

Qubaa Association of Western Sydney

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THE PILLARS OF ISLAM

TERM-1

THE SEVEN BELIEFS

(Eiman-E-Mufassal)

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- Belief in Allah
- Belief in the Angels
- Belief in all of Allah's Books
- Belief in all of Allah's Messengers
- Belief in the Last Day
- Belief in Divine Decree
- Belief in the Resurrection

TAWHEED- ONENESS OF ALLAH

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- The word *Tawheed* means unification (to make something one). However, Islamically it is in reference to Allah being singled out alone, in all that is particular to Him. The opposite of *Tawheed* is 'Shirk' which is to associate partners with Allah by giving that which belongs to Him, to others.
- Traditionally *Tawheed* has been divided into three categories which help us understand why Allah alone deserves to be singled out for worship.

THE 3 TYPES OF TAWHEED

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1. *The Unity of Allah's Lordship*

- Known as “*Tawheed-ur Ruboobeeyah* “ (the unity of Allah's lordship)
- Through this we understand that it is Allah who alone created the universe which is why one of His divine names is الخالق *Al-Khaliq* (the Creator).

{الله خالق كل شئ و هو على كل شئ وكيل}

"Allah created all things and He is the agent upon which all things depend“ (Surah Az-Zumar 39:62)

1. The Unity of Allah's Lordship

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- Through this we know that it is Allah alone who controls the universe and allows things to happen. This is why Allah refers to himself in the Qur'aan as **المالك** *AI-Malik* (The Owner of the universe). Hence when something happens, it only happens with the permission of Allah:

{ما أصاب من مصيبة إلا باذن الله.}

"And no calamity strikes except with the permission of Allah" (Surah At-Taghabun 64:11)

The Unity of Allah's Lordship

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- We know that another name, which Allah chooses to call himself by, is الرزاق *Ar-Razzaq* (the Sustainer). It is Allah who provides us with our food, shelter, clothing, families and friends. When our crops seem to be dying and there is not a cloud in sight, it is Allah who sends down His rain from the skies and sustains us.

2. *The Unity of Allah's names and Attributes*

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- Known as “*Tawheed-al-Asma Wa-Siffaat*”
- Allah says in the Qur'aan:

{الله لا اله هو له الاسماء الحسنی}

3. *The Unity of Allah's Worship*

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- Known as “*Tawheed -al-‘ibaadah*”
- It is this aspect of *Tawheed* which it could be said is the most important. It is through this that we learn how to worship our Creator alone. Allah is not the kind of god who does not respond or hear your calls.

{و قال ربكم ادعوني أستجب لكم}

"*And your lord said : Call on me and I will answer you*"

(Surah Ghafir 40:60)

MALAAI'KAH: THE ANGELS

- The angels were created by Allah ﷻ as his servants. They are invisible creatures made by divine light (Noor). We cannot see them unless by Allah's ﷻ permission, but they can see us. (Story of Hadrat Ali R.A).
- They are created to carry out commands of Allah ﷻ. They do not possess the ability to choose right from wrong like we do. They have been created solely to obey Allah ﷻ, therefore they are always good.
- They serve Allah ﷻ in many different ways. Some of them carry Allah's ﷻ messages for the guidance of mankind. Others record deeds, and still others carry out Allah's ﷻ commands and regulate natural occurrences, such as rainfall.
- Some of the angels are assigned special tasks. Some of them are created to glorify Allah ﷻ. Some of the angles go around the 'Arsh, the seat of divine manifestation, and continuously praise Allah ﷻ.

MALAAI'KAH: THE ANGELS

- **The chief of the angels is Jibril** (Gabriel), who was responsible for bringing the message of Allah ﷻ to the prophets. He brought Allah's ﷻ final message of the Qur'an to Rasulullah ﷺ. He is described in the Qur'an as:

{إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ}

“Truly it is the speech of a noble Messenger.” (Surat at-Takwir, 19)

{ رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ }

“He is the Raiser of ranks, the Possessor of the Throne, He sends the Spirit by His command to whichever of His servants He wills so that he may warn mankind about the Day of Meeting.” (Surah Ghafir, 15)

MALAAI'KAH: THE ANGELS

- **Angel Izra'il** is responsible for carrying out the order for death. He approached people, informing that their time in this world is over, and then extricates their souls.
- **Angel Israfil** will blow the trumpet (*SUR*) before the Day of Judgment. Its sound will become so fierce and loud that it will shatter and destroy everything. Then he shall blow the trumpet a second time to recreate everything, thus marking the commencement of the Day of Judgment.
- **Angel Mika'il** (Michael) is responsible for rainfall and supply of provisions.
- Two angels ***Kiraman Katibin***, are assigned to each individual to record their actions on a scroll. One records the good deeds and the other records the bad deeds.

{وإنّ عليكم لحفظين كراما كاتبين يعلمون ما تفعلون }

“Standing over you are guardians, noble, recording, who know what you do”. (Surat al-Infitar, 10-12)

Belief in the Holy Books

- There are many Books of Allah, small and large, which were revealed to the prophets of Allah. The comprehensive books are known as *kutub* (its singular is *kitaab*) and the smaller ones are known as *suhuf* (singular: *saheefah*). Four books are well-known.
 1. *Tauraah* (Old Testament), revealed to *Hazrat Moosaa* ﷺ
 2. *Zaboor* (Psalms), revealed upon *Hazrat Daawood* ﷺ
 3. *Injeel* (New Testament) upon *Hazrat 'Eesaa* ﷺ
 4. *Qur'aan*, revealed to our Prophet Muhammad ﷺ
- However, the Qur'aan differs from other books in that it is said to contain Allah's final and universal revelation. All the other books were for a specific time and place.

QUR'AAN: WORD OF ALLAH ﷻ AND THE MIRACLE TO THE PROPHET ﷺ

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- The Quraan has such a unique expression that all humans and Jinns are unable to create anything comparable even the smallest text equivalent in length to the shortest surah (3 verses) of the Quraan.
- Allah ﷻ challenged the par excellence literary persons of Arabia to compose verses similar to the Quraan.

{قُل لِّئِن اجْتَمَعَتِ الْإِنسَ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ

و لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا}

“Say: “If the mankind and the jinns were together to produce the like of the Quraan, they could not produce that like thereof, even if they helped one another.”” (Al-Israa, 17:88)

QUR'AAN: WORD OF ALLAH ﷺ AND THE MIRACLE TO THE PROPHET ﷺ

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{وإن كنتم فى ريب مما نزلنا على عبدنا فاتوا بسورة من مثله و ادعوا شهداءكم
من دون الله إن كنتم صادقين . فإن لم تفعلوا و لن تفعلوا فاتقوا النار التى
وقودها الناس والحجارة أعدت للكافرين }

“And if you are in doubt concerning that which We have sent down (i.e. the Quraan) to our servant (Muhammad), then produce a surah of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.” (Al-Baqarah, 2:23,24)

QUR'AAN: WORD OF ALLAH ﷻ AND THE MIRACLE TO THE PROPHET ﷺ

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- Almost all Prophets (عليهم السلام) were honoured with miracles of a temporary nature which were vanquished with the death of the respective prophets. But the Quraan, the Miracle to the Prophet Muhammad ﷺ is still, today, after 1400 years, preserved in its original text. Allah ﷻ declares:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ}

“Verily We: It is We who have sent down the Dhikr (the Quran) and surely, We will guard it (from corruption).” (al-Hijr, 15:9)

MESSENGERS OF ALLAH

- Human knowledge is limited in scope, and cannot provide comprehensive information about the universe and man's role in it. Therefore, Allah, in His wisdom and mercy sent us messengers to direct us to what is beneficial. These messengers were men at various times and in various communities whom Allah inspired with guidance for their people. The Muslim who wishes to draw nearer to Allah should therefore follow the prophets and those who emulate their way.
- The Final Messenger, Muhammad ﷺ, in particular, is a role model for us. "Indeed, there is an excellent example for you in the Messenger of Allah, for anyone whose hope is in Allah and the Last day, and who remembers Allah much." [(33) Al-Ahzaab, 21]
- Risaalah is the channel of communication between Allah and mankind. Allah, in His infinite mercy, has provided man with guidance to follow the right course and to make this world a happy and peaceful place to live in. There will be a great reward in the life after death for those who follow this guidance.

MESSENGERS OF ALLAH

- Since the beginning of the Creation, Allah has sent His guidance for mankind through His selected people. These chosen people are called **prophets** or messengers. They asked the people of their time to obey and worship Allah alone. They taught, guided and trained the people to follow the way of Allah.
- Prophets and messengers were human beings. We should never refer to them as the sons of Allah. Allah is One and He has no partner or son. As Muslims, we must believe in all the prophets and messengers (2:285). Allah's guidance to mankind, which began with Adam عليه السلام, was completed with Muhammad ﷺ. The Qur'an mentions only twenty-five of the most prominent prophets by name.

Who are the Rusul (messenger)?

- Rusul are Allah's bondsmen and human beings. Allah commissions them to convey His commands to other human beings. They are truthful. They never tell lies. They perform miracles by the order of Allah. They do not commit sins. They are infallible. They deliver Allah's command in all completeness. They neither add anything to it nor do they drop any part of that nor do they conceal any portion of it.

MESSENGERS OF ALLAH

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What is meant by Nabi(Prophet)?

- Nabi is synonymous with prophet. They are Allah's bondsmen and His beings. They deliver Allah's commands to other human beings. They are truthful. They never tell lies. They do not commit sins. They are infallible. They deliver Allah's command in all completeness. They neither add anything to it nor do they drop any part of that nor do they conceal any portion of it.

Difference between Nabi and Rasul

- There is a minor difference between a Nabi and Rasul. Every prophet is a Nabi. But a Rasul is the prophet who is given a new *Shari'at* (Divine Law) and a Book. Nabi follows the *Shari'at* that was given to another prophet preceding them. Nabi is not given a new *Shari'at* and a new Book.

How many Anbiyaa' and Rasul were there?

- Many Anbiyaa' and Rasul came to the world. But only Allah knows their exact number. We should express our Imaan (belief) in all prophets sent by Allah and testify all of them and believe that they are prophets.

ISLAMIC BELIEF OF FINALITY OF PROPHETHOOD

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- The Holy Qur'an and the holy Prophet's Ahadith eloquently prove that Prophethood came to an end with our Prophet Muhammad ﷺ.
- There are decisive verses to that effect. Being the last Prophet in the chain of Prophethood no one shall now succeed him to that status of dignity.

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ
وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا}

*“(Muhammad is not the father of any man among you, but he is the messenger of Allah and the **seal** of the Prophets; and Allah is aware of all things.)” (Al-Ahzaab : 33: 40)*

ISLAMIC BELIEF OF FINALITY OF PROPHETHOOD

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- TAFSIR OF THE WORD ‘KHAATAM’:

- Ibn Katheer:

"و هَذِهِ الْآيَةُ نَصٌّ فِي أَنَّهُ لَا نَبِيَّ بَعْدَهُ." (ابن كثير : ٣/٦٥٠)

- Imam Qurtubi:

قَالَ ابْنُ عَطِيَّةَ : هَذِهِ الْأَلْفَاظُ عِنْدَ جَمَاعَةِ عُلَمَاءِ الْأُمَّةِ خَلْفًا وَ سَلْفًا مُتَقَاتَةً
عَلَى الْعُمُومِ النَّصَّ أَنَّه لَا نَبِيَّ بَعْدَهُ ﷺ. (تفسير قرطبي : ١٤/١٩٦)

- Therefore “Khatame Nubuwwat” (finality of Prophethood) is an article of faith by the Holy Qur’an text and Ahaadith Mutawatir. For the sake of brevity some of them are as follows:

ISLAMIC BELIEF OF FINALITY OF PROPHETHOOD

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عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَ خُتِمَ
بِي النَّبِيُّونَ

“Rasulullah صلى الله عليه وسلم said : I have been ordained as the Prophet for all humanity and the line of the Prophets has been terminated with me.”
(Muslim : 1/199)

عن سعد بن أبي وقاص رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لعلي : أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ
مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

“Rasulullah صلى الله عليه وسلم said to Ali رضي الله عنه “ You have the same relation with me as Haroon had with Moosaa عليه السلام except that there shall be no Prophets after me”. (AL-Bukhari : 2/ 633)

DAY OF JUDGMENT

- The present life is only a trial preparation for the next realm of existence. This life is a test for each individual for the life after death. A day will come when the whole universe will be destroyed and the dead will be resurrected for judgment by Allah.
- This day will be the beginning of a life that will never end. This day is the Day of Judgment. On that day, all people will be rewarded by Allah according to their beliefs and deeds. Those who die while believing that **“There is no true god but Allah, and Muhammad is the Messenger (Prophet) of Allah”** and are Muslim will be rewarded on that day and will be admitted to Paradise forever, as Allah has said:

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ .}

“And those who believe and do good deeds, they are dwellers of Paradise, they dwell therein forever”.

DAY OF JUDGMENT

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- But those who die while not believing that **“There is no true god but Allah, and Muhammad is the Messenger (Prophet) of Allah”** or are not Muslim will lose Paradise forever and will be sent to Hellfire, as Allah has said:

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ .}

“And whoever seeks a religion other than Islam, it will not be accepted from him and he will be one of the losers in the Hereafter”.

- This life we live today is a very short life. The disbelievers on the Day of Judgment will think that the life they lived on earth was only a day or part of a day, as Allah has said:

“He (Allah) will say, “How many years did you stay on the earth?” They will say: “We stayed a day or part of a day”

DAY OF JUDGMENT

- The life in the Hereafter is a very real life. It is not only spiritual, but physical as well. We will live there with our souls and bodies.
- In comparing this world with the Hereafter, the Prophet Muhammad said:

وَاللَّهُ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ ، فَلْيَنْظُرْ بِمَ يَرْجِعُ

“The value of this world compared to that of the Hereafter is like what your finger brings from the sea when you put it in and then take it out.”

(Muslim, #2858.)

TAQDEER (FATE)

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“Whatever is happening in this world is happening according to Taqdeer (Fate)”

- Everything is happening according to the knowledge of Allah ﷻ. Allah ﷻ is aware of what one will do after stepping into the world. This same knowledge of Allah is written in the Al-Lowh al Mahfooz (preserved tablet) and this is Taqdeer. When a person is born, all his actions coincide with whatever was written in the Al-Lowh al Mahfooz because Allah ﷻ’s knowledge is complete and perfect. It does not mean that Allah ﷻ has written ones Taqdeer beyond ones capabilities and now he is forced to act according to the written Taqdeer.
- This can be understood from an example of a person who has the full knowledge of a certain computer program as how it works and what it displays. Now if this person notes down whatever the program displays and how it works then forwards to another person who, after using the program, finds that everything coincides with the notes forwarded to him, it will be said that so and so is well acquainted with the program. It will not be said that the computer was forced to act according to the notes that is why whatever was displayed coincided with the notes.

TAQDEER (FATE)

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Five important aspects of Taqdeer (Fate):

1. Allah ﷻ has the knowledge of everything before its creation.
2. Allah ﷻ has given human beings the willpower and the ability of good or bad.
3. Allah ﷻ 's knowledge of what good or bad one would do even before one is created is called TAQDEER or FATE.
4. All favours are by Allah ﷻ 's will alone and no misfortune can happen except by the will of Allah ﷻ.
5. Therefore we should not despair over any misfortune or boast over any favour. This teaches us that we should be thankful to Allah ﷻ for his favours and patient over any misfortune.

TAQDEER (FATE)

Belief in al-Qadar is based on four things:

1. **العلم Knowledge:** i.e., that Allah ﷻ knows what His creation will do, by virtue of His eternal knowledge, including their choices that will take place.
2. **كتابة Writing:** i.e., that Allah ﷻ has written everything that exists including the destiny of all creatures in Al-Lowh al Mahfooz prior to creation.
3. **مشيئة Will:** i.e., that what Allah ﷻ wills happens and what He does not will does not happen. There is no movement in the heavens or on earth but it happens by His will. This does not mean that he forces things to happen the way they happen in the area of human beings volunteer actions. It means that He knew what they will chose, wrote it and let it happen, and was, is and can always change it when He wants.
4. **الخلق Creation and formation:** i.e., that Allah ﷻ is the Creator of all things, including the actions of His slaves. They do their actions in a real sense, and Allah ﷻ is the Creator of them and of their actions.

LIFE AFTER DEATH

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Day of Judgment, when people will be resurrected and then told to remain in the abode of enjoyment or in the abode of severe punishment.

The Resurrection:

The resurrection, which is Allah ﷻ 's bringing to life all those who have died, and when Israafil shall blow the horn for the second time:

"And the trumpet shall be blown, and all who are in the heavens and who are in the Earth shall fall down fainting, except those that Allah shall spare. Then, it shall be blown again and they shall rise gazing around them" (39:68).

The Records and Scales:

The records of deeds will be given to people in their right hands or behind their backs, in the left hands.

LIFE AFTER DEATH

"As for him who is given his book in his right hand, he shall surely receive an easy reckoning and he will return to his family rejoicing. But as for him who is given his book behind his back, he shall call for destruction on himself and will burn in a blazing fire" (84:7-12).

The Prophet's Intercession:

The Prophet Muhammad ﷺ will plead with Allah ﷻ, after His permission and on behalf of mankind, to judge among His servants when they suffer from worries and troubles that they cannot bear. They will go to Adam عليه السلام, then to Noah عليه السلام, then to Abraham عليه السلام, then to Moses عليه السلام, then to Ísaa عليه السلام, and finally to Prophet Muhammad ﷺ.

The Straight Path:

The straight path (siraat) is set up over hell. People pass over it according to their deeds: the first of them as fast as lighting, then as fast as wind, then as fast as birds, and then as fast as a running man. The Prophet will be standing on the path, saying: "Lord, Save! Save!," as some people's deeds will fall short. Some of them will come crawling. At both sides of the path there are hooks designed to take whom Allah wills: some are saved but bruised; others are thrown into hell. *(Bukhari and Muslim).*

LIFE AFTER DEATH

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Paradise and Hell:

- Paradise is the abode of enjoyment which Allah ﷻ prepared for the righteous. No eye has ever seen, no ear has ever heard of, and no human being has ever thought of the blessings that they will enjoy there:
"No soul knows what comfort is kept hidden for them, as a reward for their deeds" (32:17).
- Hell is the abode of punishment that Allah ﷻ has prepared for the disbelievers and the evildoers. The torture and horror in it cannot be imagined:
"Surely, We have prepared for the evildoers a fire, whose pavilion encompasses them. If they call for help, they will be helped with water like molten copper which will scald their faces. How dreadful a drink and how evil a resting place!" (18:29).