

Title: Explaining Faith: the Beliefs of a Muslim

Original Title: شرح أصول الإيمان وشرح ثلاثة الأصول

Original Author: Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn

E X P L A I N I N G
Faith
T H E B E L I E F S O F A M U S L I M

BY:

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¹ Adapted from Ibn al-‘Uthaymīn’s books “Sharḥ Uṣūl al-Īmān” and “Sharḥ Thalāthah al-Uṣūl.”

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INTRODUCTION

All praise and thanks are for Allah. We praise him, ask for his help, ask for his forgiveness, and we repent to him. We ask Allah to protect us from the bad things about ourselves and from our bad deeds. Anyone Allah guides then no one can misguide him, and whoever Allah leaves without guidance then no one can guide him. I believe that nothing should be worshipped but Allah who is one and alone with no partner, and I believe that Prophet Muhammad (صلى الله عليه وسلم) is his worshipper and messenger.

Studying *Tawḥīd* (worshipping only God alone and nothing else) is the best knowledge to learn. It is the best knowledge to Allah and it is the knowledge he asked us to learn most. This is because it is learning about Allah himself, his names, his descriptions, and what he wants from his worshippers. So *Tawḥīd* is the key to the door leading to Allah and it is the base of his religious rules.

Because of this, all messengers called people to this same knowledge; Allah says in the Quran:

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

And we did not send any messenger before you (Muhammad) except that we revealed to him that there is nothing that should be worshipped but me, so worship me.²

² The Quran, Sūrah al-Anbiyā, 21:25

Allah also testified that he alone should be worshipped and so did his angels and people with this kind of knowledge; Allah says:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

Allah testifies that there is nothing that should be worshipped except him and so do the angels and people of knowledge. (He maintains creation) with fairness. There is no (true) god except him, the Mighty, the Wise.³

Prophet Muhammad (صلى الله عليه وسلم) also said about Tawḥīd in a ḥadīth (something the prophet says):

« مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ »

Whoever dies without associating anything in worship with Allah will enter Paradise, and whoever dies associating anything in worship with him will enter the fire.⁴

Since Tawḥīd is this important, every Muslim must learn it, teach it, understand it, and believe in it. This is so Muslims can build their religion on the correct base, so they can feel comfortable knowing they have the right beliefs and be happy with the rewards for such knowledge (Paradise).



³ Sūrah Āli 'Imrān, 3:18

⁴ Recorded by Muslim

THE RELIGION OF ISLAM

The religion of Islam is the religion that Allah sent his last prophet, Muhammad (صلى الله (عليه وسلم), with so that Islam will be the last and most complete religion for his worshippers. With Islam, Allah completed his favors to all people and he chose it as the religion every person must follow.

How do we know Muhammad is the last prophet? Because Allah says:

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

Muhammad is not the father of any man among you, but he is the messenger of Allah and the last of all prophets.⁵

What does it mean to believe in Muhammad as the last prophet? Belief in Muhammad is to **believe** everything Muhammad came to teach about Islam and to **accept** those teachings by obeying them. It is not enough just to believe in his teachings without accepting them. For example, Muhammad's uncle, Abū Ṭālib used to believe that Muhammad was a true prophet and that Islam was the best religion, but he is not a "believer" in Prophet Muhammad (صلى الله عليه وسلم) because he did not both **believe** and **accept** Muhammad's teachings by obeying and following the teachings.

Allah also says about Islam:

⁵ Sūrah al-Aḥzāb, 33:40

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

Today I perfected your religion for you, completed my favor on you, and have chosen Islam as your religion.⁶

And:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

Surely the religion with Allah is Islam.⁷

Is Islam just for certain people or all people? Allah commanded all mankind to accept Islam and worship him with Islam as he told his messenger:

﴿ 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 ﴾

Say: Oh mankind (all people), surely I am the messenger of Allah to you all, (from) him who owns the kingdom of the heavens and the earth. There is no (true) god but him. He gives life and death. So believe in Allah and his messenger, the illiterate prophet who believes in Allah and his words, and follow him so that you will be guided.⁸

Will Allah accept another religion besides Islam? No, he says:

⁶ Sūrah al-Māidah, 5:3

⁷ Sūrah Āli 'Imrān, 3:19

⁸ Sūrah al-'Arāf, 7:158

﴿ وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever wants a religion other than Islam, it will not be accepted from him, and in the hereafter he will be one of the losers.⁹

There is also a ḥadīth in which the prophet (صلى الله عليه وسلم) said:

« وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنَ أَصْحَابِ النَّارِ »

I swear by the one in whose hand is Muhammad's soul (Allah), anyone from this nation (from my time until the Day of Judgment), whether Jew or Christian, who dies and did not believe in what I was sent with (Islam), he will be one of the people of the fire.¹⁰

The religion of Islam includes everything good in all religions of earlier times but Islam is special because it is suitable for any time, any place, and for any people. Allah says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ﴾

And we have revealed to you (Muhammad) the book in truth, confirming the scripture that came before it and as a criterion over it.¹¹

⁹ Sūrah Āli 'Imrān, 3:85

¹⁰ Recorded by Muslim

¹¹ Sūrah al-Mā'idah, 5:84

Islam is suitable for every time, place, and nation meaning that if people follow it, Islam will never hold people back from what benefits them. Instead, following Islam will make sure their well-being is protected.

The religion of Islam is the religion of truth and Allah has guaranteed that whoever truly follows it, he will help that person. Allah says:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا 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 ﴾

Allah has promised those who believe among you and do good deeds that he will surely grant them authority upon the earth just as he granted it to those before them and that he will surely establish for them their religion which he has preferred for them, and he will surely substitute for them, after their fear, security, (as long as) they worship me, not associating anything with me in worship. But whoever disbelieves after that, then those are the disobedient ones.¹²

The religion of Islam is a set of beliefs and a *Shar'ah* or set of rules, and it is complete in both its beliefs and rules. Some of its rules are:

¹² Sūrah al-Nūr, 24:55

1. Islam commands Tawḥīd and forbids Shirk (worshipping anything other than Allah).
2. Islam commands telling the truth and forbids lying.
3. Islam commands justice and being fair, and it forbids oppression and being unfair.
4. Islam commands being trustworthy and forbids betraying and cheating people.
5. Islam commands loyalty and forbids disloyalty.
6. Islam commands being good to parents and forbids being mean to them.
7. Islam commands being nice to relatives and forbids ignoring them.
8. Islam commands being good to neighbors and forbids annoying them.

In short, Islam commands all good manners and forbids all bad manners. It commands doing all good deeds and forbids doing any bad deeds. Allah says:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Indeed, Allah commands justice and doing good and giving to relatives and forbids immoral deeds and doing bad and oppression. He advises you so you will be reminded.¹³

Review

1. How do we know Muhammad is the last prophet? (page 5)
2. What does it mean to believe in Muhammad as the last prophet? (page 5)

¹³ Sūrah al-Naḥl, 16:90

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3. Is Islam just for certain people or all people? (page 6)
4. Will Allah accept another religion besides Islam? (page 6)
5. What are some things Islam commands and forbids? (page 9)



THE FIVE ACTS OF WORSHIP

There are five main acts of worship in Islam that all Muslims must do if they are able. They are sometimes called the five “pillars of Islam” because they are like the pillars or columns that hold up a building. Like a building, the religion of Islam is built on these five pillars. These five main acts of worship are mentioned in a ḥadīth; the prophet (صلى الله عليه وسلم) said:

« بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ،
وَأَقَامِ الصَّلَاةَ ، وَإِيتَاءِ الزَّكَاةِ ، وَصِيَامِ رَمَضَانَ ، وَالْحَجِّ »

Islam is built on five: ¹believing and saying that nothing should be worshipped but Allah and that Muhammad is his worshipper and messenger, ²praying, ³giving charity, ⁴fasting in Ramadan, and ⁵pilgrimage.¹⁴

1. Believing and saying that nothing should be worshipped but Allah and that Muhammad is his worshipper and messenger.

This is to say with the tongue the belief that is in the heart. These two statements of belief are called the *Shahādah*. Although they are two beliefs (one about Allah, another about Prophet Muhammad), they both make up one act of worship. This could be because Muhammad is the one who teaches us about Allah, so believing that Muhammad is Allah’s worshipper and messenger is the way to complete the belief that nothing should be worshipped but Allah.

¹⁴ Recorded by al-Bukhārī and Muslim

These two beliefs being combined into one could also be because they are both required for any good deed to be accepted. For example, any good deed (belief, statement, action) is not accepted unless it is done sincerely just to make Allah happy and in the way Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did it. So sincerity to Allah is to act on the belief that **nothing should be worshipped but Allah** and doing things the way Muhammad did them is to act on the belief that **Muhammad is his worshipper and messenger**.

What do we learn from this Shahādah?

This belief frees a person's heart and soul from being too attached to the creation and following what they do. Instead, it attaches a Muslim's heart and soul to the creator and following what the messengers of Allah do.

2. Praying

This is to worship Allah by praying as he told us to pray at the time he told us to pray and in the way he told us to pray.

What do we learn from praying?

Praying should bring comfort and relaxation to a person, and it should stop the person from doing bad deeds.

3. Giving charity (Zakāh)

This is to worship Allah by giving the amount of charity Allah has commanded, if someone has enough money, to people who deserve charity.

What do we learn from giving charity (Zakāh)?

Giving charity helps people to not have bad qualities like stinginess and it helps Islam and other Muslims.

4. Fasting in Ramadan

This is to worship Allah by not eating and drinking (and other things that break the fast) during the daytime in the month of Ramadan.

What do we learn from fasting in Ramadan?

Fasting trains the soul to leave things it loves by preferring to make Allah happy instead.

5. Pilgrimage (Ḥajj)

This is to worship Allah by visiting the main mosque in Mecca and doing the other acts of worship for Ḥajj.

What do we learn from pilgrimage (Ḥajj)?

Making pilgrimage trains the soul to work with one's money and body to obey Allah even when it may be difficult. Pilgrimage is a type of struggle for Allah.

The results of these important five acts of worship—the results we mentioned and many others we did not mention—turns a nation into a pure Islamic nation that follows the religion of truth that Allah has ordered every human being to follow. By following these acts of worship, people will also behave towards others with good manners, fairness, and honesty. People will live good lives in this world, in happiness and blessings,

according to how much they keep to these five main acts of worship. For this to be clearer, read the verse:

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴾

And if only the people of the cities had believed and feared Allah, we would have opened upon them blessings from the heaven and the earth, but they denied, so we seized them for what they were earning.¹⁵

Review

1. What are the five acts of worship? (page 11-13)
2. In your own words, what does **nothing should be worshipped but Allah and Muhammad is his worshipper and messenger** mean and what do we learn it? (page 11-12)
3. In your own words, what is **praying** and what do we learn it? (page 12)
4. In your own words, what is **charity (Zakāh)** and what do we learn it? (page 12-13)
5. In your own words, what is **fasting in Ramadan** and what do we learn it? (page 13)
6. In your own words, what is **pilgrimage (Ḥajj)** and what do we learn it? (page 13)



¹⁵ Sūrah al-'Arāf, 7:96-99

THE SIX BELIEFS

As we mentioned before, Islam is a set of beliefs and a set of rules. As for the main rules, they are the five acts of worship we talked about. As for the main beliefs, they are six:

1. Believing in Allah
2. Believing in angels
3. Believing in books
4. Believing messengers
5. Believing in the last day
6. Believing in destiny

The proof for these six main beliefs is from the book of Allah, the Quran, and from the ḥadīth of Allah's messenger (صلى الله عليه وسلم).

The proof from the Quran is the verse:

﴿ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

**...but righteousness is that you believe in Allah, the last day, the angels,
the books, and the prophets.¹⁶**

That verse mentions five of the main beliefs; as for believing in destiny, the sixth belief, Allah says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

¹⁶ Sūrah al-Baqarah, 2:177

Surely, all things we created with destiny.¹⁷

As for the proof of the six beliefs from the ḥadīth, the prophet (صلى الله عليه وسلم) said:

« الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ ، وَمَلَائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ ، وَتُؤْمِنَ بِالْقَدْرِ
جَيْرِهِ وَشَرِّهِ »

Faith is to believe in Allah, his angels, his books, his messengers, the last day,
and to believe in destiny – the good and bad of it.¹⁸

Review

1. Name the six main beliefs.



¹⁷ Sūrah al-Qamar, 54:49-50

¹⁸ Recorded by Muslim

THE SIX BELIEFS

Believing in Allah

Believing in Allah includes four points:

The First Point: Believing that Allah exists. There are several proofs that indicate Allah exists: the natural beliefs with which we were created, our minds, our religion, and what we observe.

As for the natural beliefs Allah created in us, every creature is born with a natural understanding that something else created it – its creator – without having to think too deeply on it and without having to learn too much to be convinced that something created us.

No one loses this natural understanding except someone whose heart happens to choose to accept something else just as the prophet said (صلى الله عليه وسلم):

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

Every newborn baby is born with the natural belief but then his parents teach him to be a Jew, a Christian, or a fire-worshipper (worshipping anything else).¹⁹

As for our minds indicating that Allah exists, everything we see of creation must have had something or someone who created it. Things do not just create themselves and

¹⁹ Recorded by al-Bukhārī and Muslim

they do not just appear out of nothing. Before something is created, it is nothing, so how could nothing create itself? Also, things do not just appear out of nowhere because everything that happens must have something that made it happen. So if things do not create themselves and if they do not just appear out of nowhere, then there must be a creator that created them; it is Allah, the Lord of all creations.

Allah mentions this proof from our minds in the Quran:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾

Were they created by nothing or were they themselves the creators?²⁰

In other words, if they were not just created by nothing and if they did not create themselves, then Allah must be their creator. A companion of Prophet Muhammad (صلى الله عليه وسلم) was named Jubayr Ibn Muṭ'im who was not a Muslim at the time when he heard these verses:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ • أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۗ بَلْ لَّا يُوقِنُونَ • أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِطْرُونَ ﴾

Where they created by nothing or were they themselves the creators? Or did they create the heavens and the earth? No, but they have no certain belief. Or do they own the treasures of your Lord, or are they the controllers (of them)?²¹

²⁰ Sūrah al-Tūr, 52:35

²¹ Sūrah al-Tūr, 52:35-37

When Jubayr Ibn Muṭ'im heard the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reciting those verses, he said, "It is as if my heart was about to fly, and that was the first time faith entered my heart."²²

As for religious proofs indicating that Allah exists, every religious book, the Quran and even those before it, clearly show that Allah exists. And the beliefs and rules in the books that protect the well-being of people show that they must have come from a Lord who is wise and knowing about what benefits his creation. Also, the true, scientific universal information in the books that we discover are true prove that the books come from a Lord who is capable of creating those things he speaks about.

As for what we observe that indicates Allah exists, we hear of and we witness ourselves that Allah answers the prayers of those who call on him and he gives relief to those in hardship. Allah says:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾

Remember when you asked help from your Lord and he answered you.²³

Also, the miracles of the prophets that people saw or heard about, they too are proof that the one who made those miracles happen exists.

The Second Point: Believing in Allah's lordship. The second of the four points of believing in Allah is to believe that he is the only Lord, alone with no helpers. The word

²² Recorded by al-Bukhārī

²³ Sūrah al-Anfāl, 8:9

“Lord” means that he is the only one who creates everything, owns everything, and plans everything. So no one else can create anything, no one else truly owns anything (and can decide to do with it whatever he wants), and no one has the ability to command anything, controlling and planning what happens. About his lordship, Allah says:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

Certainly his is the creation and the command.²⁴

And he says:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

That is Allah, your Lord who owns the kingdom. And those whom you call on besides him do not control even the thin layer on a date seed.²⁵

No one truly denies the lordship of Allah except someone who may claim he does not believe in it although he really knows it is true. For this reason, even the people who worshipped statues during Prophet Muhammad’s time, they believed in Allah’s lordship even though they did not worship him alone. Allah says about them:

﴿قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ • سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ • قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ • سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا

²⁴ Sūrah al-'Arāf, 7:54

²⁵ Sūrah Fāṭir, 35:13

• تَتَّقُونَ • قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحْيِيهِ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ
سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّى تُسْحَرُونَ ﴿

Say, “Who does the earth and whatever is in it belong to?” They will say, “Allah.” Say, “Then why will you not remember that?” Say, “Who is Lord of the seven heavens and Lord of the great throne?” They will say, “Allah.” Say, “Then why will you not fear (him)?” Say, “In whose hand is the kingdom of all things, and he protects while no one can protect against him if you should know?” They will say, “Allah.” Say, “Then how are you turned away from this truth?”²⁶

Allah also says about those who do not worship him:

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۚ فَأَنَّى يُؤْفَكُونَ ﴾

And if you ask them who created them, they will say, “Allah.” Say, “Then how are you turned away?”²⁷

So even people who refuse to worship Allah alone, they still know that he is the only Lord and they believe in his lordship.

Part of Allah’s lordship means that he alone decides what happens in the universe based on his wisdom just as he decides what acts of worship he wants his worshippers to do based on his wisdom. If someone accepts someone other than Allah as the one

²⁶ Sūrah al-Muminūn, 23:84-89

²⁷ Sūrah al-Zukhruf, 43:87

who decides his acts of worship then this is a type of worshipping others and it means his faith is not correct.

The Third Point: Believing that Allah is the only one who should be worshipped.

This is the third point of believing in Allah – that he is the only true god and we must worship only him. Allah says:

﴿وَالْهَكْمُ إِلَهُ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

Your god is one god; nothing should be worshipped except him, the Most Merciful, the Giver of All Mercy.²⁸

A “god” is someone who is worshipped out of love and honor, but Allah is the only true god. Whoever worships anything else along with Allah or instead of Allah, then he worships a false god and his belief in Allah is wrong.

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

That is because Allah is the truth, and that which they call upon other than him is false, and because Allah is the Most High, the Greatest.²⁹

So Allah is the only true god and the only one who deserves worship. For this reason, all the messengers used to tell their people:

²⁸ Sūrah al-Baqarah, 2:163

²⁹ Sūrah al-Ḥajj, 22:62

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ﴾

Worship Allah; you have no (true) god other than him.³⁰

The Fourth Point: The fourth and last point of believing in Allah is to **believe in his names and descriptions**. His descriptions describe how he is (e.g. he is merciful) and his actions (e.g. he forgives). This means to believe in any name or description that Allah mentions about himself in his book or that the prophet (صلى الله عليه وسلم) mentions in a ḥadīth.

We do not try to change the meanings of his names and descriptions, we do not deny them, we do not ask how exactly they are, and we do not say Allah's name and descriptions are like our names and descriptions. Allah says about his names:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

Allah has the best names, so call on him with them.³¹

And Allah says about his descriptions:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

His has the highest description in the heavens and in the earth, and he is the Mighty, the Wise.³²

³⁰ Sūrah al-'Arāf, 7:59

³¹ Sūrah al-'Arāf, 7:180

³² Sūrah al-Rūm, 30:27

While learning about his names and descriptions, we must remember that he is not like anything or anyone else because he describes himself as:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like him, and he is the Hearing, the Seeing.³³

What do we learn from believing in Allah?

If we believe in Allah as we discussed, we would know true Tawḥīd and we would not hope from anyone but him, be afraid of anyone but him, and we would never worship anyone but him.

By believing in Allah, we also learn to love Allah and respect him because of his perfect names and highest descriptions.

By believing in Allah, we also learn to worship him correctly by doing what he commands and not doing what he forbids.

Review

1. What are the four points of believing in Allah? (pages 17-23)
2. What are some things we learn from believing in Allah? (pages 24)



³³ Sūrah al-Shūrā, 43:11

THE SIX BELIEFS

Believing in Angels

Angels are creatures in the world that we cannot see now but who constantly worship Allah. Allah created them from light and made them always obeying him and strong in doing what he commands. But as special as they are, they still do not have any lordship control (creating, providing, deciding things, etc.) and they do not deserve any worship. Allah says about the angels:

﴿ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ • يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴾

And those who are near him (the angels) are not too proud to worship him and they do not get tired (of worshipping him). They glorify him night and day and never become weak (in worship).³⁴

There are so many angels that only Allah knows exactly how many. The prophet (صلى الله عليه وسلم) once described a place of worship in the heavens that angels come to worship Allah. Seventy thousand angels pray at that place every day and the same angels never return to it again. So every single day, seventy thousand different angels come there to pray and the next day, seventy thousand different angels come.³⁵

Believing in the angels includes four points:

³⁴ Sūrah al-Anbiyā, 21:19-20

³⁵ Recorded by al-Bukhārī and Muslim

The First Point: Believing angels exist.

The Second Point: Believing in the angels' names we know. We believe in the angels' names that we learn about from the Quran or ḥadīth. As for the angels whom we do not know their names, we still believe they exist. For example, we know that the name of the angel who brings Allah's revelation to prophets is Jibrīl.

The Third Point: Believing in the angels' descriptions we know. We learn of some descriptions of some of the angels. For example, Prophet Muhammad (صلى الله عليه وسلم) said he once saw Jibrīl in his real form and he had six hundred wings and was so huge that he covered the entire horizon.³⁶

Angels may also appear in the form of people. Jibrīl came in the form of a man to Maryam (Mary), the mother of Prophet Īsá (Jesus) (عليهما السلام). He also came in the form of a man to Muhammad (صلى الله عليه وسلم) when he came to ask about Islam, faith, and other things. After he left, the prophet (صلى الله عليه وسلم) said:

« هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ »

This was Jibrīl. He came to teach you your religion.³⁷

Other angels came in the form of men like those who came to Prophet Ibrāhīm (Abraham) and Prophet Lūṭ (Lot).

³⁶ Recorded by al-Bukhārī

³⁷ Recorded by Muslim

The Fourth Point: Believing in the angels' actions we know. We believe in the actions angels do that we learn about from the Quran or ḥadīth. For example, we know the angels in general praise Allah and worship Allah without becoming tired. Some angels also have special jobs. For example:

- Jibrīl is the angel trusted to bring Allah's revelation to the prophets and messengers.
- Mīkāil is the angel responsible for the rain and growing things on earth.
- Isrāfīl is the angel responsible for blowing the horn on the last day of this life and to begin the resurrection.
- The Angel of Death's job is to take people's souls when they die.
- Mālik is the keeper of Hell.
- There are angels who are sent to unborn babies after they have been in their mother's wombs for four months. The angel is told to write down the person's livelihood, how long he will live, his deeds, and whether he will be happy or sad – all this before the baby is even born.
- There are angels who are commanded to memorize and write down the actions of every single person. Each person has two, one angel on his right side and one on the left.
- Some angels have the job of asking the person questions when he dies and is put in his grave. Two angels come to him and ask him who his Lord was, what his religion was, and who his prophet was.

What do we learn from believing in angels?

Title: Explaining Faith: the Beliefs of a Muslim

Original Title: شرح أصول الإيمان وشرح ثلاثة الأصول

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

By believing in angels, we understand just how powerful and great Allah truly is. Such amazing creatures show the greatness of their creator.

By believing in angels, we learn to be thankful to Allah because he is so concerned with people that he made angels responsible for taking care of people, writing their deeds, and the many other things angels do for people.

By believing in angels, we also learn to love them because of their worship of their Lord and our Lord, Allah.

Review

1. What are the four points of believing in angels? (pages 26-27)
2. What are some of the angels' names? (page 27)
3. What are some jobs of the angels? (page 27)
4. What are some things we learn from believing in angels? (page 27)



THE SIX BELIEFS

Believing in Books

The books here are the books that Allah revealed to his messengers. He sent revelations to the messengers as a mercy to creation and as their guidance. The teachings in the books are meant to lead people to live a happy life in this world and in the hereafter.

Believing in the books includes four points:

The First Point: Believing the books are actually revealed from Allah.

The Second Point: Believing in the names of the books we know. We know the names of some of the revealed books. For example:

- The Quran was revealed to Prophet Muhammad (صلى الله عليه وسلم).
- The *Tawrah* (Torah) was revealed to Prophet Mūsá (Moses) (صلى الله عليه وسلم).
- The *Injil* (Gospel) was revealed to Prophet Īsá (Jesus) (صلى الله عليه وسلم).
- The *Zabūr* (Psalms) was revealed to Prophet Dāwūd (David) (صلى الله عليه وسلم).

As for those books we may not know the names of, we still believe in them when we learn about them from the Quran or ḥadīth.

The Third Point: Believing the information in the books is true. We believe that whatever information comes in a revealed book, like the Quran, is true. Whatever information we know for sure is correct and has not been changed in the books before the Quran, we believe that information is true as well.

The Fourth Point: Acting according to the book. We obey whatever is in the books as long as the rules have not been canceled by Allah. We accept the teachings and should be pleased with them whether we know the reason and wisdom behind the rules or not. And all books before the Quran have been canceled with the Quran because it is the book Allah sent to us, to our times and our prophet. Allah says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾

And we have revealed to you (Muhammad) the book in truth, confirming what came before it of scripture and as a criterion over it.³⁸

This verse means that the Quran is to be used over the other books. So it is not permissible to act according to any rule in previous books unless it is correct and the Quran supports that rule.

What do we learn from believing in books?

By believing in the books revealed by Allah, we understand that Allah cares about people so much that he sent to every group of people (in certain time periods) a book guiding people to him.

³⁸ Sūrah al-Mā'idah, 5:48

By believing in the books, we also learn the wisdom of Allah because he made rules and laws specific to every group of people which would be suitable to their lives as Allah said:

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ﴾

To each among you, we made a set of laws and a clear way.³⁹

Review

1. What are the four points of believing in books? (pages 29-30)
2. What are the names of some of the books? (page 29)
3. What are some things we learn from believing in the books? (page 30-31)



³⁹ Sūrah al-Anbiyā, 21:19-20

THE SIX BELIEFS

Believing in Messengers

The messengers we must believe in are the humans to whom Allah revealed a message and set of laws and commanded them to teach that message to others.

The first messenger was Nūḥ (Noah) and the last messenger was Muhammad (صلى الله عليه وسلم). Allah says:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

Indeed, we have revealed to you (Muhammad) just as we revealed to Nūḥ and the prophets after him.⁴⁰

About Muhammad (صلى الله عليه وسلم), Allah says:

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

Muhammad is not the father of any man among you, but he is the messenger of Allah and the last of all prophets.⁴¹

To all people (in different places and different times), Allah either sent a messenger to people with a new set of laws or a prophet to confirm the previous set of laws. He says:

⁴⁰ Sūrah al-Nisā, 4:163

⁴¹ Sūrah al-Aḥzāb, 33:40

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

And we certainly sent into every nation a messenger (saying), “Worship Allah and stay away from false gods.”⁴²

Although the messengers were the best people and although they are very important to Allah, they are still created humans and they have no lordship. Because they are human beings, they become sick, they die, and they need food and drink just like any other person. The prophet (صلى الله عليه وسلم) even once said:

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ أَنَسِيَ كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي﴾

I am only human like you, I forget like you forget. So when I forget, remind me.⁴³

Allah described the messengers as being worshippers and this is the highest description Allah gives to someone. He says about Prophet Nūḥ:

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

He was certainly a thankful worshipper.⁴⁴

Allah said about Muhammad, also describing him as a worshipper:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

⁴² Sūrah al-Nahl, 16:36

⁴³ Recorded by al-Bukhārī and Muslim

⁴⁴ Sūrah al-Isrā, 17:3

**Blessed is the one (Allah) who sent down the criterion upon his worshipper
(Muhammad) that he may be a warner to the world.⁴⁵**

Believing in the messengers includes four points:

The First Point: Believing that their message is the truth and it is from Allah. We believe that what each messenger taught was the same true belief (Tawḥīd) although each messenger's rules may be different. Their message is the truth and truly from Allah. So since their main message was the same, whoever disbelieves in any messenger, it is as if that person disbelieves in them all just like Allah says:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾

The people of Nūḥ denied the messengers.⁴⁶

Although the people of Nūḥ only met one messenger (remember, Nūḥ was the *first* messenger ever), since they did not believe in his message, Allah says that is equal to disbelieving in *all* messengers, even those messengers who came after Nūḥ.

If we understand this point, then we know that since Christians today, for example, do not believe Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is a prophet and messenger of God and they refuse to follow him, then they are also actually rejecting Prophet Īsá, the son of Maryam (صَلَّى اللهُ عَلَيْهِمَا وَسَلَّمَ) even though they claim they believe in Īsá and follow him.

⁴⁵ Sūrah al-Furqān, 25:1

⁴⁶ Sūrah al-Shua'rā, 26:105

They really disbelieve in Īsá as a true messenger and they do not follow him, especially since Prophet Īsá told them that another messenger would come to people after him – Muhammad (صلى الله عليه وسلم). When Īsá told his people that Muhammad would come, he told them he would be a messenger and that Allah would guide people through Muhammad to the straight path and the correct religion.

The Second Point: Believing in the messengers' names we know. We know the names of some messengers like Muhammad, Ibrāhīm, Mūsá, Īsá, and Nūḥ (عليهم الصلاة والسلام). These five are some of the best and strongest of all messengers; Allah mentions them all together in this verse:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

He has made for you the religion that he made for Nūḥ and that which we have revealed to you (Muhammad), and what we made for Ibrāhīm, Mūsá, and Īsá – to practice the religion and not be divided.⁴⁷

As for the prophets and messengers for whom we do not know their names, we still believe Allah sent other messengers we may not know about:

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

⁴⁷ Sūrah al-Shūrā, 42:13

And we have already sent messengers before you. Some of them we have told you their stories and some we have not told you their stories.⁴⁸

The Third Point: Believing what they teach is the truth. We believe that everything they teach about Allah – if we are sure they really said it – is true.

The Fourth Point: Acting according to the rules of the messenger sent to us. The people of Nūḥ had to obey him and the rules Allah gave him. The people of Mūsá had to obey him and the rules Allah gave Mūsá. As for the people in our time, Muhammad is the messenger sent to us and all people until the Day of Judgment, so people in our time must believe in and act according to Muhammad's rules.

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

But no, by your Lord, they will not (truly) believe until they make you (Muhammad) judge about whatever they differ among themselves and then they are not upset with what you have judged and they submit to it with full, willing submission.⁴⁹

What do we learn from believing in messengers?

By believing in the messengers of Allah, we understand the mercy of Allah and his care for people because he sent to them messengers to guide them to the path of Allah and

⁴⁸ Sūrah Ghāfir, 40:78

⁴⁹ Sūrah al-Nisā, 4:65

to teach people how to worship him. Without messengers, we would never know about Allah, how to worship him, or what he wants from us.

By believing in the messengers of Allah, we learn to be thankful to Allah for this great blessing he gave us.

By believing in the messengers of Allah, we also learn to love and respect the messengers. They were the people chosen by Allah to worship him, to teach people Allah's message, and to give good advice to people.

Review

1. Who was the first messenger and who was the last messenger? (page 32)
2. What are the four points of believing in messengers? (pages 34-36)
3. Explain how people really disbelieve in all messengers if they disbelieve in only one messenger? (pages 34-35)
4. What are the names of some of the messengers? (page 35)
5. What are some things we learn from believing in messengers? (pages 36-37)



THE SIX BELIEFS

Believing in the Last Day

The last day is the last day of this life. It is the day when all people will be resurrected, brought back to life after death, to be judged by Allah and rewarded or punished. It is called the “last day” because there will not be another day as we know it after that day. It is also called the Day of Judgment and Day of Resurrection. After the Day of Judgment, people will either live in Paradise, the home of happiness and pleasure, or in Hell, the home of sadness and misery.

Believing in the last day includes three points:

The First Point: Believing in the resurrection. The resurrection is when people will be brought back to life after they have died. They will be resurrected after the second time the angel Isrāfīl blows the horn (the first blow will cause all people on earth to die). When they are resurrected, people will rise up from their graves barefoot and naked just the way Allah first created them:

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْنَا ۖ إِنَّا كُنَّا فَاعِلِينَ ﴾

Just like we began the first creation, we will repeat it. (That is) a promise from us; we will certainly do it.⁵⁰

⁵⁰ Sūrah al-Anbiyā, 21:104

The resurrection is true – people will actually become alive again after they die. This is proven by the Quran and ḥadīth. As for the Quran, Allah clearly tells us:

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ • ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴾

Afterwards, you will all surely die. Then you will all be resurrected on the Day of Resurrection.⁵¹

As for the proof from the ḥadīth, the prophet (صلى الله عليه وسلم) said:

« يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً »

People will be resurrected on the Day of Resurrection barefoot and naked.⁵²

The Second Point: Believing in the judgment and reward or punishment. Part of believing in the last day is to truly believe that Allah will judge people and either reward or punish them for how they lived their lives. Allah will judge a person for his beliefs and his actions and either reward or punish him. This judgment is also proven by the Quran and ḥadīth. Allah says in the Quran:

﴿ إِنَّ إِلَيْنَا إِيَابَهُمْ • ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

Surely to us is their return then surely for us is their judgment.⁵³

And he says:

⁵¹ Sūrah al-Muminūn, 23:15-16

⁵² Recorded by al-Bukhārī and Muslim

⁵³ Sūrah al-Ghāshiyah, 88:25-26

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ ﴾

And we will set up the scales on the Day of Resurrection with justice so no soul will be dealt with unfairly in anything. And if there is (even) the weight of a mustard seed, we will bring it forth, and we are enough as a judge.⁵⁴

As for the proof from the ḥadīth that Allah will judge people on the Day of Resurrection, the prophet said:

« إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ ، فَيَقُولُ : أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ
ذَنْبَ كَذَا ؟ فَيَقُولُ : نَعَمْ أَيُّ رَبِّ ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ
قَالَ : سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ »

Allah will bring a believer close, placing him under his care and screening him. Allah will ask him, “Do you remember this sin? Do you remember that sin?” The person will answer, “Yes, my Lord.” After the believer is made to confess all his sins and he sincerely believes he will be ruined, Allah will tell him, “I concealed them for you in life and I forgive you for them today.”⁵⁵

That is for a believer. As for those who did not truly believe in Allah:

⁵⁴ Sūrah al-Anbiyā, 21:46

⁵⁵ Recorded by al-Bukhārī and Muslim

« وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَىٰ بِهِمْ عَلَىٰ رُءُوسِ السَّيِّئَاتِ : هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
اللَّهِ »

But as for the disbelievers and hypocrites, they will be publicly called out in front of all creation and it will be announced, “These are the ones who lied against Allah.”⁵⁶

The Third Point: Believing in Paradise and Hell. Believing in the last day is only complete if we believe Paradise and Hell are real and true. They are both everlasting homes for Allah’s creation.

Paradise, or *Jannah* in Arabic, is the home of happiness and reward which Allah has prepared for the righteous believers who believe in everything Allah told us to believe in. The people promised Paradise are the ones who obey Allah and his messengers and sincerely worship Allah and follow the messengers. About Paradise, Allah says:

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ • جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ
جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴾

Surely, those who believe and do good deeds, they are the best creatures. Their reward with Allah will be gardens of eternity under which rivers flow where they will live forever. Allah is happy with them and they are happy with him. That is for whoever has feared his Lord.⁵⁷

⁵⁶ Recorded by al-Bukhārī and Muslim

⁵⁷ Sūrah al-Bayyinah, 98:7-8

Allah also describes Paradise:

﴿ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴾

**And in there is whatever the souls want and whatever delights the eyes,
and you will live there forever.⁵⁸**

Prophet Muhammad (صلى الله عليه وسلم) said about Paradise:

« إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا ، فَلَا تَمُوتُوا أَبَدًا ، إِنَّ لَكُمْ أَنْ تَصِحُّوا ، فَلَا تَسْقَمُوا أَبَدًا ، وَإِنَّ لَكُمْ أَنْ تَشَبُّوا فَلَا تَهْرَمُوا أَبَدًا ، وَإِنَّ لَكُمْ أَنْ تَنَعَمُوا ، فَلَا تَبْأَسُوا أَبَدًا »

When the people of Paradise have entered Paradise, a caller will call out, “You will live forever and never die again. You will be healthy forever and never be sick again. You will be young forever and never grow old again. And you will be happy forever and will never be sad again.”⁵⁹

The prophet (صلى الله عليه وسلم) also told us that there will be some things in paradise so good that:

« فِيهَا مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ »

⁵⁸ Sūrah al-Zukhruf, 43:71

⁵⁹ Recorded by Muslim

In it is what no eye has ever seen, no ear has ever heard of, and what has never been imagined by any human heart.⁶⁰

Hell, or *Jahannam* in Arabic, is the home of sadness and punishment which Allah has prepared for those who disbelieve in him and oppress people. They are the ones who do not believe in Allah and disobey his messengers. In the fire of Hell there are types of punishment and torment that cannot even be imagined. Allah describes Hell:

﴿ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا • خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا • يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴾

Surely Allah has cursed the disbelievers and has prepared for them a burning fire where they will live forever, and they will find no protector or helper. On the day when their faces will be turned over in the fire, they will say, “Oh, we wish we had obeyed Allah and obeyed the messenger.”⁶¹

The prophet (صلى الله عليه وسلم) said about the fire of Hell:

« أُرِيتُ النَّارَ فَلَمْ أَرَ مِنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ »

I was shown the fire, and until today, I had never seen a sight so horrible.⁶²

⁶⁰ Recorded by al-Bukhārī

⁶¹ Sūrah al-Aḥzāb, 43:64-66

⁶² Recorded by al-Bukhārī and Muslim

Believing in the last day also means to believe in everything we have learned from the Quran or ḥadīth that will happen after we die.

For example, we believe in the trial of the grave. This is when a person is buried in his grave and angels will come to him and ask him who his Lord is, what his religion is, and who his prophet is. The believers will be helped by Allah to give the right answers: “Allah is my Lord, Islam is my religion, and Muhammad is my prophet.” As for the people who do not believe in Allah, they will answer, “Uh, uh, I do not know!” and the hypocrites (people who say they believe but really do not) and those who are uncertain about Allah will answer, “I do not know. I just heard people saying something so I just said the same thing.”

We also believe the grave will be a place of blessings or punishment even before the Day of Judgment. It will be a place of punishment for the bad people like the hypocrites and disbelievers as Allah says:

﴿ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴾

And if you could see when the unjust people will be in the pains of death and the angels stretch their hands (toward them) saying, “Give up your souls. Today you will be given the punishment of humiliation for what you

used to say against Allah that was not true and because you were arrogant toward his verses.”⁶³

And the prophet (صلى الله عليه وسلم) said about a disbeliever in his grave after he does not answer the angels correctly:

« فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ: كَذَبَ، فَأَفْرَشُوا لَهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا، وَيُضَيَّقُ عَلَيْهِ قَبْرَهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ »

A caller will then call out from the heaven, saying, “He lied. So give him furnishing from the fire (of Hell) and open a door for him to the fire.” Its heat and burning wind will then come to him, and his grave will closed in on him, tightening around him until his ribs are squeezed together.⁶⁴

But the grave can also be a place of rewards and blessings. The prophet (صلى الله عليه وسلم) said that after a believer answers the angels in the grave correctly about his lord, his religion, and his prophet:

« فَيُنَادِي مُنَادٍ فِي السَّمَاءِ: أَنْ صَدَقَ عَبْدِي، فَأَفْرَشُوهُ مِنَ الْجَنَّةِ، وَالْأَسْوَهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ، قَالَ: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطَيْبِهَا، وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ »

Then a caller from the heaven will call out, “My servant spoke the truth. So give him furnishings from Paradise, give him clothes from Paradise, and open for him

⁶³ Sūrah al-An'ām, 6:93

⁶⁴ Recorded by recorded by Abū Dāwūd and al-Albānī says it is authentic

a door to Paradise.” The pleasant and refreshing breeze of Paradise and its fragrance will then come to the person, and his grave will be made wide and spacious, spread out as far as his eye can see.⁶⁵

What do we learn from believing in the last day?

By believing in the last day, we should want to obey Allah more, hoping for his reward on the Day of Judgment.

By believing in the last day, we should want to never disobey Allah and we should never be happy with ourselves when we commit a sin, being afraid of Allah’s punishment on the Day of Judgment.

By believing in the last day, we also learn not to be so sad for the things we do not have in this world. This is because believers in Allah hope for better rewards and blessings in the next life.

Review

1. What are the three points of believing in the last day? (pages 38-41)
2. Name two other things we believe in that will happen after death. (page 44)
3. What are some things we learn from believing in the last day? (pages 46)



⁶⁵ Recorded by recorded by Abū Dāwūd and al-Albānī says it is authentic

THE SIX BELIEFS

Believing in Destiny

Destiny, or *Qadr* in Arabic, is Allah's planning of everything that happens before it even happens. He plans things according to his knowledge of what will happen and his wisdom of why things should happen.

Believing in destiny includes four points:

The First Point: Believing in Allah's knowledge. We believe that Allah knows everything, in general and in detail, that happened in the past, that is happening right now, and that will happen in the future. Whether something has to do with Allah's actions or with the actions and choices people will make, Allah already knows it.

The Second Point: Believing that Allah wrote down everything that will happen. We believe that Allah has already written down every single thing that will ever happen, and he wrote this in a book that is safe with him called *al-Lawḥ al-Maḥfūz*.

Allah said about these first two points:

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

Do you not know that Allah knows whatever is in the heaven and the earth?

Surely this is in a book; surely this is easy to Allah.⁶⁶

The prophet (صلى الله عليه وسلم) said about destiny:

« كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ »

Allah wrote measures of all creations fifty thousand years before he even created the heavens and earth.⁶⁷

The Third Point: Believing that anything that happens, Allah allowed it to happen.

We believe that nothing happens except that Allah wanted it to happen. Even when bad things happen, we believe that Allah allowed them to happen for a good reason, although we may not know the reason. So whatever Allah does and whatever his creation does, he allows it to happen. Allah says in the Quran:

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ﴾

And your Lord creates and chooses whatever he wants.⁶⁸

And he says about his actions:

﴿ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

⁶⁶ Sūrah al-Ḥajj, 22:70

⁶⁷ Recorded by Muslim

⁶⁸ Sūrah al-Qaṣaṣ, 26:68

And he does whatever he wants.⁶⁹

Allah also tells us that even our choices and actions only happen if he wants them to:

﴿ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوْا ﴾

If your Lord had not wanted it, they would not have done it.⁷⁰

The Fourth Point: Believing that everything is created by Allah. We believe that everything we know of besides Allah (and his actions and descriptions), it is created by Allah. Everything is created by Allah; its descriptions and its actions and movements are also created by Allah. He says:

﴿ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ ﴾

Allah is the creator of everything.⁷¹

Allah has even created our own actions:

﴿ وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

And Allah has created you and whatever you do.⁷²

⁶⁹ Sūrah Ibrāhīm, 14:27

⁷⁰ Sūrah al-An'ām, 6:112

⁷¹ Sūrah al-Zumar, 39:62

⁷² Sūrah al-Ṣāffāt, 37:96

Destiny, as we have explained it here, still does not mean that people have no choices. People can still choose what they do and they are responsible for their actions; Allah just already knows what we will choose.

What do we learn from believing in destiny?

By believing in destiny, we learn to rely on Allah. Although we still do actions and hope for results, we do not rely only on our actions because we know that nothing happens unless Allah wants it to happen.

By believing in destiny, we also understand that we should not be so amazed with ourselves if something good happens. Good things that happen to someone are only blessings from Allah that happen because of what Allah planned and helped the person do. By thinking that we are the ones who caused good things to happen, we may forget to thank Allah for these blessings.

By believing in destiny, we learn peacefulness and we learn to accept and be patient with whatever happens in life. We feel comfortable with whatever Allah lets happen, and we do not complain or become too sad when we lose something or someone we love or something happens to us that we dislike. This is because we know that everything happens according to what Allah has planned. Allah says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ • لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَلِفٍ فَخُورٍ ﴾

No disaster happens on earth or among yourselves except that it is in a book before we make it happen. That is surely easy for Allah. (This is) so you do not become too sad for what did not happen to you, or be too happy with what he has given you. And Allah does not love any arrogant boaster.⁷³

The prophet (صلى الله عليه وسلم) also said:

« عَجَبًا لِأَمْرِ الْمُؤْمِنِ ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ ، إِنْ أَصَابَتْهُ
سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ »

How amazing the matter of a believer is! Everything that happens to him is good and that is only for a believer. If something good happens to him, he is thankful (to Allah) and that is good for him; and if something bad happens to him, he is patient and that is also good for him.⁷⁴

Review

1. What are the four points of believing in destiny? (pages 47-49)
2. What are some things we learn from believing in destiny? (page 50-51)



⁷³ Sūrah al-Ḥadīd, 57:22-23

⁷⁴ Recorded by Muslim

REVIEWING THE SIX BELIEFS

What are the six main beliefs?

1. Believing in Allah
2. Believing in angels
3. Believing in books
4. Believing in messengers
5. Believing in the last day
6. Believing in destiny

What are the four points of believing in Allah?

1. Believing that Allah exists
2. Believing in Allah's lordship
3. Believing that Allah is the only one who should be worshipped
4. Believing in his names and descriptions

What are the four points of believing in angels?

1. Believing angels exist
2. Believing in the angels' names we know
3. Believing in the angels' descriptions we know
4. Believing in the angels' actions we know

What are the four points of believing in books?

1. Believing the books are actually revealed from Allah
2. Believing in the names of the books we know
3. Believing the information in the books is true
4. Acting according to the book

What are the four points of believing in messengers?

1. Believing that their message is the truth and it is from Allah
2. Believing in the messengers' names we know
3. Believing what they teach is the truth
4. Acting according to the rules of the messenger sent to us

What are the three points of believing in the last day?

1. Believing in the resurrection
2. Believing in the judgment and reward or punishment
3. Believing in Paradise and Hell

What are the four points of believing in destiny?

1. Believing in Allah's knowledge
2. Believing that Allah wrote down everything that will happen
3. Believing that anything that happens, Allah allowed it to happen
4. Believing that everything is created by Allah