upon him and his fellow messengers, as well as his pure and good family and companions, and upon those who follow them in goodness until the Day of Judgment. That which follows:

Indeed, Islam, which was the religion of Ādam, and what Allāh sent Nūḥ (Noah) with, and later Ibrāhīm (Abraham), Mūsā (Moses), ʿĪsā (Jesus), and the prophets between them, may peace be upon them all, is the religion chosen by Allāh, for which people were created. It is the religion that Allāh sent Muḥammad ﷺ with. It is a religion in line with natural human disposition, in accordance with sound reasoning, founded on tolerance and seeking the truth.

This Islam was distorted in the past through falsification by some of its carriers and through misrepresentation by its enemies so that the truth became surrounded by darkness and obscurity. Many people, especially in the West and the East, who do not adhere to the true religion, including some followers of the religion among the general Muslims, do not truly understand the essence of Islam, the core of its message, and the essence of its call. Therefore, I have written this brief message about true Islam, presented in a question-and-answer format, **as a gift to all truth-seekers and everyone yearning for reality**. I summarized most of it from the words of the esteemed scholar Shaykh As-Saʿdī رحمه الله. Thus, we seek blessings from Allāh ﷻ and begin.



## Question 1: What Is Islam?

Islam is the religion of *tawhīd* (monotheism, to single out Allāh ﷻ in that which He ﷻ alone deserves), the religion of Muslims. Its meaning encompasses submission, peace, and surrender, manifested through submission to Allāh ﷻ with monotheism, disassociation from *shirk* (polytheism) and polytheists, and liberation from *nifāq* (hypocrisy).

Islam is an all-encompassing religion that regulates the relationship between humans and their Lord. It includes the knowledge of *tawhīd* (monotheism) and religious beliefs—the relationship between the servant and their Lord. It encompasses acts of worship, ethical conduct, and virtuous qualities—the relationship of the servant with oneself. It encompasses religious rulings on worship and interactions—the relationship of the servant with oneself and between other created beings.

Islam is founded upon the worship of Allāh alone, without any partner. Allāh ﷻ says:

﴿ قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ مَا بَرَّهِيَمْ حَنِيفًا وَمَا  
كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغْيَرَ اللَّهُ آبِئِي  
رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ  
وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾ ﴾

﴿ Say, 'O Prophet,' "Surely my Lord has guided me to the Straight Path, a perfect way, the faith of Abraham, the upright, who was not one of the polytheists." ○ Say, "Surely my prayer, my sacrifice, my life, and my death are all for Allāh—Lord of all worlds. ○ He has no partner. So I am commanded, and so I am the first to submit." ○ Say, 'O



Prophet,' "Should I seek a lord other than Allāh while He is the Lord of everything?" No one will reap except what they sow. No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of your differences. ﴿١﴾<sup>(1)</sup>

The angelic Messenger Jibrīl (Angel Gabriel) ﷺ presented this question to the human Messenger Muḥammad ﷺ, asking:

يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا».

"O Muḥammad, inform me about Islam." Thus, the Messenger of Allāh ﷺ replied: «Islam is that you bear witness that there is no deity [worthy of worship] but Allāh [alone] and Muḥammad is the Messenger of Allāh; establish prayer; give charity; fast during Ramaḍān; and perform Ḥajj to the House if you can make the journey.»<sup>(2)</sup>



<sup>(1)</sup> [Al-An‘ām 6:162-164].

<sup>(2)</sup> This *ḥadīth* is agreed upon, from the *ḥadīth* of Abū Hurayrah رضي الله عنه. The specific wording is from «**Ṣaḥīḥ**» Muslim from the *ḥadīth* of Ibn ‘Umar from his father رضي الله عنه.

## Question 2: What Is the Source of Islam?

The source of Islam is inspired revelation sent down by Allāh ﷻ. Thus, its source is divine, and everything within it—news, commandments, or prohibitions—originates from Allāh ﷻ, regardless of whether it is classified as informative or instructive—commands and prohibitions. The source is either:

1. The Noble Qur’ān
2. Authentic Established Prophetic Tradition (Sunnah)
3. Consensus of Muslim Scholars

This consensus among Muslim scholars can only be established on clear, unequivocal textual evidence. It is beyond the capacity of human intellect to comprehend how to worship Allāh ﷻ or determine the means of drawing nearer to Him ﷻ through one’s taste or preferences.

Allāh ﷻ says:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَٰئِكَ كَانُوا لآبَائِهِمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ ﴾

﴿ When it is said to them, “Come to Allāh’s revelations and to the Messenger,” they reply, “What we found our forefathers practicing is good enough for us.” ‘Would they still do so,’ even if their forefathers had absolutely no knowledge or guidance? ﴿١٠٤﴾ ﴾<sup>(1)</sup>

Allāh ﷻ says as well:

﴿ كَتَبْنَا أَنْزَلْنَا إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَزَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ ﴾

<sup>(1)</sup> [Al-Mā'idah 5:104].

لِلْمُؤْمِنِينَ ﴿٢﴾ أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ  
 قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

{ ‘This is’ a Book sent down to you ‘O Prophet’—do not let anxiety into your heart regarding it—so with it you may warn ‘the disbelievers’, and as a reminder to the possessors of faith. ﴿٢﴾ Follow what has been sent down to you from your Lord, and do not take others as guardians besides Him. How seldom are you mindful! ﴿٣﴾ } (2)

Allāh ﷻ also states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

{ O possessors of faith! Obey Allāh and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allāh and His Messenger if you ‘truly’ believe in Allāh and the Last Day. This is the best and fairest resolution. ﴿٥٩﴾ } (3)

Moreover, the Prophet ﷺ said:

«وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابُ اللَّهِ.»

«And indeed, I have left the Book of Allāh among you; if you hold fast to it, you will never go astray after me.» (4)

(2) [Al-A‘rāf 7:2-3].

(3) [An-Nisā’ 4:59].

(4) Narrated by Muslim, from the *ḥadīth* of Jābir bin ‘Abdullāh رضي الله عنه.

In another narration, the Messenger ﷺ said:

«يَا أَيُّهَا النَّاسُ، إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ، فَلَنْ تَضِلُّوا أَبَدًا:  
كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ ﷺ».

«O people, indeed I have left the Book of Allāh and the Sunnah of His Prophet ﷺ among you; if you hold fast to them, you will never go astray.»<sup>(5)</sup>



<sup>(5)</sup> Narrated by Al-Ḥākim in his «**Mustadrak**» from the *ḥadīth* of Ibn ‘Abbās رضي الله عنه. Al-Ḥākim also stated: “It, this *ḥadīth*, has supporting evidence from the *ḥadīth* of Abū Hurayrah رضي الله عنه.” Then, he mentioned it.

### Question 3: What Are the Merits and Distinguishing Features of Islam?

Islam has numerous merits and many distinguishing features that are difficult to enumerate and hard to count, the most important of which are:

(1) **Islam is from Allāh ﷻ**, not from the mind of a human, human taste or preference, or human creation.

Allāh ﷻ says:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ ﴾

{ Certainly, Allāh's only religion is Islam. Those who were given the Scripture did not dispute 'among themselves' out of mutual envy until the knowledge came to them. Whoever denies Allāh's signs, then indeed, Allāh is swift in reckoning. ﴿١٩﴾ }<sup>(1)</sup>

[It is reported in a *ḥadīth* <sup>(2)</sup>]:

جَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ؛ فَقَالَ: يَا مُحَمَّدُ، أَتَانَا رَسُولُكَ، فَرَعَمَ لَنَا أُنْكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ؟ قَالَ: «صَدَقَ»، قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللَّهُ»، قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: «اللَّهُ»، قَالَ: فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ، وَجَعَلَ

(1) [Āli 'Imrān 3:19].

(2) [Translator's Note]: *Ḥadīth*: All that is attributed to the Prophet ﷺ and reported from him, whether it is a statement, action, silent approval and acknowledgment, physical and inherent qualities, moral conduct, or biography whether it occurred before or after his prophetic mission.

فِيهَا مَا جَعَلَ؟ قَالَ: «اللَّهُ»، قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ، اللَّهُ أُرْسَلَكَ؟ قَالَ: «نَعَمْ».

“A man from the desert people came and said, ‘O Muḥammad, your messenger came to us and claimed that Allāh has sent you?’ He replied, «He told the truth.» The man asked, ‘Who created the heavens?’ He answered, «Allāh.» The man questioned, ‘Who created the earth?’ He replied, «Allāh.» The man asked, ‘Who erected these mountains and placed within them what He placed?’ He responded, «Allāh.» The man finally said, ‘By the One Who created the heavens and the earth and erected these mountains, did Allāh send you?’ He replied, «Yes.»”<sup>(3)</sup>

**(2) Islam is the religion of all the prophets**, as *tawḥīd* (monotheism) was the religion of Ādam, Nūḥ (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and ‘Īsā (Jesus), and it is the religion of Muḥammad, blessings and peace be upon them.

Allāh ﷻ says:

﴿ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَمَن نَّحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾ وَمَن يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ ﴾

﴿ Say, ‘O Prophet,’ “We believe in Allāh and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord—we make no distinction between any of them, and to Him, we ‘fully’

<sup>(3)</sup> Narrated by Muslim, from the *ḥadīth* of Anas رضي الله عنه.

submit.” ﴿Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter, they will be among the losers.﴾ (4)

Also, the Prophet ﷺ said:

«الأنبياءُ إخوةٌ من عَلائِ، وأمَّهُاتُهُم شَتَّى، ودينُهُم واحدٌ.»

«The prophets are paternal brothers; their mothers are different, but their religion is one.» (5)

**(3) Islam is the religion of sound *fiṭrah* (the natural way).** It is in harmony with what exists within the human soul and does not contradict sound human nature. Allāh ﷻ says:

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ﴾

{ This is the 'natural' Way of Allāh. And who is better than Allāh in ordaining a way? And we worship 'none but' Him.﴾ (6)

Also, He ﷻ says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ

لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

{ So be steadfast in faith in all uprightness 'O Prophet'—the natural Way of Allāh which He has instilled in 'all' people.

(4) [Āli 'Imrān 3:84-85].

(5) This *ḥadīth* is agreed upon, from the *ḥadīth* of Abū Hurayrah رضي الله عنه. The specific wording is that of Muslim. The meaning is that their laws related to particular practices and details in worship and dealings may differ in some aspects. However, the fundamental basis of their religion and creed is one.

(6) [Al-Baqarah 2:138].

Let there be no change in this creation of Allāh. That is the Straight Way, but most people do not know. ﴿٧﴾ (7)

Also, the Prophet ﷺ said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ، أَوْ يَنْصَرَانِهِ، أَوْ يُمَجَّسَانِهِ، كَمَثَلِ الْبَهِيمَةِ تُنْتَجِجُ الْبَهِيمَةَ، هَلْ تَرَى فِيهَا جَدْعَاءَ.»

«Every child is born on the *fiṭrah* (the natural way), and his parents convert him to Judaism or Christianity or Magi. When an animal delivers a perfect baby animal, do you find it mutilated?» (8)

**(4) Islam is a religion in accordance with sound human reasoning,** containing nothing contradicting clear reasoning or scientific reality. Nothing within it contradicts intellect and rationality. For this reason, the intellect is commanded to be used. Allāh ﷻ says:

﴿ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴾ ﴿٩﴾

{ We have indeed revealed to you a Book, in which there is glory for you. Will you not then reason? ﴿٩﴾ (9)

Also, He ﷻ says:

﴿ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾ ﴿١٠﴾

{ This is how Allāh makes His revelations clear to you, so perhaps you will use reason. ﴿١٠﴾ (10)

(7) [Ar-Rūm 30:30].

(8) This *ḥadīth* is agreed upon, from the *ḥadīth* of Abū Hurayrah رضي الله عنه. The specific wording is that of Al-Bukhārī.

(9) [Al-Anbiyā' 21:10].

(10) [Al-Baqarah 2:242].



**(5) Islam is harmonious with human needs and aspirations**, regulating human affairs in this world and elucidating their destiny in the Hereafter. It is a complete religion, which is a unique feature and a tremendous distinguishing merit. That is why you find guidance in Islam for every action you undertake and etiquette for everything you approach or leave within it. Allāh ﷻ says:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

{ Today, I have perfected your faith for you, completed My favor upon you, and chosen Islam as your way. }<sup>(11)</sup>

Abū Dharr رضي الله عنه—a companion of the Prophet ﷺ—also said:

«تَرَكَنَا رَسُولُ اللَّهِ ﷺ، وَمَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا عِنْدَنَا مِنْهُ عِلْمٌ».

“The Messenger of Allāh ﷺ left us, and no bird flaps its wings in the sky except that we have knowledge regarding it.”<sup>(12)(13)</sup>

**(6) Islam is a religion preserved from alteration and substitution**, and if some attempt to change it, its origin and source are preserved. These cannot be lost or altered either in its text and revelation—the Noble Qur’ān—nor in its explanation and elucidation—the Prophetic Sunnah. Allāh ﷻ says:

﴿ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ

﴿ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ ﴾

<sup>(11)</sup> [Al-Mā'idah 5:3].

<sup>(12)</sup> Narrated by Ibn Hibbān in his «**Ṣaḥīḥ**».

<sup>(13)</sup> [Translator's Note]: It means that the Prophet ﷺ has fulfilled the clarification of the *sharī'ah* (Islamic law) and what is needed in religion to the extent that nothing remains ambiguous. Thus, the companion illustrated that with this example.

It is also said that the companion intended that nothing was left without clarification. So, the Prophet ﷺ clarified for them the rulings regarding birds, what is permissible and prohibited, how to slaughter them, and similar matters.

{ For it is truly a mighty Book. ﴿ It cannot be proven false from any angle. 'It is' a revelation from the 'One Who is' All-Wise, Praiseworthy. ﴿ } (14)

Also, Allāh ﷻ says:

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿ } (15)

{ It is certainly We Who have revealed the Reminder (the Qur'ān), and it is certainly We Who will preserve it. ﴿ } (15)

This preservation necessitates the continuity of its adherents and the perpetuity of its legislation until the Day of Judgment. Even if all the people on earth were to gather and plot to eliminate it, they would not be able to put an end to Islam or entirely eradicate its people; this is affirmed by the Messenger of Allāh ﷺ when he said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، وَهُمْ كَذَلِكَ.»

«There will never cease to be a group from my nation manifest upon the truth; they will not be harmed by those who forsake them. They will remain upon that until Allāh's Decree comes.» (16)

**(7) Islam is suitable for every time and place** because it contains established rulings that do not change with the changing times and locations. It also

(14) [Fuṣṣilat 41:41-42].

(15) [Al-Hijr 15:9].

(16) Narrated by Al-Bukhārī, from the *ḥadīth* of Al-Mughīrah bin Shu'bah رضي الله عنه, with similar phrasing. The specific wording is from that of Muslim, from the *ḥadīth* of Thawbān رضي الله عنه.

includes rulings related to customs and defers judgment to *'urf*<sup>(17)</sup> (customary practices). Allāh ﷻ says regarding this:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ ﴾

{ Be gracious, enjoin *'urf* (what is correct), and turn away from those who act ignorantly. ﴿١٩٩﴾ }<sup>(18)</sup>

Allāh ﷻ also says:

﴿ فَاتَّبِعْ بِالْمَعْرُوفِ ﴾

{ Then, financial restitution should be decided according to *'urf* (fairness). }<sup>(19)</sup>

Allāh ﷻ further states:

﴿ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴾

{ Women have rights similar to those of men according to *'urf* (equity). }<sup>(20)</sup>

Additionally, Allāh ﷻ says:

﴿ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ﴾

<sup>(17)</sup> [Translator's Note]: *Al-'Urf*, commonly referred to as custom or societal norm, encapsulates the established practices observed within a community. These practices should not run counter to the principles of the *sharī'ah* (Islamic law) or *'aql* (sound reasoning).

In essence, *Al-'Urf* denotes the prevalent behaviors or traditions that are in harmony with both Islamic jurisprudence and logical understanding.

<sup>(18)</sup> [Al-A' rāf 7:199].

<sup>(19)</sup> [Al-Baqarah 2:178].

<sup>(20)</sup> [Al-Baqarah 2:228].

{ And upon the child's father is the mother's provision and their clothing according to 'urf (what is reasonable). }<sup>(21)</sup>

There are many *āyāt* (verses) with similar meanings.

The Messenger of Allāh ﷺ explained the established rulings by saying:

«لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِ الْمَغْرِبِ.»

«Hijrah (migration) will not cease as long as repentance is accepted, and repentance will not be accepted when the sun rises from the West.»<sup>(22)(23)</sup>

**(8) Islam is a balanced, just, and moderate religion;** it does not involve extremism or excessiveness in any aspect. It does not tolerate negligence or moral decay.

Allāh ﷻ says:

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

{ And so We have made you 'believers' an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. }<sup>(24)</sup>

<sup>(21)</sup> [Al-Baqarah 2:233].

<sup>(22)</sup> Narrated by Abū Dāwūd, An-Nasā'ī in «**Al-Kubrā**», and Al-Hākim, who said: “[It] meets the conditions of the Shaykhān [i.e., Al-Bukhārī and Muslim].”

<sup>(23)</sup> [*Translator's Note*]: The statement that both *hijrah* (migration) and repentance will persist until a major sign of the Day of Judgment, namely the sun rising from the West, highlights the enduring aspect of Islam. This endurance underscores the presence of steadfast principles within Islam that remain unaffected by temporal or geographical variations. It signifies the perpetuity of established Islamic rulings that transcend the limitations of time and place.

<sup>(24)</sup> [Al-Baqarah 2:143].

The Prophet ﷺ said:

«إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا، وَقَارِبُوا، وَأَبْشِرُوا،  
وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ، وَشَيْءٍ مِنَ الدُّجَةِ».

«Verily, the religion is very easy, and no one makes the religion difficult except that it overpowers him. So, do not be extremists, but strive for perfection and rejoice. Gain strength [by worshipping] in the mornings, the afternoons, and during the last hours of the nights.»<sup>(25)</sup>

**(9) Islam is a religion encompassing the collective human interests;** it is not linked to a specific nationality, geographic location, or social class. Rather, it is a comprehensive religion concerning the interests of both the worldly life and the Hereafter. Allāh ﷻ says:

﴿ \* يَبْنِي ءَادَمَ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا  
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ  
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ  
كَذَلِكَ نَفْصَلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ ﴾

﴿ O Children of Ādam! Dress appropriately whenever you are at worship. Eat and drink, but do not waste. Indeed, He does not like the wasteful. ﴿31﴾ Ask, 'O Prophet,' "Who has forbidden the adornments and lawful provisions Allāh has brought forth for His servants?" Say, "They are for the enjoyment of the possessors of faith in this worldly life, but they will be exclusively theirs on the Day of Judgment. This is how We make Our revelations clear for people of knowledge." ﴿32﴾<sup>(26)</sup>

<sup>(25)</sup> Narrated by Al-Bukhārī, from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

<sup>(26)</sup> [Al-A' rāf 7:31-32].

The Messenger of Allāh ﷺ said:

«كُلُوا، وَاشْرَبُوا، وَتَصَدَّقُوا، وَالْبَسُوا، مَا لَمْ يُخَالِطْهُ إِسْرَافٌ، أَوْ مَخِيلَةٌ.»

«Eat, drink, give in charity, and clothe yourselves, as long as it does not involve extravagance or pride.»<sup>(27)</sup>

**(10) Islam is a religion that encourages all goodness and prohibits all evil.**

It teaches the loftiest of ethics and discourages the slightest of vices and corruption. It promotes positivity and discourages superstitions and baseless beliefs. It is a religion that encourages effective engagement in human relations with one's Lord, oneself, and others. This positivity is reflected in the life of a believer and those around them, motivating them to channel the energy of faith into constructive actions.

A believer is not distant from reality, isolated from people, an idealistic recluse in their perspective, nor monastic in seclusion. Instead, they are an individual of a proactive and influential movement, positively affecting themselves and those around them. Through this, the earth is cultivated and righteous deeds abound.

Allāh ﷻ says:

﴿ وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَرُدُونَ إِلَىٰ عَلَيْهِ

الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

{ Tell 'them, O Prophet', "Do as you will. Your deeds will be observed by Allāh, His Messenger, and the possessors of faith. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do." ﴿105﴾<sup>(28)</sup>

<sup>(27)</sup> Narrated by Al-Bukhārī as a 'Mu'allaq' (hanging narration without a complete chain), and by Ibn Mājah, from the *ḥadīth* of 'Abdullāh bin 'Amr رضي الله عنه.

<sup>(28)</sup> [At-Tawbah 9:105].

The Messenger of Allāh ﷺ said:

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ،  
اِحْرَاضٌ عَلَى مَا يَنْفَعُكَ، وَأَسْتَعِينُ بِاللَّهِ وَلَا تَعْجِزُ، وَأَنْ أَصَابَكَ شَيْءٌ فَلَا  
تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ؛  
فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ.»

«The strong *mu'min* (possessor of faith) is better and more beloved to Allāh than the weak *mu'min* (possessor of faith), while there is good in both. Strive for what benefits you, seek help from Allāh, and do not be helpless. If anything befalls you, do not say, "If only I had done such and such," but rather say, "Allāh decreed [this] and what He willed, He did." For indeed, saying 'if only' opens the door to Satan's handiwork.»<sup>(29)</sup>



<sup>(29)</sup> Narrated by Muslim in his «**Ṣaḥīḥ**», from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 4: What Is the Call of Islam?

The call of Islam is universal; it is not tied to a specific human gender or to a certain period in time. Its call is based on **two fundamental pillars**:

**The first pillar** is the call to *tawhīd* (monotheism), the rejection of polytheism, the avoidance of disbelief, and the eradication of hypocrisy. It is a religion that liberates humankind and the world from the bondage of worshipping created beings and entities, granting them the freedom to serve the Lord of all existence.

Allāh ﷻ says:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾ يَا أَهْلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٦﴾ هَآأَنْتُمْ هَآؤُلَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ ﴾

{ Say, 'O Prophet,' "O People of the Book! <sup>(1)</sup> Let us come to common terms: that we will worship none but Allāh, associate none with Him, nor take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we have submitted 'to Allāh alone'." ◉

<sup>(1)</sup> [Translator's Note]: People of the Book are the Jews and Christians. Please refer to **Question 110** of this book for more details.



O People of the Book! Why do you argue about Abraham, while the Torah and the Gospel were not revealed until long after him? Do you not understand? ○ Here you are! You disputed about what you have 'little' knowledge of, but why do you now argue about what you have no knowledge of? Allāh knows, and you do not know. ○ Abraham was neither a Jew nor a Christian; he submitted in all uprightness and was not a polytheist. ○ (2)

It is reported that Khālīd bin Sa'īd bin Al-Āṣ—who then became a companion of the Prophet ﷺ—said:

يَا مُحَمَّدُ، إِيَّاكَ تَدْعُو؟ فَقَالَ: «أَدْعُو إِلَى اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَتَخْلَعُ مَا كُنْتَ عَلَيْهِ مِنْ عِبَادَةِ حَجَرٍ لَا يَضُرُّ وَلَا يَنْفَعُ، وَلَا يَدْرِي مَنْ عَبْدُهُ مِمَّنْ لَمْ يَعْبُدْهُ». قَالَ خَالِدٌ: فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ؛ فَسَّرَ رَسُولَ اللَّهِ ﷺ بِإِسْلَامِهِ.

“O Muḥammad, what do you invite to?” He, [the Prophet ﷺ], replied: «I invite to *tawḥīd* (the Oneness of Allāh, to worship Him alone) without associating any partners with Him. I invite to acknowledging that Muḥammad is His servant and Messenger. I invite to forsaking the worship of stones that neither harm nor benefit nor know who worships them from those who do not worship them.» Khālīd said: “I bear witness that there is no deity [worthy of worship] except Allāh [alone], and I bear witness that you are the Messenger of Allāh.” Then, the Messenger of Allāh ﷺ was pleased with Khālīd embracing Islam. (3)

(2) [Āli ‘Imrān 3:64-67].

(3) Narrated by Al-Ḥākim in his «**Mustadrak**», and also mentioned by Al-Bayhaqī in «**Dalā’ il An-Nubuwwah**». The *ḥadīth* contains a specific story [about the call to Islam, the call to the Oneness of Allāh, rejecting polytheism, and abandoning the worship of idols].

**The second pillar** is the call to follow the Prophets ﷺ and to abandon innovations and heresies. Also, to know that one cannot draw closer to Allāh ﷻ through polytheism or innovations. Instead, polytheism and innovations distance a person from the One Full of Mercy, blessed and exalted is He.

Allāh ﷻ says:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤١﴾ ﴾

(Or do they have associate-gods who have ordained for them a religion, which Allāh has not authorized? Had it not been for the 'prior' decree on Judgment, the matter would have certainly been settled between them 'at once'. And indeed, the wrongdoers will suffer a painful punishment. ﴿٤١﴾ (4))

Allāh ﷻ also says:

﴿ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٤٢﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٤٣﴾ \* وَمَن يُسَازِرْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤٤﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُمْ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٥﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٤٦﴾ ﴾

( 'Still' there are some who dispute about Allāh without knowledge, or guidance, or an enlightening

(4) [Ash-Shūrā 42:21].

scripture. ﴿ When it is said to them, “Follow what Allāh has revealed,” they reply, “No! We ‘only’ follow what we found our forefathers practicing.” ‘Would they still do so’ even if Satan is inviting them to the torment of the Blaze? ﴿ Whoever fully submits themselves to Allāh and is a good-doer, they have indeed grasped the firmest hand-hold. And with Allāh rests the outcome of ‘all’ affairs. ﴿ But whoever disbelieves, do not let their disbelief grieve you ‘O Prophet’. To Us is their return, and We will inform them of all they did. Surely, Allāh knows best what is ‘hidden’ in the heart. ﴿ We allow them enjoyment for a little while, then ‘in time’, We will force them into a harsh torment. ﴿ ﴿ (5)

The Messenger of Allāh ﷺ said:

«أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدِّدِينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.»

«I advise you to have *taqwā* (consciousness) of Allāh, to listen and obey, even if an Abyssinian slave is appointed as your leader. Verily, whoever among you lives will see many differences. So, I urge you to follow my Sunnah and the way of the Rightly Guided Caliphs after me. Hold fast to it and bite on it with your back molar teeth [i.e., stick to it firmly]. And beware of newly-invented matters [in religion], for every newly-invented matter [in religion] is a *bid‘ah* (innovation), and every innovation is a deviation from the right path.» (6)

(5) [Luqmān 31:20-24].

(6) Narrated by Abū Dāwūd with this wording, as well as by Ibn Mājah and At-Tirmidhī. At-Tirmidhī graded it as: “*Ḥasan ṣaḥīḥ*” [i.e., indicating its authenticity].

Whoever becomes sincere to Allāh ﷻ in their worship and follows the Messenger ﷺ will bring forth knowledge and actions that are pleasing to Allāh ﷻ. They will fulfill what is required of them. Allāh ﷻ has combined sincerity and following the teachings of the Prophet ﷺ in one *āyah* (verse) in His ﷻ saying:

{ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ }

{ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٧﴾ }

{ So whoever hopes for the meeting with their Lord, let them do good deeds that are in accordance of the teachings of the Prophet ﷺ and associate none in the worship of their Lord. ﴿١٧﴾ }<sup>(7)</sup>

The Messenger of Allāh ﷺ said:

«قُلْ رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمَّ.»

«Say, 'My Lord is Allāh,' then remain steadfast.»<sup>(8)</sup>

**The essence of the message of Islam** is worshipping the blessed and exalted Allāh alone and following the Messenger ﷺ. Through this, humanity emancipates itself from servitude to other than the Creator, blessed and exalted, and from the imitation and adherence to humans who are not prophets or messengers.



<sup>(7)</sup> [Al-Kahf 18:110].

<sup>(8)</sup> Narrated by At-Tirmidhī (*hadīth* no. 2410), by Ibn Mājah (*hadīth* no. 3972), from the *hadīth* of Sufyān bin 'Abdullāh Ath-Thaqafī رحمته. At-Tirmidhī graded it as: "*Ḥasan ṣaḥīḥ*" [i.e., indicating its authenticity].

## Question 5: What Is the Message of Islam?

The message of Islam is noble and comprehensive. It regulates the individual's relationship with society, oneself, and their Lord. It leads them to attain happiness in this world before the hereafter. In Islam, communities are rectified in various aspects of life. It purifies and elevates souls, instilling in individuals a sense of self-monitoring, which fosters security and safety within societies. Additionally, this message attends to the worldly interests of human beings in all aspects of their lives, encompassing ethical behavior and noble moral values.

The message of Islam aims to achieve happiness, whether in the spiritual or material realms. It is a message of life. Its teachings are balanced, and theories and judgments are equitable. It is a message that builds the individual, the family, and the community, fostering progress and genuine civilization founded upon humanity's goodness. Its teachings and ethics are not just hypothetical theories—Muslims lived in the virtuous city of Madīnah (Medina) during the time of the Prophet Muḥammad ﷺ and his rightly guided successors. Through this message, Muslims cultivated goodness, developed societies, and preserved the Earth's resources. The essence of all of this is encapsulated in the words of Allāh ﷻ:

﴿ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

(Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allāh has certainly grasped the firmest,

unfailing hand-hold. And Allāh is All-Hearing,  
All-Knowing. ﴿١﴾

This noble message even manifests itself during times of war. Ṣafwān bin ‘Assāl رضي الله عنه—a companion of the Prophet ﷺ—narrates:

بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ فَقَالَ: «سِيرُوا بِاسْمِ اللَّهِ، فِي سَبِيلِ اللَّهِ، تُقَاتِلُونَ عَدُوَّ اللَّهِ، وَلَا تَغْلُوا، وَلَا تَغْدِرُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا».

The Messenger of Allāh ﷺ sent us on a mission and said, «Go in the name of Allāh, in the cause of Allāh. Fight those who deny Allāh. Do not betray, do not act deceitfully, do not mutilate, and do not kill children.»<sup>(2)</sup>



(1) [Al-Baqarah 2:256].

(2) Narrated by An-Nasā’ī in «Al-Kubrā», and it exists in a similar wording in the Ṣaḥīḥayn [the two authentic collections of *ḥadīth*—Ṣaḥīḥ Al-Bukḥārī and Ṣaḥīḥ Muslim], from the *ḥadīth* of Buraydah رضي الله عنه.

## Question 6: What Are the Goals and Objectives of Islam?

Allāh ﷻ articulates the goals and objectives of Islam in the *āyah* (verse) that describes the Prophetic Mission of Muḥammad ﷺ, which is His ﷻ saying:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾  
وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ  
مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾ ﴾

{ He is the One Who raised for the illiterate 'people' a Messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray— ﴿٢﴾ along with others of them who have not yet joined them 'in faith'. For He is the Almighty, All-Wise. ﴿٣﴾ This is the favor of Allāh. He grants it to whoever He wills. And Allāh is the Lord of infinite bounty. ﴿٤﴾ } (1)

Allāh ﷻ also says:

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

{ 'All were' messengers delivering good news and warnings, so humanity should have no excuse before Allāh after 'the

(1) [Al-Jumu'ah 62:2-4].

coming of the messengers. And Allāh is Almighty,  
All-Wise. ﴿٢﴾

Allāh ﷻ further says:

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

﴿ شَىءٍ قَدِيرٌ ﴾ ﴿١٩﴾

﴿ O People of the Book! Our Messenger has indeed come to you, making things clear to you after an interval between the messengers so you do not say, “There has never come to us a deliverer of good news or a warner.” Now, a deliverer of good news and a warner has come to you. And Allāh is Most Capable of everything. ﴿٣﴾

Also, Allāh ﷻ says:

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾ ﴾

﴿ O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of the Scriptures and disregarding much of what has no benefit to clarify. There certainly has come to you from Allāh a light

(2) [An-Nisā' 4:165].

(3) [Al-Mā'idah 5:19].



and a clear Book ﴿ through which Allāh guides those who seek His pleasure to the ways of peace, brings them out of darkness and into light by His Will, and guides them to the Straight Path. ﴿ ﴿ (4)

In these *āyāt* (verses), the noble objectives of Islam are apparent, among the most important being:

- 1. Bringing people out of illiteracy into the realm of knowledge**, where they recite, learn, and teach the Book of Allāh ﷻ, which is why the first *āyāt* (verses) revealed commanded reading, writing, contemplation, and learning.
- 2. Purification of individuals** by refining their morals from impurities, resolving family issues, and fostering relationships among societies, freeing them from selfishness.
- 3. Extracting people from the subjugation of Satan** and the whims of the soul, thereby rectifying and purifying souls from being enslaved and subservient to the desires for authority and the selfish whims and pleasures.
- 4. Establishing the conclusive proof**—the mission of Muḥammad ﷺ began during a period of prophetic silence. Thus, the Messenger ﷺ was sent to dispel this period and establish and uphold the proof upon the People of the Book and others. The Messenger ﷺ set the evidence against those who deviated from them so that none would have an excuse for straying or leading others astray.
- 5. Exposing deviations** that occurred against Allāh ﷻ, His messengers and prophets, and against the religion of Allāh ﷻ and His worship.
- 6. Cultivating solidarity and compassion among people**, eradicating racial divisions, fostering connections between individuals and communities so that believers become brothers irrespective of distances between their homelands

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(4) [Al-Mā'idah 5:15-16].

or differences in their lineages. [Thus, all the messengers came as bearers of good tidings and warners of this great matter].

Allāh ﷻ says:

{ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا } (١٦٥)

{ 'All were' messengers delivering good news and warnings, so humanity should have no excuse before Allāh after 'the coming of' the messengers. And Allāh is Almighty, All-Wise. } (5)

The Prophet ﷺ said:

«لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، الثَّقَوَى هَاهُنَا». وَبُشِيرٌ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ؛ دَمُهُ، وَمَالُهُ، وَعِرْضُهُ».

«Do not envy one another, do not inflate prices by overbidding against one another, do not hate one another, do not turn away from one another, do not undercut one another in trade, but be fellow brothers and servants of Allāh. A Muslim is the brother of a Muslim: he does not wrong him, nor does he fail him, nor does he belittle him. *Taqwā* (piety) is here.» He pointed to his chest three times. «It is sufficient of an evil for a person to

(5) [An-Nisā' 4:165].

belittle his Muslim brother. All of a Muslim is sacred to another Muslim: his blood, his wealth, and his honor.»<sup>(6)</sup>

**7. To lift oppression from people.** Oppression is forbidden in its three forms: the oppression that manifests as *shirk* (associating partners with Allāh ﷻ), the oppression of transgressing against others, and the oppression of causing injustice to oneself.

Allāh ﷻ says:

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ الْنَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴾

{ Indeed, Allāh does not wrong people in the least, but it is people who wrong themselves. ﴿ ﴾<sup>(7)</sup>

The Prophet ﷺ said:

«اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا السَّخَّ؛ فَإِنَّ السَّخَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، وَحَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ، وَاسْتَحَلُّوا حَاَرِمَهُمْ».

«Beware of injustice, for oppression will be darkness on the Day of Judgment. And beware of greed, for it destroyed those who were before you, making them shed blood and violate prohibitions.»<sup>(8)</sup>

**8. Establishing compassion among creation,** with the most excellent form being the realization that Allāh ﷻ is the Most Merciful of the merciful. Therefore, it is fitting for us to show mercy and compassion towards others.

<sup>(6)</sup> Narrated by Muslim, from the *ḥadīth* of Abū Hurayrah رضي الله عنه, and a similar narration is also found in Al-Bukhārī and Muslim from the *ḥadīth* of Ibn ‘Umar رضي الله عنه.

<sup>(7)</sup> [Yūnus 10:44].

<sup>(8)</sup> Narrated by Al-Bukhārī in «Al-Adab Al-Mufrad», and it an authentic *ḥadīth*.

Allāh ﷻ says in the *āyatān* (two verses) regarding retribution:

﴿ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَعُ بِالْمَعْرُوفِ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ ﴾

﴿ But if the offender is pardoned by the victim's guardian, then financial restitution should be decided according to 'urf (fairness), and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment. ○ There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of Allāh'. ○ ) (9)

The Prophet ﷺ said:

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مِّن فِي السَّمَاءِ، الرَّحْمُ شَجَنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.»

«The merciful will be shown mercy by the One Full of Mercy. Be merciful to those on the earth, and the One above the heavens will have mercy upon you. Ar-Raḥim (the womb) [i.e., family ties] is derived from Ar-Raḥmān (The One Full of Mercy). Whoever keeps family relations, Allāh will keep relations with him, and whoever severs family relations, Allāh will sever relations with him.»<sup>(10)</sup>

<sup>(9)</sup> [Al-Baqarah 2:178-179].

<sup>(10)</sup> Narrated by Abū Dāwūd and At-Tirmidhī, and the wording is his [i.e., At-Tirmidhī], from the *ḥadīth* of 'Abdullāh bin 'Amr رضي الله عنه. At-Tirmidhī graded it as: "*Ḥasan ṣaḥīḥ*" [i.e., indicating its authenticity].

A man—from among the Prophet’s companions رضي الله عنه—said in a narration:

يَا رَسُولَ اللَّهِ! إِنِّي لَأَذْبَحُ الشَّاةَ فَأَرْحَمُهَا، أَوْ قَالَ: إِنِّي لَأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا.  
قَالَ: «وَالشَّاةُ إِنْ رَحِمْتَهَا، رَحِمَكَ اللَّهُ» مَرَّتَيْنِ.

“O Messenger of Allāh! I show mercy to the sheep before slaughtering it.” Or he said, “I show mercy to the sheep, so I hesitate to slaughter it.” He, [the Prophet ﷺ], replied: «If you show mercy to the sheep, Allāh will show mercy to you.» [The Prophet ﷺ repeated this statement] twice. <sup>(11)</sup>



<sup>(11)</sup> Narrated by Al-Bukhārī in «Al-Adab Al-Mufrad», and Al-Albānī authenticated it.

## Question 7: What Are the Categories of Deeds in Islam?

The acts of Islam are categorized into three types based on their point of origin:

1. **Actions of the heart:** [These originate from the heart and include acts and feelings] such as love for Allāh ﷻ, fear of Him, turning to Him in repentance, etc.
2. **Verbal actions:** [These originate from the tongue and encompass verbal acts and expressions] like the uttering of Shahādah At-Tawhīd (declaration of faith in the oneness of Allāh ﷻ), recitation of the Qur'ān, *dhikr* (remembrance), and more.
3. **Physical actions:** [These originate from the limbs and involve physical acts and deeds] such as *ṣalāh* (prayer), *ṣawm* (fasting), Ḥajj (Pilgrimage), and others.

This classification illustrates the greatness of Islam as it covers all aspects of human life, not focusing on one aspect over another.

**Furthermore, the actions of Islam are divided into three types in terms of rulings:**

**First Type:** Foundational actions in Islam that are essential for a person to be considered a Muslim, such as uttering the two testimonies of faith, affirming the Pillars of Islam and Īmān (Faith) and acting upon them, and abstaining from *shirk* (associating partners with Allāh ﷻ) and *kufr* (disbelief), among others.

**Second Type:** Obligatory actions that complement faith in the heart of a believer and elevate their righteousness before Allāh ﷻ, such as honoring parents, speaking truthfully, and fulfilling trust, among others.

**Third Type:** Recommended actions that complement faith and elevate its status, granting the servant a higher rank in closeness to Allāh ﷻ. These acts include speaking kindly and abandoning what does not concern you, among others.

Based on these actions, people are not all at the same level.

Allāh ﷻ says:

﴿ تَوَّارَيْنَا الْكِتَابَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ  
 وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ﴾

{ Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allāh's Will. }<sup>(1)</sup>

The Prophet ﷺ said:

«إِنَّ مَثَلِ مَا بَعَثَنِي اللَّهُ بِهِ عَزَّ وَجَلَّ مِنَ الْهُدَى وَالْعِلْمِ؛ كَمَثَلِ  
 عَيْثٍ أَصَابَ أَرْضًا؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ؛ فَأَنْبَتَتْ  
 الْكَلَّاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَفَنَعَ اللَّهُ  
 بِهَا النَّاسَ؛ فَشَرِبُوا مِنْهَا، وَسَقَوْا، وَرَعَوْا. وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى،  
 إِنَّمَا هِيَ قَيْعَانُ؛ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا...».

«The example of guidance and knowledge that Allāh ﷻ has sent me with is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. [And] another portion of it was hard and held the rainwater, and Allāh benefited the people with it. They used it for drinking, irrigation of the land for cultivation, and making their animals

<sup>(1)</sup> [Fāṭir 35:32].

drink from it. [And] a portion of it was barren which could neither hold the water nor bring forth vegetation [i.e., that land gave no benefits].»<sup>(2)</sup>



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<sup>(2)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 79) and Muslim (*ḥadīth* no. 2282) from the *ḥadīth* of Abū Mūsā Al-Ash‘arī رضي الله عنه. This is the wording of Muslim.



## Question 8: What Are the Pillars of Accepting Deeds in Islam?

The pillars by which Allāh ﷻ accepts deeds in Islam are not associated with someone's color, function, or status; instead, they are linked to two fundamental principles—generally applicable to all actions while acknowledging that each specific action may have its own additional conditions <sup>(1)</sup>. These two pillars are as follows:

**The first pillar** is sincerity to Allāh ﷻ in one's actions.

Allāh ﷻ says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

( Even though they were only commanded to worship Allāh 'alone' with sincere devotion to Him in all uprightness, establish prayer, and pay alms-tax. That is the upright Way. ﴿ 》 <sup>(2)</sup> )

The Prophet ﷺ said:

«يَا أَيُّهَا النَّاسُ، إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ هَاجَرَ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

«O people, the [reward of] deeds depends upon the intentions, and every person will get the reward according to what he has

<sup>(1)</sup> [Translator's Note]: For example, being in a state of *wuḍū'* (ablution) is one of the conditions of the *ṣalāh* (prayer) being accepted.

<sup>(2)</sup> [Al-Bayyinah 98:5].

intended. So, whoever emigrated for the sake of Allāh and His Messenger, then his emigration will be considered for Allāh and His Messenger. Whoever emigrated for worldly gain or for a woman to marry, then his emigration will be considered for what he emigrated for.»<sup>(3)</sup>

**The second pillar** is following the footsteps of the Messenger of Allāh ﷺ in deeds.

Allāh ﷻ says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَذَكَرَ اللَّهَ كَثِيرًا ۝ ﴾

(Indeed, in the Messenger of Allāh you have an excellent example for whoever has hope in Allāh and the Last Day and remembers Allāh often. ﴿ ۝ ﴾)<sup>(4)</sup>

The Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.»

«Whoever performs an action that is not in accordance with our matter [i.e., Islam] will have it rejected.»<sup>(5)</sup>

The Messenger ﷺ also said:

«مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.»

<sup>(3)</sup> This *ḥadīth* is agreed upon and narrated by ‘Umar bin Al-Khaṭṭāb رضي الله عنه. This is the wording of Al-Bukhārī.

<sup>(4)</sup> [Al-Aḥzāb 33:21].

<sup>(5)</sup> Narrated by Al-Bukhārī as a ‘Mu‘allaq’, and by Muslim from the *ḥadīth* of ‘Ā’ishah رضي الله عنها.  
**Emphasis added.**

«Whoever introduces something into this matter of ours [i.e., Islam] that is not part of it will have it rejected.»<sup>(6)</sup>

Additionally, the Messenger of Allāh ﷺ said:

«مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.»

«Whoever turns away from my Sunnah is not of me.»<sup>(7)</sup>



<sup>(6)</sup> This *ḥadīth* is agreed upon from the *ḥadīth* of 'Ā'ishah رضي الله عنها. **Emphasis added.**

<sup>(7)</sup> Narrated by Ibn Khuzaymah in his «**Ṣaḥīḥ**» from the *ḥadīth* of 'Abdullāh bin 'Amr رضي الله عنه.

## Question 9: What Are the Sciences of Islam?

The Islamic sciences are diverse, built upon truthfulness in narrations and justice in rulings. Allāh ﷻ says:

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ

السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

{ The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All-Knowing. ﴿١١٥﴾<sup>(1)</sup>

**These sciences are of various types, including:**

**The first type:** Sciences related to past events, such as the narratives about Ādam, Nūḥ (Noah), Hūd, Ṣāliḥ, Ibrāhīm (Abraham), Mūsā (Moses), and ʿĪsā (Jesus) ﷺ; without exaggeration; injustice; or delving into matters that are not beneficial; focusing instead on what is beneficial to mention.

**The second type:** Sciences related to future events, whether they pertain to the time of revelation, such as the news about the conquest of Makkah (Mecca), the spread of the religion, or the Romans prevailing over the Persians in that era, or whether they pertain to future events that will occur in the end times.

**The third type:** Sciences related to heavenly unseen matters, whether concerning creation and existence or issues about Jannah (Paradise) and Hell.

**The fourth type:** Sciences related to creatures. This includes the creation of the heavens, the earth, the signs within them, celestial bodies, and earthly beings.

<sup>(1)</sup> [Al-Anʿām 6:115].

**The fifth type:** Sciences related to human ethics, how to cultivate good morals, and being cautious of bad morals.

**The sixth type:** Sciences related to the rituals and acts of worship of people, such as how they pray, give charity, fast, perform pilgrimage, remember Allāh ﷻ, and so on.

**The seventh type:** Sciences related to sociology, economics, and politics based on the *sharī'ah* (Islamic law), as well as matters concerning family, society, and individual rulings.

**The eighth type:** Sciences related to clarifying impurities and filth, whether concerning food, drinks, or reprehensible attributes.

**The ninth type:** Sciences related to Allāh ﷻ, the greatest of all types. One-third of the Qur'ān revolves around it. It defines the Creator's names, attributes, actions, and rights and includes matters related to His angels, who are His soldiers; His revealed books; and His prophets and messengers.

**The tenth type:** Sciences related to religions, especially those that were initially divine and then deviated, distorted, and changed, or humanly established religions.

Indeed, within the Noble Qur'ān, there are over a hundred types of sciences, and it is beyond the scope here to list them all. Those interested in exploring these can refer to any book on the sciences of the Qur'ān, where they will find a concise or detailed account of these sciences.

#### **Islamic sciences can be divided into four categories:**

**(1) Sciences of Sources:** These are the sciences related to the commands and prohibitions of Allāh ﷻ, relying entirely on the Noble Qur'ān, the Sunnah (prophetic tradition), adhering to the interpretation of the Qur'ān and studying the prophetic tradition within its specific guidelines. This includes following the understanding of the *salaf* (predecessors) of this nation, who were the most knowledgeable of people in understanding the intents of Allāh ﷻ and the intents of His Messenger ﷺ.

**(2) Sciences of Objectives:** These sciences focus on studying the principles and considerations taken into account, looking into the legislative objectives for the Pillars of Islam and Īmān (Faith). They focus and shed light on the five essential necessities in the *sharī'ah* (Islamic law): the preservation of religion, life, intellect, wealth, and lineage.

**(3) Instrumental Sciences:** This encompasses the sciences of Tafṣīr (interpretation), which are instruments to understand the Words of Allāh ﷻ. It also includes the science of Tajwīd <sup>(2)</sup> and Qirā'āt (recitations) to enable the recitation of the Qur'ān as it was revealed. Likewise, the Sciences of Ḥadīth serve to verify and understand *ḥadīth*. The sciences of grammar, morphology, and rhetoric serve to understand the Arabic language comprehensively. The instrumental sciences contribute to comprehending religious texts, enabling us to study Qur'ānic texts and interpret them correctly and systematically.

**(4) Applied Sciences:** Such as history, biographies, military expeditions, news, and similar fields.



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<sup>(2)</sup> [*Translator's Note*]: Tajwīd refers to the rules of pronunciation and recitation when reading the Qur'ān in Arabic. It involves the proper articulation of sounds, correct pronunciation of letters, and adherence to specific rules to ensure the accurate and melodious recitation of the Qur'ān.

## Question 10: What Is the Relationship Between Humans and Their Lord in Islam?

The relationship between humans and their Lord lies in the need of the created being for its Creator. The created being cannot do without its Creator, regardless of its intelligence, cleverness, or strength. This is a continuous logical matter. And since this is an established fact among the wise, we realize the servant's need for his Master and Lord and the creature's need for its Creator, whether in terms of its origin and return, the continuity of its life, or its happiness and misery.

Don't we see how much an employee needs their employer to receive payment for their work? A person's need for their Lord is more significant than a patient's need for a doctor or a hungry person for food. What a person might miss out on, if anything, is this worldly life of his. However, if one neglects their Lord, doesn't return to Him in repentance, and doesn't recognize Him as they should, they would miss their life in this world and the Hereafter. Instead, they may be subjected to specific or general punishment due to turning away from the religion of Allāh ﷻ.

Allāh ﷻ says:

﴿ كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ  
يُدْنُوهُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥١﴾ إِنَّ شَرَّ الدَّوَابِّ  
عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٢﴾ الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ  
يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرْقَةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٣﴾ ﴾

(That was the case with Pharaoh's people and those before them—they all rejected the signs of their Lord, so We destroyed them for their sins and drowned Pharaoh's people. They were all wrongdoers. ﴿٥١﴾ Indeed, the worst of all beings in the sight of Allāh are those who persist in disbelief, never

to have faith— ﴿ namely ' those with whom you ' O Prophet ' have entered into treaties, but they violate them every time, not fearing the consequences. ﴿ } <sup>(1)</sup>

When one embraces Islam, one finds guidance for the heart. When they pray, they find tranquility for the soul. When they fast, they find well-being. When they give charity, they find purity. When they perfect their character, they find magnanimity and affection. Religion strengthens the relationship between the servant and their Lord and enhances the relationship between the servant and his self and their community.



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<sup>(1)</sup> [Al-Anfāl 8:54-56].



## Question 11: What Enters a Person into Islam?

Mere belief in the existence of the Creator or simply uttering the testimony: “*Lā ilāha illā-llāh*” (There is no deity worthy of worship but Allāh alone), like a parrot, does not enter a person into Islam. Instead, it is essential to single out Allāh ﷻ in worship in the actions of the heart and the body. This is known as *Tawḥīd Al-Ulūhiyyah* (Monotheism of Worship). What really enters a person into Islam is the correct creed, clear expression thereof, and acting accordingly, which is the meaning of “*Lā ilāha illā-llāh*.”

**This statement means** that the one who utters it affirms in their heart and with certainty that no one deserves worship except Allāh ﷻ alone. So, there is truly no deity worthy of worship except Him. That is because there is no creator besides Him. Therefore, one must absolve oneself from associating partners with Allāh in worship, in His exclusive authority as the Creator, and in His names and attributes. Consequently, the one who pronounces this testimony must fully comprehend its meaning, be aware of its implications, and acknowledge the duties that come with it, along with attesting and submitting to it.

All of this necessitates submission and acknowledgment of what belief in Allāh entails. Hence, a person must verbalize the two testimonies of faith upon entering Islam if there is no hindrance. If unable to articulate it verbally, indicating it through gestures would suffice. If one cannot even do so, then heartfelt acknowledgment suffices. Allāh ﷻ says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ ﴾

﴿ سُبْحٰنَهُ وَعَمَّا يُشْرِكُونَ ﴾

{ And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. ﴿ ۝ ﴾<sup>(1)</sup>

<sup>(1)</sup> [At-Tawbah 9:31].

Allāh ﷻ also says:

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ ﴿١٣٦﴾

{ Say, 'O believers,' "We believe in Allāh and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allāh we all submit." ﴿١٣٦﴾ (2)

The Prophet ﷺ said:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّىٰ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَيُؤْمِنُوا بِي، وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ، وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ.»

«I have been commanded to fight against people so they testify to the fact that there is no deity [worthy of worship] but Allāh [alone], and [so they] believe in me [that I am the Messenger of Allāh] and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allāh.» (3)(4)



(2) [Al-Baqarah 2:136].

(3) Narrated by Muslim (*hadīth* no. 21), from the *hadīth* of Abū Hurayrah رضي الله عنه.

(4) [Translator's Note]: Refer to **Question 87** for clarification and more information.

## Question 12: Who Is Considered a Muslim from Islam's Perspective?

From Islam's perspective, a Muslim is someone who **outwardly** displays Islam; hence, they are treated as a fellow Muslim, entitled to the rights and privileges afforded to Muslims and bound by the responsibilities and duties expected from Muslims.

Allāh ﷻ says:

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

﴿ But if they repent, perform the prayer, and pay alms-tax, then they are your brothers in faith. ﴾<sup>(1)</sup>

The Prophet ﷺ accepted people based on their **outward** appearances and behaviors; in a narration by Abū Saʿīd Al-Khudrī رضي الله عنه—a companion of the Prophet ﷺ—that a man called into question the Prophet's justice:

فَقَالَ خَالِدُ بْنُ الْوَالِيدِ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: «لَا، لَعَلَّهُ أَنْ يَكُونَ يَصِلِيَّ»؛ فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلسَانِهِ مَا لَيْسَ فِي قَلْبِهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُمَرَ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ، وَلَا أَشُقُّ بَطُونَهُمْ».

“Khalid bin Al-Walīd said, ‘O Messenger of Allāh, shall I not strike his neck?’ He, [the Prophet ﷺ], replied, «No, perhaps he performs prayers.» So, Khalid said, ‘How many are those who pray but say by their tongues what is not in their hearts?’ The Messenger of Allāh ﷺ said, «I have not been commanded to search people's hearts nor to slit their bellies.»”<sup>(2)</sup>

<sup>(1)</sup> [At-Tawbah 9:11].

<sup>(2)</sup> This *ḥadīth* is agreed upon.

As for the Muslims whom Allāh ﷻ accepts, they are the ones who entered Islam **outwardly** and **inwardly** and have manifested the virtues of the *īmān* (faith) that is obligatory. Allāh ﷻ says:

﴿ \* قَالَتِ الْأَعْرَابُ ءَامَنَّا فُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْمَأْنَا وَلَمَّا يَدْخُلِ  
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ، لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا  
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٥﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ  
لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ  
هُمُ الصَّادِقُونَ ﴿١٦﴾ ﴾

{ ‘Some of’ the nomadic Arabs say, “We believe.” Say, ‘O Prophet,’ “You have not believed. But say, ‘We have submitted,’ for faith has not yet entered your hearts. But if you obey Allāh and His Messenger ‘wholeheartedly’, He will not discount anything from ‘the reward of’ your deeds. Allāh is truly All-Forgiving, Most Merciful.” ﴿١٥﴾ . The ‘true’ possessors of faith are only those who believe in Allāh and His Messenger—never doubting—and strive with their wealth and their lives in the cause of Allāh. They are the ones true in faith. ﴿١٦﴾ } (3)

The Prophet ﷺ said:

«الْمُسْلِمُ مَن سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.»

«A Muslim is the one from whose tongue and hands other Muslims are safe.» (4)



(3) [Al-Hujurat 49:14-15].

(4) Narrated by Muslim, from the *hadīth* of ‘Abdullāh bin ‘Amr رضي الله عنه.

## Question 13: Who Is Considered a Mu'min from Islam's Perspective?

From the perspective of Islam, a *mu'min* (possessor of faith) can be used interchangeably with any Muslim, considering that *īmān* (faith) and Islam are regarded as one concept in the general sense. Thus, every Muslim is considered a *mu'min* because by acknowledging the Pillars of Islam, one has shown acknowledgment of the Pillars of *Īmān* (Faith). Likewise, vice versa; every *mu'min* is considered a Muslim because by acknowledging the Pillars of *Īmān* (Faith), one has shown acknowledgment of the Pillars of Islam.

Thus, the above meaning is what is meant when Muslim or *mu'min* is mentioned in a general sense by itself.

Allāh ﷻ says:

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ ﴾

{ But whoever does good—whether male or female—and is a *mu'min* (possessor of faith) will enter Paradise and will never be wronged "even as much as" the speck on a date stone. ○ And who is better in faith than those who fully submit themselves to Allāh, do good, and follow the way of Abraham, the upright? Allāh chose Abraham as a close friend. ○ }<sup>(1)</sup>

<sup>(1)</sup> [An-Nisā' 4:124-125].

However, if the term *mu'min* is used alongside the term **Muslim**, it then refers to someone who has brought forth the actions of *īmān* (faith) in the heart, which are only attained after the outward actions are manifested.

Allāh ﷻ says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾

{ The *mu'minūn* (possessors of faith; plural of *mu'min*) are only those whose hearts tremble at the remembrance of Allāh, whose *īmān* (faith) increases when His revelations are recited to them, and who put their trust in their Lord. ﴿٢﴾ 'They are' those who establish prayer and donate from what We have provided for them. ﴿٣﴾ It is they who are the true *mu'minūn* (possessors of faith). They will have elevated ranks, forgiveness, and an honorable provision from their Lord. ﴿٤﴾ } (2)

The Prophet ﷺ said:

«الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَىٰ أَمْوَالِهِمْ وَأَنْفُسِهِمْ.»

«The *mu'min* (possessor of faith) is the one whom people trust with their possessions and their lives.» (3)

(2) [An-Nisā' 4:124-125].

(3) Narrated by Ibn Mājah, and this is his wording, from the *ḥadīth* of Fuḍālah bin 'Ubaid رضي الله عنه. Al-Albānī authenticated it.

The Messenger ﷺ also said:

«الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ.»

«The *mu'min* (possessor of faith) is the one in whom people trust with their blood and wealth.»<sup>(4)</sup>



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<sup>(4)</sup> Narrated by Abū Dāwūd and At-Tirmidhī, from the *ḥadīth* of Abū Hurayrah رضي الله عنه. At-Tirmidhī said: “*Ḥasan ṣaḥīḥ*” [i.e., indicating its authenticity].

## Question 14: What Are the Social Classes of People in Islam?

Indeed, people in Islam are equal in the sight of Allāh ﷻ. However, they differ and are categorized into specific classes based on their *īmān* (faith) and deeds. Allāh has ordained three levels for them in His Book:

**The first level** is those who hasten towards goodness, fulfill the obligatory and recommended acts, abstain from prohibitions and disliked matters, and avoid excessive indulgence in permissible things. They are occupied with perfecting their *īmān* (faith) and its completion.

**The second level** is the companions of the right <sup>(1)</sup>. They stayed the middle course, fulfilling the obligatory duties, abstaining from prohibitions, focusing on increasing their *īmān* (faith) and seeking to rectify their conditions.

**The third level** is those who wrong themselves, mixing good deeds with bad ones, hoping Allāh may forgive them.

Allāh ﷻ says, clarifying these levels:

﴿ تَرَىٰ أَوْرَاقَ الْكِتَابِ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ  
وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَٰلِكَ هُوَ  
الْفَضْلُ الْكَبِيرُ ﴾

{ Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allāh's Will. That is 'truly' the greatest bounty. ﴿ ۝ ﴾ (2)

(1) [Translator's Note]: Please refer to Sūrat-ul-Wāqī'ah (Chapter 56) for more details.

(2) [Fāṭir 35:32].



The Prophet ﷺ said:

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ».

«The strong *mu'min* (possessor of faith) is more beloved and better to Allāh than the weak *mu'min* (possessor of faith), while there is good in both.»<sup>(3)</sup>

The ranks of people in Islam are based on the increase in their *īmān* (faith). They differ in the depth of their knowledge of *īmān* (faith), its scarcity or abundance, and the strength or weakness of their certainty. They also vary in the actions of the heart, which constitute the essence and core of *īmān* (faith), such as love for Allāh, fear of Him, hope in Him, reliance on Him, and turning to Him. They also differ in the deeds of the limbs, like prayers, almsgiving, fasting, and pilgrimage—both obligatory and voluntary. Furthermore, they vary in fulfilling Allāh's rights and His servants' rights through righteousness, maintaining family ties, kindness to neighbors and friends, and showing kindness to creation, and these differences are vast.



<sup>(3)</sup> Narrated by Muslim (*ḥadīth* no. 2664) from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 15: What Is the Statement of Najāt (Salvation) in Islam?

In Islam, the statement of *najāt* (salvation) is embodied in the testimony of *tawhīd* (monotheism): “*Lā ilāha illā-llāh*” (There is no deity worthy of worship but Allāh alone). This statement is the essence of Islam, by which a person enters Islam and by which a Muslim enters Jannah (Paradise).

This statement represents the concept of *ikhhlās* (sincerity) in Islam. It involves negating divinity from anyone other than Allāh. It emphasizes that no one among creation deserves any form of worship, even as small as an atom’s weight. No act of worship should be directed to anyone besides Allāh, whether apparent or hidden. It confirms that all divinity belongs exclusively to Allāh alone. Allāh ﷻ is the only One deserving of being worshipped out of love, desire, awe, turning to Him in repentance, complete submission, and humility towards Him from all perspectives and considerations.

For this testimony to be salvific, it is imperative to affirm it in the heart, proclaim it with the tongue, and act upon its implications. Allāh ﷻ says:

﴿ فَالْهُكْمُ لِلَّهِ وَحْدَهُ قَلِيلٌ مِّنْ أَسْمَاءُ وَبَشِيرِ الْمُحْسِنِينَ ﴿٢٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢٥﴾ ﴾

{ For your God is only One God, so submit yourselves to Him ‘alone’. And give good news ‘O Prophet’ to the humble: ﴿٢٤﴾ those whose hearts tremble at the remembrance of Allāh, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them. ﴿٢٥﴾ }<sup>(1)</sup>

<sup>(1)</sup> [Al-Hajj 22:34-35].

The Prophet ﷺ said:

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

«The happiest of people for my intercession on the Day of Judgment is the one who says, “*Lā ilāha illā-llāh*” (There is no deity [worthy of worship] but Allāh [alone]) sincerely from his soul.»<sup>(2)</sup>

Evidence supporting that salvation is linked to the affirmation of this statement and acting upon its implications is found in the saying of the Messenger ﷺ:

«مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ.»

«Whoever meets Allāh without associating anything with Him will enter Paradise.»<sup>(3)</sup>

Also, found in the saying of the Prophet ﷺ:

«مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ.»

«Whoever from my nation dies while not associating anything with Allāh will enter Paradise.»<sup>(4)</sup>



<sup>(2)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 99).

<sup>(3)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 129) from the *ḥadīth* of Anas رضي الله عنه.

<sup>(4)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 1180) from the *ḥadīth* of Abū Dharr رضي الله عنه. Also, Muslim (*ḥadīth* no. 92) from the *ḥadīth* of Ibn Mas‘ūd رضي الله عنه.

## Question 16: What Is the Meaning of the Testimony of Prophethood in Islam?

The testimony of prophethood, “I bear witness that Muḥammad is the Messenger of Allāh,” signifies acknowledging Muḥammad’s message, affirming his prophethood, and recognizing him as a prophet and messenger from Allāh ﷻ.

As Allāh ﷻ says:

{ مُحَمَّدٌ رَّسُولُ اللَّهِ }

{ Muḥammad is the Messenger of Allāh. }<sup>(1)</sup>

Also, ‘Isā (Jesus) عيسى gave glad tidings of his coming, saying, as told by Allāh ﷻ:

{ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ }

{ “And giving the good news of a messenger after me whose name will be Aḥmad.” }<sup>(2)</sup>

“Aḥmad” is one of the names of Prophet Muḥammad ﷺ.

One of the implications of the testimony is the acknowledgment of the universality of his message to all people.

Allāh ﷻ says:

{ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ }

<sup>(1)</sup> [Al-Fath 48:29].

<sup>(2)</sup> [Aş-Şaff 61:6].

الَّتِي الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ

تَهْتَدُونَ ﴿١٥٨﴾

{ Say, 'O Prophet,' "O humanity! I am the Messenger of Allāh to you all. To Him 'alone' belongs the kingdom of the heavens and the earth. There is no god 'worthy of worship' except Him. He gives life and causes death." So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His revelations. And follow him, so you may be 'rightly' guided. ﴿١٥٨﴾ (3)}

One of its implications, as well, is obedience to Prophet Muḥammad ﷺ in what he commanded and avoidance of what he prohibited and discouraged.

Allāh ﷻ says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا ﴿٦١﴾ ﴾

{ Indeed, in the Messenger of Allāh, you have an excellent example for whoever has hope in Allāh and the Last Day and remembers Allāh often. ﴿٦١﴾ (4)}

Allāh ﷻ also says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

{ Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. } (5)

(3) [Al-A'raf 7:158].

(4) [Al-Aḥzāb 33:21].

(5) [Al-Ḥashr 59:7].

Likewise, another implication is believing that Prophet Muḥammad ﷺ is the last of the prophets and messengers. Allāh ﷻ says:

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

﴿ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝﴾

﴿ Muḥammad is not the father of any of your men but is the Messenger of Allāh and the seal of the prophets. And Allāh has 'perfect' knowledge of all things. ۝﴾<sup>(6)</sup>

Similarly, another implication is to refrain from harming Prophet Muḥammad ﷺ, whether through any word or action related to his person, honor, guidance, or religion. Allāh ﷻ says:

﴿ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝﴾

﴿ Those who hurt the Messenger of Allāh will suffer a painful punishment. ۝﴾<sup>(7)</sup>

Another implication is believing in all of the reports of Prophet Muḥammad ﷺ and affirming all that he commanded, as he does not speak, nor does he order or prohibit except by revelation from Allāh ﷻ. Allāh ﷻ says:

﴿ وَمَا يَنْطُوقُ عَنِ الْهَوَىٰ ۝ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝﴾

﴿ Nor does he speak of his own whims. ۝ It is only a revelation sent down 'to him'. ۝﴾<sup>(8)</sup>



<sup>(6)</sup> [Al-Aḥzāb 33:40].

<sup>(7)</sup> [At-Tawbah 9:61].

<sup>(8)</sup> [An-Najm 53:3-4].

## Question 17: What Are the Fundamental Principles of Islam That Are Necessary for a Person to Be Considered a Muslim?

The fundamental principles of Islam necessary for a person to be considered a Muslim are acknowledging the Pillars of Islam; acknowledging the Pillars of Īmān (Faith); affirming *tawhīd* (monotheism) in speech, belief, and action; being content with Islam and what it entails; accepting what has been revealed in the Qurʾān by Allāh; and adhering to the established traditions of the Messenger of Allāh ﷺ.

Allāh ﷻ says:

﴿ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ  
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٦﴾ وَمَن يَتَّبِعْ غَيْرَ الْإِسْلَامِ  
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٧﴾ كَيْفَ يَهْدِي  
اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ  
الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٨﴾ ﴾

﴿ Say, 'O Prophet,' "We believe in Allāh and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord—we make no distinction between any of them, and to Him we 'fully' submit." ○ Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter, they will be among the losers. ○ How will Allāh guide a people who chose to disbelieve after they had believed, acknowledged

the Messenger to be true, and received clear proofs? For Allāh does not guide the wrongdoing people. ﴿١﴾ (1)

The Prophet ﷺ said:

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ.»

«Whoever testifies that there is no deity [worthy of worship] but Allāh alone, without partners; that Muḥammad is His servant and Messenger; that Jesus is the servant of Allāh and is His Messenger, is His Word which He bestowed on Mary, and is a soul created by Him; that Paradise is true; and Hellfire is true, Allāh will admit him into Paradise regardless of his deeds.» (2)

Also, Anas رضي الله عنه—a companion of the Prophet ﷺ—said:

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَاسْتَقْبَلَ قِبْلَتَنَا، وَصَلَّى صَلَاتَنَا، وَأَكَلَ دَبِيحَتَنَا، فَهُوَ الْمُسْلِمُ، لَهُ مَا لِلْمُسْلِمِ، وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ.»

“Whoever testifies that there is no deity [worthy of worship] but Allāh [alone], directs himself towards our Qiblah (3), performs our prayers, and consumes our slaughtered animals,

(1) [Āli ‘Imrān 3:84-86].

(2) Narrated by Al-Bukhārī in his «**Ṣaḥīḥ**».

(3) [Translator’s Note]: Qiblah: Refers to the direction Muslims face during their prayers, specifically when performing the *ṣalāh* (Islamic ritual prayers). The Qiblah is the direction of the Ka’bah in Makkah (Mecca), Saudi Arabia. Muslims worldwide face this direction when praying as a symbol of unity and aligning themselves with the center of their faith. The Qiblah is a fundamental aspect of Islamic worship since facing it is one of the conditions of *ṣalāh*.



then he is a Muslim; he will have the rights of a Muslim and will be subject to the obligations of a Muslim.”<sup>(4)</sup>



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<sup>(4)</sup> Narrated by Al-Buḫārī in his «**Ṣaḥīḥ**».

## Question 18: What Are the Pillars of Islam in General?

The Pillars of Islam are five:

**The first Pillar:** Shahādah (The Testimony of Faith); “I bear witness there is no deity worthy of worship but Allāh alone, and I bear witness that Muḥammad is the Messenger of Allāh.”

**The second Pillar:** Establishment of *ṣalāh* (Islamic ritual prayers).

**The third Pillar:** Payment of *zakāt* (alms-tax).

**The fourth Pillar:** Fasting during Ramaḍān.

**The fifth Pillar:** Ḥajj (Pilgrimage) to the House of Allāh for those who can undertake the journey.

Indeed, these Pillars are mentioned in multiple *āyāt* (verses) of the Qur’ān and numerous *aḥādīth* (plural of *ḥadīth*). For instance, Allāh ﷻ says:

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ﴾

﴿ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٥١﴾ ﴾

﴿ But if they repent, perform prayers, and pay *zakāt*, then set them free. Indeed, Allāh is All-Forgiving, Most Merciful. ﴿٥١﴾ ﴾<sup>(1)</sup>

Allāh ﷻ also says:

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

﴿ وَنَفَصِلُ الْأَيَّاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ ﴾

<sup>(1)</sup> [At-Tawbah 9:5].

{ But if they repent, perform prayer, and pay *zakāt*, then they are your brothers in faith. }<sup>(2)</sup>

The Prophet ﷺ said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ: عَلَى أَنْ يُوحَدَ اللَّهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ.»

«Islam is built upon five [Pillars]: to single out Allāh [in what He alone deserves: Lordship, Worship, and beautiful Names and lofty Attributes], to establish prayer, to give *zakāt*, to fast in Ramaḍān, and to perform Ḥajj (Pilgrimage).»<sup>(3)</sup>

The Messenger ﷺ also said:

«الْإِسْلَامُ؛ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.»

«Islam is based on testifying that there is no deity [worthy of worship] but Allāh [alone] and that Muḥammad is the Messenger of Allāh, establishing prayer, giving *zakāt*, observing the fast of Ramaḍān, and performing Ḥajj to the House [of Allāh] if you can make your way there.»<sup>(4)</sup>



<sup>(2)</sup> [At-Tawbah 9:11].

<sup>(3)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 8), and Muslim (*ḥadīth* no. 16), and this is Muslim's wording, from the *ḥadīth* of Ibn 'Umar رضي الله عنهما.

<sup>(4)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 50), from the *ḥadīth* of Abū Hurayrah رضي الله عنه, and Muslim (*ḥadīth* no. 8), and this is Muslim's wording, from the *ḥadīth* of 'Umar رضي الله عنه.

## Question 19: What Are the Pillars of Īmān (Faith) in Islam in General?

The Pillars of Īmān (Faith) are six:

**The first Pillar:** Having *īmān* (faith) in Allāh ﷻ, acknowledging Him as the Lord and Creator, having the most beautiful Names and sublime Attributes, being the only true deity worthy of worship, and recognizing that any other deity besides Him is false.

**The second Pillar:** Having *īmān* (faith) in the angels, acknowledging that they are created from light, never disobey Allāh's command and fulfill His orders, are *ṣamad* (solid with no inner hollowness), and they are not described with gender attributes.

**The third Pillar:** Having *īmān* (faith) in the divine books, acknowledging that Allāh ﷻ has revealed books containing guidance and goodness, some of which are known to us, such as the Scrolls of Ibrāhīm (Abraham) ؑ, the Tawrāt (Torah) of Moses ؑ, the Injīl (Gospel) of Jesus ؑ, the Zabūr (Psalms) of David ؑ, and the Qur'ān of Muḥammad ﷺ.

**The fourth Pillar:** Having *īmān* (faith) in the messengers, affirming that Allāh has sent messengers and prophets as guides to humankind, bringing glad tidings to the believers, and warning the disbelievers.

**The fifth Pillar:** Having *īmān* (faith) in the Last Day, acknowledging resurrection, beginning with death and transitioning to the Barzakh (Interim Stage), then the Hereafter, including recognition of the Hour and its signs, followed by accountability leading either to Paradise or Hell.

**The sixth Pillar:** Having *īmān* (faith) in Al-Qadar (Divine Decree), acknowledging that Allāh ﷻ knows all of our actions and statements—having known them even before our creation—recorded them in a Book with Him, willed their occurrence, and then created the servant and his actions. These Pillars are established in multiple texts.

From them, the saying of Allāh ﷻ:

﴿ \* لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ

ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

{ Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allāh, the Last Day, the angels, the books, and the prophets. }<sup>(1)</sup>

When Angel Jibrīl (Gabriel) عليه السلام asked the Prophet ﷺ:

«مَا الْإِيمَانُ؟».

«What is *īmān* (faith)?»

The Prophet ﷺ replied:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ». قَالَ: صَدَقْتَ.

«[It] is to have *īmān* (faith) in Allāh, His angels, His books, His meeting, His messengers, to have *īmān* in the resurrection, and to have *īmān* in the Divine Decree in its entirety.»  
[Gabriel عليه السلام] confirmed, “You have spoken the truth.”<sup>(2)</sup>



<sup>(1)</sup> [Al-Baqarah 2:177].

<sup>(2)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 4499), and Muslim (*ḥadīth* no. 10), from the *ḥadīth* of Abū Hurayrah رضي الله عنه, and this is Muslim’s wording.

## Question 20: What Are the Comprehensive Principles of Islam?

The comprehensive principles of Islam are numerous and diverse; among the most important are:

1. Islam is founded upon singling out Allāh ﷻ in worship and following the Messenger of Allāh ﷺ in actions and emulation.
2. Islam encompasses speech, action, belief, and behavior.
3. Bida' (Innovations) in religion are all rejected and ugly, while innovations in worldly matters, the decent of it is excellent and the destructive of it is ugly, due to the saying of Allāh ﷻ:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ﴾

{ Or do they have associate-gods who have ordained for them a religion, which Allāh has not authorized? }<sup>(1)</sup>

Also, due to the saying of the Prophet ﷺ:

«إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ.»

«The most truthful speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ, and the worst of affairs are those that are newly invented [in the religion], and

<sup>(1)</sup> [Ash-Shūrā 42:21].

every innovation is misguidance, and every misguidance is in the Fire.»<sup>(2)</sup>

4. Cooperation in righteousness and piety and avoiding cooperation in sin and aggression are among the symbols of this religion.

Allāh ﷻ says:

{ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانَ وَاتَّقُوا اللَّهَ }<sup>(3)</sup>

{ Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. }<sup>(3)</sup>

The Prophet ﷺ said:

«شَهِدْتُ حَلْفَ الْمُطَيَّبِينَ مَعَ عُمُومِي وَأَنَا غُلَامٌ، فَمَا أَحِبُّ أَنْ لِي حُمْرَ النَّعَمِ، وَأَنِّي أَنْكُرُهُ.»

«I was present with my uncles [as a youth] at Ḥilf Al-Muṭayyabīn (the Alliance of the Perfumed). I would not wish to break it, even for red she-camels<sup>(4)</sup>.»<sup>(5)</sup>

5. Deeds are judged by their intentions. The Prophet ﷺ said:

«الْأَعْمَالُ بِالنِّيَّةِ، وَلِكُلِّ امْرِئٍ مَا نَوَى.»

<sup>(2)</sup> Narrated by An-Nasā'ī with this wording, and its origin is in «**Ṣaḥīḥ Muslim**», from the *ḥadīth* of Jābir رضي الله عنه.

<sup>(3)</sup> [Al-Mā'idah 5:2].

<sup>(4)</sup> [*Translator's Note*]: In Arabian society, including the time of Jāhiliyyah (the period of ignorance before the advent of Islam), certain symbols and practices held cultural significance. The red she-camel was one such symbol. It was highly valued among the Arabs. These camels were considered prestigious and often seen as a symbol of wealth and abundance.

<sup>(5)</sup> Narrated by Imām Aḥmad in his «**Musnad**», from the Musnad of 'Abdur-Raḥmān bin 'Awf رضي الله عنه. The verifier of the book said: "Its chain [of narration] is authentic."

«The reward of deeds depends upon the intention, and every person will get the reward according to what he has intended.»<sup>(6)</sup>

6. Certainty is not removed by doubt. A person complained to the Prophet ﷺ that he entertained a doubt as if something had happened to him that may have caused him to break his *wuḍū'* (ablution).

The Prophet ﷺ replied:

«لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا.»

«He should not depart [from the prayer] unless he hears a sound or perceives a smell [of passing wind].»<sup>(7)</sup>

7. There is no burden beyond one's capacity and ability. Allāh ﷻ says:

{ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا }

{ No one will be charged with more than they can bear. }<sup>(8)</sup>

The Prophet ﷺ said:

«فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ.»

«So when I forbid you from something, then abstain from it, and when I command you with something, do as much of it as you can.»<sup>(9)</sup>

<sup>(6)</sup> Narrated by Al-Bukhārī, from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

<sup>(7)</sup> This *ḥadīth* is agreed upon; from the *ḥadīth* of 'Umar رضي الله عنه.

<sup>(8)</sup> [Al-Baqarah 2:233].

<sup>(9)</sup> This *ḥadīth* is agreed upon; from the *ḥadīth* of Abū Hurayrah رضي الله عنه, and this is the wording of Al-Bukhārī.



8. Hardship brings about ease. Allāh ﷻ says:

﴿ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّ فَمَنْ لَمْ يَسْتَطِعْ  
فِي طَعَامِ سِتِّينَ مَسْكِينًا ﴾

{ But if the husband cannot afford this, then let him fast for two consecutive months before the couple touches each other. But if he is unable 'to fast', then let him feed sixty poor people. }<sup>(10)</sup>

Also, in the *ḥadīth* of 'Imrān bin Ḥuṣayn رضي الله عنه—a companion of the Prophet ﷺ—who said:

«كَانَتْ بِي بَوَاسِيرُ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلَاةِ»، فَقَالَ:

“I had hemorrhoids, so I asked the Prophet ﷺ about the prayer.”

So, the Prophet ﷺ advised:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ.»

«Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.»<sup>(11)</sup>

9. Harm is to be removed<sup>(12)</sup>.

<sup>(10)</sup> [Al-Mujādilah 58:4].

<sup>(11)</sup> Narrated by Al-Bukhārī.

<sup>(12)</sup> [Translator's Note]: The principle of “harm is to be removed” underscores the importance of mitigating and eliminating harm wherever possible. Yet, this harm cannot be removed by another harm. This comprehensive principle of Islam serves as a guiding fundamental for Muslims to actively work towards preventing harm to themselves and others, both physically and spiritually. This principle emphasizes the obligation to promote well-being, justice, and compassion in all aspects of life, thereby fostering a society that prioritizes the welfare of its members and seeks to alleviate suffering whenever encountered.

Allāh ﷻ says:

{ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدَيْهِ }

{ No mother or father should be made to suffer through their child. } (13)(14)

The Prophet ﷺ said:

«لَا ضَرَرَ وَلَا ضِرَارَ.»

«There should be no causing harm or reciprocating harm.» (15)

10. *Al-'Urf* (Custom) is authoritative in matters with no legislative text regarding them. Allāh ﷻ says:

{ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ } (199)

{ Be gracious, enjoin 'urf (what is correct), and turn away from those who act ignorantly. } (16)

The Prophet ﷺ said regarding obligatory expenses for the wife:

«وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ، وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.»

«And they [the wives] have rights over you [the husbands] to provide them with their sustenance and clothing in accordance to 'urf (a reasonable manner).» (17)

(13) [Al-Baqarah 2:233].

(14) [Translator's Note]: This *āyah* (verse) means that it is not permissible for either parent to make the child a means of harm to the other.

(15) Narrated by Ibn Mājah, from the *ḥadīth* of Ibn 'Abbās رضي الله عنه. Al-Albānī deemed it to be authentic.

(16) [Al-A' rāf 7:199].

(17) Narrated by Muslim in his «*Ṣaḥīḥ*», from the *ḥadīth* of Jābir bin 'Abdullāh رضي الله عنه.

11. The presumption is that a person is revered, with inviolable rights to their lives, wealth, and honor, due to the saying of Allāh ﷻ:

﴿ \* وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾ ﴾

﴿ Indeed, We have dignified the children of Ādam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures. ﴿٧٠﴾ ﴾<sup>(18)</sup>

This principle is not violated except in exceptional circumstances, such as when the person commits an act of disbelief, polytheism (associating partners with Allāh ﷻ), injustice, aggression, or immorality, as mentioned in the *hadīth* of Abū Hurayrah رضي الله عنه—a companion of the Prophet ﷺ, who narrated the most *ahādīth*—that the Prophet ﷺ said:

«لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ، وَلَا يُخَذَلُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا»، -وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ-، «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ؛ دَمُهُ، وَمَالُهُ، وَعِرْضُهُ».

«Do not envy one another, do not inflate prices by overbidding against one another, do not hate one another, do not turn away from one another, do not undercut one another in trade, but be fellow brothers and servants of Allāh. A Muslim is the brother of a Muslim: he does not wrong him, nor does he fail him, nor does he belittle him. *Taqwā* (piety) is here.» And he pointed to his chest three times. «It is sufficient of an evil for a person to

<sup>(18)</sup> [Al-Isrā' 17:70].

belittle his Muslim brother. All of a Muslim is sacred to another Muslim: his blood, his wealth, and his honor.»<sup>(19)</sup>

12. Muslims in Islam are equal in rights and duties, and the most honorable among them is the most pious.

Allāh ﷻ says:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ﴾

{ O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Certainly, the most noble of you in the sight of Allāh is the most righteous among you. Allāh is truly All-Knowing, All-Aware. ﴿١٣﴾ }<sup>(20)</sup>

The Prophet ﷺ said:

«يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَىٰ عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَىٰ عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَىٰ أَسْوَدَ، وَلَا أَسْوَدَ عَلَىٰ أَحْمَرَ إِلَّا بِالتَّقْوَىٰ.»

«O people, your Lord is one, and your father [i.e., Ādam] is one. There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor a white person over a black person, nor a black person over a white person, except through piety.»<sup>(21)</sup>

<sup>(19)</sup> Narrated by Muslim in his «**Ṣaḥīḥ**».

<sup>(20)</sup> [Al-Ḥujurāt 49:13].

<sup>(21)</sup> Narrated by Imām Aḥmad in his «**Musnad**», from the *ḥadīth* of Abū Naḍrah from someone who heard the Prophet ﷺ. The verifier [of the book] said: “Its chain [of narration] is authentic.”

These are some of the fundamental principles, among the most important. Enumerating all the tenets of Islam in a concise work is difficult. For those seeking further knowledge, refer to books on fundamental principles, jurisprudential nuances, and other related works.



## Question 21: What Five Necessities Did Islam Come to Protect and Preserve?

Indeed, the five necessities that Islam came to protect, preserve, complete, and safeguard from anything that might corrupt, diminish, or taint them are:

**The first necessity:** Preserving the religion. For its sake, Allāh ﷻ mandated *jihād* <sup>(1)</sup> and fighting.

Allāh ﷻ says:

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا  
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١﴾ ﴾

{ Fighting has been made obligatory upon you 'believers', though you dislike it. Perhaps you dislike something that is good for you and like something that is bad for you. Allāh knows, and you do not know. ﴿٢١﴾ } <sup>(2)</sup>

**The second necessity:** Preserving life.

Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِتَالُ فِي الْقَتْلِ ﴾

{ O possessors of faith! 'The law of' retaliation is set for you in cases of murder. } <sup>(3)</sup>

<sup>(1)</sup> [Translator's Note]: Refer to **Question 87** for clarification and more information.

<sup>(2)</sup> [Al-Baqarah 2:216].

<sup>(3)</sup> [Al-Baqarah 2:178].

**The third necessity:** Safeguarding lineage and honor.

Allāh ﷻ says:

﴿ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ (٢٣)

{ Surely those who accuse chaste, unsuspecting, believing women are cursed in this life and the Hereafter. And they will suffer a tremendous punishment. ﴿ 〇 ﴾ (4)}

**The fourth necessity:** Safeguarding wealth.

Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ  
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ﴾

{ O possessors of faith! Do not devour one another's wealth illegally, but rather trade by mutual consent. } (5)

**The fifth necessity:** Preserving intellect.

Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ  
تَعْلَمُوا مَا تَقُولُونَ ﴾

{ O possessors of faith! Do not approach prayer while intoxicated until you are aware of what you say. } (6)

(4) [An-Nūr 24:23].

(5) [An-Nisā' 4:29].

(6) [An-Nisā' 4:43].

The Messenger ﷺ said:

«لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ، إِلَّا بِأَحَدٍ ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالزَّانِي، وَالْمَفَارِقُ لِدِينِهِ الشَّارِكُ لِلْجَمَاعَةِ».

«The blood of a Muslim who declares that there is no deity [worthy of worship] but Allāh [alone] and that I am the Messenger of Allāh cannot be lawfully shed except in three cases: A life for a life, a married person who commits adultery, and one who leaves his religion and separates from the [Muslim] community.»<sup>(7)(8)</sup>



<sup>(7)</sup> Narrated by Imām Aḥmad in his «**Musnad**», from the *ḥadīth* of Abū Naḍrah from someone who heard the Prophet ﷺ. The verifier of the book said: “Its chain [of narration] is authentic.”

<sup>(8)</sup> [*Translator’s Note*]: In Islam, executing punitive law and prescribed corporal punishments within the *sharī’ah* (Islamic law) is solely the responsibility of qualified and authorized authorities. These authorities may include judges, legal scholars, and rulers with expertise in Islamic jurisprudence. The implementation of the *sharī’ah* (Islamic law) can only be carried out within the framework of a just legal system. It is not the role of individual citizens to enforce punishments, as this requires a careful and thorough legal process. The objective is to ensure fairness, justice, and adherence to Islamic principles in applying punitive measures to maintain social order and promote a just society. Also, please refer to **Question 100** of this book for more details.



## Question 22: What Is Islam's Way of Preserving the Five Necessities?

The method Islam employs to preserve these five necessities is ingenious and magnificent. It prohibits the means that may lead to their diminution and infringement, let alone the ones that lead to their spoilage and destruction.

**To preserve the religion**, Islam prevents apostasy among its adherents and the mockery or ridicule of the faith. This preventive measure is similar to the restrictions some countries impose on their citizens from traveling to specific nations or similar constraints. As a matter of fact, it is crucial to note that the set of laws for preserving the religion takes precedence over any other laws.

Nevertheless, Islam does not compel people to enter into it; instead, it leaves the choice to individuals, especially those living under its umbrella who are not Muslims. Allāh ﷻ says:

﴿ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ﴾

﴿ Let there be no compulsion in religion, for the truth stands out clearly from falsehood. ﴾<sup>(1)</sup>

Allāh ﷻ also says:

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ

حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

﴿ Had your Lord so willed 'O Prophet', all 'people' on earth would have indeed believed, every single one of them! Would you then force people to become possessors of faith? ﴿99﴾<sup>(2)</sup>

<sup>(1)</sup> [Al-Baqarah 2:256].

<sup>(2)</sup> [Yūnus 10:99].

**To preserve lives**, Islam prohibits killing oneself, as well as transgression, oppression, and aggression against others. Additionally, it prohibits actions that may harm oneself and forbids someone to point even a piece of a weapon toward another. The Messenger of Allāh ﷺ said:

«مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعَهُ، وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ.»

«Whoever points to his brother with a piece of weapon, the angels curse him until he puts it down, even if he is his real brother, [a son] of his father and mother.»<sup>(3)</sup>

Furthermore, it is prohibited to carry weapons into mosques or markets. The Messenger of Allāh ﷺ said:

«إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوْقِنَا، وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ»، أَوْ قَالَ: «لِيَقْبِضَ عَلَى نِصَالِهَا.»

«He who moves among you in the mosque or the market and there is an arrow with him, he should take hold of its iron head in his palm, so that none among the Muslims should receive any injury from it,» or he said, «Should clasp its iron head.»<sup>(4)</sup>

**To preserve honor**, Islam prohibits backbiting and slander, along with magnifying the severity of false accusations. It sets a punishment for defamation, all as a means of safeguarding honor and protecting it from contamination. Even if a man witnesses a woman or a man engaging in immorality, the *sharī'ah* (Islamic law) does not permit him to speak about it.

<sup>(3)</sup> Narrated by Muslim (*ḥadīth* no. 2616), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

<sup>(4)</sup> This *ḥadīth* is agreed upon, narrated by Al-Bukhārī (*ḥadīth* no. 441) and Muslim (*ḥadīth* no. 2615), from the *ḥadīth* of Abū Mūsā Al-Ash'arī رضي الله عنه.

Instead, it commands him to conceal it unless he has three other witnesses with him, making them four in total. Allāh ﷻ says:

﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾ ﴾

{ Those who accuse chaste women 'of adultery' and fail to produce four witnesses, give them eighty lashes 'each'. And do not ever accept any testimony from them—for they are indeed the rebellious—○ except those who repent afterward and mend their ways, then surely Allāh is All-Forgiving, Most Merciful. ○ }<sup>(5)</sup>

**To preserve lineage** and as a prevention against the confusion of bloodlines, adultery and its related actions are prohibited. Allāh ﷻ says:

﴿ قُلْ لِلْمُؤْمِنَاتِ يَغْضُوبْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ذَلِكَ أَزْكَى لَهُنَّ إِنْ اللَّهُ حَيُّرٌ بِمَا يَصْنَعُونَ ﴿٣١﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ﴾

{ 'O Prophet!' Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Indeed, Allāh is All-Aware of what they do. ○ And tell the believing women to lower their gaze and guard their chastity. }<sup>(6)</sup>

The Prophet ﷺ said:

«لا تُتَّبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ الْأُولَى، وليست لك الآخرة».

<sup>(5)</sup> [An-Nūr 24:4-5].

<sup>(6)</sup> [An-Nūr 24:30-31].

«Do not follow one glance with another, for you are allowed the first but not the second.»<sup>(7)</sup>

Moreover, Allāh ﷻ says, explaining the gravity of adultery:

﴿ وَلَا تَقْرَبُوا الزَّانِيَةَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۝٣٢ ﴾

﴿ Do not go near adultery. It is truly a shameful deed and an evil way. ﴿ ۝ ﴾<sup>(8)</sup> ﴾

The Prophet ﷺ said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ».

«The one who commits adultery is not a *mu'min* (possessor of faith) at the time when he is committing adultery.»<sup>(9)</sup>

**To safeguard wealth**, Islam commands its preservation, encourages trade, and prohibits extravagance, wastefulness, and miserliness. It forbids consuming people's wealth unjustly, stealthily, or through deceit. It also prohibits squandering money on frivolities and urges protecting the wealth of orphans.

Allāh ﷻ says:

﴿ وَءَانُوا آلِيَتَمَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ ﴾

﴿ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝١٠ ﴾

﴿ Give orphans their wealth 'when they reach maturity', and do not exchange your worthless possessions for their

<sup>(7)</sup> Narrated by Abū Dāwūd, and At-Tirmidhī, from the *ḥadīth* of Buraydah رضي الله عنه. Ibn Hibbān also mentioned it in his «**Ṣaḥīḥ**», and Al-Ḥākim said: “It meets the conditions of authenticity set by Imām Muslim.”

<sup>(8)</sup> [Al-Isrā' 17:32].

<sup>(9)</sup> This *ḥadīth* is agreed upon, from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

valuables, nor cheat them by mixing their wealth with your own. For this would indeed be a great sin. ﴿١٠﴾

**To preserve intellect**, Islam commands learning and forbids ignorance and anything that affects or impairs the mind. Thus, it prohibits alcohol and all intoxicants. Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحُمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ

الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ ﴿١١﴾

﴿ O possessors of faith! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan's handiwork.

So shun them so you may be successful. ﴿١١﴾

Also, in the *ḥadīth* of Abū Mūsā رضي الله عنه—a companion of the Prophet ﷺ—he asked:

«يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسَلِ، يُقَالُ لَهُ الْبِتْعُ، وَشَرَابٌ مِنَ الشَّعِيرِ، يُقَالُ لَهُ الْمِزْرُ؟»

“O Messenger of Allāh, we are in a land where a drink made from honey, called Al-Bit', and another made from barley, called Al-Mizr, are consumed. Are they permissible to drink?”

The Messenger of Allāh ﷺ gave a general yet fundamental response, saying:

«كُلُّ مُسْكِرٍ حَرَامٌ.»

«Every intoxicant is unlawful.» (12)



(10) [An-Nisā' 4:2].

(11) [Al-Mā'idah 5:90].

(12) This *ḥadīth* is agreed upon.

## Question 23: What Is the Purpose of Creating Creatures in Islam?

The ultimate purpose of creating creatures in Islam is related to two factors:

**The first:** Knowledge-based, which is for them to recognize their Creator, blessed and exalted is He. Allāh ﷻ says:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا

أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

﴿ Allāh is the One Who created seven heavens 'in layers', and likewise for the earth. The 'divine' command descends between them so you may know that Allāh is Most Capable of everything and that Allāh certainly encompasses all things in 'His' knowledge. ﴿١٢﴾ (1)

**The second:** Practical, which is to worship and obey Him, glorified and exalted is He. Allāh ﷻ says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ

يُطْعَمُونِ ﴿٥٢﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٣﴾

﴿ I did not create jinn and humans except to worship Me. ﴿٥١﴾ I seek no provision from them, nor do I need them to feed Me. ﴿٥٢﴾ Indeed, Allāh 'alone' is the Supreme Provider—Lord of all Power, Ever Mighty. ﴿٥٣﴾ (2)

Allāh ﷻ did not create His creation to fulfill any deficiency in Himself, for He is Perfect—in the absolute sense. He did not create them to assist Him, for

(1) [At-Ṭalāq 65:12].

(2) [Adh-Dhāriyāt 51:56-58].

He is the All-Powerful—in the absolute sense. He is entirely independent and self-sufficient—in the absolute sense. Allāh ﷻ says:

{ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٥﴾ }

{ But Allāh 'alone' is the Self-Sufficient,  
Praiseworthy. ﴿٥﴾ }<sup>(3)</sup>

Indeed, He created them to test and try them, and He taught them the ways of good and evil, to honor those who do good and punish those who do wrong. Allāh ﷻ says:

{ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿١﴾ إِنَّا هَدَيْنَاهُ

{ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٢﴾ }

{ 'For' indeed, We 'alone' created humans from a drop of mixed fluids, 'in order' to test them, so We made them hear and see. ﴿١﴾ We already showed them the Way, whether they 'choose to' be grateful or ungrateful. ﴿٢﴾ }<sup>(4)</sup>

Allāh ﷻ also says:

{ تَبَارَكَ الَّذِي بِيَدِهِ الْمَلَكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ

{ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ }

{ Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything. ﴿١﴾ 'He is the One' Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving. ﴿٢﴾ }<sup>(5)</sup>



<sup>(3)</sup> [Adh-Dhāriyāt 35:15].

<sup>(4)</sup> [Al-Insān 76:2-3].

<sup>(5)</sup> [Al-Mulk 67:1-2].

## Question 24: What Is Islam’s Perspective on Knowing Allāh ﷻ?

Indeed, knowing Allāh ﷻ in Islam is easy and clear; there is no complexity in it, nor any difficulty. Knowing Allāh ﷻ is instinctual, and the evidence for it is rationally compelling. For, every created thing is a sign that points to Him, whether regarding His knowledge, which is indicated by the creatures, and the precision and enormity of this knowledge; or His power; or the great and marvelous nature of His actions, creations, and craftsmanship; or that indeed Allāh ﷻ alone is the Creator, without any partner and that there is no deity worthy of worship except Allāh alone, without any partner, neither in His sovereignty nor authority. Neither is anything comparable to Him in His attributes, qualities, generosity, and benevolence, nor is there a rival in His divinity and worship. Every perfection indicates His unique perfection, and every deficiency demonstrates His sovereignty’s immense power and management, as He wills.

Allāh ﷻ says:

﴿ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ اللَّهِ بَل لَّهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٦﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾ ﴾

﴿ Surely, Allāh is All-Encompassing, All-Knowing. ﴿ They say, “Allāh has offspring.” Glory be to Him! In fact, to Him belongs whatever is in the heavens and the earth—all are subject to His Will. ﴿ ‘He is’ the Originator of the heavens and the earth! When He decrees a matter, He simply tells it, “Be!” And it is! ﴿ (1) ﴾

(1) [Al-Baqarah 2:115-117].



In Islam, it is understood that attaining the pleasure of Allāh ﷻ is not merely achieved through knowledge alone. Rather, alongside knowledge, actions are necessary. Religion and *īmān* (faith) encompass the beliefs of the hearts and their deeds, as well as the actions of the limbs. This knowledge increases through both acquiring knowledge and acting upon it. People of *īmān* (faith) significantly differentiate themselves based on their deeds, not their lineage, worldly positions, or social status.



## Question 25: What Is Islam’s Perspective on the Blessed and Exalted Creator?

Indeed, in Islam, the perspective on the Creator, blessed and exalted is He, is one of perfection, beauty, and majesty. Islam teaches that Allāh, blessed and exalted is He, is the only Praiseworthy Sovereign, the sole Glorious Creator. He is beyond any likeness or comparison, and no one can do what He can. Allāh ﷻ does not require a minister, adviser, assistant, or supporter in His sublimity. Therefore, He ﷻ alone is the rightfully worshipped One Who should be exalted, and none other should be worshipped besides Him. Allāh ﷻ says:

﴿ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِن شَرْكٍ وَمَا لَهُ مِنْهُمْ مِّن ظَلِيمٍ ﴿٢٢﴾ ﴾

( And your Lord is a ‘vigilant’ Keeper over all things. ﴿ Say, ‘O Prophet,’ “Call upon those you claim ‘to be divine’ besides Allāh. They do not possess ‘even’ an atom’s weight either in the heavens or the earth, nor do they have any share in ‘governing’ them. Nor is any of them a helper to Him.” ﴿<sup>(1)</sup> )

So, in Islam, it is incumbent upon individuals to acknowledge that Allāh ﷻ is “**Al-‘Alī**” (The Sublime), “**Al-‘Azīm**” (The Greatest). It is also necessary to acknowledge that Allāh ﷻ possesses attributes of perfection and majestic qualities, while any attributes of deficiency, imperfection, or resemblance to creation are inconceivable and impossible for Him. It is within His capability to create beings, bringing them into existence as He wills and whenever He

<sup>(1)</sup> [Saba’ 34:21-22].

wills. Moreover, Allāh ﷻ is the Doer of what He intends; whatever He wills happens, and what He does not will does not occur. Allāh ﷻ says:

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ بِيَدَيْهِ وَيَعِيدُ ﴿١٣﴾ وَهُوَ الْعَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو

الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

{ Indeed, the 'crushing' grip of your Lord is severe. ◉ 'For' He is certainly the One Who originates and resurrects 'all'. ◉ And He is the All-Forgiving, All-Loving— ◉ Lord of the Throne, the All-Glorious, ◉ Doer of whatever He wills. ◉ }<sup>(2)</sup>

In the Islamic creed, “**Al-Khāliq**” (The Creator) is “**Ar-Rabb**” (The Lord), “**Al-Mālik**” (The Master, The Owner), and “**Al-Mutaṣarrif**” (The Administrator). He is also Allāh ﷻ, the rightfully worshipped and exalted. He ﷻ is described with attributes of perfection, unique in His majesty, and adorned with beauty. He possesses such absolute perfection that the hearts cannot comprehend its essence, tongues cannot fully articulate it, and indeed, creation cannot entirely encompass a single one of His attributes, let alone all of them. This understanding is founded on belief and knowledge, and is accompanied with reverence and action.

In terms of belief and knowledge, it involves a servant's conviction that all the perfect attributes attributed to Allāh ﷻ by Himself are confirmed in the most perfect manner. He has no partner in this perfection, and He ﷻ is exalted above anything that contradicts or opposes this perfection, according to what He ﷻ freed Himself from and what His Messenger ﷺ freed Him from.

As for reverence and action, it involves a servant drawing nearer to their Lord through both outward and inward deeds. The servant dedicates these actions to Allāh ﷻ, turning to Him in sincerity, revering Him with love, fear, hope,

<sup>(2)</sup> [Al-Burūj 85:12-16].

seeking, and aspiration. They seek the Face of Allāh ﷻ<sup>(3)</sup> with what they hold of correct beliefs; with what they intend and desire of righteous intentions and noble objectives associated with the deeds of the heart; with what they do of virtuous actions to fulfill Allāh’s and His servants’ rights; and with what they utter and say of remembering and praising Allāh ﷻ, reading His words, the words of His Messenger ﷺ, and the words of the people of knowledge in matters related to that.

It also encompasses speaking good words and giving sincere advice to people regarding their religious and worldly affairs. Moreover, it includes learning beneficial knowledge and imparting it to others. All these things must be sincerely dedicated solely to Allāh ﷻ. Complete sincerity towards Allāh ﷻ constitutes the perfection of *tawḥīd* (monotheism) and *īmān* (faith).

In Islam, among the greatest names of Allāh are “**Al-Khāliq**” (The Creator), “**Al-Bāri**” (The Inventor), and “**Al-Muṣawwir**” (The Shaper). Some of His magnificent names are mentioned in the saying of Allāh ﷻ:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ  
 الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ  
 الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا

<sup>(3)</sup> [Translator’s Note]: “Seeking the Face of Allāh” signifies a person’s sincere and selfless devotion to please Allāh ﷻ and gain His approval. Muslims do so, hoping to be rewarded by seeing Allāh’s Face in Jannah (Paradise). Seeking the Face of Allāh involves performing acts of worship, good deeds, and righteous actions to earn Allāh’s pleasure and nearness.

This concept is deeply rooted in Islamic spirituality and reflects the idea of selflessness, sincerity, and devotion in one’s actions. Muslims believe that every action, whether it be prayer, charity, or any other good deed, should be done solely for the sake of Allāh, without seeking praise or recognition from others. The ultimate goal is to attain Allāh’s pleasure and draw closer to Him through a genuine and humble commitment to faith.

The Qur’ān and *ḥadīth* emphasize the importance of sincerity and intention in all acts of worship, encouraging believers to dedicate their efforts to Allāh alone. The phrase “seeking the Face of Allāh” encapsulates this spiritual aspect of Islam, highlighting the deep connection between the believer and their Creator.

يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

{ He is Allāh—there is no god 'worthy of worship' except Him: Knower of the seen and unseen. He is the One Full of Mercy, the Bestower of Mercy. ﴿٢٣﴾ He is Allāh—there is no god except Him: the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher 'of all', the Almighty, the Supreme in Might, the Majestic. Glorified is Allāh far above what they associate with Him 'in worship'! ﴿٢٤﴾ He is Allāh: the Creator, the Inventor, the Shaper. He 'alone' has the Most Beautiful Names. Whatever is in the heavens and the earth 'constantly' glorifies Him. And He is the Almighty, All-Wise. ﴿٢٤﴾ (4)

Indeed, these names indicate that Allāh ﷻ alone is the One Who creates all creatures uniquely, fashions and forms all beings with His wisdom, and designs them with His excellent craftsmanship. He ﷻ creates, perfects, and structures them at the most appropriate times. He ﷻ fashions and determines His creation with the utmost precision and crafts each entity with the finest craftsmanship. He ﷻ guides them towards their best interests, providing each created thing with what is appropriate and suitable for its purpose and its nature. Then, He ﷻ has guided each creature towards what suits it and is intended for its creation and existence.

Recognizing that He ﷻ is the sole Creator, Inventor, and Shaper of all beings, without any partner in these actions, necessitates understanding that He ﷻ is the True God, Who none other than Him is worthy of worship. He ﷻ is the Creator of beings, actions, and attributes, without any partner or associate in these affairs—nothing from the created world shares in His divine acts.



(4) [Al-Hashr 59:22-24].

## Question 26: What Is Islam’s Perspective on the Lordship of Allāh Over Creatures?

In Islam, one of the greatest names of Allāh is “**Ar-Rabb**” (The Lord). He is the Lord of the worlds, Who nurtures all creatures with His blessings and creates and perfects them with all the suitable qualities. He ﷻ provides them with what they need and gives each being what befits it. Then He ﷻ guides every creature according to its purpose, bestows His blessings upon His servants, and raises and nourishes them, providing complete nurturing; sufficient to prove this matter is that no one has claimed, nor will anyone be able to claim, lordship over the worlds, not even the tyrant Pharaoh or those like him. Pharaoh’s claim of lordship is superficial and partial.

Allāh ﷻ says:

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾﴾

{ Pharaoh asked, “And what is ‘the Lord of all worlds?’” ○ Moses replied, “He is’ the Lord of the heavens and the earth and everything in between, if only you had sure faith.” ○ Pharaoh said to those around him, “Did you hear ‘what he said?’” ○ Moses added, “He is’ your Lord and the Lord of your forefathers.” ○ Pharaoh said ‘mockingly’, “Your messenger, who has been sent to you, must be insane.” ○ Moses responded: “He is’ the Lord of the east and west, and everything in between, if only you had any sense.” ○ }<sup>(1)</sup>

<sup>(1)</sup> [Ash-Shu‘arā’ 26:23-28].

The *tarbiyah* (nurturing and cultivating) of Allāh ﷻ and His Lordship is of two kinds:

**The first kind:** The general Lordship of Allāh ﷻ over every creature, whether righteous or wicked. This encompasses the creation, sustenance, disposal of all affairs, and bestowal of every blessing; there is no partner with Him in any of that. Allāh ﷻ says:

﴿ قُلْ أَغَيْرَ اللَّهِ أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ﴾

{ Say, 'O Prophet,' "Should I seek a lord other than Allāh while He is the Lord of everything?" ﴿ ۝ ﴾<sup>(2)</sup>

**The second kind:** The special nurturing and upbringing of His allies. He ﷻ grants them success in believing in Him, fulfilling worship to Him, nourishing them with knowing Him, bringing them out from darkness into light, facilitating for them the Path of Ease, and shielding them from hardship. Hence, the supplications of the prophets, the people of understanding, and the righteous mentioned in the Qur'ān invoke the name of "Ar-Rabb" (The Lord) by noting this aspect, seeking His guidance for this particular upbringing. Allāh ﷻ says:

﴿ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ ﴾

﴿ وَأَنْتَ خَيْرُ الْقَاضِيْنَ ﴿ ۸۹ ﴾

{ "Rabbanā (our Lord) has encompassed everything in 'His' knowledge. In Allāh we trust. Rabbanā (our Lord)! Judge between us and our people with truth. You are the best of those who judge." ﴿ ۝ ﴾<sup>(3)</sup>



<sup>(2)</sup> [Al-An'ām 6:164].

<sup>(3)</sup> [Al-A'rāf 7:89].

## Question 27: What Is Islam's Perspective on the Means Between Allāh ﷻ and His Worshippers?

Indeed, Islam emphasizes the necessity of a means to convey to us the commands of Allāh ﷻ. For created beings do not know what Allāh ﷻ loves and is pleased with, His commandments, His prohibitions, the honor He ﷻ has prepared for His allies, or the punishment He ﷻ has promised for His enemies. Nor do they comprehend what Allāh ﷻ deserves from His beautiful Names and lofty Attributes that surpass human understanding.

Allāh ﷻ says:

﴿ يٰٓبَنِي ٓءَادَمَ ۙ اِمَّا يٰٓتِيْبَتِكُمْ رُّسُلٌ مِّنْكُمْ يَفْضُوْنَ عَلَيْكُمْ ءَايٰتِيْ فَمِنَ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٥﴾ وَالَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٦﴾ ﴾

{ O children of Ādam! When messengers from among yourselves come to you reciting My revelations—whoever shuns evil and mends their ways, there will be no fear for them, nor will they grieve. ﴿٢٥﴾ But those who receive Our revelations with denial and arrogance will be the residents of the Fire. They will be there forever. ﴿٢٦﴾ } (1)

Allāh ﷻ mentions about those who refused to follow them, the means—His prophets and messengers:

﴿ قَالُوْا بَلٰى قَدْ جَاۤءَنَا نَذِيْرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ﴿١﴾ وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْ اَصْحٰبِ السَّعِيْرِ ﴿٢﴾ فَاَعْرَفُوْا بِذُنُوْبِهِمْ فَسَحَقًا لَّاۤصْحٰبِ السَّعِيْرِ ﴿٣﴾ ﴾

(1) [Al-A' rāf 7:35-36].



{ They, 'who disbelieve in their Lord,' will reply, "Yes, a warner did come to us, but we denied and said, 'Allāh has revealed nothing. You are extremely astray.'" ○ And they will lament, "If only we had listened and reasoned, we would not be among the residents of the Blaze!" ○ And so they will confess their sins. So away with the residents of the Blaze! ○ }<sup>(2)</sup>

So, the prophets ﷺ are means to be obeyed, followed, and emulated.

Islam, however, views it as forbidden, and indeed as an act of *shirk* (associating partners with Allāh) and *kufr* (disbelief), to take a created being as an intermediary between oneself and their Lord in acts of worship and obedience, supplication, seeking benefits, averting harm, seeking forgiveness and pardon, and similar matters. Since Allāh ﷻ is close to every servant, He ﷻ responds to the supplication of the distressed, relieves the affliction of the troubled, and accepts those who turn to Him directly.

Allāh ﷻ says:

{ قُلْ اَدْعُوا الَّذِيْنَ رَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا  
تَحْوِيْلًا ۗ اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمْ الْوَسِيْلَةَ اِيْهُمْ اَقْرَبُ  
وَرٰجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗۗ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ۗ }<sup>(3)</sup>

{ Say, 'O Prophet,' "Invoke those you claim 'to be divine' besides Him—they do not have the power to undo harm from you or transfer it 'to someone else'." ○ 'Even' the closest 'to Allāh' of those invoked would be seeking a way to their Lord, hoping for His mercy, and fearing His punishment. Indeed, your Lord's torment is fearsome. ○ }<sup>(3)</sup>

<sup>(2)</sup> [Al-Mulk 67:9-11].

<sup>(3)</sup> [Al-Isrā' 17:56-57].

Also, Allāh ﷻ explained the reason behind the polytheists' fall into polytheism, saying:

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا

﴿ إِلَى اللَّهِ زُلْفَىٰ ﴾

﴿ As for those <sup>(4)</sup> who take other lords besides Him, 'saying,'  
 "We worship them only so they may bring us closer to  
 Allāh." ﴿ ۝ ﴾ <sup>(5)</sup>

Thus, it is prohibited to take angels or prophets as intermediaries in supplication, to rely on them, or to ask them to bring benefits or avert harm, let alone to take other than them.



<sup>(4)</sup> [Translator's Note]: The polytheists claim that those they take as lords besides Allāh ﷻ are righteous beings.

<sup>(5)</sup> [Az-Zumar 39:3].

## Question 28: What Is the Evidence of the Existence of Allāh ﷻ in Islam?

Everything in the universe, whether material, compounds, entities, or attributes, all point towards the existence of the Creator who fashioned existence, created beings, and assembled things, glorified and exalted is He. The types of evidence of the existence of Allāh ﷻ are numerous, beyond enumeration, diverse, and challenging to count, and can be categorized into types:

**The first type:** Innate evidence; within their innate disposition, humans find within themselves a sense of need and an understanding that in times of hardship, they must turn to a powerful and controlling entity capable of managing these events and alleviating distress. Moreover, inherent in human nature is the psychological recognition of the Creator, glorified and exalted is He. Allāh ﷻ says:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ

لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

﴿ So be steadfast in faith in all uprightness 'O Prophet'—the natural Way of Allāh which He has instilled in 'all' people. Let there be no change in this creation of Allāh. That is the Straight Way, but most people do not know. ﴿٣٠﴾<sup>(1)</sup> ﴾

**The second type:** Rational and sensory evidence; they are evidence of existence. All cosmic events around us indicate the existence of a cause behind them because they came into existence after not being. It is a known fact that whatever comes into existence after non-existence must have a cause for its existence. These events either came into existence randomly without a cause, which is impossible both sensibly and logically since matter cannot

<sup>(1)</sup> [Ar-Rūm 30:30].

create itself, let alone organize itself; or, a second possibility is that these things created themselves, which is even more problematic and complex than the first proposition, sensibly and rationally. Hence, the only remaining explanation is that these entities have an immense, self-sufficient, praiseworthy Creator not in need of anything.

Allāh ﷻ says:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ  
وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكَ أَمْ هُمُ الْمُصَيِّرُونَ ﴿٣٧﴾  
(Or were they created by nothing, or are they 'their own'  
creators? ﴿٣٥﴾ Or did they create the heavens and the earth? In  
fact, they have no certainty. ﴿٣٦﴾ Or do they possess the  
treasuries of your Lord, or are they in control 'of  
everything'? ﴿٣٧﴾) (2)

**The third type:** *Shari'ah* (Islamic law) evidences; they are numerous and diverse. Among them are the existence of divine laws since ancient times, the sending of messengers, and the revelation of books. All these are evidence of His existence, glorified and exalted is He.

Allāh ﷻ says:

﴿ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ  
رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾  
(Humanity was once nothing but a single community 'of  
believers', but then they differed. Had it not been for a prior  
decree from your Lord, their differences would have been  
settled 'at once'. ﴿١٩﴾) (3)

(2) [At-Tūr 52:35-37].

(3) [Yūnus 10:19].

Allāh ﷻ also says:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ  
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ  
فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ  
الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿١١٣﴾

{ Humanity had once been one community `of believers before they lost faith`. Then Allāh raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them—out of jealousy. Then Allāh, by His grace, has guided the possessors of faith to the truth regarding those disputes. And Allāh guides whoever He wills to the Straight Path. ﴿١١٣﴾<sup>(4)</sup>

**The fourth type:** The rescue of the messengers and the monotheists, and the destruction of the disbelievers, who are defiant of the messengers, are among the most extraordinary evidences of the existence of Allāh ﷻ. This is a factual matter witnessed by those present during those events and known through Mutawātir<sup>(5)</sup> narrations to those who did not see those events. The events are mentioned in all the revealed books. That is why when Allāh ﷻ mentions the destruction of the disbelievers and the rescue of the messengers and the

<sup>(4)</sup> [Al-Baqarah 2:213].

<sup>(5)</sup> [*Translator's Note*]: Mutawātir: Refers to what a large group has narrated, and it is impossible for them to conspire or agree upon falsehood due to their sheer number. Their reports are based on sensible means, making the reports highly reliable and trustworthy; indeed, a reality.

believers in Sūrat-ush-Shu‘arā’ (The Poets) [Chapter 26], after each story within it, Allāh ﷻ says:

﴿ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۗ وَإِنَّ رَبَّكَ

لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

﴿ Surely in this is a sign. Yet most of them would not believe. ○ And your Lord is certainly the Almighty, the Bestower of Mercy. ○ ﴾<sup>(6)</sup>

**The fifth type:** The miracles and the evidences documented in the revealed books, including the Noble Qur’ān, which is miraculous in nature itself; these are among the most significant proofs of His existence, glorified and exalted is He. Given that, how could an illiterate man, Muḥammad ﷺ, produce a book challenging the eloquence and legislative aspects, confounding Arab and non-Arab linguists and experts?

Allāh ﷻ says:

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

بِمِثْلِهِ ۗ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۗ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا

الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٧﴾

﴿ Say, ‘O Prophet,’ “If ‘all’ humans and jinn were to come together to produce the equivalent of this Qur’ān, they could not produce its equal, no matter how they supported each other.” ○ And We have truly set forth every ‘kind of’ lesson for humanity in this Qur’ān, yet most people persist in disbelief. ○ ﴾<sup>(7)</sup>

<sup>(6)</sup> [Ash-Shu‘arā’ 26:8-9].

<sup>(7)</sup> [Al-Isrā’ 17:88-89].

**The sixth type:** The inference by the effect on the cause, which is a necessary rational proof for every sensible person; there cannot be an effect without a cause. Just as footprints indicate someone has walked there, and the consequence indicates the action. Accordingly, wise and intellectual individuals say similar to what the Noble Qur`ān says:

﴿ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ﴾

{ 'He is the One' Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. ﴿ 8 ﴾

Allāh ﷻ also says:

﴿ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿ ١ ﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ. ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿ ٢ ﴾

{ 'All praise is for Allāh' Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord 'in worship'. ﴿ 1 ﴾ He is the One Who created you from clay, then appointed a term 'for your death' and another known only to Him 'for your resurrection'—yet you continue to doubt! ﴿ 2 ﴾

**The seventh type:** Everything in existence is a witness and a sign of His existence, as nobody claims they created themselves—unless they are insane. Therefore, the remaining claim of those who deny the existence of a creator

(8) [Al-Baqarah 2:22].

(9) [Al-An`ām 6:1-2].

is to have existed without a creator, a notion no rational person would endorse. Hence, this necessitates the existence of a Creator characterized by perfection, especially considering the invalidity of an infinite regress in causes <sup>(10)</sup>.

Allāh ﷻ says:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٥٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ  
وَالْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٥٦﴾ ﴾

﴿ Or were they created by nothing, or are they 'their own' creators? ﴿٥٥﴾ Or did they create the heavens and the earth? In fact, they have no certainty. ﴿٥٦﴾ ﴾ <sup>(11)</sup>



<sup>(10)</sup> [Translator's Note]: Refers to the idea that a chain of causes cannot infinitely regress backward without a starting point or a Primary Cause—Allāh ﷻ. In other words, if every event or cause requires a prior cause for its occurrence, and this chain goes back infinitely, there would be no initial cause or starting point for the chain of events to occur. This concept suggests that there must be a First Cause or an Uncaused Cause that initiates or sets the chain of causation in motion. The notion argues against an endless sequence of causes without a beginning point, emphasizing the necessity of a Primary Cause or an Ultimate Origin.

<sup>(11)</sup> [At-Ṭūr 52:35-36].



## Question 29: What Evidence Indicates the Rightful Claim of Allāh ﷻ to Tawḥīd (Monotheism) and Worship in Islam?

The evidence for the divinity of Allāh ﷻ is numerous. This is because the concept of *tawḥīd* (monotheism, to single out Allāh ﷻ in that which He ﷻ alone deserves) is the greatest, most significant, most obligatory, and most superior of all matters. The need of creation for Him and their necessity of His existence surpasses all estimations. The well-being, success, and happiness of creation are contingent upon *tawḥīd* (monotheism). For this reason, Allāh ﷻ diversified the proofs and evidence for it. The proofs of it are clear, and its evidence is shining. Among the clearest and most prominent of them:

### (1) The evidence for this is through the acknowledgment of creation.

People, whether they are Muslims or not, regardless of their righteousness or transgression—except for a small group of atheists who deny the Creator—have unanimously admitted that Allāh is the Creator and everything besides Him is created. They confess that He is the Provider, while everything else is provided for; He is the Disposer of all affairs, while everything else is managed and disposed of; He is the Owner, while everything else is owned. This is the utmost indication that none but Him deserves worship. Allāh ﷻ says:

﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ  
 قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ  
 ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنْ يَدِينُهُ مَلَكَوتُ كُلِّ  
 شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ  
 فَأَنَّى نُشْحَرُونَ ﴿٨٩﴾

{ Ask 'them, O Prophet', "To whom belong the earth and all those on it, if you 'really' know?" ○ They will reply, "To Allāh!" Say, "Why are you not then mindful?" ○ 'And' ask 'them', "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?" ○ They will reply, "Allāh." Say, "Will you not then fear 'Him'?" ○ Ask 'them also,' "In Whose Hands is the authority over all things, protecting 'all' while none can protect against Him, if you 'really' know?" ○ They will reply, "Allāh." Say, "How are you then so deluded?" ○ } (1)

This is a clear proof that immediately leads the mind to realize, in the first instance, that He Whose significance and greatness are such and is unique in His oneness alone is deserving of exclusive worship and devotion.

**(2) The evidence of Lordship:** Every proof indicating that Allāh ﷻ is singled out in creation, provision, ownership, and disposing of all affairs is evidence of His *ulūhiyyah* (divinity) and that He ﷻ alone is worthy of worship.

Allāh ﷻ says:

{ أَمْ اتَّخَذُوا ۤءَالِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢٣﴾ لَوْ كَانَ فِيهِنَّ ۤءَالِهَةٌ ۤءِلَّا اللَّهُ لَفَسَدَتَا ۖ فَسُبْحٰنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٤﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٥﴾ أَمْ اتَّخَذُوا مِن دُونِهِ ۤءَالِهَةً ۖ قُلْ هَاتُوا بُرْهٰنَكُمْ ۖ هٰذَا ذِكْرٌ مِّن مَّعٰى وَذِكْرٌ مِّن قَبْلِي ۖ بَلْ أَعْتَرَهُمۡ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٦﴾ }

{ Or have they taken gods from the earth, who can raise the dead? ○ Had there been other gods besides Allāh in the heavens or the earth, both 'realms' would have surely been corrupted. So Glorified is Allāh, Lord of the Throne, far above what they claim. ○ He cannot be questioned about what He does, but they will 'all' be questioned. ○ Or have

(1) [Al-Mu'minūn 23:84-89].

they taken other gods besides Him? Say, 'O Prophet,' "Show 'me' your proof. Here is 'the Qur'ān,' the Reminder for those with me; along with 'earlier Scriptures,' the Reminder for those before me." But most of them do not know the truth, so they turn away. ﴿٢٩﴾<sup>(2)</sup>



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<sup>(2)</sup> [Al-Anbiyā' 21:21-24].

## Question 30: What Is Islam’s Perspective on the Transcendence of Allāh ﷻ?

In Islam, the transcendence of Allāh ﷻ over His creation is evidenced by reason and is inherent in human nature. Among the names of Allāh ﷻ is “**Al-‘Alī**” (The Sublime). Allāh ﷻ tells us in the story of Mūsā (Moses) ﷺ with Pharaoh that Pharaoh commanded his servants and said:

﴿ فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾ وَأَسْتَكَبرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ ﴾

{ “So bake bricks out of clay for me, O Hāmān, and build a high tower so I may look at the God of Moses, although I am sure he is a liar.” ﴿٣٨﴾ And so he and his soldiers behaved arrogantly in the land with no right, thinking they would never be returned to Us. ﴿٣٩﴾ } <sup>(1)</sup>

Allāh ﷻ also says:

﴿ وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾ ﴾

{ Pharaoh ordered, “O Hāmān! Build me a high tower so I may reach the pathways ﴿٣٦﴾ leading up to the heavens and look for the God of Moses, although I am sure he is a liar.”

<sup>(1)</sup> [Al-Qaṣaṣ 28:38-39].

And so Pharaoh's evil deeds were made so appealing to him that he was hindered from the 'Right' Way. But the plotting of Pharaoh was only in vain. ﴿ ۝ ﴾<sup>(2)</sup>

It is clearly evident from these *āyāt* (verses) that Pharaoh denied the notion conveyed by Mūsā (Moses) عليه السلام about the loftiness of Allāh ﷻ over His creation. Therefore, Pharaoh uttered these statements to deceive and mislead his people.

As for the *istiwā'* (rising over) of Allāh ﷻ above the Throne, Allāh ﷻ has mentioned it in seven different places in the Qur'ān<sup>(3)</sup>:

﴿ تَمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ ﴾

﴿ Then He rose over the Throne. ﴾<sup>(4)</sup>

Allāh ﷻ also says:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَىٰ ﴾

﴿ Ar-Raḥmān (The One Full of Mercy) rose over the Throne. ﴿ ۝ ﴾<sup>(5)</sup>

The meaning of *istiwā'* is known in Arabic, signifying highness, ascension, and transcendence—however, the exact how of this elevation of Allāh ﷻ is unknown to us. Similar expressions are used for the rest of the attributes of "Al-Bārī" ﷻ (The One Free from Defects), for discussing them is like discussing His essence. Just as Allāh ﷻ has an essence that is unlike any other, His attributes are also incomparable.

<sup>(2)</sup> [Ghāfir 40:36-37].

<sup>(3)</sup> The mention of the *istiwā'* (raising over) the Throne is found in seven places in the Qur'ān, in the following Sūrahs: Al-A'rāf [7:54], Yūnus [10:3], Ar-Ra'd [13:2], Ṭā-Hā [20:5], Al-Furqān [25:59], As-Sajdah [32:4], and Al-Ḥadīd [57:4].

<sup>(4)</sup> [Al-A'rāf 7:54].

<sup>(5)</sup> [Ṭā-Hā 20:5].

In Islam, it is necessary for a person to believe that “**Al-Khāliq**” (The Creator), glorified and exalted is He, did not create creatures for them to encompass Him, nor did He create them to shelter or enclose Him. These creatures came into existence after not being, while Allāh ﷻ had absolute transcendence and superiority before the existence of creation. When the creatures were created, and space and contingent beings were brought into existence, the Throne was the highest among the created beings and the contingent. Allāh ﷻ was above the Throne, so He, glorified is He, is above the creatures.

Allāh ﷻ encompasses all the meanings of sublimity: the Sublimity of His Essence, the Sublimity of His Stature and the Greatness of His Attributes, and the Sublimity of His Control over all beings. Therefore, these beings, relative to Allāh, are in the lower realm, while Allāh ﷻ is in absolute supremacy.

Allāh ﷻ says:

﴿ أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ ﴾

( Do you feel secure that the One Who is above (over the heaven) will not cause the earth to swallow you up as it quakes violently? ○ Or do you feel secure that the One Who is above (over the heaven) will not unleash upon you a storm of stones. Only then would you know how 'serious' My warning was! ○ )<sup>(6)</sup>

Allāh ﷻ also says:

﴿ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ ﴾

<sup>(6)</sup> [Al-Mulk 67:16-17].

{ And to Allāh 'alone' prostrates whatever is in the heavens and whatever is on the earth of living creatures, as do the angels—who are not too proud 'to do so'. ﴿ They fear their Lord above them, and do whatever they are commanded. ﴿ ﴿ (7)

He, glorified is He, is above the created beings, and He established Himself upon the Throne, encompassing sovereignty. He encompasses everything, whether high or low, and nothing is hidden from His knowledge, not even an atom's weight.

Allāh ﷻ says:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آذَنٍ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ ﴿

{ Do you not see that Allāh knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Indeed, Allāh has 'perfect' knowledge of all things. ﴿ ﴿ (8)

Suppose someone denies the ascension and sublimity of Allāh. In that case, it implies either that their Lord is among the created contingent beings, and refuge is sought in Allāh from such a notion, or that there is no real Lord except in imagination. This is because the mind cannot conceive the existence

(7) [An-Nahl 16:49-50].

(8) [Al-Mujādilah 58:7].

of something unless it is either inside the world, outside of it, or imaginary. That is why the Prophet ﷺ asked a young girl to test her *īmān* (faith):

«أَيْنَ اللَّهِ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟»، قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: «أَعْتَقَهَا؛ فَإِنَّهَا مُؤْمِنَةٌ».

«Where is Allāh?» She answered, “Above (over the heaven).” He [then] asked [her], «Who am I?» She replied, “You are the Messenger of Allāh.” He concluded, «Free her, for she is a possessor of faith.»<sup>(9)</sup>

The Messenger of Allāh ﷺ also said in a supplication:

«رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتَنَا فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ».

«Our Lord, Allāh, who is above (over the heavens), hallowed be Your name. Your command prevails in the heavens and the earth. Just as Your mercy is in the heavens, let Your mercy be on earth. Forgive our debts and our sins; You are the Lord of the virtuous; send down mercy from Your mercy.»<sup>(10)</sup>

Furthermore, the Messenger of Allāh ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا، فَتَأْبَى عَلَيْهِ، إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهِ، حَتَّى يَرْضَى عَنْهَا».

«By the One in whose hand is my soul, there is no man who calls his wife to his bed, and she refuses him [for no legislative

<sup>(9)</sup> Narrated by Muslim (*ḥadīth* no. 537), from the *ḥadīth* of Mu‘āwiyah bin Al-Ḥakam As-Sulamī رضي الله عنه.

<sup>(10)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 3892), An-Nasā’ī in «**Al-Kubrā**» (*ḥadīth* no. 10807), and Al-Ḥākim in «**Al-Mustadrak**» (*ḥadīth* no. 1286).



reason], except that the One Who is above (over the heavens) is angry with her until he, [the husband], is pleased with her.»<sup>(11)</sup>



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<sup>(11)</sup> Narrated by Muslim (*ḥadīth* no. 1736), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 31: What Is Islam’s Perspective on the Essence of Allāh ﷻ?

In Islam, it is imperative for a person to believe that the Creator, glorified and exalted is He, is in His essence unlike anything:

{ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ } (1)

{ There is nothing like Him, for He ‘alone’ is the All-Hearing, All-Seeing. } (1)

Also, that the essence of the Creator, glorified and exalted is He, is as He ﷻ says:

{ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ

لَهُ كُفُوًا أَحَدٌ } (2)

{ Say, ‘O Prophet,’ “He is Allāh—One ‘and Indivisible’; ۝ Allāh—the Sustainer ‘needed by all’. ۝ He has never had offspring, nor was He born. ۝ And there is none comparable to Him.” } (2)

Furthermore, His ﷻ essence is the most complete of essences, more exalted than any other essence, and more beautiful than anything. It is impossible to fully express the essence of His beauty, just as it is impossible to express the essence of His majesty. Even the inhabitants of Jannah (Paradise), with all the unimaginable bliss, delight, joys, and pleasures beyond description, will forget their bliss, and their joys will disappear when they see their Lord and enjoy His beauty. They wish for this state, which is the highest bliss and

(1) [Ash-Shūrā 42:11].

(2) [Al-Ikhlāṣ 112:1-4].

pleasure, to remain with them. Also, they are adorned with beauty from His beauty beyond what they possess.

Moreover, their hearts are always filled with immense longing and a strong desire to see their Lord. To the extent that they rejoice exceedingly in the Day of Increase, so much so that hearts almost soar towards it. Even though this pleasure is a consequence of their knowledge of their Lord, their love for Him, and their longing for Him, upon seeing their Beloved and witnessing His beauty and majesty, the pleasure multiplies, knowledge intensifies, and love strengthens.

Likewise, Allāh ﷻ, Whose essence is Magnificent, is characterized by the most perfect of the beautiful attributes. They are attributes of praise, commendation, and commendable qualities. They are the most expansive, most comprehensive, and most deeply connected attributes, especially those related to mercy, goodness, benevolence, generosity, and nobility, as they are among the manifestations of His beauty.

Therefore, all His actions are beautiful because they revolve between acts of goodness and benevolence—for which He is praised, extolled, and thanked—and acts of justice, for which He is praised for their compliance and alignment with wisdom and commendation.

Thus, in His actions, there is no frivolity, foolishness, or injustice; instead, they are all guidance, mercy, justice, and righteousness. All of His actions are at the pinnacle of goodness and beauty, and all of His legislation encompasses mercy, light, guidance, and beauty. Every beauty in this world and the abode of eternal bliss reflects His beauty, and to Allāh ﷻ belongs the highest example. The One who bestows beauty is the most deserving of it. How could anyone adequately express His beauty when the Prophet ﷺ, who knew his Lord best, said:

«لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

«I cannot count Your praises; You are as You have praised Yourself.»<sup>(3)</sup>

Allāh ﷻ cannot be compared to His creation, nor can His creation be compared to Him, for He is above being likened by way of classification comparison<sup>(4)</sup> as well as characteristic comparison<sup>(5)</sup>.

Allāh ﷻ says:

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٦﴾ ﴾

{ So do not assert similarities to Allāh, for Allāh certainly knows and you do not know. ﴿٧٦﴾ }<sup>(6)</sup>

However, some of what He has informed us of can be known through *a priori* comparison<sup>(7)</sup> or intensity comparison<sup>(8)</sup>, as He is “**Al-‘Alī**” (The Sublime), “**Al-A‘lā**” (The Most High). Thus, there is no valid comparison regarding Him other than a *a priori* comparison. Allāh ﷻ says:

﴿ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ﴾

﴿ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾ ﴾

<sup>(3)</sup> Narrated by Muslim (*ḥadīth* no. 486), from the *ḥadīth* of ‘Ā’ishah رضي الله عنها.

<sup>(4)</sup> [Translator’s Note]: Refers to comparing something based on its inclusion as one member of a specific classification group.

<sup>(5)</sup> [Translator’s Note]: Refers to a comparison method through similarities and common traits, qualities, and attributes.

<sup>(6)</sup> [An-Naḥl 16:74].

<sup>(7)</sup> [Translator’s Note]: Refers to a method of comparison where if something is true about one thing, it is even more obviously true about another.

<sup>(8)</sup> [Translator’s Note]: Refers to a method of comparison where if one entity is described with a particular attribute, then the other entity being compared to it is described with something more excellent in magnitude and degree than that of the initial entity described with it.

{ To those who disbelieve in the Hereafter belong all evil qualities, whereas to Allāh belong the highest attributes. And He is the Almighty, All-Wise. ﴿٩﴾ }<sup>(9)</sup>

Allāh ﷻ also says:

{ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى }  
 ﴿١٠﴾

{ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ }  
 ﴿١٠﴾

{ And He is the One Who originates the creation then will resurrect it—which is even easier for Him. To Him belong the highest attributes in the heavens and the earth. And He is the Almighty, All-Wise. ﴿١٠﴾ }<sup>(10)</sup>

In Islam, among the greatest names of Allāh ﷻ, indicating His immense essence, are “**Al-Quddūs**” and “**As-Salām**”—meaning the One Who possesses all holiness, purity, and reverence, and is sanctified from any qualities of deficiency. “**Al-Quddūs**” pertains to the attributes of greatness in essence and action, while “**As-Salām**” refers to being free from imperfections and deficiencies in essence and action. The sum of what the Lord, blessed and exalted is He, is sanctified from is based on these two foundations:

**One of these foundations** is that His essence is exalted and free from any deficiency and anything that contradicts the attributes of perfection, for He has the utmost perfection. He is characterized by complete knowledge and ability and is free from anything that opposes that, like forgetfulness or neglect. Nothing escapes His notice, not even an atom's weight or anything smaller or greater. He is free from incapacity, exhaustion, weariness, and fatigue. He is described by the perfection of life and sustenance, free from their opposites of death, drowsiness, and sleep. He is characterized by perfect justice and complete independence, free from oppression and neediness. He

<sup>(9)</sup> [An-Nahl 16:60].

<sup>(10)</sup> [Ar-Rūm 30:27].

is described by perfect wisdom and mercy, free from anything that contradicts these qualities, such as foolishness, triviality, etc.

**The other foundation** is that He is far removed from resembling the created beings and free from having an equal. None of the creations compares or is similar to “**Al-Bārī**” (The One Free from Defects); instead, everything, all attributes, and every perfection within the creations has been bestowed upon them by Him. He is the One Who taught and inspired them. The angels said:

{ سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا }

{ “Glory be to You! We have no knowledge except what You have taught us.” } (11)

Also, in a Qudsī Ḥadīth (12), Allāh ﷻ says:

«يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ.»

«O My servants, all of you are lost except those whom I have guided, so ask Me for guidance, and I will guide you.» (13)

Therefore, Allāh ﷻ is transcendent beyond anything that contradicts the attributes of glory, greatness, and perfection. He is far removed from counterparts, rivals, equals, and the like.



(11) [Al-Baqarah 2:32].

(12) [Translator’s Note]: “Qudsī Ḥadīth” or “Ḥadīth Qudsī” in Islam refers to a type of sayings or narrations that are considered to be the direct words of Allāh ﷻ, as conveyed by the Prophet Muḥammad ﷺ. These *aḥādīth* are distinct from the Noble Qur’ān, although both the wording and meaning are from Allāh ﷻ.

(13) Narrated by Muslim (*ḥadīth* no. 2577), from the *ḥadīth* of Abū Dharr رضي الله عنه.

## Question 32: What Are the Names of Allāh ﷻ in Islam?

In Islam, it is affirmed that Allāh ﷻ has the most beautiful names. They are the most excellent names in terms of formulation and the supreme names regarding the indicated meanings of their linguistic origins.

Allāh ﷻ says:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴾

﴿ Allāh—there is no god 'worthy of worship' except Him 'alone'. He has the Most Beautiful Names. ﴿ ﴾ (1) ﴾

Allāh ﷻ also, says:

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ ﴾

﴿ مَا كَانُوا يَعْمَلُونَ ﴾

﴿ Allāh has the Most Beautiful Names. So call upon Him by them, and keep away from those who abuse His Names. They will be punished for what they used to do. ﴿ ﴾ (2) ﴾

The mention of these names has come in the Qur'an in various places, including:

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْغَيْبُ وَالشَّهَادَةُ هُوَ ﴾

الرَّحْمَنُ الرَّحِيمُ ﴿ ﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ

الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا

(1) [Tā-Hā 20:8].

(2) [Al-A' rāf 7:180].

يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

{ He is Allāh—there is no god ‘worthy of worship’ except Him: Knower of the seen and unseen. He is the One Full of Mercy, the Bestower of Mercy. ○ He is Allāh—there is no god except Him: the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher ‘of all’, the Almighty, the Supreme in Might, the Majestic. Glorified is Allāh far above what they associate with Him ‘in worship’! ○ He is Allāh: the Creator, the Inventor, the Shaper. He ‘alone’ has the Most Beautiful Names. Whatever is in the heavens and the earth ‘constantly’ glorifies Him. And He is the Almighty, All-Wise. ○ }<sup>(3)</sup>

The knowledge of these names is among the most significant factors that strengthen *īmān* (faith) in Allāh ﷻ, and it results in knowing Allāh ﷻ. Knowing Allāh ﷻ is rooted in knowing His beautiful names and the profound meanings they encompass. It involves worshipping Allāh through these names.

The Messenger of Allāh ﷺ said:

«إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا - مِائَةً إِلَّا وَاحِدًا - مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.»

«Indeed, Allāh has ninety-nine names, one hundred minus one. Whoever *aḥṣāhā* will enter Paradise.»<sup>(4)</sup>

The meaning of *aḥṣāhā*—with regards to the ninety-nine names of Allāh ﷻ—here includes their memorization, counting them, understanding their implications, knowing and internalizing their meanings in the heart, and

<sup>(3)</sup> [Al-Ḥaṣhr 59:22-24].

<sup>(4)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 2585), and Muslim (*ḥadīth* no. 2677), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.



filling the heart with the effects of this knowledge. Also, for the believer who submits to Allāh, each name of His has a profound impact and significance that cannot be surpassed in this world.



## Question 33: What Is the Greatest Name of Allāh ﷻ in Islam?

Allāh ﷻ has mentioned some of His names in the Qur'ān, likewise some in the prophetic tradition. These names exceed one hundred, as unanimously agreed upon by the scholars, and all of them are most beautiful and possess profound meanings and structures. Each name signifies and indicates Allāh ﷻ and reflects and indicates one of His blessed attributes.

Among these majestic names is “Allāh,” the most frequently mentioned in the Noble Qur'ān and the prophetic tradition. It holds a revered and beautiful status, being the greatest among the most beautiful names—it is indeed the paramount name. Consequently, all other beautiful names are governed and described by it. Thus, it is said: “**Ar-Raḥmān** (The One Full of Mercy), **Ar-Raḥīm** (The Bestower of Mercy), **Al-Khāliq** (The Creator), **Ar-Rāziq** (The Provider), **Al-'Azīz** (The Almighty), and **Al-Ḥakīm** (The All-Wise) ... are among the names of Allāh. But it is not said: “**Allāh** is one of the names of **Ar-Raḥmān**.”

The meaning of the name “**Allāh**” is “The Possessor of Divinity and Lordship over all of His creation.”<sup>(1)</sup> The attributes of divinity encompass all qualities of perfection, including majesty, greatness, beauty, mercy, righteousness, generosity, and benevolence. These attributes are the reasons for His worship and glorification. He is worshipped because He possesses the qualities of greatness and magnificence. He is worshipped because He is unique in His self-sufficiency, lordship, kingship, and authority. He is worshipped because He is unique in His mercy and in bestowing both apparent and hidden blessings upon all of His creation. He is worshipped because He encompasses

<sup>(1)</sup> Narrated by Ibn Jarīr in the introduction to his «**Tafsīr (Interpretation of the Noble Qur'ān)**», from Ibn 'Abbās رضى الله عنه as a *mawqūf* narration.

[A *Mawqūf ḥadīth* or narration (stopped *ḥadīth* or halted narration) is a saying, action, or approval that is traced back to a companion of Prophet Muḥammad رضى الله عنه without reaching the Prophet ﷺ himself. The chain of narrators stops at a companion رضى الله عنه].

everything in knowledge, judgment, wisdom, excellence, mercy, power, honor, and dominance. He is worshipped because He is uniquely wholly independent, while everything else is constantly in need of Him—needing Him to create them, dispose of their affairs, provide for and sustain them, and in all of their needs, even the greatest of needs and utmost of necessities, which is their absolute need for worshipping Him alone, glorifying Him alone, and acknowledging His uniqueness.



## Question 34: What Is Islam’s Perspective on the Mercy of Allāh ﷻ?

In Islam, among the great names of Allāh ﷻ are “**Ar-Raḥmān**” (The One Full of Mercy), “**Ar-Raḥīm**” (The Bestower of Mercy), “**Al-Barr**” (The Most Kind and Righteous), “**Al-Karīm**” (The Most Generous), “**Al-Jawād**” (The Most Noble), “**Al-Waḥḥāb**” (The Bestower), and “**Ar-Ra’ūf**” (The Most Compassionate). These noble names have similar meanings, all indicating that the perfection of mercy, abundant kindness, benevolence, and generosity characterize Allāh ﷻ. They signify His vast goodness, favor, and compassion. Everything in the upper and lower worlds, including the attainment of benefits, all that is loved, and what brings about happiness and goodness, is from Him and a result of His mercy, nobility, generosity, and grace.

And that which is diverted from the world of difficulties, calamities, fears, dangers, and harms, which are greater than what has occurred and is happening, is indeed from His mercy and goodness, for no one brings about goodness other than Him, and no one repels evil except Him. His mercy surpasses His wrath, and the effects of His mercy are undeniably manifested in His creation. It has filled the expanses of the heavens and the earth, and hearts have been filled with it until creatures have shown compassion towards each other with this mercy that He has spread over them and placed in their hearts.

Even the animals that do not seek benefits in this life, nor the next, or good consequences or rewards, have shown compassion towards their offspring. Their kindness and immense sympathy towards them, which have been witnessed, bear witness to the care of their Creator and His vast mercy. His blessings have encompassed the inhabitants of the heavens and the earth, facilitating benefits, livelihoods, and provisions for them.

Moreover, acceptance of the repentance of His servants is from His great mercy.

Allāh ﷻ says:

﴿ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٧﴾ ﴾

{ So He accepted his, 'Ādam's', repentance. Surely He is the Acceptor of Repentance, Most Merciful. ﴿ 〉 } (1)

Allāh ﷻ also says:

﴿ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾ ﴾

{ Then He accepted your repentance. Surely He is the Acceptor of Repentance, Most Merciful. ﴿ 〉 } (2)

Furthermore, His sending of messengers and revealing of Scriptures is evidence of His great mercy towards His servants and His care for them.

Allāh ﷻ says:

﴿ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَآتِيكَ رَبُّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ

الرُّوحَ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ ﴾

{ And your Lord is certainly the Almighty, Most Merciful. ﴿ 〉 This is certainly a revelation from the Lord of all worlds, ﴿ 〉 which the trustworthy spirit 'Gabriel' brought down ﴿ 〉 into your heart 'O Prophet'—so that you may be one of the warners. ﴿ 〉 } (3)

Also, His consideration of His servants, acceptance of their acts of worship, and response to their supplications are all from His mercy. Allāh ﷻ says:

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِنَاكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقْلُبُكَ فِي

(1) [Al-Baqarah 2:37].

(2) [Al-Baqarah 2:54].

(3) [Ash-Shu'arā' 26:217-220].

السَّاجِدِينَ ﴿١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٠﴾ ﴿

{ Put your trust in the Almighty, Most Merciful, ﴿ Who sees you when you rise 'for prayer at night', ﴿ as well as your movements 'in prayer' along with 'fellow' worshippers. ﴿ He 'alone' is indeed the All-Hearing, All-Knowing. ﴿ } (4)

Allāh ﷻ also says:

يَسَّ ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ

ءَابَاؤَهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ ﴿

{ Yā-Sīn. ﴿ By the Qur'ān, rich in wisdom! ﴿ You 'O Prophet' are truly one of the messengers ﴿ upon the Straight Path. ﴿ 'This is' a revelation from the Almighty, Most Merciful, ﴿ so that you may warn a people whose forefathers were not warned, and so are heedless. ﴿ } (5)

Perhaps He imposes difficulties on His servants to lead them to what they love. Allāh ﷻ even shows them mercy through hardships and pains, making all the pains a source of goodness for the believer who fulfills the duty of patience. [The Messenger of Allāh ﷺ said]:

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ».

«Strange is the affair of the *mu'min* (possessor of faith), for their entire situation is good. And this is only for the *mu'min* (possessor of faith). If something pleasing befalls them, they

(4) [Ash-Shu'arā' 26:191-194].

(5) [Yā-Sīn 36:1-6].

thank [Allāh], and that is good for them. If something harmful befalls them, they show patience, and that is good for them.»<sup>(6)</sup>

Likewise, His mercy has manifested itself in His command and legislation in a way that is witnessed by perceptive hearts and discerning eyes. Those with understanding also acknowledge it, for His law is light, mercy, and guidance. He has legislated His Law encompassing mercy, leading to the ultimate mercy, honor, happiness, and success. He has legislated therein facilitation, ease, and the removal of hardship and difficulties, all of which indicate the vastness of His mercy, His nobility, and His generosity. Similarly, all of His prohibitions are based on mercy. Allāh ﷻ says:

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥٥﴾ يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ

الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٦﴾

{ And Allāh is All-Forgiving, Most Merciful. ﴿٥٥﴾ It is Allāh's Will to make things clear to you, guide you to the 'noble' ways of those before you, and turn to you in mercy. For Allāh is All-Knowing, All-Wise. ﴿٥٦﴾<sup>(7)</sup>

[Allāh ﷻ says]:

﴿ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٧٨﴾

{ Say, 'O Prophet,' "My Lord! Forgive and have mercy, for You are the best of those who show mercy." ﴿١٧٨﴾<sup>(8)</sup>

Besides, whoever becomes sure of this great mercy, whose essence cannot be comprehended and whose end cannot be reached, realizes that if there is punishment, it is because the one being punished deserves it, either as a test,

<sup>(6)</sup> Narrated by Muslim (*hadīth* no. 2999), from the *hadīth* of Ṣuhayb رضي الله عنه.

<sup>(7)</sup> [An-Nisā' 4:25-26].

<sup>(8)</sup> [Al-Mu'minūn 23:118].

elevation of ranks and status, expiation, or retribution. Ibrāhīm (Abraham) عليه السلام said as Allāh ﷻ tells us in the Qur'an:

﴿ يَا بَتِ إِيَّيَ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ ﴾

﴿ فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا ﴿٩﴾ ﴾

﴿“O dear father! I truly fear that you will be touched by a torment from the Most Compassionate, and become Satan's companion 'in Hell'.” ﴿٩﴾﴾

Allāh ﷻ also says:

﴿ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِيًّا ﴿٧٤﴾ قُلْ مَن كَانَ فِي

الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا

السَّاعَةَ فَسَيَعْمُونَ مَن هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُودًا ﴿٧٥﴾ ﴾

﴿ 'Imagine, O Prophet' how many peoples We have destroyed before them, who were far better in luxury and splendor! ﴿٧٤﴾ Say, 'O Prophet,' “Whoever is 'entrenched' in misguidance, the Most Compassionate will allow them plenty of time, until—behold!—they face what they are threatened with: either the torment or the Hour. Only then will they realize who is worse in position and inferior in manpower.” ﴿٧٥﴾﴾ (10)

In addition, the mercy of Allāh ﷻ will be manifested on the Day of Judgment, at which:

﴿ يَقُولُ اللَّهُ ﷻ: شَفَعَتِ الْمَلَائِكَةُ، وَشَفَعَ النَّبِيُّونَ، وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِّنَ النَّارِ؛ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ

(9) [Maryam 19:45].

(10) [Maryam 19:74-75].



يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمًّا، فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ، يُقَالُ لَهُ:  
نَهْرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ».

«Allāh ﷻ will say: “The angels have interceded, the prophets have interceded, and the *mu'minūn* (possessors of faith) have interceded. None remains [to grant pardon] except the Most Merciful of those who show mercy.” Then, He will take a handful from the Fire and bring out people who never did any good. They will be burnt black, and He will throw them into a river on the outskirts of Paradise called the River of Life. They will emerge like seeds in the silt of a flood.»<sup>(11)</sup>



<sup>(11)</sup> Narrated by Muslim (*ḥadīth* no. 183), from the *ḥadīth* of Abū Sa'īd Al-Khudrī رضي الله عنه.

## Question 35: What Is Islam’s Perspective on the Omnipotence and Wrath of Allāh ﷻ?

In Islam, Allāh is considered great in His omnipotence, immense in strength, severe in retribution, and great in wrath. He is complete in His power and capability and is not only merciful but also overpowering and compelling. Among the great names of Allāh are: “**Al-‘Azīz**” (The Almighty), “**Al-Jabbār**” (The Compeller), “**Al-Mutakabbir**” (The Supreme), “**Al-Qahhār**” (The Subduer), “**Al-Qawī**” (The All-Powerful), and “**Al-Matīn**” (The Firm). The name “**Al-‘Azīz**” encompasses all aspects of might, as Allāh ﷻ says:

﴿ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾ ﴾

(Surely all honor ‘due to His might’ belongs to Allāh. He is the All-Hearing, All-Knowing. ﴿٦٥﴾)<sup>(1)</sup>

Thus, He is “**Al-‘Azīz**” (The Almighty) due to the perfection of His strength. This is the might of strength, to which the names “**Al-Qawī**” and “**Al-Matīn**” refer. Likewise, the might lies in the impossibility of being overcome by anyone, the impossibility of anyone asserting power over Him, and the impossibility of His servants harming or benefiting Him. His restraint and exaltation extend to distancing Himself from all that is not befitting of His greatness and majesty. He is free from flaws and deficiencies and anything that contradicts His perfection.

The name “**Al-Mutakabbir**” is emblematic of this essence. Although “**Al-Mutakabbir**” is a name that denotes the perfection of His greatness and the pinnacle of pride, it also emphasizes the meaning, as mentioned earlier, of His magnificence and elevation from anything unworthy of His greatness, glory, and majesty.

<sup>(1)</sup> [Yūnus 10:65].

He is “**Al-Qahhār**,” Who has subdued all creatures with His power, and all beings have submitted to Him. The forelocks <sup>(2)</sup> of all servants are in His hands. Likewise, the management of the kingdom and disposal of its affairs are in His hands.

He is “**Al-Jabbār**,” Who has risen above the Throne, encompassed the dominion, and has control of authority and numerous arrangements. One of the meanings of “**Al-Jabbār**” is the One Who mends the broken, enriches the poor, cures and strengthens the sick and afflicted, and mends, with a unique mending, the hearts of the broken for His majesty, those who submit to His perfection, and those who seek His grace and benevolence. This is achieved by overflowing their hearts with love, types of divine recognitions with which He would be known and which He defines Himself, divine conquests that which Allāh ﷻ would facilitate for the servant to comprehend, understand, and identify Him, guidance, direction, success, and fulfillment.



<sup>(2)</sup> [*Translator’s Note*]: This refers to the front part of the head, specifically the brain’s frontal lobe. The frontal lobe is a crucial region associated with higher cognitive functions, including reasoning, decision-making, problem-solving, and voluntary movement control.

Allāh ﷻ says:

{ كَلَّا لَئِن لَّمْ يَنْتَه لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ }

{ But no! If he does not desist, We will certainly drag him by the forelock— a lying, sinful forelock. } [Al-‘Alaq 96:16]

This highlights Allāh’s ﷻ ultimate authority and control over humans.

## Question 36: What Is Islam’s Perspective on the Sovereignty of Allāh ﷻ?

In Islam, among the greatest names of Allāh ﷻ are “**Al-Malik**” (The Sovereign, The True King) and “**Al-Malik**” (The Master, The Owner), Who possesses all the sublime attributes of significance that are exclusive to the True King of kings, in the perfection of strength, dignity, power, encompassing knowledge, vast wisdom, the authority of His will, governance, kindness, and mercy.

Allāh ﷻ says:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ  
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾  
تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٦٧﴾ ﴾

﴿ Say, ‘O Prophet, ‘O Allāh! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honor whoever You please and disgrace who You please—all good is in Your Hands. Surely You ‘alone’ are Most Capable of everything. ﴿٦٦﴾ You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You provide for whoever You will without limit.” ﴿٦٧﴾ ﴾<sup>(1)</sup>

So, the entirety of all living beings are His possession, including His servants who are in dire need of Him and depend on Him in all their affairs. No one is exempt from His sovereignty, and no creature is independent of Him in its

<sup>(1)</sup> [Āli ‘Imrān 3:26].

creation, sustenance, provision, benefit, and prevention of evils, calamities, harms, etc. The general rule of the upper and lower worlds, the overall governance in this world, and the Hereafter all belong to “**Al-Malik**” (The Master, The Owner), “**Al-Malik**” (The Sovereign, The True King), blessed and exalted is He.

Likewise, the general rule is that all rulings are one of these three rulings that encompass all of existence:

**One** is the divinely decreed rulings, where all destinies unfold, including creation and extinction, life and death, preparation and sustenance—all per His divine decree and will.

**The second** is the legislative rulings, where He sent His messengers, revealed His scriptures, legislated His laws, and created humankind subject to these rulings. He commanded them to follow His rulings in their beliefs, morals, speech, and actions and forbade them from transgressing against these legal judgments. Any judgment contradicting His Law is an ignorant and evil judgment.

**The third** is the judicial rulings and judgments in this world and the Hereafter, rewarding the obedient and punishing the disobedient, are subordinate to His justice, wisdom, and general praise. All these attributes are part of His being “**Al-Malik**” (The Sovereign, The True King) and “**Al-Malik**” (The Master, The Owner), glorified is He.



## Question 37: What Is Islam’s Perspective on the Wisdom of Allāh ﷻ?

In Islam, among the greatest names of Allāh ﷻ are “**Al-Ḥakīm**” (The All-Wise) and “**Al-Ḥakam**” (The Judge), signifying perfect wisdom and perfect judgment among His creatures. So, wisdom is the breadth of knowledge and insight into the principles and consequences of matters, coupled with the expansiveness of praise where He places things in their proper positions and lowers them to their appropriate levels without being questioned or criticized in His judgment.

Allāh ﷻ describes Himself:

{ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ }

{ “Indeed, You ‘alone’ are the Almighty, All-Wise.” ﴿١٢٩﴾ }<sup>(1)</sup>

He possesses wisdom in His creation and command. He ﷻ says:

{ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ }

{ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ }

{ He is the One Who shapes you in the wombs of your mothers as He wills. There is no god ‘worthy of worship’ except Him—the Almighty, All-Wise. ﴿٦﴾ }<sup>(2)</sup>

Thus, He, blessed and exalted, is “**Al-Ḥakīm**,” and to Him belongs judgment in His creation, His bringing into existence, His disposing, and His managing. He is “**Al-Ḥakīm**,” and to Him belongs judgment in His legislation, His command, and His prohibition.

<sup>(1)</sup> [Al-Baqarah 2:129].

<sup>(2)</sup> [Āli ‘Imrān 3:6].

**As for wisdom in His creation**, He created all beings with truth, encompassing the truth, and their purpose and ultimate destination are in truth. He created them with the best structure, arranged them perfectly, and gave each creature He created what they needed. There is no discrepancy, disparity, deficiency, or imperfection in the creation of “**Ar-Rahmān**” (The One Full of Mercy); even if all minds of creation were to gather to suggest a better example than these existences, they would not be able to do so.

Allāh ﷻ says:

{ صَنَّ اللَّهُ الَّذِي آتَقَنَ كُلَّ شَيْءٍ إِنَّهُ أَحْبَبُ بِمَا تَفْعَلُونَ } (88)

{ 'That is' the design of Allāh, Who has perfected everything.  
Indeed, He is All-Aware of what you do. ○ } (3)

**As for the wisdom in His legislation and commandments**, He ﷻ legislated divine laws, revealed books, and sent messengers to allow His servants to know Him and worship Him. What wisdom is more significant than this? And what favor and generosity are more important than this? All His commands are beneficial and advantageous, yielding beautiful virtues, precious merits, and righteous deeds. His prohibitions are in harmony with sound minds and upright nature because His prohibitions only forbid what is harmful to people in their minds, morals, honor, bodies, and wealth.



(3) [An-Naml 27:88].

## Question 38: What Is Islam’s Perspective on the Pardon and Forgiveness of Allāh ﷻ?

In Islam, among the greatest names of Allāh ﷻ are “**Al-‘Afuww**” (The Pardoner), “**Al-Ghafūr**” (The All-Forgiving), “**Al-Ghaffār**” (The Most Forgiving), and “**At-Tawwāb**” (The Acceptor of Repentance). The effects and implications of these names continue to encompass all creation day and night. His pardon and forgiveness extend to all creatures, sins, and crimes. The shortcomings of creation may warrant various punishments, but the pardon and forgiveness of Allāh mitigate and avert these consequences. His ﷻ forgiveness can be categorized into two types:

**The first type:** His general pardon for all wrongdoers, whether disbelievers or others, by averting the punishments that are the consequences of their actions and necessitate that blessings be severed from them.

They want and try to harm Him through blasphemy, associating partners with Him, and various forms of transgressions. Yet, He ﷻ pardons them in this world, provides for them, bestows upon them apparent and hidden blessings, grants them worldly comforts, and allows them to enjoy the pleasures and benefits of life. In His forgiveness and forbearance, He gives them respite and does not hasten their punishment, providing them a chance to repent and return to Him. However, if they do not, He does not neglect them; instead, He ﷻ holds them accountable for their deeds, as He ﷻ says:

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَعَعَفُوا عَنْ كَثِيرٍ ﴾

﴿ Whatever affliction befalls you is because of what your own hands have committed. And He pardons much. ﴾<sup>(1)</sup>

**The second type:** His specific pardon and forgiveness for those who repent, seek forgiveness, supplicate, worship, and endure afflictions with patience.

<sup>(1)</sup> [Ash-Shūrā 42:30].



Anyone who turns to Him in repentance will find Allāh forgiving them as long as they are in this worldly life.

Allāh ﷻ says:

﴿ \* قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٦﴾

{ Say, 'O Prophet, that Allāh says, ' "O My servants who have exceeded the limits against their souls! Do not lose hope in Allāh's mercy, for Allāh certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful. ﴿٥٦﴾ }<sup>(2)</sup>

Moreover, merely uttering a phrase seeking forgiveness leads to the forgiveness of sins and transgressions accordingly. So, how much more so when accompanied by sincere and genuine repentance? Likewise, performing good deeds and righteous actions can expiate sins, as Allāh ﷻ says:

﴿ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾

{ Surely, good deeds wipe out evil deeds. }<sup>(3)</sup>

Numerous *aḥādīth* have been narrated regarding the expiation of sins through various deeds and actions, along with their implication for increasing good deeds and elevating one's status. Likewise, many texts emphasize the expiation of sins by misfortunes, especially for those who anticipate the reward and fulfill the duty of patience or contentment.



<sup>(2)</sup> [Az-Zumar 39:53].

<sup>(3)</sup> [Hūd 11:114].

## Question 39: What Is Islam’s Perspective on the Provision of Allāh ﷻ?

Allāh ﷻ alone is the Provider in Islam. Therefore, one of His greatest names is “**Ar-Razzāq**” (The Supreme Provider), and one of His attributes is “**Ar-Rāziq**,” meaning the One Who takes charge of providing sustenance for all creatures. He ensures the delivery of their provisions and livelihood and knows their conditions and locations.

Allāh ﷻ says:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا  
وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾ ﴾

{ There is no moving creature on earth whose provision is not guaranteed by Allāh. And He knows where it lives and where it is laid to rest. All is ‘written’ in a perfect Record. ﴿٦﴾ }<sup>(1)</sup>

Therefore, “**Ar-Razzāq**” ﷻ bestows sustenance upon whom He wills and apportions it accordingly. He has prepared all types of provisions for His servants on the earth. Allāh ﷻ says:

﴿ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾  
فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلَبًا ﴿٣٠﴾  
وَفِكْهَةً وَأَبَا ﴿٣١﴾ مَتَّعًا لَكُمْ وَلِنُؤْمِرَكُمْ ﴿٣٢﴾ ﴾

{ Let people then consider their food: ﴿٢٤﴾ how We pour down rain in abundance ﴿٢٥﴾ and meticulously split the earth open ‘for sprouts’, ﴿٢٦﴾ causing grain to grow in it, ﴿٢٧﴾ as well as grapes and greens, ﴿٢٨﴾ and olives and palm trees, ﴿٢٩﴾ and

<sup>(1)</sup> [Hūd 11:6].

dense orchards, ○ and fruit and fodder— ○ all as 'a means of' sustenance for you and your animals. ○ } (2)

Allāh ﷻ is “**Ar-Razzāq**,” Who bestows upon the hearts of the chosen and most virtuous believers the knowledge, wisdom, and realities of faith. Their hearts are nourished, grow, and reach completeness through this sustenance. He also provides all types of food for animals, allowing them to nurture and mature appropriately. Therefore, when a servant asks Allāh for sustenance, it is appropriate for them to have these two matters at the forefront of their mind:

[**The first matter** is] that Allāh grants them lawful and abundant provisions.

[**The second matter** is] that He bestows upon their heart knowledge, faith, and recognition.

Additionally, the provision for His servants can be categorized into two types:

**The first type** is a type that has a means; for example, Allāh has made plowing, trade, industry, livestock breeding, improving services, and similar avenues as means through which the majority of people earn their sustenance. Allāh ﷻ says:

﴿ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْرُوثٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾ ﴾

{ As for the earth, We spread it out and placed upon it firm mountains, and caused everything to grow there in perfect balance. ○ And We made in it *ma 'ayisha* for you and others, for who you do not provide. ○ There is not any means 'of sustenance' whose reserves We do not hold, only bringing it forth in precise measure. ○ } (3)

(2) [‘Abasa 80:24-32].

(3) [Al-Hijr 15:19-21].

The term { *ma'āyisha* } refers to means of sustenance.

**The second type** is when Allāh provides for His servants without an apparent cause from them. It is like Allāh directly allotting exclusively for him predetermined unfiltered heavenly provisions or providing through others without any efforts from the person attaining the sustenance in that regard—not by begging, since it is undoubtedly a type of tradecraft, and not from those obliged to support them, whether a spouse, relative, master, or owner because such provision is either the result of a person's actions, meaning the effect thereof, or contingent on the actions of others and both of these would constitute a means of attaining sustenance. However, there are some creatures for whom nothing is available, and they neither have any work nor make any effort. They may be entirely incapacitated or lazy in seeking their livelihood. Allāh ﷻ has ordained for them provisions through His subtlety in ways that are unexpected and through means not anticipated. Allāh ﷻ says:

{ وَكَأَيِّن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّهَا وَعْهُ }

{ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾ }

{ How many are the creatures that cannot secure their provisions! 'It is' Allāh 'Who' provides for them and you 'as well'. He is indeed the All-Hearing, All-Knowing. ﴿٦٠﴾ } (4)

Also, among the subtleties of His provision is that He may grant a person incapable of attaining their sustenance strong conviction, along with the strength of reliance, through which Allāh facilitates swift provision. Allāh ﷻ may also provide as a response to an answered supplication, especially in times of desperation.

Furthermore, “**Al-Bārī**” (The One Free from Defects), when He sees His servant in need, detached from relying on others, answers his supplication and alleviates his distress; similarly, the one in desperate need of food or drink, when he reaches a state of despair, cut off from all hope and convinced

(4) [Al-'Ankabūt 29:60].

of imminent destruction, is granted sustenance and blessings from his Lord. Through this, he comes to know with the utmost certainty that Allāh alone is the one hoped for to alleviate hardships and sorrows.

Numerous instances in this regard point to the kindness of “**Al-Malik**” (The Sovereign, The True King) and “**Al-Wahhāb**” (The Bestower). Additionally, among the subtleties of His provision is that many sick individuals can endure for an extended period without consuming food or drink. Allāh ﷻ, in His generosity, assists them in maintaining their bodily functions, which is a favor from Him, and an act of kindness. Yet, if the healthy ones were to remain without food and drink for some of this period, they would perish.

Another manifestation of the subtle provision is evident in the nourishment of fetuses in their mothers' wombs. The nourishment for the fetus is provided in the mothers' wombs through the blood flowing through their veins. This is because the fetus cannot tolerate solid food or drink, and if such a thing is even possible, it would harm both the fetus and the mother due to the waste it produces. Then, when pregnant women give birth to their children, and due to their weakness, the infants cannot tolerate regular food, “**Al-Bārī**,” in His wisdom, then provides for them, from the breasts of their mothers, pure and delightful milk that is palatable for the suckling. This milk serves as solid and liquid nourishment, gradually allowing the infants to gain strength and transition to more substantial foods.

Similarly, when the infant is unable to handle its nourishment directly, Allāh instills tenderness, immense compassion, and affection in the hearts of human and animal mothers towards their offspring, enabling them to assist their offspring in consuming sustenance. So, blessed be Allāh, “**Al-Laṭīf**” (The Most Subtle) and “**Al-Khabīr**” (The All-Aware).

The diversity of provisions and the multitude of its forms are beyond the enumeration of describers, and the expressions of those who articulate cannot encompass it.



## Question 40: What Is the Degree of Love for Allāh ﷻ in Islam?

The love for Allāh ﷻ in Islam is a fundamental aspect of faith. It is essential for a Muslim to love Allāh ﷻ wholeheartedly, with no trace of resentment towards the blessed and exalted Allāh, His religion, or His prophets and messengers.

Rather, a Muslim is required to prioritize his love for Allāh ﷻ above all other loves. Allāh ﷻ says:

﴿ قُلْ إِنْ كَانَتْ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾ (٩٤)

﴿ Say, 'O Prophet,' "If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—"if all these' are more beloved to you than Allāh and His Messenger and struggling in His Way, then wait until Allāh brings about His Will. Allāh does not guide the rebellious people." ﴿٩٤﴾ (1)

Islam prohibits loving anything like loving Allāh ﷻ because the love for Allāh ﷻ is the essence of worship for which creation was brought into existence. Whoever directs this love to others other than Allāh has misplaced it and, in doing so, has squandered it. Such an individual has committed a great injustice against themselves by neglecting their most fundamental rights. Hence, *shirk* (polytheism: associating partners with Allāh ﷻ) deserves

(1) [At-Tawbah 9:24].

to be the greatest injustice, and those who commit such an act (polytheists) are destined for eternal punishment in the Hellfire, deprived of and prohibited from entering Paradise because it is the abode of the righteous, who worshipped Him sincerely, dedicated their religion to Him, and loved Him. Allāh ﷻ says:

﴿ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُدْ

﴿ سَمِيًّا ﴿٦٥﴾

﴿“He is the Lord of the heavens, and the earth, and everything in between. So worship Him ‘alone’, and be steadfast in His worship. Do you know of anyone equal to Him ‘in His attributes’?” ﴿٦٥﴾﴾ (2)

Since the love of the believers is sincerely for Allāh ﷻ, it is a greater love for Allāh ﷻ than the love of the polytheists for Allāh. Allāh ﷻ says:

﴿ وَمَنْ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ

﴿ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

﴿ Still there are some who take others as Allāh’s equal—they love them as they should love Allāh—but the ‘true’ possessors of faith love Allāh even more. ﴾ (3)

The love of the polytheists is considered associating partners with Allāh ﷻ because it is directed to others other than Allāh and distributed among false deities.



(2) [Maryam 19:65].

(3) [Al-Baqarah 2:165].

## Question 41: What Is the Significance of Tawakkul (Absolute Reliance) in Islam?

In Islam, it is incumbent upon individuals to put their trust in Allāh ﷻ by employing legitimate and possible measures while simultaneously anchoring their hearts in reliance upon Allāh ﷻ.

Absolute reliance on and seeking help from Allāh ﷻ are noble virtues that a servant is compelled to embrace in all aspects of their life, whether religious or worldly. Despite being granted by Allāh ﷻ the capability and will through which one makes discretionary choices in their actions and not being coerced into any of them, the servant acknowledges that there is no power or strength except with Allāh. When the servants wholeheartedly rely on their Lord to attain and complete what they intend to do in matters related to their religious and worldly affairs and trust in Him, He supports and strengthens their will and capability. He also facilitates accomplishing their objectives, removes or lightens obstacles, and enhances the servants' strength and ability by drawing from Allāh's boundless and enduring power that the servants seek and implore.

True reliance on Allāh dispels laziness from the servant and obliges them to exert total effort in the matter they have entrusted to Allāh. They would not find what is hard too difficult to do or any action too heavy to undertake. This means that true reliance on Allāh does not make them passive, reluctant, or indifferent towards any action. The servant does not despair of success or achieving their desired outcome, contrary to the misconceptions of some deviants who either do not understand the true meaning of reliance or, having comprehended it, deny divine decree and destiny, leading them astray from the truth. They erroneously believe that reliance weakens ambition and willpower. Such individuals have severely misunderstood, thinking ill of their Lord. Allāh ﷻ has commanded reliance in many *āyāt* (verses), and He ﷻ has informed us that it is a necessary aspect of faith, and He ﷻ promised to gift those who put their trust in Him sufficiency and the attainment of what is sought. Allāh ﷻ also informed us that He loves them. Likewise, religion is



incomplete, and worldly matters are not perfected except with it. Thus, both religion and worldly affairs require reliance on Allāh. Allāh ﷻ says:

{ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ }

{ Upon Allāh, then, let the 'true' possessors of faith rely. ﴿١٣﴾ }<sup>(1)</sup>

Allāh ﷻ also says:

{ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ }

{ And rely upon Allāh; and sufficient is Allāh as Disposer of affairs. ﴿٨١﴾ }<sup>(2)</sup>



<sup>(1)</sup> [Al-Mā'idah 5:23].

<sup>(2)</sup> [An-Nisā' 4:81].

## Question 42: What Is Islam's Perspective on the Angels?

In Islam, a person must believe in the angels. This belief encompasses acknowledging that the angels possess qualities of perfection, and Allāh has purified them in their essence from all imperfections.

Allāh ﷻ says:

﴿ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٦٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٦٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٦٨﴾ ﴾

{ In fact, those 'angels' are only 'His' honored servants, ﴿٦٦﴾ who do not speak until He has spoken, 'only' acting at His command. ﴿٦٧﴾ He 'fully' knows what is ahead of them and what is behind them. They do not intercede except for whom He approves, and they tremble in awe of Him. ﴿٦٨﴾ }<sup>(1)</sup>

Additionally, Allāh ﷻ states:

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ ﴾

{ 'Angels' who never disobey whatever Allāh orders— always doing as commanded. ﴿٦﴾ }<sup>(2)</sup>

<sup>(1)</sup> [Al-Anbiyā' 21:26-28].

<sup>(2)</sup> [At-Tahrīm 66:6].

Allāh ﷻ further says:

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

وَالنَّهَارَ لَا يَفْزُونَ ﴿٢٠﴾

{ And those nearest to Him, 'i.e., the angels,' are not too proud to worship Him, nor do they tire. ﴿ They glorify 'Him' day and night, never wavering. ﴿ (3)

Allāh ﷻ has assigned various tasks to many of the angels to manage the affairs of the world. He swears by them in several *āyāt* (verses), indicating their significance. Among them are those tasked with overseeing and dividing matters; others are tasked with delivering revelation to the prophets and messengers, ending excuses, and giving warnings. They also serve as guardians over the children of Ādam, protecting them from adversities by the command of Allāh ﷻ. They safeguard and record the deeds of individuals, both good and bad. They have been described in the Book (Qur'ān) and Sunnah with noble qualities, and it is incumbent upon the servant to believe in everything confirmed about them.

Among the greatest angels are Jibrīl (Gabriel), who is entrusted with revelation, which gives life to the souls; Mīkā'il (Michael), who is entrusted with the rain, which provides life to the bodies; and Isrāfīl (Raphael), who is entrusted with the souls, blowing the trumpet to herald the Day of Resurrection. Also, among the supplications of the Prophet ﷺ at night prayer was:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ».

(3) [Al-Anbiyā' 21:19-20].

«O Allāh, Lord of Jibrīl, Mikā'īl, and Isrāfīl, Originator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your servants in matters wherein they differ. Guide me to the truth in that wherein they differ, by Your permission. Verily, You guide whom You will to a Straight Path.»<sup>(4)</sup>

The Angel of Death is also among the honored angels. Allāh ﷻ says:

{ \* قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ

رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ }

{ Say, 'O Prophet, ' "Your soul will be taken by the Angel of Death, who is in charge of you. Then to your Lord you will 'all' be returned." ﴿١١﴾ }<sup>(5)</sup>



<sup>(4)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 767) and At-Tirmidhī (*ḥadīth* no. 3420), and this is its wording. He also said: “[The *ḥadīth* is graded as] good, yet odd [in narration].” Both are from the *ḥadīth* of ‘Ā’ishah رضي الله عنها.

<sup>(5)</sup> [As-Sajdah 32:11].

## Question 43: What Is Islam's Perspective on the Revealed Books?

In Islam, believing in all the books revealed to the prophets, may peace and blessings be upon them, is obligatory. Moreover, we know with absolute certainty five of these books: the Scrolls of Ibrāhīm (Abraham) ﷺ, the Tawrāt (Torah) of Moses ﷺ, the Zabūr (Psalms) of David ﷺ, the Injīl (Gospel) of Jesus ﷺ, and the Noble Qur'ān of Muḥammad ﷺ. Allāh ﷻ says:

﴿ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۗ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝١٨ صُحُفِ

إِبْرَاهِيمَ وَمُوسَىٰ ۝١٩

(And the Hereafter is far better and more lasting. ○ This is certainly 'mentioned' in the earlier Scrolls— ○ the Scrolls of Abraham and Moses. ○) <sup>(1)</sup>

Allāh ﷻ also says:

﴿ وَآتَيْنَا دَاوُدَ زَبُورًا ۝١١٢

(And to David, We gave the Psalms. ○) <sup>(2)</sup>

Furthermore, Allāh ﷻ says:

﴿ وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ

وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝٤٦

<sup>(1)</sup> [Al-A'la 87:17-19].

<sup>(2)</sup> [An-Nisā' 4:163].

﴿ Then in the footsteps of the prophets, We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light, and confirming what was revealed in the Torah—a guide and a lesson to the God-fearing. ﴿﴾<sup>(3)</sup> ﴾

This belief is in general terms. Also, this belief encompasses the understanding that these books contain guidance for worldly and religious well-being and are from Allāh ﷻ. However, caution is advised regarding any additions or omissions that may have occurred, as the preservation of these books was entrusted to humans. This is particularly the case with the Tawrāt (Torah) and the Injīl (Gospel). Allāh ﷻ says:

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ  
أَسْمَوْا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ  
اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ﴾

﴿ Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allāh, made judgments for Jews. So, too, did the rabbis and scholars judge according to Allāh's book, with which they were entrusted and of which they were made keepers. ﴾<sup>(4)</sup> ﴾

Believing specifically in the revealed book sent to Muḥammad ﷺ, the Noble Qur'ān, is obligatory. Also, believing that Allāh ﷻ has preserved it from alteration and substitution. Allāh ﷻ says:

﴿ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤٤﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ  
مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٤﴾ ﴾

<sup>(3)</sup> [Al-Mā'idah 5:46].

<sup>(4)</sup> [Al-Mā'idah 5:44].

{ For it, 'the Qur'ān,' is truly a mighty Book. ﴿ It cannot be proven false from any angle. 'It is' a revelation from the 'One Who is' All-Wise, Praiseworthy. ﴿ } (5)

So, whoever adds to the Qur'ān or subtracts from it, Allāh ﷻ exposes and reveals his falsehood, uncovers his flaws, and exposes his misguidance. Also, when a printing press makes an error in printing the Qur'ān by addition or omission, it is discovered by even the youngest memorizers of it. Furthermore, if an Imām (6) makes a mistake, the laypeople correct him, not to mention the memorizers and scholars! Through such instances, it becomes evident that the Qur'ān is from Allāh ﷻ, preserved in the hearts and written pages, just as revealed. Allāh ﷻ says:

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿ } (7)

{ It is certainly We Who have revealed the Reminder, 'i.e., the Qur'ān,' and it is certainly We Who will preserve it. ﴿ } (7)

It is obligatory to believe in what Allāh has informed us of in His books and what His messengers have conveyed about past and future events, belief in the Last Day, compensation, reward and punishment, Paradise and Hell, and all that follows and is related to it. Allāh ﷻ says:

{ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿ }  
 مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ  
 شَدِيدٌ ﴿ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿ } (8)

{ He has revealed to you 'O Prophet' the Book in truth, confirming what came before it, as He revealed the Torah

(5) [Fuṣṣilat 41:41-42].

(6) [Translator's Note]: Imām (in this context): The person who leads the people in the prayers.

(7) [Al-Hijr 15:9].

and the Gospel ﴿﴾ previously, as a guide for people, and 'also' revealed the Decisive Authority. Surely those who reject Allāh's revelations will suffer a severe torment. For Allāh is Almighty, capable of punishment. ﴿﴾ (8)

In Islam, it is incumbent upon an individual to believe that the speech of Allāh ﷻ is the most truthful of all statements and that His knowledge and information surpass all knowledge. Therefore, one should not prefer the saying of anyone over the saying of Allāh nor the knowledge of anyone over Allāh's. Allāh ﷻ says:

﴿ قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ﴿١٠﴾ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَأَعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١﴾ ﴾

{ Say, 'O Prophet,' "Bring then a scripture from Allāh which is a better guide than these two, 'the Qur'ān and the original Torah (9),' so I may follow it, if your claim is true." ﴿﴾ So if they fail to respond to you, then know that they only follow their desires. And who could be more astray than those who follow their desires with no guidance from Allāh? Surely Allāh does not guide the wrongdoing people. ﴿﴾ (10)

(8) [Āli 'Imrān 3:3-4].

(9) [Translator's Note]: When Prophet Muḥammad ﷺ warned the pagans of Makkah (Mecca), they questioned why he was not granted sensory miracles and a single scripture revealed at once like Mūsā (Moses) عليه السلام. Allāh ﷻ instructed Prophet Muḥammad ﷺ to ask them a rhetorical question: did the Jews not disbelieve in Moses' revelations? The pagans of Makkah (Mecca) claimed that the Torah and the Qur'ān were like two supporting magics, rejecting both. Allāh ﷻ then directed the Messenger ﷺ to challenge them: Produce a scripture superior to the Qur'ān and the original Torah, and follow it if their claim is true.

(10) [Al-Qaṣaṣ 28:49-50].



In Islam, an individual must believe and know with absolute certainty that nothing can contradict the information provided by Allāh ﷻ or His Messenger ﷺ. Any knowledge that opposes or negates this, regardless of its source, is inherently false in itself, fraudulent in its judgment, deceptive, or deceitful. It is inconceivable for valid and sound knowledge to contradict what Allāh ﷻ has informed us of. Allāh ﷻ says:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ  
أَخْتِلَافًا كَثِيرًا ﴾ (٨٢)

{ Do they not then reflect on the Qur'ān? Had it been from anyone other than Allāh, they would have certainly found in it many inconsistencies. ﴿ 〇 ﴾ (11)

Thus, whoever builds their creed based on the information provided by Allāh ﷻ and His Messenger ﷺ has indeed built it on a solid foundation, in fact, on the fundamental principle of all principles. This is why Allāh ﷻ praises the elite of His creation and those with understanding among them, as they constructed their faith on this fundamental principle, as expressed in their saying:

﴿ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ﴾

{ “Our Lord! We have heard the caller to ‘true’ belief, ‘proclaiming,’ ‘Believe in your Lord ‘alone’,’ so we believed.” } (12)



(11) [An-Nisā’ 4:82].

(12) [Āli ‘Imrān 3:193].

## Question 44: What is Islam's Perspective on the Messengers ﷺ?

In Islam, it is incumbent upon individuals to believe in all the messengers, blessings and peace be upon all of them, and to acknowledge their human perfection and virtues, both in terms of their physical and inherent qualities and moral conduct. Believers must also know what is required of them regarding loving and following the messengers ﷺ. Likewise, the believers must know that the messengers ﷺ are excluded from any falsehoods or faults concerning their messages. Similarly, the messengers are granted immunity from ethical flaws and errors, and it is permissible for them to experience illness and death, among other aspects.

Allāh ﷻ says:

﴿ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ

الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

﴿ 'All were' messengers delivering good news and warnings so humanity should have no excuse before Allāh after 'the coming of' the messengers. And Allāh is Almighty, All-Wise. ﴿١٦٥﴾ (1)

Allāh ﷻ also says:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ

أَنْ يَأْتِيَ بِعَائِلَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿١٦٥﴾

﴿ We have certainly sent messengers before you 'O Prophet' and blessed them with wives and offspring. It was not for

(1) [An-Nisā' 4:165].

any messenger to bring a sign without Allāh's permission.

Every destined matter has a 'set' time. ﴿ ۝ ﴾ (2)

The belief in prophets and messengers ﷺ encompasses that Allāh ﷻ has honored them with His revelation and messages. He has appointed them as intermediaries between Him and His servants to convey His messages, commands, and laws. In them, He has instilled qualities of perfection that surpass the general creation, including immense truthfulness; complete trustworthiness; great strength; courage; profound knowledge; the ability to call, invite, and teach; direction and guidance; perfect sincerity; compassion and mercy towards His servants; forbearance; and vast patience. They possess complete certainty. They excel in knowledge and deeds, ethics, and manners. Allāh has chosen, selected, favored, and singled them in these qualities.

Through them, Allāh ﷻ is known, and by them, He is singled out in worship, and the Straight Path is recognized. Through them, the way to reach paradise and attain all blessings is revealed. Therefore, it is obligatory upon humankind to believe in them, love them, revere them, honor them, respect them, follow in their footsteps, and adhere to their guidance. These principles apply to all prophets, with our Prophet ﷺ embodying the highest and most complete qualities.

Allāh ﷻ says:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴾

( We already sent messengers before you. We have told you the stories of some of them, while others We have not. It was not for any messenger to bring a sign without Allāh's permission. But when Allāh's decree comes, judgment will

(2) [Ar-Ra'd 13:38].

be passed with fairness, and the people of falsehood will then  
be in 'total' loss. ﴿٣﴾<sup>(3)</sup>



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<sup>(3)</sup> [Ghāfir 40:78].

## Question 45: What Are the Miracles of the Prophets ﷺ According to Muslims?

In Islam, it is affirmed that Allāh ﷻ grants victory to His messengers and allies. Even if it initially appears that the disbelievers would prevail against them, yet the outcome eventually turns in favor of the messengers ﷺ. This serves as evidence of *tawhīd* (monotheism) from one perspective and the truthfulness of the prophets ﷺ from another perspective. Thus, among the greatest miracles of the prophets is Allāh honoring the messengers and their followers who uphold *tawhīd* (monotheism); rescuing them from adversities and punishments; and inflicting similar torments upon the nations that associated partners with Him, those who deny His worship, reject the warnings and cautions of His messengers, and oppose the diverse proofs and detailed signs that affirm His Oneness and the truthfulness of His messengers. When these nations persisted in their disbelief, Allāh subjected them to various forms of punishment.

Likewise, from the miracles of the prophets are the victory and empowerment Allāh granted them. This is well-known among the Jews, Christians, and various nations.

Allāh ﷻ says:

﴿ وَقَدْ جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِيْنَ ﴿٢٦﴾ فَكُلًّا أَخَذْنَا بِدِينِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَعْرَضْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ ﴾

﴿ Indeed, Moses had come to them with clear proofs, but they behaved arrogantly in the land. Yet they could not escape

‘Us’. ﴿ So We seized each ‘people’ for their sin: against some of them We sent a storm of stones, some were overtaken by a ‘mighty’ blast, some We caused the earth to swallow, and some We drowned. Allāh would not have wronged them, but it was they who wronged themselves. ﴾<sup>(1)</sup>

Every prophet has specific signs and miracles, such as the staff of Mūsā (Moses), the she-camel of Ṣāliḥ<sup>(2)</sup>, and the Noble Qur’ān for Muḥammad ﷺ.

The culmination of this victory is evident in how Allāh ﷻ supported His Prophet Muḥammad ﷺ. He ﷻ granted the Prophet ﷺ victory over the people of the Arabian Peninsula in just one century. Subsequently, His religion prevailed over two great empires within two decades. His faith dominated, and nations aligned with one another against the Muslims, yet they could not eradicate them, nor are they capable of doing so. Indeed, this serves as a clear sign that the religion of Allāh, which is *tawḥīd* (monotheism) and *īmān* (faith), is the truth, and what they invoke besides Him is falsehood, and His Messenger is the truthful and trustworthy one. Those who oppose him are in the greatest of misguidance, misery, and hardship.

Allāh ﷻ says:

﴿ يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُثَمِّرَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٢٣﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٢٤﴾ ﴾

{ They wish to extinguish Allāh’s light with their mouths, but Allāh will only allow His light to be perfected, even to the dismay of the disbelievers. ﴿ He is the One Who has sent

<sup>(1)</sup> [Al-‘Ankabūt 29:39-40].

<sup>(2)</sup> [Translator’s Note]: The she-camel of Ṣāliḥ ﷺ is mentioned in multiple places in the Noble Qur’ān, from them: [Al-A‘rāf 7:73], [Hūd 11:64], [Ash-Shu‘arā’ 26:155], and [Ash-Shams 91:13].

His Messenger with 'true' guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists. ﴿٣﴾<sup>(3)</sup>



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<sup>(3)</sup> [At-Tawbah 9:32-33].

## Question 46: What Are the Greatest Miracles of the Prophets ﷺ?

Indeed, the greatest miracles of the prophets in Islam are their guidance to the creation, directing them, the creation, toward the truth, light, and illumination, free and without any compensation. Allāh ﷻ says:

﴿ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهَدْيِهِمْ أَقْتَدَةٌ ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾ ﴾

( These 'Prophets' were 'rightly' guided by Allāh, so follow their guidance. Say, "I ask no reward of you for this 'Qur'ān"—it is a reminder to the whole world." ﴿٩٠﴾ )<sup>(1)</sup>

Nevertheless, some great miracles that defy natural laws and go against the established order set by Allāh in the universe have occurred at the hands of some prophets; this indicates that the One Who established the cosmic norms can override them. These miracles, each suited to its time, are numerous. We will suffice by mentioning the most famous among them:

**The first miracle:** The drowning of the people of Nūḥ (Noah) ﷺ on the earth and Allāh's deliverance of Nūḥ (Noah) ﷺ and those with him among the believers. Allāh ﷻ says:

﴿ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾ ﴾

( But they rejected him, so We saved him and those with him in the Ark, and drowned those who rejected Our signs. They were certainly a blind people. ﴿٦٤﴾ )<sup>(2)</sup>

<sup>(1)</sup> [Al-An'ām 6:90].

<sup>(2)</sup> [Al-A'rāf 7:64].



**The second miracle:** The destruction of the people of ‘Ād by a furious, bitter wind that left them buried in the sands, causing the people in the Arabian Peninsula to lose track of their location. Only the believers, including Hūd ﷺ, were saved. Allāh ﷻ says:

﴿ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۖ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا ۖ ﴾

﴿ فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُتِخِرُوا نَخْلًا خَاوِيَةً ۖ فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ ۗ ﴾

(And as for ‘Ād, they were destroyed by a furious, bitter wind which Allāh unleashed on them non-stop for seven nights and eight days, so that you would have seen its people lying dead like trunks of uprooted palm trees. Do you see any of them left alive? (3))

**The third miracle:** The destruction of Thamūd by a single, powerful scream, leaving their dwellings as ruins for a lesson and a reminder. Only the believers, including Ṣāliḥ ﷺ, were saved. Allāh ﷻ says:

﴿ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ ۗ ﴾

(Indeed, We sent against them ‘only’ one ‘mighty’ blast, leaving them like the twigs of fence-builders. (4))

**The fourth miracle:** The destruction of the people of Shu‘ayb and the companions of Al-Aykah (5), with the salvation of Shu‘ayb ﷺ and the believers with him. Allāh ﷻ says:

﴿ فَأَخَذْتَهُمُ الرِّجْفَةَ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ۗ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا

لَمْ يَخْتَوُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ۗ فَتَوَلَّى عَنْهُمْ وَقَالَ

(3) [Al-Hāqqah 69:6-8].

(4) [Al-Qamar 54:31].

(5) [Translator’s Note]: The companions of Al-Aykah are mentioned in multiple places in the Qur’ān, from them: [Al-Hijr 15:78], [Ash-Shu‘arā’ 26:176], [Ṣād 38:13], and [Qāf 50:14].

يَقَوْمٍ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتٍ مِّن رَّبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَأَسَىٰ عَلَىٰ  
قَوْمٍ كَافِرِينَ ﴿٩٣﴾

{ Then an 'overwhelming' earthquake struck them and they fell lifeless in their homes. ○ Those who rejected Shu'ayb were 'wiped out' as if they had never lived there. Those who rejected Shu'ayb were the true losers. ○ He turned away from them, saying, "O my people! Indeed, I have delivered to you the messages of my Lord and gave you 'sincere' advice. How can I then grieve for those who chose to disbelieve?" ○ } (6)

**The fifth miracle:** The destruction of the tyrant Nimrod and the salvation of Ibrāhīm (Abraham) ﷺ from the fire.

Allāh ﷻ says:

﴿ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا  
فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ ﴾

{ They said 'to one another', "Build him a furnace and cast him into the blazing fire." ○ And so they sought to harm him, but We made them inferior. ○ } (7)

Allāh ﷻ also says:

﴿ قَالُوا حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَبْنَازُ كُونِي  
بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ ﴾

{ They concluded, "Burn him up to avenge your gods, if you must act." ○ We ordered, "O fire! Be cool and safe for

(6) [Al-A' rāf 7:91-93].

(7) [Aş-Şāffāt 37:97-98].

Abraham!” ﴿٨﴾ They had sought to harm him, but We made them the worst losers. ﴿٩﴾ (8)

**The sixth miracle:** The rescue of Lūṭ (Lot) ﷺ and the destruction of his people who disbelieved, transgressed and committed wrongdoing.

Allāh ﷻ says:

﴿ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ  
إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ  
مِنَ الْغَالِبِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرْنَا كَيْفَ كَانَ عِقَابُهُ  
الْمُجْرِمِينَ ﴿٨٤﴾ ﴾

﴿ But his people’s only response was to say, “Expel them from your land! They are a people who wish to remain chaste!” ﴿٨٢﴾ So We saved him and his family except his wife, who was one of the doomed. ﴿٨٣﴾ We poured upon them a rain ‘of brimstone’. See what was the end of the wicked! ﴿٨٤﴾ ﴾ (9)

**The seventh miracle:** The miracles of the Prophet of Allāh, Yūsūf (Joseph) ﷺ, among which is the interpretation of dreams. Allāh ﷻ says:

﴿ قَالُوا أَضَعَتْ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَا  
مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتَبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا  
الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ  
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ  
تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا

(8) [Al-Anbiyā’ 21:68-70].

(9) [Al-A’rāf 7:82-84].

تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا  
 قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ  
 وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

{ They replied, “These are confused visions and we do not know the interpretation of such dreams.” ○ ‘Finally,’ the surviving ex-prisoner remembered ‘Joseph’ after a long time and said, “I will tell you its interpretation, so send me forth ‘to Joseph’.” ○ ‘He said,’ “Joseph, O man of truth! Interpret for us ‘the dream of’ seven fat cows eaten up by seven skinny ones; and seven green ears of grain and ‘seven’ others dry, so that I may return to the people and let them know.” ○ Joseph replied, “You will plant ‘grain’ for seven consecutive years, leaving in the ear whatever you will harvest, except for the little you will eat. ○ Then after that will come seven years of great hardship which will consume whatever you have saved, except the little you will store ‘for seed’. ○ Then after that will come a year in which people will receive abundant rain and they will press ‘oil and wine’.” }<sup>(10)</sup>

**The eighth miracle:** The miracles of the Prophet Mūsā (Moses) ﷺ, including the splitting of the sea for him, his escape, and the salvation of the Children of Israel, as well as the destruction of Pharaoh and his people. Allāh ﷻ says:

{ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٦٦﴾  
 فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٦٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بِيضَاءُ  
 لِلنَّظِيرِينَ ﴿١٦٨﴾

<sup>(10)</sup> [Yūsūf 12:44-49].

{ Pharaoh said, “If you have come with a sign, then bring it if what you say is true.” ○ So Moses threw down his staff and—behold!—it became a real snake. ○ Then he drew his hand ‘out of his collar’ and it was ‘shining’ white for all to see. ○ } (11)

Further, Allāh ﷻ says:

{ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٢﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾ فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ يَأْتُهُمْ كَذْبُوبًا بَيِّنَاتٍ وَكَانُوا عِنْدَهَا غٰفِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمِغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ، وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ }

{ So We plagued them with floods, locusts, lice, frogs, and blood—all as clear signs, but they persisted in arrogance and were a wicked people. ○ When tormented, they pleaded, “O Moses! Pray to your Lord on our behalf, by virtue of the covenant He made with you. If you help remove this torment from us, we will certainly believe in you and let the Children of Israel go with you.” ○ But as soon as We removed the torment from them—until they met their inevitable fate—they broke their promise. ○ So We inflicted punishment

(11) [Al-A‘rāf 7:106-108].

upon them, drowning them in the sea for denying Our signs and being heedless of them. ﴿ And 'so' We made the oppressed people successors of the eastern and western lands, which We had showered with blessings. 'In this way' the noble Word of your Lord was fulfilled for the Children of Israel for what they had endured. And We destroyed what Pharaoh and his people constructed and what they established. ﴿ (12)

**The ninth miracle:** The empowerment of the Prophet Dāwūd (David) ﷺ, giving him victory over Goliath, softening iron for him, and the subjugation of mountains and birds to glorify Allāh with him. Allāh ﷻ says:

﴿ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ  
وَعَلَّمَهُ مِمَّا يَشَاءُ ﴾

﴿ And David killed Goliath. And Allāh blessed David with kingship and wisdom and taught him what He willed. ﴿ (13)

Additionally, Allāh ﷻ says:

﴿ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكَرٍ لِّتُحْصِنَکُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ ﴾

﴿ We subjected the mountains as well as the birds to hymn 'Our praises' along with David. It is We Who did 'it all'. ﴿ We taught him the art of making body armor to protect you in battle. Will you then be grateful? ﴿ (14)

(12) [Al-A' rāf 7:133-137].

(13) [Al-Baqarah 2:251].

(14) [Al-Anbiyā' 21:79-80].

**The tenth miracle:** The subjecting of the wind to the Prophet of Allāh, Sulaymān (Solomon) ﷺ. Allāh ﷻ says:

﴿وَلَسُلَيْمَانَ الريحَ عاصِفَةً تجرى بأمرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا

يَكُلُّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

{ So We subjected to him the wind, blowing gently at his command to wherever he pleased. ﴿٨١﴾ (15)

Furthermore, Allāh ﷻ says:

﴿وَلَسُلَيْمَانَ الريحَ غُدُوها شَهْرٌ وَرَواحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ

الجنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَنْزِعُ مِنْهُمِ عَنْ أَمْرِنَا نَذِقُهُ مِنَ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرَبٍ وَنَمَثِيلٍ وَجِجَانٍ كَالْجَوَابِ

وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾ فَلَمَّا

فَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ

مِنْ سَائِهِ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي

الْعَذَابِ الْمُهِينِ ﴿١٤﴾

{ And to Solomon We subjected the raging winds, blowing by his command to the land We had showered with blessings. It is We Who know everything. ﴿٨١﴾ And to Solomon 'We subjected' the wind: its morning stride was a month's journey and so was its evening stride. And We caused a stream of molten copper to flow for him, and 'We subjected' some of the jinn to work under him by his Lord's Will. And whoever of them deviated from Our command, We made them taste the torment of the blaze. ﴿١٣﴾ They made for him

(15) [Al-Anbiyā' 21:81].

whatever he desired of sanctuaries, statues, basins as large as reservoirs, and cooking pots fixed 'into the ground'. 'We ordered:' "Work gratefully, O family of David!" 'Only' a few of My servants are 'truly' grateful. ﴿ When We decreed Solomon's death, nothing indicated to the 'subjected' jinn that he was dead except the termites eating away his staff. So when he collapsed, the jinn realized that if they had 'really' known the unseen, they would not have remained in 'such' humiliating servitude. ﴿ (16)

**The eleventh miracle:** The miracles of the Prophet 'Īsā (Jesus) ﷺ, among the greatest of which is the ability to bring the dead back to life by the permission of Allāh and to cure various ailments without resorting to any medical treatment. Rather, it occurred simply through the supplication to Allāh ﷻ.

Allāh ﷻ says:

﴿ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

{ And 'make him' a messenger to the Children of Israel 'to proclaim,' "I have come to you with a sign from your Lord: I will make for you a bird from clay, breathe into it, and it will become a 'real' bird—by Allāh's Will. I will heal the blind and the leper and raise the dead to life—by Allāh's Will. And I will prophesy what you eat and store in your houses. Surely in this is a sign for you if you 'truly' believe." ﴿ (17)

(16) [Saba' 34:12-14].

(17) [Āli 'Imrān 3:49].



**The twelfth miracle:** The miracles of our Prophet Muḥammad ﷺ, among the greatest of which is the Qur'ān. It is a challenge to humanity: How can an unlettered man bring forth a book like this while the learned, including experts in language and studies, cannot produce even a single *sūrah* (chapter) like it?

Allāh ﷻ says:

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا  
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ  
تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ  
لِلْكَافِرِينَ ﴿٢٤﴾ ﴾

(And if you are in doubt about what We have revealed to Our servant, then produce a *sūrah* like it and call your helpers other than Allāh, if what you say is true. ﴿٢٣﴾ But if you are unable to do so—and you will never be able to do so—then fear the Fire fueled with people and stones, which is prepared for the disbelievers. ﴿٢٤﴾) (18)

This challenge stands until the Day of Judgment because the religion is established until the Day of Judgment. Allāh ﷻ says:

﴿ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا  
بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ ﴾

(It is not 'possible' for this Qur'ān to have been produced by anyone other than Allāh. In fact, it is a confirmation of what came before, and an explanation of the Scripture. It is,

(18) [Al-Baqarah 2:23-24].

without a doubt, from the Lord of all worlds. ﴿ Or do they claim, “He made it up!”? Tell them ‘O Prophet’, “Produce one *sūrah* like it then, and seek help from whoever you can—other than Allāh—if what you say is true!” ﴿ (19)

The Messenger of Allāh ﷺ said:

«مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أَوْتِيته وَحِيًّا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

«Every prophet was given miracles—because of which people believed, but I have been given Divine Inspiration which Allāh has revealed to me. So I hope my followers will outnumber those of the other prophets on the Day of Judgment.» (20)

The Messenger ﷺ also said:

«إِنَّ هَذَا الْقُرْآنَ سَبَبٌ طَرَفُهُ بِيَدِ اللَّهِ، وَطَرَفُهُ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا، وَلَنْ تَهْلِكُوا بَعْدَهُ أَبَدًا».

«Indeed, this Qur’ān is a rope; one end of it is in the Hand of Allāh, and the other end is in your hands. So hold firmly to it, for you will never be led astray and never perish after it.» (21)



(19) [Yūnus 10:37-38].

(20) Narrated by Al-Bukhārī (*ḥadīth* no. 4696), from the *ḥadīth* of Abū Hurayrah رضى الله عنه.

(21) Narrated by Ibn Ḥibbān in his «**Ṣaḥīḥ**» (*ḥadīth* no. 413), from the *ḥadīth* of Abū Shurayḥ Al-Khuzā‘ī رضى الله عنه.

## Question 47: What Is the Muslim's Perspective on the Messenger Muḥammad ﷺ?

The Muslim's perspective on the Prophet Muḥammad ﷺ is summarized in two matters:

**The first matter:** The human aspect; the Prophet Muḥammad ﷺ is a human being. He has no rights that are exclusive to Allāh ﷻ, nor does he possess any attributes of Allāh ﷻ. He is not a helper to Allāh ﷻ, Who is self-sufficient, does not need any help, and has no partners. It is not permissible to ascribe to him, the Prophet Muḥammad ﷺ, anything that belongs to the rights of Allāh ﷻ, and he is not to be worshipped alongside Allāh ﷻ. He ﷺ is a created being, and every prophet and messenger has a human aspect. Thus, it is not permissible to worship them alongside Allāh. Allāh ﷻ says:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴾

﴿ There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the possessors of faith. ﴿١٢٨﴾ ﴾ <sup>(1)</sup>

Allāh ﷻ also says:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِغَايَةِ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٢٨﴾ ﴾

﴿ We have certainly sent messengers before you 'O Prophet' and blessed them with wives and offspring. It was not for

<sup>(1)</sup> [At-Tawbah 9:128].

any messenger to bring a sign without Allāh's permission.  
Every destined matter has a 'set' time. ﴿ ۝ ﴾ (2)

From this perspective, it is necessary to believe that he ﷺ, like other humans, falls ill, can experience physical ailments in his body, and experiences sadness. Moreover, the Prophet ﷺ is even subject to death. Allāh ﷻ says:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ﴾  
{ Muḥammad is no more than a messenger; other messengers  
have gone before him. If he were to die or to be killed, would  
you regress into disbelief? } (3)

Allāh ﷻ also says:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾  
{ You 'O Prophet' will certainly die, and they will die  
too. ﴿ ۝ ﴾ (4)

**The second matter:** The prophetic aspect; he ﷺ is a prophet and messenger to whom revelations are sent. In this aspect, it is a must to love him for this reason. Likewise, following his actions is essential, and obeying and listening to him in his sayings are necessary. Allāh ﷻ has combined these two aspects in His saying:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌُ وَحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ  
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ ﴿ ۝ ﴾

(2) [Ar-Ra'd 13:38].

(3) [Āli 'Imrān 3:144].

(4) [Az-Zumar 39:30].

{ Say, 'O Prophet,' "I am only a man like you, 'but' it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord." ﴿٥﴾ }<sup>(5)</sup>

In the view of the Muslims, Muḥammad ﷺ is considered the most complete of humans and the best of all creatures. In him, the qualities of goodness found in the best of humans are gathered. Indeed, the qualities of human perfection are present in our Prophet Muḥammad ﷺ to the highest degree and in the most complete form. Allāh ﷻ has indeed collected in the Prophet ﷺ a perfection that distinguishes him from other prophets and righteous individuals.

For this reason, Allāh ﷻ says:

{ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ }

{ Indeed, Allāh has done the possessors of faith a 'great' favor by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray. ﴿٦﴾ }

Allāh ﷻ also says:

{ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ﴿١﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٢﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ }

<sup>(5)</sup> [Al-Kahf 18:110].

<sup>(6)</sup> [Āli 'Imrān 3:164].

ثُمَّ دَنَا فَدَدَلَى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ ﴿

{ Your fellow man is neither misguided nor astray. ◯ Nor does he speak of his own whims. ◯ It is only a revelation sent down 'to him'. ◯ He has been taught by one 'angel' of mighty power ◯ and great perfection, who once rose to 'his' true form ◯ while on the highest point above the horizon, ◯ then he approached 'the Prophet', coming so close ◯ that he was only two arms-lengths away or even less. ◯ Then Allāh revealed to His servant what He revealed 'through Gabriel'. ◯ The 'Prophet's' heart did not doubt what he saw. ◯ } (7)

The followers of the Messenger ﷺ must prioritize their love for him over their love for themselves, their children, their parents, and all people. They must uphold his rights and adhere to his teachings, guidance, and traditions.

Allāh ﷻ says:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ ﴾

{ Say, 'O Prophet,' "If you 'sincerely' love Allāh, then follow me; Allāh will love you and forgive your sins. For Allāh is All-Forgiving, Most Merciful." ◯ Say, 'O Prophet,' "Obey Allāh and His Messenger." If they still turn away, then truly Allāh does not love the disbelievers. ◯ } (8)

(7) [An-Najm 53:2-11].

(8) [Āli 'Imrān 3:31-32].

Certainly, it is essential for a Muslim to believe that he ﷺ is the Seal of the Prophets. Allāh ﷻ says:

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

﴿ Muḥammad is not the father of any of your men, but is the Messenger of Allāh and the Seal of the Prophets. And Allāh has 'perfect' knowledge of all things. ﴿﴾<sup>(9)</sup> ﴾

Moreover, a Muslim must believe that the Prophet ﷺ is the best of humankind. Allāh's Messenger ﷺ said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ، وَأَوَّلُ مُشَفِّعٍ.»

«I am the master of the children of Ādam on the Day of Judgment, and the first one for whom the grave will be opened, and the first to intercede, and the first whose intercession will be accepted.»<sup>(10)</sup>

Furthermore, it is critical for a Muslim to believe that he ﷺ is the most truthful, sincere, and greatest of people in every praiseworthy trait and beautiful virtue.

Allāh ﷻ says:

﴿ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾

<sup>(9)</sup> [Al-Aḥzāb 33:40].

<sup>(10)</sup> Narrated by Muslim (*ḥadīth* no. 2278), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

{ It is out of Allāh's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allāh's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allāh. Surely Allāh loves those who trust in Him. ﴿١١﴾ }<sup>(11)</sup>

Likewise, it is a must for a Muslim to believe that Allāh completed the religion through him ﷺ and perfected the favor upon the believers by him ﷺ. Also, to believe that Allāh has uplifted his heart, relieved him of burden, and elevated his mention.

Allāh ﷻ says:

{ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿١٢﴾ }

{ And elevated your renown for you. ﴿١٢﴾ }<sup>(12)</sup>

Besides, Allāh ﷻ distinguished him, Prophet Muḥammad ﷺ, with characteristics not given to any messenger before him. He supported him with clear signs, evident miracles, decisive proofs, and radiant lights, and his ﷺ qualities and ethics are among the most significant evidence of his truthfulness and that he is indeed the Messenger of Allāh in truth. Similarly, what he was sent with of guidance, righteousness, mercy, divine knowledge, and divine awareness—as well as the manifest and hidden acts of worship that purify the hearts, cultivate morals, and yield every goodness—are among the most significant proofs of his message and that all of this is from Allāh.

In addition, what the magnificent Qur'ān has brought, encompassing knowledge of the unseen and the witnessed, knowledge of the manifest and the hidden, knowledge of the worldly affairs and the religious matters, and knowledge of the Hereafter, guidance towards every goodness, warning

<sup>(11)</sup> [Āli 'Imrān 3:159].

<sup>(12)</sup> [Ash-Sharḥ 94:4].



against every evil, and guidance towards the best paths, the most righteous ways, the most effective means, and the weightiest evidence, all of this is evidence and proof that it is from Allāh, a revelation from the One Who is All-Wise, Praiseworthy. And the one who brought it is the trustworthy and truthful Messenger, who does not speak from his desires; indeed, it is but a revelation revealed.



## Question 48: What Are the Miracles of Prophet Muḥammad ﷺ in Islam?

In Islam, it is necessary to acknowledge the *āyāt*, signs, and miracles of the prophets ﷺ. This is evidence of *tawḥīd* (monotheism) and the truthfulness of the messengers, may Allāh’s blessings and peace be upon them. It is inherent in the belief in Allāh ﷻ and the belief in His messengers. The miracles of the Prophet ﷺ—numerous and diverse—have surpassed hundreds of *āyāt* and reached the level of continuous transmission through generations. This is similar to the continuity of the *āyāt* of the prophets. Among the proofs of the prophethood of Muḥammad ﷺ:

**(1) Allāh ﷻ granting him ﷺ triumph:** This is despite the weakness in resources and numbers, and in a short period. Meanwhile, powerful nations exerted prolonged efforts to achieve victory. In contrast, consider how much effort the communist ideology exerted to control the world. Also, how long did it take the Western countries to occupy Islamic nations?

Allāh ﷻ says:

﴿ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ  
الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعَنَةُ وَلَهُمْ  
سُوءُ الدَّارِ ﴿٥٢﴾ ﴾

﴿ We certainly help Our messengers and the possessors of faith, 'both' in this worldly life and on the Day the witnesses will stand forth 'for testimony'— ﴿٥١﴾ the Day the wrongdoers' excuses will be of no benefit to them. They will be condemned, and will have the worst outcome. ﴿٥٢﴾ ﴾<sup>(1)</sup>

<sup>(1)</sup> [Ghāfir 40:51-52].

(2) **His ﷺ manners and ethics:** He was raised as an orphan, and Allāh ﷻ nurtured, cultivated, and perfected his upbringing. His manners and ethics are among the greatest evidence of his prophethood. Allāh ﷻ says:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ ﴾

﴿“They are” the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. ‘Only’ those who believe in him, honor and support him, and follow the light sent down to him will be successful.” ﴿157﴾ Say, ‘O Prophet,’ ‘O humanity! I am the Messenger of Allāh to you all. To Him ‘alone’ belongs the kingdom of the heavens and the earth. There is no god ‘worthy of worship’ except Him. He gives life and causes death.” So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His revelations. And follow him, so you may be ‘rightly’ guided. ﴿158﴾ (2)

(2) [Al-A‘rāf 7:157-158].

(3) **His informing about the Unseen:** Among the evidence of his prophethood is what he ﷺ told us about the unseen. In the narrations of the Prophet ﷺ, you find many details about past, present, and future unseen matters, which continue to unfold step by step as mentioned in the Qur'ān and conveyed by the Prophet ﷺ. Among these is what he told us about the details of past events in the stories of the messengers, both about themselves and their people—followers and adversaries. These details are so intricate that there is no way for anyone to acquire them except through the revelation that Muḥammad ﷺ brought. The end result is that the narratives provided by the People of the Book regarding these details are fragmented and incomplete compared to what is found in the Qur'ān. Therefore, during these stories, Allāh ﷻ informs us that the mere fact that His Messenger Muḥammad ﷺ mentions these details is evidence of his mission. As Allāh ﷻ says after narrating the story of Mūsā (Moses) عليه السلام in great length:

﴿ وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾ وَلَا كُنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ ﴾

{ You were not there 'O Prophet' on the western side of the mountain when We entrusted the Commandments to Moses, nor were you present 'in his time'. ○ But We 'later' raised 'several' generations, and the ages took their toll on them. Nor were you living among the people of Midian, rehearsing Our revelations with them. But it is We Who have sent 'this revelation to you'. ○ And you were not at the side of Mount Ṭūr when We called out 'to Moses'. But 'you have been sent' as a mercy from your Lord to warn a people to whom

no warner has come before you, so perhaps they may be mindful. ﴿٣﴾<sup>(3)</sup>

So, there is no way for you to know these matters by just receiving them from another person, and there is no access to that knowledge except through the channel of revelation that Allāh ﷻ has revealed to him.

Similarly, his ﷺ narration about the angels and the High Assembly, the story of Ādam, and the prostration of the angels to him after those consultations. So, Allāh ﷻ says:

﴿ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِلَّا عَلَىٰ إِذْنِ رَبِّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿٦٩﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٠﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَسْمَعُونَ ﴿٧١﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٢﴾ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٣﴾ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٤﴾ قَالَ فَأَخْرِجْهَا مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٥﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٦﴾ ﴾

﴿ Say, “This ‘Qur’ān’ is momentous news, ﴿٦٧﴾ from which you ‘pagans’ are turning away.” ﴿٦٨﴾ ‘And say,’ “I had no knowledge of the highest assembly ‘in heaven’ when they differed ‘concerning Ādam’.” ﴿٦٩﴾ What is revealed to me is that I am only sent with a clear warning.” ﴿٧٠﴾ ‘Remember, O Prophet’ when your Lord said to the angels, “I am going to create a human being from clay. ﴿٧١﴾ So when I have fashioned him and had a spirit of My Own ‘creation’ breathed into him, fall down in prostration to him.” ﴿٧٢﴾ So the angels prostrated all together— ﴿٧٣﴾ but not Iblīs (Satan),

<sup>(3)</sup> [Al-Qaṣaṣ 28:44-46].

who acted arrogantly, becoming unfaithful. ○ Allāh asked, “O Iblīs! What prevented you from prostrating to what I created with both of My Hands? Did you ‘just’ become proud? Or have you always been arrogant?” ○ He replied, “I am better than he is: You created me from fire and him from clay.” ○ Allāh commanded, “Then get out of Paradise, for you are truly cursed. ○ And surely upon you is My condemnation until the Day of Judgment.” ○ } (4)

Also, more remarkable and more significant than all of that is Prophet Muḥammad’s ﷺ informing about “**Ar-Rabb**” (The Lord), “**Al-‘Azīm**” (The Greatest) ﷻ, and his detailed description of His great attributes. In such a way, this Qur’ān came with what no book had before. It informs us about Allāh ﷻ with tremendous news that the earlier and later generations could not bring anything similar to it, anything that contradicts it, or anything that invalidates any part of it. All the heavenly books revealed to the prophets, blessings and peace be upon them all, and everything within them regarding the news about Allāh is indeed found in the Qur’ān. In the Qur’ān, there are significant additions and clarifications that indicate with the most extraordinary evidence that the one who brought it is the leader of the messengers and the master of creation and that this Qur’ān is the supreme authority on what came before it from the books.

In addition, the belief of the intelligent person increases when they know that these *āyāt*, evidence, and news of the unseen were brought by an unlettered man—someone who neither read nor wrote. He grew up among the unlettered, did not associate with scholars, did not study any books, and did not participate in poetic competitions for worldly prizes. He also did not engage in speech contests or honorary gatherings. These gatherings were well-known, with renowned prizes and reputations. He remained in this state until he brought forth this Book, the majority of which consists of these sublime and well-proportioned, firm, decisive narratives. Merely looking at the condition of Muḥammad ﷺ and his ability to bring such a Book serves

(4) [Ṣād 38:67-78].

as solid evidence compelling the observer to acknowledge its truth. It is evident that what it contains is true and that there is no way to achieve this except through revelation and message. This Qur'ān has no parallel, and it is one of the greatest proofs of the authenticity of his message and the correctness of what he brought in terms of pure *tawḥīd* (monotheism). Therefore, there are many of these great pieces of information in the Sunnah, and likewise in the Qur'ān, which is the greatest miracle of the Prophet ﷺ, as we will explain in the next question.



## Question 49: What Is the Greatest Miracle of Prophet Muḥammad ﷺ in Islam?

The greatest miracle of Prophet Muḥammad ﷺ in Islam is the Noble Qur'ān. It is the eternal Book of Islam revealed by Allāh, a guidance for all humankind, an enlightenment for the righteous, and a criterion for those on the right path. It is revealed in clear Arabic.

Allāh ﷻ says:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝ ﴾

﴿ Surely this Qur'ān guides to what is most upright, and gives good news to the possessors of faith—who do good—that they will have a mighty reward. ۝ And 'it warns' those who do not believe in the Hereafter 'that' We have prepared for them a painful punishment. ۝ ﴾<sup>(1)</sup>

In Islam, it is incumbent upon individuals to believe in the Noble Qur'ān specifically, among the books, as the actual speech of Allāh ﷻ, revealed uncreated, originating from Him, and to Him it returns. Also, Allāh spoke it in reality, and Jibrīl (Gabriel) عليه السلام conveyed it to Muḥammad ﷺ as a revelation. Muḥammad ﷺ, in turn, conveyed it to his *ummah* (nation) and all people by recitation and teaching. The entire *ummah* is then transmitted generation after generation. This Qur'ān is continuously transmitted in a manner unparalleled by any other transmitted speech. This is a result of Allāh's preservation, for He ﷻ revealed it and undertook its protection.

<sup>(1)</sup> [Al-Isrā' 17:9-10].



Allāh ﷻ says:

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

{ It is certainly We Who have revealed the Reminder (the Qur'ān), and it is certainly We Who will preserve it. ﴿٩﴾ }<sup>(2)</sup>

Further, Allāh ﷻ says:

{ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ }

{ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ }

{ For it is truly a mighty Book. ﴿٤١﴾ It cannot be proven false from any angle. 'It is' a revelation from the 'One Who is' All-Wise, Praiseworthy. ﴿٤٢﴾ }<sup>(3)</sup>

From the signs and indications of the Qur'ān's miraculous nature, humans cannot produce anything comparable to its eloquence, articulation, fluency, rhetoric, auditory impact, moral influence, and legislative content, similar to even a single *sūrah* (chapter) from the Qur'ān. Even if all institutions and states were to come together, they would be unable to match its legislation, style, or eloquence.

Listen to these *āyāt* (verses) with fairness and impartiality—how could an unlettered man live among the unlettered and bring forth such speech and words? Then, compare it with the words of eloquent speakers from his people before and after him; you will find no equivalent. There is no choice but to surrender to this fact or to resist because of arrogance.

Allāh ﷻ says:

{ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ }

<sup>(2)</sup> [Al-Hijr 15:9].

<sup>(3)</sup> [Fuṣṣilat 41:41-42].

وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٢٩﴾ وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٣٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٌ وَلَكُمْ عَمَلٌ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٣١﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الصَّهْمَ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٣٢﴾

{ It is not 'possible' for this Qur'ān to have been produced by anyone other than Allāh. In fact, it is a confirmation of what came before, and an explanation of the Scripture. It is, without a doubt, from the Lord of all worlds. ○ Or do they claim, "He made it up!"? Tell them 'O Prophet', "Produce one *sūrah* like it then, and seek help from whoever you can—other than Allāh—if what you say is true!". ○ In fact, they 'hastily' rejected the Book without comprehending it and before the fulfillment of its warnings. Similarly, those before them were in denial. See then what was the end of the wrongdoers! ○ Some of them will 'eventually' believe in it; others will not. And your Lord knows best the corruptors. ○ If they deny you, then say, "My deeds are mine and your deeds are yours. You are free of what I do and I am free of what you do!" ○ Some of them listen to what you say, but can you make the deaf hear even though they do not understand? ○ } (4)

Then, if we contemplate that the Prophet ﷺ lived among the Quraysh for about forty years, was known for his truthfulness and trustworthiness, and did

(4) [Yūnus 10:37-42].

not study with anyone, how could he bring forth this Qur'ān spontaneously? There is news about the past and accounts of the future in it.

Allāh ﷻ says:

﴿ وَإِذَا نُتِلِّي عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتِ بِفِرْعَوْنَ وَإِنْ غَيْرِ هَذَا أَوْ بَدَّلَهُ فُلٌ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَنْتَبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنَّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ

﴿ ١٧ ٱلْمُجْرِمُونَ ﴾

﴿ When Our clear revelations are recited to them, those who do not expect to meet Us say 'to the Prophet', "Bring us a different Qur'ān or make some changes in it." Say 'to them', "It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day." ﴿١٥﴾ Say, "Had Allāh willed, I would not have recited it to you, nor would He have made it known to you. I had lived my whole life among you before this 'revelation'. Do you not understand?" ﴿١٦﴾ Who does more wrong than those who fabricate lies against Allāh or deny His revelations? Indeed, the wicked will never succeed. ﴿١٧﴾ ﴿<sup>(5)</sup>

The Qur'ān came with a style that was unprecedented in human discourse. It contains a discourse that captivates hearts, ears, and minds. It is at the highest level of eloquence, wisdom in its rulings, ultimate perfection in its commands

<sup>(5)</sup> [Yūnus 10:15-17].

and prohibitions, and extreme precision in its narrations. For this reason, Allāh challenged the Arabs and non-Arabs, the ordinary people and the elite, and they all submitted to its eloquence, rhetoric, fluency, and elevated scholarly status—linguists, rhetoricians, philosophers, and poets alike. No one could come close to it, let alone match it. Even a simple comparison between it and translated versions of the Tawrāt (Torah) reveals the vast difference due to changes in translations and expressions over the years, let alone when comparing it with the eloquent and articulate speech of the pre-Islamic and early Islamic Arab poets; no comparison can be found. How can there be a comparison between the speech of the Creator of humans and the speech of humans?

Allāh ﷻ says:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكٌ مُصَدِّقٌ لِّدَى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿١٦﴾  
 وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ  
 وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
 وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا  
 كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٧﴾

( This is a blessed Book which We have revealed— confirming what came before it—so you may warn the Mother of Cities (Mecca) and everyone around it. Those who believe in the Hereafter ‘truly’ believe in it and guard their prayers. ﴿١٦﴾ Who does more wrong than the one who fabricates lies against Allāh or claims, “I have received revelations!”—although nothing was revealed to them—or the one who says, “I can reveal the like of Allāh’s revelations!”? If you ‘O Prophet’ could only see the wrongdoers in the throes of death while the angels are stretching out their hands ‘saying’, “Give up your souls!

Today you will be rewarded with the torment of disgrace for telling lies about Allāh and for being arrogant towards His revelations!” ﴿٦﴾<sup>(6)</sup>



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<sup>(6)</sup> [Al-An‘ām 6:92-93].

## Question 50: What Is the Muslim Perspective on the Companions of Muḥammad ﷺ?

The Muslim considers the disciples of the prophets in general, and the disciples of Muḥammad ﷺ in particular, the best people after the prophets and messengers. This is based on two fundamental aspects:

**The first aspect** is that they are the disciples of Prophet Muḥammad ﷺ. One of the most significant roles of Prophet Muḥammad ﷺ was to purify and teach them.

Allāh ﷻ says:

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ ۚ وَبُرِّزَ لَهُمْ ذِكْرَهُمْ فَكَانُوا عَلَىٰ أَن يَكْفُرُوا ۚ فَكَرِهْنَا لَهُمْ أَن تَلْزَمَهُمُ الْكُفْرُ الَّذِي كَفَرُوا بِآيَاتِنَا ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

{ Indeed, Allāh has done the possessors of faith a 'great' favor by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray. ﴿1﴾

**The second aspect** is that they supported the religion of Allāh ﷻ and were the allies of Allāh ﷻ. They stood with Prophet Muḥammad ﷺ in the most challenging circumstances. Therefore, they were granted repentance from Allāh ﷻ in the form of *āyāt* (verses) being recited until now. Nonetheless, they were not infallible.

<sup>(1)</sup> [Āli 'Imrān 3:164].

Allāh ﷻ says:

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴾

{ Allāh has certainly turned in mercy to the Prophet as well as the Emigrants and the Helpers who stood by him in the time of hardship, after the hearts of a group of them had almost faltered. He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them. ﴿ 〇 ﴾ (2)}

Also, the companions of Prophet Muḥammad ﷺ are the best of this nation because of the continuous transmission through generations of their frequent and unwavering support for the religion of Allāh ﷻ after the death of Prophet Muḥammad ﷺ. They fought against the Arab apostates, defeated the Persian aggressors, and confronted the non-Arab emperors. Allāh ﷻ has fulfilled His promise regarding them, as He mentions in the Qur'ān:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ ﴾

{ Allāh has promised those of you who believe and do good that He will certainly make them successors in the land. } (3)

Regarding the companions of Muḥammad ﷺ, Allāh ﷻ has revealed *āyāt* from the Qur'ān that will be recited until the Day of Judgment. This is to manifest their virtue, elevate their status, emphasize the importance of following them with excellence, and walking in their path of goodness.

(2) [At-Tawbah 9:117].

(3) [An-Nūr 24:55].

Allāh ﷻ says:

﴿ وَالسَّيِّئُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾ ﴾

{ As for the foremost—the first of the Emigrants and the Helpers—and those who follow them in goodness, Allāh is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph. ﴿١٠٠﴾ (4)



(4) [At-Tawbah 9:100].



## Question 51: What Is the Muslim's Perspective on the Hereafter?

In Islam, individuals must believe in the Hereafter and that Allāh ﷻ is a Just Judge. So, it is inconceivable for the oppressed not to be compensated when the oppressor passes away without being held accountable for their actions in this life, and the oppressed departs without receiving justice in this life. Therefore, it is necessary to believe that Allāh ﷻ has appointed the Day of Judgment for this accountability. The Last Day starts with death. The belief in the Hereafter encompasses various stages, such as death, the realm of Barzakh (Interim Stage), the grave, resurrection, Paradise, and Hell. All aspects related to them are also encompassed within belief in the Hereafter.

Allāh ﷻ says:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ

الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

﴿ Did you then think that We had created you without purpose, and that you would never be returned to Us? ﴿ Exalted is Allāh, the True King! There is no god 'worthy of worship' except Him, the Lord of the Honorable Throne. ﴿ <sup>(1)</sup>﴾

Also, Allāh ﷻ says about the people of Nūh (Noah) عليه السلام:

﴿ مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ

دُونِ اللَّهِ أَنْصَارًا ﴿١٥﴾

<sup>(1)</sup> [Al-Mu'minūn 23:115-116].

{ So because of their sins, they were drowned, then admitted into the Fire. And they found none to help them against Allāh. ﴿٥٠﴾ }<sup>(2)</sup>

Further, Allāh ﷻ says about Pharaoh and his people:

{ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٥١﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٥٢﴾ }  
 { And Pharaoh's people were overwhelmed by an evil punishment: ﴿٥١﴾ they are exposed to the Fire 'in their graves' morning and evening. And on the Day the Hour will be established 'it will be said', "Admit Pharaoh's people into the harshest punishment 'of Hell'." ﴿٥٢﴾ }<sup>(3)</sup>

Numerous and various *ahādīth* (plural of *hadīth*) from the Prophet ﷺ regarding the Hereafter have reached us through Mutawātir consistent narrations. They indicate that the journey of human beings in the Hereafter begins with their death, and after death, they enter the realm of Barzakh (Interim Stage), where they will face the trials of the grave. In this realm, the deceased will either experience punishment or enjoy blessings.<sup>(4)</sup> The soul of the dead returns to them in the grave, where they are questioned about their Lord, their religion, and their prophet. For the believers, Allāh establishes their faith, and they confidently affirm, "Allāh is my Lord, Muḥammad is my Prophet, and Islam is my religion." The believer's grave expands and becomes illuminated, and they experience blessings and comfort in it until the Day of Judgment.

<sup>(2)</sup> [Nūh 71:25].

<sup>(3)</sup> [Ghāfir 40:45-46].

<sup>(4)</sup> See «**Ṣaḥīḥ Muslim**» (*hadīth* no. 2871), from the *hadīth* of Al-Barā' bin 'Āzib رضي الله عنه, «**Sunan Abī Dāwūd**» (*hadīth* no. 4753), and «**As-Sunan Al-Kubrā**» by An-Nasā'ī (*hadīth* no. 11201). Also, refer to the book «**At-Tadhkirah fī Aḥwāl Al-Mawtā wal-Ākhirah (The Reminder of the Conditions of the Deceased and the Hereafter)**» by the scholar Al-Qurtubī.

As for the disbeliever, hypocrite, or wicked person, Allāh leaves them to go astray due to their wrongdoing and disbelief. Their grave becomes constricted and tight, and they continue to be punished until the Hour is established. Some sinners are punished in the grave for a duration commensurate with their sins, and the punishment is then lifted. Others may have the punishment removed through intercession, supplication, or charity.

Then, when the end of time approaches, Allāh commands Isrāfīl to blow the trumpet (**the Blow of Death and Demise**). All creatures die, and after their death, Allāh commands Isrāfīl to blow the trumpet again (**the Blow of Resurrection and Return**). They come out of their graves to the place of gathering for judgment on the Day of Judgment, barefoot, naked, and uncircumcised, hastening towards the Caller, as if they were rushing to erected flags or racing to a goal. The righteous are herded to “**Ar-Raḥmān**” (The One Full of Mercy) in groups, while the criminals are driven towards Hell in groups. They stand in a tremendous position, the greatness, severity, and horror of which surpass human imagination. However, Allāh lightens it for the believers.

Then, sweat flows from them, and it will be according to their deeds. Some of them are immersed in sweat to their ankles, some to their knees, some to their waists, some to their throats, and some will be totally immersed in sweat. The sun draws near them, being at a distance proportional to their deeds. People will be afflicted with distress and sorrow according to the knowledge of Allāh. So, they frantically rush to and fro, looking for someone to intercede for them with their Lord, seeking relief from this situation. Your Lord will decide between them. Thus, they will approach Ādam, then Nūḥ (Noah), then Ibrāhīm (Abraham), then Mūsā (Moses), then ‘Īsā (Jesus). Each one apologizes and refers them to the next until they come to ‘Īsā (Jesus) ﷺ, who directs them to seek the intercession of Muḥammad ﷺ and says:

«اٰتُوْا مُحَمَّدًا ﷺ عَبْدًا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.»

“Go to Muḥammad ﷺ, a servant for whom Allāh has forgiven what has passed of his shortcomings and what is to come.”

They come to Muḥammad ﷺ, and he responds to their request and answers their appeal. Then, he ﷺ goes beneath the Throne and prostrates to Allāh in a great prostration. Allāh reveals to him praises, commendations, and glorifications to Allāh that were not extended to anyone among the earlier and later generations. Then, he will be told:

«يَا مُحَمَّدُ، اِرْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ.»

«O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted [your request]; and intercede, for your intercession will be accepted.»<sup>(5)</sup>

[An addition is reported in another *ḥadīth*]:

«فَيَوْمَئِذٍ يَبْعَثُهُ اللَّهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ.»

«And then Allāh will exalt him to Al-Maqām Al-Maḥmūd (the Praised Station—the privilege of intercession, etc.). And all the people of the gathering will praise and thank him.»<sup>(6)</sup>

Then, Allāh ﷻ descends to judge between His servants and hold them accountable. At that moment, the records containing the good and bad deeds of the servants are laid open, and each person is given their book. The fortunate ones receive their books in their right hands, and this is the first good news about the content of their books filled with virtues. The miserable ones receive their books in their left hands and behind their backs as a proclamation of their misery, and their disgrace is made known to all creatures. Thus, as Allāh ﷻ says:

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا

مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦﴾

<sup>(5)</sup> This *ḥadīth* is agreed upon; reported by Al-Bukhārī (*ḥadīth* no. 7002), and Muslim (*ḥadīth* no. 193) on the authority of Anas رضي الله عنه.

<sup>(6)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 1474 and 1475), on the authority of Ibn 'Umar رضي الله عنهما.

{ Whoever comes with a good deed will be rewarded tenfold.  
But whoever comes with a bad deed will be punished for  
only one. None will be wronged. ﴿٧﴾ (7)

Allāh judges the disbelievers with a reprimand and disgrace among the creatures, then commands them to the Fire.

Also, Allāh will take account of some of the believers with an easy reckoning. Allāh will place His cover over them and make them acknowledge their sins. When they think they are doomed, Allāh says to them:

﴿فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ﴾.

«I have concealed it for you in the world, and today I forgive it for you.» (8)

No one else among the creation will be informed of it, and his book is given to him in his right hand.

The scales will also be set up to weigh the righteous and wicked deeds.

Allāh ﷻ says:

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا

﴿يَظْلِمُونَ ﴿٩﴾﴾

{ The weighing on that Day will be just. As for those whose scale will be heavy 'with good deeds', 'only' they will be successful. ﴿٨﴾ But those whose scale is light, they have

(7) [Al-An'ām 6:160].

(8) This *ḥadīth* is agreed upon; reported by Al-Bukhārī (*ḥadīth* no. 2309), and Muslim (*ḥadīth* no. 2768) on the authority of Ibn 'Umar رضي الله عنه.

doomed themselves for wrongfully denying Our signs. ﴿٩﴾<sup>(9)</sup>

Further, Aṣ-Ṣirāt (the Bridge) will be laid across Hell, and people will pass over it according to their deeds. Whoever passes over it safely is among the saved ones, and Allāh will not leave anyone in Hell with an atom's weight of faith in their heart. The dwellers of Hell, those for whom Hell is their final abode, will remain there forever, and Allāh's punishment will not be lightened for them.



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<sup>(9)</sup> [Al-A' rāf 7:8-9].

## Question 52: What Are the Signs of the Day of Judgment in Islam?

The signs of the Day of Judgment in Islam are numerous and are divided into three categories:

**The first category:** Signs that have appeared and passed, including the mission of the Prophet Muḥammad ﷺ, his death ﷺ, the conquests of Persia and Rome, the emergence of fire from the Arabian Peninsula that illuminated the necks of camels in Busra (a region in the Levant), and so on. All of these are considered among Al-‘Alāmāt Aṣ-Ṣuḡhrā (the Minor Signs).

**The second category:** Signs that have appeared and are ongoing, such as the excessive building of structures, the loss of trustworthiness, the disappearance of humility in prayer, the prevalence of adultery, and so on. These signs will continue until the Day of Resurrection.

**The third category:** Al-‘Alāmāt Al-Kubrā (the Major Signs) that will appear sequentially, and each one will lead to the next, such as the emergence of Ad-Dajjāl (the Antichrist), the descent of Jesus عليه السلام, son of Maryam (Mary) عليها السلام, the release of Gog and Magog, and so on.

Moreover, among the differences between the major and minor signs is that the major signs are followed by the establishment of the Hour. Also, they have a significant impact, and all people will feel them. As for the minor signs, they do not have the same characteristics.

Allāh ﷻ says:

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ  
يَنْسِلُونَ ﴿٤٦﴾ وَأَقْرَبَ الْوَعْدِ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ  
كَفَرُوا يَتَوَلَّوْنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٤٧﴾

{ Until 'after' Gog and Magog have broken loose 'from the barrier', swarming down from every hill, ushering in the True Promise. Then—behold!—the disbelievers will stare 'in horror, crying,' "Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers." }<sup>(1)</sup>

The Prophet ﷺ said:

«إِنَّهَا لَنْ تَقُومَ حَتَّى تَرُونَ قَبْلَهَا عَشْرَ آيَاتٍ»؛ فَذَكَرَ: «الدَّخَانَ، وَالذَّجَالَ، وَالذَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ حُسُوفٍ: حَسْفٌ بِالشَّرْقِ، وَحَسْفٌ بِالمَغْرِبِ، وَحَسْفٌ بِجَزِيرَةِ العَرَبِ، وَآخِرُ ذَلِكَ: نَارٌ تَخْرُجُ مِنَ اليَمَنِ تَطْرُدُ النَّاسَ إِلَى مُحَشَرِهِمْ».

«It, [the Hour], will not be established until you see ten signs before it.» Then, he mentioned: «The smoke; Ad-Dajjāl (the Antichrist); the beast; the sun's rising from the west; the descent of Jesus, the son of Mary ﷺ; and the emergence of Gog and Magog. Also, three sinkings: a sinking in the east, a sinking in the west, and a sinking in the Arabian Peninsula. The last of these is a fire that will emerge from Yemen and drive the people to their place of gathering.»<sup>(2)</sup>



<sup>(1)</sup> [Al-Anbiyā' 21:96-97].

<sup>(2)</sup> Narrated by Muslim (*ḥadīth* no. 2901), from the *ḥadīth* of Ḥudhayfah bin Usayd Al-Ghifārī رضي الله عنه.



## Question 53: What Is the Evidence of Resurrection in Islam?

The evidences of resurrection in Islam are numerous, including:

**The first evidence** is that Allāh ﷻ has informed us about it, and His information is truthful. Likewise, His messengers, including Muḥammad ﷺ, have conveyed this information, and their reports are nothing but the truth.

Allāh ﷻ says:

{ إِنَّ السَّاعَةَ آتِيَةٌ }

{ The Hour is sure to come. }<sup>(1)</sup>

Allāh ﷻ also says:

{ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ }

{ And the Hour is certain to come, so forgive graciously. ﴿٨٥﴾ }<sup>(2)</sup>

The evidence of this kind is limitless.

**The second evidence** is that Allāh ﷻ swore by its occurrence.

Allāh ﷻ says:

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ }

{ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ }

<sup>(1)</sup> [Tā-Hā 20:15].

<sup>(2)</sup> [Al-Hijr 15:85].

{ Allāh, there is no god 'worthy of worship' except Him. He will certainly gather 'all of' you together on the Day of Judgment—about which there is no doubt. And whose word is more truthful than Allāh's? ﴿٣﴾ }<sup>(3)</sup>

Allāh ﷻ also says:

{ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَٰكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ }  
 { الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ }

{ He has taken upon Himself to be Merciful. He will certainly gather 'all of' you together for the Day of Judgment—about which there is no doubt. But those who have ruined themselves will never believe. ﴿١٢﴾ }<sup>(4)</sup>

Further, Allāh ﷻ says:

{ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤَنَّ بِمَا عَمِلْتُمْ }  
 { وَذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿٥﴾ }

{ The disbelievers claim they will not be resurrected. Say, 'O Prophet,' "Yes, by my Lord, you will surely be resurrected, then you will certainly be informed of what you have done. And that is easy for Allāh." ﴿٥﴾ }<sup>(5)</sup>

**The third evidence** is the news from Allāh ﷻ that the Day of Resurrection is true, established, and certain to occur.

<sup>(3)</sup> [An-Nisā' 4:87].

<sup>(4)</sup> [Al-An'ām 6:12].

<sup>(5)</sup> [At-Taghābun 64:7].

Allāh ﷻ says:

﴿ لِيَعْلَمُوا أَنَّهُ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ ﴾

{ So that their people might know that Allāh's promise 'of resurrection' is true and that there is no doubt about the Hour. ﴿ ﴾ (6)}

Allāh ﷻ also says:

﴿ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ ﴾ ﴿٦٦﴾

{ So be patient, for the promise of Allāh certainly is true. And do not be disturbed by those who have no sure faith. ﴿ ﴾ (7)}

**The fourth evidence** is the inference from the initial creation to the resurrection and the Hereafter, which is among the textual and rational evidence.

Allāh ﷻ says:

﴿ وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِثُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ  
أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمُ وَالشَّيَاطِينَ  
ثُمَّ لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ﴾

{ Yet 'some' people ask 'mockingly', "After I die, will I really be raised to life again?" ﴿ Do 'such' people not remember that We created them before, when they were nothing? ﴿ By your Lord 'O Prophet'! We will surely gather them along with the devils, and then set them around Hell on their knees. ﴿ ﴾ (8)}

(6) [Al-Kahf 18:21].

(7) [Ar-Rūm 30:60].

(8) [Maryam 19:66-68].

Also, Allāh ﷻ says:

﴿ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن  
 تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَعَجْرٍ مُّخَلَّقَةٍ  
 لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ  
 طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يَتُوفَّىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ  
 أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ﴾

{ O humanity! If you are in doubt about the Resurrection, then 'know that' We did create you from dust, then from a sperm-drop, then 'developed you into' a clinging clot, then a lump of flesh—fully formed or unformed—in order to demonstrate 'Our power' to you. 'Then' We settle whatever 'embryo' We will in the womb for an appointed term, then bring you forth as infants, so that you may reach your prime. Some of you 'may' die 'young', while others are left to reach the most feeble stage of life so that they may know nothing after having known much. }<sup>(9)</sup>

So, Whoever can create these stages can create the stage of resurrection as He wills, whenever He wills.

Allāh ﷻ says:

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ  
 يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾

{ And they argue with Us—forgetting they were created—saying, "Who will give life to decayed bones?" ○ Say, 'O Prophet,' "They will be revived by the One Who produced

<sup>(9)</sup> [Al-Hajj, 22:5].

them the first time, for He has 'perfect' knowledge of every created being. ﴿10﴾

Here, Allāh ﷻ argues for the concept of recurrence by demonstrating the initial creation and the transition from the first existence to the subsequent existence. Every rational being knows the necessity that whoever can create the first can create the latter.

**The fifth evidence** is the revival of the earth through cultivation after it becomes lifeless.

Allāh ﷻ says:

﴿ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾  
تَبَصَّرَةٌ وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ  
جَنَّتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ  
وَإَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ ﴾

{ As for the earth, We spread it out and placed upon it firm mountains, and produced in it every type of pleasant plant— ﴿10﴾ 'all as' an insight and a reminder to every servant who turns 'to Allāh'. ﴿8﴾ And We send down blessed rain from the sky, bringing forth gardens and grains for harvest, ﴿9﴾ and towering palm trees 'loaded' with clustered fruit, ﴿10﴾ 'as' a provision for 'Our' servants. And with this 'rain' We revive a lifeless land. Similar is the emergence 'from the graves'. ﴿11﴾ }

<sup>(10)</sup> [Yā-Sīn 36:78-79].

<sup>(11)</sup> [Qāf 50:7-11].

**The sixth evidence** is the inference from the tremendous power to create the greater to what is easier. Whoever created the greatest is capable of creating the lesser and the smaller.

Allāh ﷻ says:

﴿ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْـِ بِخَلْقِهِنَّ بِقَدِيرٍ

عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

{ Do they not realize that Allāh, Who created the heavens and the earth and did not tire in creating them, is able to give life to the dead? Yes 'indeed'! He is certainly Most Capable of everything. ﴿٣٣﴾ } (12)

Intuitive minds know that the creation of the heavens and the earth is greater and more extensive in capability than the creation of beings like the children of Ādam. Thus, it is evident that the ability to create the lesser is more feasible and within the capability than that.

**The seventh evidence** is inferred from the great ability to create opposites to the resurrection and the return.

Allāh ﷻ says:

﴿ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٤﴾ الَّذِي

جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مُوقَدُونَ ﴿٨٠﴾

{ Say, 'O Prophet,' "They will be revived by the One Who produced them the first time, for He has 'perfect' knowledge of every created being. ﴿٧٤﴾ 'He is the One' Who gives you fire from green trees, and—behold!—you kindle 'fire' from them. ﴿٨٠﴾ } (13)

(12) [Al-Aḥqāf 46:33].

(13) [Yā-Sīn 36:79-80].

Whoever can extract this element, which is extremely hot and dry, from the green tree filled with moisture and coolness is, by the intuition of minds, capable of resurrection and return.

**The eighth evidence** is the inference from sleep to resurrection.

Allāh ﷻ says:

﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا  
فِيْمَسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ  
فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

﴿ 'It is' Allāh 'Who' calls back the souls 'of people' upon their death as well as 'the souls' of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until 'their' appointed time. Surely in this are signs for people who reflect. ﴿٤٢﴾ (14)

Humans observe and feel this proof through direct empirical evidence, as when they sleep and become absent from the world, they experience a state of temporary death. Then, when they awaken, this is a small-scale resurrection, a real and actual occurrence, and if Allāh wills, He could have prevented them from waking up.

**The ninth evidence** is that if there were no reward or punishment, the oppressor would escape their injustice, and the oppressed would remain oppressed, having perished as victims of injustice. So, where would the oppressed find their justice?! For this reason, Allāh ﷻ says:

﴿ وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿٥١﴾

(14) [Az-Zumar 39:42].

{ Be mindful of the Day when you will 'all' be returned to Allāh, then every soul will be paid in full for what it has done, and none will be wronged. ﴿ ١٥ ﴾ } (15)

Also, Allāh ﷻ says:

{ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ ءَآخِرِ ؕ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿ ٢٩ ﴾ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿ ٣٠ ﴾ }

{ What harm could have come to them if they had believed in Allāh and the Last Day and donated from what Allāh has provided for them? And Allāh has 'perfect' knowledge of them. ﴿ ٢٩ ﴾ Indeed, Allāh never wrongs 'anyone'—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace. ﴿ ٣٠ ﴾ } (16)

**The tenth evidence** is sensory examples that occurred where Allāh ﷻ revived some of the dead as a lesson and reflection. Among these instances is the revival of a murdered person from the Children of Isrā'īl (Israel) to reveal the identity of his killer, as in the well-known story of the cow <sup>(17)</sup>. Another

(15) [Al-Baqarah 2:281].

(16) [An-Nisā' 4:39-40].

(17) [Translator's Note]: In the Qur'ān, there is a specific story related to a cow mentioned in Sūrat-ul-Baqarah (Chapter 2). The story revolves around the commandment of Allāh ﷻ to the Children of Israel regarding the sacrifice of a cow.

The story begins when the Children of Isrā'īl (Israel) asked Prophet Mūsā (Moses) ﷺ for guidance on the type of cow they should sacrifice to resolve a murder case. Instead of willingly accepting the command, they kept asking for more details and specifications about the cow, seemingly making the task more difficult. Allāh ﷻ then instructed them to sacrifice a cow, specifying certain characteristics such as the color and age.





example is the revival of the dead by the hands of 'Īsā (Jesus) ﷺ, a famous and widely transmitted event. Also, the revival of birds for Ibrāhīm (Abraham) ﷺ is recognized and renowned.

Allāh ﷻ says:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَئِكَ تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦﴾ ﴾

{ And 'remember' when Abraham said, "My Lord! Show me how you give life to the dead." Allāh responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured." Allāh said, "Then bring four birds, train them to come to you, 'then cut them into pieces,' and scatter them on different hilltops. Then call them back, they will fly to you in haste. And 'so you will' know that Allāh is Almighty, All-Wise." ﴿٢٦﴾ (18)

In the Noble Qur'ān, five instances of the revival of the dead are mentioned in Sūrat-ul-Baqarah, [Chapter 2], and a depiction of the revival of the Companions of the Cave in Sūrat-ul-Kahf, [Chapter 18].



This story is found in Sūrat-ul-Baqarah [2:67-74] and is often called the story of the "Sacrifice of the Cow." It emphasizes the importance of obedience to the commandments of Allāh ﷻ without questioning or complicating things.

The moral lesson behind this story includes the significance of following divine guidance promptly and without unnecessary hesitation. It serves as a reminder of the importance of obedience and submission to the commands of Allāh ﷻ.

(18) [Al-Baqarah 2:260].

## Question 54: What Is the Muslim's Perspective Towards the Different Groups of People on the Day of Judgment?

The Muslim's perspective towards people on the Day of Judgment is that they will be divided into three groups:

**The first group** is those deserving of pure reward, safe from punishment. They are the foremost and the people of the right <sup>(19)</sup>. They fulfilled their duties, avoided prohibitions, and died in repentance for their transgressions.

**The second group** is those deserving of pure punishment, everlasting in the fire of Hell. They include all those who did not believe or have the correct *īmān* (faith) in the messengers, such as polytheists, arrogant individuals, deniers, hypocrites, Jews, Christians, and the Magi. Also, everyone for whom authentic texts have decreed departure from the fold of Islam.

Allāh ﷻ says:

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ

الْجَمْعِ لَا رَبَّ فِيهِ فِرْقٌ فِي الْجَنَّةِ وَفِرْقٌ فِي السَّعِيرِ ﴿٥٧﴾

{ And so We have revealed to you a Qur'ān in Arabic, so you may warn the Mother of Cities (Mecca) and everyone around it, and warn of the Day of Gathering—about which there is no doubt—'when' a group will be in Paradise and another in the Blaze. } ﴿٥٧﴾ <sup>(20)</sup>

**The third group** is those who wronged themselves with mixed deeds. For those whose good deeds outweigh their evil deeds, they enter Paradise without entering the Hellfire. Those whose good and bad deeds are equal are

<sup>(19)</sup> [Translator's Note]: Please refer to Sūrat-ul-Wāqī'ah (Chapter 56) for more details.

<sup>(20)</sup> [Ash-Shūrā 42:7].

the people of Al-A‘rāf, a position high and prominent between Paradise and Hell, where they reside as Allāh wills. Later, the Lord, in His mercy, brings them into Paradise. As for those whose bad deeds outweigh their good deeds, they enter the Hellfire according to the extent of their sins. Eventually, through intercession and the mercy of Allāh, they enter Paradise.

Allāh ﷻ says:

﴿ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾  
وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّيِّئُونَ السَّيِّئُونَ ﴿١٠﴾ أُولَٰئِكَ  
الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ ﴾

{ You will ‘all’ be ‘divided into’ three groups: ﴿٧﴾ the people of the right, how ‘blessed’ will they be; ﴿٨﴾ the people of the left, how ‘miserable’ will they be; ﴿٩﴾ and the foremost ‘in faith’ will be the foremost ‘in Paradise’. ﴿١٠﴾ They are the ones nearest ‘to Allāh’, ﴿١١﴾ in the Gardens of Bliss. ﴿١٢﴾ } (21)

Allāh ﷻ further says:

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ  
مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَّكَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ  
الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَنَصِيلَةٌ جَعِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ  
حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾ ﴾

{ So, if the deceased is one of those brought near ‘to Us’, ﴿٨٨﴾ then ‘such a person will have’ serenity, fragrance, and a Garden of Bliss. ﴿٨٩﴾ And if the deceased is one of the people of the right, ﴿٩٠﴾ then ‘they will be told,’ “Greetings to you from the people of the right.” ﴿٩١﴾ But if such person is

(21) [Al-Wāqī‘ah, 56:7-12].

one of the misguided deniers, then their accommodation will be boiling water 'to drink', and burning in Hellfire. Indeed, this is the absolute truth. So glorify the Name of your Lord, the Greatest. }<sup>(22)</sup>



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<sup>(22)</sup> [Al-Wāqi' ah, 56:88-96].

## Question 55: What is the Perspective of a Muslim Towards Jannah (Paradise)?

The perspective of a Muslim towards Paradise is that it is the abode of eternal bliss. Allāh ﷻ has prepared in it perpetual and everlasting delights for its inhabitants. Its people experience joy in their hearts, souls, and bodies.

Allāh ﷻ says:

{ ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٢٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢٥﴾ }

{ “Enter it in peace. This is the Day of eternal life!” ○ There they will have whatever they desire, and with Us is ‘even’ more. ○ } (1)

Allāh ﷻ also says:

{ \* لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴿٢٦﴾ }

{ Those who do good will have the finest reward and ‘even’ more. ○ } (2)

Moreover, Allāh ﷻ says:

{ ادْخُلُوا الْجَنَّةَ أَن تُمْ وَأَزْوَاجُكُمْ تُخْبِرُونَ ﴿٧٥﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧٦﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٦﴾ }

{ Enter Paradise, you and your spouses, rejoicing. ○ Golden trays and cups will be passed around to them. There will be

(1) [Qāf 50:34-35].

(2) [Yūnus 10:26].

whatever the souls desire and the eyes delight in. And you will be there forever. ﴿ That is the Paradise which you will be awarded for what you used to do. ﴾<sup>(3)</sup>

These *āyāt* (verses) encompass the eternal bliss of the bodies, the joy of the souls, the delight of the hearts, and the desires of the spirits, beyond what any eye has seen, any ear has heard, or any human heart has imagined. Allāh ﷻ purifies the people of Paradise from urine, impurities, and anything the souls detest. Instead, their food and drink produce more fragrant sweat than pure musk.

Prophet Muḥammad ﷺ said, describing the people of Paradise:

«لَا يَبُولُونَ، وَلَا يَتَعَوَّطُونَ، وَلَا يَمْتَخِطُونَ، وَلَا يَتْفُلُونَ، أَمْشَاطُهُمُ الدَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَافُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ.»

«They do not urinate, defecate, spit, or blow their noses. Their combs are made of gold, and their sweat is musk. Their incense burners are of aloeswood, and their wives are the wide-eyed maidens. Their form is like that of one man, resembling their father Ādam [in stature], sixty cubits tall.»<sup>(4)</sup>



<sup>(3)</sup> [Az-Zukhruf, 43:70-72].

<sup>(4)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 3149), and Muslim (*ḥadīth* no. 2834), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 56: What Is the Perspective of a Muslim Towards the Hellfire?

The Muslims view the Hellfire and its punishment as the place and residence where the judgment of Allāh ﷻ is established for the disbelievers and polytheists. This fire is immense, and the torment within it is severe. Whenever the skins of the inhabitants of the Hellfire are burnt, they are replaced with new skins so that the punishment is repeated, and they taste its intensity. In the Hellfire, they experience hunger and thirst, enduring the greatest types of torment and pain.

They alternate between the flames of the fire and its indescribable heat and the cold of Zamharīr (the scalding wind), which shatters bones with its freezing intensity. Their punishment is compounded by the separation from their Lord, and their final fate is perpetual torment and everlasting misery. Allāh ﷻ says:

﴿ إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ۖ لَا يُفَقَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۖ وَمَا ظَلَمْتَهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ۖ وَنَادَوْا بِمَلَائِكَةٍ لِّيَقْضِيَ عَلَيْنَا رَبُّكَ ۚ قَالَ إِنَّكُمْ مَلَائِكَةٌ لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرُكُمْ لِلْحَقِّ كَرِهُونَ ۖ ﴾

{ Indeed, the wicked will be in the torment of Hell forever. ○ It will never be lightened for them, and there they will be overwhelmed with despair. ○ We did not wrong them, but it was they who were the wrongdoers. ○ They will cry, “O Mālik (Guardian of the Fire)! Let your Lord finish us off.” He will answer, “You are definitely here to stay.” ○ We certainly brought the truth to you, but most of you were resentful of the truth. ○ }<sup>(1)</sup>

<sup>(1)</sup> [Az-Zukhruf 43:74-78].

Allāh ﷻ also says:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُضَلِّيهِمْ نَارًا كَلَّمَا تَضَجَّتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ ﴾

{ Surely those who reject Our signs, We will cast them into the Fire. Whenever their skin is burnt completely, We will replace it so they will 'constantly' taste the punishment. Indeed, Allāh is Almighty, All-Wise. ﴿ ﴿ (2)

Furthermore, Allāh ﷻ says:

﴿ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿١١﴾ لِلظَّالِمِينَ مَعَابًا ﴿٢٢﴾ لَيْسَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَعَسَاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ ﴾

{ Indeed, Hell is lying in ambush ﴿ ﴿ as a home for the transgressors, ﴿ where they will remain for 'endless' ages. ﴿ There they will not taste any coolness or drink, ﴿ except boiling water and 'oozing' pus— ﴿ a fitting reward. ﴿ ﴿ (3)

The Prophet ﷺ said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ.»

«As for the [permanent] inhabitants of the Fire, who are doomed to it, verily they will neither die nor live in it.» (4)



(2) [An-Nisā' 4:56].

(3) [An-Naba' 78:21-26].

(4) Narrated by Muslim (*hadīth* no. 185), from the *hadīth* of Abū Sa'īd Al-Khudrī رضي الله عنه.



## Question 57: What is the Perspective of Islam Towards Al-Qadar (Divine Decree)?

In Islam, it is incumbent upon the Muslim to believe in Al-Qadar (Divine Decree)—both its good and its bad aspects. Everything that happens occurs by the decree and predestination of Allāh. Thus, Muslims acknowledge with absolute certainty that Allāh’s knowledge encompasses everything, and He, based on this ultimate knowledge, has recorded all events, small and large, past and future, in Al-Lawḥ Al Maḥfūz (the Preserved Tablet). Then, He has decreed and executed them with His wisdom, power, care, and perfect knowledge at their appointed times.

Moreover, just as all events are linked to His wisdom and knowledge, they are also connected to His power. Whatever Allāh wills, happens, and whatever He does not will, does not happen. The deeds of the servants, whether good or bad, are all within His decree and power while occurring according to their own will and power. He does not compel them to it, as He has created all the apparent and hidden capabilities for them, including the ability and will through which they make choices and take action.

Allāh ﷻ says:

﴿ \* وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يُعَلِّمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢٩﴾ ﴾

{ With Him are the keys of the unseen—no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is ‘written’ in a perfect Record. ﴿٢٩﴾ <sup>(1)</sup> }

<sup>(1)</sup> [Al-An‘ām 6:59].

Allāh ﷻ also says:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي  
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٧﴾ ﴾

{ Do you not know that Allāh 'fully' knows whatever is in the heavens and the earth? Surely it is all 'written' in a Record. That is certainly easy for Allāh. ﴿٥٧﴾ }<sup>(2)</sup>

Likewise, Allāh ﷻ says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ ﴾

{ Indeed, We have created everything, perfectly preordained. ﴿٤٩﴾ }<sup>(3)</sup>

'Abdullāh bin 'Abbās رضي الله عنه—a companion of the Prophet ﷺ—said: "I was behind the Messenger of Allāh ﷺ one day, then he said to me:"

«يَا غُلَامُ، إِنِّي أَعَلَّمَكُ كَلِمَاتٍ؛ أَحْفَظِ اللَّهَ يَحْفَظَكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ».

«O young man, I shall teach you some statements: Be mindful of Allāh, and He will protect you. Be mindful of Allāh, and you will find Him before you. When you ask, ask Allāh; when you seek aid, seek Allāh's aid. Know that if the entire creation were to gather together to benefit you with something, they

<sup>(2)</sup> [Al-Hajj 22:70].

<sup>(3)</sup> [Al-Qamar 54:49].

would not benefit you with anything except that which Allāh has already recorded for you, and that if they gather together to harm you with something, they will not harm you with anything except that which Allāh has already recorded against you. The pens are lifted, and the pages are dried.»<sup>(4)</sup>



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<sup>(4)</sup> Narrated by At-Tirmidhī (*ḥadīth* no. 285), and said: “*Ḥasan ṣaḥīḥ*,” indicating its authenticity and goodness.

## Question 58: What Is the Significance of Morals and Ethics in Islam?

Islam is a religion of morals and ethics. It commands the best of manners, the most complete etiquette, and the noblest attributes, and it encourages good character through various means. It discourages its opposite. There is no complete character or commendable etiquette except that Islam has directed to it. Every perfect character and noble etiquette is promoted and elucidated. Complete ethics and noble manners make their possessor upright in appearance and inner qualities, balanced in conditions, endowed with complete positive attributes, and with a pure heart free from any blemish, flaw, or deficiency. Such a person fulfills the obligatory and recommended rights, is praised by Allāh and His creation, and attains true honor and consideration.

The elevated status of one who adheres to the ethics of Islam is unparalleled. The perfection of Islamic ethics serves as evidence for the completeness of Islam. It is inconceivable to have a law, system, or anything else that can rival what Islam has prescribed. **Islam is a religion that commands its followers to uphold the best of ethics and the highest standards.**

Allāh ﷻ says:

﴿ \* إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ  
إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ  
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ ﴾

{ Indeed, Allāh commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful. ﴿٩٠﴾ Honor Allāh's covenant when you make

a pledge, and do not break your oaths after confirming them, having made Allāh your guarantor. Indeed Allāh knows all you do. ﴿١﴾ (1)

Indeed, these ethics are tremendous and encompass every goodness. The sublime nature of them is further emphasized in the Qur'ān.

Allāh ﷻ says:

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ ﴾

{ Good and evil cannot be equal. Respond 'to evil' with what is best, then the one you are in a feud with will be like a close friend. ﴿٣٤﴾ But this cannot be attained except by those who are patient and who are truly fortunate. ﴿٣٥﴾ } (2)

Allāh ﷻ also praised Prophet Muḥammad, saying:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ ﴾

{ And you are truly 'a man' of outstanding character. ﴿٤﴾ } (3)

Lady Khadījah رضي الله عنها—the first wife of our beloved Prophet ﷺ—described him, saying:

«وَاللَّهِ إِنَّكَ لَتَتَّبِعُ الرَّحِمَ، وَتَصُدُّ الْحَدِيثَ، وَتَحْمِلُ الْكُلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَىٰ نَوَائِبِ الْحَقِّ.»

(1) [An-Naḥl 16:90-91].

(2) [Fuṣṣilat 41:34-35].

(3) [Al-Qalam 68:4].

«By Allāh, you maintain ties of kinship, speak the truth, carry the burdens [of people], help the needy, host guests, and assist in matters of true concern.»<sup>(4)</sup>



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<sup>(4)</sup> This *ḥadīth* is agreed upon, narrated by Al-Bukhārī (*ḥadīth* no. 3), and Muslim (*ḥadīth* no. 160), from the *ḥadīth* of ‘Ā’ishah رضي الله عنها.

## Question 59: What Is the Significance of Sincerity in Islam?

Sincerity is indeed a great motive for excellence in deeds, a powerful motive for religious conscience, and self-monitoring. In Islam, it is obligatory for a person to dedicate worship to Allāh ﷻ sincerely and to improve their actions and morals for the sake of Allāh ﷻ, not for worldly merit or human praise.

Allāh ﷻ says:

﴿ \* لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ ﴾

{ There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allāh’s pleasure, We will grant them a great reward. ﴿١١٤﴾ }<sup>(1)</sup>

Allāh ﷻ also says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾ ﴾

{ Even though they were only commanded to worship Allāh ‘alone’ with sincere devotion to Him in all uprightness, establish prayer, and pay alms-tax. That is the upright Way. ﴿٥﴾ }<sup>(2)</sup>

<sup>(1)</sup> [An-Nisā’ 4:114].

<sup>(2)</sup> [Al-Bayyinah 98:5].

The sincere one finds difficulties easy to bear, and spending becomes easy for them because they deal with Allāh.

Allāh ﷻ says:

﴿ وَطَعْمُونَ أَلْطَعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ ﴾

(And 'the virtuous are those who' give food—despite their desire for it—to the poor, the orphan, and the captive, ﴿٨﴾ 'saying to themselves,' "We feed you only for the sake of Allāh, seeking neither reward nor thanks from you. ﴿٩﴾ We fear from our Lord a horribly distressful Day." ﴿١٠﴾) <sup>(3)</sup>

The Messenger of Allāh ﷺ said:

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ... يَقُولُ اللَّهُ لِلْقَارِي أَلَمْ أَعْلَمَكَ مَا أَنْزَلْتُ عَلَىٰ رَسُولِي، قَالَ: بَلَىٰ يَا رَبِّ، قَالَ: فَمَاذَا عَمِلْتَ فِيمَا عَلَّمْت، قَالَ: كُنْتُ أَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، فَيَقُولُ اللَّهُ لَهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ، وَيَقُولُ اللَّهُ: بَلْ أَرَدْتُ أَنْ يُقَالَ: إِنَّ فُلَانًا قَارِيٌّ فَقَدْ قِيلَ ذَاكَ، وَيُؤْتَىٰ بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ لَهُ: أَلَمْ أُوسِّعْ عَلَيْكَ حَتَّىٰ لَمْ أَدْعَكَ تَحْتَاجُ إِلَىٰ أَحَدٍ، قَالَ: بَلَىٰ يَا رَبِّ، قَالَ: فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ؟ قَالَ: كُنْتُ أَصِلُ الرَّحِمَ وَأَتَصَدَّقُ، فَيَقُولُ اللَّهُ لَهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، وَيَقُولُ اللَّهُ: بَلْ أَرَدْتُ أَنْ يُقَالَ فُلَانٌ جَوَادٌ، فَقَدْ قِيلَ ذَاكَ، وَيُؤْتَىٰ بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ: فِي مَاذَا قُتِلْتَ؟ فَيَقُولُ: أُمِرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ، فَيَقُولُ اللَّهُ لَهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، وَيَقُولُ اللَّهُ: بَلْ أَرَدْتُ أَنْ يُقَالَ فُلَانٌ جَرِيءٌ، فَقَدْ قِيلَ ذَاكَ.»

<sup>(3)</sup> [Al-Insān 76:8-10].



«On the Day of Judgement... Allāh will ask the reciter: ‘Did I not teach you what I revealed to My Messenger?’ He will reply: ‘Of course, O Lord!’ He will ask: ‘Then what did you do with what you learned?’ He will reply: ‘I would stand [in prayer reciting] with it during all hours of the night and all hours of the day.’ Then Allāh would say to him: ‘You have lied.’ And the angels will say: ‘You have lied.’ Allāh will say to him: ‘Rather, you wanted it to be said that so-and-so is a reciter. And that was said.’ The person with the wealth will be brought, and Allāh will ask him: ‘Was I not so generous with you, such that I did not leave you having any need from anyone?’ He will answer: ‘Of course, O Lord!’ He will ask: ‘Then what did you do with what I gave you?’ He will answer: ‘I would nurture kinship ties and give charity.’ Then Allāh will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allāh will state: ‘Rather, you wanted it to be said that so-and-so is so generous, and that was said.’ Then the one who was killed in Allāh’s cause shall be brought, and Allāh will ask him: ‘For what were you killed?’ So he will reply: ‘I was commanded to fight in Your cause, so I fought until I was killed.’ Allāh will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allāh will state: ‘Rather, you wanted it to be said that so-and-so is brave, and that was said.’»<sup>(4)</sup>



<sup>(4)</sup> Narrated by At-Tirmidhī (*ḥadīth* no. 2382), from the *ḥadīth* of Abū Hurayrah رضي الله عنه. He said: said: “[The *ḥadīth* is graded as] good, yet odd [in narration].”

## Question 60: What is the Significance of Naṣīḥah <sup>(1)</sup> In Islam?

The significance of *naṣīḥah* (sincerity in speech and action) in Islam is magnificent. It is the foundation of the entire religion. Indeed, success in this world and the Hereafter depends on *naṣīḥah*. How is it not so when it plays a crucial role in improving the individual, the family, and society? In Islam, a Muslim must offer *naṣīḥah* and consultation to everyone in the best and most complete manner.

Allāh ﷻ says:

﴿ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ (41)

{ There is no blame on the weak, the sick, or those lacking the means 'if they stay behind', as long as they offer *naṣīḥah* to Allāh and His Messenger. There is no blame on the good-doers. And Allāh is All-Forgiving, Most Merciful. ﴿ (2)

The Prophet ﷺ also said:

«الدِّينُ التَّصِيحَةُ، قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلَا لِمَا أَمَرْتَهُمْ».

(1) [Translator's Note]: *Naṣīḥah*: Is sincerity in speech and action. It also refers to seeking a statement or an action that contains goodness for its owner, or seeking sincere affection for them. The result is that *naṣīḥah* is the intention of goodness for the one being advised. It is a comprehensive term for various meanings.

(2) [At-Tawbah 9:91].

«The religion is *naṣīḥah*.» We asked, ‘To whom?’ He replied, «To Allāh, His Book, His Messenger, the leaders of the Muslims, and their common people.»<sup>(3)</sup>

Indeed, *naṣīḥah* involves doing good for the one who is advised. It is the pillar and foundation of the religion.

*Naṣīḥah* to Allāh ﷻ involves having faith in Him, negating any partners with Him, obeying Him, and adhering to His religion.

*Naṣīḥah* to His Book involves believing it is revealed and is the speech of Allāh ﷻ, distinct from the speech of creation, and following its clear *āyāt* (verses) while submitting to its ambiguous ones. It also entails seeking evidence and worshipping Allāh ﷻ through His guidance.

*Naṣīḥah* to the Messenger of Allāh ﷺ entails believing in his prophethood, having faith in all that he brought, following his example, and spreading his teachings.

*Naṣīḥah* to the leaders of the Muslims, including rulers and authorities, involves supporting them in righteousness, obeying them in matters of truth, and advising them for the good.

*Naṣīḥah* to general Muslims entails guiding them toward their interests in both this world and the Hereafter.

This is the foundation of both worldly and religious affairs.



<sup>(3)</sup> Narrated by Muslim (*ḥadīth* no. 55), from the *ḥadīth* of Tamīm bin Aws Ad-Dārī رضي الله عنه.

## Question 61: What Is the Significance of Truthfulness in Islam?

Truthfulness holds great significance in Islam. Therefore, it is incumbent upon Muslims to be truthful in their words, actions, and all aspects of life. Allāh ﷻ has commanded truthfulness, praised truthful people, and informed that truthfulness benefits its adherents in this world and the Hereafter. The truthful ones are promised forgiveness and immense rewards. Allāh ﷻ says:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصّٰدِقِیْنَ ﴿١١٩﴾ }

{ O possessors of faith! Be mindful of Allāh and be with the truthful. ﴿١١٩﴾ (1) }

Allāh ﷻ also says:

{ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا }

{ وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٢١٦﴾ }

{ We certainly tested those before them. And 'in this way' Allāh will clearly distinguish between those who are truthful and those who are liars. ﴿٢١٦﴾ (2) }

Furthermore, Allāh ﷻ says:

{ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿١١٩﴾ }

{ It surely would have been better for them if they were truthful to Allāh. ﴿١١٩﴾ (3) }

(1) [At-Tawbah 9:119].

(2) [Al- 'Ankabūt 29:3].

(3) [Muḥammad 47:21].

The Prophet ﷺ also said:

«إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا.»

«Truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to speak the truth until he is recorded with Allāh as truthful. Falsehood leads to wickedness, and wickedness leads to the Hellfire. A person continues to lie until he is recorded with Allāh as a liar.»<sup>(4)</sup>

Therefore, whoever is known for their dedication to truthfulness elevates their standing among people, just as their status is elevated with the Creator. People find reassurance in their words and actions, hence receiving beautiful praise. They become a source of trust, shielded from the pitfalls, deceit, and treachery of others. This is in the worldly life, and in the Hereafter, they attain immense rewards and blessings from Allāh ﷻ, Who says:

﴿ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ ﴾

{ This is the Day when 'only' the truthful will benefit from their truthfulness. Theirs are Gardens under which rivers flow, to stay there for ever and ever. Allāh is pleased with them and they are pleased with Him. That is the ultimate triumph. ﴿١١٩﴾<sup>(5)</sup> }



<sup>(4)</sup> This *ḥadīth* is agreed upon, narrated by Al-Bukhārī (*ḥadīth* no. 5743), and Muslim (*ḥadīth* no. 2607), from the *ḥadīth* of 'Abdullāh Ibn Mas'ūd رضي الله عنه.

<sup>(5)</sup> [Al-Mā'idah 5:119].

## Question 62: What Is the Significance of Patience in Islam?

Indeed, patience holds great significance in Islam. Therefore, it is necessary in Islam for a Muslim to be patient and exhibit patience in all life circumstances. A Muslim should exercise patience in obeying Allāh, abstaining from disobedience, and enduring the painful decrees of Allāh.

Beneficial words and actions can only be accomplished through patience—training the self to persevere, maintaining consistency, and adhering to patience steadfastly.

Patience is required when going against one's desires, enduring its bitterness, and facing calamities that befall a person. In such situations, one cannot confront these challenges with contentment, gratitude, and praise except through patience and anticipating the reward; that is why Allāh ﷻ says:

{ إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠١﴾ }

{ Only those who endure patiently will be given their reward without limit. ﴿١٠١﴾ <sup>(1)</sup> }

Allāh ﷻ also says:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ }

{ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ }

{ O possessors of faith! Seek comfort in patience and prayer. Allāh is truly with those who are patient. ﴿١٥٣﴾ <sup>(2)</sup> }

<sup>(1)</sup> [Az-Zumar 39:10].

<sup>(2)</sup> [Al-Baqarah 2:153].

Similarly, Allāh ﷻ says:

{ فَاصْبِرْ صَبْرًا جَمِيلًا } (3)

{ So endure 'this denial, O Prophet,' with beautiful patience. ○ } (3)

That is patience without weariness.

The Prophet ﷺ also said:

«وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٍ، وَأَوْسَعُ مِنَ الصَّبْرِ.»

«Whoever is patient, Allāh will make him patient. No one has been given a gift better and more comprehensive than patience.» (4)



(3) [Al-Ma'ārij 70:5].

(4) This *ḥadīth* is agreed upon, narrated by Al-Bukhārī (*ḥadīth* no. 1400), and Muslim (*ḥadīth* no. 1053), from the *ḥadīth* of Abū Sa'īd Al-Khudrī رضي الله عنه.

## Question 63: What Is the Significance of Knowledge in Islam?

Knowledge holds great significance in Islam. It is incumbent upon a Muslim to exert effort in seeking knowledge. Allāh has commanded the acquisition of beneficial knowledge, especially religiously legislated knowledge, which Allāh has revealed to His Messenger in the form of the Book and Ḥikmah (Sunnah), encompassing all beneficial sciences. The validity or invalidity, completeness or deficiency, and the correctness or corruption of all statements, actions, and intentions depend on knowledge.

Knowledge rectifies what deviates from proper characteristics, completes what lacks in perfection, and corrects actions. It is the means to the soundness of both religious and worldly matters. Its opposite leads to corruption and deficiency. Knowledge is the inheritance of the Prophet ﷺ, as he said:

«إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا، وَلَا دِرْهَمًا، إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ.»

«Indeed, the prophets did not leave as inheritance dinars or dirhams <sup>(1)</sup>; they left only knowledge to inherit. So whoever takes it, has taken a bountiful share.» <sup>(2)</sup>

Had it not been for knowledge, people would be like animals. The need for knowledge is greater than the need for food and drink. Allāh ﷻ condemned those who follow ignorance, assumptions, and conjectures.

<sup>(1)</sup> [Translator's Note]: Dinars and dirhams are forms of currency that have been used in various regions throughout history.

<sup>(2)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 3641), Ibn Mājah (*ḥadīth* no. 222), and At-Tirmidhī (*ḥadīth* no. 2682), who said: "This is more authentic." All from the *ḥadīth* of Abū Ad-Dardā' رضي الله عنه.



So, Allāh ﷻ says:

{ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا  
يُغْنِي مِنَ الْحَقِّ شَيْئًا } ﴿٣﴾

{ Although they have no knowledge 'in support' of this. They follow nothing but 'inherited' assumptions. And surely assumptions can in no way replace the truth. ﴿٣﴾ } (3)

Allāh ﷻ also made it clear that authentic knowledge guides, stating:

{ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي  
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ } ﴿٤﴾

{ Those gifted with knowledge 'clearly' see that what has been revealed to you from your Lord 'O Prophet' is the truth, and that it guides to the Path of the Almighty, the Praiseworthy. ﴿٤﴾ } (4)

In addition, Allāh ﷻ says clarifying the status of knowledge:

{ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ } ﴿٥﴾

{ Allāh will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. } (5)

The Prophet ﷺ also said:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ  
وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ».

(3) [An-Najm 53:28].

(4) [Saba' 34:6].

(5) [Al-Mujādilah 58:11].

«Whoever treads a path in search of knowledge, Allāh will thereby make easy for him a path to Paradise. Verily, the angels lower their wings for the seeker of knowledge, pleased with what he is doing.»<sup>(6)</sup>



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<sup>(6)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 3641), Ibn Mājah (*ḥadīth* no. 223), At-Tirmidhī (*ḥadīth* no. 2682), and Ibn Ḥibbān in his «**Ṣaḥīḥ**» (*ḥadīth* no. 830), from the *ḥadīth* of Abū Ad-Dardā' رضي الله عنه.

## Question 64: What Is the View of Muslims Towards Scholars?

Muslims look at scholars with admiration and respect but do not attribute legislative authority, sanctity, or infallibility to them. Consequently, Muslims are obligated to ask the people of knowledge when they do not know. Allāh ﷻ says:

{ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ }

{ If you do not know, then ask those who have knowledge. ﴿٧﴾ }<sup>(1)</sup>

The Prophet ﷺ also said:

«أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا، فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ.»

«Could they not ask when they did not know? The cure for ignorance is inquiry.»<sup>(2)</sup>

Muslims recognize that scholars hold a high status with Allāh and His Messenger ﷺ, so they appreciate them. However, they do not blindly follow them, as Allāh warned against pursuing the path of the Jews and Christians with their scholars, as Allāh ﷻ says:

{ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ }

{ They have taken their rabbis and monks as lords besides Allāh. }<sup>(3)</sup>

<sup>(1)</sup> [Al-Anbiyā' 21:7].

<sup>(2)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 336), Ibn Mājah (*ḥadīth* no. 572), and Al-Hākim in his «**Mustadrak**» (*ḥadīth* no. 639), from the *ḥadīth* of Ibn 'Abbās رضي الله عنه. Al-Hākim said: “[The *ḥadīth* is] authentic, according to the conditions of Al-Bukhārī and Muslim.”

<sup>(3)</sup> [At-Tawbah 9:31].

The Prophet ﷺ explained the *āyah*:

«أَمَّا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ».

«They did not worship them [as commonly understood], but when they permitted them something, they considered it lawful, and when they prohibited something for them, they considered it unlawful.» (4)

The Muslim recognizes that the scholars who act upon their knowledge are the prophets' heirs, the religion's protectors, and the witnesses over it.

Allāh ﷻ says:

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

بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

{ Allāh 'Himself' is a Witness that there is no god 'worthy of worship' except Him—and so are the angels and people of knowledge. He is the Maintainer of justice. There is no god 'worthy of worship' except Him—the Almighty, All-Wise. ﴿١٨﴾ } (5)

The Prophet ﷺ also said:

«إِنَّ الْعَالِمَ لَيْسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ، وَمَنْ فِي الْأَرْضِ، وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ...».

(4) Narrated by At-Tirmidhī (*ḥadīth* no. 3095), from the *ḥadīth* of 'Adī Ibn Ḥātim رضي الله عنه. He said: "[The *ḥadīth* is graded as] good, yet odd [in narration]."

(5) [Āli 'Imrān 3:18].

«Indeed, the scholar has forgiveness sought for them by those in the heaven, those on the earth, and the fish in the depths of the water. The excellence of the scholar over the worshipper is like the excellence of the moon, on the night when it is full, over the rest of the celestial bodies. Indeed, the scholars are the heirs of the prophets...»<sup>(6)</sup>



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<sup>(6)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 3641), Ibn Mājah (*ḥadīth* no. 223), At-Tirmidhī (*ḥadīth* no. 2682), and Ibn Ḥibbān in his «**Ṣaḥīḥ**» (*ḥadīth* no. 830), from the *ḥadīth* of Abū Ad-Dardā' رضي الله عنه.

## Question 65: What Is the View of Muslims Towards the Elderly?

The view of Muslims towards the elderly is one of compassion and tenderness, an attentive and grateful perspective, whether they are parents or others. As for the parents, they deserve absolute complete care and attention. Allāh ﷻ says:

﴿ \* وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا  
كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ ﴾

﴿ For your Lord has decreed that you worship none but Him.  
And honor your parents. If one or both of them reach old age  
in your care, never say to them 'even' 'ugh,' nor yell at them.  
Rather, address them respectfully. ﴿٢٣﴾ And be humble with  
them out of mercy, and pray, "My Lord! Be merciful to them  
as they raised me when I was young." ﴿٢٤﴾ ﴾ (1)

Respecting the elderly is essential for every Muslim, whether they are parents or not, including uncles, aunts, paternal and maternal relatives, neighbors, and others who are elderly. The Prophet ﷺ said:

«لَيْسَ مِنَّا مَنْ لَمْ يُوقِّرِ الْكَبِيرَ».

«He is not one of us who does not show respect to the  
elderly.» (2)

(1) [Al-Isrā' 17:23-24].

(2) Narrated by Imām Aḥmad in his «Musnad» (*hadīth* no. 2329), and Ibn Ḥibbān in his «Ṣaḥīḥ» (*hadīth* no. 2493), from the *hadīth* of Ibn 'Abbās رضي الله عنه.

The Messenger of Allāh ﷺ also said:

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا».

«He is not one of us who does not show compassion to our young ones and acknowledge the rights of our elders.»<sup>(3)</sup>

As well, the Prophet ﷺ said:

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ».

«Allāh does not show mercy to one who does not show mercy to people.»<sup>(4)</sup>



<sup>(3)</sup> Narrated by Al-Ḥumaydī in his «**Musnad**», with this wording, (*ḥadīth* no. 597), and by Imām Aḥmad [in his «**Musnad**»] (*ḥadīth* no. 6733), from the *ḥadīth* of ‘Abdullāh bin ‘Amr رضي الله عنه.

<sup>(4)</sup> This *ḥadīth* is agreed upon; narrated by Al-Buḫārī (*ḥadīth* no. 6941), and Muslim (*ḥadīth* no. 2319), from the *ḥadīth* of Jarīr bin ‘Abdullāh رضي الله عنه.

## Question 66: What Is the Muslim's View on the Young Ones?

A Muslim regards the young, whether they are children, grandchildren, or others, as having rights. It is essential to show them compassion, care for them, and attend to their well-being—physically, mentally, educationally, and socially. They are the adornment of this world and the joy of life. Allāh ﷻ says:

﴿ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ﴾

﴿ Wealth and children are the adornment of this worldly life. ﴾<sup>(1)</sup>

The Messenger of Allāh ﷺ said:

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا.»

«He is not one of us who does not show compassion to our young ones.»<sup>(2)</sup>

Also, the Prophet ﷺ, upon crying at the death of his grandson, said:

«هَذِهِ رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ، وَلَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ إِلَّا الرَّحِمَاءَ.»

«This [crying] is a mercy that Allāh has placed in the hearts of whom He wills among His servants. Allāh only shows mercy to those among His servants who are merciful.»<sup>(3)</sup>

<sup>(1)</sup> [Al-Kahf 18:46].

<sup>(2)</sup> Narrated by Al-Ḥumaydī in his «**Musnad**», with this wording, (*ḥadīth* no. 597), and by Imām Aḥmad [in his «**Musnad**»] (*ḥadīth* no. 6733), from the *ḥadīth* of ‘Abdullāh bin ‘Amr رضي الله عنه.

<sup>(3)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 5331), from the *ḥadīth* of Usāmah bin Zayd رضي الله عنه.



Lady 'Ā'ishah رضي الله عنها—the wife of the Prophet صلى الله عليه وسلم—said:

قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟  
فَقَالُوا: نَعَمْ. فَقَالُوا: لَكِنَّا وَاللَّهِ مَا نُقَبِّلُ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ أَمَلِكُ  
إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ؟».

“Some people from the desert came to the Messenger of Allāh صلى الله عليه وسلم and asked: ‘Do you kiss your children?’ When they, [the Prophet صلى الله عليه وسلم and his companions رضي الله عنهم answered affirmatively], and said: ‘Yes.’ The people then said: ‘But we, by Allāh, do not kiss [them]!’ The Prophet صلى الله عليه وسلم responded: «Can I do anything if Allāh has removed mercy from you?»” (4)

Also, Anas bin Mālik رضي الله عنه—a companion of the Prophet صلى الله عليه وسلم—reported:

«مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ.»

“I have not seen anyone more merciful to his dependents than the Messenger of Allāh صلى الله عليه وسلم.” (5)

Muslims are commanded to make good choices in selecting a mother for their children and to choose a suitable name for them. They should express gratitude to Allāh for the birth of their children by drawing closer to Him. This can be done by sacrificing a sheep for a girl and two sheep for a boy on this occasion. Additionally, parents are obligated to provide for their children until they can earn a living. It is essential to educate them and not burden them beyond their capacity. These are among the rights of the young ones in Islam.



(4) Narrated by Muslim (*hadīth* no. 2317).

(5) Narrated by Muslim (*hadīth* no. 2316).

## Question 67: What Is the View of Islam Towards Animals?

Muslims view animals as creatures created by Allāh ﷻ, and they were created for a wisdom that Allāh knows, even if we do not comprehend the specific wisdom behind the existence of some of them. In general, everything on the Earth has wisdom in its existence, serving those who are accountable (humans). Allāh ﷻ says:

﴿ \* اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي  
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ ﴾

﴿ Allāh is the One Who has subjected the sea for you so that ships may sail upon it by His command, and that you may seek His bounty, and that perhaps you will be grateful. ﴿ He 'also' subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely in this are signs for people who reflect. ﴿ ﴾<sup>(1)</sup> ﴾

Allāh ﷻ also says:

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾  
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ  
مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ ﴾

﴿ And your Lord inspired the bees: “Make ‘your’ homes in the mountains, the trees, and in what people construct, ﴿ and feed from ‘the flower of’ any fruit ‘you please’ and

<sup>(1)</sup> [Al-Jāthiyah 45:12-13].

follow the ways your Lord has made easy for you.” From their bellies comes forth liquid of varying colors, in which there is healing for people. Surely in this is a sign for those who reflect. ﴿٢﴾<sup>(2)</sup>

Moreover, these animals that Allāh ﷻ has created have rights. Among these rights is that it is not permissible to transgress against them without a valid reason. The Messenger of Allāh ﷺ said:

«لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

«Do not make anything having a soul a target [for harm].»<sup>(3)</sup>

Indeed, whoever makes the target of his arrow a living being with a soul deserves condemnation and expulsion from the mercy of Allāh ﷻ, as it is narrated that Ibn ‘Umar رضي الله عنهما—a companion of the Prophets ﷺ—came across some young men from the Quraysh who had set up a bird as a target for shooting arrows. Every arrow they missed came into the possession of the bird’s owner. When they saw Ibn ‘Umar, they dispersed. Ibn ‘Umar said:

مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا، إِنَّ رَسُولَ اللَّهِ ﷺ: «لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

“Who did this? May Allāh curse whoever did this! The Messenger of Allāh ﷺ [said]: «Cursed is the one who makes anything with a soul a target [of one’s marksmanship for harm].»”<sup>(4)</sup>

It is not permissible to strike animals without a valid reason nor to brand them on their faces, as mentioned in the *ḥadīth* of Jābir رضي الله عنه—a companion of the Prophet ﷺ—who reported that:

<sup>(2)</sup> [An-Nahl 16:68-69].

<sup>(3)</sup> Narrated by Muslim (*ḥadīth* no. 1957), from the *ḥadīth* of ‘Abdullāh bin ‘Abbās رضي الله عنهما.

<sup>(4)</sup> Narrated by Muslim (*ḥadīth* no. 1958).

أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ بِجِمَارٍ قَدْ وُسِمَ فِي وَجْهِهِ، فَقَالَ: «أَمَا بَلَّغَكُمْ أَنِّي قَدْ لَعَنْتُ مَنْ وُسِمَ الْبَيْمَةَ فِي وَجْهِهَا، أَوْ صَرَبَهَا فِي وَجْهِهَا؟»؛ فَهَى عَنْ ذَلِكَ.

The Prophet ﷺ passed by a donkey that had been branded on its face. The Prophet ﷺ said: «Has it not reached that I have cursed anyone who brands an animal on its face or strikes it on its face?» So, he forbade such actions. <sup>(5)</sup>

It is not permissible for us to burden animals, which are permitted for us to work on, with tasks beyond their capacity. Sahl bin Al-Ḥanzaliyyah رضي الله عنه—a companion of the Prophet ﷺ—reported that:

مَرَّ رَسُولُ اللَّهِ ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ، فَقَالَ: «اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ، فَارْكَبُوهَا صَالِحَةً، وَكُلُوهَا صَالِحَةً».

The Messenger of Allāh ﷺ passed by an emaciated camel with a severely strained back and stomach. He said: «Fear Allāh regarding these mute animals that cannot speak. Ride them when they are in good condition, and eat them when they are in good condition.» <sup>(6)</sup>

It is also impermissible for us to consume the meat of animals that are otherwise permissible without ensuring they are slaughtered quickly and humanely so as not to increase their pain. The Prophet ﷺ said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ».

«Indeed, Allāh has prescribed proficiency in all things. So, when you kill, do it proficiently, and when you slaughter, do

<sup>(5)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 2564). Al-Albāni said: “Ṣaḥīḥ (authentic).”

<sup>(6)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 2548), and Ibn Kḥuzaymah in his «Ṣaḥīḥ» (*ḥadīth* no. 2545). Al-Albāni said: “Ṣaḥīḥ (authentic).”

it proficiently. Let each one of you sharpen his blade and spare suffering to the animal he slaughters.»<sup>(7)</sup>

So, the Muslim is commanded to treat animals well, especially those domesticated, and not to harm those not domesticated except when necessary. Some rights of domesticated animals upon us include providing shelter, feeding them, and not confining them. These are some of the rights of animals in Islam. There is a severe warning against those who mistreat animals, as mentioned in the *ḥadīth* of ‘Abdullāh bin ‘Umar رضي الله عنهما—a companion of the Prophet ﷺ—who reported that the Messenger of Allāh ﷺ said:

«عُدِّبَتِ امْرَأَةٌ فِي هِرَّةٍ؛ سَجَنَتْهَا حَتَّى مَاتَتْ؛ فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ حَشَائِشِ الْأَرْضِ.»

«A woman was punished because of a cat which she held captive till it died. Hence, she entered the Hellfire due to [her mistreatment of] the cat. She did not feed it or give it water while she held it captive, nor did she let it out so that it may eat the things that creep on the earth.»<sup>(8)</sup>



<sup>(7)</sup> Narrated by Muslim (*ḥadīth* no. 1955), from the *ḥadīth* of Shaddād bin Aws رضي الله عنه.

<sup>(8)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 3482), and Muslim (*ḥadīth* no. 2242).

## Question 68: What Is the Role of Moderation in Ethics in Islam?

Indeed, Islam is a moderate religion in every aspect, including ethics. It urges Muslims to be moderate, just, and balanced, advising them not to be extreme to the point of breaking or too lenient to the end of being squeezed—also advising them not to be rigid or slack. Hence, Islam commands justice and fairness, and Allāh ﷻ has referred to the people of Islam as the “Middle Nation,” highlighting their moderation in all matters.

So, the Muslims are moderate in faith regarding the prophets and in fulfilling their rights. This moderation stands between those who exaggerate in their reverence of the prophets to the extent of attributing to them, or some of them, special rights exclusive to Allāh, engaging in excessiveness and worship directed towards them, and those who neglect and show ingratitude to the prophets, either by disbelieving in some of them or failing to fulfill their rights.

In addition, the people of Islam are moderate between those who prohibit permissible things among the devoted worshippers, forbidding what Allāh did not ban, thereby following in the footsteps of Satan, and those who deem permissible the forbidden and impure, following their desires and the inclinations of their souls.

The Muslim is commanded to adopt moderation and balance even in expenditures.

Allāh ﷻ says:

{ وَلَا تُبْذِرْ بِنْدِيرًا }

{ And do not spend wastefully. }<sup>(1)</sup>

<sup>(1)</sup> [Al-Isrā' 17:26].

Allāh ﷻ also says:

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ ﴾

﴿ فَتَقْعَدَ مَلُومًا مَّحْسُورًا ۝ ﴾

{ Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty. ۝ }<sup>(2)</sup>

Thus, moderation deserves praise. So, Allāh ﷻ commends the believers, saying:

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ﴾

﴿ ذَٰلِكَ قَوَامًا ۝ ﴾

{ 'They are' those who spend neither wastefully nor stingily, but moderately in between. ۝ }<sup>(3)</sup>

This encompasses spending on oneself, family, dependents, and others in all forms of expenditure. In this way, there is moderation in the character of a person and the completion of their wisdom, as they fulfill their obligations and what is appropriate and avoid what is inappropriate. Besides, being balanced is the secret of blessings, and spending conservatively without going into extravagance does not make one impoverished.



<sup>(2)</sup> [Al-Isrā` 17:29].

<sup>(3)</sup> [Al-Furqān 25:67].

## Question 69: What Is the Significance of Ethical Iḥsān (Excellence) in Islam?

Indeed, Muslims are commanded to exhibit *iḥsān* (excellence) in all of their interactions. It is the completeness of sincerity with Allāh ﷻ, perfection in actions, and good dealings with others in character and responsibilities. Thus, it is incumbent upon the Muslim to be a *muḥsin* (doer of excellence), and it is recommended to show forgiveness and forbearance. Islam encourages acts of excellence towards people, and by doing so, one attains the love of Allāh ﷻ. Islam likewise commands forgiveness and turning away from mistakes and offenses, considering it among the greatest virtues.

Moreover, among the most extraordinary acts of excellence are teaching the ignorant, guiding the misguided, offering advice to all people, aiding the needy, assisting those in distress, alleviating the harm of the afflicted, helping those with needs in their requirements, and exerting effort and interceding for people in matters that benefit them.

Furthermore, among the most significant forms of excellence are pardoning those who make mistakes, forgiving those who do wrong, and overlooking their faults.

Allāh ﷻ says:

﴿ \* لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٦٦﴾ ﴾

﴿ Those who do excellence will have the finest reward and 'even' more. Neither gloom nor disgrace will cover their faces. It is they who will be the residents of Paradise. They will be there forever. ﴿٦٦﴾ (1) ﴾

(1) [Yūnus 10:26].



Allāh ﷻ also says:

{ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦١﴾ }

{ Is there any reward for excellence except excellence? ﴿٦١﴾ }<sup>(2)</sup>

Allāh ﷻ says:

{ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ }

{ And do excellence, for Allāh certainly loves the excellence-doers. ﴿١٩٥﴾ }<sup>(3)</sup>

The Prophet ﷺ also said:

«فَمَنْ أَحَبَّ أَنْ يُزَحَّحَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ.»

«Whoever would like to be distanced from the Fire and admitted into Paradise, let his death come to him while he believes in Allāh and the Last Day, and let him treat the people how he would love to be treated.»<sup>(4)</sup>



<sup>(2)</sup> [Ar-Raḥmān 55:60].

<sup>(3)</sup> [Al-Baqarah 2:195].

<sup>(4)</sup> Narrated by Muslim (*ḥadīth* no. 1844), from the *ḥadīth* of ‘Abdullāh bin ‘Amr رضي الله عنه.

## Question 70: What Is the Significance of Good Conduct in Islam?

Indeed, Islam commands good conduct. It orders that the parents be treated with excellence and kindness. Allāh ﷻ says:

﴿ \* وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا  
كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ  
فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ﴿٢٥﴾ وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ  
السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ ﴾

﴿ For your Lord has decreed that you worship none but Him. And honor your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully. ○ And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young." ○ Your Lord knows best what is within yourselves. If you are righteous, He is certainly All-Forgiving to those who 'constantly' turn to Him. ○ Give to close relatives their due, as well as the poor and 'needy' travelers. And do not spend wastefully. ○ ﴾<sup>(1)</sup>

In these *āyāt* (verses), Allāh ﷻ commands excellence towards parents in particular and emphasizes excellence towards relatives, neighbors, the poor, and others in general. This includes both verbal and practical excellence.

<sup>(1)</sup> [Al-Isrā` 17:23-26].

Similarly, part of this excellence is treating the orphan with kindness in their upbringing and safeguarding their wealth.

Allāh ﷻ says:

{ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ } (2)

{ And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. } (2)

Allāh ﷻ also says:

{ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ } (3)

{ So do not oppress the orphan. } (3)

Similarly, Allāh ﷻ says:

{ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ } (4)

{ And they ask you 'O Prophet' concerning orphans. Say, "Improving their condition is best." } (4)

Islam commands good treatment of servants, even if they are enslaved, as mentioned in the *ḥadīth* of Al-Ma'rūr bin Suwayd رضي الله عنه—a disciple of the Prophet's companions رضي الله عنه—he said: "I saw Abū Dharr Al-Ghifārī رضي الله عنه—a companion of the Prophet صلى الله عليه وسلم—wearing a garment, and his servant also wearing a similar garment. We asked him about it, and he replied:

إِنِّي سَابَيْتُ رَجُلًا، فَشَكَانِي إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَعْيَرْتَهُ بِأُمَّهِ؟» ثُمَّ قَالَ: «إِنَّ إِخْوَانَكُمْ خَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ

(2) [Al-An'ām 6:152] and [Al-Isrā' 17:34].

(3) [Aḍ-Ḍuḥā 93:9].

(4) [Al-Baqarah 2:220].

كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمَهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ».

“Once, I abused a man. So, he complained about me to the Prophet ﷺ. So, the Prophet ﷺ asked me: «Did you abuse him by disparaging his mother?» Then he said: «Your servants are your brethren. Allāh has placed them under your authority. Whoever has his brother under his authority, let him feed him from what he eats and clothe him from what he wears. Do not burden them with what overwhelms them; if you burden them with something beyond their capacity, then help them.»”<sup>(5)</sup>



<sup>(5)</sup> Narrated by Al-Bukhārī (*hadīth* no. 2545).

## Question 71: What Are the Greatest Acts of Worship in Islam?

The religion of Islam is magnificent, and it encompasses magnificent acts of worship. These acts contribute to the well-being of individuals, families, communities, and nations. They also bring about prosperity in both this world and the Hereafter. The great acts of worship in Islam are ranked based on their status:

1. **Tawḥīd (Monotheism)**: This is the worship of Allāh ﷻ alone, without any partners. It involves not directing any act of worship to other than Allāh ﷻ. By doing so, the worshipper attains emancipation from all creation; this embodies the declaration: “I bear witness that “*Lā ilāha illā-llāh*” (There is no deity worthy of worship but Allāh alone).”

2. **Ittibāʿ (Following the Prophet ﷺ)**: It involves making the Messenger ﷺ a role model in all acts of worship dedicated to Allāh ﷻ and approaches that draw you near to Allāh ﷻ. Doing so frees oneself from subservience to people; this embodies the declaration: “I bear witness that Muḥammad is the Messenger of Allāh.”

3. **Ṣalāh (Prayer)**: It consists of five daily prayers performed at specific times, following a known form and a set number of units of prayer. Through these prayers, the worshippers attain the pleasure of Allāh ﷻ. They communicate with their Lord, and their Lord communicates with them. Thus, they drop sins from themselves and elevate their status before the Lord of all beings. Additionally, prayer serves as a means of fostering unity, harmony, love, and cooperation within the community.

4. **Zakāt**: An annual and seasonal financial worship concerning certain types of wealth, which is given at a specified percentage for the sake of Allāh ﷻ. It is directed towards social matters for Muslims, benefiting the poor and needy. Through *zakāt*, hearts are brought together, those in need of financial assistance are supported, enslaved people are liberated, debts are settled for those in hardship, and it is used to purchase weapons for the defense of Islam

and *jihād* in the path of Allāh ﷻ. This worship fosters unity among members of society and safeguards them from harm.

5. **Ṣawm (Fasting):** An annual worship in the month of Ramaḍān, involves Muslims abstaining from food, drink, and sexual pleasures from dawn until sunset. This practice is for those who can fast, and those who are unable, such as travelers and the sick, can make up for missed days later. If one cannot fast altogether, like the elderly and the frail, one must feed a poor person for each missed day. Fasting is a worship that teaches patience, makes people aware of the conditions of the poor and people in need, encourages empathy for them, and fosters a sense of community and solidarity, providing psychological and social benefits.

6. **Ḥajj (Pilgrimage):** An annual worship performed in Makkah (Mecca) during specific days and in a particular manner. It is obligatory only once in a lifetime for capable and able people. Ḥajj is an act of worship that encompasses all the Pillars of Islam, including *tawhīd* (monotheism), prayer, charity, and refraining from prohibited affairs. Additionally, Ḥajj involves unity, social gathering, breaking down class distinctions, and eliminating differences and racial prejudice.

7. **Interactions:** Good dealings with people are among the most incredible acts of worship. This includes dealing with parents, relatives, neighbors, and others. Indeed, it includes everyone with whom a person interacts. It even extends to dealing with people of covenants and treaties, those at war, and captives. All these actions become acts of worship when a Muslim performs them seeking closeness to Allāh ﷻ. Allāh ﷻ says about the characteristics of the believers who will be saved on the Day of Judgment:

﴿ وَطَعْمُونََ الطَّعَامِ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۗ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۗ ﴾

﴿ And 'the virtuous are those who' give food—despite their desire for it—to the poor, the orphan, and the captive, ﴿

'saying to themselves,' "We feed you only for the sake of Allāh, seeking neither reward nor thanks from you." ﴿١﴾ (1)

The Messenger of Allāh ﷺ also said:

«أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمُ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدُ عَنْهُ جُوعًا، وَلَيْتَنِّي أَمْشِي مَعَ أَخٍ لِي فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ شَهْرًا - فِي مَسْجِدِ الْمَدِينَةِ -، وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ، وَمَنْ كَظَمَ غَيْظَهُ وَلَوْ شَاءَ أَنْ يُمِضِيَهُ أَمْضَاهُ؛ مَلَأَ اللَّهُ قَلْبَهُ رَجَاءً يَوْمَ الْقِيَامَةِ، وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى يُثَبَّتَهَا لَهُ ثَبَّتَ اللَّهُ قَدَمَهُ يَوْمَ تَزُولُ الْأَقْدَامُ.»

«The most beloved people to Allāh are those most beneficial to the people. The most beloved deed to Allāh is to make a Muslim happy, remove one of his troubles, forgive and pay off his debt, or feed his hunger. For me to walk with [and help] a brother in need is more beloved to me than secluding myself in this mosque for a month—in the Madīnah (Medina) Mosque. Whoever controls his anger, Allāh will conceal his faults. Whoever suppresses his wrath, even though he can unleash it, Allāh will fill his heart with hope on the Day of Judgment. Whoever walks with [and helps] his brother in need until he secures it for him, Allāh will make his footing firm on the day when feet slip.» (2)

(1) [Al-Insān 76:8-9].

(2) Narrated by Aṭ-Ṭabarānī in «**Al-Mu'jam Al-Kabīr**», (*hadīth* no. 13646), and Al-Aṣbahānī «**Al-Tarḥīb wa At-Tarḥīb**», (*hadīth* no. 1162). Also, Al-Albānī classified it as "Ḥasan (sound) for others" in his evaluation, as mentioned in «**Ṣaḥīḥ Al-Tarḥīb wa At-Tarḥīb by Al-Mundhirī**».

Moreover, the Prophet ﷺ said:

«إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسٍ كَلِمَاتٍ... أَوَّلُهُنَّ: أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا... وَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا... وَأَمَرَكُمْ بِالصِّيَامِ... وَأَمَرَكُمْ بِالصَّدَقَةِ... وَأَمَرَكُمْ أَنْ تَذْكُرُوا اللَّهَ...». قَالَ النَّبِيُّ ﷺ: «وَأَنَا أَمَرُكُمْ بِخَمْسٍ، اللَّهُ أَمَرَنِي بِهِنَّ؛ السَّمْعُ، وَالطَّاعَةُ، وَالْجِهَادُ، وَالْهِجْرَةُ، وَالْجَمَاعَةُ».

«Allāh commanded Yaḥyā bin Zakariyyā (John the son of Zechariah) with five commandments... The first among them is to worship Allāh and not associate anything with Him... And Allāh has commanded you to pray, so when you pray, do not look around... And I command you to observe fasting... And I command you to give charity... And I command you to remember Allāh...» The Prophet ﷺ [continued and] said: «And I command you with five, [which] Allāh has commanded me with them: listening, obedience, *jihād*, migration, and congregation.»<sup>(3)</sup>

*Jihād*, enjoining good, and forbidding evil—to protect the religion and spread it—and avoiding all acts of disobedience and indecencies are among the acts of worship. Likewise, patience in the face of fate is an excellent act of worship, and the mentioned ones are among the most important acts of worship for Muslims.



<sup>(3)</sup> Narrated by At-Tirmidhī (*ḥadīth* no. 2863), He said: “[The *ḥadīth* is graded as] good, yet odd [in narration].”



## Question 72: What Is the Status of Ṣalāh (Prayer) in Islam?

Indeed, Islam commands Muslims to perform *ṣalāh* (prayer), and its status in Islam is great. It is the second Pillar among the five Pillars of Islam, and Islam prohibits its followers from abandoning it. Islam praises those who establish it regularly, mentions the rewards for them, condemns those who are negligent in performing it, and warns of the sin and punishment upon them.

From the guidance of the Prophet ﷺ, the significance of prayer became known, and it has been transmitted through generations, known by the young and the old, the learned and the ignorant.

Allāh ﷻ says:

﴿ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾

{ Establish regular prayers. Indeed, performing prayers is a duty on the possessors of faith at the appointed times. ﴿ ﴾<sup>(1)</sup>

Meaning it is obligatory at specified times.

Allāh ﷻ has commanded the preservation of prayers in general and emphasized the 'Aṣr *ṣalāh* (Afternoon or Middle Prayer) in particular, saying:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

{ Observe the 'five obligatory' prayers—especially the Middle prayer—and stand in true devotion to Allāh. ﴿ ﴾<sup>(2)</sup>

*Ṣalāh* is among the acts of worship that relieve the burdens of the servant, dispelling his worries and sorrows.

<sup>(1)</sup> [An-Nisā' 4:103].

<sup>(2)</sup> [Al-Baqarah 2:238].

The Prophet ﷺ said:

«تَحْتَرِقُونَ، تَحْتَرِقُونَ، فَإِذَا صَلَّىتُمْ الْفَجْرَ غَسَلَتْهَا، ثُمَّ تَحْتَرِقُونَ تَحْتَرِقُونَ،  
فَإِذَا صَلَّىتُمْ الظُّهْرَ غَسَلَتْهَا، ثُمَّ تَحْتَرِقُونَ تَحْتَرِقُونَ، فَإِذَا صَلَّىتُمْ الْعَصْرَ  
غَسَلَتْهَا، ثُمَّ تَحْتَرِقُونَ تَحْتَرِقُونَ، فَإِذَا صَلَّىتُمُ الْمَغْرِبَ غَسَلَتْهَا، ثُمَّ تَحْتَرِقُونَ  
تَحْتَرِقُونَ، فَإِذَا صَلَّىتُمُ الْعِشَاءَ غَسَلَتْهَا، ثُمَّ تَنَامُونَ فَلَا يُكْتَبُ عَلَيْكُمْ  
شَيْءٌ حَتَّى تَسْتَيْقِظُونَ».

«*Tahtariqūn, tahtariqūn* (i.e., you continually earn sins and transgressions, for which you deserve to be burned in the Fire). Yet, when you pray the Fajr prayer, it washes away the sins [committed]. Then, *tahtariqūn, tahtariqūn*. Yet, when you pray the Zuhr prayer, it washes away the sins [committed]. Then, *tahtariqūn, tahtariqūn*. Yet, when you pray the ‘Aṣr prayer, it washes away the sins [committed]. Then, *tahtariqūn, tahtariqūn*. Yet, when you pray the Maghrib prayer, it washes away the sins [committed]. Then, *tahtariqūn, tahtariqūn*. Yet, when you pray the ‘Ishā’ prayer, it washes away the sins [committed]. Then you sleep, and nothing is recorded against you until you awaken.»<sup>(3)</sup>

Among the wisdom of legislating prayer is the flexibility in prayer rulings for the sick and travelers, linking it to one’s capacity and ability. It permits combining the Zuhr and ‘Aṣr prayers, as well as the Maghrib and ‘Ishā’ prayers, due to absolute necessity, severe need, travel, rain, illness, and similar circumstances.



<sup>(3)</sup> Narrated by Aṭ-Ṭabarānī in «**Al-Awsaṭ**» with this wording (*ḥadīth* no. 2224). Al-Albānī classified it as “*Ḥasan ṣaḥīḥ*” in his evaluation, as mentioned in «**Ṣaḥīḥ Al-Targhīb wa Al-Tarhīb**».

## Question 73: What Are the Benefits of Ṣalāh (Prayer) in Islam?

The *ṣalāh* that Allāh ﷻ has ordained in Islam for Muslims has numerous and significant benefits for the individual and the community, and for the soul and the body, in this world and the Hereafter. Some of these benefits include:

1. *Ṣalāh* is a means of affirming and strengthening *tawḥīd* (monotheism). It reinforces it through legitimate sayings and the required sincerity.
2. *Ṣalāh* is a path to complete *īmān* (faith), and based on it, a person distances themselves from every indecency, reprehensible act, transgression, and injustice.
3. Its importance is evident as it is a Muslim's first obligatory outward worship. It is among the final pieces of advice the Prophet ﷺ gave his Ummah (Nation).
4. It prevents a Muslim from succumbing to panic and despair, aiding in patience through life's challenges.

Hence, Allāh ﷻ says:

﴿ \* إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ

مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ ﴾

﴿ Indeed, humankind was created impatient: ○ distressed when touched with evil, ○ and withholding when touched with good— ○ except those who pray, ○ consistently performing their prayers. ○ ﴾ (1)

(1) [Al-Ma'ārij 70:19-23].

Allāh ﷻ also says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴾

﴿ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ ﴾

{ O possessors of faith! Seek comfort in patience and prayer.  
Allāh is truly with those who are patient. ﴿١٥٣﴾ }<sup>(2)</sup>

5. *Ṣalāh* is the Pillar of Islam, and with it, the visible structure of Islam is established. In a *ḥadīth* narrated by Mu‘ādh رضي الله عنه—a companion of the Messenger of Allāh ﷺ—the Prophet ﷺ said:

«أَلَا أُخِيرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَدُرُورَةِ سَنَامِهِ؟ رَأْسُ الْأَمْرِ الْإِسْلَامُ،  
وَعَمُودُهُ الصَّلَاةُ، وَدُرُورَةُ سَنَامِهِ الْجِهَادُ.»

«Shall I not inform you of the head of the matter, its pillar, and its highest part? The head of the matter is Islam, its pillar is *ṣalāh*, and its highest part is *jihād*.»<sup>(3)</sup>

*Ṣalāh* has many other benefits known to those who observe it with devotion and humility.



<sup>(2)</sup> [Al-Baqarah 2:153].

<sup>(3)</sup> Narrated by At-Tirmidhī (*ḥadīth* no. 2616). He graded it as “*Ḥasan ṣaḥīḥ*,” indicating its authenticity and goodness.

## Question 74: What Is the Status of Zakāt (Alms-Tax) in Islam?

Indeed, Islam commands the giving of *zakāt*, a specified portion of wealth taken under recognized and legitimate conditions according to the *sharī'ah* (Islamic law). Allāh ﷻ has commanded it, praised those who fulfill this obligation, condemned those who withhold it, and warned them of severe consequences. They will be restrained by what they withheld on the Day of Judgment, and their treasures will become a source of torment in the Hellfire. Their treasures will be heated over them in the Hellfire so that their foreheads, sides, and backs will be seared with it. It is stated to be one of the most outstanding religious obligations.

Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ  
مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ  
تَغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ  
وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ  
عَلِيمٌ ﴿٢٦٨﴾

﴿ O possessors of faith! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allāh is Self-Sufficient, Praiseworthy. ﴿٢٦٧﴾ The Devil threatens you with 'the prospect of' poverty and bids you to the shameful deed 'of stinginess', while Allāh

promises you forgiveness and 'great' bounties from Him.  
And Allāh is All-Bountiful, All-Knowing. ﴿٦٠﴾<sup>(1)</sup>

Allāh ﷻ has clarified that the disbursement of this *zakāt* (alms-tax) should solely be for social welfare purposes.

Allāh ﷻ says:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ  
فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ  
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ ﴾

{ Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted 'to the faith', for 'freeing' slaves, for those in debt, for Allāh's cause, and for 'needy' travelers. 'This is' an obligation from Allāh. And Allāh is All-Knowing, All-Wise. ﴿٦٠﴾<sup>(2)</sup>

Reflecting on the legislation of *zakāt*, one realizes that Islam is the true religion of Allāh ﷻ, whereby the wealthy are commanded to support the poor compassionately, and it does not unjustly infringe upon the rights of the rich. So, it does not command them with anything that would confiscate their wealth but instead instructs them to give a reasonable amount from specific categories of wealth, which are closely connected to individuals' hearts and involve significant rulings and wisdom that cannot be comprehended fully from every aspect without thorough examination, research, and contemplation. Hence, it is described as proof of the correctness of the religion and the completeness of faith.

<sup>(1)</sup> [Al-Baqarah 2:267-268].

<sup>(2)</sup> [At-Tawbah 9:60].

The Messenger ﷺ said:

«وَالصَّلَاةُ نُورٌ، وَالزَّكَاةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ.»

«*Ṣalāh* is light, and *zakāt* (alms-tax) is evidence [of one's faith], and patience is illumination.»<sup>(3)</sup>



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<sup>(3)</sup> Narrated by An-Nasā'ī (*ḥadīth* no. 2437), and Ibn Mājah (*ḥadīth* no. 280), from the *ḥadīth* of Abū Mālik Al-Ash'arī رضي الله عنه. Also, Ibn Ḥibbān in his «*Ṣaḥīḥ*» (*ḥadīth* no. 542).

## Question 75: What Are the Benefits of Zakāt (Alms-Tax) in Islam?

This *zakāt*, which Allāh has ordained in Islam on Muslims, has numerous and significant benefits for the individual and the community, and the soul and the body, in this world and the Hereafter. Some of these benefits include:

1. *Zakāt* (alms-tax) is a foundation for the concept of *tawhīd* (monotheism), and it reinforces it in practice, as the giver pays their wealth for the Face of Allāh ﷻ, [i.e., His sake].
2. *Zakāt* (alms-tax) is a path to complete faith, eliminating hypocrisy, envy, and deception of the heart.
3. It is indicative of its importance that *zakāt* (alms-tax) is the third Pillar of Islam. It is often mentioned alongside *ṣalāh* in the Qur'ān. It is a mandatory financial worship obligated upon Muslims for the benefit of Muslims.
4. It purifies and cleanses the soul, Allāh ﷻ says:

{ حَذِّمْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا }

{ Take from their wealth 'O Prophet' charity to purify and bless them therewith. }<sup>(1)</sup>

5. *Zakāt* (alms-tax) purifies wealth, brings blessings, and fosters goodwill between the rich and the poor. It promotes solidarity within the community, as the poor become keen on safeguarding the wealth of the rich, and the rich become compassionate towards the condition of the poor. Anas رضي الله عنه—a companion of the Prophet ﷺ—reported:

أَتَى رَجُلٌ مِنْ بَنِي تَمِيمٍ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي دُو مَالٍ كَثِيرٍ، وَدُو أَهْلِ وَوَلَدٍ وَحَاضِرَةٍ فَأَخْبِرْنِي كَيْفَ أَنْفِقُ، وَكَيْفَ أَصْنَعُ؟

<sup>(1)</sup> [At-Tawbah 9:103].



فَقَالَ رَسُولُ اللَّهِ ﷺ: «تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ، فَإِنَّهَا طَهْرَةٌ تُطَهِّرُكَ، وَتَصِلُ أَقْرَبَاءَكَ، وَتَعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمِسْكِينِ»؛ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقِيلُ لِي؟ قَالَ: «فَاتِ ذَا الْقُرْبَى حَقَّهُ، وَالْمِسْكِينَ، وَابْنَ السَّبِيلِ، وَلَا تُبَدِّرْ تَبْدِيرًا»؛ فَقَالَ: حَسْبِي يَا رَسُولَ اللَّهِ، إِذَا أَدَيْتُ الزَّكَاةَ إِلَى رَسُولِكَ، فَقَدْ بَرَّيْتُ مِنْهَا إِلَى اللَّهِ وَرَسُولِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِذَا أَدَيْتَهَا إِلَى رَسُولِي فَقَدْ بَرَّيْتُ مِنْهَا، فَلَكَ أَجْرُهَا، وَإِثْمُهَا عَلَى مَنْ بَدَّلَهَا».

A man from the tribe of Tamīm came to Allāh’s Messenger ﷺ and said: ‘O Messenger of Allāh! I have abundant wealth, family, and children and reside in the city; advise me on how to spend and what to do?’ Allāh’s Messenger ﷺ replied: «Give *zakāt* (alms-tax) out of your wealth, for truly it is a purifier that purifies you; keep the ties of your kinship; and acknowledge the rights of the beggar, the neighbor, and the needy.» The man said: ‘O Messenger of Allāh! Can you simplify it for me?’ The Prophet ﷺ responded: «Give due share to the close relative, the needy, and the wayfarer, and do not spend wastefully.» The man said: ‘That is sufficient for me, O Messenger of Allāh! When I give my *zakāt* (alms-tax) to your messenger, am I absolved of it before Allāh and His Messenger?’ The Prophet ﷺ answered: «Yes, when you give it to my messenger, you are absolved of it, and you will be rewarded for it. The sin of any misappropriation will be upon the one who changes it.»<sup>(2)</sup>



<sup>(2)</sup> Narrated by Aḥmad (*ḥadīth* no. 12349), and Al-Ḥākim (*ḥadīth* no. 3374), who said: “[The *ḥadīth* is] authentic, according to the conditions of Al-Bukhārī and Muslim.” Also, Adh-Dhahabī agreed with him in his «Talkhīṣ».

## Question 76: What Is the Status of Ṣawm (Fasting) in Islam?

Indeed, Islam commands fasting, which is a tremendous collective worship that unites hearts and purifies souls. In it, the wealthy feel the condition of the poor. Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

{ O possessors of faith! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allāh. ﴿١٨٣﴾ (1)}

Moreover, this fasting is obligatory in a specific month, which is the month of Ramaḍān. Allāh ﷻ says:

﴿ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ﴿١٨٥﴾

{ And to fast is better for you, if only you knew. ﴿١٨٤﴾ Ramaḍān is the month in which the Qur’ān was revealed as a guide for humanity with clear proofs of guidance and the decisive authority. ﴿١٨٥﴾ (2)}

Furthermore, this fasting is designated to instill the consciousness of Allāh ﷻ in all situations. It trains the souls to exercise patience in abstaining from desires that suit them and are aligned with their nature. Thus, when the soul becomes accustomed to this through fasting, it becomes easier to refrain from forbidden acts that hinder the development of piety and religiousness.

(1) [Al-Baqarah 2:183].

(2) [Al-Baqarah 2:184-185].

Additionally, fasting involves abstaining from prohibited invalidators specific to fasting. It also fosters compassion for the poor, as sincerity to Allāh and benevolence towards His servants are integral to the collective concept of piety, and both are present in the essence of practicing fasting.

Facilitating ease for the elderly, the young, the traveler, and the sick came with the obligation of fasting. For each, there is a specific ruling, and thus the wisdom of legislation in fasting becomes evident.

Allāh ﷻ says:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

{ So whoever is present this month, let them fast. But whoever is ill or on a journey, then 'let them fast' an equal number of days 'after Ramaḍān'. Allāh intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allāh for guiding you, and perhaps you will be grateful. ﴿ ﴾<sup>(3)</sup>



<sup>(3)</sup> [Al-Baqarah 2:185].

## Question 77: What Are the Benefits of Ṣawm (Fasting) in Islam?

The fasting prescribed by Allāh ﷻ in Islam for Muslims has numerous and significant benefits for the individual and the community, and the soul and the body, in this world and the Hereafter. Some of these benefits include:

1. Fasting reinforces the concept of *tawḥīd* (monotheism) and solidifies it in practice, as Muslims fast for the Face of Allāh ﷻ [i.e., His sake].
2. Fasting is a path to complete faith, fostering empathy for the conditions of others, and promoting unity and integration within the community.
3. Its importance is highlighted by being the fourth Pillar of Islam, and it serves as a means to learn patience.
4. It humbles the soul, breaking its arrogance. Satiation, excess in drinking, and desires often lead to evil and heedlessness.
5. Fasting strengthens willpower, weakens the influence of habits, and educates the soul about trustworthiness. The fasting person, while alone, remains abstinent from food and drink. Also, through fasting, the wealthy acknowledge the blessings of Allāh ﷻ upon them. Fasting demonstrates equality among people in worship, contributing to the unification of the community. Additionally, fasting has medical benefits that knowledgeable physicians recognize.

The Messenger of Allāh ﷺ said regarding the wisdom of fasting:

«قَالَ اللهُ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جَنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرُفُثُ، وَلَا يَصْحَبُ، فَإِنْ سَأَبَهُ أَحَدٌ، أَوْ قَاتَلَهُ؛ فَلْيَقُلْ: إِنِّي أَمْرٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِّ

الصَّائِمِ أَطِيبٌ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، لِلصَّائِمِ قَرَحَتَانِ يَفْرَحُهُمَا: إِذَا  
أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

«Allāh said: “Every deed of the son of Ādam is for him except fasting; it is for Me, and I shall reward [him] for it. Fasting is a shield, and when one of you is fasting, he should neither behave obscenely nor raise his voice. If someone reviles or fights with him, he should say: ‘I am fasting.’” By Him in Whose hand my soul is! The [unpleasant] smell coming out from the mouth of a fasting person is better in the sight of Allāh than the smell of musk. There are two pleasures for the fasting person: one when breaking his fast, and the other when he will meet his Lord; then he will be pleased because of his fasting.»<sup>(1)</sup>



<sup>(1)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 1904), and Muslim (*ḥadīth* no. 1151), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 78: What Is the Status of Ḥajj (Pilgrimage) in Islam?

Indeed, Islam commands its followers to perform Ḥajj, which is a specific form of worship carried out only in the holy capital, Makkah (Mecca), during specific times of the year known as the months of Ḥajj, and on specific appointed days. Allāh ﷻ says:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ  
ءَايَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ  
الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾ ﴾

{ Surely the first House 'of worship' established for humanity is the one at Bakkah (Mecca)—a blessed sanctuary and a guide for 'all' people. ﴿٩٦﴾ In it are clear signs and the standing-place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allāh upon whoever is able among the people. And whoever disbelieves, then surely Allāh is not in need of 'any of His' creation. ﴿٩٧﴾ }<sup>(1)</sup>

The obligation of Ḥajj is specific to those who are physically and financially capable. This is the foremost condition for the obligation of Ḥajj. Therefore, for those who have the means in terms of health and wealth and are not hindered by fear, it becomes obligatory to undertake the pilgrimage. However, the obligation does not apply to those lacking financial or physical ability or to those facing obstacles in reaching Makkah (Mecca).

Also, this Ḥajj is one of Islam's greatest virtues and merits, as in it, people become equal in their clothing, verbal expressions, purposes, and the forms of their worship. They come from diverse races and countries and speak

<sup>(1)</sup> [Āli 'Imrān 3:96-97].

various languages. Despite these differences, there is harmony, understanding, and collaboration among them. To the discerning eye, this serves as evidence that this is the true religion of Allāh ﷻ.

Allāh ﷻ says:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوفَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾ ﴾

{ 'Commitment to' pilgrimage is made in appointed months. Whoever commits to 'performing' pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage. Whatever good you do, Allāh 'fully' knows of it. Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness. And be mindful of Me, O people of reason! ﴿197﴾ There is no blame on you for seeking the bounty of your Lord 'during this journey'. When you return from 'Arafāt, praise Allāh near the sacred place and praise Him for having guided you, for surely before this 'guidance' you were astray. ﴿198﴾ Then go forth with the rest of the pilgrims. And seek Allāh's forgiveness. Surely Allāh is All-Forgiving, Most Merciful. ﴿199﴾ } (2)

(2) [Al-Baqarah 2:197].

The Messenger of Allāh ﷺ said:

«مَنْ حَجَّ لِلَّهِ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.»

«Whoever performs Ḥajj for Allāh and refrains from sexual relations and disobedience, returns as the day his mother gave birth to him.»<sup>(3)</sup>



<sup>(3)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 1534), and Muslim (*ḥadīth* no. 1350), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.



## Question 79: What Are the Benefits of Ḥajj (Pilgrimage) in Islam?

The Ḥajj, which Allāh has enjoined upon Muslims, has numerous and immense benefits for the individual and the community, and the soul and the body, in this world and the Hereafter. Some of these benefits include:

1. Ḥajj is a means of emphasizing and reinforcing *tawḥīd* (monotheism) and solidifying it in words and actions. A Muslim performs Ḥajj for the sake of Allāh ﷻ, and all the verbal and physical rituals of Ḥajj revolve around the concept of *tawḥīd* (monotheism).
2. Ḥajj is a path to complete *īmān* (faith), a life in a unique society of Muslims, and a reinforcement of the brotherhood of *īmān* (faith) and Islamic meanings.
3. Its significance is evident as it is the fifth Pillar of Islam, completing the structure of a Muslim's house and life capable of establishing the foundation.
4. Ḥajj is an educational institution for nurturing the soul in obedience, an excellent opportunity to abstain from prohibitions, and it aids in the struggle against one's desires.
5. Ḥajj is one of the most significant rituals of Islam, demonstrating the congregation of Muslims, the unity of their verbal expressions, the unity of their worship, their cooperation in righteousness and piety, and their remembrance of Allāh ﷻ in various places. It represents one of the most explicit images of the Great Gathering on the Day of Judgment. Hence, Allāh says in the concluding *āyāt* (verses) of the Ḥajj:

﴿ \* وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنكُمُ إِلَيْهِ تُحْشَرُونَ ﴾

{ And remember Allāh during 'these' appointed days. Whoever departs swiftly on the second day is not sinful, neither are those who stay behind 'till the third—seeking additional reward', so long as they are mindful 'of their Lord'. And be mindful of Allāh, and know that to Him you will 'all' be gathered. ﴿١﴾<sup>(1)</sup>



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<sup>(1)</sup> [Al-Baqarah 2:203].

## Question 80: What Is the Significance of Purity and Cleanliness in Islam?

In Islam, a Muslim must be pure in body, clothing, and surroundings. This command is mentioned at the beginning stage of Islam, as Allāh ﷻ says:

﴿ وَرَبِّكَ فَكْبِرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَالرُّجْزَ فَاهْجُرْ ۝ ﴾

( Revere your Lord 'alone'. Purify your garments. 'Continue to' shun idols and avoid uncleanness. )<sup>(1)</sup>

For the sake of purity and cleanliness, Islam has commanded the act of *istinjā*'<sup>(2)</sup>. It has been informed that neglecting *istinjā*' can lead to punishment, despite being a simple act. This is mentioned in the *ḥadīth* of Ibn 'Abbās رضي الله عنه—a companion of the Prophet of Allāh ﷺ—that he said:

مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ، فَقَالَ: «أَمَّا إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ يَمْسِي بِالتَّمِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ».

The Messenger of Allāh ﷺ passed by two graves and said: «They are being punished, but they are not being punished for something difficult. As for one of them, he used to walk with slanders to make enmity between friends, and as for the other, he used not to protect himself from being soiled with his urine.»<sup>(3)</sup>

(1) [Al-Muddaththir 74:3-5].

(2) [Translator's Note]: *Istinjā*': Refers to removing what has exited from the two passages of the private parts using a pure means.

(3) This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 6052) and Muslim (*ḥadīth* no. 292).

Allāh ﷻ has commanded Muslims to perform *wuḍū'* (ablution), as He ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ  
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن  
كُنْتُمْ جُنُبًا فَأَطْفِرُوا وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ  
مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّن  
حَرَجٍ وَلَا كِنٍ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ

تَشْكُرُونَ ﴿٦﴾

﴿ O possessors of faith! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of 'full' impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allāh's Will to burden you, but to purify you and complete His favor upon you, so perhaps you will be grateful. ﴿٦﴾ (4)

Additionally, Islam prohibits direct sexual contact with menstruating women as a measure of purification and safeguarding the sanctity of the marital relationship. Allāh ﷻ says:

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا  
تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ

(4) [Al-Mā'idah 5:6].

﴿ حُبُّ التَّوَّابِينَ وَحُبُّ الْمُتَطَهِّرِينَ ﴾ (٢٢٢)

{ They ask you 'O Prophet' about menstruation. Say, "Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified. When they purify themselves, then you may approach them in the manner specified by Allāh. Surely Allāh loves those who always turn to Him in repentance and those who purify themselves." ﴿ 〇 ﴾ (5)

Furthermore, Islam commands us to dress appropriately, especially during acts of worship, and emphasizes covering the 'awrah (private parts) and completing the attire and adornment. Allāh ﷻ says:

﴿ \* يَبْنَىٰ ءَادَمَ خُدُوٰ زَيْنَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۗ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿ ٣١ ﴾ قُلْ مَنْ حَرَّمَ زَيْنَةَ اللّٰهِ الَّتِي اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِيْنَ ءَامَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيٰمَةِ ۗ كَذٰلِكَ نَفْصَلُ الْآيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ﴿ ٣٢ ﴾ ﴾

{ O Children of Ādam! Dress properly whenever you are at worship. Eat and drink, but do not waste. Surely He does not like the wasteful. ﴿ 〇 ﴾ Ask, 'O Prophet,' "Who has forbidden the adornments and lawful provisions Allāh has brought forth for His servants?" Say, "They are for the enjoyment of the possessors of faith in this worldly life, but they will be exclusively theirs on the Day of Judgment. This is how We make Our revelations clear for people of knowledge." ﴿ 〇 ﴾ (6)



(5) [Al-Baqarah 2:222].

(6) [Al-A' rāf 7:31-32].

## Question 81: What Is the Significance of the Adhān (Call to Prayer) in Islam?

The Adhān is one of Islam's signposts. Islam has commanded its proclamation at the entrance of prayer times. This is to make the earth constantly filled with the remembrance of Allāh ﷻ at all times. Indeed, every moment on earth marks a time for prayer. With each prayer, the entire inhabited land becomes adorned with the remembrance of Allāh ﷻ. The land belongs to Him, and it is a duty to remember and thank Him.

Allāh ﷻ says about the disbelievers:

﴿ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ ﴾

﴿ When you call to prayer, they mock it in amusement. This is because they are a people without understanding. ﴿٥٨﴾ ﴾<sup>(1)</sup>

Allāh ﷻ also says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ ﴾

﴿ O possessors of faith! When the call to prayer is made on Friday, then proceed 'diligently' to the remembrance of Allāh and leave off 'your' business. That is best for you, if only you knew. ﴿١٠﴾ Once the prayer is over, disperse

<sup>(1)</sup> [Al-Mā'idah 5:58].

throughout the land and seek the bounty of Allāh. And remember Allāh often so you may be successful. ﴿٢﴾<sup>(2)</sup>

These *āyatān* (two verses) indicate the call to the five daily prayers and Jumu'ah (Friday) prayers, which is the established practice among Muslims.

The Messenger of Allāh ﷺ said, explaining the significance and virtue of the Adhān and the virtue of one who repeats it after him, the Mu'adhhdhin (Caller):

«إِذَا قَالَ الْمُؤَدِّنُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.»

«When the Mu'adhhdhin says, 'Allāh is the Greatest, Allāh is the Greatest,' one of you says, 'Allāh is the Greatest, Allāh is the Greatest.' Then the Mu'adhhdhin says, 'I bear witness that there is no deity [worthy of worship] but Allāh [alone],' and you say, 'I bear witness that there is no deity [worthy of worship] but Allāh [alone].' Then the Mu'adhhdhin says, 'I bear witness that Muḥammad is the Messenger of Allāh,' and you say, 'I bear witness that Muḥammad is the Messenger of Allāh.' Then the Mu'adhhdhin says, 'Come to prayer,' and you say, 'There is no power nor strength except through Allāh.' Then he says, 'Come to success,' and you say, 'There is no power nor strength except through Allāh.' Then he says, 'Allāh is the Greatest, Allāh is the Greatest,' and you say, 'Allāh is the Greatest, Allāh is the Greatest.' Then he says, 'There is no deity [worthy of worship] but Allāh [alone],' and

<sup>(2)</sup> [Al-Jumu'ah 62:9-10].

you say, ‘There is no deity [worthy of worship] but Allāh [alone],’ from his heart, he will enter Paradise.»<sup>(3)</sup>



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<sup>(3)</sup> Narrated by Muslim (*ḥadīth* no. 385).



## Question 82: What Is Islam's Perspective on the Ka'bah, Masājid (Mosques), and Places of Worship?

Islam commands the construction of *masājid* (mosques) and emphasizes their maintenance.

Allāh ﷻ says:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

﴿ The *masājid* (mosques) of Allāh should only be maintained by those who believe in Allāh and the Last Day. ﴾<sup>(1)</sup>

Maintaining mosques involves worshipping Allāh therein and respecting and preserving them from physical and intangible impurities, dirt and filth. In *masājid* (mosques), only the name of Allāh ﷻ is mentioned:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ ﴾

﴿ The *masājid* (mosques) are 'only' for Allāh, so do not invoke anyone besides Him. ﴿ 〇 ﴾<sup>(2)</sup>

Also, a blessing is not sought from any place except the greatest in status and most virtuous ones, which the Messenger of Allāh ﷺ listed when he ﷺ said:

«لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الْأَقْصَى.»

«Do not undertake a journey [to a place of worship] except to three *masājid* (mosques): the Sacred Masjid (Mosque) [in

<sup>(1)</sup> [At-Tawbah 9:18].

<sup>(2)</sup> [Al-Jinn 72:18].

Mecca], the Masjid (Mosque) of the Prophet ﷺ [in Madīnah], and Al-Aqṣā Masjid (Mosque) [in Jerusalem].»<sup>(3)</sup>

The Sacred Masjid (Mosque) is the Qiblah (direction of prayer) for Muslims and the first house built for worship.

Allāh ﷻ says:

{ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ }

{ Surely the first House 'of worship' established for humanity is the one at Bakkah (Mecca)—a blessed sanctuary and a guide for 'all' people. ﴿٩٦﴾ }<sup>(4)</sup>

Moreover, from the greatness of Islam is that even in times of war, its followers are prohibited from destroying places of worship.

Allāh ﷻ says:

{ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بَعْضًا لَّهُدِمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا }

{ Had Allāh not repelled 'the aggression of' some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allāh's Name is often mentioned. }<sup>(5)</sup>

Muslims have historically preserved churches, synagogues, and places of worship for non-Muslims, fulfilling their covenants with them. 'Ikrimah رضى الله عنه—

<sup>(3)</sup> This *ḥadīth* is agreed upon; narrated by Al-Buḥārī (*ḥadīth* no. 1189), and Muslim (*ḥadīth* no. 827), from the *ḥadīth* of Abū Hurayrah رضى الله عنه.

<sup>(4)</sup> [Āli 'Imrān 3:96].

<sup>(5)</sup> [Al-Hajj 22:40].

a disciple of the Prophet's companions رضي الله عنه—said that Ibn 'Abbās رضي الله عنه—  
a companion of the Messenger of Allāh ﷺ—was asked:

هَلْ لِلْمُشْرِكِينَ أَنْ يَتَّخِذُوا الْكِنَائِسَ فِي أَرْضِ الْعَرَبِ؟ فَقَالَ  
ابْنُ عَبَّاسٍ رضي الله عنه: «أَمَّا مَا مَصَّرَ الْمُسْلِمُونَ، فَلَا تُرْفَعُ فِيهِ كَنَيْسَةٌ، وَلَا  
بَيْعَةٌ، وَلَا بَيْتُ نَارٍ، وَلَا صَلِيبٌ، وَلَا يُنْفَخُ فِيهِ بُوقٌ، وَلَا يُضْرَبُ فِيهِ  
نَاقُوسٌ، وَلَا يُدْخَلُ فِيهِ حَمْرٌ، وَلَا خِنْزِيرٌ، وَمَا كَانَ مِنْ أَرْضٍ صُوِّحَتْ  
صُلْحًا، فَعَلَى الْمُسْلِمِينَ أَنْ يَفُؤُوا لَهُمْ بِصُلْحِهِمْ».

“Is it permissible for polytheists to build churches in the Arabian Peninsula?” Ibn 'Abbās رضي الله عنه replied: “As for the land that the Muslims have conquered [and have settled therein], no church, synagogue, fire temple, or cross should be raised. Also, in it, no trumpet should be blown or a bell should be struck. Moreover, no pigs or alcoholic drinks should be brought into it. As for the land that has signed a treaty of peace with the Muslims, Muslims should fulfill their end of the agreements with its people.”<sup>(6)</sup>

Regarding the Arabian Peninsula, only masājid (mosques) are allowed, given the Arabian Peninsula's unique status and being the capital of Islam. The Messenger of Allāh ﷺ said:

«لَا تُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدْعَ إِلَّا مُسْلِمًا».

«The Jews and Christians will be expelled from the Arabian Peninsula until there is none but Muslims left.»<sup>(7)</sup>



<sup>(6)</sup> Narrated by 'Abdur-Razzāq in his «**Muṣannaf**» (*ḥadīth* no. 1767).

<sup>(7)</sup> Narrated by Muslim (*ḥadīth* no. 1767), from the *ḥadīth* of 'Umar bin Al-Khaṭṭāb رضي الله عنه. Also, with similar wordings, narrated by Al-Bukhārī (*ḥadīth* no. 4431), from *ḥadīth* of Ibn 'Abbās رضي الله عنه.

## Question 83: What Is the Status of Du‘ā’ (Supplication) in Islam?

In Islam, *du‘ā’* (supplication) holds a great status. *Du‘ā’* is a form of worship through which a person draws closer to their Lord. Allāh ﷻ says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ

عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

﴿ Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.” ﴿٦٠﴾<sup>(1)</sup>

Allāh ﷻ commands His servants to approach Him alone through supplication, not invoking others besides Him. Also, whoever supplicates to other than Allāh ﷻ, seeking relief from distress or averting harm that only Allāh ﷻ has the power to control, has indeed turned away from *tawhīd* (monotheism) and Islam. Allāh ﷻ says:

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ

الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥٨﴾

﴿ And who could be more astray than those who call upon others besides Allāh—‘others’ that cannot respond to them until the Day of Judgment, and are ‘even’ unaware of their calls? ﴿٥٨﴾<sup>(2)</sup>

Allāh ﷻ has honored His servants by directing them not to turn to the created beings who possess nothing alongside Allāh ﷻ. He informs us that these beings are like them, powerless, perhaps absent, and maybe even dead—

<sup>(1)</sup> [Ghāfir 40:60].

<sup>(2)</sup> [Al-Aḥqāf 46:5].

unable to hear. Even if they could hear, they would not respond to supplications. So, how could they then be invoked? Allāh ﷻ says:

﴿ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ﴾

{ But those ‘idols’ you invoke besides Him do not possess even the skin of a date stone. ○ If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you. On the Day of Judgment they will disown your worship ‘of them’. And no one can inform you ‘O Prophet’ like the All-Knowledgeable. ○ } (3)

Allāh ﷻ is more merciful than anyone who hears and more generous than anyone who gives. Therefore, why would one turn to others when Allāh ﷻ is the closest One to be invoked? Allāh ﷻ says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴿١٨٦﴾ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

{ When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond ‘with obedience’ to Me and believe in Me, perhaps they will be guided ‘to the Right Way’. ○ } (4)

Muḥammad ﷺ was among the most frequent in supplication to his blessed and exalted Lord. Similarly, the prophets before him, such as Ādam عليه السلام, supplicated and repented, and Allāh accepted his repentance. Nūḥ (Noah) عليه السلام called upon Allāh, and Allāh ﷻ saved him and those with him in the Ark.

(3) [Fāṭir 35:13-14].

(4) [Al-Baqarah 2:186].

Ibrāhīm (Abraham) ﷺ supplicated to Allāh, and Allāh ﷻ saved him from the fire. Mūsā (Moses) ﷺ called upon Allāh, and Allāh ﷻ saved him from Pharaoh and drowned his enemies. ‘Isā (Jesus) ﷺ called upon Allāh, and Allāh ﷻ saved him from the disbelievers and raised him.

Moreover, what confirms the status of supplication in Islam is that it is an act of worship. In fact, the Prophet ﷺ made it the foundation of worship, saying:

«إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ.»

«Indeed, supplication is worship.»<sup>(5)</sup>

This is because supplication is encompassed in every act of worship. It is divided into two types:

**The first type** is the supplication of worship, which includes all that Allāh ﷻ has legislated, such as prayers, almsgiving, fasting, pilgrimage, and remembrance. This is because Allāh ﷻ is invoked through these acts of worship, which are performed in obedience to His command. The legitimacy of this type is contingent upon its legislated nature, whether it involves speech or action.

**The second type** is the supplication of request, which involves seeking something from Allāh ﷻ to address and be close to Allāh ﷻ. It could be for the removal of distress, to attain benefits, or any other request. This type is absolutely permissible and does not require a specific legal context. It is sufficient to observe good manners. What matters is the correctness of the meaning and avoiding injustice and transgression.



<sup>(5)</sup> Narrated by Abū Dāwūd in his «Sunan» (*ḥadīth* no. 1478), Ibn Mājah (*ḥadīth* no. 3827), and At-Tirmidhī (*ḥadīth* no. 2969), from *ḥadīth* of Ibn ‘Abbās رضي الله عنه. At-Tirmidhī graded it as “*Ḥasan ṣaḥīḥ*,” indicating its authenticity and goodness.

## Question 84: What Are the Obligatory Expenditures in Islam for a Muslim?

Islam is indeed a great religion. It urges expenditures that contribute to the well-being of individuals and society. Financially capable men must spend on their wives, children, slaves, and those under their care. Women, even if divorced, are entitled to financial support, whether during their waiting period if applicable or after it, especially if they are pregnant.

Allāh ﷻ says:

﴿ وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُحْسِنِينَ ﴾ (٣٦)

﴿ But give them a 'suitable' compensation—the rich according to his means and the poor according to his. According to 'urf<sup>(1)</sup>, a reasonable compensation is an obligation on the good-doers. ﴿ 》<sup>(2)</sup> ﴾

Islam has obligated the father with the financial responsibility to compensate women for nursing.

Allāh ﷻ says:

﴿ وَإِنْ كُنَّ أُولَاتٍ حَمَلٌ فَلْيَقْرُبُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوْا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمُو فَاسْتَرضِعْ لَهَا أُخْرَى ﴿ ٦ ﴾ لِيُنفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴾ ﴿ ٧ ﴾

<sup>(1)</sup> [Translator's Note]: More information about 'urf has preceded.

<sup>(2)</sup> [Al-Baqarah 2:236].

﴿ If they are pregnant, then maintain them until they deliver. And if they nurse your child, compensate them, and consult together courteously according to *urf*. But if you fail to reach an agreement, then another woman will nurse 'the child' for the father. ﴿ Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allāh has given him. Allāh does not require of any soul beyond what He has given it. After hardship, Allāh will bring about ease. ﴿ ﴿ (3)

In a *ḥadīth* narrated by Abū Hurayrah رضي الله عنه—a companion of the Prophet ﷺ—the Messenger of Allāh ﷺ commanded giving charity. A man came and said:

عِنْدِي دِينَارٌ قَالَ: «أَنْفِقْهُ عَلَى نَفْسِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْفِقْهُ عَلَى رَوْحَتِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْفِقْهُ عَلَى وَدَيْكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْفِقْهُ عَلَى خَادِمِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْتَ أَبْصَرُ».

“I have a dinar.” The Prophet ﷺ told him, «Spend it on yourself.» The man then said, “I have another one.” The Prophet ﷺ said, «Spend it on your wife.» The man continued, “I have another one.” The Prophet ﷺ told him, «Spend it on your child.» The man persisted, “I have another one.” The Prophet ﷺ advised him, «Spend it on your servant.» The man said, “I have another one.” The Prophet ﷺ responded, «You are more knowledgeable [about your circumstances].» (4)

Islam encourages spending on parents, relatives, the needy, and the poor. This reflects the greatness of Islam, emphasizing its focus on the Hereafter and promoting closeness and love.

(3) [At-Ṭalāq 65:6-7].

(4) Narrated by An-Nasā'ī (*ḥadīth* no. 9137), and Al-Bukhārī in «Al-Adab Al-Mufrad» (*ḥadīth* no. 197). Al-Albānī graded it: “Ḥasan (sound).”



Allāh ﷻ says:

﴿ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ  
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ  
فَأَبَتْ أَلَّهُ بِهِ عَلَيْهِ ۗ ﴾

﴿ They ask you 'O Prophet in' what 'way' they should donate. Say, "Whatever donations you give are for parents, relatives, orphans, the poor, and 'needy' travelers. Whatever good you do is certainly well known to Allāh." ﴿٥﴾ ﴾

The Messenger of Allāh ﷺ said:

«أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ؛ دِينَارٌ يُنْفِقُهُ عَلَىٰ عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ  
عَلَىٰ دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَىٰ أَصْحَابِهِ فِي سَبِيلِ اللَّهِ»، قَالَ  
أَبُو قِلَابَةَ: وَبَدَأَ بِالْعِيَالِ، ثُمَّ قَالَ أَبُو قِلَابَةَ: وَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ  
يُنْفِقُ عَلَىٰ عِيَالٍ صَعَارٍ يُعْفُهُمْ، أَوْ يَنْفَعُهُمُ اللَّهُ بِهِ وَيُغْنِيهِمْ.

«The best dinar that a man spends is a dinar that he spends on his family, a dinar that he spends on his riding beast in the cause of Allāh, and a dinar that he spends on his companions in the cause of Allāh.» Abū Qilābah, [one of the narrators of this *ḥadīth*] said: "And he started with the family." Then Abū Qilābah said: "And which man has a greater reward than a man who spends on young dependents, providing for them and benefiting them with what Allāh has given him, making them self-sufficient?" ﴿٦﴾

﴿٥﴾ [Al-Baqarah 2:215].

﴿٦﴾ Narrated by Muslim (*ḥadīth* no. 994), from the *ḥadīth* of Thawbān رضي الله عنه.

The Messenger of Allāh ﷺ also said:

«إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجَهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا، حَتَّى اللَّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ.»

«Indeed, it is better for you to leave your heirs wealthy than to leave them dependent on the people. And you do not spend a thing seeking the Face of Allāh, [i.e., His sake], with it, without being rewarded for it, even the morsel you put in your wife's mouth.»<sup>(7)</sup>

The greatness of Islam is evident in that it does not impose financial responsibility on women, whether they are wealthy or in need. Instead, it obligates the husband to provide for his wife, the father for his daughter, the son for his mother, and the brother for his sister. Additionally, the financial support for widows is the responsibility of the Muslim community's treasury.

The Messenger of Allāh ﷺ said:

«مَنْ أَنْفَقَ عَلَى ابْنَتَيْنِ، أَوْ أُخْتَيْنِ، أَوْ ذَوَاتِي قُرَابَةٍ، يَحْتَسِبُ النَّفَقَةَ عَلَيْهِمَا، حَتَّى يُغْنِيَهُمَا اللَّهُ مِنْ فَضْلِهِ ﷻ، أَوْ يَكْفِيَهُمَا، كَانَتْ لَهُ سِتْرًا مِنَ النَّارِ.»

«Whoever spends on two daughters, two sisters, or two close [female] relatives, intending the reward from Allāh, until Allāh enriches them from His bounty or provides for them sufficiently. They will be a shield for him from the Fire.»<sup>(8)</sup>

<sup>(7)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 4147), and Muslim (*ḥadīth* no. 1628), from the *ḥadīth* of Sa'd bin Abī Waqqāṣ رضي الله عنه.

<sup>(8)</sup> Narrated by Aḥmad (*ḥadīth* no. 26516), from the *ḥadīth* of Umm Salamah رضي الله عنها. Al-Albānī graded it: “Ḥasan (sound) based on other supporting narrations.”

The Messenger of Allāh ﷺ also said:

«مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ»، وَصَمَّ أَصَابِعَهُ.

«Whoever brings up two girls until they reach adulthood will come with me on the Day of Judgment like this.» The Prophet ﷺ then joined his fingers together [to emphasize the closeness].<sup>(9)</sup>

Additionally, the Messenger of Allāh ﷺ said:

«مَنْ عَالَ ابْنَتَيْنِ، أَوْ ثَلَاثًا، أَوْ أُخْتَيْنِ، أَوْ ثَلَاثًا، حَتَّى يَبْنَوا، أَوْ يَمُوتَ عَنْهُنَّ، كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ»، وَأَشَارَ بِإِصْبَعِهِ الْوُسْطَى وَالَّتِي تَلِيهَا.

«Whoever raises two daughters, or three, or two sisters, or three, until they reach the age of marriage or until death, will be with me in Paradise like these two.» He gestured with his middle and index fingers.<sup>(10)</sup>



<sup>(9)</sup> Narrated by Muslim (*hadīth* no. 2631), from the *hadīth* of Anas رضي الله عنه.

<sup>(10)</sup> Narrated by Ibn Ḥibbān in his «**Ṣaḥīḥ**» (*hadīth* no. 2631), from the *hadīth* of Anas bin Mālik رضي الله عنه.

## Question 85: What Is Islam’s Perspective on Sacrifices, Offerings, and Celebrations?

Islam commands that sacrifices are not to be slaughtered except in the name of Allāh, blessed and exalted, sincerely to Him.

Allāh ﷻ says:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾

{ So pray and sacrifice to your Lord ‘alone’. ﴿ ﴾ }<sup>(1)</sup>

Since Allāh is the Creator of these animals, they are not to be sacrificed except in His name or given as *hadī*<sup>(2)</sup> but for His sake.

Allāh ﷻ says:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ لَا شَرِيكَ لَهُ ۗ

﴿ وَيَذَلِكَ أُمْرٌ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

{ Say, “Surely my prayer, my sacrifice, my life, and my death are all for Allāh—Lord of all worlds. ﴿ ﴾ He has no partner. So I am commanded, and so I am the first to submit.” ﴿ ﴾ }<sup>(3)</sup>

The term ‘rites of sacrifice’ refers to the act of sacrificing, encompassing what is offered during the days of Ḥajj to Allāh and the sacrificial animals offered outside of Makkah (Mecca) in various regions, following the example of the Prophet Ibrāhīm (Abraham) عليه السلام and per the tradition of the Messenger of Allāh ﷺ. In these sacrifices, which are slaughtered in the name of Allāh ﷻ,

<sup>(1)</sup> [Al-Kawthar 108:2].

<sup>(2)</sup> [Translator’s Note]: *Al-Hadī* (the sacrificial offering) is what is offered to the Sacred Precinct in Makkah (Mecca) among the grazing livestock for the sake of Allāh ﷻ.

<sup>(3)</sup> [Al-An‘ām 6:162-163].

there is an immense benefit for the poor and needy on the one hand and for livestock traders on the other, and Allāh ﷻ knows best. They have multiple worldly benefits and carry significant religious and lawful advantages. These sacrifices are offered for the general public's benefit without seeking compensation.

Nevertheless, Islam has commanded excellence in the act of sacrificing. The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلِيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِخْ ذَبِيحَتَهُ.»

«Indeed, Allāh has prescribed proficiency in all things. So, when you kill, do it proficiently, and when you slaughter, do it proficiently. Let each of you sharpen his blade and spare suffering to the animal he slaughters.»<sup>(4)</sup>

A Muslim is commanded to show mercy to the sacrificial animals when wanting to sacrifice them. This is evident in the *ḥadīth* of Qurrah رضي الله عنها—a companion of the Prophet ﷺ—who reported that a man said:

يَا رَسُولَ اللَّهِ، إِنِّي لِأَذْبِخُ الشَّاةَ، وَأَنَا أَرْحَمُهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالشَّاةُ  
إِنْ رَحِمْتَهَا، رَحِمَكَ اللَّهُ.»

“O Messenger of Allāh, I slaughter a sheep and am compassionate towards it.” The Messenger of Allāh ﷺ then said: «If you show mercy to the sheep, Allāh will show mercy to you.»<sup>(5)</sup>

As for the celebrations in Islam, they are linked to obedience to Allāh ﷻ, not to the death or life of anyone, nor to the rule of anyone, nor to the occasion of anyone. The Muslims have two distinct celebrations with no third, which

<sup>(4)</sup> Narrated by Muslim (*ḥadīth* no. 1955), from the *ḥadīth* of Shaddād bin Aws رضي الله عنه.

<sup>(5)</sup> Narrated by Aḥmad (*ḥadīth* no. 20363). Al-Albānī said in the «*Ṣaḥīḥ Al-Adab Al-Mufrad*»: “Ṣaḥīḥ (authentic).”

are 'Īd Al-Fiṭr after fasting the month of Ramaḍān, and 'Īd Al-Aḍḥā after standing at 'Arafat on the 10<sup>th</sup> of the month of Dhu Al-Ḥijjah, one of the lunar months.

Likewise, Friday is a weekly celebration for Muslims, where they gather for the Friday prayer, meet, strengthen bonds, show affection, cooperate in righteousness and piety, and engage in good deeds.

In a *ḥadīth* by Anas رضي الله عنه—a companion of the Prophet ﷺ—he said:

كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ مِنْ كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا؛ فَلَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، قَالَ: «كَانَ لَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا، وَقَدْ أَبَدَلَكُمُ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمُ الْفِطْرِ، وَيَوْمُ النَّحْرِ».

The people of pre-Islamic times had two days each year when they used to play. When the Prophet ﷺ arrived in Madīnah (Medina), he said, «You used to have two days on which you played. Allāh has substituted for them something better than them: the Day of Fiṭr and the Day of Sacrifice.» <sup>(6)</sup>

During their celebrations, Muslims rejoice in permissible activities, adorn themselves with various decorations, clean themselves, wear fragrances, gather for prayers, and draw closer to Allāh ﷻ through giving charity and offering sacrifices.



<sup>(6)</sup> Narrated by Abū Dāwūd in his «Sunan» (*ḥadīth* no. 1134), An-Nasā'ī in «Al-Kubrā» (*ḥadīth* no. 1767), and Al-Ḥākim in his «Mustadrak» (*ḥadīth* no. 1101), and he said: “Authentic according to the conditions of Muslim.”

## Question 86: What Is Islam's Perspective on Food and Drinks?

Indeed, Islam commands Muslims to eat and drink for a purpose. They eat to remain strong and capable of performing the functions they were created for: worship, obedience, fulfilling duties, and performing recommended actions. The Messenger of Allāh ﷺ said:

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ،  
اِحْرَاصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتِعَانٌ بِاللَّهِ وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا  
تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرَ اللَّهُ، وَمَا شَاءَ فَعَلَ؛  
فَإِنْ لَوْ تَفْتَحَ عَمَلَ الشَّيْطَانِ».

«The strong *mu'min* (possessor of faith) is better and more beloved to Allāh than the weak *mu'min* (possessor of faith), while there is good in both. Strive for what benefits you, seek help from Allāh, and do not be helpless. If anything befalls you, do not say, "If only I had done such and such," but rather say, "Allāh decreed [this] and what He willed, He did." For indeed, saying 'if only' opens the door to Satan's handiwork.»

(1)

Moreover, in order for a Muslim to maintain a sound body, Islam commands them to consume wholesome and pure foods and prohibits the consumption of impurities. Allāh ﷻ says:

﴿ حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ  
وَالْمَوْفُودَةُ وَالْمُتَرَدِّيَةُ وَالطَّيْحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ  
عَلَى النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ

(1) Narrated by Muslim (*hadīth* no. 2664), from the *hadīth* of Abū Hurayrah رضي الله عنه.

دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي  
وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِيْمَانِهِ فِإِنَّ  
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥٦﴾ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الْكُلُّ الطَّيِّبُ وَمَا  
عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ  
عَلَيْكُمْ وَادْكُرُوا اللَّهَ عَلَيْهِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٧﴾ الْيَوْمَ أُحِلَّ  
لَكُمْ الْكُلُّ الطَّيِّبُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ ﴿٥٨﴾

Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allāh; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil. Today the disbelievers have given up all hope of 'undermining' your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favor upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allāh is All-Forgiving, Most Merciful. ﴿٥٦﴾ They ask you, 'O Prophet, what is permissible for them 'to eat'. Say, "What is good and lawful. Also what is caught by your hunting animals and birds of prey which you have trained as instructed by Allāh. So eat what they catch for you, but mention the Name of Allāh over it 'first'." And be mindful of Allāh. Surely Allāh is swift in reckoning. ﴿٥٧﴾ Today all good, pure foods have been made lawful for you. Similarly, the food of the People of the Book is permissible for you and yours is permissible for them. ﴿٥٨﴾<sup>(2)</sup>

<sup>(2)</sup> [Al-Mā'idah 5:3-5].



Furthermore, Allāh ﷻ says in describing the Prophet ﷺ and describing his religion:

﴿ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ ﴾

﴿ He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure. ﴿ ﴾ (3)

Islam has made the default regarding foods permissible, except for what has been explicitly declared forbidden. It has explicitly permitted the meat of grazing livestock and also permitted sea creatures, whether obtained through fishing while alive or found dead. Nothing from the sea has been exempted.

Allāh ﷻ says:

﴿ أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ﴾

﴿ It is lawful for you to hunt and eat seafood, as a provision for you and for travelers. ﴿ ﴾ (4)

Islam has permitted all land game for hunting, as it is only prohibited during the state of Iḥrām (ritual consecration during Ḥajj). It has also allowed grains, fruits, and all good and pure things. Also, Islam stipulated a condition for the permissibility of land animals, if it is possible to handle them, that they should be slaughtered, and the name of Allāh to be mentioned on them. If unable to be handled and slaughtered, they can be killed by shooting them with a sharp object or by sending trained raptors or trained dogs after them. Islam prohibits carrion, which is an animal that dies naturally without proper slaughter or by other prohibited means, like strangling, a violent blow, a head-long fall, or by the goring of horns. Likewise, those from which a wild animal has eaten are

(3) [Al-A' rāf 7:157].

(4) [Al-Mā'idah 5:96].

prohibited, except what you can slaughter legislatively before its death. Islam also prohibits the consumption of pork.

Allāh ﷻ says:

﴿ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٥﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٦﴾ ﴾

{ So eat from the good, lawful things which Allāh has provided for you, and be grateful for Allāh's favors, if you 'truly' worship Him 'alone'. ﴿١١٥﴾ He has only forbidden you 'to eat' carrion, blood, swine, and what is slaughtered in the name of any other than Allāh. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely Allāh is All-Forgiving, Most Merciful. ﴿١١٦﴾ }<sup>(5)</sup>

[It is reported that]:

«نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ».

“The Messenger of Allāh ﷺ forbade the consumption of every predatory animal with fangs and every bird with talons.”<sup>(6)</sup>

<sup>(5)</sup> [An-Nahl 16:114-115].

<sup>(6)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 5780) and Muslim (*ḥadīth* no. 1932) from the *ḥadīth* of Abū Thā'labah Al-Khushanī رضي الله عنه. As for the addition of: “And every bird with talons,” it is found in «**Ṣaḥīḥ**» Muslim. (*ḥadīth* no. 1934), from the *ḥadīth* of Ibn 'Abbās رضي الله عنه.

Islam has not forbidden anything for the Muslim except what has been prohibited due to its harm to his religion, body, honor, or intellect, such as intoxicants and the like. However, Islam permits these prohibitions for the one in necessity, with the condition that the necessity is not to cause harm intentionally and the person does not seek wrongdoing.

It is incumbent upon the Muslim to seek what is good and pure in his eating and earning and to stay away from impurities and prohibitions.

The Messenger of Allāh ﷺ also said:

«يَأَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا  
أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي  
بِمَا تَعْمَلُونَ عَلِيمٌ ۗ﴾، وَقَالَ: ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ﴾، ثُمَّ ذَكَرَ: «الرَّجُلُ يُطِيلُ السَّفَرَ، أَشَعَتْ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى  
السَّمَاءِ: "يَا رَبِّ، يَا رَبِّ"، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ،  
وَعُدَّتِي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ».

«O people! Indeed, Allāh is “**Tāyyib**” (Good); therefore, He accepts only that which is good. And indeed, Allāh orders the possessors of faith with what He ordered the messengers, so He says: { O Messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do. ﴿﴾<sup>(7)</sup>. He also says: { O possessors of faith! Eat from the good things We have provided for you. }<sup>(8)</sup>. He, [the Prophet of Allāh ﷺ], then mentioned: «A person undertakes a long journey. His hair is disheveled and covered with dust. He raises his hands to the heavens and says: “O Lord! O Lord!” Yet his food is from the unlawful, his drink is from the unlawful, his clothing is from

<sup>(7)</sup> [Al-Mu'minūn 23:51].

<sup>(8)</sup> [Al-Baqarah 2:172].

the unlawful, and he was nourished by the unlawful. So how can that, [his supplication], be accepted?»<sup>(9)</sup>



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<sup>(9)</sup> Narrated by Muslim (*ḥadīth* no. 1015), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 87: What Is Islam's Perspective on Fighting?

Islam commands its followers to engage in *jihād*, to defend their religion, honor, and lands, and to resist the oppression of wrongdoers and the aggression of aggressors. Allāh ﷻ has encouraged *jihād*, explained its virtues, the excellence and perfection of its participants, the abundance of their rewards, and the elevation of their ranks, and highlighted its beautiful outcomes. Thus, a Muslim engages in combat, seeking reward, recompense, and *shahādah* (martyrdom for the glory of Allāh ﷻ). It becomes for him a just cause that he believes in and fights for, rather than merely preserving thrones or accumulating wealth.

Allāh ﷻ says:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُعْتَدِينَ ﴿١٩٠﴾

{ Fight in the cause of Allāh 'only' against those who wage war against you, but do not exceed the limits. Allāh does not like transgressors. ﴿١٩٠﴾ (1)}

Buraydah رضي الله عنه—a companion of the Prophet ﷺ—reported:

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ  
بِتَقْوَى اللَّهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللَّهِ، فِي  
سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا وَلَا تَعْلُوا، وَلَا تَعْدِرُوا، وَلَا  
تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى  
ثَلَاثِ خِصَالٍ؛ فَأَبَيْتَهُنَّ مَا أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ، وَكَفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى

(1) [Al-Baqarah 2:190].

الإسلام، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّكُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنَّكُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَسَلِّهُمُ الْحِزْبَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا؛ فَاسْتَعِنَ بِاللَّهِ، وَقَاتِلْهُمْ».

When the Messenger of Allāh ﷺ appointed someone as an army or detachment leader, he would especially exhort him to fear Allāh and be good to the Muslims with him. He would then say: «Fight in the name of Allāh and in the cause of Allāh. Fight against those who disbelieve in Allāh. Fight and do not embezzle the spoils; do not break your pledge; do not mutilate [the dead] bodies; and do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to [accept] Islam; if they respond to you, accept it from them and desist from fighting against them. Then, invite them to migrate from their lands to the land of the Muhājirūn (Emigrants) and inform them that, if they do so, they shall have all the privileges and obligations of the Muhājirūn. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allāh like other Muslims. Still, they will not get any share from the spoils of war or *fay* ' (booties gained without a fight) except when they actually fight with the Muslims [against the disbelievers]. If they refuse to accept Islam, demand from them the *jizyah* (tax). If they agree to pay, accept it from them

and hold off your hands. If they refuse to pay the tax, seek Allāh's help and fight them.»<sup>(2)</sup>

*Jihād* in Islam is of two types:

**The first type:** *Jihād* in calling to the religion of Islam and warning against false religions. This has been obligatory since the beginning of the Message, and it is an obligation to do so suitably and appropriately at all times.

Allāh ﷻ says:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ  
الْمُحْسِنِينَ ﴾<sup>(٦٩)</sup>

(As for those who *jāhadū* (strive—engage in *jihād*) in Our cause, We will surely guide them along Our Way. And Allāh is certainly with the good-doers. ﴿ 》<sup>(3)</sup>)

Allāh ﷻ also says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُم بِالَّتِي هِيَ  
أَحْسَرُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾<sup>(١٢٥)</sup>  
وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ  
لِّلصَّابِرِينَ ﴾<sup>(١٢٦)</sup> وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي  
ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴾<sup>(١٢٧)</sup> إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ  
مُحْسِنُونَ ﴾<sup>(١٢٨)</sup>

(Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely

<sup>(2)</sup> Narrated by Muslim (*hadīth* no. 1731),

<sup>(3)</sup> [Al-'Ankabūt 29:69].

your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided. ﴿ If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient. ﴿ Be patient 'O Prophet', for your patience is only with Allāh's help. Do not grieve over those 'who disbelieve', nor be distressed by their schemes. ﴿ Surely Allāh is with those who shun evil and who do good 'deeds'. ﴿ ﴿ (4)

Allāh ﷻ further says:

﴿ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴾

{ But *jāhidhum* (strive—engage in *jihād*) diligently against them with this 'Qur'ān'. ﴿ ﴿ (5)

This means striving against the people of falsehood with the Qur'ān, which is an individual obligation on every Muslim to do what they are capable of and knowledgeable about. As for the people of knowledge, they bear a responsibility beyond that of others because they possess the complete and true weapon for this *jihād*, which is knowledge.

**The second type:** *Jihād* with one's hand and weaponry. This communal obligation involves fighting against the combatant disbelievers, excluding those with a peace treaty or covenant.

This type of fighting becomes an individual obligation in three situations:

1. When the enemy advances.
2. When the enemy besieges a town, and the ruler orders fighting.
3. When the ruler or someone acting in his capacity calls to battle and for mobilization.

(4) [An-Nahl 16:125-128].

(5) [Al-Furqān 25:52].



This type of *jihād* follows the *maṣlaḥah* (common good and interest that benefits the people). The guidance of the Prophet ﷺ was based on treaties and truces where it served the interest of the Muslim community, and he fought and engaged in battles when necessary.

Allāh ﷻ says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

{ Prepare against them what you 'believers' can of 'military' power and cavalry to deter Allāh's enemies and your enemies as well as other enemies unknown to you but known to Allāh. Whatever you spend in the cause of Allāh will be paid to you in full and you will not be wronged. ﴿٦٠﴾ (6)

When followed, these elevated teachings from Allāh to His servants regarding *jihād* against enemies ensure success. Thus, it is incumbent upon them to prepare, both spiritually and materially, for this type of fighting. They should use the available means, employ the power at their disposal, and be cautious of their enemies. All the principles of the politics of the *sharī'ah* (Islamic law) are derived from these two fundamental principles:

1. The readiness with the available power against the enemies, according to the time, place, and circumstances.
2. The use of caution against the deceit, cunning, methods, and pathways of the enemies, and guarding against their evil.



(6) [Al-Anfāl 8:60].

## Question 88: What Is Islam’s Perspective on Peace and Reconciliation?

Islam is based on peace, and its name, **Islam** <sup>(1)</sup>, indicates this meaning. Likewise, a Muslim should be submissive and peaceful. Islam encourages Muslims to seek peace when enemies are inclined towards it while relying on trust in Allāh, taking precautions, being vigilant, and not underestimating the cunning of enemies. Islam emphasizes avoiding the initiation of wars and facing the enemy.

Allāh ﷻ says:

﴿ \* وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْعَلْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ ﴿٦١﴾

﴿ If the enemy is inclined towards peace, make peace with them. And put your trust in Allāh. Indeed, He ‘alone’ is the All-Hearing, All-Knowing. ﴿٦١﴾ (2)

Allāh ﷻ also says:

﴿ \* عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ

عَفُورٌ رَحِيمٌ ﴿٧٥﴾ لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ

دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨٠﴾ إِنَّمَا يَنْهَى اللَّهُ

(1) [Translator’s Note]: **Islam** as a term and a concept has deep roots in Arabic. The word “**Islam**” is derived from the trilateral Arabic root “**sīn-lām-mīm**” (S-L-M) that conveys the notions of peace, submission, surrender, and obedience. The term itself means submission or surrender to the will of Allāh ﷻ, the one true Deity worthy of worshipping alone without a partner or associate.

(2) [Al-Anfāl 8:61].

عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن  
تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

{ 'In time, ' Allāh may bring about goodwill between you and those of them you 'now' hold as enemies. For Allāh is Most Capable. And Allāh is All-Forgiving, Most Merciful. ○ Allāh does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allāh loves those who are fair. ○ Allāh only forbids you from allying with those who have fought you for 'your' faith, driven you out of your homes, or supported 'others' in doing so. And whoever takes them as allies, then it is they who are the 'true' wrongdoers. ○ } (3)

The Messenger of Allāh ﷺ also said:

«أَيُّهَا النَّاسُ، لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا اللّٰهَ الْعَافِيَةَ؛ فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ».

«O people, do not wish to encounter the enemy, and ask Allāh for well-being. But when you face them, be patient, and know that Paradise is under the shades of swords.» (4)

In order for peace and reconciliation to endure, Islam commands to preserve the agreements and covenants between Muslims and others. So, Allāh ﷻ says:

﴿ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ  
أَحَدًا فَآتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٩١﴾ ﴾

(3) [Al-Mumtaḥanah 60:7-9].

(4) This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 2966) and Muslim (*ḥadīth* no. 1742) from the *ḥadīth* of 'Abdullāh bin Abī Awfā رضي الله عنه.

{ As for the polytheists who have honored every term of their treaty with you and have not supported an enemy against you, honor your treaty with them until the end of its term. Surely Allāh loves those who are mindful of Him'. ﴿٥﴾ } (5)

Islam praises those who uphold their agreements and covenants. Allāh ﷻ says:

{ \* وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ﴿٦﴾ }

{ 'The righteous are those who' also keep the pledges they make. ﴿٦﴾ } (6)

Allāh ﷻ also says:

{ وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٧﴾ }

{ 'The believers are' also those who are true to their trusts and covenants. ﴿٧﴾ } (7)

However, Muslims must be united when the situation becomes serious and action becomes necessary. Just as they were united in peace, they ought to be in times of war. Allāh ﷻ says:

{ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا ﴿٨﴾ }

{ اِنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾ }

{ And fight the polytheists together as they fight together against you. And know that Allāh is with those mindful of Him'. ﴿٨﴾ } (8)

(5) [At-Tawbah 9:4].

(6) [Al-Baqarah 2:177].

(7) [Al-Mu'minun 23:9-10].

(8) [At-Tawbah 9:36].

Islam commands peace and reconciliation, both in terms of individuals and their relationships and in families, communities, nations, and states.

Allāh ﷻ says:

{ وَالصَّلْحُ خَيْرٌ }

{ And peace is best. }<sup>(9)</sup>

Allāh ﷻ also says:

{ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ }

{ Indeed, We will not allow the reward of the reformers to be lost. }<sup>(10)</sup>

Allāh ﷻ further says:

{ \* لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ }

{ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ }

{ نُؤْتِيهِ أَجْرًا عَظِيمًا }

{ There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allāh's pleasure, We will grant them a great reward. }<sup>(11)</sup>

This is a general principle that applies to all types of reconciliation, encompassing various political, financial, and other rights, whether it involves acknowledgment or denial. Reconciliation is permissible and mandated among people, except when it involves settling a matter that makes

<sup>(9)</sup> [An-Nisā' 4:128].

<sup>(10)</sup> [Al-A' rāf 7:170].

<sup>(11)</sup> [An-Nisā' 4:114].

the forbidden permissible or vice versa. In general, this implies the permissibility of reconciliation concerning all rights.

The Messenger of Allāh ﷺ asked Abū Ayyūb رضي الله عنه—a companion of the Prophet ﷺ:

«يَا أَبَا أَيُّوبَ، أَلَا أَدُلُّكَ عَلَى عَمَلٍ يَرْضَاهُ اللَّهُ وَرَسُولُهُ؟» قَالَ: بَلَى؟ قَالَ: «تُصْلِحُ بَيْنَ النَّاسِ إِذَا تَفَاسَدُوا، وَتُقَارِبُ بَيْنَهُمْ إِذَا تَبَاعَدُوا.»

«O Abū Ayyūb, shall I not guide you to an action that pleases Allāh and His Messenger?» He replied, “Certainly.” The Prophet ﷺ said: «Reconcile among people when they fall into disputes, and bring them close together when they become distant.»<sup>(12)</sup>



<sup>(12)</sup> Narrated by Abū Dāwūd Aṭ-Ṭayālīsī in his «**Musnad**» (*ḥadīth* no. 599), from the *ḥadīth* of Abū Ayyūb رضي الله عنه. It is also reported by Aṭ-Ṭabarānī in «**Al-Kabīr**» (*ḥadīth* no. 7999), from the *ḥadīth* of Abū Umāmah رضي الله عنه. Al-Albānī classified it as “Ḥasan (good) for others” in his book «**Ṣaḥīḥ At-Targhīb wa At-Tarhīb**».

## Question 89: What Is Islam's Perspective on Buying and Trading?

Islam commands Muslims to engage in the best and most ethical transactions and trade, making them permissible by default. It prohibits cheating, deception, lying, and forgery, as well as *ribā* (all forms of interest, including usury), gambling, and anything related to buying, selling, and consuming alcohol.

Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ﴾

{ O possessors of faith! Fulfill 'all' contracts. }<sup>(1)</sup>

Allāh ﷻ also says:

﴿ وَحَلَٰلَ ٱللَّهِ ٱلْبَيْعَ وَحَرَمَ ٱلرِّبَا ﴾

{ But Allāh has permitted trading and forbidden *ribā* (all forms of interest, including usury). }<sup>(2)</sup>

In addition, Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا ءَمْوَٰلَكُمْ بَيْنَكُمْ بِٱلْبَاطِلِ ۖ ۭ اِلَّا ۢأَن

تَكُوْنَ تِجَارَةً ۖ عَن تَرَاضٍ مِّنكُمْ ۗ ۝

{ O possessors of faith! Do not devour one another's wealth illegally, but rather trade by mutual consent. }<sup>(3)</sup>

<sup>(1)</sup> [Al-Mā'idah 5:1].

<sup>(2)</sup> [Al-Baqarah 2:275].

<sup>(3)</sup> [An-Nisā' 4:29].

Moreover, Allāh has commanded the writing of debts. Allāh ﷻ says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ }

{ O possessors of faith! When you contract a loan for a fixed period of time, commit it to writing. ﴿٤﴾ }

Islam encourages Muslims to seek livelihood. Allāh ﷻ says:

{ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ }

وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ }

{ Once the prayer is over, disperse throughout the land and seek the bounty of Allāh. And remember Allāh often so you may be successful. ﴿٥﴾ }

The Prophet ﷺ said:

«لَأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلًا، فَيَأْخُذَ حُرْمَةً مِنْ حَطْبٍ، فَيَبِيعَ، فَيَكْفِيَ اللَّهُ بِهِ وَجْهَهُ، خَيْرٌ مِنْ أَنْ يَسْأَلَ النَّاسَ، أُعْطِيَ أَمْ مُنِعَ.»

«It is better for one of you to take his rope, gather a bundle of wood, sell it, and thereby Allāh protects his face [from the need to ask others], than to ask people, whether they give to him or deny him.» ﴿٦﴾

Islam commands agriculture, the cultivation of land, and benefiting people. Furthermore, even animals benefit from these crops.

(4) [Al-Baqarah 2:282].

(5) [Al-Jumu'ah 62:10].

(6) Narrated by Al-Bukhārī (*ḥadīth* no. 2373), from the *ḥadīth* of Az-Zubayr bin Al-'Awwām رضي الله عنه.



The Messenger of Allāh ﷺ also said:

«مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ  
بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.»

«There is no Muslim who plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, except that it is regarded as a charitable gift for him.»<sup>(7)</sup>



<sup>(7)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 2320) and Muslim (*ḥadīth* no. 2320) from the *ḥadīth* of Anas رضي الله عنه.

## Question 90: What Is the Islamic Perspective on Marriage, Family Formation, and Maḥārim (Close Relatives a Person Cannot Marry)?

Indeed, Islam urges Muslims to form families, and Muslims are encouraged to marry, aiming to increase offspring and preserve lineage. Allāh ﷻ has clarified that this is the path of the Prophets ﷺ.

Allāh ﷻ says:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ﴾

{ We have certainly sent messengers before you 'O Prophet' and blessed them with wives and offspring. }<sup>(1)</sup>

Allāh, in His clarity, states that marriage and procreation are blessings and gifts from Him:

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ

يَكْفُرُونَ ﴿٧٢﴾

{ And Allāh has made for you spouses of your own kind, and given you through your spouses children and grandchildren. And He has granted you good, lawful provisions. Are they then faithful to falsehood and ungrateful for Allāh's favors? ﴿٧٢﴾ }<sup>(2)</sup>

<sup>(1)</sup> [Ar-Ra'd 13:38].

<sup>(2)</sup> [An-Nahl 16:72].

The Messenger of Allāh ﷺ responded to those who avoided marriage under the pretext of devotion or other reasons, saying:

«وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.»

«And I marry women, so whoever turns away from my tradition is not of me.»<sup>(3)</sup>

The Messenger ﷺ also encouraged procreation, saying:

«تَزَوَّجُوا الْوُدُودَ الْوَلُودَ؛ فَإِنِّي مَكَاثِرٌ بِكُمْ الْأُمَمَ.»

«Marry those who are loving and fertile, for I will boast about your abundance [on the Day of Judgment].»<sup>(4)</sup>

To maintain the bonds of closeness and affection and to avoid harm, Islam has prohibited a man's marriage with *maḥārim* (close relatives a person cannot marry). These include mothers, daughters, sisters, nieces, and aunts. Similar to blood relations, it has also prohibited marriage based on breastfeeding relationships. Additionally, mothers-in-law, daughters-in-law, stepmothers, and stepdaughters are also prohibited.

Islam has prohibited the simultaneous marriage to sisters, as well as the simultaneous marriage between a woman and her maternal aunt or paternal aunt. It has also forbidden the practice of *shighār*, which is marriage by exchange, meaning that each one marries the other's woman, of whom he is the guardian. This prohibition aims to prevent hostility and animosity and preserve marriage's sanctity. Islam has also legislated divorce to address necessity and to prevent life from becoming devoid of value.



<sup>(3)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 5063) and Muslim (*ḥadīth* no. 1401) from the *ḥadīth* of Anas رضي الله عنه.

<sup>(4)</sup> Narrated by Abū Dāwūd (*ḥadīth* no. 2050), and An-Nasā'ī (*ḥadīth* no. 3227), from the *ḥadīth* of Ma'qal bin Yasār رضي الله عنه. Also, by Ibn Hibbān in his «**Ṣaḥīḥ**» (*ḥadīth* no. 1977), from the *ḥadīth* of Anas bin Mālik رضي الله عنه. Al-Albānī classified it as “*Ḥasan ṣaḥīḥ*” in his evaluation, as mentioned in «**Ṣaḥīḥ Sunan Abi Dāwūd**».

## Question 91: What Is Islam's Perspective on Raising Children?

Islam commands its followers to raise their children with excellence, considering it a duty upon parents. This is part of children's complete rights over their parents, serving as a reason for children to show kindness and obedience to their parents. Islam provides general guidance in this regard and explicitly advises parents to provide financial support to their children when needed or as inheritance. So, Allāh ﷻ says:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ﴾

﴿ Allāh commands you regarding your children. ﴾<sup>(1)</sup>

Allāh ﷻ has clarified that sustenance is guaranteed, as no soul comes into existence without its provision. Allāh ﷻ has prohibited the killing of children by any means, whether through starvation, being buried alive or any other method. Allāh ﷻ says:

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ مِمَّنْ نَّرَزُوكُمْ وَإِيَّاهُمْ ﴾

﴿ Do not kill your children for fear of poverty. We provide for you and for them. ﴾<sup>(2)</sup>

The Prophet ﷺ encouraged spending on children, especially daughters. He ﷺ said:

«مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَرَ عَلَيْهِنَّ، وَأَطْعَمَهُنَّ، وَسَقَاهُنَّ، وَكَسَاهُنَّ، مِنْ جِدَّتِهِ، كُنَّ لَهُ حِجَابًا يَوْمَ الْقِيَامَةِ مِنَ النَّارِ».

<sup>(1)</sup> [An-Nisā' 4:11].

<sup>(2)</sup> [Al-An'ām 6:151].

«Whoever has three daughters, and he is patient with them, provides for them food and drink, and clothes them from his wealth, they will be a shield for him from the Hellfire on the Day of Judgment.»<sup>(3)</sup>

Allāh ﷻ has commanded their protection and shielding from general harm, specifically from the Fire.

Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

{ O possessors of faith! Protect yourselves and your families from the Fire. }<sup>(4)</sup>

Allāh ﷻ has commanded caution in dealing with children's worldly desires and inclinations, both in their childhood and adolescence. Allāh ﷻ informs us that parents must be firm in this regard and understand that they are being tested through their children, whether they will do good or bad.

Allāh ﷻ says:

﴿ وَاعْلَمُوا أَنَّمَا ءَامَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ﴾

{ And know that your wealth and your children are only a test. }<sup>(5)</sup>

Islam has mandated seeking someone to breastfeed infants in place of the mothers if their mothers are unable to do so or the infants are not accepting any formula or nourishment.

<sup>(3)</sup> Narrated by Ibn Mājah, (*ḥadīth* no. 3669), *ḥadīth* of 'Uqbah bin 'Āmir رضي الله عنه, and a similar narration is found in At-Tirmidhī (*ḥadīth* no. 1913), from the *ḥadīth* of 'Ā'ishah رضي الله عنها, and he said: "This *ḥadīth* is *ḥasan* (good)."

<sup>(4)</sup> [At-Tahrīm 66:6].

<sup>(5)</sup> [Al-Anfāl 8:28].

Allāh ﷻ says:

﴿ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ ﴾

{ If you decide to have your children nursed by a wet nurse, it is permissible. }<sup>(6)</sup>

Allāh ﷻ also conveyed that the children will not be of benefit to a person on the Day of Judgment unless there is righteousness both from the individual and the children, allowing affection to endure. Allāh ﷻ says:

﴿ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا ﴾

{ It is not your wealth or children that bring you closer to Us, but those who believe and do good. }<sup>(7)</sup>

Moreover, it is essential that, no matter how occupied one may be with one's children, it should not be a reason for neglecting one's fundamental issues and religious duties. Allāh ﷻ says:

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ۚ

وَمَن يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١﴾

{ O possessors of faith! Do not let your wealth or your children divert you from the remembrance of Allāh. For whoever does so, it is they who are the 'true' losers. ﴿١﴾ }<sup>(8)</sup>

Besides, it is not appropriate to have an excessive attachment to them, because one of them, especially if not properly nurtured, may become a harmful

<sup>(6)</sup> [Al-Baqarah 2:233].

<sup>(7)</sup> [Saba' 34:37].

<sup>(8)</sup> [Al-Munāfiqūn 63:9].

enemy to the individual. Despite this, Allāh commands forgiveness, overlooking faults, and pardoning.

Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

{ O possessors of faith! Indeed, some of your spouses and children are enemies to you, so beware of them. But if you pardon, overlook, and forgive 'their faults', then Allāh is truly All-Forgiving, Most Merciful. ﴿ ﴾<sup>(9)</sup>

The Prophet ﷺ commanded justice towards children, saying:

«اتَّقُوا اللَّهَ، وَاعْدِلُوا فِي أَوْلَادِكُمْ».

«Fear Allāh and be just in dealing with your children.»<sup>(10)</sup>

Furthermore, regardless of what may arise from them, it is not appropriate to invoke curses upon them. Instead, it is fitting to pray for their righteousness and well-being.

Allāh ﷻ says:

﴿ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ ﴾

{ 'The true servants of the Most Compassionate are' those who pray, "Our Lord! Bless us with 'pious' spouses and offspring who will be the joy of our hearts." }<sup>(11)</sup>

<sup>(9)</sup> [At-Taghābun 64:14].

<sup>(10)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 2447) and Muslim (*ḥadīth* no. 1623) from the *ḥadīth* of An-Nu'mān bin Bashīr رضي الله عنه.

<sup>(11)</sup> [Al-Furqān 25:74].

Additionally, Prophet Ibrāhīm (Abraham) ﷺ prayed:

﴿ وَاجْتَنِبْني وَبنيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴾

﴿“And keep me and my children away from the worship of idols.” ﴿﴾ (12)

Prophet Muḥammad ﷺ further advised:

«لَا تَدْعُوا عَلَيَّ أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَيَّ أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَيَّ أَمْوَالِكُمْ.»

«Do not supplicate against yourselves, your children, or your wealth.» (13)

In Islam, it is emphasized that Muslims should educate their children in reading, writing, and earning a living while instilling religious values and good morals. Parents are encouraged to raise their children with beneficial upbringing, not only for the child's well-being but also for the benefit of the parents and society as a whole.



(12) [Ibrāhīm 14:35].

(13) Narrated by Muslim (*ḥadīth* no. 3014) from the *ḥadīth* of ‘Ubādah bin Aṣ-Ṣāmit رضي الله عنه.



## Question 92: What Is Islam’s Perspective on Inheritance?

Indeed, Islam emphasizes that wealth belongs to Allāh ﷻ just as the land is His and time is under His dominion, exalted is He. He ﷻ is “**Al-Ḥakīm**” (The All-Wise), “**Al-‘Alīm**” (The All-Knowing), “**Al-Khabīr**” (The All-Aware). Therefore, Allāh ﷻ Himself has apportioned inheritance in His book, ensuring no one has grounds for objection and preventing anyone from misusing wealth or making unwarranted bequests. Islam has introduced the best way of distributing inherited wealth, and this division is outlined in three *āyāt*. This precision in matters of inheritance is one of the miracles of the Qur’ān, ensuring that inheritance issues adhere to these principles.

Allāh ﷻ says:

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا يُورِثُهُ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ \* وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ \* وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ \* وَإِن كَانَ رَجُلٌ يُورِثُ كَاللَّاءِ أَوْ امْرَأَةٌ

وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّمَّهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّتِهِ يُوْصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

(Allāh commands you regarding your children: the share of the male will be twice that of the female. If you leave only two 'or more' females, their share is two-thirds of the estate. But if there is only one female, her share will be one-half. Each parent is entitled to one-sixth if you leave offspring. But if you are childless and your parents are the only heirs, then your mother will receive one-third. But if you leave siblings, then your mother will receive one-sixth—after the fulfillment of bequests and debts. 'Be fair to' your parents and children, as you do not 'fully' know who is more beneficial to you. 'This is' an obligation from Allāh. Surely Allāh is All-Knowing, All-Wise. ﴿ You will inherit half of what your wives leave if they are childless. But if they have children, then 'your share is' one-fourth of the estate—after the fulfillment of bequests and debts. And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate—after the fulfillment of bequests and debts. And if a man or a woman leaves neither parents nor children but only a brother or a sister 'from their mother's side', they will each inherit one-sixth, but if they are more than one, they 'all' will share one-third of the estate—after the fulfillment of bequests and debts without harm 'to the heirs'. 'This is' a commandment from Allāh. And Allāh is All-Knowing, Most Forbearing. ﴿<sup>(1)</sup>

<sup>(1)</sup> [An-Nisā' 4:11-12].

Allāh ﷻ says:

﴿ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنَّ أَمْرًا هَلَاكٌ لِيَسَّ لَهُ، وَلَدٌ  
وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا  
أُخْتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ  
مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

{ They ask you 'for a ruling, O Prophet'. Say, "Allāh gives you a ruling regarding those who die without children or parents." If a man dies childless and leaves behind a sister, she will inherit one-half of his estate, whereas her brother will inherit all of her estate if she dies childless. If this person leaves behind two sisters, they together will inherit two-thirds of the estate. But if the deceased leaves male and female siblings, a male's share will be equal to that of two females. Allāh makes 'this' clear to you so you do not go astray. And Allāh has 'perfect' knowledge of all things. ﴿١٧٦﴾ (2)

The Messenger of Allāh ﷺ said:

«الْحُقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ».

«Allocate the shares of inheritance to their rightful recipients. Whatever remains goes to the closest male relative.» (3)

These *āyāt* provide a detailed explanation of inheritance laws, elaborating on how the male generally receives a share double that of the female because he

(2) [An-Nisā' 4:176].

(3) This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 6351) and Muslim (*ḥadīth* no. 1615) from the *ḥadīth* of Ibn 'Abbās رضي الله عنه.

is obligated to provide for females. Additionally, it emphasizes that equality between male and female shares is maintained when the necessity of providing for dependents and females is absent. The *āyāt* (verses) also illustrate how the deceased is granted discretion over one-third of their estate for charitable purposes or acts of kindness. This occurs after settling the rights and debts owed to people and the like thereof.

When a person with assets passes away, the first posthumous concern is addressing their specific rights. This includes the washing, shrouding, burial, and associated expenses. Subsequently, the individual's debts are settled from their wealth. Following this, the person's will is executed, provided it does not involve injustice or falsehood. Islam upholds justice and prohibits unjust wills while encouraging benevolent ones.

Allāh ﷻ says:

﴿ كَتَبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ  
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا  
إِثْمُهُ عَلَى الَّذِينَ يَبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مَوْصٍ  
جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ ﴾

(It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favor of parents and immediate family with fairness. 'This is' an obligation on those who are mindful 'of Allāh'. ○ But whoever changes the will after hearing it, the blame will only be on those who made the change. Indeed, Allāh is All-Hearing, All-Knowing. ○ Whoever suspects an error or an injustice in the will and brings about a 'fair' settlement among the parties will not be sinful. Surely Allāh is All-Forgiving, Most Merciful. ○) (4)

(4) [Al-Baqarah 2:180-182].

The Prophet ﷺ prohibited making a bequest for more than one-third of one's wealth to ensure the well-being of heirs, including children and others. In the *ḥadīth* narrated by Sa'd bin Abī Waqqāṣ رضي الله عنه—a companion of the Messenger of Allāh ﷺ—he said:

جَاءَ النَّبِيُّ ﷺ يَعُودُنِي وَأَنَا بِمَكَّةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا». قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا». قُلْتُ: الثُّلُثُ؟ قَالَ: «لَا». قُلْتُ: الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ، حَتَّى اللُّقْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ».

“The Prophet ﷺ visited me in Makkah (Mecca) while I was sick. I asked, “O Messenger of Allāh, shall I bequeath all my wealth?” He answered, «No.» I asked, “Then half?” He replied, «No.» I asked, “One-third?” He responded: «One-third and one-third is much. It is better for you to leave your heirs wealthy than to leave them dependent on the people. Whatever you spend for Allāh's sake is considered charity, even the morsel you put in your wife's mouth.»<sup>(5)</sup>



<sup>(5)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 2591) and Muslim (*ḥadīth* no. 1628).

## Question 93: What Is Islam's Perspective on Women?

Certainly, Islam commands the best treatment of women. Allāh ﷻ, the Creator of women, knows what would rectify their affairs and is best for them. In Islam, women are created from the human species and are not something foul or flawed; instead, they are honored and esteemed.

The fundamental principle in Islam is the equality of rulings between men and women until specific evidence indicates otherwise.

Allāh ﷻ says:

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ ﴾

﴿ But those who do good—whether male or female—and have faith will enter Paradise and will never be wronged 'even as much as' the speck on a date stone. ﴿124﴾ ﴾<sup>(1)</sup>

The Messenger of Allāh ﷺ also said:

«إِنَّ النِّسَاءَ شَقَائِقُ الرِّجَالِ.»

«Women are the counterparts of men.»<sup>(2)</sup>

Islam has honored women by granting them a share in inheritance and has not obligated them to spend on others. Instead, it obligates providing for them, whether they are wives, mothers, daughters, sisters, or aunts.

In marriage, Islam prescribes dowry for women and emphasizes good treatment and companionship.

<sup>(1)</sup> [An-Nisā' 4:124].

<sup>(2)</sup> Narrated by Abū Dāwūd and At-Tirmidhī, from the *ḥadīth* of 'Ā'ishah رضي الله عنها. Al-Albānī graded the *ḥadīth*: "Ḥasan (sound)."

Allāh ﷻ says:

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴾

﴿ Treat them according to 'urf (fairly). ﴾ (3)

He ﷻ further states:

﴿ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴾

﴿ Women have rights similar to those of men according to 'urf (equity). ﴾ (4)

Islam encourages generosity toward women during times of ease and hardship. Allāh ﷻ says:

﴿ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا

يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

﴿ Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allāh has given him. Allāh does not require of any soul beyond what He has given it. After hardship, Allāh will bring about ease. ﴾ (5)

Islam advises husbands to be patient with their wives, even if they dislike them. Allāh ﷻ says:

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا

وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

(3) [An-Nisā' 4:19].

(4) [Al-Baqarah 2:228].

(5) [At-Ṭalāq 65:6-7].

﴿ Treat them according to *'urf* (fairly). If you happen to dislike them, you may hate something which Allāh turns into a great blessing. ﴿ ﴾<sup>(6)</sup>



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<sup>(6)</sup> [An-Nisā' 4:19].



## Question 94: What is Islam's View on Slavery and Slaves?

Islam urges people to free themselves from the bondage of creatures and to enter into the servitude of the Creator ﷻ, the One Who created them and truly owns them. Humans should never forget that they are servants and a creation of Allāh ﷻ, subservient to the Lord ﷻ, and possess nothing concerning their own affairs. Their hearing, sight, intellect, perception, hands, feet, and all their limbs belong to and are in the hands of Allāh ﷻ.

Islam emerged at a time when slavery was prevalent among various nations on Earth. They did not differentiate between a slave being taken in a legitimate war versus being taken in an unjust aggression or through deception in capturing a free person through deceit and betrayal, with the intent to make money selling them. Islam significantly restricted this practice, emphasizing the prohibition of selling and enslaving free people. The scope of slavery was limited to what was acquired through legitimate *jihād*.

Additionally, Islam regulated this relationship between the slave and the master, instructing the master to treat the slave kindly, just as an individual treats one's parents and relatives well. Also, to feed the slave from what one eats, to clothe the slave from what one wears, and not burdening them beyond their capacity, and ensuring their fair treatment.

Allāh ﷻ says:

﴿ \* وَعَبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ  
بِالْجُنُبِ وَالْإِنْسَانِ الْمَسْكِينِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنْ آتَىٰ اللَّهُ لَكُمْ  
مِنْ فَخْرٍ فَاسْخَبُوا مِنْهُ ذِلَّةً مُّقْتَضَاةً وَالْحَيْرَةَ وَالْخُشْيَةَ وَالْحَقْلَ وَالْأَسْرَ وَالْجُنُبَ وَالْجُنُبَ وَالْجُنُبَ وَالْجُنُبَ ﴾

{ Worship Allāh 'alone' and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, 'needy' travelers, and those 'bondspeople' in your possession. Surely Allāh does not like whoever is arrogant, boastful. ﴿١﴾ (1)

The Prophet ﷺ said:

«هُمْ إِخْوَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ جَعَلَ اللَّهُ أَخَاهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا يُكَلِّفْهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ».

«They, [i.e., the slaves], are your brothers. Allāh has placed them under your authority. So, whoever has his brother under his authority, let him feed him from what he eats and clothe him from what he wears. Also, he should not ask him to do anything beyond his capacity. Moreover, if at all he burdens him with something beyond his capability, then he should help him therewith.» (2)

Also, in the *ḥadīth* of Lady 'Ā'ishah رضي الله عنها—the wife of the Prophet ﷺ—she said:

«مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ إِلَّا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ ﷻ».

“The Messenger of Allāh ﷺ never struck anything with his hand—neither a woman nor a servant—except when he was fighting for Allāh's cause. He never took revenge for personal

(1) [An-Nisā' 4:36].

(2) This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 5703) and Muslim (*ḥadīth* no. 1661), from the *ḥadīth* of Abū Dharr رضي الله عنه.

insults, but if the sanctities of Allāh were violated, he would take revenge for the sake of Allāh.”<sup>(3)</sup>

In return, the Prophet ﷺ advised the slave to obey his master and fulfill his rights, and promised him a multiplied reward. The Prophet ﷺ said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَأَدْرَكَ النَّبِيَّ ﷺ فَأَمَّنَ بِهِ وَاتَّبَعَهُ وَصَدَقَهُ فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أُمَةٌ فَغَدَّأَهَا فَأَحْسَنَ غَدَاءَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ.»

«There are three [categories of people] who will be rewarded doubly: a man from the People of the Book who believed in his Prophet, then [lived] to see the time of the Prophet ﷺ, [i.e., Muḥammad ﷺ]. Thus, he believed in him, followed him, and affirmed his truthfulness—he will have a double reward. A slave who fulfills the rights of Allāh ﷻ and the rights of his master—he will have a double reward. And a man who owned a slave woman, he provided her with good sustenance, educated her, taught her good manners, and then set her free and married her—he will have a double reward.»<sup>(4)</sup>

Furthermore, Islam has legislated laws for emancipation and encouraged it, as Allāh ﷻ says:

﴿ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ ﴾

(And if any of those 'bondspeople' in your possession desires a contract 'to buy their own freedom', make it

<sup>(3)</sup> Narrated by Muslim (*ḥadīth* no. 2328).

<sup>(4)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 2849) and Muslim (*ḥadīth* no. 154), from the *ḥadīth* of Abū Mūsā رضي الله عنه.

possible for them, if you find goodness in them. And give them some of Allāh's wealth which He has granted you. }<sup>(5)</sup>

The Messenger of Allāh ﷺ also said:

«مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ.»

«Whoever frees a believing slave, for every limb of the slave's body, Allāh will free from the Fire the limb of the liberator.»<sup>(6)</sup>

In addition, Islam designated a portion of the *zakāt* (alms-tax) for the emancipation of slaves since it is one of the categories to which *zakāt* (alms-tax) can be given. Allāh ﷻ also made the manumission of slaves a means of expiation in various circumstances: expiation for unintentional killing by freeing a slave, expiation for violating an oath by freeing a slave, expiation for breaking fast during Ramaḍān deliberately by freeing a slave. All of this indicates the righteous approach of Islam in dealing with slaves and addressing the issue without coercion or force.



<sup>(5)</sup> [An-Nūr 24:33].

<sup>(6)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 6337) and Muslim (*ḥadīth* no. 1509), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 95: What Is Islam's View on the Neighbor?

Islam regards the neighbor with a particular outlook, granting them rights akin to those of close relatives. This strengthens community bonds and fosters increased connections.

As Allāh ﷻ says:

﴿ وَالْوَالِدِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ  
الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ ﴾

{ And be kind to parents, relatives, orphans, the poor, near and distant neighbors, 'and' close friends. }<sup>(1)</sup>

The Messenger ﷺ said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
فَلْيُكْرِمْ صَيْفَهُ.»

«Whoever believes in Allāh and the Last Day should speak good or remain silent. Whoever believes in Allāh and the Last Day should honor their neighbor. Whoever believes in Allāh and the Last Day should honor their guest.»<sup>(2)</sup>

The Prophet ﷺ also said:

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى طَنَنْتُ أَنَّهُ سَيُورِيهِ.»

<sup>(1)</sup> [An-Nisā' 4:36].

<sup>(2)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 5673) and Muslim (*ḥadīth* no. 47), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

«Jibrīl (Gabriel) continued to recommend treating neighbors kindly until I thought he would assign them a share in inheritance.»<sup>(3)</sup>

Islam emphasizes the right of the neighbor, and neglecting it can lead to Hellfire.

As narrated in the *ḥadīth* of Abū Hurayrah رضي الله عنه, a man asked:

يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةَ، ذَكَرَ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا، غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ قَالَ: «هِيَ فِي النَّارِ»، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةَ، ذَكَرَ مِنْ قِلَّةِ صَلَاتِهَا وَصِيَامِهَا، وَإِنَّهَا تَصَدَّقَتْ بِأَثْوَارِ أَقِطٍ، غَيْرَ أَنَّهَا لَا تُؤْذِي جِيرَانَهَا؟ قَالَ: «هِيَ فِي الْجَنَّةِ».

“O Messenger of Allāh, indeed, so-and-so [who is a woman].” [Then], he [proceeded to] mention her abundance of prayers and fasting; however, “she harmed her neighbors with her tongue?” He, [the Prophet ﷺ] responded: «She is in the Fire.» Then, the man asked, “O Messenger of Allāh, indeed, so-and-so [who is a woman].” [Then], he [proceeded to] mention her minimal praying and fasting and gave charity with [as little as] a piece of curd; however, “she did not harm her neighbors?” He, [the Prophet ﷺ] replied: «She is in Paradise.»<sup>(4)</sup>

Indeed, harming one's neighbor may lead to self-curse.

It is narrated in the *ḥadīth* of Abū Hurayrah رضي الله عنه, who said:

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! إِنَّ لِي جَارًا يُؤْذِينِي، فَقَالَ: «انْطَلِقْ؛ فَأَخْرِجْ مَتَاعَكَ

<sup>(3)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 5669) and Muslim (*ḥadīth* no. 2625), from the *ḥadīth* of Ibn ‘Umar رضي الله عنهما.

<sup>(4)</sup> Narrated by Ibn Ḥibbān in his «*Ṣaḥīḥ*» (*ḥadīth* no. 4465), and Al-Ḥākim in his «*Mustadrak*» (*ḥadīth* no. 7532), who said: “The chain [of the *ḥadīth*] is Ṣaḥīḥ (authentic).”

إِلَى الطَّرِيقِ»؛ فَأَنْطَلَقَ؛ فَأَخْرَجَ مَتَاعَهُ، فَاجْتَمَعَ النَّاسُ عَلَيْهِ، فَقَالُوا: مَا شَأْنُكَ؟ قَالَ: لِي جَارٌ يُؤْذِينِي، فَذَكَرْتُ لِلنَّبِيِّ ﷺ فَقَالَ: «انْطَلِقْ؛ فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ»؛ فَجَعَلُوا يَقُولُونَ: اللَّهُمَّ! الْعَنَّهُ، اللَّهُمَّ! أَخْرِهْ، فَبَلَّغَهُ، فَأَتَاهُ فَقَالَ: ارْجِعْ إِلَى مَنْزِلِكَ، فَوَاللَّهِ! لَا أُوذِيكَ.

“A man said, ‘O Messenger of Allāh, I have a neighbor who harms me.’ He said, «Go and take your belongings onto the road.» He took his things out into the road. People gathered around him and asked, ‘What is the matter?’ He replied, ‘A neighbor of mine harms me, and I mentioned it to the Messenger of Allāh ﷺ, and he told me, «Go and take your belongings onto the road.» They began to say, ‘O Allāh, curse him! O Allāh, disgrace him!’ When the man heard that, he came out and said to him, ‘Go back to your home. By Allāh, I will not harm you [again].’”<sup>(5)</sup>

Among what is owed in fulfilling the right of the neighbor:

**Regarding speech**, you greet them, meet them with kind words, and inquire about their well-being.

**Regarding action**, you meet them with a smile, show kindness to them, and honor them.

**Regarding their rights**, you safeguard their person, property, and wealth, visit them when ill, forgive and overlook their mistakes, offer advice, and provide them with food.

These rights have different levels:

**The first level** is refraining from causing harm, the minimum standard for good neighborly relations.

<sup>(5)</sup> Narrated by Al-Bukhārī in «Al-Adab Al-Mufrad» (*ḥadīth* no. 124). Al-Albānī graded it: “Sound and authentic.”

**The second level** is avoiding harming them while enduring their harm and overlooking it.

**The third and highest level** is honoring and showing kindness to the neighbor.

These rights should be extended to Muslim and non-Muslim neighbors. Furthermore, neighbors are categorized into three types:

1. **The first category** is the Muslim neighbor, who is a relative and, thus, has three rights: the right of neighborly relations, the right of Islam, and the right of kinship.
2. **The second category** is the distant or non-relative Muslim neighbor, who has two rights: the right of neighborly relations and the right of Islam. Similarly, if the neighbor is a non-Muslim but a relative, they have two rights: the right of neighborly relations and the right of kinship.
3. **The third category** is the distant or non-relative non-Muslim neighbor, who has one right: the right of neighborly relations.

In a narration by Mujāhid رحمته الله—a disciple of the Prophet's companions رحمته الله—he said:

«كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو رحمته الله - وَغُلَامُهُ يُسْلَخُ شَاةً- فَقَالَ: يَا غُلَامُ! إِذَا فَرَعْتَ؛ فَأَبْدَأْ بِجَارِنَا الْيَهُودِيِّ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: الْيَهُودِيُّ، أَصْلَحَكَ اللَّهُ؟! قَالَ: إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْجَارِ، حَتَّى حَشِينَا أَوْ رُؤِينَا أَنَّهُ سَيُورَثُهُ».

“I was with ‘Abdullāh bin ‘Amr رحمته الله—a companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—and his servant was skinning a sheep. ‘Abdullāh said, ‘O young man, start with our Jewish neighbor when you finish.’ A man from the people exclaimed, ‘The Jewish neighbor? May Allāh rectify you!’ ‘Abdullāh replied, ‘I heard



the Prophet ﷺ advising about the neighbor so much that we feared he might include the neighbor in the inheritance.”<sup>(6)</sup>



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<sup>(6)</sup> Narrated by Al-Bukhārī in «**Al-Adab Al-Mufrad**» (*ḥadīth* no. 128). Al-Albānī graded it: “**Ṣaḥīḥ** (authentic).”

## Question 96: What Is Islam’s View Regarding the Deceased?

Indeed, Islam has established rights for the deceased. These rights begin with offering advice during the dying moments and reminding the person of the testimony of *tawhīd*: “*Lā ilāha illā-llāh*” (There is no deity worthy of worship but Allāh alone). If the one on his deathbed is a non-Muslim, then you invite them to embrace *tawhīd* (monotheism), encouraging them to enter Islam. If the person dies declaring “*Lā ilāha illā-llāh*,” a good ending is hoped for them. Upon death, their eyes are closed, their body is covered for protection, and their will regarding washing, shrouding, and burial is carried out.

Thus, the deceased is washed and shrouded, and a funeral prayer is performed as long as they died as a Muslim. Their widow observes a waiting period of four months and ten days, along with their nights; their debts are settled; their inheritance is distributed; condolences are given to their family; and expenses for preparing the deceased are covered by their estate. If there is no one to bear these expenses, a relative or anyone present at the time of death may take on this responsibility.

It is obligatory to bury a Muslim in a Muslim cemetery, while a non-Muslim is buried in their respective cemetery.

Allāh ﷻ says:

{ نُرِّمَاتَهُمُ فَآقْبَرُوهُمُ }<sup>(1)</sup>

{ Then causes them to die and be buried. }<sup>(1)</sup>

This *āyah* is in the form of a clause, yet is in the sense of an imperative command, meaning bury him and give him a proper burial while placing him in the grave.

<sup>(1)</sup> [‘Abasa 80:21].

The Messenger of Allāh ﷺ said:

«مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

«Whoever witnesses a funeral until the prayer is offered, for him is [the reward of] a Qīrāt, and whoever witnesses until it is buried, for him is [the reward of] Qīrāṭān (dual of Qīrāt).»  
It was asked, “What are the Qīrāṭān?” He replied, «Like two great mountains.»<sup>(2)</sup>

It is not permissible to curse the deceased.

The Prophet ﷺ said:

«لَا تَسُبُّوا الْأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا».

«Do not curse the dead, for they have reached what they put forth.»<sup>(3)</sup>

Graves are to be protected from disrespect and desecration. They should not be elevated above an arm's length, constructions should not be built on them, they should not resemble the houses of the living, and lamps should not be lit over them. They are visited for reflection and contemplation as a reminder of the Day of Judgment, mortality, Paradise, and Hell.

The Prophet ﷺ said:

«كُنْتُ نَهَيْتُكُمْ عَنِ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، فَإِنَّهَا تُرْهِدُ فِي الدُّنْيَا، وَتُدَكِّرُ الْآخِرَةَ».

<sup>(2)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 1261) and Muslim (*ḥadīth* no. 945), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

<sup>(3)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 1329), from the *ḥadīth* of 'Ā'ishah رضي الله عنها.

«I had forbidden you from visiting graves, but visit them, for indeed, visiting them causes one to be indifferent to the world and reminds of the Hereafter.»<sup>(4)</sup>



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<sup>(4)</sup> Narrated by Ibn Mājah (*ḥadīth* no. 1571), from the *ḥadīth* of Ibn Mas‘ūd رضي الله عنه, and this is its wording. Also, Muslim narrated something similar (*ḥadīth* no. 977), from the *ḥadīth* of Buraydah رضي الله عنه.

## Question 97: What Is Islam's View of the Individual?

Islam views the individual as having rights and duties concerning their Creator, fellow worshippers, and society as a whole. This applies to both males and females. Each individual is assigned duties commensurate with the rights imposed upon them concerning their obligations towards their Lord ﷻ, fellow worshippers, and society.

Allāh ﷻ says:

﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أُنْثَىٰ  
بَعْضُكُمْ مِّن بَعْضٍ ﴾

﴿ So their Lord responded to them: “I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward.” ﴾<sup>(1)</sup>

Allāh ﷻ also says:

﴿ مَن عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَن عَمِلَ صَالِحًا مِّن  
ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا  
بِغَيْرِ حِسَابٍ ﴾

﴿ Whoever does an evil deed will only be paid back with its equivalent. And whoever does good, whether male or female, and is a possessor of faith, they will enter Paradise, where they will be provided for without limit. ﴿﴾<sup>(2)</sup>

When an individual is weak, it becomes obligatory to support them so that they can fulfill their rights and duties. It is essential to stand by them to enable

<sup>(1)</sup> [Āli ‘Imrān 3:195].

<sup>(2)</sup> [Ghāfir 40:40].

them to perform their obligations and assist them in lifting the burden of oppression.

Allāh ﷻ says:

﴿ وَمَا لَكُمْ لَا تُقَاتُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ  
الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ  
وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ ﴾

{ And what is it with you? You do not fight in the cause of Allāh and for oppressed men, women, and children who cry out, “Our Lord! Deliver us from this land of oppressors! Appoint for us a savior; appoint for us a helper—all by Your grace.” ﴿٧٥﴾ }<sup>(3)</sup>

When an individual is wronged, the oppression should be lifted from them. If an individual is an oppressor, they should be prevented from committing injustice. This way, justice prevails in society, ensuring security and safety from oppression and oppressors.

The Messenger of Allāh ﷺ said:

«وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا، إِنْ كَانَ ظَالِمًا فَلْيَنْهَهُ؛ فَإِنَّهُ لَهُ نَصْرٌ،  
وَإِنْ كَانَ مَظْلُومًا؛ فَلْيَنْصُرْهُ».

«Let a man support his brother, whether he is an oppressor or oppressed. If he is an oppressor, let him prevent him [from doing it], for that is his support. If he is oppressed, let him support him.»<sup>(4)</sup>

<sup>(3)</sup> [An-Nisā' 4:75].

<sup>(4)</sup> Narrated by Muslim (*ḥadīth* no. 2584), from the *ḥadīth* of Jābir رضي الله عنه. Also, Al-Bukhārī narrated, with similar wording, (*ḥadīth* no. 6552), from the *ḥadīth* of Anas رضي الله عنه.

In Islam, no individual bears the burden of the sins of another, and no one is held accountable for the sins of their relatives. This principle applies in both this world and the Hereafter.

Allāh ﷻ says:

{ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ }

{ No soul burdened with sin will bear the burden of another. }<sup>(5)</sup>

Allāh ﷻ also says:

{ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلَتِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ }

{ No soul burdened with sin will bear the burden of another. And if a sin-burdened soul cries for help with its burden, none of it will be carried—even by a close relative. }<sup>(6)</sup>

In his Farewell Pilgrimage, the Messenger of Allāh ﷺ said:

«أَلَا، لَا يَجْنِي جَانٍ إِلَّا عَلَىٰ نَفْسِهِ، لَا يَجْنِي وَالِدٌ عَلَىٰ وَلَدِهِ، وَلَا مَوْلُودٌ عَلَىٰ وَالِدِهِ».

«Behold! No one commits a crime except against himself. Indeed, none commits a crime for which his son is accountable, nor does a child commit a crime for which his father is held accountable.»<sup>(7)</sup>

<sup>(5)</sup> [Al-An‘ām 6:164].

<sup>(6)</sup> [Fāṭir 35:18].

<sup>(7)</sup> Narrated by Ibn Mājah (*ḥadīth* no. 2669), from the *ḥadīth* of ‘Amr bin Al-Aḥwas رضي الله عنه. The verifier [of the book] said: “Authentic for others.” It was also narrated similarly by At-Tirmidhī, (*ḥadīth* no. 3341), and An-Nasā’ī in «**Al-Kubrā**» (*ḥadīth* no. 4085).

Tha'labah bin Zahdam رضي الله عنه—a companion of the Prophet ﷺ—narrated:

انْتَهَى قَوْمٌ مِنْ بَنِي ثَعْلَبَةَ، إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ؛ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، هَؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ، قَتَلُوا فُلَانًا، رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ؛ فَقَالَ النَّبِيُّ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى».

“A group from the tribe of Banū Tha'labah came to the Prophet ﷺ while he was delivering a sermon. A man said, ‘O Messenger of Allāh, Banū Tha'labah bin Yarbū' have killed such-and-such person, a man from your Companions.’ The Prophet ﷺ replied, «No person is to be killed for another person's crime.»<sup>(8)</sup>

Just as everyone is responsible for themselves, no person incurs a reward or punishment except for what they strive for. Allāh ﷻ says:

﴿ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٤١﴾ وَأَنْ سَعْيَهُ سَوْفَ يُرَى ﴿٤٢﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤٣﴾ ﴾

{ And ‘Allāh ordered Ibrāhīm (Abraham) to convey’ that each person will only have what they endeavored towards, ﴿٤١﴾ and that ‘the outcome of’ their endeavors will be seen ‘in their record’, ﴿٤٢﴾ then they will be fully rewarded. ﴿٤٣﴾ }<sup>(9)</sup>

The Messenger of Allāh ﷺ also said:

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

<sup>(8)</sup> Narrated by An-Nasā'ī in «Al-Kubrā» (*ḥadīth* no. 7009), and Ibn Ḥibbān in his «Ṣaḥīḥ» (*ḥadīth* no. 7231).

<sup>(9)</sup> [An-Najm 53:39-41].



«When a person dies, his deeds come to an end except for three: ongoing charity, knowledge from which people benefit, and a righteous child who prays for him.»<sup>(10)</sup>



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<sup>(10)</sup> Narrated by Muslim (*ḥadīth* no. 1631), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 98: What Is the Relationship Between the Ruler and the Governed in Islam?

In Islam, the relationship between the ruler and the governed is a spiritual paternal relationship with a strong bond. The ruler is obligated to care for the affairs of the governed, recognizing their rights and fulfilling them. This includes maintaining prescribed corporal punishments and retributions, establishing security, protecting them, and upholding justice. This is similar to how a father takes care of his underage children. If the father is righteous and wise, his children benefit, and their conditions improve. If the father falls short, it harms both himself and his children. In both cases, the children must maintain righteousness and not reciprocate shortcomings.

The ruler in Islam will be rewarded if he rules justly and will be sinful if he acts unjustly. There are consequences for his actions, and only those who assist him in his wrongdoing also bear the consequences.

The Messenger of Allāh ﷺ said:

«إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءَ فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِيَ،  
وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»، قَالُوا يَا رَسُولَ اللَّهِ: أَلَا  
نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا».

«Rulers will be appointed over you, and you will find them doing good as well as evil deeds. One who hates their evil deeds is absolved [from blame]. One who disapproves of their evil deeds is [also] safe. But one who approves [of their evil deeds] and imitates [and follows] them [is doomed].» They, [some of the companions], asked: “O Messenger of Allāh, shouldn’t we fight against them? He replied: «No, not as long as they pray.»<sup>(1)</sup>

<sup>(1)</sup> Narrated by Muslim (*hadīth* no. 1854), from the *hadīth* of Umm Salamah رضي الله عنها.

It is not permissible to overthrow or rebel against an unjust ruler. Instead, the approach should be through advice, supplication, good conduct, and gentleness until the ruler returns to justice or his term ends and he passes away from the people. This is because his injustice is limited, no matter how severe it may be. As for rebelling against and overthrowing the rulers, it leads to disobedience, unrest, enmity, killing, conflict, and destruction.

Therefore, Allāh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ ﴾

{ O possessors of faith! Obey Allāh and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allāh and His Messenger, if you 'truly' believe in Allāh and the Last Day. This is the best and fairest resolution. ﴿٥٩﴾ } (2)

Fabricating lies against the rulers is also not permissible. Instead, matters related to public affairs concerning society, safety and security, and the protection of religion and the state are to be referred to him.

Allāh ﷻ says:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٥٩﴾ ﴾

{ And when they hear news of security or fear, they publicize it. Had they referred it to the Messenger or their authorities,

(2) [An-Nisā' 4:59].

those with sound judgment among them would have validated it. Had it not been for Allāh's grace and mercy, you would have followed Satan—except for a few. ﴿﴾<sup>(3)</sup>

The Messenger of Allāh ﷺ said:

«اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَانَ رَأْسَهُ زَبِيئَةً.»

«Listen and obey, even if an Abyssinian slave with a raisin-shaped head is made your leader.»<sup>(4)</sup>

The Prophet of Allāh ﷺ also said:

«مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ، فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتُ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً.»

«Whoever sees something from his leader that he dislikes, let him be patient, for there is no one who separates from the community even by a span and dies, except that he dies a death of ignorance.»<sup>(5)</sup>

Listening and obedience to the ruler in Islam are based on *ma'rūf* (goodness and righteousness) and what does not contradict the *sharī'ah* (Islamic law) of Allāh ﷻ. If the ruler commands something contrary to the *sharī'ah* (Islamic law), there shall be no obedience in committing an evil act.

The Messenger of Allāh ﷺ said:

«السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ.»

<sup>(3)</sup> [An-Nisā' 4:83].

<sup>(4)</sup> Narrated by Al-Bukhārī (*hadīth* no. 6723) from the *hadīth* of Anas رضي الله عنه.

<sup>(5)</sup> This *hadīth* is agreed upon by Al-Bukhārī (*hadīth* no. 6724) and Muslim (*hadīth* no. 1849), from the *hadīth* of Ibn 'Abbās رضي الله عنه.

«Listening and obedience are binding on a Muslim in what he likes and dislikes, as long as he is not commanded to sin. If he is commanded to sin, then there is no listening or obedience.»<sup>(6)</sup>

In the narration of ‘Alqamah bin Wā’il Al-Ḥaḍramī رضي الله عنه—a companion of the Prophet صلى الله عليه وسلم—he said:

سَأَلَ سَلَمَةَ بْنَ يَزِيدَ الْجُعْفِيَّ رضي الله عنه رَسُولَ اللَّهِ صلى الله عليه وسلم؛ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أَمْرَاءُ يُسْأَلُونَا حَقَّهُمْ، وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ صلى الله عليه وسلم، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ صلى الله عليه وسلم، ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ؛ فَجَدَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ رضي الله عنه، وَقَالَ: «اسْمَعُوا، وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حَمَلُوا، وَعَلَيْكُمْ مَا حَمَلْتُمْ».

“Salamah bin Yazīd Al-Ju‘fi asked the Messenger of Allāh صلى الله عليه وسلم: ‘O Prophet of Allāh, what if rulers are appointed over us, demanding their rights but denying us ours? What do you command us?’ He, [The Prophet صلى الله عليه وسلم], turned away from him. He asked again, and the Prophet صلى الله عليه وسلم turned away. When he asked for the third time, Al-Ash‘ath bin Qays رضي الله عنه grabbed him and pulled him [away from the Prophet صلى الله عليه وسلم]. [Thereupon], he, [the Messenger صلى الله عليه وسلم], said: «Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens.»<sup>(7)</sup>

He, the Muslim, should pray behind him, the Muslim ruler, perform Ḥajj with him, and engage in *jihād* with him and with his permission. It is a must for the ruler to establish justice by establishing prescribed corporal punishments and retributions, promote truth, assist the people, and fulfill his covenants.

<sup>(6)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 6725) and Muslim (*ḥadīth* no. 1869), from the *ḥadīth* of ‘Abdullāh bin ‘Umar رضي الله عنهما.

<sup>(7)</sup> Narrated by Muslim (*ḥadīth* no. 1846).

The Messenger of Allāh ﷺ also said:

«ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: ...  
وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ  
مِنْهَا سَخِطَ.»

«Three are those whom Allāh will not look at on the Day of Judgment, nor purify, and for them is a painful punishment: ... and a man who gives his pledge of allegiance to a leader for the sake of the world, so if the leader gives him something of it, he is pleased, and if not, he is displeased.»<sup>(8)</sup>

It is also not permissible to aid anyone to rebel against the ruler. Then, matters become chaotic; whenever people are dissatisfied with a ruler, they remove him. Thus, it becomes impossible to pursue the interests of Muslims. Indeed, all stability relies on the stability of the ruler and cooperation with them in righteousness and piety while abstaining from wrongdoing.

Allāh ﷻ says:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي  
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا  
وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٣٥﴾ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا  
الرَّكْعَةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٦﴾ ﴾

﴿ Allāh has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for

<sup>(8)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 2230) and Muslim (*ḥadīth* no. 108), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

them their faith which He has chosen for them; and will indeed change their fear into security—‘provided that’ they worship Me, associating nothing with Me. But whoever disbelieves after this ‘promise’, it is they who will be the rebellious. ﴿ Moreover, establish prayer, pay alms-tax, and obey the Messenger, so you may be shown mercy. ﴿<sup>(9)</sup>



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<sup>(9)</sup> [An-Nūr 24:55-56].

## Question 99: What Is Islam's View on Nation-States?

Indeed, Islam calls for unity and the gathering of the community. It commands Muslims to agree and prohibits them from division and discord. Allāh ﷻ says:

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ﴾

{ And hold firmly together to the rope of Allāh and do not be divided. Remember Allāh's favor upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. }<sup>(1)</sup>

Suppose the unity of the various Islamic countries is not feasible due to geographical distances, divisions among their parts, the presence of personal desires, and conflicts. In that case, those governments who have become independent should be listened to and obeyed in matters of goodness. The Prophet ﷺ mentioned **rulers** in the plural form, indicating the occurrence of such a situation, saying:

«إِنَّهُ سَتَكُونُ عَلَيْكُمْ أَمْرَاءٌ، يُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا...»

«Indeed, there will be **rulers** over you who will delay the prayer from its appointed time...»<sup>(2)</sup>

Islam regards neighboring non-Muslim countries based on their current situation and circumstances. It may be in a state of alliance, with treaties between it and the Islamic countries. Those treaties must be honored, and it is not permissible to violate them unless the other party breaches them.

<sup>(1)</sup> [Āli 'Imrān 3:103].

<sup>(2)</sup> Narrated by Muslim (*ḥadīth* no. 534), from the *ḥadīth* of 'Abdullāh bin Mas'ūd رضي الله عنه. Emphasis added.



Allāh ﷻ says:

﴿ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ  
عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾  
فَإِذَا تَنَفَقْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَدَّكُرُونَ ﴿٥٧﴾ وَإِنَّمَا  
تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانذِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُخَلَّفِينَ ﴿٥٨﴾ ﴾

{ Indeed, the worst of all beings in the sight of Allāh are those who persist in disbelief, never to have faith— ﴿٥٥﴾ 'namely' those with whom you 'O Prophet' have entered into treaties, but they violate them every time, not fearing the consequences. ﴿٥٦﴾ If you ever encounter them in battle, make a fearsome example of them, so perhaps those who would follow them may be deterred. ﴿٥٧﴾ And if you 'O Prophet' see signs of betrayal by a people, respond by openly terminating your treaty with them. Surely Allāh does not like those who betray. ﴿٥٨﴾ }<sup>(3)</sup>

Also, it is permissible for the Muslim state to make peace with a non-Muslim state and enter into an alliance with it if it is in the interest of the Muslims. The Khazā'ah tribe, even though they were disbelievers, were the advisers of the Messenger of Allāh ﷺ who would keep no secret from him and were from the people of Tihāmah <sup>(4)</sup>. They joined the Prophet ﷺ in an alliance against the Quraysh, just as Bakr bin Wā'il allied with the Quraysh against the Muslims.

<sup>(3)</sup> [Al-Anfāl 8:55-58].

<sup>(4)</sup> Narrated by Al-Bukhārī (*ḥadīth* no. 2581), from the *ḥadīth* of Al-Miswar bin Makhramah رضي الله عنه.

Similarly, the Prophet ﷺ entered into an alliance with the Jews to defend the city of Madīnah (Medina) and handle public affairs that were in the interest of Madīnah (Medina) and its inhabitants.

If the situation is as such, cooperation with other nations is permissible for the well-being of people and countries. Allāh ﷻ says:

﴿ تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ ۗ ۝﴾

إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

{ Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allāh. Surely Allāh is severe in punishment. ﴿٢﴾<sup>(5)</sup> }

But, if a state is aggressive and at war, Muslims must be cautious, take precautions, and be prepared for what their leader commands. They should defend the well-being of people and countries. If necessary, even if it leads to conflict, they must strive and perform *jihād* with the Muslim ruler against those aggressive and oppressive warlike states, especially if their injustice extends to Muslims. Allāh ﷻ says:

﴿ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَدَائِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنْ

أَسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٦﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا

تَفَعَّلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٧﴾

{ As for those who believed but did not emigrate, you have no obligations to them until they emigrate. But if they seek your help 'against persecution' in faith, it is your obligation to help them, except against people bound with you in a

<sup>(5)</sup> [Al-Mā'idah 5:2].

treaty. Allāh is All-Seeing of what you do. ﴿ As for the disbelievers, they are guardians of one another. And unless you 'believers' act likewise, there will be great oppression and corruption in the land. ﴿ ﴿<sup>(6)</sup>

When a warring state inclines towards peace, and it is in the interest of the Muslims, it is incumbent upon the leader to also lean towards peace. This is in accordance with the command of Allāh ﷻ:

﴿ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦١﴾ \* وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَحِ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾ ﴾

﴿ Prepare against them what you 'believers' can of 'military' power and cavalry to deter Allāh's enemies and your enemies as well as other enemies unknown to you but known to Allāh. Whatever you spend in the cause of Allāh will be paid to you in full and you will not be wronged. ﴿ If the enemy is inclined towards peace, make peace with them. And put your trust in Allāh. Indeed, He 'alone' is the All-Hearing, All-Knowing. ﴿ ﴿<sup>(7)</sup>



<sup>(6)</sup> [Al-Anfāl 8:72-73].

<sup>(7)</sup> [Al-Anfāl 8:60-61].

## Question 100: What Is Islam's Perspective on Prescribed Punishments and Reprimands?

Islam has legislated prescribed punishments and rulings to establish justice among people and uphold the truth. It has prescribed punishments and reprimands for specific actions to safeguard the five essentials: religion, life, intellect, honor, and wealth.

Islam imposes specific conditions for the enforcement of these prescribed punishments. The punishments are implemented after their establishment is proven through particular methods and following the judgment of a judge. The ruler is responsible for their execution, and no one other than the ruler or those authorized by him have the authority to enforce them.

**One of these prescribed punishments** is *qisās* (the law of retribution) for protecting lives and establishing security.

Allāh ﷻ says:

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ  
بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعًا بِالْمَعْرُوفِ  
وَأَدَاءً إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ أَعْتَدَىٰ بَعْدَ  
ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٥﴾

{ O possessors of faith! "The law of" retribution is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female. But if the offender is pardoned by the victim's guardian, then blood-money should be decided fairly and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful

punishment. ﴿ There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of Allāh'. ﴿ (1)

**Another example** is the prescribed punishment for the unmarried fornicator to preserve honor and deter people from transgression. Allāh ﷻ says:

﴿ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿ ﴿ (2)

﴿ As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in 'enforcing' the law of Allāh, if you 'truly' believe in Allāh and the Last Day. And let a number of possessors of faith witness their punishment. ﴿ (2)

Regarding the prescribed corporal punishment for married adulterer, 'Umar ibn Al-Khattāb رضي الله عنه—a companion of the Prophet ﷺ—narrated:

لَقَدْ خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ، حَتَّى يَقُولَ قَائِلٌ: لَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللَّهُ، أَلَا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ زَنَى وَقَدْ أَحْصَنَ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَمْلُ أَوْ الْإِعْتِرَافُ، أَلَا وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ، وَرَجَمْنَا بَعْدَهُ.

“I fear that after a long time passes, people will say, ‘We do not find the prescribed punishment of stoning in the Book of Allāh.’ And thus, they will go astray by abandoning an obligation Allāh revealed. Verily, the stoning prescribed corporal punishment has been established for the one who commits adultery while being married [or has already been married], provided there is clear evidence or if there is

(1) [Al-Baqarah 2:178-179].

(2) [An-Nur 24:2].

pregnancy or confession. Indeed, the Messenger of Allāh ﷺ stoned [adulterers], and we have stoned [them] after him.” (3)

**Another example** is the punishment for false accusations of adultery, aimed at safeguarding peoples' reputations and preventing slander. The prescribed punishment for such false accusation is eighty lashes. Allāh ﷻ says:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيزِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ ﴾

﴿ As for those who abuse believing men and women unjustifiably, they will definitely bear the guilt of slander and blatant sin. ﴿٥٨﴾ O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized 'as virtuous' and not be harassed. And Allāh is All-Forgiving, Most Merciful. ﴿٥٩﴾ ﴾ (4)

**Another example** is the punishment for theft, aimed at safeguarding wealth and establishing security. The prescribed punishment for the thief is amputating the hand that committed the robbery. Allāh ﷻ says:

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا تَكْلًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾ ﴾

(3) Narrated by Al-Bukhārī (*ḥadīth* no. 6441), from the *ḥadīth* of Ibn ‘Abbās رضي الله عنه.

(4) [Al-Aḥzāb 33:58-59].

{ As for male and female thieves, cut off their hands for what they have done—a deterrent from Allāh. And Allāh is Almighty, All-Wise. ○ But whoever repents after their wrongdoing and mends their ways, Allāh will surely turn to them in forgiveness. Indeed, Allāh is All-Forgiving, Most Merciful. ○ } (5)

**Another example** is the punishment for drinking alcohol, aimed at safeguarding intellect. The prescribed punishment for the drinker is eighty lashes, as narrated in the *ḥadīth* of Anas bin Mālik رضي الله عنه—a companion of the Prophet ﷺ:

أَنَّ النَّبِيَّ ﷺ أَتَى بِرَجُلٍ قَدْ شَرِبَ الْخُمْرَ فَجَلَدَهُ بِجَرِيدَتَيْنِ نَحْوِ أَرْبَعِينَ، قَالَ: وَفَعَلَهُ أَبُو بَكْرٍ رضي الله عنه، فَلَمَّا كَانَ عُمَرُ رضي الله عنه اسْتَشَارَ النَّاسَ، فَقَالَ عَبْدُ الرَّحْمَنِ رضي الله عنه: أَخَفَّ الْحُدُودِ ثَمَانِينَ، فَأَمَرَ بِهِ عُمَرُ رضي الله عنه.

“A man who had consumed wine was brought to the Prophet ﷺ, and he lashed him with palm branches about forty times. Abū Bakr رضي الله عنه also flogged him with forty stripes. Then, when ‘Umar رضي الله عنه ruled, he consulted with the people, and ‘Abdur-Raḥmān (رضي الله عنه) said: ‘The least severe punishment is eighty stripes.’ So, Umar رضي الله عنه ordered him to be flogged with eighty stripes.” (6)

**Another example** is the punishment for apostasy, aimed at safeguarding the religion. Whoever betrays Islam or the Islamic State, separates from the community, renounces the faith, or openly opposes the state by engaging in killing or fighting is subject to capital punishment to protect the religion and the state.

(5) [Al-Mā'idah 5:38-39].

(6) Narrated by Muslim (*ḥadīth* no. 1706).

Allāh ﷻ says:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ حِزْبٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأَ عَلَيْهِمُ الْقَوْلَ فَعَلِمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾ ﴾

﴿ Indeed, the penalty for those who wage war against Allāh and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This 'penalty' is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter. ﴿٣٣﴾ As for those who repent before you seize them, then know that Allāh is All-Forgiving, Most Merciful. ﴿٣٤﴾ ﴾<sup>(7)</sup>

The Messenger of Allāh ﷺ said:

«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا بِأَحَدٍ ثَلَاثٍ؛ الثَّيِّبُ الزَّانِي، وَالتَّنْفُسُ بِالتَّنْفُسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ.»

«The blood of a Muslim person who bears witness that there is no deity [worthy of worship] but Allāh [alone] and that I am the Messenger of Allāh is not lawful to shed except for one of three reasons: A married person who commits adultery, a life for a life, and one who abandons his religion and splits from the [Muslim] community.»<sup>(8)</sup>

<sup>(7)</sup> [Al-Mā'idah 5:33-34].

<sup>(8)</sup> Narrated by Muslim (*hadīth* no. 1676), from the *hadīth* of 'Abdullāh bin Mas'ūd رضي الله عنه.



When implemented collectively, all these prescribed punishments serve as significant means for safeguarding the five essentials needed by societies. Under the umbrella of these laws, individuals live in security and safety. This was evident during the time of the Prophet ﷺ, his rightly-guided successors, and after that. People, then and now, continue to live under the protection of Islam, experiencing peace and security from the furthest corners of the peninsula to the deepest recesses and from the north to the south, fearing only Allāh ﷻ. Security and safety diminish only to the extent of the decrease in their faith and adherence to the divine law of Allāh ﷻ. As Allāh ﷻ says:

﴿ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْاٰمَنُ

﴿ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

{ It is 'only' those who are faithful and do not tarnish their faith with falsehood who are guaranteed security and are 'rightly' guided. ﴿٨٢﴾ (9)



(9) [Al-An'ām 6:82].

## Question 101: What Is Islam's Perspective on Major Sins and Their Perpetrators?

Islam considers the human condition and acknowledges that people are not angels. Therefore, it greatly encourages repentance, even if a person returns to sin repeatedly—even if the sin is *kufr* (disbelief) or *shirk* (associating partners with Allāh). Islam calls for repentance and commands Muslims to adhere to seeking forgiveness. [After Allāh ﷻ mentions that the hypocrites will be in the lowest depths of the Fire], He ﷻ exempts:

﴿ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾ ﴾

{ Except those who repent, mend their ways, hold fast to Allāh, and are sincere in their devotion to Allāh; they will be with the possessors of faith. And Allāh will grant the possessors of faith a great reward. ﴿١٤٦﴾ Why should Allāh punish you if you are grateful and faithful? Allāh is ever Appreciative, All-Knowing. ﴿١٤٧﴾ }<sup>(1)</sup>

A disobedient Muslim, who still holds the essence of *īmān* (faith), does not exit the fold of Islam solely due to disobedience unless they intentionally commit an act of *kufr* (disbelief) or *shirk* (polytheism), knowingly and willfully, proven by a legal judgment, or confession and acknowledgment. In Islam, the person committing a major sin does not lose their overall *īmān* (faith). Similarly, the total and absolute designation of *īmān* (faith) is not given to such a person. So, they remain believers according to what they hold of *īmān* (faith), and sinners deficient in *īmān* (faith) due to neglecting to fulfill certain obligations of *īmān* (faith). Yet, the *īmān* (faith) they possess, which

<sup>(1)</sup> [An-Nisā' 4:146-147].

is not mixed with disbelief, prevents them from eternal damnation in Hellfire. If they are punished in Hellfire, it is proportional to their sins. Allāh ﷻ says:

﴿وَأَخْرُونَ الَّذِينَ آمَنُوا وَآخَرُ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾﴾

{ Some others have confessed their wrongdoing: they have mixed goodness with evil. It is right to hope that Allāh will turn to them in mercy. Surely Allāh is All-Forgiving, Most Merciful. ﴿١٠٢﴾ } (2)

Based on this, people in Islam are classified into three levels:

**The first level:** Those in the highest rank, who are the complete believers, the pious, the righteous, the forerunners in goodness, those who distance themselves from evil and wrongdoing, and are steadfast in repentance. They are the ones whom Allāh ﷻ mentions:

﴿وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾﴾

{ And the foremost 'in faith' will be the foremost 'in Paradise'. ﴿١٠﴾ They are the ones nearest 'to Allāh'. ﴿١١﴾ } (3)

These individuals affirm and adhere to the *sharī'ah* (Islamic law) in knowledge and practice. They eagerly engage in recommended actions and acts of obedience, avoiding prohibited and even disliked deeds. In the face of trials, they maintain various states [e.g., gratitude, thankfulness, appreciation, pleasure, patience, etc.], seeing afflictions as blessings and trials as favors from Allāh ﷻ.

**The second level:** Those in the middle rank, who affirm and adhere to the *sharī'ah* (Islamic law) both in knowledge and practice, but they are not

(2) [At-Tawbah 9:102].

(3) [Al-Wāqī'ah 56:10-11].

among those who rush in their actions. They do not refrain from disliked deeds, and their state in times of affliction is one of patience.

**The third level:** Those in the lower rank affirm the *sharī'ah* (Islamic law) but do not adhere to it so firmly regarding knowledge and practice. Some may neglect certain obligations or commit prohibited acts. Their state in the face of Al-Qadar (Divine Decree) is marked by weakness, leading to anxiety and panic.

Allāh ﷻ says in describing the people of these ranks:

﴿ تَرَوْنَا أَوْرَثْنَا الْكِتَابَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ  
وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنِ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ  
الْكَبِيرُ ﴾ (٣٢)

﴿ Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allāh's Will. That is 'truly' the greatest bounty. ﴿ (4) ﴾

Major sins, which are less than *kufr* (disbelief), include adultery, homosexuality, drinking alcohol, *ribā*, lying, backbiting, betrayal, treachery, disobedience to parents, severing family ties, and similar acts.

The Messenger of Allāh ﷺ said:

«بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ، تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا  
تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ

(4) [Fātir 35:32].

ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقَبَهُ، وَإِنْ شَاءَ عَفَا عَنْهُ.»

«Give me the pledge that you will not associate anything with Allāh, will not steal, will not commit adultery, will not kill your children, will not bring [forward] falsehood concocted [by] yourselves, and will not disobey me in what is right. Whoever fulfills this from among you, his reward is upon Allāh, and whoever commits any such thing and is punished for it in this world, that will be his expiation; and whoever commits any such thing and Allāh covers his sin, then it is up to Allāh: if He wills, He will punish him, and if He wills, He will forgive him.»<sup>(5)</sup>

Allāh ﷻ also says:

﴿ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

﴿ Do they not know that Allāh alone accepts the repentance of His servants and receives 'their' charity, and that Allāh alone is the Acceptor of Repentance, Most Merciful? ﴿ ﴾<sup>(6)</sup>



<sup>(5)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 3679) and Muslim (*ḥadīth* no. 1676), from the *ḥadīth* of 'Abdullāh bin Mas'ūd رضي الله عنه.

<sup>(6)</sup> [At-Tawbah 9:104].

## Question 102: What Are the Nullifiers of Islam?

Indeed, Islam is not nullified except by what demolishes its foundation, contradicts its pillars, and conflicts with its principles and structure. These nullifying factors are varied and numerous in their forms, and among the most significant matters that take a person out of the fold of Islam are:

**The first matter:** *Shirk* (associating partners with Allāh) in worship, which is the greatest sin by which one disobeys Allāh ﷻ.

Allāh ﷻ says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ (٤٨)

Indeed, Allāh does not forgive associating others with Him 'in worship', but forgives anything else of whoever He wills. And whoever associates others with Allāh has indeed committed a grave sin. ﴿ (1)

Allāh ﷻ also says:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَدَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ (٧٢) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَتَّهَمُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾

(1) [An-Nisā' 4:48].

{ Those who say, “Allāh is the Messiah, son of Mary,” have certainly fallen into disbelief. The Messiah ‘himself’ said, “O Children of Israel! Worship Allāh—my Lord and your Lord.”

Whoever associates others with Allāh ‘in worship’ will surely be forbidden Paradise by Allāh. Their home will be the Fire. And the wrongdoers will have no helpers. ○ Those who say, “Allāh is one in a Trinity,” have certainly fallen into disbelief. There is only One God. If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment. ○ Will they not turn to Allāh in repentance and seek His forgiveness? And Allāh is All-Forgiving, Most Merciful. ○ } (2)

Moreover, major *kufṛ* (disbelief) and major hypocrisy, like *shirk*, are among the nullifiers of Islam.

**The second matter:** Taking intermediaries in worship to reach Allāh ﷻ, so whoever places intermediaries between themselves and Allāh ﷻ, invoking them, seeking their intercession, and relying on them, has indeed nullified Islam.

Allāh ﷻ says:

{ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۗ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۗ }

{ So worship Allāh ‘alone’, being sincerely devoted to Him. ○ Indeed, sincere devotion is due ‘only’ to Allāh. As for those who take other lords besides Him, ‘saying,’ “We worship them only so they may bring us closer to Allāh,”

(2) [Al-Mā'idah 5:72-74].

surely Allāh will judge between all regarding what they differed about. Allāh certainly does not guide whoever persists in lying and disbelief. ﴿ ۝ ﴾ (3)

**The third matter:** Doubting the disbelief of polytheists and disbelievers. Whoever does not declare the polytheists as disbelievers, doubts their disbelief, or approves their beliefs, indeed exits from the fold of Islam. This is because Allāh ﷻ declares their disbelief in numerous *āyāt* (verses). Thus, denying tyrants [i.e., false deities] who are worshipped is among the necessities of Islam and its principles. Allāh ﷻ says:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
أَنْفَصَامَ لَهَا ﴾

{ So whoever renounces false gods and believes in Allāh has certainly grasped the firmest, unfailing hand-hold. } (4)

**The fourth matter:** Believing that a guidance, other than the guidance of the Prophet ﷺ, is more complete or that the judgment of someone else is superior to his judgment.

Allāh ﷻ says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا  
يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ ﴿ ١٥ ﴾

{ But no! By your Lord, they will never be 'true' possessors of faith until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly. ﴿ ۝ ﴾ (5)

(3) [Az-Zumar 39:2-3].

(4) [Al-Baqarah 2:256].

(5) [An-Nisā' 4:65].



**The fifth matter:** Mocking Allāh ﷻ, His messengers, His religion, or any aspect of His religion.

Allāh ﷻ says:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ  
وَأَبِآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿١٥﴾ لَا تَعْدِرُوا قَدْ كَفَرْتُمْ بَعْدَ  
إِيمَانِكُمْ ﴾

{ If you question them, they will certainly say, “We were only talking idly and joking around.” Say, “Was it Allāh, His revelations, and His Messenger that you ridiculed?” ﴿15﴾  
Make no excuses! You have lost faith after your belief. }<sup>(6)</sup>

These are some of the nullifiers, and it is incumbent upon a Muslim to be cautious of them and others and to learn what contradicts *tawhīd* (monotheism) and *īmān* (faith) and what serves as evidence of *shirk* (associating partners with Allāh ﷻ) and *kufr* (disbelief) to avoid them. Except for the compelled one, there is no distinction among these nullifiers based on jesting, seriousness, or fear. Allāh ﷻ says:

﴿ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ ﴾

{ Not those who are forced while their hearts are firm in faith. ﴿16﴾ }<sup>(7)</sup>

Ibn ‘Abbās رضي الله عنه—a companion of the Prophet ﷺ—said about the revelation of these *āyāt*:

﴿ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ، ... ﴾ رَبَّنَا لَا تَأْخُذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، قَالَ  
[اللَّهُ ﷻ]: ﴿قَدْ فَعَلْتُ﴾، ﴿ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ، عَلَى ﴾

<sup>(6)</sup> [At-Tawbah 9:65-66].

<sup>(7)</sup> [An-Nahl 16:106].

الَّذِينَ مِنْ قَبْلِنَا ﴿﴾ قال [الله ﷻ]: «قَدْ فَعَلْتُ»، ﴿ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا  
طَاقَةَ لَنَا بِهِءَ وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى  
الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ قال [الله ﷻ]: «قَدْ فَعَلْتُ».

“When this *āyah* was revealed: { “Our Lord! Do not punish us if we forget or make a mistake.” } He, [Allāh ﷻ], answered, ‘I have done that.’ { “Our Lord! Do not place a burden on us like the one you placed on those before us.” ﴿ ﴾ He, [Allāh ﷻ], responded, ‘I have done that.’ { “Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ‘only’ Guardian. So grant us victory over the disbelieving people.” ﴿ ﴾ }<sup>(8)</sup> He, [Allāh ﷻ], replied, ‘I have done that.’”<sup>(9)</sup>

The Messenger ﷺ said:

«إِنَّ اللَّهَ قَدْ تَجَاوَزَ عَنِّ أُمَّتِي؛ الْخَطَأَ، وَالنَّسْيَانَ، وَمَا اسْتُكْرَهُوا عَلَيْهِ».

«Indeed, Allāh has overlooked for my Ummah (Nations): mistakes, forgetfulness, and what they are forced to do.»<sup>(10)</sup>



<sup>(8)</sup> [Al-Baqarah 2:286].

<sup>(9)</sup> Narrated by Muslim (*ḥadīth* no. 126).

<sup>(10)</sup> Narrated by Ibn Mājah (*ḥadīth* no. 2043), from the *ḥadīth* of Abū Dharr رضي الله عنه, and Ibn Ḥibbān in his «*Ṣaḥīḥ*» (*ḥadīth* no. 4760), and Al-Ḥākim in his «*Mustadrak*», (*ḥadīth* no. 2835), who said: “Authentic according to the criteria of the two *Shaykhs*,” from the *ḥadīth* of ‘Abdullāh bin ‘Abbās رضي الله عنه.

## Question 103: What Is Shirk (Associating Partners with Allāh ﷻ) in Islam?

Islam clearly stipulates that any worship directed to other than Allāh ﷻ is considered *shirk* (associating partners with Allāh ﷻ) and absolute falsehood. Likewise, anything conflicting with *tawhīd* (monotheism) is regarded as *shirk* because whatever is besides Allāh ﷻ is a created being and cannot be a partner to “**Al-Azālī**” (The Eternal) and “**Al-Ghanī**” (The Self-Sufficient), glorified is He. Everything other than Allāh ﷻ is poor and powerless, unable to bring benefit, repel harm, or bring any good to its worshipper. It cannot protect its worshippers, support them, or aid itself. Whoever possesses such incapacities, his worship, fear, and hope are not of sound intellect, and hearts should not be attached to such entities.

Hearts shall be solely attached to the One Who is absolutely “**Al-Ghanī**” (The Self-Sufficient), the source of all blessings and goodness upon His servants. He, Allāh ﷻ, alone averts harm and responds to the distressed. Allāh ﷻ alone rescues the afflicted and unveils the evil from those persecuted. Allāh ﷻ is the only One Who grants life and death, and Allāh ﷻ alone provides sustenance, and nothing is to be provided to Him. So, considering His tremendous attributes and immense goodness, is He, Allāh ﷻ, then not the One worthy of sincere worship, the most deserving of remembrance and gratitude?

Allāh ﷻ says:

﴿ اَسْرُكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَرْجِعُونَ لَهُمْ نَصْرًا وَلَا  
 اَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَاِنْ تَدْعُوهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ سَوَاءٌ عَلَيْهِمْ  
 اَدْعَوْتُمْهُمْ اَمْ اَنْتُمْ صٰلِحُوْنَ ﴿١٩٣﴾ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ  
 اَمْثَالُكُمْ فَاَدْعُوهُمْ فَلْيَسْتَجِيبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٩٤﴾ اَلَهُمْ  
 اَرْجُلٌ يَمْشُوْنَ بِهَا اَمْ لَهُمْ اَيْدٍ يَبْطِشُوْنَ بِهَا اَمْ لَهُمْ اَعْيُنٌ يَبْصُرُوْنَ بِهَا

أَمَّ لَهُمْ ءَادَانٌ يَسْمَعُونَ بِهَا قُلُوبٌ أَدْعُوا شُرَكَاءَ كُفْرًا ثُمَّ كِيدُونَ فَلَا

تَنْظُرُونَ ﴿١٩٥﴾

{ Do they associate 'with Allāh' those 'idols' which cannot create anything, but are in fact created; ○ which cannot help them, or even help themselves? ○ And if you 'idolaters' call upon them for guidance, they cannot respond to you. It is all the same whether you call them or remain silent. ○ Those 'idols' you invoke besides Allāh are created beings like yourselves. So call upon them and see if they will answer you, if your claims are true! ○ Do they have feet to walk with? Or hands to hold with? Or eyes to see with? Or ears to hear with? Say, 'O Prophet,' "Call upon your associate-gods and conspire against me without delay!" ○ } (1)

Shirk is divided into two types: **major shirk**, as previously mentioned, which is the most dangerous and more severe form, and **minor shirk**, which is a category of major sins. It includes any act that may lead to a major shirk, whether expressed verbally, acted upon outwardly, or kept secretly. Examples include *riyā'* (showing off), swearing by other than Allāh, and saying: "Whatever Allāh wills and you will."



(1) [Al-A' rāf 7:191-195].

## Question 104: What Is Islam's View on Entities Worshipped Other Than Allāh ﷻ?

Islam's perspective on entities worshipped other than Allāh ﷻ is a realistic one. These entities came into existence after not being in existence and are subject to demise. During their time of existence, they were and are characterized by deficiency. The idols and whatever is worshipped besides Allāh ﷻ are characterized by deficiency and lacking perfection. They neither create nor provide sustenance. They have no ownership, partnership, manifestation of divinity, or assistance. Allāh ﷻ does not need them or anything else; He is “**Al-Ghani**” (The Self-Sufficient), “**Al-Hamid**” (The Praiseworthy).

Allāh ﷻ says:

﴿ وَاللَّهُ يَعْلَمُ مَا تُسْرَتُونَ وَمَا نُعْلِنُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرٌ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَهُكُمْ إِلَهٌُ وَاحِدٌ ﴾

{ And Allāh knows what you conceal and what you reveal. ﴿٢٠﴾ But those 'idols' they invoke besides Allāh cannot create anything—they themselves are created. ﴿٢١﴾ They are dead, not alive—not even knowing when their followers will be resurrected. ﴿٢١﴾ Your God is 'only' One God. }<sup>(1)</sup>

Allāh ﷻ also says:

﴿ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَرَةٍ مِّن عِلْمٍ إِن كُنْتُمْ

<sup>(1)</sup> [An-Nahl 16:19-22].

صَدَقَاتٍ ۝ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُٗ  
إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ ﴿٥﴾

{ Ask 'them, O Prophet', "Have you considered whatever 'idols' you invoke besides Allāh? Show me what they have created on earth! Or do they have a share in 'the creation of' the heavens? Bring me a scripture 'revealed' before this 'Qur'ān' or a shred of knowledge, if what you say is true." ﴿٥﴾ And who could be more astray than those who call upon others besides Allāh—'others' that cannot respond to them until the Day of Judgment, and are 'even' unaware of their calls? ﴿٥﴾ (2)

The deficiencies in the entities worshipped are known even to their worshippers. However, they claim they seek intercession or closeness to Allāh through them. This misguided intention is the greatest factor distancing them from Allāh ﷻ. One can only draw near to Allāh ﷻ through what He loves, seeking His closeness through sincerity and righteous deeds. Those who believe they could draw near to Him through association with partners only increase their distance from Him. This severs the connection between them and their Lord, deserving eternal punishment in the Hellfire. Allāh ﷻ has forbidden Paradise for such individuals. The Messenger of Allāh ﷺ said:

«أَيُّهَا النَّاسُ، اِرْبَعُوا عَلَىٰ أَنْفُسِكُمْ، إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمًّا، وَلَا غَائِبًا،  
إِنَّكُمْ تَدْعُونَ سَمِيعًا، قَرِيبًا، وَهُوَ مَعَكُمْ.»

«O people, be mindful of yourselves! You are not supplicating to one who is deaf or absent; rather, you supplicate to One who is All-Hearing, Very Close, and He is with you.» (3)



(2) [Al-Aḥqāf 46:4-5].

(3) This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 2830) and Muslim (*ḥadīth* no. 2704) from the *ḥadīth* of Abū Mūsā Al-Ash'arī رضي الله عنه.

## Question 105: What Is Kufr (Disbelief) in Islam?

*Kufr* (disbelief) in Islam is the denial of *īmān* (faith), rejection of Islam, or rejecting the rulings established in the Sunnah and the Qur'ān. Anything contradicting Islam is considered *kufir*. This includes denying a Pillar of Islam, a Pillar of *Īmān* (Faith), or rejecting and not accepting what is known in religion by necessity. Among this category is major hypocrisy, which leads one out of the fold of Islam. There are two types of *kufir* (disbelief):

**The first type is major *kufir***, the one mentioned earlier and the most dangerous. It has several categories:

1. **Disbelief through denial:** This occurs when someone denies the truth or lies about it. Allāh ﷻ says:

﴿ \* فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُهُ الْبَيِّنَاتُ  
فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾ ﴾

﴿ Who then does more wrong than those who lie about Allāh and reject the truth after it has reached them? Is Hell not a 'fitting' home for the disbelievers? ﴿٣٢﴾ ﴾<sup>(1)</sup>

2. **Disbelief through arrogance:** This happens when the truth is rejected out of pride and disdain.

Allāh ﷻ says:

﴿ إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ ﴾

﴿ But not Iblīs, who refused and acted arrogantly, becoming unfaithful. ﴿٣٤﴾ ﴾<sup>(2)</sup>

<sup>(1)</sup> [Az-Zumar 39:32].

<sup>(2)</sup> [Al-Baqarah 2:34].

3. **Disbelief through doubt:** This involves doubting Allāh ﷻ, His messengers, His religion, or the Resurrection. [As related in the Qur'ān, Allāh ﷻ blessed a disbeliever in this world with two prosperous gardens, abundant crops, and a flowing river. Filled with arrogance, the disbeliever boasted his wealth to a poorer believing companion. Wrongfully confident, he entered his property, believing it would never perish, saying], as Allāh ﷻ tells us:

﴿ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾  
 قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ  
 ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ ﴾

﴿ “Nor do I think the Hour will ‘ever’ come. And if in fact I am returned to my Lord, I will definitely get a far better outcome than ‘all’ this.” ﴿٣٦﴾ His ‘believing’ companion replied, while conversing with him, “Do you disbelieve in the One Who created you from dust, then ‘developed you’ from a sperm-drop, then formed you into a man? ﴿٣٧﴾ ﴾<sup>(3)</sup>

The second type is *minor kufr*, which includes any sin involving an element of denial but does not constitute a direct opposition to the core principles of *tawhīd* (monotheism) and *īmān* (faith), or complete rejection and non-acceptance of Islam. Examples include swearing by someone other than Allāh and engaging in conflict among Muslims. The Messenger ﷺ said:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»  
 «Cursing a Muslim is an act of wickedness, and fighting him is an act of *kufr*.»<sup>(4)</sup>



<sup>(3)</sup> [Al-Kahf 18:36-37].

<sup>(4)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 48) and Muslim (*ḥadīth* no. 64), from the *ḥadīth* of ‘Abdullāh bin Mas‘ūd رضي الله عنه.



## Question 106: What Is Nifāq (Hypocrisy) in Islam?

Indeed, hypocrisy, in its essence, is the manifestation of one thing while concealing another. In Islam, this hypocrisy is forbidden because, in reality, the speech contradicts the heart, the apparent opposes the hidden, the public contrasts with the secret, and the witnessed differs from the unseen.

Hypocrisy in Islam is divided into two types.

**The first type is major hypocrisy**, which involves concealing disbelief while outwardly professing Islam. All of the *āyāt* in the Qurʾān that talk about the hypocrites are of this type. Moreover, the Qurʾān includes a whole *sūrah* (chapter) named after them as a warning. Allāh ﷻ says:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ﴾

﴿ When the hypocrites come to you ‘O Prophet’, they say, “We bear witness that you are certainly the Messenger of Allāh”—and surely Allāh knows that you are His Messenger—but Allāh bears witness that the hypocrites are truly liars. ﴿١﴾ They have made their ‘false’ oaths as a shield, hindering ‘others’ from the Way of Allāh. Evil indeed is what they do! ﴿٢﴾ ﴿<sup>(1)</sup>

**The second type is minor hypocrisy**, which is related to sins and transgressions. It includes saying something contrary to reality as a lie or doing something inconsistent with what is in one’s heart, such as showing off or hypocrisy for the sake of reputation, and similar actions.

<sup>(1)</sup> [Al-Munāfiqūn 63:1-2].

Hypocrisy is dangerous, whether considering its consequences or the punishment it entails, with the first, major hypocrisy, being more perilous.

Allāh ﷻ says:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ ﴾

﴿ Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper. ﴿ 145 ﴾ ﴾<sup>(2)</sup>

The second, minor hypocrisy, is a sign and a means leading to the major hypocrisy. The Prophet ﷺ warned against hypocrisy with the saying:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ.»

«The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays.»<sup>(3)</sup>

Furthermore, when hypocrisy becomes widespread, suspicion infiltrates society, causing people to be insecure in their interactions, as well as in their lives, reputations, and wealth. For this reason, it becomes necessary to rid society of it and to warn against it.



<sup>(2)</sup> [An-Nisā' 4:145].

<sup>(3)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 33) and Muslim (*ḥadīth* no. 59), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 107: What Is Islam's Perspective on Iblīs (Satan)?

Islam views Iblīs (Satan), who is the father of the jinn, as someone who was among the angels in heaven but disobeyed his Lord, arrogantly claimed himself above the truth, and refused to prostrate to Ādam ﷺ. Satan persisted in his disobedience, leading him to deceive Ādam and our mother, Eve, thus causing their expulsion from Paradise. Due to these actions, Satan became a disbeliever. He is considered the foremost enemy of humankind. Allāh ﷻ says:

﴿ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ  
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

﴿ But Satan deceived them, 'Ādam and Eve',—leading to their fall from the "blissful" state they were in, and We said, "Descend from the heavens 'to the earth' as enemies to each other. You will find in the earth a residence and provision for your appointed stay." ﴿٣٦﴾<sup>(1)</sup>

Satan is a creature made from fire with the ability to approach human beings, cast whispers upon them, and exert influence over them and their souls. When he, Satan, disbelieved and disobeyed his Lord, Allāh ﷻ expelled him from His mercy, making him cursed and outcast. Despite being condemned, Satan requested immortality from Allāh ﷻ, and "Al-Ḥakīm" (The All-Wise), glorified is He, answered his request for an extended and specific period only for many wisdoms, among them: testing and trying humanity.

Satan cunningly approaches human beings and their descendants with calculated steps, appealing desires, and deceptive illusions, aiming to divert people from the religion of Allāh ﷻ. His methods include instilling doubt in

<sup>(1)</sup> [Al-Baqarah 2:36].

the faith, distorting matters, and ultimately seeking to mislead and tempt people, fostering enmity and hatred.

There is no escape from his whispers and steps except by seeking refuge in Allāh ﷻ, asking for His protection from Satan, and reciting the supplications and remembrances that protect individuals from Satan's harm, descendants, and followers.

Besides, every human being is accompanied by a *qarīn* (devilish associate), and the only way to free oneself from him and attain salvation is by turning to Allāh ﷻ. So, whoever seeks refuge in Allāh ﷻ, Allāh ﷻ protects him from it. Indeed, Satan's plot is weak. Allāh ﷻ says to Satan:

{ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ إِلَّا مَنۢ أَتَّبَعَكَ مِنَ الْغٰوِينَ ﴿٤٢﴾ }

{ You will certainly have no authority over My servants, except the deviant who follow you. ﴿٤٢﴾ }<sup>(2)</sup>



<sup>(2)</sup> [Al-Hijr 15:42].

## Question 108: What Is Al-Walā' Wal-Barā' (Loyalty and Disavowal) in Islam, and What Is the Right of a Muslim Over Another Muslim?

In Islam, a Muslim is commanded to show loyalty to other Muslims, each according to their faith and level of commitment to the visible aspects of the religion. The essence of this loyalty is love for the sake of Allāh ﷻ and love for the religion. This loyalty should not be extended to anyone other than a Muslim, as it is a religious love and a legitimate act of worship. Allāh ﷻ says:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ﴾

﴿ The possessors of faith, both men and women, are guardians and allies of one another. ﴿﴾ <sup>(1)</sup> ﴾

Likewise, the Muslim is commanded to oppose the disbelievers, each according to their disbelief. It is never permissible under any circumstances for a Muslim to love a disbeliever for their religion nor to ally with or support them in their disbelief. Allāh ﷻ says:

﴿ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَدًّا وَيَحَذِرْكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴾

﴿ Possessors of faith should not take disbelievers as guardians and allies instead of the possessors of faith—and whoever does so will have nothing to hope for from Allāh—unless it is a precaution against their tyranny. And Allāh warns you about Himself. And to Allāh is the final return. ﴿﴾ <sup>(2)</sup> ﴾

<sup>(1)</sup> [At-Tawbah 9:71].

<sup>(2)</sup> [Āli 'Imrān 3:28].

Allāh ﷻ also says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ﴾

﴿ أَتُرِيدُونَ أَن تَجْعَلُوا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾ ﴾

( O possessors of faith! Do not take disbelievers as allies instead of the possessors of faith. Would you like to give Allāh solid proof against yourselves? ﴿ 144 ﴾ )<sup>(3)</sup>

Allāh ﷻ further says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ ﴾

مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَحْشَىٰ أَن نَّصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ

أَمْرٍ مِّنْ عِنْدِهِ فَيُضْحِكُوهُ عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ نَدِمِينَ ﴿٥١﴾ ﴾

( O possessors of faith! Take neither Jews nor Christians as guardians and allies—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allāh does not guide the wrongdoing people. ﴿ 51 ﴾ You see those with sickness in their hearts racing for their guardianship, saying "in justification", "We fear a turn of fortune will strike us." But perhaps Allāh will bring about 'your' victory or another favor by His command, and they will regret what they have hidden in their hearts. ﴿ 51 ﴾ )<sup>(4)</sup>

In Islam, *al-walā' wal-barā'* (loyalty and disavowal) do not prevent a Muslim from natural affection, such as love for his non-Muslim wife from the People of the Book, or from showing kindness to non-Muslims who are not at war. Muslims are commanded to treat their parents with kindness, even if they are

<sup>(3)</sup> [An-Nisā' 4:144].

<sup>(4)</sup> [Al-Mā'idah 5:51-52].

non-believers, and to show goodness to their relatives, even if they are disbelievers. Allāh ﷻ says:

﴿ لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾<sup>(5)</sup> إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ تَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

﴿ Allāh does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allāh loves those who are fair. ﴿ Allāh only forbids you from befriending those who have fought you for 'your' faith, driven you out of your homes, or supported 'others' in doing so. And whoever takes them as friends, then it is they who are the 'true' wrongdoers. ﴿<sup>(5)</sup>

One of the requirements of loyalty to a Muslim is to fulfill the rights that Allāh ﷻ has ordained in Islam for the Muslim concerning loyalty and support. Allāh ﷻ says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ﴾

﴿ Those who believed, emigrated, and strived with their wealth and lives in the cause of Allāh, as well as those who gave them shelter and help—they are truly guardians and allies of one another. ﴿<sup>(6)</sup>

If a Muslim falls short and deserves a type of disavowal due to violating the *sharī'ah* (Islamic law), and then seeks assistance from the Muslims, they must

<sup>(5)</sup> [Al-Mumtaḥanah 60:8-9].

<sup>(6)</sup> [Al-Anfāl 8:72].

support him if they are capable of doing so and have no treaty between them and the non-Muslims.

Allāh ﷻ says:

﴿ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَفْرَجُوا فِي الدِّينِ فَعَلَيْكُمْ التَّصَرُّؤُا إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

{ As for those who believed but did not emigrate, you have no obligations to them until they emigrate. But if they seek your help 'against persecution' in faith, it is your obligation to help them, except against people bound with you in a treaty. Allāh is All-Seeing of what you do. ﴿٧٢﴾ (7)

Also, the rights that a Muslim has over another Muslim include:

1. Advising him with the truth, recommending it to him, pointing out goodness, and guiding him towards it.

Allāh ﷻ says:

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

{ By the 'passage of' time! ﴿١﴾ Surely humanity is in 'grave' loss, ﴿٢﴾ except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance. ﴿٣﴾ (8)

(7) [Al-Anfāl 8:72].

(8) [Al-'Asr 103:1-3].



2. Showing him mercy, protecting him from harm, and assisting him to the best of one's ability.

Allāh ﷻ says [describing those who overcome the challenging path]:

﴿ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَصَّوْا بِالصَّبْرِ وَتَوَصَّوْا بِالْمَرْحَمَةِ ۝١٧ ﴾

{ And—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion. ﴿ ۝١٧ ﴾ }<sup>(9)</sup>

3. Interceding for him with goodness.

Allāh ﷻ says:

﴿ مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ﴾

{ Whoever intercedes for a good cause will have a share in the reward. }<sup>(10)</sup>

The Messenger of Allāh ﷺ also said:

«اشْفَعُوا تُجْرُوا».

«Intercede, and you will be rewarded.»<sup>(11)</sup>

4. Greeting him and responding to his greeting. Allāh ﷻ says:

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝٨٦ ﴾

﴿ شَيْءٍ حَسِيبًا ۝٨٦ ﴾

<sup>(9)</sup> [Al-Balad 90:17].

<sup>(10)</sup> [An-Nisā' 4:85].

<sup>(11)</sup> This *ḥadīth* is agreed upon by Al-Bukhārī (*ḥadīth* no. 1365) and Muslim (*ḥadīth* no. 2627) from the *ḥadīth* of Abū Mūsā Al-Ash'arī رضي الله عنه.

{ And when you are greeted, respond with a better greeting or at least similarly. Surely Allāh is a 'vigilant' Reckoner of all things. ﴿ ۞ ﴾<sup>(12)</sup>

5. Visiting the sick among them.
6. Responding to their invitation, especially to their wedding feast, and sharing in their joy.
7. Saying "Yarhamuka Allāh" (may Allāh have mercy on you) when they sneeze and praise Allāh ﷻ.
8. Following his funeral procession, if he dies, consoling his family.
9. Offering funeral prayers for him.
10. Participating in his burial and making supplications for him.

The Messenger of Allāh ﷺ said:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَكَشْمِيتُ الْعَاطِسِ.»

«The rights of a Muslim over other Muslims are five: returning greetings, visiting the sick, following the funeral processions, answering the invitation, and saying 'Yarhamuka Allāh' when they sneeze.»<sup>(13)</sup>



<sup>(12)</sup> [An-Nisā' 4:86].

<sup>(13)</sup> This *ḥadīth* is agreed upon; narrated by Al-Bukhārī (*ḥadīth* no. 1183), and Muslim (*ḥadīth* no. 2162), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

## Question 109: What Is the Islamic Perspective on the Disparagement of Religions and False Deities?

Indeed, Islam advocates peace and encourages etiquette in greetings. It commands greeting upon entering homes, whether towards humans or others. It is a blessed and good salutation. In addition, Islam prohibits insulting and disparaging religions, even if they are false in themselves, and it forbids insulting false deities to prevent mutual reviling and provocation that may lead to insulting Allāh ﷻ.

Allāh ﷻ says:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

﴿ 'O possessors of faith!' Do not insult what they invoke besides Allāh or they will insult Allāh spitefully out of ignorance. This is how We have made each people's deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do. ﴿١٠٨﴾ (1)

This is done to block the avenues leading to prohibitions and to prevent more significant harm by forsaking lesser interests.

While we do highlight the invalidity of false religions, we do so without resorting to insult or abuse. The duty is to clarify the truth and present it to all of creation, but in the best manner and clearest expression, without delving into personal insults and psychological accusations. This is the way of the entire Qur'ān. It explains the misguidance of disbelievers, discloses the reasons for the anger of Allāh ﷻ upon them, and mentions the consequences

(1) [Al-An'ām 6:108].

they face if they persist in *kufir* (disbelief) and *shirk* (polytheism). However, it does not involve insulting religions or their deities.

Allāh ﷻ says:

﴿ \* وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾ ﴾

{ Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, “We believe in what has been revealed to us and what was revealed to you. Our God and your God is ‘only’ One. And to Him we ‘fully’ submit.” ﴿٤٦﴾ (2)}

Allāh ﷻ also says:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ ﴾

{ Say, ‘O Prophet,’ “O People of the Book! Let us come to common terms: that we will worship none but Allāh, associate none with Him, nor take one another as lords instead of Allāh.” But if they turn away, then say, “Bear witness that we have submitted ‘to Allāh alone’.” ﴿٦٤﴾ (3)}



(2) [Al-‘Ankabūt 29:46].

(3) [Āli ‘Imrān 3:64].

## Question 110: What Is Islam's Stance Towards Religions, Specifically Judaism, Christianity, and Others?

Islam is evident in its approach towards other religions, which is based on two principles:

**The first principle** is to elucidate the invalidity of every religion other than Islam. This is a duty and a form of sincere advice. Instead of falsely asserting to someone at risk in the afterlife that they are on the right path, we clarify the falsehood of what they adhere to; as long as they follow a religion other than Islam. Allāh ﷻ says:

﴿ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿١٥﴾ هَآأَنْتُمْ هَآؤُلَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَآكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَآذَا الَّذِي وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَكِيُّ الْمُؤْمِنِينَ ﴿١٨﴾ ﴾

﴿ O People of the Book! Why do you argue about Abraham, while the Torah and the Gospel were not revealed until long after him? Do you not understand? ﴿١٥﴾ Here you are! You disputed about what you have 'little' knowledge of, but why do you now argue about what you have no knowledge of? Allāh knows and you do not know. ﴿١٦﴾ Abraham was neither a Jew nor a Christian; he submitted in all uprightness and was not a polytheist. ﴿١٧﴾ Indeed, those who have the best claim to Abraham are his followers, this Prophet, and the

possessors of faith. And Allāh is the Guardian of the possessors of faith. ﴿١﴾

Allāh ﷻ also says:

﴿ قُلْ ءَامَنَّا بِاللّٰهِ وَمَا اُنزِلَ عَلَيْنَا وَمَا اُنزِلَ عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَاَلْسَبٰطِ وَمَا اُوْتِيَ مُوسٰى وَعِيسٰى وَالتَّوْبٰتِ مِنْ رَبِّهِمْ لَا نَفَرِقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُوْنَ ﴿١٨١﴾ وَمَنْ يَبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿١٨٢﴾ ﴾

{ Say, 'O Prophet,' "We believe in Allāh and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord—we make no distinction between any of them, and to Him we 'fully' submit." ﴿١٨١﴾ Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter they will be among the losers. ﴿١٨٢﴾ (2)

The Messenger of Allāh ﷺ also said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِيْ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ.»

«By Him in Whose Hand is the soul of Muḥammad, [there is] no one from this nation, whether Jew or Christian, who hears about me and then dies without believing in the message with which I have been sent, except that he will be one of the inhabitants of the Hellfire.» (3)

(1) [Āli 'Imrān 3:65-68].

(2) [Āli 'Imrān 3:84-85].

(3) Narrated Muslim (*ḥadīth* no. 153), from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

**The second principle** is clarifying how to deal with disbelievers. Islam has categorized disbelievers into two groups:

**The first category:** People of the Book, referring to Jews and Christians, and those who have a revealed scripture originally, such as Magi in certain matters. It is permissible to interact with them with kindness, to make peace agreements with them, to engage in buying and selling with them, and even to marry women from among the People of the Book. Allāh ﷻ says:

﴿ الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾ ﴾

Today all good, pure foods have been made lawful for you. Similarly, the food of the People of the Book is permissible for you and yours is permissible for them. And 'permissible for you in marriage' are chaste believing women as well as chaste women of those given the Scripture before you—as long as you pay them their dowries in wedlock, neither fornicating nor taking them as mistresses. And whoever rejects the faith, all their good deeds will be void 'in this life' and in the Hereafter they will be among the losers. ﴿٥﴾ (4)

**The second category:** Non-Scriptural disbelievers. It is not permissible to be intimate with them, nor is it allowed to consume their slaughtered animals or marry their women. Allāh ﷻ says:

﴿ وَلَا تَتَّبِعُوا بَعْضَ الْكَافِرِينَ ﴾

(4) [Al-Mā'idah 5:5].

{ And do not hold on to marriage with polytheistic women. ﴿٥﴾ }<sup>(5)</sup>

In all situations, if the disbelievers agree to live in the lands of Muslims under a covenant, peace treaty, or protection, they are not compelled to embrace Islam or enter into the religion. This is because Islam is only acceptable to Allāh ﷻ when it is based on consent and satisfaction. Allāh ﷻ says:

{ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ }<sup>(6)</sup>

{ Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Would you then force people to become possessors of faith? ﴿٩٩﴾ }<sup>(6)</sup>

Allāh ﷻ also says:

{ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٧٧﴾ }<sup>(7)</sup>

{ Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allāh has certainly grasped the firmest, unfailing hand-hold. And Allāh is All-Hearing, All-Knowing. ﴿١٧٧﴾ }<sup>(7)</sup>

Salvation with Allāh ﷻ is not tied to mere titles; instead, success and prosperity with Allāh ﷻ are linked to faith and righteous deeds. The

<sup>(5)</sup> [Al-Mumtaḥanah 60:10].

<sup>(6)</sup> [Yūnus 10:99].

<sup>(7)</sup> [Al-Baqarah 2:256].





## Question 111: Can Islam and Muslims Coexist Peacefully with People of Other Religions?

The texts of the Islamic religion indicate the recommended desirability of peaceful coexistence with people of other faiths. This was evident in the life of the Prophet ﷺ and during the rule of the four righteous Caliphs. Non-Muslims had their rights—their honor was protected, their wealth was secure, and their lives were safeguarded. They lived in mutual understanding with Muslims, enjoying the rights of neighbors, in addition to the rights of citizenship. They had the freedom in their religious rituals and to practice their faith in their places of worship.

Also, there is no better evidence for this than the coexistence of Jews with the Prophet ﷺ in the city of Madīnah (Medina) before they violated their agreements and betrayed the homeland and the citizens of Madīnah (Medina). Similarly, Jews and Christians lived under the protection of Islam in the lands of Muslims. Palestine stands as a prominent example of this, along with the Levant, Egypt, and other regions.

Allāh ﷻ says:

﴿ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن تَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

﴿ Allāh does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allāh loves those who are fair. ﴿٨﴾ Allāh only forbids you from befriending those who have fought you for 'your' faith, driven you out of your homes, or

supported 'others' in doing so. And whoever takes them as friends, then it is they who are the 'true' wrongdoers. ﴿ ١ ﴾ (1)

Allāh ﷻ also says:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾

﴿ Speak kindly to people. ﴾ (2)

Allāh ﷻ further says:

﴿ \* وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ

ظَلَمُوا مِنْهُمْ ﴾

﴿ Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. ﴾ (3)

Islam only commands the killing and fighting of the oppressors and aggressors among disbelievers and polytheists who transgress against Muslims or their religion and obstruct the path of Allāh ﷻ.

Allāh ﷻ says:

﴿ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ

الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ

وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾ الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ

كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ

﴿ كَانَ ضَعِيفًا ﴿٧٦﴾ ﴾

(1) [Al-Mumtaḥanah 60:8-9].

(2) [Al-Baqarah 2:83].

(3) [Al-'Ankabūt 29:46].

{ And what is it with you? You do not fight in the cause of Allāh and for oppressed men, women, and children who cry out, “Our Lord! Deliver us from this land of oppressors! Appoint for us a savior; appoint for us a helper—all by Your grace.” ﴿ Possessors of faith fight for the cause of Allāh, whereas disbelievers fight for the cause of the Devil. So fight against Satan’s ‘evil’ forces. Indeed, Satan’s schemes are ever weak. ﴿ ﴿ (4)

Allāh ﷻ also says:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿ ﴿ (5)

{ Fight those who do not believe in Allāh and the Last Day, nor comply with what Allāh and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled. ﴿ ﴿ (5)

**Furthermore, for this reason, it is not permissible to kill those who are not actively fighting, even if they are monks or priests of false religions, let alone women, children, or peaceful individuals among disbelievers.**

Caliph Abū Bakr رضي الله عنه—the greatest companion of the Prophet ﷺ—the successor of the Messenger of Allāh ﷺ, said in his advice to Yazīd bin Abī Sufyān رضي الله عنه—another great companion of the Prophet ﷺ—while preparing him for the battle against the people of the Levant:

(4) [An-Nisā’ 4:75-76].

(5) [At-Tawbah 9:29].

«لا تَقْتُلُوا صَبِيًّا، ولا امْرَأَةً، ولا شَيْخًا كَبِيرًا، ولا مَرِيضًا، ولا رَاهِبًا، ولا  
تَقْطَعُوا مُشَيْرًا، ولا تُحْرَبُوا عَامِرًا، ولا تَذْبَحُوا بَعِيرًا ولا بَقْرَةً إِلَّا لِمَأْكَلٍ، ولا  
تُغْرَقُوا نَحْلًا، ولا تُحَرِّقُوهُ».

“Do not kill a child, a woman, an old man, a sick person, or a monk. Do not cut down fruitful trees. Do not ruin a building or slaughter a camel or a cow except for food. Do not drown bees, and do not burn them.”<sup>(6)</sup>



<sup>(6)</sup> Narrated by Al-Bayhaqī in «**As-Sunan Al-Kubrā**», (*hadīth* no. 18203).

## Question 112: Why Does Islam Call People to Become Muslims, and How Do They Embrace Islam?

Islam calls people to become Muslims because it is the true religion, in harmony with human reason, and suitable for human nature. There are also many other reasons. From them, the fact that humans were created to worship Him alone. Their function is not merely to embellish or beautify the world, as Allāh ﷻ can create it in a better and more complete form.

Allāh ﷻ says:

﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ  
سُفُوفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا  
يَتَّكِفُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا  
﴿وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾

﴿ Were it not that people might 'be tempted to' become one community 'of disbelievers', We would have supplied the homes of 'only' those who disbelieve in the Most Compassionate with silver roofs and 'silver' stairways to ascend, ﴿٣٣﴾ as well as 'silver' gates and thrones to recline on, ﴿٣٤﴾ and ornaments 'of gold'. Yet all this is no more than a 'fleeting' enjoyment in this worldly life. 'But' the Hereafter with your Lord is 'only' for those mindful 'of Him'. ﴿٣٥﴾ ﴿<sup>(1)</sup>

So, the world is a place of trial and examination. Allāh ﷻ has made it in this system to benefit those who seek obedience to Him and fulfill the purpose for which they were created.

<sup>(1)</sup> [Az-Zukhruf 43:33-35].

Allāh ﷻ says:

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

﴿ يَطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ ﴾

{ I did not create jinn and humans except to worship Me. ﴿٥٦﴾ I seek no provision from them, nor do I need them to feed Me. ﴿٥٧﴾ Indeed, Allāh 'alone' is the Supreme Provider—Lord of all Power, Ever Mighty. ﴿٥٨﴾ }<sup>(2)</sup>

Islam is the religion of all the prophets, from Ādam ﷺ to Nūḥ (Noah) ﷺ, to Ibrāhīm (Abraham) ﷺ, Mūsā (Moses) ﷺ, 'Isā (Jesus) ﷺ, and Muḥammad ﷺ.

Allāh ﷻ says:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا

مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ

اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسَمْتُمْ وَجْهِيَ لِلَّهِ وَمِنْ

أَتَّبَعْنِي وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسَمْتُمْ فَإِنْ أَسَمُوا فَقَدِ

أَهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصِيرِ بِالْعِبَادِ ﴿٢٠﴾ ﴾

{ Certainly, Allāh's only Way is Islam. Those who were given the Scripture did not dispute 'among themselves' out of mutual envy until knowledge came to them. Whoever denies Allāh's signs, then surely Allāh is swift in reckoning. ﴿١٩﴾ So if they argue with you 'O Prophet', say, "I have submitted myself to Allāh, and so have my followers." And ask those who were given the Scripture and the illiterate 'people', "Have you submitted yourselves 'to Allāh'?" If they submit,

<sup>(2)</sup> [Adh-Dhāriyāt 51:56-58].

they will be 'rightly' guided. But if they turn away, then your duty is only to deliver 'the message'. And Allāh is All-Seeing of 'His' servants. ﴿ ۝ ﴾ (3)

Islam calls people to embrace it because salvation in the Hereafter is linked to this reason. There is no salvation with Allāh ﷻ based on lineage, status, or anything else except through establishing *tawhīd* (monotheism) and worshipping Allāh ﷻ as the Lord, blessed and exalted, intended.

Allāh ﷻ says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٨﴾ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَذَ كَلِمَتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْكَوْكَبُ إِلَهٌ وَحِدٌ ۗ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿٢٠﴾ ﴾

﴿ Indeed, those who believe and do good will have the Gardens of Paradise as an accommodation, ﴿ ۝ ﴾ where they will be forever, never desiring anywhere else. ﴿ ۝ ﴾ Say, 'O Prophet, ' "If the ocean were ink for 'writing' the Words of my Lord, it would certainly run out before the Words of my Lord were finished, even if We refilled it with its equal." ﴿ ۝ ﴾ Say, 'O Prophet, ' "I am only a man like you, "but" it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord." ﴿ ۝ ﴾ ﴾ (4)

(3) [Āli 'Imrān 3:19-20].

(4) [Al-Kahf 18:107-110].



Furthermore, because humans are composed of both soul and body, the nourishment for the physical aspect comes from air, food, and drink, while the nourishment for the souls comes from the religion revealed by Allāh ﷻ. The purer this nourishment is, the better the individual's life. Conversely, when tainted, the person experiences a corresponding disturbance in their soul, similar to the impact of impure physical nourishment.

Allāh ﷻ says:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ ﴾

{ Whoever does good, whether male or female, and is a possessor of faith, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds. ﴿٩٧﴾ }<sup>(5)</sup>

Allāh ﷻ also says [to Ādam and Ḥawwā' ؑ]:

﴿ قَالَ أَهبطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٢﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيٰمَةِ أَعْمَىٰ ﴿١٢٣﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٤﴾ قَالَ كَذٰلِكَ أَتٰكَ ءَايٰتُنَا فَنَسِيْتَهَا وَكَذٰلِكَ الْيَوْمَ تُنسىٰ ﴿١٢٥﴾ وَكَذٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيٰتِ رَبِّهٖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأُنْفِقُ ﴿١٢٧﴾ ﴾

{ Allāh said, “Descend, both of you, from here together `with Satan` as enemies to each other. Then when guidance comes to you from Me, whoever follows My guidance will neither

<sup>(5)</sup> [An-Nahl 16:97].

go astray 'in this life' nor suffer 'in the next'. ○ But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment." ○ They will cry, "My Lord! Why have you raised me up blind, although I used to see?" ○ Allāh will respond, "It is so, just as Our revelations came to you and you neglected them, so Today you are neglected." ○ This is how We reward whoever transgresses and does not believe in the revelations of their Lord. And the punishment of the Hereafter is far more severe and more lasting. ○ } (6)

Also, because Islam illuminates your path, you become a guiding beacon of goodness, radiating the light of righteousness in this world. By doing so, you qualify to invite people to worship Allāh ﷻ, the Creator alone, in addition to maintaining a continuous connection with Allāh ﷻ, praying to Him five times a day, observing Him, calling upon Him, loving Him, fearing Him, and hoping in Him. You attach your heart to Allāh ﷻ, recognizing the true nature of your servitude to Him and His true Lordship over you.

Islam calls people to embrace it because it provides value to individuals. Every word and action comes with responsibility, and one will be held accountable. Your life is not dispersed like scattered dust; instead, you find yourself organized in your personal and public life, within your family and society. You know what is for you and what is upon you.

Islam calls people to enter it because it takes its followers by the hand to transition from a transient life to an eternal life and everlasting happiness. Hence, you realize you have value in this world and the Hereafter.

If a person wants to be sure about this and understand it more, let them look at how Prophet Muḥammad ﷺ lived, as well as how his companions رضي الله عنهم lived.

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(6) [Tā-Hā 20:123-127].

If you sincerely contemplated what is in this book and understood true Islam, you might then ask, “How do I enter Islam?”

**The answer is:** After being convinced that Islam is the true religion, all you have to do is embrace it. Witness the testimony of *tawhīd* (monotheism) and proclaim the truth, saying: “*Ashhadu allā ilāha illā-llāh, washhadu anna Muḥammadan Rasūlullāh* (I bear witness that there is no deity worthy of worship but Allāh alone, and I bear witness that Muḥammad is the Messenger of Allāh).”

Then, commit to sincerity in worship to Allāh ﷻ alone, not directing your acts of worship to anyone or anything else, regardless of the circumstances or individuals involved. Obey the Messenger ﷺ and base your religion on the Book of Allāh (the Qur’ān) and the authentic Sunnah of the Prophet ﷺ, relying on the two authentic collections (Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim) as your starting point.

Then, after acknowledging the two testimonies, you bathe, learn how to perform *wuḍū’* (ablution), and offer the prayer. Commit to it, and know its timings, conditions, pillars, and the proper way to perform the prayer.

Moreover, exert yourself in memorizing some of the speech of Allāh ﷻ, [i.e., *āyāt* of the Qur’ān]. By doing so, you will have entered Islam and understood its obligations, and all you have to do is to remain steadfast on that path.

Allāh ﷻ says:

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ  
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٢٠﴾ نَحْنُ  
أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا نَشْتَهِي  
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢١﴾ نُزُلًا مِنْ غَنُورٍ رَجِيمٍ ﴿٢٢﴾ ﴾

{ Surely those who say, “Our Lord is Allāh,” and then remain steadfast, the angels descend upon them, saying, “Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised. ﴿ We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for: ﴿ an accommodation from the All-Forgiving, Most Merciful ‘Lord’.” ﴿ }<sup>(7)</sup>

Having said that, may Allāh ﷻ guide us and you, and grant us steadfastness on the right path until we meet Him. May Allāh’s peace and blessings be upon our Prophet Muḥammad, his family, and all his companions. All praise is due to Allāh, the Lord of all worlds.

*Written by Dr. Abū Ṣalāḥ Muḥammad Hishām Ṭāhīrī*

In the State of Kuwait, may Allāh protect it,  
On the morning of Wednesday, 24/4/1445 AH.



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<sup>(7)</sup> [Fuṣṣilat 41:30-32].