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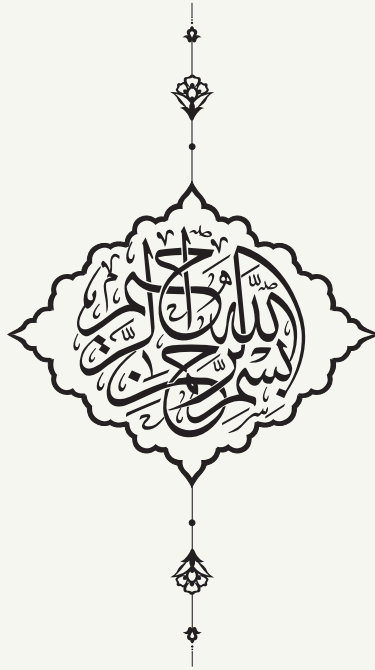
# ISLAMIC CREED











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## ISLAMIC CREED

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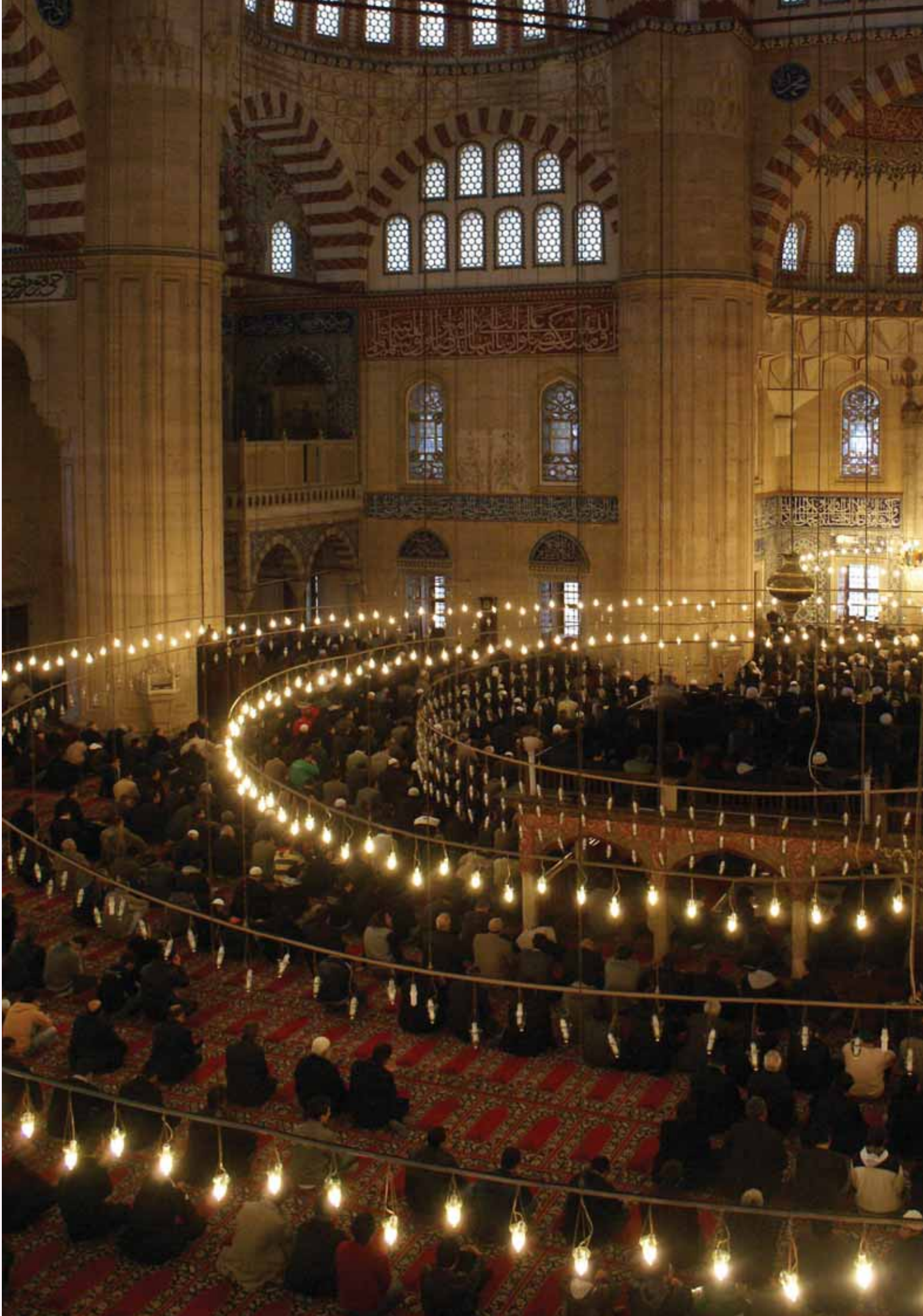
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## CHAPTER

# BELIEF (IMAN) AND DISBELIEF (KUFR)

## CONTENTS OF THE CHAPTER

THE DISCIPLINE OF AQAIID (ISLAMIC CREED)

IMAN (BELIEF) AND KUFR (DISBELIEF)







## 1. THE DISCIPLINE OF AQAIID (ISLAMIC CREED)

### A. AQAIID: ITS DEFINITION AND SUBJECT

*Aqaid* (or Islamic creed) is a scholarly discipline that deals with provisions regarding the belief in the religion of Islam. The discipline of *aqaid* studies the issues of the existence, oneness, attributes and actions of Allah. The next issue discussed by the discipline of *aqaid* is the belief in angels, which is followed by the issues related to the prophets who were sent by Allah and to the divine books revealed to humanity through the prophets. Finally, the subject of the afterlife and the matters pertaining to the afterlife like the belief of fate and destiny constitute the other subjects of the discipline of *aqaid*. For this reason, the discipline of *aqaid* is one of the basic Islamic sciences that explain the main principles of faith in Islam and the questions related to those principles.

### B. THE PURPOSE OF AQAIID

The purpose of *aqaid* is to teach Muslims the principles of faith in Islam and the truths pertaining to those principles so that they can live a peaceful and tranquil life in this world and reach eternal happiness in the afterlife. When the discipline of *aqaid* achieves the aforementioned goals, it also carries out the following duties:

1. Proves, explains, and interprets the tenets of belief.
2. Shows the ways of strengthening the faith based on imitation of others and reaching the true faith based on investigation.
3. Guides those who are in search for the right and true belief.
4. Refutes the false beliefs and the objections directed towards Islam.
5. Places in the hearts the belief that there is no god but Allah and to help believers do sincere and acceptable deeds.

### C. THE METHOD OF THE DISCIPLINE OF AQAIID

In teaching people and helping them internalize the tenets of belief, the discipline of *aqaid* not only relies on the verses of the Qur'an and hadith of the Prophet Muhammad but also benefits from the knowledge provided by science and human reason. It also uses the science and human reason when explaining the tenets of belief. Thus, one can say that both the textual sources from the Qur'an and hadith as well as logical proofs are used in *aqaid*.



Just like the method used by the Qur'an and Sunnah, the main matters in the discipline of *aqaid* are to convince and guide people to the straight path, to give them hope, to gladden them with rejoice and good news.

#### D. THE PLACE OF THE DISCIPLINE OF AQAIID AMONG THE OTHER ISLAMIC SCIENCES

The discipline of *aqaid* has a very important place among the other Islamic sciences. In fact, the discipline of *aqaid* is considered the most important discipline and the one that holds the highest value among the Islamic disciplines. Because without accepting the existence of an Almighty Creator who sent prophets and divine books to humanity, it would be impossible to talk about Islamic sciences like *tafsir* (exegesis), *hadith* (traditions of the Prophet), *fiqh* (Islamic jurisprudence), *akhlaq* (ethics), and *tasawwuf* (Sufism).

If Islamic disciplines were to be compared to a building, the *aqaid* that deals with the principles of religion related to belief would be the foundation of the building and the other Islamic disciplines would be like its floors and compartments. Just as it is not possible to imagine a building without a foundation, one could not imagine the Islamic sciences without the discipline of *aqaid*.

This is why, without believing in the doctrines of faith, it would be impossible to talk about the acts of worship like the obligatory prayers, fasting, almsgiving and pilgrimage or rulings of *fiqh* related to jihad, commerce, agriculture and daily life as well as the social ethics, subtleties and manners of Sufism.

#### E. THE SOURCES OF THE DISCIPLINE OF AQAIID

The Qur'an is the first and most important source of the science of Islamic creed. The authentic hadiths comes after the Qur'an as the next important source. The guidelines that form Islamic creed are distinctly found in the Qur'an and hadiths. There are many verses in the Qur'an that give information about Allah, the prophets, the divine books, angels, the hereafter, fate and destiny. Likewise, hadith books contain many-detailed information about faith, prophets, oneness (*tawhid*), heaven, hell, fate, and the Last Day in the chapters related to the tenets of belief.

The knowledge generated by human reason and the senses, which are the main sources in the study of philosophy and positive sciences, are also among the sources from which the discipline of *aqaid* benefits. However, the knowledge from reasoning and the senses is not directly

used to determine the principles of religion and the tenets of belief. The tenets of belief are established solely by the revealed sources. That is the verses of the Qur'an and *mutawatir* hadith. The knowledge from reasoning and the senses is mostly used to explain, interpret and prove the principles presented in the verses of the Qur'an and hadith.

The discipline of *aqaid* is the discipline that a Muslim must learn first. For a Muslim to be able to do duly his/her duties to Allah depends on him/her learning the tenets of belief, which directs his/her beliefs, rituals and morals, correctly and effectively.





## 2. IMAN AND KUFR

### A. WHAT IS IMAN?

#### 1. The Lexical and Terminological Meaning of *Iman*

The word *iman* lexically means “to confirm and verify another person in his words, to accept and willingly internalize those words, to assure people and give them confidence, to be on the safe side, and to believe without having any doubt.”

In terminology, the word *iman* means “to confirm all the provisions that are known for certain that were brought by the Prophet (peace be upon him) from Allah, to accept everything that is advised by him without hesitation, and to believe wholeheartedly that these things are true and correct.”

The things that are known for certain brought by the Prophet from Allah are the provisions informed in the Qur’an and *mutawatir* hadith. Since they represent certainty in our religion, those who deny them will become disbelievers. Because they are obligatory tenets of belief, they are called “*darurat al-diniyya* (Religious Obligations).”

***Mutawatir* hadith: is the information reported exactly in the same manner by so many people that it is impossible that they would agree upon a lie.**

#### 2. The Role of Confirmation (*tasdiq*) in *Iman*

*Iman* means willingly and knowingly accepting the information reported by the Prophet and transmitted to us through a large group of people (*tawaturan*) and wholeheartedly believing in them. For this reason, *iman* (faith) is a matter of the heart. Faith is not a tangible object that can be held in the hands or seen with the eyes. Every person who believes knows what he or she believes in. However, every person who knows does not necessarily believe in something. In order to call the knowledge of the principles of faith as faith, a person must submit himself or herself to those principles and confirm them wholeheartedly and willingly. As a matter of fact, the Qur’an tells us that the Jews and Christians knew exactly that the Prophet (peace be upon him) was a true prophet, but because of their jealousy, they did not submit themselves to the principles he brought or confirm his prophethood.<sup>1</sup> This shows that faith is a matter of conscience that goes beyond knowledge and requires will power.

There are verses and hadiths that show that faith means submission and acceptance of heart. Allah the Almighty says about the hypocrites (*munafiq*) in a verse: “**O messenger, do not grieve for those who say with their mouths that they believe even though their hearts do not and the Jews who race in disbelief.**”<sup>2</sup> This verse shows that faith is the confirmation of the heart. Likewise, the Almighty describes the ones who will enter into eternal Paradise and be pleased with themselves as follows:

1. Al-Baqarah, 2: 146; al-An’am, 6: 20.

2. Al-Maidah, 5: 41.



أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ

“[As for the true believers,] it is they in whose hearts He has inscribed faith, and whom He has strengthened with spirit from Himself.”<sup>3</sup>

The following prayer that the Prophet (peace be upon him) used to say constantly also shows the importance of the heart in terms of faith.

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

“O Changer of the Hearts! Strengthen my heart upon Your Religion and obedience to You!”<sup>4</sup>

As it is seen, the essence of faith is the heart’s confirmation of the things that should be believed. Even if people verbally say that they believe, they cannot be true believers until they confirm it by his/her heart. On the contrary, if people confirm with their hearts what they believe but do not put their faith into words, they will be accepted as believers in the hereafter. Similarly, those who confirm the matters that need to be believed by their hearts but those who cannot express verbally the things that they believe in because of a disability such as muteness are accepted as believers. Those who are forced to deny their faith and say that they are disbelievers under a death threat are also accepted as believers. The following incident is a nice example in this context:

Ammar (may Allah be pleased with him) was one of the Muslims who resisted against the oppression and maltreatment from the polytheists with unshaken faith and patience. The polytheists of the tribe of Quraish caught him again one day and tortured him by immersing his head in water and leaving him breathless. They said:

“– We will not let you go until you insult Muhammed and praise Lat and Uzza!” They continued to torture him until he said that he believed in Lat and Uzza.

This was told to Allah’s Messenger:

“– O Messenger of Allah! Ammar has become a disbeliever!”

Our Prophet replied:

“– No! Ammar’s heart is full of faith! Faith has penetrated into his flesh and blood!”

Just then Ammar (may Allah be pleased with him) came to the Prophet. The blessed companion of the Prophet was crying...

Allah’s Messenger wiped his tears with his hands and asked:

“– What happened to you?”

Ammar (may Allah be pleased with him) replied:

“– O Messenger of Allah! They didn’t let me go until I insulted you and said that their faith in the idols were better than your religion!”

Allah’s Messenger (peace be upon him) asked:

3. Al-Mujadila, 58: 22.

4. Tirmidhi, Qadar, 7; Ibn Majah, Muqaddima, 13.



“– When you were uttering these words, how did you feel in your heart?”

Ammar said:

“– My heart was full of faith in Allah and His Messenger. My commitment to my faith was stronger than iron!”

Thereupon, while wiping his tears with his hand Allah’s Messenger (peace be upon him) told him:

“– O Ammar! If they ever force you to repeat those words, say them again!”

Upon this incident, the following verse was revealed:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيْمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ  
صَدْرًا فَعَلَيْنَاهُمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

“Whoever disbelieves in Allah after believing in Him; except for one who is forced [to renounce his religion] while his heart is secure in faith, but those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment.”<sup>5</sup>

### 3. The Role of Verbal Confession (Iqrar) in Faith

Confession means to verbally say and reveal the faith in one’s heart. Since people cannot know what is hidden in others’ hearts, they must reveal the faith that they have in their heart. With this pledge and confession, people become content about that person’s faith. Otherwise, it cannot be known if the person will be treated as a believer or disbeliever in this life and after their death. For this reason, the confession is not just a part of faith but also one of its essential conditions.

Only Allah knows what is hidden in the hearts. We accept people as believers when they say that they believe, confess their faith and perform the obligatory prayer in congregation, which is one of the fundamental religious acts of worship that manifests a person is a believer. Under such circumstances, the person is accepted as a believer and should be treated as a Muslim. For example, a man can marry a Muslim woman if he is a Muslim. The meat of an animal can be eaten only when it is slaughtered by a believer. At the same time, believers become responsible for the payment of almsgiving and other religious taxes such as tithe. When the believers die, a funeral prayer must be performed for them and they should be buried in a Muslim cemetery. If a person does not verbally confess his/her faith, then the above mentioned or similar rulings peculiar to believers cannot be applied about them.

Our Prophet (pbuh) spoke of the importance of confessing the faith with the following words: “whoever has the faith equal to the weight of a grain of wheat and says *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ* (There is no god but Allah, Muhammed is his messenger) will be taken out of Hell.”<sup>6</sup>

Because the verbal confession is so important, faith is generally defined as “confirmation by heart and confession by tongue.” However, defining faith in this way shows that if people do not

5. Al-Nahl, 16: 106. See Ibn Sa’d, III, 249.

6. Bukhari, Iman, 33; Tirmidhi, Jahannam, 9; Ibn Majah, Zuhd, 37.



believe in their hearts but just say that they believe does not mean that they are believers. The following Qur'anic verse states in this respect: **“There are a few people who, though they do not believe, say that they believe in Allah and the Last Day.”**<sup>7</sup>

Since it is not possible to know the belief or disbelief in people's hearts, to treat those who do not truly believe in their hearts but just say that they believe as Muslims in this world is allowed. However, in the hereafter, they will be punished by eternal fire for being hypocrites and disbelievers.

As can be understood from all of the above given information, confirmation by heart is an essential condition and unchangeable foundation of faith. Confession with the tongue is the condition that helps to accept this reality. In other words, faith can be really achieved by tasdiq (confirmation) in the heart and iqrar (confession) with the tongue.

#### 4. The Faith in al-Ghaib (the Unseen)

Al-Ghaib (unseen) is the knowledge of the things that cannot be tangibly perceived and hidden to the comprehension of human beings. Beings are divided into two groups: that which can be seen with the eyes and perceived with the senses is called “the world of the seen (*alam al-shahadah*)”, and that which cannot be seen by eyes and perceived with the senses, “the world of the unseen (*alam al-Ghaib*).” However, this is only applicable to humans whose intellect and senses are limited. Nothing can be unseen to Allah Who sees and knows everything.

Beings in the unseen world are classified into two groups:

1. The things the existence of which are known only by Allah and about which there is no information or clues: Allah's knowledge, destiny and fate are examples of this kind of things. The verse **“with Him are the keys to the things that are beyond the reach of a created being's perception: none knows them but He”** is related to this type of the unseen beings /Ghaib.<sup>8</sup>

2. The things the existence of which cannot be perceived by the senses but can be understood by means of evidences: Allah's existence and attributes, the angels, heaven and hell. This type of unseen is stated in the following verse الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ **“they believe in the unseen...”**<sup>9</sup> In other words, believers have faith in Allah, the angels, the hereafter, paradise and hell based on textual and rational evidences even though they do not see them.

Another important incident regarding faith in the unseen is the following famous report known by the name of “Hadith of Gabriel,” which was narrated by Umar (may Allah be pleased with him):

One day we were sitting in the company of Allah's Messenger (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. He was very clean. Moreover, no one among us knew him. He came and sat in front of the Messenger of Allah (peace be upon him) and rested his knees against the Prophet's knees. After respectfully placing his hands on the Prophet's knees, he began to ask:

- O Muhammad (peace be upon him)! Inform me about Islam!

7. Al-Baqarah, 2: 8.

8. Al-An'am, 6: 59.

9. Al-Baqarah, 2: 3.



The Messenger of Allah (peace be upon him) said:

Islam is that you should testify that there is no deity but Allah and that Muhammad is His Messenger, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey.

He (the inquirer) said,

- You have told the truth.

He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth.

He (the inquirer) said:

- Inform me about iman (faith)?

The Prophet (peace be upon him) stated:

- That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. “

Again, the stranger attested it by saying:

- You have spoken truly!

Later he again asked:

- Inform me about al-Ihsan (performance of good deeds)?

The Prophet (peace be upon him) stated:

- Ihsan is that you worship Allah as if you are seeing Him, for though you do not see Him, He, verily, sees you.”

He (the inquirer) again said:

- Inform me about the hour (of the Doom).”

This time the Prophet (peace be upon him) stated:

- One who is asked knows no more than the one who is inquiring (about it)”

The stranger said:

- Then inform me the signs of the Hour!

The Prophet (peace be upon him) made the following statement:

- That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. “

He (the narrator, Umar ibn al-Khattab) said,

- Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while.

The Prophet (peace be upon him) then asked:

- O Umar! Do you know that questioner?”

When I replied:



– Allah and His Messenger know best! He (the Holy Prophet) remarked:

– He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.”<sup>10</sup>

To believe in the unseen, or to believe in something though not seeing it, is true faith. The Companion’s resolute acceptance of the knowledge informed by the Prophet about the unseen originated from their strong faith.

In fact, when they heard the incident of the Prophet’s ascension to the heavens (*mi’raj*), polytheists immediately started to deny what the Messenger of Allah said. A rumor started to spread. The polytheists saw this as an opportunity to discredit the believers and persuade them to convert out of their faith. In fact, they even went to Abu Bakr (may Allah be pleased with him). However, he, in complete loyalty and trust in the Prophet (peace be upon him), said:

“– Whatever he says is right! Because there is no possibility or chance that he would lie! I believe in everything that he says...”

The polytheist said:

“– So do you believe that he went and came back from Bayt al-Maqdis in one night?”

Abu Bakr (may Allah be pleased with him) said:

“– Yes! What is so shocking about this? By Allah! If he tells me at any time, night or day, that he receives a revelation from Allah, I still confirm and accept what he says.”

Later, Abu Bakr (may Allah be pleased with him) went to the Prophet who was in the Ka’bah at the time. He listened to what had happened that night from him:

“– What you are saying is all true, O Messenger of Allah!... “

The Messenger of Allah (peace be upon him) was quite pleased with his confirmation and submission. He smiled and said:

“– O Abu Bakr, you are “Siddiq (One who verifies me)”!...”<sup>11</sup>

## B. al-IMAN al-IJMALI and al-IMAN al-TAFSILI

### 1. al-IMAN al-IJMALI

It means to believe in the things to be believed en masse. Al-Iman al-Ijmali, which is the most succinct form of faith, is summarized by the statements of *tawhid* and *shadaha*.

#### Kalimat at-Tawhid:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

“*La Ilaha Illallah Muhammadun Rasulallah!*” which means:

“There is no god but Allah. Muhammad is His messenger.”

10. Muslim, Iman, 1.

11. Ibn Hisham, II, 5.



**Kalimat ash-Shahadah:**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“*Ashadu an la ilaha illa-llah, wa ashadu anna Muhammadan abduhu wa Rasuluhu*” which means:

“I bear witness that there is no god except Allah and that Muhammad is His servant and messenger.”

This is the first step of *iman* and the foundation of Islam. In fact, those who believe that Allah is the only God and accept that the Prophet Muhammad (peace be upon him) is His Messenger means that they accept all principles of faith and everything brought by the Prophet. All of the other creedal principles of Islam and the necessity to believe in them have been informed us by the Prophet Muhammad. Therefore, believing in the Messenger of Allah means accepting wholeheartedly everything that the Prophet delivered to us.

The faith of those who faithfully utter *kalimat at-tawhid* and *kalimat al-shahadah* (proclamations of faith), is called “*al-iman al-ijmali* (précis faith or faith en masse),” because the issues that need to be believed are not stated in detail. Even though *al-iman al-ijmali* is good enough for a person to be considered a believer, one must learn and believe in each one of the other rulings and regulations of the religion individually.

**2. al-IMAN al-TAFSILI**

To believe, in an openly and broadly manner, each and every one of the issues that must be believed in is called *al-iman al-tafsili*. Al-Iman al-tafsili is examined in three stages:

**The First Stage:** is to believe in Allah firmly, that the Prophet Muhammad (peace be upon him) is His Messenger, and the Last Day. This is clearer and broader than *al-iman al-ijmali* for it consists of the belief in the Last Day.

Thus, the belief in Allah and the Last Day are emphasized together in some verses of the Qur’an such as the following:

وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

“...those who believe in Allah and in the Last Day: To them shall We soon give a great reward.”<sup>12</sup>

**The Second Stage:** is to believe in each one of the principles of faith separately; in other words, to believe in Allah, His angels, His books, His messengers, the Last Day, resurrection after death, heaven and hell, the existence of good deeds and punishment, destiny and fate. Many of the principles that are in the second stage of *al-iman al-tafsili* are mentioned together in the following verse:



12. Al-Nisa, 4: 162.



وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

“...but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets...”<sup>13</sup>

**The Third Stage:** is to attest all the information and the rulings that the Prophet Muhammad (peace be upon him) brought from Allah that have reached us and are deemed to be mentally impossible to be agreed upon a lie by a large community (*mutawatir*). In other words, it means to believe individually all the matters stated in clear verses (*muhkam*) and *mutawatir* hadiths in exactly the way that they were revealed by Allah and delivered by His Messenger. For example, learning ritual prayer, fasting, almsgiving, pilgrimage and other obligatory acts of worship; knowing the things that are permissible and forbidden; and confirming them by heart that they are either obligatory, permissible/lawful, or forbidden/unlawful acts constitute the third stage of *al-iman al-tafsili*.

With *iman al-ijmali*, a non-Muslim takes the first step through the door of the religion of Islam; in other words, he/she becomes a Muslim and is no longer considered a non-Muslim. On the other hand, a believer's faith matures and settles on strong foundations by means of *al-iman al-tafsili*. After believers confirm the belief in Allah and everything revealed by Him in their hearts, they also need to accept and confirm our Prophet; accept the obligatory acts commanded by Allah and confirm them as obligatory; accept the forbidden/unlawful acts commanded by Allah and confirm them as forbidden/unlawful; accept the permissible/lawful acts commanded by Allah and confirm them as permissible/lawful. In short, the third stage of *al-iman al-tafsili* consists of believing in all tenets, acts of worship and provisions that which are required to be believed as they are.

### C. al-IMAN al-TAQLIDI AND al-IMAN al-TAHQIQI (IMITATED AND ASCERTAINED FAITH)

*Al-Iman al-Taqlidi* (imitated faith) refers to the people's belief in something without any evidence and just because of seeing or learning from their parents or from the people around them. In a way, this is the kind of faith, which takes place as a natural result of being born and living in a Muslim society. According to the opinion of the majority of Muslim scholars, this kind of faith is also valid in order to be considered a believer. However, believers are responsible to strengthen their faith with logical and religious evidences because *al-iman al-taqlidi* can be shaken in the presence of the objections presented by the non-Muslims and heretics.

*Al-Iman al-tahqiqi*, on the other hand, is the type of faith that is supported by evidence, knowledge, research, and understanding. In comparison to *al-iman al-taqlidi*, it is a more conscious type of faith. Believers can resist against suspicious and heretic thoughts and strengthen their faith with the evidence that they obtained. For this reason, by strengthening believers' faith with mental and religious evidences they have to develop their faith from the “*taqlid*” level to the “*tahqiq*” level. In this context, the essential matter is that every Muslim should try to possess ascertained faith and be conscious about what, why, and how they believe.

13. Al-Baqarah, 2: 177.



## D. THE RELATIONSHIP BETWEEN FAITH AND THE DEEDS

Deed means the actions and behaviors that are consciously done and have values as good or bad. Performing obligatory prayer, fasting, serving one's mother and father, helping the needy, and reciting the Qur'an are all examples of good deeds. Although faith and deed are separate things, there is a very tight bond between the two.

**Ahl al-Sunnah (the People of Sunnah):** A Muslim who observes our Prophet's (peace be upon him) words and actions based on precise and robust evidences. It is also used for the Muslims who follow the path of the Companions of the Prophet and the followers of their path

### I. Deeds are not a Part of Faith

According to the scholars of ahl al-Sunnah, deeds are not a part or an element of faith. For this reason those who wholeheartedly internalize all these religious principles but do not (or cannot) fulfill the requirements of the religious principles for various reasons or violates the forbidden are considered sinners but still believers as long as they do not believe in the wrong deeds that they commit as permissible/lawful.

The evidences for which deeds are not a part of faith can be listed as follows:

a. Evidences from the Holy Qur'an

There are many verses beginning with the words

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

**“Those who believe in and do righteous deeds...”**<sup>14</sup> In these verses, those who believe and do righteous deeds are mentioned separately. If deeds were a part of faith, mentioning “those who do righteous deed” after saying “those who believe” would be unnecessary. Just like, when we say, “Ali came” we do not need to mention the limbs of Ali separately such as his hands, feet or head came and do not say “Ali and his feet, hands, and head came.”

b. In some verses, faith is presented as a condition for a deed to be valid. For example, **“He who does a righteous deed while he is a believer, he will neither fear injustice nor deprivation.”**<sup>15</sup> In this verse, faith is mentioned as a condition for the deed. If faith and deed were the same thing or if the deeds were a part of faith, then faith and deed would not be mentioned separately.

c. In some verses, major sins and faith are mentioned about the same person together. One of these verses reads as follows:

**“If two groups among the believers should fight, then make a settlement between the two...”**<sup>16</sup>

14. See al-Baqarah, 2: 277; Yunus, 10: 9; Hud, 11: 23; al-Ankabut, 29: 7-9; Luqman, 31: 8; Fatir, 35: 7.

15. Taha, 20: 112.

16. al-Hujurat, 49: 9.



This verse describes people who kill a human being, which is considered a major sin in Islam, as “believers.” If deeds were a part of faith, then those who committed manslaughter would be stated as disbelievers and heretics (*kafir*), and they would not be addressed as “believers” in the verse.

d. Since the Age of Happiness, great religious scholars have deemed sinful believers as the individuals who have faith in their hearts and proclaim their faith with their tongues but do not perform good deeds or violate the forbidden, as long as they do not claim that the wrong acts they commit are permissible or lawful. Scholars have not objected to treat these individuals just like the other Muslims. A consensus (*ijma*) has been developed that these individuals are sinner but still believers.

## II. The Necessity of the Deeds and its Connection with Faith

Although in concept and scope, faith and deeds are separate and different from each other, they are closely bonded to each other.

Not fulfilling some of the acts of worship and moral behaviors like not doing good deed for various reasons will not lead a believer to convert out of Islam as long as he/she does not deny the rulings of such actions established by the religion. However, worship and good deeds are needed in order to reach a mature and superior level of faith, and to receive the blessings and spiritual rewards promised by Allah. Faith hidden in the heart and not reflected in life by performing good deeds is like a tree without fruits. In order to keep the light of faith lit in the heart continuously without extinguishing, to increase its strength, and to keep it lighten its surroundings, it should be embellished by the acts of worship, good deeds and good morals. Because if believers suffices only with faith in their hearts and do not fulfill the divine commands and prophetic advices, then their devotion to Allah gradually weakens. Finally, one day this light of faith fades away. Good deeds and good morals not only strengthen the faith but also makes the believer happy in both worlds.

If a person accepts with certainty certain religious acts such as ritual prayer and fasting as obligatory and certain other acts such as drinking wine, manslaughter, etc. as prohibitions while he/she does not fulfill the obligatory acts (*fard*) or commits the unlawful acts, then he/she will not become converted out of Islam. However, this would weaken and threaten his/her faith. We may compare this to a tree the branches and twigs of which have been removed. It is still called a tree, but in such state, it will eventually dry out. This is what would happen to a believer who does not do good deeds and it is for this reason that the saying “protecting one’s faith is harder than gaining it” has been famous.

Faith can also be compared to a burning fire in a lantern and the deeds to the glass surrounding the fire. Just like in the event that wind starts blowing towards the lantern, the glass surrounding it protects the fire from blowing out. Likewise, performing the acts of worship, avoiding the forbidden/unlawful, and sufficing with the lawful is crucial to maintain one’s faith. There is no guarantee that a believer will die as a believer. For this reason, a believer must live with this concern, live in faith and die in faith, and must always pray to come to the presence of Allah as a believer. We should keep reciting the Prophet Joseph’s (peace be upon him) invocation:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ



“Let me die as a Muslim and join me with the righteous!”<sup>17</sup>

### III. Increase and Decrease in Faith According to Ahl al-Sunnah (the People of Sunnah)

The increase and decrease in faith can be viewed from two dimensions:

a. Faith does not increase or decrease in respect to matters that must be believed. Because if a person accepts all the matters that must be believed in but, for example, denies the angels, or refuses to accept that the five daily prayers are obligatory, or accepts that adultery is not prohibited, then he/she will not be regarded as a believer. In case of disbelief in any one of the matters that must be believed, there can be no faith at all. Thus, one cannot talk about the increase or decrease in faith in issues related to Islamic creed. Every Muslim is obliged to believe in the same principles en masse. There is no difference between a scholar or an ignorant, woman or man, a prophet or a common believer regarding the principles that must be believed in. Imam Abu Hanifa made the following statement in this regard: “Faith does not increase or decrease. Because increase in faith can only be possible when a decrease in disbelief takes place; and likewise the decrease in faith can be possible when an increase in disbelief occurs. Regarding a person to be a believer and a disbeliever at the same time is a wrong way of thinking.”<sup>18</sup>

b. Faith may manifest an increase or decrease in quality. Some individuals’ faith is strong and mature while some others’ faith is weak. Some people’s faith is at the level of “*ilm al-yaqin* (knowledge and belief that are based on hearing and thinking)” and some others’ faith is at the level of “*‘ayn al-yaqin* (knowledge and belief that depends on sight)” while some others’ faith is at the level of “*haqq al-yaqin*” (knowledge and belief that depends on living and feeling). Such an increase and decrease in faith is reported in the verses of the Qur’an and the hadiths of the Prophet. For example, the Prophet Abraham (peace be upon him) asked Allah to show him how He resurrected the dead. To Allah Almighty’s question “Have you no faith?” Abraham replied “Yes, but I want to see just to reassure my heart...”<sup>19</sup> This verse expresses that after seeing how Allah resurrected the dead Prophet Abraham’s (pbuh) faith became much stronger than it had been before.

The following verse of the Holy Qur’an:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

“Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened”<sup>20</sup> as well as the other verses<sup>21</sup> and sayings of the Prophet (pbuh) about the increase and decrease of faith do not state increase and decrease of faith in number or volume but points out to the variations in the quality of faith in terms of its strength and weakness.

17. Yusuf, 12: 101.

18. Ali al- Qâri, Sharh al-fiqh al-Akbar, p. 79.

19. Al- Baqara, 2: 260.

20. Al-Anfal, 8: 2.

21. For example, see: Al-i Imran, 3: 173; Al-Ahzab, 33: 22; Al-Fath, 48: 4.



#### IV. Major Sins

The term “major sins,” which are expressed in Arabic by the word “*kabira*” (plural, *kaba’ir*), are the sins that cause mischief in society and have a textual source (verse and hadith) about them threatening those who commit them. One who commits a major sin will receive punishment on the Last Day as well as sometimes punishments in this world.

The greatest major sin is to associate partners with Allah (*shirk*) and to deny the existence of Allah (*kufr*). There is various information in the hadiths related to the topic of what the major sins are. In one of the sayings of the Prophet, it is stated as follows “*Should I not inform you the gravest of major sins? He stated: Associating anything with Allah, disobedience to parents and false testimony.*”<sup>22</sup> In another hadith, Allah’s Messenger (pbuh) stated the number of major sins saying, “*To do magic, kill a person without cause, to consume the property of an orphan, to consume of usury, to turn back when the army advances, to slander a chaste and faithful woman with adultery.*”<sup>23</sup> While in another hadith, the number of major sins is expressed as nine by adding *disobedience to parents, and to commit an act that is prohibited in the Masjid al-Haram* to the above-mentioned list.

If a person has faith in his/her heart and expresses this belief by tongue, but for various reasons, does not perform the acts of worship, or commits any one of the major sins excluding *shirk* and disbelief (*kufr*) without believing that the sin that he/she committed is lawful, then he/she is accepted as a believer and will not be treated as a disbeliever (*kafir*). However, he/she will be punished for committing a major sin. On the other hand, the gate of repentance is open for this person. In the hereafter, if Allah the Almighty wills, He will forgive or punish such a person to the extent of his/her sin. As a result, Allah the Almighty will place him/her in Paradise for being faithful.<sup>24</sup>

Some verses and hadith that show that a person who commits major sins excluding associating partners with Allah and disbelief/*kufr* is not a disbeliever but a believer are as follows:

- a. The verse “**If two groups among the believers take up arms against one another, make peace between them...**”<sup>25</sup> expresses that in fighting and for this reason people who kill are described as “believer”.



b. **يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا**

“**O believers! Turn to Allah with sincere repentance...**”<sup>26</sup> As is known, repentance can be shown for major sins as well. In this verse, believers who commit sins are asked to repent. It is seen that they are addressed as “believers!”

- c. According to a narration reported by one of the Companions, Abu Dhar al-Ghifari, the Prophet (pbuh) said,

22. Bukhari, Adab, 6; Muslim, Iman, 38; Tirmidhi, Tafsir, 5.  
23. Ahmad ibn Hanbal, II, 201, 214; Muslim, Iman, 143-146.  
24. Bukhari, Wasaya, 23, Muslim, Iman, 38, Abu Dawud, Wasaya, 10.  
25. Al-Hujurat, 49: 8.  
26. Al-Tahrim, 66: 8.



“Those who affirmed their faith by saying La illaha illa-Allah (there is no God but Allah) and died in this state will enter Paradise. I (Abu Dharr) said:

“Even if he committed adultery and theft?” He (the Holy Prophet) replied:

“(Yes) even though he committed adultery and theft.” I (again said):

“Even if he committed adultery and theft?” He replied:

“(Yes) even though he committed adultery and theft.” (The Holy Prophet repeated it three times) and said for the fourth time:

“In defiance of Abu Dharr.” Abu Dharr then went out and he repeated (these words):

“In defiance of Abu Dharr.”<sup>27</sup>

The truth is that even if we, as humans, try to protect ourselves as much as we can, we still commit sins. However, when believers commit a sin, they must not take it lightly and must repent immediately for the sins they committed. Regarding the sins as if it is a small thing, taking it lightly, and continuing to commit the sins with pleasure is a worse sin than the sin committed. Indeed, scholars have said:

“Do not look at the smallness of the committed sin, but look at the greatness of One that you sinned against!”

Additionally, the following words of the Islamic scholars have become a parable:

لَا صَغِيرَةً مَعَ الْأَضْرَارِ وَلَا كَبِيرَةً مَعَ الْإِسْتِغْفَارِ

The meaning: “A small sin that is committed persistently cannot remain small; if repented, there is no major sin that cannot be forgiven.”

## V. Conditions for the Validity of Faith

For faith to be valid and take its owner to eternal salvation in the hereafter, it must meet the following conditions:

1. The person must not become a believer out of despair (*ya's*). For example, when a non-Muslim is taking his/her last breath and after having been shown the signs of divine punishment, his/her faith will not be valid after that point. In fact, Islam commands belief in the unseen. This is stated in the following verses:

**“But when they saw Our Punishment, they said: “We believe in Allah, - the one Allah - and we reject the partners we used to join with Him.” However, their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah’s Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of Allah perish (utterly)!”<sup>28</sup>**

2. A believer must not be in behavior that is considered as a sign of disbelief and denial of religion. For example, a person who accepts Allah the Almighty and all the prophets, but does

27. Bukhari, Tawhid. 33; Riqaq; 16; Muslim; Iman, 40; Tirmidhi, Iman, 18.

28. Al-Mu'min, 40: 84-85.



not believe in the Prophet Muhammad's (peace be upon him) prophethood; or one who denies with his/her own free will a religious duty the ruling of which is known with certainty (such as accepting the daily obligatory prayers as a religious duty or consuming wine as forbidden); one who worship beings like idols, the cross, etc. cannot be called a believer.

3. A person who accepts Islamic provisions as a whole must not abstain fulfilling any one of them. For example, if a person accepts all Allah's commands but does not regard some acts of worship, such as the obligatory prayer or fasting are good and makes a mockery of them, he/she will lose his/her faith. Likewise, if a person does not worship or commits sins believing that it is Allah's command then he/she converts out of the circle of faith.

4. A believer should neither be hopeless of Allah's mercy nor His wrath. A believer must be between fear and hope. A believer should not think "since I have faith, I would therefore definitely go to heaven" and be in a sense of trust from Allah's wrath or think "I committed many sins, I am definitely going to hell" and feel hopeless from Allah's mercy which may lead him/her to lose his/her faith. In this respect, Allah the Almighty commands as follows:

**"...never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."**<sup>29</sup>

**"Did they then feel secure against the plan of Allah? - but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!"**<sup>30</sup>

## E. THE LINE BETWEEN BELIEF AND DISBELIEF

A person who says that he/she is a Muslim should be accepted as a believer in this world and must not be excluded from the Muslim society. This is because in this world people are treated according to their outward appearance and confession of their faith. Determining whether a person believes internally or not is a matter for the hereafter that only Allah knows. Thus, this fact is expressed in a verse as follows:

**"...and say not to anyone who offers you a salutation: "You are not a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant..."**<sup>31</sup> The Prophet expressed that a person who says the kalimat tawhid must be treated as a Muslim by saying: "I have been commanded to fight against people until they declare that there is no god but Allah and Muhammad is His messenger. When they profess it, their lives and properties are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah."<sup>32</sup>

Even a hypocrite who is identified as a person who does not believe in his/her heart but says that he/she believes must be treated as a Muslim in this world because we do not know the faith that is in his/her heart.

In short, faith is to believe in those that must be believed with one's heart, while disbelief is to deny them. Since we can evaluate that which is found in the heart by confession and external appearance, we need to consider those who confess their faith as believers and those who deny faith with their tongue and actions as disbelievers.

29. Yusuf, 12: 87.

30. Al-Araf, 7: 99.

31. Al-Nisa, 4: 94.

32. Bukhari, Jihad, 102; Muslim; Iman, 8; Abu Dawud, Jihad, 104.



## F. FAITH AND ISLAM

The definition of Islam is “to obey, to submit, to connect, to surrender to something, to be in safety.” In terminology, it means, “To obey Allah the Almighty, accept wholeheartedly everything that the Prophet reported in the name of the religion, and live in accordance with the requirements of belief.”

In the Holy Qur’an, faith and Islam are sometimes used in the same meaning and sometimes are examined in different terms. If faith and Islam are used in the same meaning, then Islam means to believe the required provisions of Islam that are part of the religion and to adopt Islam as a religion. Islam is a very broad term. It generally means to surrender. There are three types of surrendering: it can be done by the heart, which means faith, or by tongue, which is confession, or by actions which are the deeds. Thus, the first one of the three types of Islam, i.e. surrender or devotion of one’s heart, is called faith. In the following verse, faith and Islam are used in the same meaning:

إِنْ تُسْمِعْ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

**“...Thou canst make none to hear, save those who believe Our revelations and who have surrendered.”<sup>33</sup>**

If faith and Islam are used in the same meaning, i.e. the religion of Islam, if accepting the provisions by heart and adopting Islam as a religion is taken into account then every believer is a Muslim and every Muslim is a believer.

In the case that faith and Islam are regarded as different terms, every believer is a Muslim. However, not every Muslim has the characteristics of a believer.

This is because in this meaning Islam is not the devotion and submission of the heart, but the submission by tongue and organs, and means the performance of certain deeds. In this case, Islam is a more general term and faith is a more specific term. For example, a hypocrite will say that he/she is a Muslim, give the impression that he/she is fulfilling the commands, but does not believe in his/her heart.

Although a hypocrite does not really believe, he/she pretends to be like a Muslim in this world. In this verse, faith and Islam are stated as different terms:

**“The Bedouins say, We have believed. Say: You have not believed, but say “we have submitted.” For faith has not yet entered your hearts...”<sup>34</sup>**

## G. PEOPLE IN TERMS OF THEIR BELIEF AND DISBELIEF

People are divided into three groups in terms of their faith and disbelief: believer, disbeliever, and hypocrite.

33. Al-Naml, 27: 81.

34. Al-Hujurat, 49: 14.



### 1. Believer (*mu'min*)

An individual who believes in the existence and oneness of Allah, that the Prophet Muhammad is His servant and messenger and wholeheartedly believes and accepts the knowledge reported by him is called a believer. If a believer dies with faith, he/she will go to Paradise in the hereafter and will receive many blessings there. If some believers committed sins in this world, if Allah the Almighty wills, their sins will be forgiven and these individuals will be placed in Paradise; if Allah the Almighty wills, these individuals will be placed in Paradise after being punished in Hell for the extent of their sins. No believer will stay in Hell forever.

### 2. Disbeliever

Disbelief is generally the opposite of faith and a disbeliever is an individual who denies Allah and the Prophet. If we clarify this term a little, a disbeliever is a person who does not believe the basic principles of the religion of Islam and denies one or a few or all of the principles (*darurat al-diniyyah*) that the Prophet (peace be upon him) has brought certainly from Allah the Almighty and has reached us through *mutawatir* reports. For example, those who reject that the Prophet Muhammad (peace be upon him) is a prophet, that the obligatory prayer is an obligatory act, that drinking wine is unlawful and does not accept the existence of the angels and djinns is a disbeliever. Disbelievers will stay in Hell for eternity and will never see the light of Paradise.

**Polytheist (Mushrik):** Those who believe in Allah but associate partners with Him and those who believe in Allah and worship idols, or say that Allah has a wife, son, and daughter are called polytheists. Such individuals will suffer eternal punishment in Hell.

### 3. Hypocrite (*Munafiq*)

Those who say that they believe in the existence and oneness of Allah, and say that they believe in the prophethood of the Prophet Muhammad and that which he has brought from Allah, and who pretends to be a Muslim but are in reality faithless are called hypocrites. The way that the hypocrites are on the inside and the way that they appear on the outside are completely different. Their speeches are not in accordance with what they have in their hearts. The following verse expresses that hypocrites are indeed disbelievers: **“And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.”**<sup>35</sup>

In continuation of this verse, Allah notifies that the hypocrites will suffer a painful doom. Hypocrites are more dangerous for the Muslim society than the disbelievers. This is because they look like Muslims from the outside, but it is not possible to know what their real intent is. Since the Prophet was notified by revelation who the hypocrites were, he would not put them in charge of important tasks. Because such a source of information (revelation) is not available for the believers after the Prophet, hypocrites are treated like Muslims in this world but will suffer eternal punishment in the Hereafter. According to the following verse, hypocrites will be the ones to suffer the most severe punishments:

**“Indeed the hypocrites will be in the lowest depths of the Fire. Never will you find for them a helper.”**<sup>36</sup>

35. Al-Baqara, 2: 8.

36. Al-Nisa, 4: 145.



#### 4. The Terms of *Kufr* (Disbelief) and *Shirk* (Polytheism)

The word *kufr* literally means “to cover,” while terminologically it means to deny Allah or the Prophet and the things that are certain that he brought from Allah, and to deny one or some of the strictly established principles of Islam (*darurat al-diniyyah*) that he brought.

The word *shirk* (polytheism) which literally means “associate partners” terminologically means to accept that there are deities equal to Allah the Almighty in His names, attributes and actions. Polytheists do not deny the existence of Allah, but they believe in other gods that have similar names, attributes, wills and in terms of authority are equivalent to and have the same power as Allah and thus worship them.

Polytheism and disbelief are two closely related terms. The difference between the two is that disbelief (*kufr*) is a term more general than polytheism (*shirk*). In this sense, polytheism is disbelief, but disbelief is not polytheism, because polytheism is the result of associating others with the essence, name and attributes of Allah. Whereas, disbelief occurs when certain beliefs that are known as disbelief are accepted. One of the beliefs that is considered as disbelief is to associate partners to Allah. For example, believing the existence of two gods as in Zoroastrianism is not only polytheism but at the same time disbelief. However, not to believe in the Last Day is disbelief but not polytheism.

Associating partners to Allah is the greatest of sins. The following verse expresses that polytheism and disbelief, are not going to be forgiven by Allah, but sins other than these two may be forgiven if Allah wills:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ\*  
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.

“Allah forgives not (The sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).”<sup>37</sup>

#### 5. Some of the Beliefs, Statements, and Deeds that Lead to Disbelief

- To say that Allah has done injustice and unfairness.
- To taunt the essence of Allah, His attributes, names, deeds, commands and prohibitions –even as a joke– and use them as a disparaging remarks.
- To belittle, condemn, and curse the angels.
- To belittle, criticize, demean, and taunt the prophets.
- To reject and deny (even one of) the verses of the Qur’an and/or the *mutawatir* hadith.
- To lose hope from the mercy of Allah and not fear of the punishment of Allah.
- To be content with being a disbeliever.
- To say “I would not do it even if Allah were to command it!”

37. Al-Nisa, 4: 116.



- To believe in the transmigration of the souls (that the soul passes from one body to the other).

## H. SOME CONTEMPORARY HERETICAL AND DISSENTING MOVEMENTS

### Deism

Deism is not a religion. It is a type of belief of which followers reject all religions but believe in the existence of a deity. Because religions are rejected, terms like prophets, divine books, life after death (heaven and hell), angel, and devil have no place in deism. They believe in a type of god that has created the laws of the universe and nature and then has no interference with the universe or humans. According to deists, god created the universe and then let it function on its own as if it were a set clock. Hence, unlike Islam, in deism there is no belief in destiny and fate. The basis of belief in deism is the people's indirect perceptions about the universe and their astonishment regarding the formation of human beings, and the rational belief that there must be a creator (god) who created all of this.

Since there are no acts of worship or religious rituals in deism, there is no difference between deists and the atheists in their daily way of life.

### Atheism

Atheists are people who deny the existence of Allah. According to their beliefs, there is no god who created this universe. They deny all spiritual beings like the angels, heaven, hell, destiny, Judgment Day, and so on. Thus, they reject the prophets and divine books. According to them, what the human eye cannot see and anything that cannot be comprehended by the human mind cannot be real, so the only reality is matter. Accordingly, atheists are disbelievers as they have defined themselves.

### Polytheism

Polytheists believe in multiple gods. The belief of the pagan Arabs before Islam and the indigenous African religions can be given as examples of polytheistic beliefs. According to polytheistic belief, there are multiple gods who govern different areas of nature and dominate in different fields. God of the land, god of the sky, god of fertility, god of love, god of rain and so on. A belief in a divine religion, prophets and books sent by Allah does not exist in polytheism.

### Agnosticism

Agnostics claim that the existence or nonexistence of god cannot be known through human intellect or senses. According to their view, religions did not come from god. Agnostics argue that it cannot be proven that the religions exist today are sent by a god; the existence of a god and a creator can never be known. In this regard, agnostics distinguish themselves from those who accept the existence of Allah, "theists" and those who reject the existence of Allah, "atheists". However, practically there is no difference between them and the atheists. In this regard, agnostics are disbelievers because they reject the belief in Allah, the Prophet, and the hereafter.



## I. TAKFIR (ACCUSATION OF APOSTASY) AND THE DANGERS OF TAKFIR

*Takfir* means to accuse a believer by being an apostate. Muslim scholars and theologians have identified under what circumstances a believer becomes an apostate and converts out of Islam. The rulings regarding how a person who becomes an apostate should be treated are regulated by the science of Islamic law. This is the reason why a person who decides about the apostasy of a person must know and understand the details of the debated problems of theology as well as the details of study of Islamic law and the methodology of Islamic jurisprudence, and thus become an expert in this field.

When the life of the Prophet Muhammad is examined, it can be seen that he declared the apostasy of certain groups and individuals during the Meccan period. However, it is known that there were hypocrites among the Muslims in the Medinan period. In many parts of the Qur'an, hypocrites, disbelievers, and polytheists are mentioned side by side and informed that they will receive the same punishment. Because the Prophet (pbuh) had a source of information like revelation, he knew very well who had sincere faith, who the disbelievers were, and who were just pretending to be believers. Despite that knowledge, the Prophet (pbuh) carefully avoided declaring individuals and groups as apostates and strived to keep them in the Muslim nation. For the peace and benefit of the people, he did not deem it appropriate to exclude anyone who says, "I'm a Muslim" from the Muslim community even if they were hypocrites.

Throughout the history of Islam, the movements of *takfir* began with the Kharijites. This group, which emerged after the Battle of Siffin that took place between the Caliph Ali and Mu'awiyah, declared everyone who had participated in that battle apostates beginning with the Caliph Ali and Mu'awiyah. Because the Kharijites argued that deeds were part of faith, they later accused everyone who committed a major sin by being an apostate. Thus, they became the first group in the Muslim world to plant the seeds of anarchy and terror.

In regards to the debate about those who commit major sins, Mu'tazilah approached a little bit softer than Kharijites and claimed that committing a major sin causes someone to get out of the circle of faith but does not make him a disbeliever. They argued that such a person is between the state of faith and disbelief.

The scholars of Ahl al-Sunnah (the People of Sunnah), however, argued that those who commit a major sin do not become disbelievers but just sinners. As for the issue of *takfir*, they approached the matter with sensitivity and caution. Over time, some fanatic members in every one of these theological schools went too far and started to accuse the followers of other groups for being apostates. However, keeping the Prophet's advice on *takfir* in mind, the Sunni scholars stated that "a person from *ahl al-qibla* (those who turn to the direction of Mecca for prayer) cannot be accused for being an apostate just for committing sins." This is among the basic principles of the Ahl al-Sunnah. Thus, they have been extremely careful to maintain the unity and integrity of the Islamic community.



## Ahl al-Qiblah:

This is a phrase used for describing the believers who believe in that it is obligatory to turn towards the Ka'bah and perform the obligatory prayer. If a person believes in Allah, the Prophets, and the other principles of faith, and even if he/she accepts that prayer is an obligatory act but does not perform it or commits other sins, he/she cannot be called a disbeliever. Ahl al-Sunnah scholars have summarized this in the following principle: "Ahl al-qiblah cannot be accused by being apostates!"

Calling someone known as a Muslim, a disbeliever not only creates dangerous consequences for the individual but also leads to creation of wounds in the community life that cannot be healed and causes damage and degradation of a unity and integrity of society. For this reason, the great Muslim scholar and theologian Imam Gazzali (d. 505/1111) said, "as long as they remain sincerely devoted to the kalimah al-tawhid and do not be in a state conflicting this proclamation, one must avoid impugning Muslims and accusing the Muslim schools for being apostates no matter how different their roads are."

The jurists of Ahl al-Sunnah expressed the dangers of accusing people for being apostates in an unwarranted and indiscreet manner. The following view is common among scholars: "If there are ninety-nine evidences for the apostasy of a person while there is only one proof showing that he/she is a believer, the mufti must issue his ruling based on that one evidence showing that that person is a Muslim."<sup>38</sup> When dealing with the topic of accusation of apostasy (*takfir*) in his books, the nineteenth century Hanafi jurist Ibn Abidin followed a mild and tolerant approach and said: "...if there is a chance to interpret (*ta'wil*) the words of a person who is known to be a Muslim then one should interpret (*ta'wil*) them and should not be quick to accuse such person for being a disbeliever."<sup>39</sup> The thing that made scholars act so sensitive and wary about accusation of apostasy (*takfir*) was that determining the boundary of faith and disbelief was very important. Because declaring a Muslim as apostate removes the protection over his life and property. Believers also do not greet an apostate or return to his salutations. The meat of the animal that he slaughters cannot be eaten. Moreover, he is not permitted to marry a Muslim woman. When he dies, no funeral prayer is performed for his body and he cannot be buried in a Muslim cemetery. It is accepted that such a person will remain in hell forever in the hereafter. A person who is accused of being an apostate will face with the practices of social exclusion; that is why one must act very carefully about accusation of apostasy (*takfir*).

The Prophet has expressed in many of his sayings and warned Muslims about accusing a believer of disbelief. Some of his sayings are as follows:

*"Whoever prays like us, faces our qiblah and eats our slaughtered animals is under Allah's and His Messenger's protection. So do not betray Allah by betraying those who are in His protection."*<sup>40</sup>

38. Ibn Abidin, *Majmuat al-Rasail*, I, 367.

39. Ibn Abidin, *ibid.* I, 342.

40. Bukhari, *Salat*, 28; Abu Dawud, *Jihad*, 95.



*“Whoever addresses a man as a ‘disbeliever’ or calls him the enemy of Allah, and he was in fact not so, then this accusation returns to him (to the accuser).”<sup>41</sup>*

*“If any believing man calls another believing man an unbeliever, if he (the accused) is actually an infidel, then it is all right; if not, he (the accuser) will become an infidel.”<sup>42</sup>*

In this regard, a remarkable incident was experienced by, Uthama ibn Zayd, one of the companions of the Prophet (pbuh). He narrated it as follows:

“The Prophet (pbuh) sent us in a raiding party. Towards morning, we raided. I quickly caught one man. The man said ‘There is no god but Allah’, and I still killed him. It occurred to me and when I returned, I explained it to the Prophet.

When the Prophet said:

In the hereafter, who will save you from the “La ilaha illallah” that he said?” I replied that he said it out of fear of the sword. Thereupon, Allah’s Messenger reprimanded me by saying,

“Did you open his heart and look inside? How did you know if he said “La ilaha illallah” out of sincerity or from fear of the sword?” The Prophet repeated this sentence so many times that I wished that I had not been a Muslim before that day (I wish I had embraced Islam after this incident) and I had not been in that situation.”<sup>43</sup>

Despite warnings and advices of the Prophet and the Sunni scholars, who follow his footsteps, some fanatic Muslims accuse other believers and Muslim groups with apostasy. The main reason that lead them to make unwarranted accusations of takfir is their ignorance, bigotry, intolerance, envy, and to gain some worldly benefits. Another reason is the heedlessness of thinking *takfir* as the easiest weapon to attack against the opponents.



41. Bukhari, Faraiz, 29; Muslim, Iman, 27.

42. Abu Dawud, Sunnah, 15.

43. Muslim, Iman, 41; Abu Dawud, Jihad, 95; Ibn Majah, Fitan, 1.



## CHAPTER I QUESTIONS

## EVALUATION QUESTIONS

1. What are the goals of the discipline of *aqaid*?  
.....
2. Describe the place of the discipline of *aqaid* among the other sciences of Islam.  
.....
3. What sources is the discipline of *aqaid* based on?  
.....
4. What is the lexical and terminological meaning of the word *iman*?  
.....
5. Give a verse and a hadith as example that explain the importance of the affirmation (tasdiq) of faith.  
.....
6. What is the difference between *al-iman al-ijmali* and *al-iman al-tafsili*?  
.....
7. Give information about the stages of *al-iman al-tafsili*.  
.....
8. What are the conditions of the validity of faith?  
.....
9. Explain the terms *mu'min*, *kafir*, and *munafiq*.  
.....
10. What do the terms *kufr* and *shirk* mean?  
.....
11. Who is called a deist?  
.....
12. Can an agnostic person be called a disbeliever?  
.....
13. What does *takfir* mean?  
.....
14. What are the sensitivities that a Muslim must show when declaring someone an apostate?  
.....



## MULTIPLE CHOICE QUESTIONS

1. Which of the following is not one of the subject matters of the discipline of *aqaid*?
  - A) Existence and oneness of Allah
  - B) Characteristics of the prophets
  - C) Types of the acts of worship
  - D) Divine Books
2. Which ones are not among the resources that the discipline of *aqaid* benefit?
  - I. Verses of the Qur'an
  - II. Prophecy
  - III. Hadith
  - IV. Human Reason
  - V. Dreams
  - A) I & II
  - B) II & V
  - C) II, III & IV
  - D) I, II & III
3. Which of the following is among the goals of the discipline of *aqaid*?
  - A) Teach how to perform the obligatory prayer.
  - B) Beautify the morality of Muslims.
  - C) Present rational and logical evidences of the existence of Allah.
  - D) Learn the exemplary life of the Prophet Muhammad (pbuh).
4. Which of the following is not among the lexical meanings of the word *iman*?
  - A) To adopt with peaceful mind
  - C) To believe from the heart
  - B) To submit
  - D) To give reassurance to other people
5. Because he could no longer withstand the heavy oppressions and tortures of the polytheists from the tribe of Quraysh, and he only verbally expressed that he was not a Muslim even though he wholeheartedly believed in Islam, and upon this, a verse was revealed about him. Who was this Companion?
  - A) Sumeyye (r.anha)
  - B) Ammar bin Yasir (r.a.)
  - C) Zayid ibn Thabit (r.a.)
  - D) Bilal ibn Rabah (r.a.)
6. Which term expresses the faith that is strengthened with reasoning and religious evidences and that has become a conscious faith?
  - A) Al-Iman al-Tahqiqi
  - B) Al-Iman al-Ijmali
  - C) Al-Iman al-Tafsili
  - D) Complete faith



7. “According to the belief of Ahl al-Sunnah, faith does not increase and decrease in terms of ....., but in terms of ..... it may increase or decrease.”

Which of the words appropriately fills the empty spaces above?

- A) Quality / Certification
- C) Person / Things believed
- B) “In terms of the things that should be believed / Quality”
- D) Things that are believed / Person

8. Which ones of the following are listed among major sins in hadiths?

I. Disobedience towards parents

II. Giving False testimony

III. Doing magic

IV. Charging interest in transactions

V. Usurping property of the orphan

VI. To look around while performing the obligatory prayer

- A) I, II, III & IV
- B) I, II, III, IV & V
- C) II, III, IV & V
- D) II, III, IV & VI

9. “A believer must be between ..... and ..... towards Allah.”

Which of the following words appropriately fill the empty spaces above?

- A) Poverty / Wealth
- C) Fear / Hope
- B) Obedience / Surrender
- D) Generosity / Stinginess

10. In terms of faith and disbelief, who is a “hypocrite”?

- A) An Impostor who cheats and defrauds people.
- B) A person who tells Muslims that he/she believes in Allah and the Prophet even though he/she does not.
- C) A person who is known to be a liar.
- D) A person who constantly fights with Muslims.

11. Which of the following is among the dangers of accusing others with apostasy in the Islamic world?

I. When accusation of apostasy spreads, it destroys the unity and integrity of the Islamic society.

II. Seeing Christians as disbelievers can economically harm Muslims.

III. If the person who is accused of apostasy is really a Muslim, the person who accuses the other may become a disbeliever.

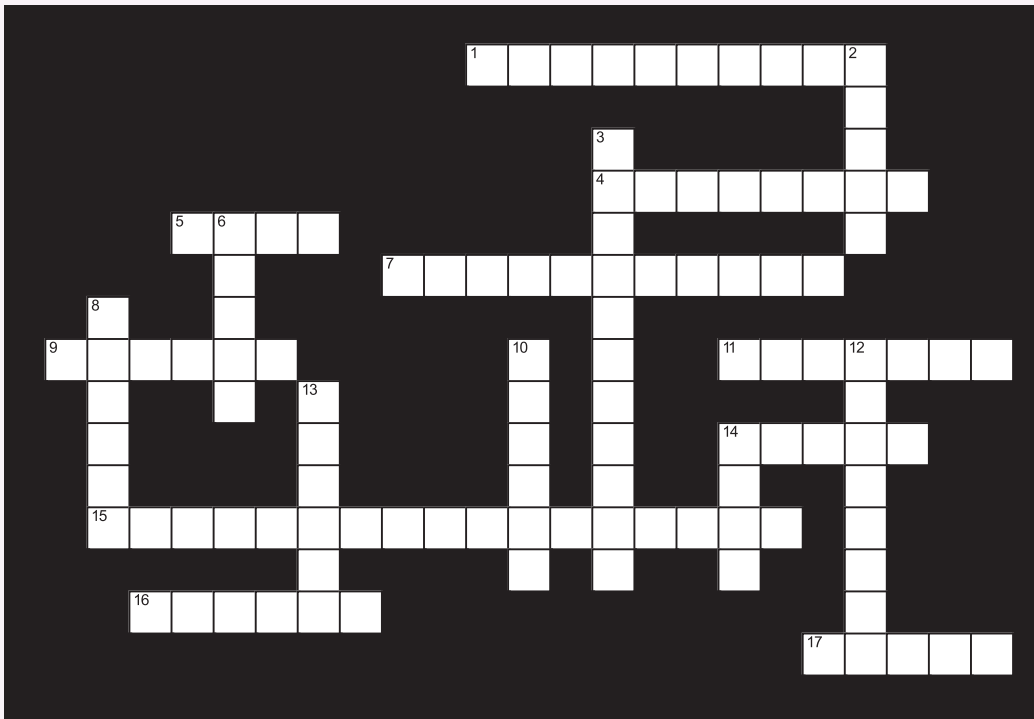
- A) I & III
- B) I & II
- C) Only I
- D) I, II & III

12. To whom does the term “ahl al-qiblah” refer?

- A) Those who perform the obligatory prayer five times a day.
- B) Those who perform the Friday and festival prayers.
- C) Those who perform all the obligatory prayers in congregation.
- D) The believers who believe in that it is obligatory to turn towards the Ka’bah and perform the obligatory prayer.



### CROSSWORD PUZZLE QUESTIONS



1. The first theological school in the Islamic world that started takfir movement.
2. Believe that Allah's divinity, noun, attribute, actions and words has equivalent or partner.
4. To defame a woman of having done it is one of the major sins mentioned in the hadiths
5. Arabic term for Deity, Creator, God, Lord.
6. Science which teach the Islamic basic precepts of faith
7. Believers who trust that it is fardh to pray in the kaaba direction and whose one of the Ahl al Sunnah's principle is that they doesn't takfir.
8. To believe that there is no creator other than Allah.
9. The plural form of the Arabic word "kabira" which means major sin.
10. To consider and claim that a person is an apostate and a disbeliever.
11. The belief in what must be believed individually, openly, and broadly
12. Allah's attribute which consist of being the knower of things which can be seen by eyes.
13. The belief of things which have to be believed in masse
14. Verbally confess the belief found inside of the heart.
15. Rules expressed with certainty in our religion in the Qur'an and mutawatir hadith.
16. Faith can be really achieved by ..... (confirmation) in the heart and ikrar (confession) with the tongue.
17. Allah's attribute which consist of being the knower of the unseen by eyes.







# CHAPTER



## BELIEF IN ALLAH

### CONTENTS OF THE CHAPTER

THE BELIEF IN ALLAH



THE EXISTENCE AND ONENESS OF ALLAH



THE NAMES AND ATTRIBUTES OF ALLAH



ATTRIBUTES OF ALLAH RELATED TO THE ACTIONS









## A. THE BELIEF IN ALLAH

Belief in the One and only Supreme Being Allah, who is the creator of the universe, its ruler, and the One to whom is worshiped is the first principle and foundation of Islamic faith. The existence and oneness (tawhid) of Allah is the most important principle of faith in all the divine religions. Because the principles of faith in the divine religions is based on the belief in Allah and His unity.

Allah Almighty has decreed: **“Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.”** (Ibrahim, 14: 52)

As part of their remarks about the subject, all Muslim scholars who agree that the word “Allah” is the proper name of the Supreme Being to whom is worshipped describe Him as follows:

**“Allah is the name of the Supreme Being Whose existence is mandatory and Who is worthy of all praises.”** The condition “His existence is mandatory” in the definition implies that the absence of Allah cannot be imagined and His existence is not dependent on the support of another being. Therefore, He is the Creator and the Ruler of the universe. The condition “who is worthy of all praises” in the definition refers to the names and attributes that are characterized by perfection and glory. The word Allah, in Islamic texts, has been used as the proper name of the Being to whom is truly worshipped and who is the sole Creator of the universe. For this reason, no other being besides Him is given that name, neither in Arabic nor in any languages of the other Muslim nations that use this word and no plural form of it has ever been formed.

The belief in Allah means to believe in the existence and unity of Allah who is characterized by all the attributes of superiority and is free from all deficient attributes.

According to this, a Muslim believes in Allah as follows:

- \* That Allah the Almighty exists and He is One.
- \* He is the creator and sustainer of all that exists in the universe.
- \* There is no beginning or end of His existence.
- \* He does not look like the created nor does the created resemble Him.
- \* He does not need anything in order to exist.
- \* Without any need for an organ or instrument, He knows, hears, and sees everything. Does what He wills. When He wants something, He just says “Let there Be” and it happens.
- \* He is the owner of Absolute life, owner of absolute strength and power (Omnipotent), owner of absolute will (desire/want). He wills and does what He wills. When He wills something, He says “Let there Be!” and that thing happens immediately.



\* He speaks without needing sound or letters. He sent His messages and books to the people through the prophets.

### I. Every Human Being is Required to Believe in Allah

Belief in the Omniscience and Omnipotent Allah is the primary duty of every human being who reaches the age of puberty and is mentally able. According to some Muslim scholars such as Abu Hanifa and Imam Maturudi, people are obliged to figure out the existence and oneness of Allah by using their intellect even during the periods when there is no divine revelation. Even those who have no knowledge of any religion are required to do that. That is because people are equipped with the feeling of belief in an absolute and supreme power. This feeling comes from their nature as well as from the observation of the perfect order in the universe. After seeing this order, people have the capacity to easily comprehend that the Being who maintains this order is the One, Unique, and Omnipotent Creator.

In one of the verses of the holy Qur'an, it is stated that:

**“Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: do you know of any who is worthy of the same Name as He?”<sup>44</sup>**

### II. What does a person gain in the world from having faith in Allah?

Belief in Allah has very important and positive contributions to people's practical life, their development of personality, and happiness. Its major contributions can be listed as follows:

1. To believe in Allah directs people to do good deeds and follow the straight path. Because they know that they will receive in return of the good and bad deeds that they do in this world.

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

**“...if any one believes in Allah, (Allah) guides his heart (aright)...”<sup>45</sup>**

2. Those who believe in Allah know that there is a Creator who knows, sees, and controls everything. This is why they will refrain from evil. They will fully obey Allah's commandments and prohibitions.

3. Those who believe in Allah will not idolize money, positions, fame or other people.

4. Those who believe in Allah know that Allah is the One who sustains the needs of His creation. For this reason, they will refrain from bad behaviors like stinginess, anger, gluttony, and greed. Being aware of the fact that Allah is the real owner of goods and property, people will try to gain good behaviors like generosity, hospitality, and sacrifices.



44. Maryam, 19: 65.

45. Al-Taghabun, 64: 11.



5. With belief in Allah, people gain virtues like bravery, courage, and do not fear death. For those who believe in Allah, martyrdom is considered to be one of the supreme positions to achieve.

6. Since belief in Allah satisfies people's need to believe in a Supreme Creator, it provides a peace of mind. Those who have peace and tranquility in their lives can easily find solutions to their problems. Even if they cannot find solutions, they at least know to be patient and not to fall into hopelessness, despair, and depression. One of the main reasons of today's psychological problems and even suicides is lack or weakness of faith.

7. According to those who believe in Allah, the concepts of compassion and brotherhood include all of humanity on earth. Because whatever the race, nationality, and culture a person comes from, all human beings are the servants of Allah.

In short, a person who consciously, understandingly, and willingly believes in Allah is a person who is peaceful, responsible, trustworthy, honest, a compassionate person who does not harm others. People who believe in Allah want for others whatever they want for themselves and love everyone. As stated by Yunus Emre, "We love the creatures because of the Creator" and live with a sense of consciousness and feelings.

## B. THE EXISTENCE AND ONENESS OF ALLAH

Because the belief in Allah is an innate characteristic of human beings, people must believe in the existence and unity of Allah even if they are negatively influenced by their environment. For this reason, most of the verses in the Holy Qur'an that are about Allah the Almighty informs about the existence and oneness of Allah. They express the concept of *tawhid* or the concept that there is no god but Allah and He has no partner. The subject of the existence of Allah is accepted in the Qur'an as a natural, necessary and obvious fact for people to know. It is emphasized that people whose natural characteristics have not been corrupted can normally find the existence of the Creator.

However, for various reasons in every society there may exist those who do not believe in Allah or who have doubts. For such people, rational proofs for the existence of Allah might be needed. This is possible by learning the existence and oneness of Allah with mental reasoning. In addition, the verses in the Qur'an and the sayings of the Prophet form a rich source for such rational reasoning.

According to Islamic creed, Allah is the one and only God. This is not a "oneness" in the sense of the point of enumeration. Because a number can be divided and doubled. Allah is *munazzah* or free from such deficiencies and inadequate attributes. His existence, essence, attributes, names and actions; His existence as the Lord and sole ruler is because there is no other or similar being like Him. Chapter al-Ikhlâs (112) expresses that Allah is one, the eternal refuge, neither begets nor is born, and nor is there any one like Him:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

In chapter al-Kafirun, it is clearly informed that worship can only be done to Allah. Allah's Messenger (pbuh) never worshipped the idols worshipped by the polytheists. Many chapters in



the Qur'an explain the oneness of Allah and emphasizes that no partner and similarity can be found:

**“No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!”**<sup>46</sup>

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا...

**“Had there been within the heavens and earth gods besides Allah, they both would have been ruined...”**<sup>47</sup>

The order in the universe is the clearest proof of the oneness of Allah. Some of the verses of the Qur'an that were revealed in Mecca directly deals with the concept of *tawhid*. *Tawhid*, which is expressed with the acceptance of the oneness of Allah and not associating any kind of partner to Him, is the most important characteristic of the religion of Islam. A belief in Allah who is free from all kinds of human attributes distinguishes Islam from the polytheists of the age of ignorance, other false religions as well as the religions such as Judaism and Christianity, which in essence are divine religions but later have been altered.

### I. Rational Proofs for the Existence of Allah

According to some Muslim scholars, since the people's need to believe in a supreme creator is something that comes from their nature, there is no need to search for evidence for the existence of Allah in external sources. One does not even need to provide logical and rational arguments in this matter. Every person whose *fitrah* (nature or constitution) has not been corrupted and whose soul has not become ill can easily know and understand the existence and unity of Allah. Otherwise, the proofs for the existence of Allah is just to warn people and increase their consciousness. This is like a magnet that pulls the metals around it. Because this exists in the creation and nature of the magnet. Likewise, as long as people's natural disposition (*fitrah*) has not been corrupted, they can find out the existence of their Creator with the help of their reason and consciousness. Because, human beings are created with the ability to understand the existence of Allah by looking at and observing the signs found in their inner and outer world that prove the existence of Allah. In other words, the human's own creation is a clear proof for the existence of Allah.

According to most Muslim scholars, people have the intellectual ability and consciousness which enable them to find out the evidences for Allah's existence by contemplating on the existence of themselves and the universe.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

The verse **“Vision perceives Him not, but He perceives vision”**<sup>48</sup> reveals that Allah cannot be understood directly by the senses. However, the senses provide material to help the mind and heart which recognize Allah. This material is everything that has been created as well as the order

46. Al-Mu'minun, 23: 91

47. Al-Anbiya, 21: 22.

48. Al-An'am, 6: 103.



and harmony in the universe. People try to find the Creator by using their reason in the light of those signs and evidences. It is stated in a verse:

سُنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ أَنَّهُ الْحَقُّ...

“Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth...”<sup>49</sup> The evidences that the scholars and the scientists have provided to prove the existence of God deduced from their observations of the outside world and examination of a person’s own creation can be listed as follows:

**a. The Proof of Natural Disposition (*Dalil al-Fitrah*):** Every person whose natural disposition has not been corrupted and who is aware of his/her weakness accepts the existence of an Omnipotent Creator. To believe in the existence of Allah is a natural state of feeling and consciousness of human beings. Because the formation of the consciousness of Allah is an innate characteristic, it exists in every sound person from birth.

The Qur’an invites to believe in Allah by means of this feeling of natural disposition as follows:

فَاقْمْ وَّجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا...

“and so, set thy face steadfastly towards the [one ever-true] faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man: [for,] not to allow any change to corrupt what God has thus created this is the [purpose of the one] ever-true faith; but most people know it not.”<sup>50</sup>

“For [thus it is:] when affliction befalls man, he cries out unto Us, whether he be lying on his side or sitting or standing; but as soon as We have freed him of his affliction, he goes on as though he had never invoked Us to save him from the affliction that befell him! Thus do their own doings seem goodly unto those who waste their own selves?”<sup>51</sup>

**b. The Proof of Huduth (*Dalil al-Huduth*):** It is the famous proof employed by Muslim theologians. Based on the fact that the universe and everything in it came into existence in time, the universe needs a creator which brought it to existence. It is the evidence that proves existence of Allah based on this logical conclusion. All creation in this universe are temporal and have come into existence in time. They had no say in their existence and did not choose it. Therefore, there must be a creator who wants them to come into existence at a certain time and place. Allah is that Creator.

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا.

The following verse from chapter Maryam “But does man not bear in mind that We have created him aforetime out of nothing?”<sup>52</sup> expresses the main idea of the proof of huduth.

49. Fussilat, 41: 53.

50. Al-Rum, 30: 30.

51. Yunus, 10: 12.

52. Maryam, 19: 67.



c. **Evidence of Possibility (Dalil al-Imkan):** This evidence is used much by Muslim scholars in order to prove the existence of Allah based on the fact that the universe is a being that is not “wajib” or “obligatory” (whose existence is mandatory) but whose existence is “mumkin” “possible” (the existence or nonexistence are both possible) and needs a reason to exist.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ.

“[Or do they deny the existence of God?] Have they themselves been created without anything [that might have caused their creation]? or were they, perchance, their own creators?”<sup>53</sup> verse is an example for the argument of possibility.

d. **The Proof of Order in Universe (Dalil al-Nizam):** By means of this evidence, people observe the magnificent order and harmony exist in the occurrences in nature and comprehend them by their senses. In consequence of their observation, they acknowledge that this order is the work of an Omniscient and Omnipotent creator. This evidence is also called the evidence of purpose, wisdom, making sure, and providence.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ \* وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ \* وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ \* وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ.

It is possible to find examples of the evidence of order in the following verses “DO, THEN, they [who deny resurrection] never gaze at camels, [and observe] how they are created? And at the sky, how it is raised aloft? And at the mountains, how firmly they are reared? And at the earth, how it is spread out?”<sup>54</sup>

The evidence of order also shows that there is no equivalent and partners of Allah and that He is One (tawhid).

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا...

“had there been in heaven or on earth any deities other than God, both [those realms] would surely have fallen into ruin!...”<sup>55</sup>

#### Examples of Rational Evidences for the Existence of Allah:

The evidences provided for the existence of Allah today generally targets the materialism’s argument of coincidence and the rejection of evolution.<sup>56</sup>

Provided that staying within the principles of logic, there are three possibilities that can be considered in the existence of the universe:

53. Al-Tur, 52: 35.

54. Al-Ghashiyah, 88: 17-20.

55. Al-Anbiya, 21: 22.

56. Materialism is the philosophical understanding which holds the idea that matter is the fundamental and only reality in nature. Evolutionism, on the other hand, maintains the idea that evolution is the essence of all animate and inanimate objects in the universe and denies the role of divine will and creation in the change and development happening in the universe.



1. The universe came into existence on its own, it has made itself come into existence out of nothingness.

2. The universe came into being by coincidence.

3. There is a creator who creates the universe and provides its order, and Allah is this Creator.

The third possibility is the one that we want to prove. However, we must exhibit the fallacies of the first two possibilities.

**1. The First Possibility:** To speak of such a possibility in the formation of the universe is illogical. Because, according to the laws of cause and effect, every effect has a cause and every piece of work has an agent (muassir) and every creation has a creator. Since universe exists, then there is a reason that made it come to exist. Because thinking that the universe can come to exist on its own is like thinking that a beautiful painting can come to existence on its own without a painter or a building can construct itself without workers and constructors. This is a form of thinking that human reason and intellect cannot accept.

**The poet Necip Fazil expresses this fact in his following lines:**

I am wrapped in every direction whichever direction I look at,

If there exists the one who is wrapped, isn't there someone who wraps it?

Who is the artistic painter who has drawn this face?

Wouldn't there be anyone who stands in front of a mirror and asks?

**Yet another poet summarizes this matter as follows:**

If this place came into existence out of nothingness on its own,

O master! Then this inn could have risen on its own!..

The chimneys that you placed on the roofs are telling you,

Without fire, is it possible the chimney fume smoke on its own?..

Let the gardener leave his field to itself once,

Could the wheat separate itself from the straw on its own?

If there were not the Almighty Power that turns the world,

Could the world turn on its own without a deviation?..

The following verses in the Qur'an expresses how flimsy and illogical to think the possibility that the universe does not need a reason to exist:

**“[Or do they deny the existence of God?] Have they themselves been created without anything [that might have caused their creation]? Or were they, perchance, their own creators? [And] have they created the heavens and the earth? Nay, but they have no firm belief!”<sup>57</sup>**

**2. The Second Possibility:** The second possibility that the universe came to existence by chance is also as irrational and illogical as the first one. Because it is not possible that coincidence can be the thing that is responsible for the creation of the earth, humans, animals, plants and the other beings. For millions of years, a will power turns the world in an orbit that has not even

57. Al-Tur, 52: 35-36.



deviated a millimeter. Despite their large sizes, the sun and planets move on their orbits without colliding with each other. Which mind can accept that coincidence can be the thing that makes them move with such terrifying speeds? Of course, it not possible to say that coincidence is what is responsible from the amazing operation of the organs of a human body which are formed from tens of trillions of cells and the connection between those organs, the order, and harmony.

When the Holy Qur'an rejects the idea of coincidence, it presents the truth of creation to the perception of humanity as follows:

**“And there are on earth [many] tracts of land close by one another [and yet widely differing from one another]; and [there are on it] vineyards, and fields of grain, and date-palms growing in clusters from one root or standing alone, [all] watered with the same water: and yet, some of them have We favored above others by way of the food [which they provide for man and beast]. Verily, in all this there are messages indeed for people who use their reason!”<sup>58</sup>**

**3. The Third Possibility:** After exhibiting the fallacies of the first two possibilities, there is no other choice but to accept the third possibility. That is to accept that there is an Omniscience and Omnipotent Creator that creates the universe and provides its order; in other words to believe in His existence. Allah the Almighty is this Creator. It is stated in a verse as follows:

... أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ...

**“ ... Can there be any doubt about [the existence and oneness of] God, the Originator of the heavens and the earth?...”<sup>59</sup>**

The scholars of aqaid and Islamic theology have used various evidences, both textual (naqli) and rational, to prove the oneness of Allah the Almighty, the Creator of the universes. One of these evidences is:

Let's suppose for a moment that there are two deities (gods) with infinite willpower and strength. These two deities will either agree or disagree about the creation of the universe. A conflict will occur between the two infinite willpowers and strengths if they cannot come to an agreement. They both cannot create the universe if they both wanted to create it on their own, consequently the universe cannot come into existence or two universes must take place, whereas there is only one universe at the moment. If these two deities are in agreement, this agreement is a result of necessity, because both would have to give up some of their requests. In this situation, both deity will in one way possess lesser control or be impotent. Both deities will not be able to create the universe, as they exactly would want to. Thus, a being with incomplete control or impotency cannot be a deity. Because a deity means a being that has infinite control, that can do whatever and whenever he wants, and that has infinite power and strength. A deity cannot be impotent. When all these possibilities become impossible, the One Supreme deity or oneness of Allah who is the Creator of the universe becomes a requirement.

## II. Evidences for the Existence of Allah in the Qur'an

The Holy Qur'an states Allah's existence as a very clear fact:

58. Al-Ra'd, 13: 4.

59. Ibrahim, 14: 10.



يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ  
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ

**“O men! Call to mind the blessings which God has bestowed upon you! Is there any creator, other than God, that could provide for you sustenance out of heaven and earth? There is no deity save Him: and yet, how perverted are your minds!”<sup>60</sup>**

In another verse, this is expressed as follows:

...أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ...

**“ ... Can there be any doubt about [the existence and oneness of] God, the Originator of the heavens and the earth?...”<sup>61</sup>**

The Holy Qur'an reports that in order to see the evidences of Allah's existence, oneness, and Almighty power one must contemplate about the following facts:

1. When the creation of man which is the result of a great power and knowledge, the mind boggling structure of the body, organs, and its functions are considered, it is seen that they all point to the existence of the Almighty Allah. The Holy Qur'an discusses this topic in two different places as follows:

**“And certainly did We create man from an extract of clay, and then We cause him to remain as a drop of sperm in [the wombs] firm keeping, and then We create out of the drop of sperm a germ-cell, and then We create out of the germ-cell an embryonic lump, and then We create within the embryonic lump bones, and then We clothe the bones with flesh - and then We bring [all] this into being as a new creation: hallowed, therefore, is God, the best of artisans!”<sup>62</sup>**

2. The harmonious operation and the flawless creation of the world, the mountains, the sea, and the sky in the perfect order of nature which has not degraded or disrupted are the proofs for the existence of Allah. The formation of earth which changes from season to season and its being suitable for humans to dwell on, the atmosphere which protects the earth, where everything found on earth and in the sky has been given to the service of human beings are other proofs for Allah's existence, vast knowledge, and power. One of the verse related to this topic reads as:

**“Have they not looked at the heaven above them? How We structured it and adorned it? It has no rifts. And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind. Giving insight and a reminder for every servant who turns to Allah.”<sup>63</sup>**

60. Fatir, 35: 3.

61. Ibrahim, 14: 10.

62. Al-Mu'minun, 23: 12- 14.

63. Qaf, 50: 6-8.





3. Water which is the main substance in the creation of all living things, the winds which are the good news of water and propel the clouds, fire which addresses many of the needs of humans, and so on all point out the existence of Allah. Examples of this type verses include the following:

**“And We send down from the skies water rich in blessings, and cause thereby gardens to grow, and fields of grain, and tall palm-trees with their thickly-clustered dates, as sustenance apportioned to men; and by [all] this We bring dead land to life: [and] even so will be [man’s] coming-forth from death.”<sup>64</sup>**

**“Let man, then, consider [the sources of] his food: [how it is] that We pour down water, pouring it down abundantly; and then We cleave the earth [with new growth], cleaving it asunder, and thereupon We cause grain to grow out of it, and vines and edible plants, and olive trees and date-palms, and gardens dense with foliage, and fruits and herbage, [as] enjoyment for you and your grazing livestock.”<sup>65</sup>**

4. The fixed order to which the moon, sun, stars and planets are connected, the creation of the day for humans to work and the night for them to sleep and rest, all of these and the benefits which they provide for humans and living things are proof of the existence of Allah. The verses mention the following:

**“And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.”<sup>66</sup>**

**“And a sign for them is the night. We remove from it [the light of day], so they are [left] in darkness. And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”<sup>67</sup>**

These, as well as many other verses in the Qur’an, express that in times when a person overcomes the obstacles of his/her stubbornness and arrogance and is saved from the curtain of heedlessness, he/she surely turns to Allah and prays to Him. It is because of this main characteristic that is found in the creation of the human that the Holy Qur’an warns and guides people by reminding them of Allah. It is also expected that a person should contemplate on his/her own existence and about the universe and understand the wisdom and intricacies of the creations.

### III. The Prophet’s Sayings that Deal with the Matter of Allah’s Existence

It has been reported from Our Prophet many hadiths related to the existence of Allah that inspired later scholars about the proofs of possibility, huduth, purpose, and order.

The Messenger of Allah (pbuh) got up for prayer in the latter part of the night. He went out, looked towards the sky, and then recited the following verse of chapter Al-i Imran:

**“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding who remember Allah while standing, sitting, or**

64. Qaf, 50: 9-11.

65. Abasa, 80: 24-32.

66. Al-Furqan, 25: 47.

67. Ya Sin, 36: 37- 40.



lying on their sides, give thought to the creation of the heavens and the earth, (saying), ‘Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.’”<sup>68</sup>

He then returned to his house, used the tooth-stick, performed the ablution, and then got up and offered the prayer. He then lay down on the bed. And again got up and went out and looked towards the sky and recited this verse (mentioned above), then returned, used the tooth-stick, performed ablution and again offered the prayer.”<sup>69</sup>

A group of people from Yemen came to the Prophet and said, “O Messenger of Allah! We came to learn the provisions of the religion and how the universe was first created.” The Prophet answered,

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ

“There was Allah and there was nothing else before Him...”<sup>70</sup>

After the Battle of Badr, one of the notables of the Quraysh, Jubayr ibn Mut’im, went to Medina to discuss the issue of release of the polytheist prisoners. Jubair was not a Muslim at the time. In the evening prayer, he listened to the Prophet reciting verses from chapter al-Tur. When the Prophet reached the following verse:

**“Were they created by nothing, or were they themselves the creators, or did they create the Heavens and the Earth? Nay, but they have no firm belief or do they own the treasures of Your Lord? Or have they been given the authority to do as they like.”**<sup>71</sup> Influenced by the meaning of these verses, Jubayr was extremely touched and said, “While I was listening to those verses my heart was about to jump out of its place.” Thus, this incident became a spark that warmed his heart to Islam.<sup>72</sup>

As can be seen, it is possible to find many rational and textual evidences for the existence of Allah in the Prophet’s sayings. If these hadith are carefully examined, it can be seen that they constitute the basis and examples for the proofs of possibility, huduth, order, and purpose.

#### IV. Love for Allah

A true believer is a person who comprehends the beauty and greatness of Allah, waits for His mercy, and knows His goodness and blessings. A servant with this mindset loves Allah, his/her heart is continuously busy with Allah, and he/she aims to gain His consent and pleasure through his/her behaviors.

A servant shows his/her love for Allah by believing in Him, His messengers and what they have brought, by fulfilling His commands and avoiding His prohibitions. True faith is the faith of a person who loves Allah more than his/her own life. When someone believes in Allah in this way,

68. Al-i Imran, 3: 190-191.

69. Muslim, Taharah. 15.

70. Bukhari, Tawhid, 22.

71. Al-Tur, 52: 35-36.

72. Bukhari, Tafsir, chapter al-Tur.



he/she shows his/her love in all of his/her words, actions, and behaviors. Allah the Almighty tells us in the following verses of the Qur'an how a believer's love for Allah must be:

**“Say: “If your fathers and your sons and your brothers and your spouses and your clan, and the worldly goods which you have acquired, and the commerce whereof you fear a decline, and the dwellings in which you take pleasure - [if all these] are dearer to you than God and His Messenger and the struggle in His cause, then wait until God makes manifest His will; and [know that] God does not grace iniquitous folk with His guidance.””<sup>73</sup>**

Allah says the following about the believers whom He loves and the believers who love Him: **“O you who have attained to faith! If you ever abandon your faith, God will in time bring forth [in your stead] people whom He loves and who love Him - humble towards the believers, proud towards all who deny the truth: [people] who strive hard in God's cause, and do not fear to be censured by anyone who might censure them: such is God's favor, which He grants unto whom He wills. And God is infinite, all-knowing.”<sup>74</sup>**

The most important characteristic of a believer is love for Allah. A heart that has felt the love of Allah will never search for another love. For this reason the Prophet (pbuh) said the following:

*“Whoever possesses the following three qualities will have the sweetness (delight) of faith:*

- 1. The one to whom Allah and His Messenger becomes dearer than anything else.*
- 2. Who loves a person and he loves him only for the sake of Allah.*
- 3. Who hates to revert to disbelief as he hates to be thrown into fire.”<sup>75</sup>*

The love for Allah directs the lives of those who keep the infinite blessings of Allah in mind to the straight path and guides them to the good, right, and beautiful. Those who love Allah obey the commands of Allah and His Prophet Muhammad (pbuh), and administer their lives in accordance with their directions. It is stated in a verse:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

**“Say [O Prophet]: “If you love Allah, follow me, [and] Allah will love you and forgive you your sins; for Allah is much-forgiving, a dispenser of grace.””<sup>76</sup>**

Just like the verses that mention believers' love for Allah in the Qur'an, there are also verses that inform about those whom Allah loves and does not love. Allah loves those who do good deeds, those who repent, those who purify themselves, those who avoid going against Him, those who are patient, those who trust in Allah, those who act justly, and those who fight for the sake of Allah. Allah does not like transgressors, corrupters, disbelievers, oppressors, those who are arrogant, those who waste, and traitors.

Allah's love for His servant is a source of happiness for the servant. Because Allah's love for His servants is followed by His help, protection, grace and blessings and those servants become successful.

73. Al-Tawbah, 9: 24.

74. Al-Ma'idah, 5: 54.

75. Bukhari, Iman, 9, 14.

76. Al-i Imran, 3: 31.



Let's conclude the subject with the Prophet's following prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ

“O Allah, indeed, I ask You for Your love and the love of those who love You, and love for the actions that will cause me to attain Your love.”<sup>77</sup>

## C. THE NAMES AND ATTRIBUTES OF ALLAH

The term “the names or attributes of Allah” is used for the concepts that help the believers to know Allah. Words that are linguistically in adjective forms like hayy (the Alive), ‘alim (the All-knowing), khaliq (the Creator), are accepted as “Divine Names” while the infinitive forms of these words and the words that are ascribed to the essence of Allah like “to resurrect, to create, to know” are accepted as “Divine Attributes.”

### I. The Proper Name of God: “Allah”

According to the majority of Muslim scholars, the word Allah (*lafzatullah*) in Arabic is a proper name and is not derived from any root word. According to the rules of the Arabic Language, the word Allah cannot have a nunation or *tanwin* (having an indefinite noun ending). It does not have a dual (*tasniye*) or a plural form (*jam'*). It is the proper name of the Almighty Being to whom is worshipped.

### II. Ism al-'Azam (The Greatest Name of Allah)

This noun phrase lexically means the greatest name. In terminology, it is used to define the greatest name of Allah among His most beautiful names. However, it is not clearly reported in the texts that which name is the greatest one (Ism al-'Azam).

A group of Muslim scholars argued that all names of Allah are great and outstanding and one divine name should not be distinguished from the other; while another group of scholars took the hadiths into consideration and adopted the idea that some names were greater and more virtuous than the others were. The phrase ism al-'Azam is mentioned in some hadiths of the Prophet (pbuh). It is also stated that a supplication made along with this name will certainly be accepted.<sup>78</sup> However, it is impossible to determine with certainty which one of the names of Allah is the greatest one. Because some of the hadiths specify the name “Allah” and some others state that the names Rahman, Rahim, (most merciful, oft-forgiving), al-Hayy al-Qayyum (ever living and the One who sustains and protects all that exists), Dhu al-Jalali wa al-Ikram (the One who has all greatness) are the greatest name of Allah (ism al-'Azam). Though the Prophet knew the greatest name of Allah, he did not openly declare it. The reason for him not to reveal the greatest name of Allah to his people may probably be his concerns that the believers may incline Allah's that particular name and neglect the other beautiful divine names.

77. Tirmidhi, Daawat 73; Tafsir al-Qur'an, 39.

78. For the hadiths related to this subject, see Abu Dawud, Witr, 23; Tirmidhi, Daawat, 64, 65, 100; Nasai, Shcv, 58; Ibn Majah, Dua', 9, 10.



### III. Asma al-Husna (The Most Beautiful Names of Allah)

Asma al-Husna is a noun phrase used to define all of the names of Allah the Almighty.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

**“Allah - there is no deity except Him. To Him belong the best names.”<sup>79</sup>**

**“...His [alone] are the attributes of perfection. All that is in the heavens and on earth extols His limitless glory: for He alone is almighty, truly wise!”<sup>80</sup>**

As it is expressed in these verses, the most beautiful names belong to Allah. Because He is the owner of all perfection and excellence. His names are divine concepts that have the most glorified and absolute superiority in meanings. The names of Allah are also called Asma al-Ilahiyyah.

Many of Allah the Almighty's names are mentioned in the Qur'an and sahih hadiths. By learning these names, a servant can know and love Allah and be a true servant. By purifying himself from habits that are not liked by Allah, he adorns himself with good habits that Allah likes. It is stated in the Qur'an:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

**“And to Allah belong the best names, so invoke Him by them...”<sup>81</sup>** thus it is commanded to include the asma al-husna in prayers and supplications. For example, Allah willing, prayers made in the form of “O Allah who covers shames! Cover my shames and flaws in this world and in the hereafter, do not make me feel ashamed!” when asking for forgiveness or apologizing, “O Allah the forgiver of sins and forgiver of servants! Forgive me and forgive my sins!” and when repenting, “O Allah the oft-returning! Accept my repentance!” in a sincere and genuine manner will not be rejected but accepted.

The multitude names in *asma al-husna* does not mean that it indicates multiple entities. All the names signify that One Entity.

قُلِ ادْعُوا اللَّهَ أَوْادْعُوا الرَّحْمَنَ\*  
أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى.

**“Say: “Invoke Allah, or invoke the Most Gracious: by whichever name you invoke Him, [He is always the One-for] His are all the attributes of perfection...”<sup>82</sup>**

As stated in a hadith of the Prophet, there are other names of Allah Almighty besides those that are found in the Qur'an and hadiths that He assigned to Himself in the unseen knowl-



79. Ta Ha, 20: 8.

80. Al-Hashr, 59: 24.

81. Al-A'raf, 7: 180.

82. Al-Isra', 17: 110.



edge or revealed to selected servants: “(O Allah!) I ask from You with every name that belonged to You. It is a name with which You named Yourself or revealed it in Your Book. Or You taught it to one of the beings You have created. Or You have reserved it to Yourself in Your knowledge of the unseen.”<sup>83</sup>

Since the revelation is the source of the names of Allah, these names cannot be changed by people. However, the verses and hadiths name Allah, it is the way that He should be named.

Asma al-husna that are found in verses and hadiths are as follows:

#### 1- Allah (الله):

Allah the Almighty is the most comprehensive proper name of God who is the Owner of what we see and do not see, what we know and do not know, the owner and king of all of the universes, the sole creator of the universes, the One who deserve all types of praises and worships, our Exalted Supreme Lord. It is the name which gathers in itself all of the characteristics of the ninety-nine names.

#### 2- Al-Rahman (الرحمن):

It means mercy and compassion; pity, forgiveness, compassion, and benevolence. The names “Rahman” and “Rahim” mean “the Most Compassionate and Most Merciful.”

#### 3- Al-Rahim (الرحيم):

Rahim means the Most Merciful, and the One who responds with greater blessings as a reward to those who properly use the blessings bestowed upon them.

#### 4- Al-Malik (المَلِك):

Malik means the Sole Owner and the Absolute King of all universes, the seen and the unseen.

#### 5- Al-Quddus (الْقُدُّوس):

Quddus means the One who is free from errors, heedlessness, helplessness, and any deficiency. It also means the One who collects all the attributes of perfection in Him, and is beyond all praises.

#### 6- Al-Salam (السَّالِم):

Salam means the One who is free from all kinds of deficiencies, shame, defects, from changes and extinction specific to the created beings. It means the One who protects His servants from all types of evil, delivers them out of dangers, and greets them in Paradise.

#### 7- Al-Mu'min (الْمُؤْمِن):

Mu'min means the Assuring, the one who is trusted for keeping His promises; One who gives assurance to the hearts of the fearful and worried believers; the One who confirms the faith and sincerity of the believers; the One who bestows miracles to prove the truth of the Prophets; the One who protects those who seek refuge in Him and gives relief with safety.

#### 8- Al-Muhaymin (الْمُهَيِّم):

Muhaymin means observes and manages all of the affairs in the universe; observes and protects all of the creatures; and gives assurance to those in fear.

83. Ahmad b. Hanbal, *Musnad*, 1, 391.



**9- Al-Aziz (الْعَزِيزُ):**

Aziz means the Prevailer that cannot be defeated; so dignified and honorable One who has no equivalent and similar one; Powerful and Invincible.

**10- Al-Jabbar (الْجَبَّارُ):**

Jabbar means the one who does what He wishes in every situation; capable to force the performance of what He wants; the One who improves the state of the created; the One who can fix and correct the fragmented, dispersed, and degraded; and the One who controls everything.

**11- Al-Mutakabbir (الْمُتَكَبِّرُ):**

Mutakabbir means the One who shows greatness all the time and everywhere; the One who is so grand that the nature of His entity and attributes cannot be known, more supreme than the attributes of the created; the One who makes the furious and cruel people submit to His absolute power.

**12- Al-Khaliq (الْخَالِقُ):**

Khaliq means the Creator of everything and the One who creates out of nothingness.

**13- Al-Bari' (الْبَارِئُ):**

Bari' means the One who creates without an example or without a substance; the One who brings into existence all the pieces of the universe in a harmonious and orderly manner.

**14- Al-Musawwir (الْمُصَوِّرُ):**

Musawwir is the One who creates the beings in various forms; gives every created being a different form and characteristic.

**15- Al-Ghaffar (الْغَفَّارُ):**

Ghaffar means the One who always forgives, covers the sins of His servants and forgives his/her shameful acts, and flaws; the One who forgives repeated sins; the One whose grace and forgiveness is infinite.

**16- Al-Qahhar (الْقَهَّارُ):**

Qahhar means the Undefeated Sole Prevailer.

**17- Al-Wahhab (الْوَهَّابُ):**

Wahhab means the One who gives in abundance without expecting anything in return; the One whose benevolence and graces is abundant.

**18- Al-Razzaq (الرَّزَّاقُ):**

Razzaq means the One who provides nutrition for the bodies and souls and creates and bestows the livelihood of all the created beings.

**19- Al-Fattah (الْفَتَّاحُ):**

Fattah means the One who opens the gates of goodness; arbitrator; the One who arbitrates in all disputes to fulfill absolute justice; helps the persecuted; leads believing servants to victory; opens the spiritual doors for the believers in order to relieve the grief in their hearts; finds a solution to every problem; and removes any obstacles.



**20- Al-Alim (الْعَلِيمُ):**

Alim means the One who knows everything or Omniscient. Allah the Almighty knows everything big and small, open and secret without being restricted by time and place.

**21- Al-Qabid (الْقَابِضُ):**

Qabid means the Constrictor of livelihood; ends the lives of living beings by taking their souls.

**22- Al-Basit (الْبَاسِطُ):**

Basit means the One who expands the livelihood and distributes the souls to their appointed bodies.

**23- Al-Khafid (الْخَافِضُ):**

Khafid means the Abaser, the Humiliator, and the Downgrader.

**24- Al-Rafi' (الرَّافِعُ):**

Rafi' means the One who glorifies, raises, uplifts, and gives honor.

**25- Al-Mu'izz (الْمُعِزُّ):**

Mu'izz means the exalted, the One who gives honor and dignity; bestows property to whom He wishes.

**26- al-Mudhill (الْمُذِلُّ):**

Mudhill means the One who reduces to baseness, makes despicable and vile, makes disreputable and miserable, gives dishonor.

**27- Al-Sami' (الَسْمِيعُ):**

Sami' means the One who hears eternally, hears everything that is in secrecy and openly without limitations; accepts wishes, prayers, and begging.

**28- Al-Basir (الْبَصِيرُ):**

Basir means the One who sees eternally; sees and knows everything; nothing can be hidden from Him.

**29- Al-Hakam (الْحَكَمُ):**

Hakam means the judge, brings justice; owns authority of provisions; the one to give the last provision.

**30- Al-'Adl (الْعَدْلُ):**

Adl means the One who is absolutely and the utterly Just, the One who never oppresses; and the One who puts everything in its appropriate place.

**31- Al-Latif (اللطيفُ):**

Latif means the One who knows and provides the needs of the created to the finest details through unperceivable ways; treats the servants leniently, gracefully, and with benevolence.



**32- Al-Khabir (الْخَبِيرُ):**

Khabir is the One who knows everything and the inside and the hidden sides of everything.

**33- Al-Halim (الْحَلِيمُ):**

Halim means the One who does not punish the guilty even though He has the power to do. Instead He treats them leniently and postpones their punishment and does not act in haste or in anger.

**34- Al-Azim (الْعَظِيمُ):**

Azim means the Great, Supreme, the Exalted, and the Magnificent.

**35- Al-Ghafur (الْغَفُورُ):**

Ghafur means the Forgiver of sins; the Much-Forgiving.

**36- Al-Shakur (الشَّكُورُ):**

Shakur means the One who returns little good conducts with great rewards and gives rewards to those who do good conduct for His sake.

**37- Al-Aliyy (الْعَلِيُّ):**

Aliyy means the Most Supreme and the Most Sublime.

**38- Al-Kabir (الْكَبِيرُ):**

Kabir means the Great and the Exalted.

**39- Al-Hafiz (الْحَفِيزُ):**

Hafiz means the Preserver; the One from whom nothing can be hidden.

**40- al-Muqit (الْمُقِيتُ):**

Muqit means the One who creates and gives the nourishment of all created; the One whose power is enough to any thing and the One who protects.

**41- Al-Hasib (الْحَسِيبُ):**

Hasib means the Bringer of Judgment and the One who takes His servants into account.

**42- Al-Jalil (الْجَلِيلُ):**

Jalil means the Glorious and the Majestic.

**43- Al-Karim (الْكَرِيمُ):**

Karim means the One whose benevolence, blessings, grace, and kindness is abundant, and infinitely generous.

**44- Al-Raqib (الرَّقِيبُ):**

Raqib means the One who observes and oversees everything; the Controller.

**45- Al-Mujib (الْمُجِيبُ):**

Mujib means the One who gives those who beg to Him what they want; responds to His servants' wishes and prayers.



**46- Al-Wasi' (الْوَاسِعُ):**

Wasi means the One whose knowledge and compassion encompasses everything.

**47- Al-Hakim (الْحَكِيمُ):**

Hakim means the Wise. Allah the Almighty does everything He does in its proper place, in a complete and exact manner.

**48- Al-Wadud (الْوَدُودُ):**

Wadud means much loving and much loved; and worthy of being loved.

**49- Al-Majid (الْمَجِيدُ):**

Majid means the One whose glory is grand and high; grace and bounty is abundant.

**50- Al-Ba'ith (الْبَاعِثُ):**

Ba'ith means the Resurrecter and the One who sends the prophets.

**51- Al-Shahid (الشَّهِيدُ):**

Shahid means the One who is ready at all times and everywhere; Omnipresent, the One who witnesses everything; nothing can be hidden from Him.

**52- al-Haqq (الْحَقُّ):**

Haqq means the One whose existence is real and who exists without changing; whose existence and deity is certain and fulfills the requirements of His provisions.

**53- Al-Wakil (الْوَكِيلُ):**

Wakil means the One who fulfills in the most perfect way the tasks of those who entrust their works to Him; the Trustee, the Dependable, and the Advocate.

**54- Al-Qawiyy (الْقَوِيُّ):**

Qawiyy means very powerful; the One whose power is sufficient for everything.

**55- Al-Matin (الْمَتِينُ):**

Matin means infinite power; extremely powerful, strong; durable, robust.

**56- al-Wali (الْوَلِيُّ):**

Wali means the Friend, Patron and Helper.

**57- al-Hamid (الْحَمِيدُ):**

Hamid means the All Praiseworthy.

**58- Al-Muhsi (الْمُحْصِي):**

Muhsi means the One who accounts the number of everything by His infinite knowledge; the One who accounts each and everything that has been and will be done.

**59- Al-Mubdi' (الْمُبْدِئُ):**

Mubdi' means the Originator, the Producer, and the Initiator of the creation, the One who creates the beings out of nothingness and without an example.



**60- Al-Muid (الْمُعِيدُ):**

Muid re-creates the created after taking their lives and annihilating them; resurrects the created after they die.

**61- Al-Muhyi (الْمُحْيِي):**

Muhyi means the One who gives life and makes live.

**62- Al-Mumit (الْمُمِيتُ):**

Mumit means the Bringer of Death, the One who ends the lives of the living.

**63- Al-Hayy (الْحَيُّ):**

Hayy means Alive and Living; the One who does not die.

**64- Al-Qayyum (الْقَيُّومُ):**

Qayyum means the One upon whom the existence of everything depends; the Subsisting of the universe.

**65- Al-Wajid (الْوَاجِدُ):**

Wajid means the One who finds what He wills and when He wants; He does not need anything.

**66- Al-Majid (الْمَاجِدُ):**

Majid means the Illustrious, the Magnificent; the One who is exceedingly kind and generous.

**67- Al-Wahid (الْوَاحِدُ):**

Wahid means the One and Only; the One who has no equivalent or similiar in His essence, attributes, names, and actions.

**68- Al-Samad (الصَّمَدُ):**

Samad means the One upon whom everything depends, but He does not depend on anything; the Eternal, the Absolute, the Self-Sufficient, the Only One to whom is applied for the relief of needs and suffering.

**69- Al-Qadir (الْقَادِرُ):**

Qadir means the All-Capable; the All-Powerful, He Who is able to do Everything, Omnipotent.

**70- Al-Muqtadir (الْمُقْتَدِرُ):**

Muqtadir means the One who has full power; Omnipotent, the Determiner, the Dominant.

**71- Al-Muqaddim (الْمُقَدِّمُ):**

Muqaddim means the One who brings forward what He wants, the Expediter.

**72- Al-Mu'akhkhir (الْمُؤَخِّرُ):**

Mu'akhkhir means the Delayer, the Postponer, the One who puts far away.

**73- Al-Awwal (الْأَوَّلُ):**

Awwal means the First; the Pre-Eternal.



**74- Al-Akhir (الْآخِرُ):**

Akhir means the Endless, the One who has no end.

**75- Al-Zahir (الظَّاهِرُ):**

Zahir means the One whose existence is clearly evident; the Manifest, and the Evident

**76- Al-Batin (الْبَاطِنُ):**

Batin means the One who is hidden and unknown in respect to His essence and nature.

**77- Al-Wali (الْوَالِي):**

Wali means the Sole Ruler and Governor of the universe.

**78- Al-Mutaali (الْمُتَعَالِي) :**

Mutaali means the Supremely Exalted and the Most High in glory, honor, and sovereignty.

**79- Al-Barr (الْبَرُّ):**

Barr means the One who does much goodness; and the keeper of His promises.

**80- Al-Tawwab (التَّوَّابُ):**

Tawwab means the Acceptor of the penance of the repenting servants and the One who helps His servants manage to repent.

**81- Al-Muntaqim (الْمُنْتَقِمُ):**

Mantaqim means the One who gives the punishment that offenders deserve by His justice.

**82- Al-Afuw (الْعَفُو):**

Afuw means the One who forgives the sins so much so that no responsibility of the sins remains.

**83- Al-Rauf (الرَّؤُفُ):**

Rauf means the Most-Compassionate and Merciful.

**84- Malik al-Mulk (مَالِكُ الْمُلْكِ):**

Malik al-Mulk means the real and absolute owner of property; Owner of all Sovereignty in the universe.

**85- Dhu al-Jalali wa al-Ikram (ذُو الْجَلَالِ وَالْإِكْرَامِ):**

Dhu al-Jalali wa al-Ikram means the Lord of Majesty and Generosity.

**86- Al-Muqsit (الْمُقْسِطُ):**

Muqsit means the Just; the One who fulfills His works equivalently, in a suitable and appropriate manner.

**87- Al-Jami' (الْجَامِعُ):**

Jami' means the Gatherer of whatever He wants, whenever He wants and wherever He wants.

**88- Al-Ghani (الْغَنِيُّ):**

Ghani means the very rich One; the One who does not depend on anything.



**89- Al-Mughni (الْمُغْنِي):**

Mughni means the One who makes rich whomever He wants.

**90- Al-Mani' (الْمَانِعُ):**

Mani' means the One who does not allow for the things He does not want it to happen; the One who prevents evil things.

**91- Al-Darr (الضَّارُّ):**

Darr means the One who harms; Creator of pain and harmful things.

**92- Al-Nafi' (النَّافِعُ):**

Nafi' means the Benefactor; the One who gives to His servants the good and beneficial things that He wills.

**93- Al-Nur (النُّورُ):**

Nur means the One who illuminates, gives light; the One who is the source of light; illuminates all of the worlds; makes enlightened the faces, the minds, and hearts of those He wills.

**94- Al-Hadi (الْهَادِي):**

Hadi means the One who creates the guidance; the One who guides whomever He wants to the right path.

**95- Al-Badi' (الْبَدِيعُ):**

Badi' means the One who artistically creates the created without having an equivalent, a similitude, or a model.

**96- Al-Baqi (الْبَاقِي):**

Baqi means the Infinite; the Everlasting.

**97- Al-Warith (الْوَارِثُ):**

Warith means the One whose existence has no end. After Allah the Almighty destroys all of the created, He will be the Baqi and true Owner of the Ruling.

**98- Al-Rashid (الرَّشِيدُ):**

Rashid means the One who guides the right way and shows the straight path.

**99- Al-Sabur (الصَّبُورُ):**

Sabur means very patient.

**IV. The Attributes of Allah**

To believe in Allah the Almighty means to know that His supreme existence is necessary and mandatory, His excellent and perfect attributes, as well as the attributes that are possible, and thus believe in them and refrain from associating deficient attributes to Allah's essence. Because, Allah's essence is worthy of all the excellent attributes and collected in Him and He is free from all deficient attributes.



All of Allah the Almighty's attributes are eternal and everlasting. His attributes do not have a beginning nor an end. Allah's attributes are not like the attributes of the created. Although there may be some similarities in names of the attributes, Allah's knowledge and our knowledge; His willpower and our willpower; His speech and our words have no similarity. Since Allah's essence and attributes go beyond our comprehension, we are not able to comprehend them in full meaning. With whatever names and attributes that He has identified Himself is how we know Allah. It is stated in the Holy Qur'an:

لَا تُدْرِكُهُ الْأَبْصَارُ، وَهُوَ يُدْرِكُ الْأَبْصَارَ، وَهُوَ اللَّطِيفُ الْخَبِيرُ.

**“No human vision can encompass Him, whereas He encompasses all human vision: for He alone is unfathomable, all-aware”**<sup>84</sup> and it is declared that it is impossible to comprehend and know the nature of Allah's essence. In this respect, our Prophet (pbuh) expressed that *“Think about the things created by Allah, but do not think about the essence of Allah. Truly you do not have the power to do this.”*<sup>85</sup>

The attributes of Allah the Almighty that are mandatory to exist are classified in various ways. The most well-known classification of the divine attributes is the one that classifies them as *dhati* and *thubuti* attributes. Now let's examine these divine attributes.

### 1. Al-Sifat al-Dhatiyya (The Attributes Related to Divine Essence or the Essential Attributes)

These are the attributes unique to Allah the Almighty and that are not allowed and impossible to be attribute to any of the created. The opposite of *dhati* attributes cannot be thought about Allah the Almighty and for this reason these attributes are also called as *al-Sifat al-Tanzihhiyya* or *al-Sifat al-Salbiyya* (Negative Attributes), because thinking the opposite of those attributes means attributing Allah temporariness and deficiency which require negation about Allah. The following are the Dhati attributes of Allah:

**a. Wujud:** It means to exist. Allah exists. His existence is not because of another being but is the result of His essence and His existence is mandatory (*wajib al-wujud*). The opposite of *wujud* is nonexistence (*adam*) which cannot be imagined about Allah the Almighty. The attribute of *wujud* is also called *“Sifat al-Nafsiyya”*.

**b. Qidam:** It means to be pre-eternal and have no beginning. No time frame can be thought of that Allah did not exist. No matter how far back we go, we cannot find a time in which He did not exist, because Allah is not a being which came into existence later on. He is a Pre-Eternal (*qadim*) Being. Since Allah's existence is obligatory (*wajib al-wujud*), Allah's Pre-Eternity is also obligatory.

**c. Baqa':** It means the existence of Allah has no end and is everlasting. Allah has no end. As a matter of fact, the end of a being that has no beginning is unthinkable. The opposite of *baqa'* which is *fana* meaning to have an end cannot be thought about Allah. No matter how far one goes into the future, there is no moment that Allah will not exist and there never will be. The Holy Qur'an explains Allah as Pre-Eternity and Eternity as follows:

84. Al-An'am, 6: 103.

85. Suyuti, *al-Jami al-Saghir*; Ajluni, *Kashf al-Khafa*, 1, 311.



هُوَ الْأَوَّلُ وَالْآخِرُ “He is the First and the Last...”<sup>86</sup>

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ “...Everything will be destroyed except His Face ...”<sup>87</sup>

**d. Mukhalafatun lil-hawadith:** It means not to be like the things which came into existence later. Every being other than Allah came into existence later. Allah is not in any way similar to the things that came into existence later. Allah is the Being beyond the things that comes to our mind. The opposite of this attribute is to be similar and equivalent to that which came into existence later, which is a feature that is impossible to be thought about Allah. The Holy Qur’an states as follows:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“...There is nothing like unto Him, and He is the Hearing, the Seeing.”<sup>88</sup>

While this verse frees Allah from the attributes of deficiency, it also qualifies Him with attributes of perfection.

**e. Qiyam bi-Nafsihi:** It means His existence comes from Himself, and He does not need any other being in order to exist. Allah exists on His own. His existences is not dependent on another creator, a place, a time, or cause. Being dependent on another (*qiyam bi ghairihi*) cannot be thought about Allah. The Holy Qur’an says the following about this attribute:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ

Say: “He is Allah , [who is] One. Allah, the Eternal Refuge. (Everything is in need of Him; while He does not need anything.)”<sup>89</sup>

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

“O men! It is you, who stand in need of Allah, whereas He alone is self-sufficient, the One to whom all praise is due.”<sup>90</sup>

**f. Wahdaniyyah:** It means that Allah the Almighty One and Only Being and that he has no equal, similar, or partner in His essence, His attributes and actions. The opposite of *wahdaniyyah* is ‘to be more than one’ and ‘to have a partner’. These of those attributes that are impossible to be thought about Allah.

Chapter Ikhlas in the Qur’an describes at the same time this attribute of Allah:

لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

86. Al-Hadid, 57: 3.

87. Al-Qasas, 28: 88.

88. Al-Shura, 42: 11.

89. Al-Ikhlas, 112: 1-2.

90. Fatir, 35: 15.



“...He neither begets (is no one’s father), nor is born (is no one’s child). Nor is there to Him any equivalent.”<sup>91</sup>

## 2. Al-Sifat al-Thubutiyya (Positive Attributes)

These are the attributes that express perfection and are mandatory to exist. Because these attributes define Allah by positive attributes, such as Allah is alive, He is the One who wills, the Omnipotent, or His attributes of life, will, and power, they are called *thubuti* attributes. The opposite features of the *thubuti* attributes cannot be thought about Allah. These attributes are pre-eternal and eternal and they did not come into existence later like the attributes of the created. According to the scholars of Ahl al-Sunnah, whether they are words like hayy (Alive), ilm (the Knower), qadir (All-Powerful) linguistically in the form of adjectives, or whether they are words in the infinitive form such as knowledge and power, all *thubuti* attributes may be attributed to Allah. They are attributes related to the universe. *Dhati* attributes can only be given to Allah and none of them can be given to the created in any way, whereas *thubuti* attributes can be used for the creation as well. However, Allah’s knowledge, power, and willpower, are absolute, pre-eternal and everlasting and they express perfection and excellence. The same attributes of the creation on the other hand are finite, limited, later created, incomplete and inadequate. Even if there is a similarity in the naming of these attributes, Allah’s attributes do not resemble the attributes of the created in any way. There are eight types of *thubuti* attributes:

**a. Hayah:** means to be alive and living. Allah the Exalted is Alive and living. He gives life to everything, for example dry and dead soil. He possesses an eternal and everlasting life. The attribute of hayah like how Allah’s perfection of existence is mandatory Him possessing attributes like ilm, *iradah*, and *qudrah* is also mandatory. The opposite of the attribute of *hayah* is death which cannot be thought about for Allah. The Qur’an expresses the following about this attribute:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

“And rely upon the Ever-Living who does not die...”<sup>92</sup>

“And [all] faces will be humbled before the Ever-Living, the Sustainer of existence...”<sup>93</sup>

**b. Ilm:** means to know. Allah is the Knower of all things. Allah knows what happened, what is happening, what is going to happen, the things that happened in secret and the things that happened in the open. He knows everything with His endless knowledge. The order, distribution, and unfailing harmony that is seen in this world is the greatest sign of Allah’s infinite knowledge. The opposite of ilm is ignorance (nescience), which is an attribute that is impossible to be thought about Allah. The Holy Qur’an says the following in respect to the attribute of ilm:

وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ \* وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا.....

“...He knows what is on the land and in the sea. Not a leaf falls but that He knows it...”<sup>94</sup>

91. Al-Ikhlās, 112: 3-4.

92. Al-Furqan, 25: 58.

93. Ta Ha, 20: 111.

94. Al-An’am, 6: 59.



c. **Sami'**: means to hear. Allah hears. Whether it is spoken in secret or in the open, Allah hears. Hearing something does not prevent the hearing of something else at that moment. Allah does not depend on any organ or instrument to hear. To not hear or deafness is an attribute that is impossible to think about Allah. The Qur'an says the following:

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ **"Indeed, Allah is Hearing and Seeing."**<sup>95</sup>

d. **Basar**: means to see. Allah the Exalted sees everything. Nothing is beyond the reach of Allah's seeing. Anything in the light and in the dark and in secret and in the open, Allah sees it all. Not being able to see (blindness) is an attribute that is impossible to think about Allah. In one of the verses that inform the perfection of Allah's attributes of hearing and sight states the following:

**"He knows that which deceives the eyes and what the breasts conceal. And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah - He is the Hearing, the Seeing."**<sup>96</sup>

e. **'Iradah**: means to will and to want. Allah is the One who wants whatever He wills. He is the One who determines the states and characteristics of the beings and is the Creator of all of them. What Allah wills happens and what He does not does not happen. The opposite of the attribute of iradah is weakness of will and compulsion that cannot be thought about Allah. The Qur'an says:

**"SAY: "O God, Lord of all dominion! Thou grantest dominion unto whom Thou willest, and takest away dominion from whom Thou willest; and Thou exaltest whom Thou willest, and abasest whom Thou willest. In Thy hand is all good. Verily, Thou hast the power to will anything."**<sup>97</sup>

**"God's alone is the dominion over the heavens and the earth. He creates whatever He wills: He bestows the gift of female offspring on whomever He wills, and the gift of male offspring on whomever He wills"**<sup>98</sup> these and other similar verses are of the textual (or naqli) evidences for Allah's attribute of 'iradah.

For this reason, believers must not forget to say "InshaAllah!" (Allah willing) when they intend to do something and adopt this as a principle in their lives. The Qur'an declares:

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ

**"AND NEVER say about anything, "Behold, I shall do this tomorrow," without (adding), "if Allah so wills."**<sup>99</sup>

Allah Almighty has two types of 'iradah (Divine Will):

**'Iradah Takwiniyya (The Existential Will)**: which is the willpower that encompasses all of the created. With the manifestation of *'Iradah Takwiniyya*, the created beings came into existence. The Qur'anic verse

95. Al-Hajj, 22: 75.

96. Al-Mu'min, 40: 19- 20.

97. Al-i Imrân, 3: 26.

98. Al-Shuraa, 42: 49.

99. Al-Kahf, 18: 23-24.



إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

“Whenever We will anything to be, We but say unto it Our word “Be” -and it is”<sup>100</sup> indicates Allah’s existential willpower.

**‘Iradah Tashri‘iyyah (The Legislative Will):** means Allah the Exalted’s command about something to happen because He wants and wills it to happen. Allah’s willing something by His ‘*iradah tashri‘iyyah*’ does not mean that it is required to happen regarding every single servant.

The following verse is an example in this matter “**BEHOLD, God enjoins justice, and the doing of good, and generosity towards [one’s] fellow-men...**”<sup>101</sup>

**f. Qudrah:** means to have the power to do something. Allah is Omnipotent, in other words He possesses an infinite power and strength. The opposite of the attribute of strength is impotency and inability which cannot be thought about for Allah. Everything in the universe takes place by Allah’s power and strength. Everything from the solar system to the galaxies in the whole universe, the life order of all the beings are clear manifestations of Allah’s power. The Qur’an decrees:

**“It is Allah who causes night and day to alternate: in this [too], behold, there is surely a lesson for all who have eyes to see! And it is Allah who has created all animals out of water; and [He has willed that] among them are such as crawl on their bellies, and such as walk on two legs, and such as walk on four. God creates what He will: for, verily, God has the power to will anything.”**<sup>102</sup>

**g. Kalam:** means word and speech. Allah possesses the attribute of *kalam* which does not resemble the speech ability of any creation. It is with the manifestation of this attribute that Allah revealed books to His prophets and through revelation He spoke to some of His messengers. In this sense, the Qur’an is also called “*Kalamullah* / Allah’s kalam.” The human comprehension cannot understand the nature of Allah’s attribute of eternal kalam. Because Allah’s speech is not like the human speech which is based on detection of air vibrations and interpretation of these vibrations by the brain. In other words, it is not formed from sounds and letters. The opposite of kalam, not to speak or muteness, are attributes that are impossible to think about Allah. By the attribute of *kalam*, which is from the essence of Allah the Almighty, He reveals His commands and prohibitions and sends news to His prophets. This is stated in the Qur’an as follows:

**“When Moses came to the place appointed by Us, and his Lord spoke to him, He said: “O my Lord! show (Thyself) to me, that I may look upon Thee”....”**<sup>103</sup>

**“Say: “If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.”**<sup>104</sup>

**h. Takwin:** means to bring about or create the nonexistent from nonexistence into existence. Allah the Exalted is the Sole Creator. With His endless power and strength, He creates everything

100. Al-Nahl, 16: 40.

101. Al-Nahl, 16: 90.

102. Al-Nur, 24: 44- 45.

103. Al-Araf, 7: 143.

104. Al-Kahf, 18: 109.



that He knows with His eternal knowledge and with His Will. Everything in this universe has been created by Allah. From particles to the spheres, He creates everything. The following verse declares this fact:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.”<sup>105</sup>

## D. ATTRIBUTES OF ALLAH RELATED TO THE ACTIONS

There are certain actions that are specific to Allah the Almighty. Ascribing these actions to Allah, with both positive and negative statements, is permissible. For example, to say “Allah has given so and so a child” is permissible just as it is permissible to say “He did not give so and so a child”. Likewise, it is permissible to say “so and so was given a blessing” or “so and so was not given a blessing, he/she was punished.” The basis of the attributes of Allah related to actions is His attribute of *takwin*. Actions specific to Allah the Almighty can be classified under five attributes:

**a. To create (khalq and ijad):** Allah is the Creator of everything. The existence of everything that we can mentally think of is possible by the Creation of Allah. However, He creates if He wills, if He does not, He does not create. He is not obligated to create or not to create anything. He creates the good and the evil. However, He is pleased when we select the good and not pleased when we select evil. Whatever He creates, it is the result of Allah’s infinite knowledge and wisdom. There is wisdom in everything that He does. However, our minds and cognizance are not able enough to understand all of those reasons and wisdom.

When a servant wants to do an action, Allah creates it. However, the results of all actions created by Allah belongs to the servant. Because, whichever action the servant chooses and however he chooses it, Allah the Almighty creates it in that way.

Allah is the Absolute Creator. There is no power that could stand against or prevent Allah the Almighty to create or annihilate whatever He wills and whenever He wills. As every creation comes to existence by Allah’s creation, they are also dependent on Allah to continue their existence.

**b. To give blessings and to torment (tan’im and ta’zib):** Allah the Exalted increases His blessings for the servants whom He wills or decreases His blessings for other servants whom He wills. He gives rewards to those who deserve it and punish those who deserve it. If He wills, He will not leave even a small sin unpunished, but if He wills, He will forgive major sins except disbelief and associating partners to Him. However, *tan’im* and *ta’zib* are not necessarily required of Him. This is stated in a verse as follows:

“...He forgives whom He wills, and He causes to suffer whom He wills: for God’s is the dominion over the heavens and the earth and all that is between them...”<sup>106</sup>

105. Al-Zumar, 39: 62.

106. Al-Ma’idah, 5: 18.



**c. To guide and to lead to go astray (hidayah and idlal):** It is permissible that Allah Almighty will create guidance to whom He wills and He will lead to go astray whom He wills. There is no real agent other than Allah who can guide to the straight path or lead to go astray people. Both of these are Allah's actions. However, the creation of misguidance by Allah the Almighty about a servant is due to the servant's wrong selections and the servant's use of his/her willpower for the wrong things. Unless servants direct their own will to misguidance, the Divine Will and Power would not force them to go astray. According to the scholars of Ahl al-Sunnah, the meaning of the following verse

فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

“...For, verily, Allah lets go astray him that wills [to go astray], just as He guides him that wills [to be guided]...”<sup>107</sup> is that “Allah creates guidance for whom He wills, and creates going astray for whom He wills.”

**d. To send prophets and reveal divine books:** Allah the Almighty values His servants and wants what is good for them. His Mercy and Grace encompasses all of His creations, and thus He sent prophets to show people the right path and sometimes explained the truth by means of the books that He revealed to some of His prophets. It is not mandatory but permissible for Him to send prophets and reveal books, just like all of His other actions. If He had willed, He would not have sent prophets or revealed books. However, because of His mercy for His servants, He blessed them with His messengers and books that He sent. It is stated in a verse:

وَأِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

“...there never was any community but a warner (a prophet) has [lived and] passed away in its midst.”<sup>108</sup>

Likewise, the Prophet is addressed in another verse as follows:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And [thus, O Prophet,] We have sent thee as a mercy to all the worlds.”<sup>109</sup>

**e. Resurrection and Gathering (Ba'th and Hashr):** Ba'th means Allah Almighty's resurrecting His servants in the hereafter after taking their lives. Hashr, on the other hand, means gathering them together in the place called *mahshar* and taking them into account for what they did in this world. Some of the verses of the Holy Qur'an read as follows:

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ

“and then, behold! you shall be raised from the dead on Resurrection Day.”<sup>110</sup>

107. Fatir, 35: 8.

108. Fatir, 35: 24.

109. Al-Anbiya, 21: 107.

110. Al-Mu'minin, 23: 16.



قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ

“Say: “He who brought them into being in the first instance will give them life [once again]...”<sup>111</sup>

“And [then] the trumpet [of resurrection] will be blown - and lo! out of their graves towards their Sustainer will they all rush forth!”<sup>112</sup> and inform that Allah will resurrect His servants and gather them in one place. Resurrecting and gathering the servants for Allah is not mandatory but permissible actions.



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111. Ya Sin, 36: 79.

112. Ya Sin, 36: 51.



## READING TEXT

**“I BELIEVED BUT I HAD NOT EVEN BEEN AWARE OF IT “**

I was not even twenty years old yet. I was on my way to Haruniye’s famous hot springs. In those days, not every driver could dare to enter the winding paths of this mountainous terrain. Together with some other families, we found a truck, placed our beds and other possessions on it, and settled ourselves on top of them. After a while, we were on the mountainous roads where every shade of green displayed itself in sublime beauty. Listening to the monotonous tunes of the cicadas and leaving a cloud of dust behind us, we were slowly climbing up the hills among the sparkling vivacious pines. Fortunately, we did not come across another car. Because at some parts of the road, it was too narrow for two cars to pass. In fact at some curves, pebbles cast by the wheels of the trucks jumped, bounced, and landed in the bottom of the creek. Finally, our truck hardly finished the long uphill and reached the flat surface. A little later we were going to begin to descend. I did not want this lovely scenery, and therefore our journey, to finish and I was filling the clean and fresh mountain air into my lungs to the fullest. In the meantime, my eyes were drawn to something interesting. I was in amazement and looked again and again and could not help myself but exclaim:

— Oh my God! Look at this pine tree! It took root on the top of a very sharp rock and there is not even a handful of earth underneath it.”

As I was thinking aloud like this, an elderly man sitting in front of me, a bit angry at my amazement, asked:

— So what? There are many trees like this around here...”

— What do you mean by saying “So what?” Look at Allah’s Might! He created this glistening and beautifully well kept pine tree on the summit of a giant rock...”

— Come on, you! What does this have to do with Allah and His power?”

— Well! How would it be otherwise? Who could have that pine tree grow in the most unlikely place?

— Nobody, child... Why is it necessary that someone had to create it? These are all backward and primitive ideas.”

— But if Allah did not create and let that pine tree grow there, then who did this work?”

— For example consider the following: A bird flying with a pine seed in its mouth came exactly on this rock and dropped the seed. The fallen seed got stuck in a crack of the rock and gave root into the soil that was there. Then the roots that went under the rock grew and blossomed.”







— Even if the events occurred as you have described it, should not there be a creator who creates all of these?”

— Of course there is not...To believe in such a thing as a creator in this era is wrong and shameful.

— How can you say this when you are at this age and have so much life experience? I can give you many examples on this topic.”

Our conversation continued in this matter and quickly turned into a debate and of course, our voices were rising. As the man shouted, I, too, raised my voice. The other passengers that were quietly listening to us and joined our debate from time to time. However, no one but this old man who was perceived from his state to be an educated person denied Allah. However, other passengers wanted us to finish our debate soon and be quiet.

Meanwhile, the car slowly started to accelerate. The pebbles cast by the tires of the truck flew into the river that was maybe a hundred meters down and stretched like rope were amazing us. In a moment of silence, everyone looked at one another and the driver stretched his head out of the window and said, “The brakes are not working!” Our right side was a slope covered with pine trees. At the end of this downhill, we could see the river with foamy waters. On our left, there was a slope covered in steep rocks. After experiencing a few seconds of confusion, everyone began to scream at the top of their lungs. Some were saying the statement of *shahada*, some were reciting *basmalah*. Some were screaming “Allah” and begging for His help by saying prayers. The old man who said that he did not believe in Allah ecstatically kept saying “O Allah!... save us O Allah...”

Nevertheless, this situation did not last long. Because, in all of our confusion and astonishment the car started to slow down and soon approached the side of the road and stopped. As soon as it stopped, everyone started shouting:

— Hey what is all this?

— You said the brakes were not working?

— We were terrified!

— Or was it a joke?..

The driver got out of his seat and came next to us, and said to the elder man with whom earlier I had a debate:

— Aren’t you ashamed to say that Allah does not exist? Earlier you said that Allah does not exist then when you thought that the brakes are not working, you started to cry for help from Allah more than everybody else. Allah forbid, if Allah did not exist, like you said, then why did you call for His help?

Then he turned to us and said:

— “I am sorry, there was nothing wrong with the brakes. When I heard your quarrel, I wanted to give this man a lesson,” and went back to the steering wheel.



As the car continued on its way, only the sounds of the cicadas could be heard. Everyone was silent, and the old man drifted into thoughts while his face got bright red... When we arrived at the hot springs and unloaded our baggage, he approached me and said:

- Son, I want to apologize to you; all these years I thought that I did not believe in Allah. It looks like I believed in Him but I was not aware of it... You helped me learn this. Dear driver! I also would like to thank you very much. You gave me the chance to become aware of my faith."

Vehbi Vakkasoğlu, *Öğretmenin Not Defteri 4*







## CHAPTER II QUESTIONS

## EVALUATION QUESTIONS

1. What are the benefits for a person in believing in Allah?  
.....
2. Is belief in Allah a feeling that comes from human nature?  
.....
3. Are individuals who never know about the revelations brought by the prophets obligated to believe in Allah? Why?  
.....
4. Make a list of the proofs (dalils) for the existence of Allah examined in the discipline of aqaid and explain the proof of order in the universe (dalil al-nizam).?  
.....
5. Could anything in the universe take place by coincidence? Why?  
.....
6. Which one of the proofs for the existence of Allah also proves that He is the Only One God? ?  
.....
7. What does “Ism al-‘Azam” mean? Which names are likely to be Ism al-‘Azam?  
.....
8. What is the difference between Dhati and Thubuti attributes?  
.....
9. From Dhati attributes what do “Mukhalafatun lil-hawadith” and “qiyam bi nafsih” mean?  
.....
10. Give information about the term al-Sifat al-Thubutiyya. ?  
.....
11. What is the difference between al-iradah al-takwiniyya and al-iradah al-tashriiyya?  
.....
12. Give information about the attributes of kalam and takwin.?  
.....
13. What are the attributes of Allah related to His actions?  
.....
14. Would Allah want a person to go astray? Why?  
.....



## MULTIPLE CHOICE QUESTIONS

1. Which of the following would not be presented among the benefits of faith in Allah?
  - A) A person who believes in Allah lives with the consciousness that Allah is the sole sustainer.
  - B) Belief in Allah helps a person gain traits like courage, bravery, desire to be a martyr and so on.
  - C) Belief in Allah directs a person to do good deeds.
  - D) A person who believes in Allah no longer needs to worship.
2. Which chapter in the Qur'an only identifies Allah and explains the principle of *tawhid*?
  - A) Chapter al-Kawthar
  - B) Chapter al-Ikhlas
  - C) Chapter al-Falaq
  - D) Chapter al-Nas
3. Which of the following proofs for the existence of Allah are among the proofs that are used by the discipline of Aqaid?
  - I. The Proof of Order in the Universe
  - III. The Proof of Huduth
  - II. The Proof of Natural disposition
  - IV. The Proof of Possibility
  - A) I and II
  - B) I and III
  - C) I, II and III
  - D) All
4. When considered together with the verse "Had there been within the heavens and earth gods besides Allah, they both would have been ruined...", which proof also shows that Allah is One And Only God?
  - A) The Proof of Order in the Universe
  - B) The Proof of Possibility
  - C) The Proof of Huduth
  - D) The Proof of Natural disposition
5. "And certainly did We create man from an extract of ....., and then We cause him to remain as ..... in [the wombs] firm keeping, and then We create out of the drop of sperm a ....., and then We create out of the germ-cell an embryonic lump, and then We create within the embryonic lump bones, and then We clothe the bones with flesh - and then We bring [all] this into being as a new creation: hallowed, therefore, is God, the best of artisans!"
 

In the above given verses from chapter al-Mu'minun, which of the following words fills in the blanks respectively?

  - A) clay/a drop of sperm/ germ-cell
  - B) sperm-drop/clot/clay
  - C) water/clay/ clot
  - D) clot/clay/water



6. “The existence of Allah the Almighty is....., which means His existence is obligatory and His nonexistence is unthinkable. Whereas the existence of the universe is.....; in other words its existence or nonexistence can both be imagined and its existence and absence are both possible.”

Which of the following words fill in the above given blanks respectively?

- A) probable / Wajib
- C) Mumkin / Wajib
- B) Wajib / Hadith
- D) Wajib / Mumkin

7. Which of the following helps a servant develop love for Allah and strengthen that love?

- I. To look at Allah’s creations and see in them Allah’s greatness and contemplate His blessings to His servants
- II. To engage in remembrance of Allah
- III. To think that the acts of worship performed by a servant are enough for him/her to enter Paradise
- IV. To love the created because of the Creator

- A) I, II, and III
- B) II, III and IV
- C) I, II and IV
- D) All

8. Which of the following given below is not one of the things that are stated in the Prophet’s hadith regarding an individual having the taste of faith?

- A) To love Allah and His Messenger more than anything else
- B) To love a person and to love him only for the sake of Allah
- C) To hate to revert to disbelief as hating to be thrown into fire.
- D) To engage in continuous repentance

9. Which one of the names is the proper Arabic name for God, which is not derived from any root word, and cannot have a nunation or tanwin (having an indefinite noun ending), does not have a dual (tasniya) or a plural form (jam’) in accordance with the rules of Arabic language?

- A) Allah
- B) Rab
- C) Ilah
- D) God

10. Which of the following is one of al-sifat al-dhatiyyah?

- A) Qidam
- B) Hayah
- C) Ilm
- D) Iradah



11. Which of the following is one of Allah's thubuti attributes that means "that He has infinite Power"?

- A) Ilm
- B) Qudrah
- C) Basar
- D) Takwin

12. Which of the following is one of the dhati attributes which means that Allah does not depend on anything to exist?

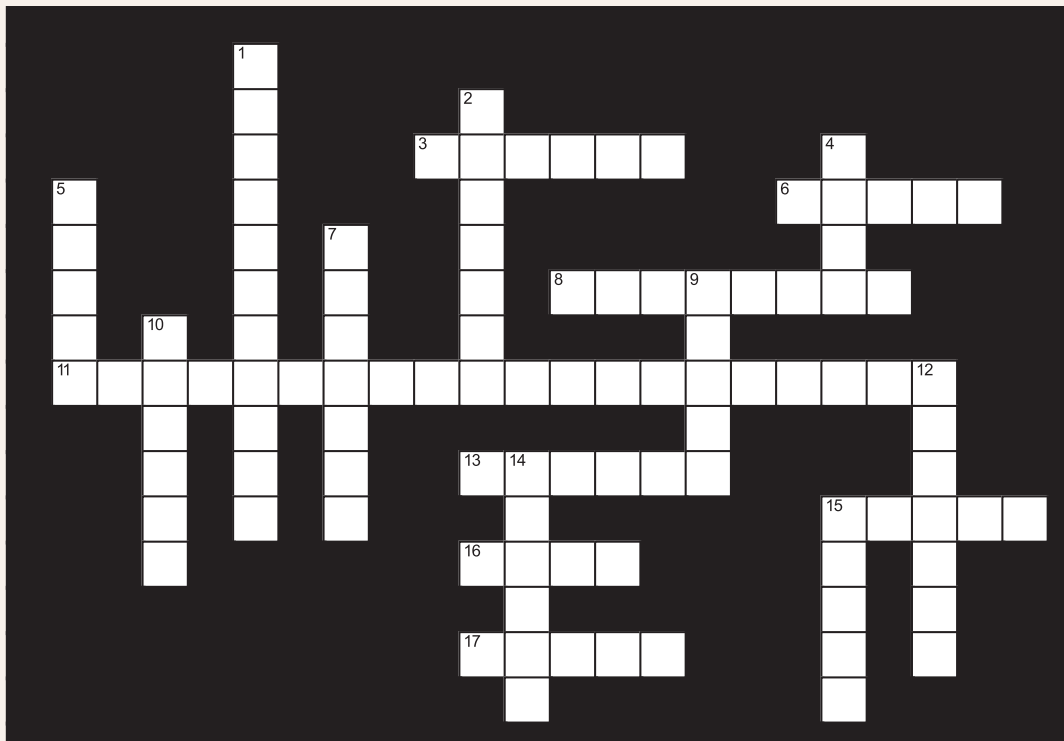
- A) Wujud
- B) Mukhalafatun lil hawadith
- C) Qiyam bi-nafsihi
- D) Wahdaniyyah

13. On which of the thubuti attribute of Allah are His attributes related to His actions based?

- A) Iradah
- B) Qudrah
- C) Takwin
- D) Ilm



### CROSSWORD PUZZLE QUESTIONS



3. The Aqaid science include the one regarding the Angels.
6. Gathering of His servants done by Allah to make their account
8. Being far away from inadequate attributes of Allah.
11. One of the names of Allah which means the Lord of Majesty and Generosity.
13. The initial pure natural disposition of every person who has not been affected by his environment.
15. Prophet sent to the Israelites to whom, as reported in the Qur'an, Allah spoke with.
16. Resurrection by Allah Almighty's of His servants after their death.
17. To torment.



1. Arabic phrase meaning "the word Allah".
2. In Aqaid science rational evidence is completed by the other evidence to prove Allah's existence.
4. Inherent attribute expressed in the verse: "Everything will be destroyed except His Face!"
5. One of the inherent attributes of Allah which means Allah's existence, also called "sifat al-nafsiyya."
7. Allah's attribute which consist in create everything on earth and in the universe.
9. Name of the Almighty Creator to whom worship is due.
10. Evidence which prove Allah's existence due to the fact that the universe and everything inside foundation came later in time absolutely need a Creator existence.
12. Factor which has effective action in production.
14. Allah's attribute referring to His Will and whatever He wills happens.
15. Prophet Muhammad's attribute for all the world



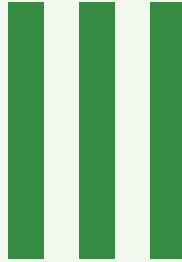








# CHAPTER



## BELIEF IN THE ANGELS

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BELIEF IN THE ANGELS



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## A. BELIEF IN THE ANGELS

The Arabic word *malak* lexically means courier, messenger, power and strength. It terminologically refers to gracious beings who have been “created by Allah, who can be seen in different forms, who are strong enough to perform difficult tasks, who are neither masculine nor feminine, and who are beings that do not astray from obedience to Allah.” Angels that cannot be perceived with senses or seen with human eyes are spiritual and glorious beings.

There are many verses in the Qur’an expressing that the belief in the angels is obligatory (*fard*) in order to become a Muslim. One of the verses reads as follows:

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“And he, who denies God, and His angels, and His revelations, and His apostles, and the Last Day, has indeed gone far astray.”<sup>113</sup>

In the following verses, the topic of faith in the angels is also brought to our attention:

“The Messenger and the believers with him believe in what has been bestowed upon him from on high by his Sustainer: they all believe in God, and His angels, and His revelations, and His apostles, making no distinction between any of His apostles; and they say: We have heard, and we pay heed...”<sup>114</sup>

“...but truly pious is he who believes in God, and the Last Day; and the angels, and revelation, and the prophets...”<sup>115</sup>

Those who do not believe in the angels will become disbelievers for denying the ruling expressed in these verses. In addition, Allah the Almighty describes in the Holy Qur’an those who are the enemies of the angels as disbelievers and stresses that such people are also the enemies of Allah:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

“Whosoever is an enemy of God and His angels and His message-bearers, including Gabriel and Michael, [should know that,] verily, God is the enemy of all who deny the truth.”<sup>116</sup>

113. Al-Nisa, 4: 136.

114. Al-Baqarah, 2: 285.

115. Al-Baqarah, 2: 177.

116. Al-Baqarah, 2: 98.



To refuse the belief in the angels, indirectly means the denial of the revelation, the prophets, the books that the prophet brought, and the religion that the prophet conveyed. Because, the religious provisions were revealed to the prophets through an angel.

## B. ATTRIBUTES OF THE ANGELS

The angels are beings that cannot be perceived by the human senses or seen with the eyes. They are beings that can only perform good conduct and for this reason, they are servants of Allah that do not commit sins. Angels do not need to eat or drink. Because the angels are beings from a metaphysical world, they cannot be completely comprehended by human minds. Revelation and the authentic (*sahih*) sayings of the prophet Muhammad that have come down to us are our sources of knowledge regarding the features of angels. In other words, our source of knowledge in this respect are naqli, i.e. textual, sources. In respect to the belief in the angels, one must suffice with the information provided by these sources. On the topic of the angels, it is impossible to put forth an idea and reach information by means of ways other than the ones that the verses and hadiths provide us.

Not being able to see the angels by the eyes or perceive them by the senses cannot be a justification to deny them. Likewise, it is also impossible to present precise evidence for neither existence nor inexistence of the angels based on reason and positive sciences because angels are metaphysical beings that are outside the realm of positive sciences, which are based on observation and experimentation. Therefore, the verses and hadiths that provide precise information on this topic and have clear meaning are the only source of information in this matter.

The Qur'an does not provide information on what the angels are created from. However, the Prophet stated *"the Angels were born out of light and the Djinnns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay)"*<sup>117</sup> thus stated that the angels are created from light.

As understood from the verses about angels, the angels were created before humans, for it is stated in the Qur'an that Allah the Almighty revealed to the angels that He was going to create a

human and make him a caliph (an entity representing Himself) on earth. When the angels asked, **"AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood - whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?"** Allah the Almighty responded, **"Verily, I know that which you do not know."**<sup>118</sup>

There are certain characteristics possessed by the angels that distinguish them from the other beings. These can be listed as follows:

117. Muslim, Zuhd, 10; Ahmad b. Hanbal, *Musnad*, IV. 168.

118. Al-Baqarah, 2: 30.



### 1. The angels are created from light; they are glorious (nurani) and spiritual (ruhani) beings

Angels are free from the actions and attributes that are specific to humans such as eating, drinking, masculinity, femininity, getting married, sleeping, getting tired or bored, adolescence, and getting old.

Because they are only able to do good, they do not have inner selfish desires. Thus, they do not have feelings such as appetite, lust, or desire.

Angels do not brag, get tired, or weary:

**“...and those that are with Him are never too proud to worship Him and never grow weary [thereof]: they extol His limitless glory by night and by day, never flagging [therein].”<sup>119</sup>**

**“And [yet] they claim that the angels - who in themselves are but beings created by the Most Gracious - are females: [but] did they witness their creation? This false claim of theirs will be recorded, and they will be called to account [for it on Judgment Day]!”<sup>120</sup>**

### 2. The angels do not rebel against Allah

The angels do not go outside Allah's command, never commit sins, and do whatever task given to them. They are continuously engaged in obedience and servitude to Allah the Exalted.

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

**“They fear their Lord above them, and they do what they are commanded to do.”<sup>121</sup>**

### 3. The angels constantly worship Allah

One of the verses in the Qur'an stating that the angels are constantly worshipping Allah, exalting Him, and chanting to Him reads as follows:

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

**“And thou wilt see the angels surrounding the throne of [God's] almightiness, extolling their Sustainer's glory and praise...”<sup>122</sup>**

### 4. The angels are extremely fast and strong beings with wings

**“All praise is due to Allah, Creator of the heavens and the earth, who causes the angels to be (His) message-bearers, endowed with wings, two, or three, or four. [Unceasingly] He adds to His creation whatever He wills: for, verily, God has the power to will anything.”<sup>123</sup>**

119. Al-Anbiya, 21: 19-20.

120. Al-Zukhruf, 43: 19. Also, see Al-Saffat, 37: 149 ff, Al-Najm, 53: 27-28.

121. Al-Nahl, 16: 50. Also, see Al-Anbiya, 21: 26- 28; Al-Tahrim, 66: 6.

122. Al-Zumar, 39: 75.

123. Fatir, 35: 1.



Every believer believes that the angels have wings. However, we do not know how their wings are. Given the fact that the angels are beings created from light, it is clear that it is not right to subject them to material characterization like that of the wings of a bird or airplane. The number of the wings of the angels has been interpreted as the degree in regards to their power, speed, and how much value they had in the presence of Allah.

In a verse, it is stated **“And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them.”**<sup>124</sup> It is understood from this verse that the angels are extremely strong beings because the Throne points out to the greatest being that Allah has ever created and because eight angels will be carrying it on Judgment Day.

Angels can cover very long distances in very short times. However, their coming or going, ascent or descent cannot be compared to those of humans. Allah who strikes lightening from the sky in a matter of seconds can have the angels circulate all of the earth and the skies whenever He wills. The verse stating, **“all the angels and all the inspiration [ever granted to man] ascend unto Him [daily,] in a day the length whereof is [like] fifty thousand years...”**<sup>125</sup> informs just how fast the angels really are.

### 5. With the command and permission of Allah, The angels can take on various shapes and forms

Gabriel (pbuh) would sometimes come to the Prophet (pbuh) in the appearance of the companion Dihyah and sometimes in the form of a person whom nobody had ever seen before. Again as explained in the Qur'an, Gabriel (pbuh) appeared to Maryam (Mary) in the form of a human.<sup>126</sup> A group of angels who brought to the Prophet Abraham the good news that he was going to have a son came in the form of humans. Thinking that they were guests, Abraham prepared food for them. However, when he saw that they were not eating the food, he got scared. Then, he understood that they were not human beings but angels.<sup>127</sup> From these verses, we can conclude that the angels do not eat or drink.

### 6. Angels cannot be seen with the eyes

Angels cannot be seen by the eyes, but this is not because they do not exist. It is because the human eye is not created with the capability and capacity to see them. If Allah the Exalted created the human eye with the ability to see them, then the human eye would be able to see them. The angels were seen in their real forms by the prophets. When they leave their real form and transform into another material form, for example, when they appear in the human form, it becomes possible for them to be seen by other people. As it is seen in the saying of the Prophet known as hadith Jibril, which explains the terms of iman (faith), Islam, and ihsan, Gabriel (pbuh) was seen by the companions in the form of a human being.<sup>128</sup>

Not being able to see the angels by the eyes does not require them to be denied. Like our souls and minds, the angels are beings that cannot be seen. The prophets saw them and received com-

124. Al-Haqqah, 69: 17.

125. Al-Ma'arij, 70: 4.

126. Maryam, 19: 6-17.

127. Hud, 11: 69-70

128. See Bukhari, Iman, 37; Muslim, Iman, 1; Abu Dawud, Sunnah, 15.



mands from Allah through Gabriel. The Qur'an, too, came to the Prophet in this way. The Holy Qur'an and the sayings of the Prophet clearly reveal the existence of the angels.

### C. THE TYPES AND DUTIES OF THE ANGELS

The verses and hadiths do not provide any information on the number of the angels. However, it is understood that they are numerous and their basic task is to worship Allah and fulfill whatever Allah commands them to do.

The verse that refers to how great the number of angels reads as follows:

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

**“And none knows the soldiers of your Lord except Him. And (mention of the Fire) is not but a reminder to humanity.” (Al-Muddaththir, 74: 31)**

Some of the angels and their duties are as follows:

**1. Gabriel:** One of the four great angels that is in charge of bringing revelations. Gabriel (pbuh) is also called “*amin*” which means the trustworthy.

It is stated in a verse **“The Trustworthy Spirit has brought it (the Qur'an) down upon your heart, [O Muhammad] - that you may be of the warners.”**<sup>129</sup> In another verse, Gabriel is given the name Ruh al-Qudus (Pure Spirit): **“...the Pure Spirit has brought it (the Qur'an) down from your Lord in truth...”**<sup>130</sup>

Because Gabriel is the most superior, the greatest of the angels, and the closest of angels to Allah, he is called “Sayyid al-Malaika” which means the master of the angels.

**2. Mikail (Michael):** Mikail (pbuh), one of the four great angels, is in charge of managing the natural events in the universe and the sustenance of the created.

**3. Israfil:** is also one of the great angels. His responsibility is blowing the trumpet. Israfil (pbuh) will blow the trumpet called Sur twice. After the first blow of the trumpet, Judgment Day will take place and after the second one, the resurrection will happen.

**4. Azrail:** is another one of the great angels. He is responsible for taking the souls of the living when their lifetime ends. This is why he is called “malak al-mawt or angel of death.”

**“Say: “[One day,] the angel of death who has been given charge of you will gather you, and then unto your Sustainer you will be brought back.”**<sup>131</sup>

**5. Kiraman katibin:** They are two angels, one of whom is on the right side of a person and the other exists on the left. The angel on the right side is responsible for identifying and writing the good deeds and behaviors of the person, while the one on the left side is responsible for identifying and writing the bad deeds and behaviors. During people's questioning on Judgment Day,

129. Al-Shu'ara, 26: 193-194.

130. Al-Nahl, 16: 102.

131. Al-Sajda, 32: 11.



these angels will be witnesses for the deeds done in the world. These angels are described in the Qur'an as follows: **When the two angels meet together, sitting one on the right, and one on the left, not a word he utters, but by him is an observer ready.**<sup>132</sup>

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

**“And yet, verily, there are ever-watchful forces over you, noble and recording (kiraman katibin); they know whatever you do.”**<sup>133</sup>

Because they are responsible for protecting people from various dangers, these angels are also called “angels of *hafaza* / guardian angels.”

It is stated in a verse:

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

**“He sends over you guardian-angels.”**<sup>134</sup>

**6. Munkar and Nakir:** They are the two angels who are responsible for the questioning after death in the grave. Munkar and nakir which means “unknown, unrecognized, in different appearance and attire” are given this name because these angels will appear to the dead in the grave in a form which the dead have never seen before. In the grave, they will ask the dead questions such as “Who is your Lord? Who is your Prophet? What is your Book? ...” and will treat the person according to his/her faith and worship.

Our Prophet (pbuh) said:

“When the believer is placed in the grave and their relatives leave – and he will hear the footsteps of the relatives as they leave – two angels will come to him. They will sit him up and ask, “What do you have to say about Muhammad (pbuh)?” A believing person will answer this question as, “I bear witness that he is Allah’s servant and messenger!” He will be told: “Look at your place in Hell! Allah will change that into a place of Paradise”. The man will look and see both of them. Allah will open a window in his grave that looks to Paradise.

If the deceased is a disbeliever or hypocrite, they will answer (to the question of the angels): “I do not know (such person). I was saying what everyone else was saying!” To him: “You did not understand or follow the truth!” will be said. Then he will be hit between the ears with a metal stick. The person will screech (from the pain of the stick) that the sound (excluding the humans and djinns) will be heard (from those with ears) from those near him.”<sup>135</sup>

This hadith informs us that the angels Munkar-Nakir will question the people in the graves.

**7. Hamala al-Arsh:** These are the angels that carry the Throne. The Qur'an describes them as follows:

132. Qaf, 50: 17- 18.

133. Al-Infitar, 82: 10-12. Also, see Al-Zukhruf, 43: 80.

134. Al-An'am, 6: 61.

135. Bukhari, Janaiz 68, 87; Muslim, Jannah, 70; Abu Dawud, Janaiz 78; Nasai, Janaiz 110; Tirmidhi, Janaiz 70.



الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ  
رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

“Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! You comprehend all things in mercy and knowledge, therefore forgive those who repent and follow Thy way. Ward off from them the punishment of hell.”<sup>136</sup>

#### 8. Angels that are responsible for running the tasks in Hell and Paradise:

There are many angels who greet and serve the believers who are in Paradise. The leader of these angels is the one called “**Ridwan**”.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

“And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.”<sup>137</sup>

The angels of Hell (zabani) are responsible for the punishment of the disbelievers. The leader of these angels is the one named “**Malik**”.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاؤُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

“And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you apostles from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say, “Yea! But the sentence of punishment was due against the unbelievers!”<sup>138</sup>

The Qur'an reports that the angels that are in charge of the tasks in Hell are described as strong, stern and severe natured beings.<sup>139</sup>

#### 9. The extremely honorable angels who are known by the name Muqarrabun or ‘illiyyun and who are very close to Allah:

About these angels, the following is stated in the Qur'an:

136. Al-Mu'min, 40: 7. Also, see Al-Haqqah, 69: 17.

137. Al-Zumar, 39: 73.

138. Al-Zumar, 39: 71.

139. Al-Tahrim, 66: 6.



لَنْ يَسْتَكْبِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

**“Never did the Messiah feel too proud to be God’s servant, nor do the angels who are near unto Him!”<sup>140</sup>**

#### 10. Other Angels:

Only Allah the Almighty knows the entire number of the angels and their duties. However, some other angels can be listed as follows from what we are informed and what is explained in the Qur’an and hadiths:

\* There are some angels who say prayers for the believers.<sup>141</sup>

\* There are some angels who inspire good things into the people’s hearts, and also support the believers in doing good and useful deeds.

**“[Remember] when your Lord inspired to the angels, “I am with you, so strengthen those who have believed; I will cast terror into the hearts of those who disbelieved; so strike [them] upon the necks! Strike from them every fingertip!”<sup>142</sup>**

\* There are some angels who deliver the good news of Paradise to the believers.<sup>143</sup>

\* There are some angels who say, “Taste the torment of Hell!” while hitting the faces and backs of the disbelievers.<sup>144</sup>

\* There are some angels who search for, find, and join assemblies in which Allah is remembered.<sup>145</sup>

\* There are some angels who descend to places where the Qur’an is being recited and listen to the recitation of the Qur’an.<sup>146</sup>

\* There are some angels who say “Amin!” for the believers’ supplications.<sup>147</sup>

There are many more angels whose names and duties we do not know. Only Allah, who created them, knows their exact number.

### D. BENEFITS OF BELIEF IN THE ANGELS

Only Allah knows the true wisdom of why the angels exist. On the other hand, there are many benefits of the belief in the existence of angels. Keeping in mind the important place that the angels have in human life, the following can be said in this respect:

140. Al-Nisa, 4: 172.

141. Al-Mu’min, 40: 7.

142. Al-Anfal, 8: 12.

143. Fussilat, 41: 30.

144. Al- Anfal, 8: 50.

145. Bukhari, Daawat, 66; Muslim, Dhikr, 8.

146. Bukhari, Fadail al-Qur’an, 15.

147. Muslim, Janaiz, 7.



a. Those who believe in the existence of the angels know that they are under control of supreme and invisible forces, aware of the existence of the angels called Kiraman Katibin, and that everything they do is recorded by those angels like a recording of a divine video camera. With this awareness, the person continuously tends to do good and beneficial things. Belief in the angels is a constant reminder of the responsibility of the hereafter.

b. Those who take the angels as examples for themselves strive to be like them and try to become a better person in the presence of Allah. They value and show respect to other people's rights, property and life.

Those who believe in the angels listen to every voice that call them to do good. Because this is the voice of an angel, while the Satan calls people to do evil. In one of his sayings, the Prophet (pbuh) makes us the following warning in this respect: *"Indeed the Satan has an influence on the son of Adam, and the angels also have influence on them. As for the Satan, his task is to reject the truth by threatening them with evil repercussions. As for the influence of the angels, their task is to verify the truth by advising good. Whoever finds the good feelings in him let him know that it is from Allah, and let him praise Allah for it. Whoever finds the other then let him seek refuge with Allah from the Satan the outcast."*<sup>148</sup>

c. The belief in the angels makes us be moderate in our actions, words, and relationships with others. Because those who believe in the angels are constantly aware of the fact that whatever they do are being recorded.

d. The awareness and thinking that the guardian angels protect them, that the angels pray for them and pray for their forgiveness are great spiritual support for the believers.

## E. TEXTUAL (NAQLI) PROOFS AND RATIONAL ACCEPTANCE OF THE EXISTENCE OF ANGELS

The existence of the angels, who are spiritual and glorious beings, can be proven by clear verses and authentic hadiths. A mind that can contemplate without being influenced by external factors can accept the existence of the angels and does not regard it as something implausible.

Revelation is the only source of information we have about the angels, which are beings that cannot be perceived by the senses or seen with the eyes. We suffice with the information found in the verses and authentic (*sahih*) hadiths about the angels. Beyond the information provided by revelation, we cannot reach any other certain information about them. However, not being able to see or perceive the angels by the senses cannot be a reason to deny their existence. Because, no one can put forth precise evidence for the inexistence of the angels based on reason, logic, and positive sciences. Because the angels are metaphysical beings or beings from the realm of metaphysics which is outside the authority of positive sciences that are based on experiment and observation.



148. Tirmidhi, Tafsir, 3.



Today, we accept the existence of many things such as human mind and soul which could not yet be explained by positive sciences. Likewise, we accept the existence of some things by seeing their products even though we do not see those things. For example, we do not see electricity, but we can check and understand with a control pen that the wires transmit electric currents.

A human mind that can think without being affected by external factors can accept the existence of the angels and see it possible and do not regard it as something implausible. Even the fact that none of the information provided by the Holy Qur'an, which guides humanity and amazes even those who do not believe in miracles by means of its reliable information for fourteen centuries, is proven wrong to this day reveals the fact that angels exist. The verses and authentic hadiths that provide clear information in this regard plainly prove the existence of the angels.

## F. THE INVISIBLE BEINGS OTHER THAN THE ANGELS

### I. Djinn

The lexical definition of djinn means something that is hidden, covered, and cannot be seen. It terminologically refers to "the spiritual and invisible beings that are created out of fire and cannot be perceived by the senses that can take on various forms, that have their own will and consciousness like people, and that are responsible by their behaviors towards Allah."

Revelation is the most reliable source about the djinns that are beings that nobody can see with eyes or hear with ears. The Qur'an and authentic hadiths plainly reveal the existence of the djinns. A healthy thinking mind does not regard impossible the existence of other beings that cannot be seen by the eyes. People do not see the djinns, because their eyes are not capable of seeing the djinns, which are created from fire.

1. According to the information provided by the Qur'an, humans are created from clay while the djinns are created from fire:

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ

**"He created man from clay like [that of] pottery. And He created the djinn from a smokeless flame of fire."**<sup>149</sup>

The verse **"And We did certainly create man out of clay from an altered black mud. And the djinn We had created, [long] before that, out of the fire of scorching winds"**<sup>150</sup> shows the species of djinn was created before the species of human beings.

The djinns are mentioned in the 75<sup>th</sup> chapter of the Qur'an which is titled al-Jinn and which consists of 28 verses. As mentioned in this chapter, there are various groups among djinns. Some of them are Muslims and some others are not. Djinns that are believers will be together with the believers in Paradise and those that are not believers will be together with the disbelievers in Hell.

149. Al-Rahman, 55: 14-15.

150. Al-Hijr, 15: 26- 27.



2. The djinns can transform into various forms and are created with the ability to fulfill the tasks that humans cannot. For example, when the Prophet Solomon wanted the throne of the Queen of Saba brought to him, one of the djinns told him that it would bring the throne to him before he rose up from his place.<sup>151</sup> The conversation between the djinn and the Prophet Solomon is a sign that they can transform into a visible shape. Allah the Almighty put the djinns under the command of the Prophet Solomon and he used the djinns in heavy and tedious services.

3. Djinns do not have any information regarding the absolute unseen. They do not know the predestination or the future. However, because they have a long life, are spiritual and gracious beings, and can move very fast, they may know what humans do not know. They may know something related to the past and the present. However, this does not show that djinns are superior to humans. The verse **“and when We decreed for Solomon death, nothing indicated to the djinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the djinn that if they had known the unseen, they would not have remained in humiliating punishment”**<sup>152</sup> states and clearly expresses that they do not know about the unseen.

The djinn, like humans, are obligated to believe and obey the divine commands:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

**“I did not create the djinn and mankind except to worship Me.”**<sup>153</sup>

According to the majority of the scholar, the prophethood of the Prophet Muhammad (pbuh) includes humans as well as the djinns. For this reason, he is called “Rasul al-Saqalayn” (the Prophet of the two worlds).

4. Like human beings, the djinns eat, drink, marry, and reproduce. As they have male and female genders, they are also born, grow, and die. However, the lifetime of the djinn is quite long compared to that of the human.

5. Even though in some cases there is a possibility that the djinn may harm the humans, a Muslim should not be afraid of the djinns and should know that one being cannot harm the other without the permission of Allah.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

**“Behold, he (Satan and djinns) has no power over those who have attained to faith and in their Sustainer place their trust.”**<sup>154</sup>

6. As one needs to seek refuge in Allah from the harm that can come from other beings, one should also do the same in case of harm that may come from the djinns. Hence, it is known that the Prophet Muhammad (pbuh) recited certain chapters and verse from the Qur’an such as Ayat

151. Al-Naml, 27: 39.

152. Saba’, 34: 14.

153. Al-Zariyat, 51: 56.

154. Al-Nahl, 16: 99.



al-Kursi, chapter al-Falaq and Nas against the influences of the djinns on human beings. In this way, he demonstrated an exemplary behavior in this respect.<sup>155</sup>

In this sense, the following verse can be read as a supplication:

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“And say: ‘My Lord, I seek refuge in You from the incitements of the devil.’ ‘My Lord! I seek refuge in You lest they be present with me.’”<sup>156</sup>

## II. Satan (Shaitan)

The djinns, which are invisible but whose existence is certain, which go extremes in mischief and evil, which are arrogant, rebellious, and try to lead people astray, are given the name Satan (shaitan).

The Qur’an uses the term Iblis for the first Satan. Iblis was one of the djinns, who rebelled and rioted against the commands of the Lord, and thus fell into heresy.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

The verse “And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers”<sup>157</sup> does not show that Satan was an angel. Because in this verse we can see, the application of the principle of *taghlib* in other words the arrangement of the meaning of the verse according to the majority.

As clearly seen in the verse **“...Iblis was of the djinns and departed from the command of his Lord...”**<sup>158</sup> Satan was in fact a djinn. By worshipping Allah, he ascended in rank in the presence of Allah and joined among the angels; but then he lost his rank and position because of his disobedience.

Thus, Iblis became a “Satan”, or a being who rebelled against Allah and was accursed. By claiming superiority to Prophet Adam, Satan lost his place among the angels. Then he lost himself and his disobedience got stronger. The flames of grudge and hate inside him grew bigger and he arrogantly said:

**“...I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful to You!”**<sup>159</sup> **“... I will surely make [disobedience] attractive to them on earth, and I will mislead them all! Except, among them, Your chosen servants!”**The Satan (iblis), who was created from fire, like the angels and djinns cannot be perceived by the senses, but their existence is clearly informed in the Holy Qur’an and authentic hadiths. Because of the fact

155. See Bukhari, Wakala, 10; Fadail al- Qur’an, 10; Tirmidhi, Tib, 16.

156. Al-Mu’minun, 23: 97-98.

157. Al-Baqarah, 2: 34.

158. Al-Kahf, 18: 50.

159. Al-’Ar’af, 7: 16-17



that Prophet Adam was created from clay and he was created from fire, he claimed that he was superior to the Prophet Adam. He refrained from prostrating before Adam. Because of this, he was cursed by Allah and expelled from the presence of Allah.

Later, he caused the expulsion of the Prophet Adam and his wife Hawwa by misleading them. Since the creation of first human being, Satan has been doing whatever he can do to embellish and to present the evil, disbelief, and sins as beautiful things. He tries to lead people astray from the straight path.

As it is stated in the Qur'an, going astray from the straight path that has been shown by Allah and violating the prohibitions mean giving the Satan the opportunities and means to fulfill his job. Those who continue in their heresy and rebellion will cause Satan to surround them and become the captives of the Satan.<sup>160</sup> Allah Almighty warned humans against the hostilities, cheatings, and deceptions of Satan:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

**“Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.”<sup>161</sup>**

The Satan who leads people to go astray from the straight path and truth in this world will leave them alone in the Hereafter with the sins and evil that they committed. In this regard, the Satan will tell them not to blame him.<sup>162</sup>

After commanding to take refuge in Him against the trick of the expelled Satan while reciting the Qur'an, Allah the Almighty informs that the Satan will have no influence on those who wholeheartedly believe in Allah, worship Him, and who do not violate the prohibitions as follows: **“Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.”<sup>163</sup> “Indeed, My servants - no authority will you have over them, except those who follow you of the deviators!”<sup>164</sup>**

Because Allah the Almighty created the creation together with their opposites so that they could be distinguished from one another and their differences could easily be recognized by people, He created the Satan as the opposite being of the angels that are one of the most pure and honorable beings who advises and encourages the truth and goodness. If the Satan were not created, worshipping and obedience to Allah would not be so valuable. Because certain actions can be identified as acts of worship, charitable acts, good, and useful acts only with the existence of their opposites. It is the Satan who guides people to do the evil and improper acts.

160. Al-Zuhruf, 43: 36-39; Al-Mujadila, 58: 19.

161. Fatir, 35: 6.

162. Muslim, Munafiqun, 11.

163. Al-'Isra, 17: 65; Also see; Al-A'raf, 7: 201.

164. Al-Hijr, 15: 42.



## READING TEXT



## THE MEETING WHERE THE ANGELS ATTENDED

Our Prophet (pbuh) said,

- "There are some angels of Allah the Almighty called "*tawwafun*" that wander around the earth. These angels have no other work (to attend to but) to follow the assemblies of remembrance of Allah (Dhikr) and when they find such assemblies in which there is Dhikr (of Allah) they sit in them. When they disperse (after the assembly of Dhikr is adjourned), they go upward to the heaven and Allah, the Exalted and Glorious asks them although He is best informed about them:

- "What do My slaves say?" The angels reply,

- "They say: Subhan Allah, Allahu Akbar, and Alhamdu lillah," Allah then says

- "Did they see Me?" The angels reply,

- "No! By Allah, they didn't see You." Allah says,

- "How would it have been if they saw Me?" The angels reply, "If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often." Allah says (to the angels),

- "What do they ask Me for?" The angels reply,

- "They ask You for Paradise." Allah says (to the angels),

- "Have they seen My Paradise?" The angels say,

- "No! By Allah, O Lord! They did not see it." Allah says,

- "How would it have been if they saw it?" The angels say,

- "If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it." Allah says,

- "From what do they seek refuge?" The angels reply,

- "They seek refuge from the (Hell) Fire." Allah says,

- "Have they seen it?" The angels say,

- "No By Allah, O Lord! They did not see it." Allah says,

- "How would it have been if they saw it?" The angels say,

- "If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it." Then Allah says,





- “I make you witnesses that I have forgiven them.”“ Allah’s Messenger (pbuh) added,
- “One of the angels would say,
- “There was so-and-so amongst them, and he was not one of them, but he had just come for some need.” Allah would say,
- “This is such a group of people that whose companions will not be reduced to misery.”<sup>165</sup>



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165. Bukhari, Daawat, 66; Muslim, Dhikr, 25





## CHAPTER III QUESTIONS

## EVALUATION QUESTIONS

1. Find a verse from the Qur'an about the belief in the angels and write its translation.  
.....
2. Provide information about the mental acceptability of the existence of the angels.  
.....
3. Why can't we see the angels? Is it right to deny the existence of something that we cannot see? Give examples of things that everyone accepts the existence of even though we do not see them.  
.....
4. List the characteristics of the angels.  
.....
5. Is Iblis an angel? Why?  
.....
6. How does the Holy Qur'an define Satan to us?  
.....
7. What kind of connection do the terms djinn and shaytan have between each other?  
.....
8. What are the sources of information about the angels?  
.....
9. Write the names and duties of the four great angels.  
.....
10. Give information about the angels called Kiraman Katibin.  
.....
11. Write the duties of the angels called Munkar, Nakir, and Hamala al-Arsh.  
.....



## MULTIPLE CHOICE QUESTIONS

1. Which of the following below is one of the definitions of the word “angel”?
  - A) Messenger      B) Shining
  - C) Pretty          D) Well-liked
  
2. Which of the following below is among the characteristics of the angels?
  - I. Cannot be perceived by the sense organs.
  - II. Do not eat or drink and are free of carnal desires.
  - III. Are created from fire.
  - IV. Are extremely powerful.
  - V. Are immortal.
  - A) I and II, IV      B) I, III, V
  - C) I, II and III    D) I, II and V
  
3. Which of the following below is not one of the characteristics of the devil?
  - A) Is created from fire.
  - B) Can direct people whichever direction he wills.
  - C) Possesses an arrogant and jealous character.
  - D) Encourages people to do evil.
  
4. Why cannot humans see the angels?
  - A) They are very fast.
  - B) They are in the form of light and transparent.
  - C) The human eye is not created with the capability to see them.
  - D) They are always in the sky and do not come down to earth.
  
5. Which of the following is not among the names of Gabriel (peace be upon him)?
  - A) Ruh al-Amin
  - B) Ruh al-Quds
  - C) Malak al-Mawt
  - D) Sayyid al-Malaika
  
6. As one of the great angels, what is the duty of Michael?
  - A) The angel that governs the provision of natural phenomena and creatures in the universe.
  - B) The angel of revelation and a messenger between Allah and the prophets.
  - C) The angel that takes the lives of people at their appointed time.
  - D) The angel that protects Muslims from dangers.

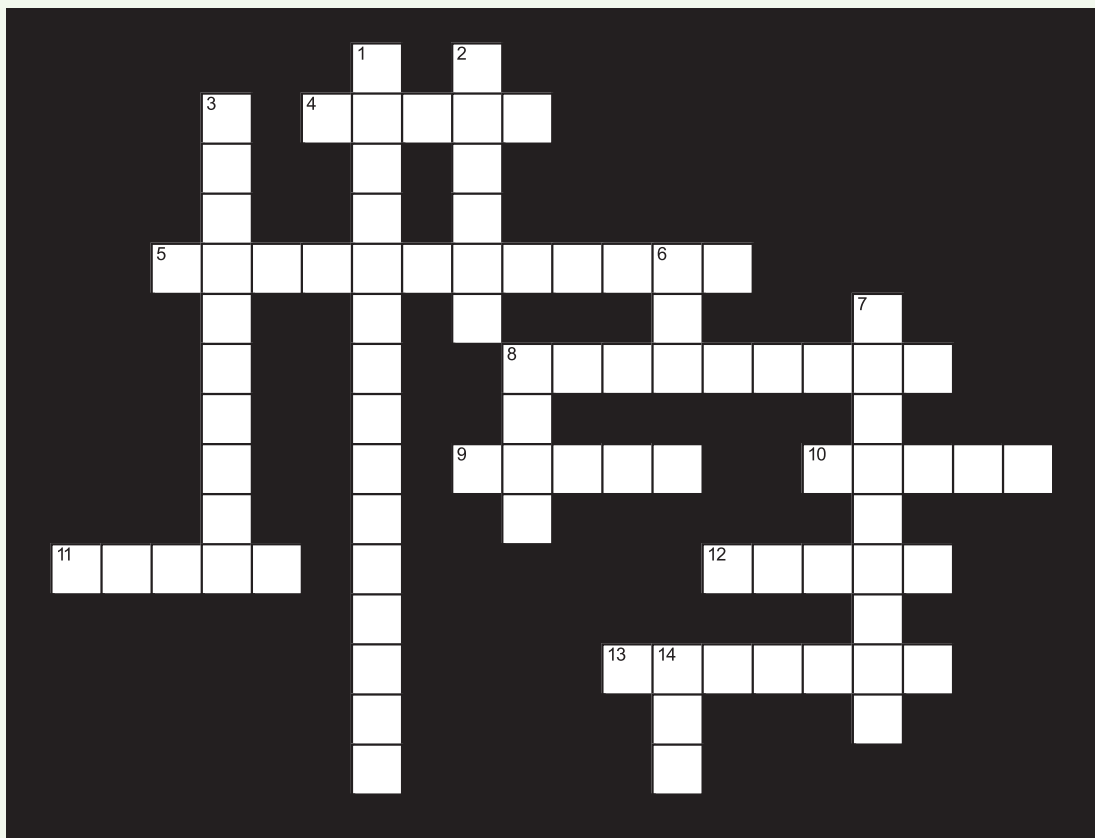


7. Which of the following below are of the assemblies where angels can be present?
  - I. Places where the Qur'an is read
  - II. Scientific assemblies
  - III. Gatherings where people gossip
  - IV. Assemblies where people remember Allah (Dhikr)
  - V. Laboratories where research is done

A) I, II, IV                      B) I, II and III  
C) III, IV and V              D) I, II, V
8. Which of the following below is not one of the benefits that belief in the angels provides?
  - A) People who think that the recording angels write everything that they do will live more knowingly and consciously.
  - B) To envy the angels and want constantly to worship Allah like them.
  - C) People know that there are angels that pray for them, support them, and provide spiritual support.
  - D) People think that they can do whatever they want because there are guardian angels who protect them anyways.
9. To which of the prophet given below was the command of the djinns given?
  - A) Prophet Joseph
  - B) Prophet Solomon
  - C) Prophet David
  - D) Prophet Moses
10. In which of the choices given below are the beings who have been created to worship Allah and have the responsibility and willpower given together?
  - A) Angel-Human
  - B) Human-Animal
  - C) Angel-Djinn
  - D) Human-Djinn



### CROSSWORD PUZZLE QUESTIONS



4. The angel's president in Hell.
5. The angels that carry the throne.
8. Angels are ..... and glorious beings.
9. The first devil who was a heretic, arrogant and rebel against Allah.
10. A person who does not believe in the angels will become a .....
11. Beings created as servants like humans and charged with responsibilities.
12. The Angels who test the faith of the death are called Munkir and .....
13. All of the verses and hadiths are a kind of .....(naql) source of information.



1. A term which expresses that the Prophet Muhammad is the prophet of both the humans and djinns; the prophet of the two worlds.
2. The angel's president in Paradise.
3. The extremely dignified angels that are very close to Allah.
6. The trumpet which will be blown by Israfil (pbuh) on Judgment Day.
7. The angel's guards of Hell and the one's of punishment.
8. Upon the Prophet Solomon's request, a djinn said that he could bring the throne of Queen ..... before he could rise from his place.
14. Adam wife's name







# CHAPTER IV

## BELIEF IN THE BOOKS

### CONTENTS OF THE CHAPTER

BELIEF IN THE BOOKS ◀

THE TERM “DIVINE BOOK (KITAB ILAHI)” ◀

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DIVINE BOOKS ◀

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TORAH ◀

ZABUR/PSALMS ◀

INJIL / GOSPEL ◀

THE HOLY QUR’AN ◀







## A. BELIEF IN THE BOOKS

Belief in the books means to believe in that Allah the Almighty revealed some books to some prophets and all of the information and news revealed in those books are true and accurate. Allah the Almighty addressed to our Prophet saying, **“So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, “I have believed in what Allah has revealed of the Qur’an, and I have been commanded to do justice among you...”**<sup>166</sup> In another verse, it is commanded to the believers,

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى  
رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

**“O you who have attained to faith! Hold fast unto your belief in God and His Apostle, and in the divine book which He has bestowed from on high upon His Apostle, step by step, as well as in the revelation which He sent down aforetime: for he who denies God, and His angels, and His revelations, and His apostles, and the Last Day, has indeed gone far astray”**<sup>167</sup> which presents that the belief in the divine books as one of the principles of faith. Because the basic principles of faith are connected with each other and inseparable in Islam, it is impossible to distinguish the principle of belief in the books from the other principles. The belief in Allah leads us to accept the fact that He sent His messengers to guide us. To believe in the prophets requires confirming the messages that they received from Allah. The messages that the prophets receive from Allah and transmit to people are the books of Allah.

Every divine book was sent through a prophet. The prophet who received a book was also taught how to carry out the commands and prohibitions of Allah. They personally showed people that those rules were applicable to their daily lives. For example, the Prophet (pbuh) exemplified in his life how to perform the obligatory prayer and pilgrimage and commanded his companions to perform these worships as they saw from him.

The following two hadiths constitute excellent examples in this matter. The Messenger of Allah (pbuh) said:

**“–Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan, and the oldest of you should lead the prayer!”** (Bukhari, Adhan, 18)

<sup>166</sup>. Al-Shura, 42: 15.

<sup>167</sup>. Al-Nisa, 4: 136.



The Messenger of Allah (pbuh) tended more closely to his companions in Medina. In fact, he would become unhappy to see them away from him and wanted them to be close to him. In order for them to see and learn the important information from him, he wanted them to stand for prayer right behind him. (Ibn Majah, Salah, 44)

## B. THE TERM “DIVINE BOOK (KITAB ILAHI)”

The Arabic word “*kitab* (book)” lexically means “to write and a written document.” In religious terminology, *kitab* means a “written document that contains words and messages revealed by Allah through His prophets to guide and enlighten His servants.” Its plural form is “kutub”. Because the Christians and Jews received the Gospel and Torah as divine books, they are called “*ahl al-kitab*” meaning “the people of book.” Because those books came through revelation, they are also called “kutub munzala (revealed books)” or “samawi books (heavenly books)” referring to their supreme character.

The issue of divine books are related to Allah’s attribute of kalam. They are the manifestation of this attribute. The books are the appearance of the messages sent by Allah through the prophets in a book form. The reason of calling the books revealed to the prophets as divine books is that they were sent by Allah and there is no human contribution in the words and content of those books.

We are obliged to believe in the original and unaltered forms of the books that were revealed before the Qur’an, but not in their current forms. Because a person’s faith cannot be complete until believing in all of the divine books. Some of the divine books are completely lost and have not survived to this day such as the pages revealed to the Prophet Abraham. The Torah, Psalms, and the Gospel, on the other hand, have been altered over time and subjected to corruption. The Qur’an is the only book that has preserved its authenticity in the form that Allah revealed it without any distortion and change. It has survived to this day and will survive until the Day of Judgment without any change.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.

With the verse “**Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian,**”<sup>168</sup> Allah the Almighty informs His servants that the Qur’an is under divine protection and will remain unchanged until Judgment Day. The Holy Qur’an has affirmed and kept some of the provisions of the previous divine books while abolished some other provisions and established new ones in their place.<sup>169</sup> According to this, in order for a person from the people of the book to be described as a believer and reach salvation, he/she must believe in the Prophet and wholeheartedly adopt the provisions of the Qur’an.

168. Al-Hijr, 15: 9.

169. See Al-i Imran, 3: 31; Al-Nisa, 4: 47; Al-Maidah, 5: 15; Al-An’am, 6: 153; Al-A’raf, 7: 3.



## C. THE REASONS FOR THE REVELATION OF THE DIVINE BOOKS

When Allah created the humans, He bestowed them with a few characteristics like intellect, emotions, and conscience. With these features, people become able to attain information about themselves, their environment, and other creatures, and become able to comprehend some facts. However, people cannot comprehend the matters related to the metaphysical realm with their mind and senses. In matters that are beyond their power and their natural abilities, it is obvious that people need divine help, revelation and a divine book. In both accessing such knowledge and living a just life, humans need prophets to follow their example and books to guide them. Allah the Almighty, who knows this need the best, revealed books through His messengers and showed His servants the straight path as a blessing and honor to them. Divine books are the first source of the Muslim nation (ummah) that explains Allah's provisions. The principles of faith, the provisions related to practical matters, ethics, the obligations and prohibitions are specified in the divine books.

The purpose of the divine books is to remind people the existence of the one and only Creator, to ensure them to be united on the path that was established by Allah by being servants to Him and to resolve the disputes among them.

It is stated in a verse:

**“All mankind were once one single community; [then they began to differ] whereupon Allah raised up the prophets as heralds of glad tidings and as warners, and through them bestowed revelation from on high, setting forth the truth, so that it might decide between people with regard to all on which they had come to hold divergent views. Yet none other than the selfsame people who had been granted this [revelation] began, out of mutual jealousy, to disagree about its meaning after all evidence of the truth had come unto them. But God guided the believers unto the truth about which, by His leave, they had disagreed: for God guides onto a straight way him that He wills [to be guided].”<sup>170</sup>**

After the prophets, the divine books protect the basic principles and goals of the religion from heretics, those deviated from the straight path, and disbelievers. The existence of an unaltered divine book in a society is, in a way, like the prophet who brought the divine revelation continues to live in that community. Because the prophets were human beings, like every other human being, they died when their time was up. The divine books that consist of the messages brought by the prophet as well as the true and accurate provisions of the religion continue to exist even after the prophets. The fact that every divine book was sent through a prophet proves the practicality of the commands and prohibitions delivered by these books. In fact, the prophets who received a divine book personally set an example for their communities by practicing and applying the rules they brought into their own lives just as they conveyed those provisions to their communities.

The divine books come directly from Allah. In this respect, both the words and meanings of these books are the words of Allah the Almighty. The target of the divine books is to save the

170. Al-Baqarah, 2: 213.





people from heresy, to guide them to recognize and become a good servant to Allah the Almighty, the One who creates them and lets them live. In this way, their aim is to take the servants out of the darkness of disbelief and ignorance into the light of guidance and thus to make them happy both in this world and in the hereafter.

## D. SUHUF (PAGES)

“*Suhuf*” is the plural form of the Arabic word *sahifa*, which means a page. The divinely revealed treatises and pamphlets consisting of a few pages that answered the needs of the small communities are called *suhuf*. *Suhuf* were in the form of small treatises that were written on tablets, plates, and various other materials depending on the means of the time in which they were revealed.

In the early periods when there were not many people on earth, divine commands and prohibitions had been revealed in the form of pages. In the Holy Qur’an, there are two verses that mention that pages had been sent to the Prophet Abraham and the Prophet Moses before he received the Torah.<sup>171</sup> In a narration, it is stated that the Prophet Sheeth (Seth) was given fifty pages and the Prophet Idris (Enoch) was given thirty pages. (Ibn Kathir, Tafsir)

## E. TORAH

Torah is the Hebrew word which lexically means code and religious law (sharia). It was revealed to the Prophet Moses. The Torah is also called the Old Covenant or Old Testament. It is obligatory for a Muslim to believe in that the original form of Torah is the word of Allah and a divine book revealed to one of His prophets. Denial of this leads a person to disbelief. This is because the Holy Qur’an states that the Torah is one of Allah’s divine books:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

“Verily, it is We who revealed the Torah, wherein there was guidance and light...”<sup>172</sup>

The Torah was sent through Prophet Moses to Bani Israel / the Sons of Israel. However, the Sons of Israel (Jews) were not able to protect the pure, clear, and pristine form of the Torah as it had been sent from Allah during the periods that they lived in exile and slavery. When the original copy of the Torah had been lost, another copy of the Torah written by Jewish scholars emerged. The Torah that we have today has been subjected to *tahrif*<sup>173</sup> and thus lost its characteristic to be a divine book.

In the Qur’an, the Jews who were graced with the burden of the Torah, and thereafter failed to bear this burden, are likened to that of an ass that carries a load of books but cannot benefit from

171. Al-Najm, 53: 36-37; Al-‘Ala, 87: 14-19

172. Al-Ma’idah, 5: 44.

173. **Tahrif** means to change the place of letters in a word or alter the letters completely or changing the meaning of a sentence. It also refers to the intentional changes made in a word or section in the divine books.



them. (Al-Jumu'ah, 62: 5) The Holy Qur'an accuses the Jews of changing the places of the words in the Torah, hiding the truth, mixing the truth with superstitions, of mispronunciations, and of alterations. (Al-Baqarah, 2: 59; Al-i Imran, 3: 71 and 78; Al-Nisa, 4: 46; Al-Ma'idah, 5: 13) It also reports that among the Jews there are those who hide and in exchange for some profit sell what is written in the books that Allah revealed. (Al-Baqarah, 2: 174)

Today, the Hebrew Torah is composed of five books. These are:

**1. Genesis (Takwin):** Narrates the creation of the universe and the first human, the sin that Prophet Adam committed, the descent to earth, Noah's flood, the Prophet Joseph's life in Egypt, and the Israelites' arrival to Egypt. It contains fifty sections.

**2. Exodus (Khuruj):** Discusses the Israelites' exodus from Egypt and the Pharaoh's oppressions to the Israelites. It contains forty sections.

**3. Leviticus:** is about the religious provisions such as the atonement of sins, forbidden foods, forbidden marriages, religious rites, holidays, and oblations. It consists of twenty-seven sections.

**4. Numbers:** This section is made up of thirty subchapters that describe the people of Israel leaving from Mount Sinai and the entry into the land of Canaan after Prophet Moses' death.

**5. Deuteronomy (Tathniya):** is the section that mentions the Prophet Moses' death and burial. It also includes the **Ten Commandments**, discusses the permissible and forbidden foods, and some other legal issues. It consists of thirty-four chapters.

**Ten Commandments:** is a term that refers to some prohibitions that, according to the Jewish beliefs, were written by the lord himself with his own fingers on stone tablets and informed to the Israelites by the Prophet Moses.

Today, there are three copies of the Torah. These are:

1. The Hebrew manuscript that is accepted by the Jewish people and the Protestant.
2. The Greek manuscript that is accepted by the adherents of Catholic and the Orthodox Church.
3. The Samaritan manuscript that is accepted by the Samaritans.

Although these manuscripts are known as the Torah's most popular and valid manuscripts, they contain many contradictory information both amongst each other and within themselves.

## F. ZABUR/PSALMS

Zabur, which lexically means something written and book, is the name of the divine book that was revealed to the Prophet David. On this topic, the Qur'an says the following:

وَاتَيْنَا دَاوُدَ زَبُورًا



“...and to David We gave the book [of Psalms].”<sup>174</sup>

Another verse in the Qur'an also mentions about the Zabur as follows:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“And We have already written in the book [of Psalms] after the [previous message given to Moses] mention that the land [of Paradise] is inherited by My righteous servants.”<sup>175</sup>

The Zabur, which is the smallest of the divine books, did not bring any new religious provisions. The Zabur copies found today consist of lyrical sayings and hymns, praises to Allah, erudite words and several advices. They are found in the Old Testament under the title of Psalms.

## G. INJIL / GOSPEL

Injil lexically means good news, instructions, and teachings. It was sent through the Prophet Jesus (Isa) for the Israelites. The Qur'an says the following on this subject: “**And We caused Jesus, the son of Mary, to follow in the footsteps of those [earlier prophets], confirming the truth of whatever there still remained of the Torah; and We vouchsafed unto him the Gospel, wherein there was guidance and light, confirming the truth of whatever there still remained of the Torah, and as a guidance and admonition unto the God-conscious.**”<sup>176</sup>

To believe in the Injil in its original form as it was revealed by Allah the Almighty to the Prophet Jesus is one of the requirements of Islamic faith. However, just like the other earlier divine books, we do not have the original form of Injil any more. We only have the *muharraf* forms (corrupted, changed, or subjected to *tahrif*) and the copies written by humans. In comparison to the Torah, the Injil is also called the New Covenant (New Testament).

In the early periods of Christianity, there were tens of contradictory Gospels. Every group and community had its own “Gospel.” For this reason, many disputes and separations occurred in the Christian world. Thus, in the year 325 CE, the Byzantine emperor Constantine organized a spiritual assembly (council) in Nicaea to identify the Christian beliefs. In that assembly, famously known as the Council of Nicaea, the four Gospels that we have today were chosen among many Gospels and were named the New Testament. These Gospels are as follows:

**1. Gospel of Matthew:** Matthew was one of the disciples (*hawari*) whom the Prophet Jesus chose in order to deliver the message of the Gospel. He wrote his gospel in either Hebrew or Syriac. The original manuscript that Matthew wrote was lost over time. Today we have the Greek translation of the original manuscript. This Gospel that is comprised of twenty-eight chapter presents the Prophet Jesus as Messiah and narrates his lineage.

**Hawari:** the Arabic term used for the twelve disciples who believed in the Prophet Jesus during his lifetime and who were the first believers in the Gospel.

174. Al-Isra, 17: 55.

175. Al-Anbiya, 21: 105.

176. Al-Ma'idah, 5: 46.



**2. Gospel of Mark:** Mark was the student of Peter, the leader of the disciples. The date when this gospel was written and its author is not known for sure. This book, which narrates the life of the Prophet Jesus in a very simple language and mentions the Jewish customs, consists of sixteen chapters.

**3. Gospel of Luke:** The author of this gospel, Luke, is not one of the disciples. This book, which deals with the life of the Prophet Jesus and his teachings, has twenty chapters.

**4. Gospel of John:** This Gospel, the author of which is claimed to be one of the disciples, is made up of twenty-four chapters and emphasizes on the thesis that Jesus is the son of God.

Besides the four Gospels mentioned above, there is also another Gospel in the Christian world that is wanted to be kept hidden, which is Gospel of Barnabas. Barnabas was one of the disciples of the Prophet Jesus. This Gospel was placed among the banned books list in the fifth century. The original manuscript, which is found in the Library of Vienna, and has been translated into English, German, and Arabic. The most prominent characteristic of this Gospel is that it is very similar to the Qur'an in content and states the good news of the arrival of the Prophet Muhammad.

Even though, the Prophet Jesus spoke Aramaic, all of the books of the New Testament especially the Gospels, are in Greek. Only the original copy of Gospel of Matthew was in Aramaic, but this original manuscript has been lost.

In conclusion, today's Bibles

- a) lower God to the level of human beings and deify man,
- b) contain beliefs that are in contrast to reason and revelation,
- c) are written in Greek, even though the Prophet Jesus spoke Aramaic,
- d) have no original manuscripts that belong to the period of the Prophet Jesus,
- e) had at first only one copy but increased in number and formed the texts of the New Testament. Because of the reasons like these and others, it is obvious that the Gospel we have today is a book that has not reached us in the original form revealed by Allah Almighty.

When a Muslim is informed about a matter found in the previous divine books, the matter should be accepted if it is concurrent with the information found in the Qur'an and authentic hadith. If it contradicts with the verses of the Qur'an or hadiths, then it must be rejected. If it is not mentioned in the verses or hadiths and does not contradict with the basic principles of Islam, then one is to act in accordance with the Prophet's following advice: *"Do not believe the people of the Scripture or disbelieve them, but say:-- **'We believe in Allah and what is revealed to us.'**"* (al-Baqara, 2: 136).<sup>177</sup>

177. Bukhari, Tafsir, Chapter 2/II; Bukhari, I'tisam, 25.



## H. THE HOLY QUR'AN

The last divine book that was sent by Allah, the Holy Qur'an, was revealed to the last prophet, the Prophet Muhammed (pbuh). The word qur'an which lexically means "to collect, read, and bring together" is terminologically defined as follows:

"The divine words which were revealed to the Prophet in Arabic, which were written in codices, and which have been transmitted to us from the Prophet by numerous people (tawaturan), the recitation of which is accepted as an act of worship, and which is so miraculous that humans are incapable of producing anything similar to it.

The greatest feature and value of the divine books certainly is that they are the Words of Allah. Today, however, this feature can only be said about the Qur'an. Because, the other divine books faced alterations by people and eventually turned into books authored by the people after the prophets who delivered these books. This is also one of the reasons for the revelation of the Holy Qur'an. The Holy Qur'an, which is the last revealed divine word, is the most excellent divine book which contains the knowledge and wisdom of previous divine books. Being the last divine book, the Qur'an is also under the protection of Allah Himself. It will continue to be the prescription for salvation and peace for humans without any changes until Judgment Day. Allah expresses this truth as follows:

**"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."** (Al-Hi-jr, 15: 9)

**"... And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it. It is a revelation from Allah, the Wise and Praiseworthy."** (Fussilat, 41: 41-42)

### I. The Revelation of the Qur'an

The Holy Qur'an was sent by revelation from Allah to the Prophet Muhammad through Gabriel. The Holy Qur'an was not revealed all at once but was rather gradually revealed in about twenty-three years in order to make it easy to memorize, reach people in a short time, easy to understand its meaning, make its beliefs and provisions to strengthen and take roots in the hearts of the believer. Allah Almighty describes the reason for not sending the Qur'an at once as a whole in the following verse:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً\*  
كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا.

**"Now they who are bent on denying the truth are wont to ask. "Why has not the Qur'an been bestowed on him from on high in one single revelation?" [it has been revealed] in this manner so that We might strengthen thy heart thereby - for We have so arranged its component parts that they form one consistent whole."**<sup>178</sup>

As some of the verses were sent directly, most others were revealed in the immediate aftermath of an incident in order to resolve and answer the questions. They were also revealed to shed

178. Al-Furqan, 25: 32.



light on these incidents for all the people until Judgment Day. The incident or the question which caused the revelation of these verses are called *asbab al-nuzul* (the reasons or occasions of revelation).

In a verse, the Holy Qur'an states that it started to be revealed in the month of Ramadan. In another verse, it is stated that the revelation began in a holy night while in a different verse it is stated that it was started in Laylat al-Qadr (The Night of Power).<sup>179</sup> Scholars express that there is no contradiction between these verses considering that Laylat al-Qadr (The Night of Power) is a holy night in the month of Ramadan.



## II. The Recording of the Holy Qur'an, Its Compilation, Its Formation into the Form of Mushaf (a Codex or Book Form), and Its Duplication

When the verses of the Qur'an were revealed, the Prophet recited them to his companions who were with him at the time. The companions would memorize these verses and chapters that were conveyed to them. These memorized verses and chapters would also be written down by the revelation scribes. The verses were written as two manuscripts: one of them was for the Prophet and the other one was preserved by the companions. The Prophet (pbuh) would clearly show the revelation scribes in which chapter the verses were to be placed and how they needed to be organized. Since paper was a scarce material at the time, the verses of the Qur'an were written on various other materials as well such as thin white stones, date palm branches, straightened shoulder bones and processed leather. Pertaining to this topic, the Qur'an says the following:

وَكِتَابٍ مَّسْطُورٍ فِي رَقٍّ مَّنْشُورٍ

“...and [by] a Book inscribed in parchment spread open.”<sup>180</sup>

**Mushaf (Codex):** is the form of the Qur'an in which all of the chapters and verses of the Qur'an are written and formed into a book.

When the revelation of the verses was completed, Gabriel (pbuh) came once again and recited the whole Qur'an to the Prophet, and the Messenger of Allah also recited the Qur'an to Gabriel and thus they compared their recitations.

**Ard or Muqabala:** is the Arabic term used for the incident that every year in the month of Ramadan, Gabriel (pbuh) and the Prophet Muhammad (pbuh) recited the verses of the Qur'an that had been revealed up to that time to each other

179. For these verses, see Al-Baqarah, 2: 185; Al-Dukhan, 44: 1-3; Al-Qadr, 97: 1.

180. Al-Tur, 52: 2-3.



During the lifetime of the Prophet Muhammad, the Qur'an was completely written and memorized by the people called hafiz. However, because the revelations were still continuing during the Prophet's lifetime, it was impossible to collect the whole Qur'an into a book form. Because of the martyrdom of seventy hafiz at the Battle of Yamamah during the period of the first caliph Abu Bakr, Umar (may Allah be pleased with them) expressed his concerns about that the Qur'an might get lost and proposed to the Caliph Abu Bakr the compilation of the Qur'an into a codex. After considering Umar's (r.a.) proposal to be beneficial, Abu Bakr (r.a.) set up a commission the head of which was the famous hafiz and revelation scribe Zaid ibn Thabit. While fulfilling the task of compilation, the commission followed certain conditions such as that the verses should not be recorded just from memory but should also be supported by a written document. The written documents presented to the commission were also compared and checked with the verses memorized by the hafiz companions. Among the matters that the commission paid attention to was that the written documents presented to the commission should be supported by two eyewitnesses who had seen them being written in the presence of the Prophet. The Qur'an that was compiled by the commission was also controlled by other companions. No one made any objections. Thus, the compilation of the Qur'an (the collection of the verses and the chapters in their correct order) was completed.

In 25 AH, 648 CE during the conquest of Azerbaijan and Armenia, when a conflict emerged about the recitation of some verses of the Qur'an between the Damascene and Iraqi soldiers of the army, the army commander Huzaifah asked help from the Caliph Uthman (r.a.) to resolve the dispute. Caliph Uthman then ordered that a commission be set up again under the leadership of Zaid ibn Thabit and duplicate the Qur'an based on the copy compiled during the caliphate of Abu Bakr. The copied manuscripts were sent to the areas that needed them and thus the disputes were resolved. Many more manuscripts were produced in those areas based on these first manuscripts that had been sent to them. Thus, the possibility of error was eliminated.

### III. The Content of the Holy Qur'an

Because the Holy Qur'an was sent to humans for their happiness, in its content there are information and provisions that can ensure the happiness of human beings both in this world and in the hereafter. In chapter al-Baqarah, which is the second chapter, Allah the Almighty states that the Qur'an is a **guidance (hidayah)** for the pious. Along with such provisions, the Qur'an also consists of subjects necessary for humanity.

Some of the main topics found in the Qur'an are as follows:

#### Belief (Iman)

Belief constitutes the essence and core of the topics found in the Qur'an. The Qur'an explains the existence, oneness, and attributes of Allah.<sup>181</sup> It gives information about the angels.<sup>182</sup> It is also stated in the Qur'an that Allah sent prophets and books to people.<sup>183</sup>

181. Al-'An'am, 6: 102- 103; Al-Ikhlâs, 112: 1-4; Al-Furqan, 25: 2.

182. Al-Nahl, 16: 49.

183. Al-Baqarah, 2: 213.



The Qur'an also emphasizes the belief in the hereafter which is one of the principles of faith. It deals with the conditions of Judgment Day and the Hereafter. Some of the verses on the subject in the Qur'an are as follows:

إِذَا السَّمَاءُ انْفَطَرَتْ \* وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ \* وَإِذَا الْبِحَارُ فُجِّرَتْ \* وَإِذَا الْقُبُورُ  
بُغِثِرَتْ \* عَلِمْتَ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ.

**“When the sky breaks apart, and when the stars fall, and when the seas are erupted scattering, and when the [contents of] graves are scattered, a soul will [then] know what it has put forth and kept back.”**<sup>184</sup>

**“And [then] the trumpet [of resurrection] will be blown - and lo! Out of their graves towards their Sustainer will they all rush forth!”**<sup>185</sup>

The Qur'an states that people will be taken into account in the hereafter for the deeds that they did in this world, and they will be sent to either Paradise or Hell in accordance with their questioning.

### b. Worship

The Holy Qur'an informs about the acts of worships that a believer must perform and explains how these worships must be performed. It also states that the believers who fulfill these acts of worship will obtain salvation in the hereafter.

Some verses in the Qur'an regarding the acts of worship are as follows:

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

**“And worship your Lord until there comes to you the certainty (death).”**<sup>186</sup>

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

**“By time, indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”**<sup>187</sup>

With these and other similar verses, the Qur'an calls people to worship Allah. The duty of a believer is to obey this call and fulfill the duty of being a servant to the Almighty.

184. Al-'Infitar, 82: 1-5.

185. Yasin, 36: 51.

186. Al-Hijr, 15: 99.

187. Al-Asr, 103: 1-3.



## c. Ethics

In the Holy Qur'an, there are many principles related to ethics. Some of the verses in the Qur'an related to this topic are as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا.

**“O you who have attained to faith! Remain conscious of God, and [always] speak with a will to bring out [only] what is just and true.”<sup>188</sup>**

**“And give full measure whenever you measure, and weigh with a balance that is true: this will be [for your own] good, and best in the end. And never concern thyself with anything of which thou hast no knowledge: verily, [thy] hearing and sight and heart - all of them - will be called to account for it [on Judgment Day]! And walk not on earth with haughty self-conceit: for, verily, thou canst never rend the earth asunder, nor canst thou ever grow as tall as the mountains!”<sup>189</sup>**

The Qur'an commands people to base their relations on justice, to do good to each other, and to help their relatives as well as it prohibits the bad conduct.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ  
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ .....

**“Behold, Allah enjoins justice, and the doing of good, and generosity towards [one's] fellow-men; and He forbids all that is shameful and all that runs counter to reason, as well as envy...”<sup>190</sup>**

**“O you who have attained to faith! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan's doing: shun it, then, so that you might attain to a happy state!”<sup>191</sup>**

The religion of Islam attaches great importance to good morals and aims to establish it in every segment of society. For this reason, many verses of the Holy Qur'an deal with moral principles and guide people to the goodness and righteousness. The Prophet, who delivered the messages of the Qur'an to us, expresses that the reason for his appointment by Allah as a prophet is to complete the good morality. The Qur'an says the following about our Prophet (pbuh):

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

**“And indeed, you are of a great moral character.”<sup>192</sup>**

188. Al-Ahzab, 33: 70.

189. Al-Isra, 17: 35-37.

190. Al-Nahl, 16: 90.

191. Al-Ma'idah, 5: 90.

192. Al-Qalam, 68: 4.



#### d. Subjects That Deal with the Beings and Their Creation

The Qur'an contains information related to beings, some of their features and their creation. One of the verses of the Qur'an on this matter is as follows:

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ \* وَإِلَيْهِ الْمَصِيرُ.

**“He has created the heavens and the earth in accordance with [an inner] truth, and has formed you - and formed you so well; and with Him is your journey's end.”**<sup>193</sup>

The Holy Qur'an draws attention to certain features of some beings and their creation. It wants people to take lessons from them and realize the endless power of the Creator of everything, Omnipotent Allah the Almighty.

**“Have We not made the earth a resting-place [for you]? And the mountains as stakes? And We created you in pairs And made your sleep [a means for] rest And made the night as clothing And made the day for livelihood And constructed above you seven strong [heavens] And made [therein] a burning lamp And sent down, from the rain clouds, pouring water That We may bring forth thereby grain and vegetation And gardens of entwined growth.”**<sup>194</sup>

**“He has created you [all] out of one living entity, and out of it fashioned its mate; and he has bestowed upon you four kinds of cattle of either sex; [and] He creates you in your mothers' wombs, one act of creation after another, in threefold depths of darkness. Thus is God, your Sustainer: unto Him belongs all dominion: there is no deity save Him: how, then, can you lose sight of the truth?”**<sup>195</sup>

These types of verses found in the Holy Qur'an, the exalted book of our religion, has led the scientists to do research and analyses and has become a guide in some inventions and discoveries. One of the purposes of the Holy Qur'an is to open up the horizons of one's mind so that one can comprehend the characteristics of the creations with the mind, emotions, and skills that Allah Almighty gave them. In this way, one can benefit from the creation in the most efficient way.

#### e. Provisions That Regulate the Relationships Between People

Some of the verses of the Qur'an that regulate the relationships between people are as follows:

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ.....

**“And give full measure when you measure, and weigh with an even balance...”**<sup>196</sup>

It is stated in the Qur'an that receiving and consuming the goods gained through unlawful ways and receiving and giving bribes are forbidden as well as suicide and murder are forbidden. For example, the following verses deal with such topics:

193. Al-Taghabun, 64: 3.

194. Al-Naba, 78: 6-16.

195. Al-Zumar, 39: 6.

196. Al-Isra, 17: 35.



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ \* إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا.

“O you who have attained to faith! Do not devour one another’s possessions wrongfully - not even by way of trade based on mutual agreement - and do not destroy one another: for, behold, God is indeed a dispenser of grace unto you!”<sup>197</sup>

“...if anyone slays a human being-unless it be [in punishment] for murder or for spreading corruption on earth-it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind...”<sup>198</sup>

The Qur’an commands that people must treat one another with justice, honesty and respect. They must observe the rights of each other and advise each other of good conduct.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ \* وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

“and that there might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong; and it is they, they who shall attain to a happy state!”<sup>199</sup>

The Qur’an orders that justice must be established among people and the believers must fight to protect the peace and tranquility in society.

.... وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ....

“... and strive hard in God’s cause with your possessions and your lives ...”<sup>200</sup>

Justice, trust, peace and happiness dominate in a society the members of which abide to such provisions of the Qur’an. In this sense, the period in which all of the provisions were practiced in the best way possible, or the period when the Prophet Muhammad and the first Muslims lived, is called “*asr al-saadah*” that means the Age of Happiness.

#### f. The Prophets and the Divine Books

Allah **jalla jalaluhu** (May His glory be glorified) has given some duties to the human beings that He has created. He has revealed these duties in the books that He sent. In order to teach people the commands and prohibitions expressed in those books and to become an example for the people to show how to apply the provisions into their lives, Allah the Almighty sent prophets

197. Al-Nisa, 4: 29.

198. Al-Maidah, 5: 32.

199. Al-i Imran, 3: 104.

200. Al-Tawbah, 9: 41.



whom He chose from within them. The Qur'an gives information about these prophets and divine books and commands people to follow them.<sup>201</sup>

The appointment of the prophets by Allah the Almighty and sending revelations to mankind through those prophets in order to help them know about Him, bestowing blessings like the mind and soul are all manifestations of His vast Mercy.

**Jalla jalaluhu:** A phrase which means May His glory be glorified and is said to express Allah's exaltedness when His name is mentioned.

The Qur'an reports that the last prophet, the Prophet Muhammad (pbuh), was sent to all of humanity to as a herald, a warner, and an example. It is also stated in the Qur'an that he is a summoner who calls humanity to the path of Allah.<sup>202</sup>

### g. Parables (True Stories)

The Holy Qur'an also consists of parables that describe the prophets and narrates the events that they lived through. It also contains the stories that describes some of the communities that lived in the past and were punished by Allah with all kinds of afflictions and calamities because of their disobedience to the provisions of Allah. The wisdom behind the narration of the parables of these communities is to ensure that the people draw lessons from them and avoid the behaviors that resulted in punishment of the past communities. The following verse points out to this aim:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ\* فَسِيرُوا فِي الْأَرْضِ  
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ.

**“[Many] Ways of life have passed away before your time. Go, then, about the earth and behold what happened in the end to those who gave the lie to the truth!”<sup>203</sup>**

### h. Invocations and Verses of Invocations

In the Holy Qur'an, there are also issues related to making invocations. It is stated that the invocations are accepted by Allah as follows:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

**“But your Sustainer says: “Call unto Me, [and] I shall respond to you!...”<sup>204</sup>**

Allah is the One who will forgive the people's sins. It is Allah who will save them from punishment in the hereafter. For this reason, the Qur'an calls people to pray and ask for help from Allah so that they can be forgiven for the mistakes that they have made and the sins that they have

201. Al-Ma'idah, 5: 44; Al-Nisa, 4: 163; Al-Ma'idah, 5: 46; Ibrahim, 14: 52.

202. Al-Ahzab, 33: 21, 45-46.

203. Al-i Imran, 3: 137.

204. Al-Mu'min, 40: 60.



committed so that they can reach salvation in the hereafter. In this context, the Holy Qur'an also presents us sample prayers. One of these prayers is as follows:

... رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا\* رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ  
عَلَى الَّذِينَ مِنْ قَبْلِنَا\* رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ\* وَاعْفُ عَنَّا\* وَاعْفِرْ لَنَا\*  
وَارْحَمْنَا\* أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

**“... O our Sustainer! Take us not to task if we forget or unwittingly do wrong! “O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us! O our Sustainer! Make us not bear burdens which we have no strength to bear! “And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succor us, then, against people who deny the truth!”<sup>205</sup>**

There are many verses of supplication found in the Qur'an. Believers must pray to the Almighty, seek refuge in Him, ask for help and forgiveness of Him, and put their trust in Him. For their prayers to be accepted they must obey Allah, fulfill His commands and refrain from His prohibitions. They should be aware of the fact of what a great blessing is for them to be able to ask things from Him. Believers should say prayers, ask from Allah to bestow them the ability to say sincere prayers, and then thank Him for enabling them to invoke such prayers. Prayer is the meaning of life for human beings and is the essence of being a servant. So much so that Allah Almighty says:

قُلْ مَا يَغْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

**“Say: “No weight or value would my Sustainer attach to you were it not for your faith [in Him]...” (Furqan, 25: 77)**

#### IV. Features of the Qur'an

Some of the main characteristics of the Qur'an, which was sent to the Prophet Muhammad through Gabriel in Arabic and which has transmitted to this day by numerous people, are as follows:

1. The Holy Qur'an, like the other divine books, was not sent all at once to our Prophet, but rather revealed piece by piece in the form of verses and chapters in accordance with the requirements of the time and occasions.
2. The Qur'an is the last divine book and no other book will come after it. The validity of the provisions and truths that it conveys will continue until Judgment Day.
3. The Qur'an has been transmitted to us without any alterations or changes and will remain so until Judgment Day.
4. The Holy Qur'an is the greatest and everlasting miracle that proves Muhammad (pbuh) was one of the messengers of Allah.

205. Al-Baqarah, 2: 286.



5. The divine truths found in the Holy Qur'an can meet the needs of all humanity and all ages that will come until Judgment Day. It is impossible to think that a time will come that science and reason will find contradictions in the truths of the Qur'an. This is because science can only affirm and follow the truths that the Qur'an stated centuries ago.

6. Another superiority of the Qur'an is its feature to be easily memorized. To this day millions of people have completely memorized it and have become hafiz of the Qur'an. It will continue to be memorized until Judgment Day. This feature has not been bestowed on any other book in history.

7. The Qur'an is the source of healing that provides solutions for people's all kinds of problems such as personal, social, physical, and spiritual problems.

**Hafiz:** A person who memorizes the whole Qur'an from beginning to the end. Hifz also means to protect both by memorizing it and by living in accordance with its provisions

### V. Miraculous Character of the Qur'an (Its Inimitability)

In its every aspect, the Qur'an is a great and eternal miracle that boggles minds and astonishes people. Although the miracles of the other prophets ended when their periods passed, and only the people who lived during their time saw their miracles, the miracle of the Qur'an will continue until Judgment Day.

The Holy Qur'an is a miracle and an inimitable book in both its wording and its meaning. In respect to the uniqueness of its wording, it can be said that even though it was revealed in a period when the Arabic literature was at its peak levels, it challenged the Arabs to produce something similar to the Qur'an but nobody could respond to its challenge. Two of the verses related to this subject are as follows:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ  
هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

“Say: “If all mankind and all djinns would come together with a view to producing the like of this Qur'an, they could not produce its like even though they were to exert all their strength in aiding one another!”<sup>206</sup>

“And if you doubt any part of what We have, bestowed from on high, step by step, upon Our servant [Muhammad], then produce a surah of similar merit, and call upon any other than God to bear witness for you -if what you say is true! And if you cannot do it - and most certainly you cannot do it- then be conscious of the fire whose fuel is human beings and stones which awaits all who deny the truth!”<sup>207</sup>

206. Al-Isra', 17: 88.

207. Al-Baqarah, 2: 23-24. See also Hud, 11: 13; Al-Tur, 52: 33-34.





Even though the Prophet Muhammad (pbuh) was a person who did not know how to read or write (illiterate), the Qur'an that was revealed to him contains all of the truths concerning both the material and spiritual worlds. The facts that science and technology later discovered were introduced by the Qur'an centuries ago. No scientific discovery and invention put forth anything contrary to what is revealed by the Qur'an. On the contrary, scientific developments have facilitated the understanding of the Qur'an. The Holy Qur'an is a book that enlightens people for ages with its divine truths and miracles, whereas science, which is the result of people's experiences and efforts, follows the Qur'an.

There is a branch of Islamic studies that is concerned directly with the miraculous feature of the Qur'an titled "I'jaz al-Qur'an". Moreover, Arabic rhetoric also deals with the literary aspect of i'jaz (inimitability) of the Qur'an.

Some of the miraculous aspects of the Qur'an are:

- As a book in Arabic, it possesses such a high quality of beauty, grace, and impression in meaning that the human rhetoric cannot reach.
- It provides information that human mind and intellect cannot attain and its news about the future come true.
- It provides information about the past times, events, and nations that are impossible to be known by everybody.
- Even though its revelation took a twenty-three year long period, it does not contain any contradictions or conflicting information as in the other altered divine books.
- The strength of its meaning and the coherence of its contents with human rationality.
- Its revelation through an illiterate prophet who did not know how to read or write and who had never read or heard the previous books.
- The quality of its being easily memorized and learned by thousands of people, like a perfect poem that does not have a missing or extra word.
- The fact that it has remained unchanged (without being subjected to *tahrif*) for fourteen centuries and it will not be changed until Judgment Day.

## VI. Some Examples of the Miracles Mentioned in the Qur'an

### The Miracle of Fingerprint

The branch of science that examines fingerprints, called dactyloscopy, reveals that the fingertips remain unchanged throughout a life span and that no one's fingertips resembles anyone else's. For this reason, the most reliable identification system in the areas of security and law is done through the fingerprints. The fact that every person's fingerprint is different from those of the others was discovered at the end of the nineteenth century and people started to benefit from the science of dactyloscopy. Whereas it is stated in the Holy Qur'an:

**"Does man think that We cannot [resurrect him and] bring his bones together again? Yea indeed, We are able to make whole [even] his very fingertips (أَفَلَا يُدْرِكُهُ الْيَوْمَ شُكْرُكَ)!"** (al-Qiyamah, 75: 3-4), thus drew our attention to the divine secret hidden in the fingertips centuries ago.



As no one's face shape looks like those of the others, the fingerprint are also designed with completely different patterns and shapes. Drawing the design of millions of different patterns in such a small area of one or two square centimeters can only be possible by the unique art of Allah Who is the possessor of endless power and wisdom.

### The Shape of Earth and its Rotation

There are many verses in the Holy Qur'an that point out the spherical shape of Earth. One of these says:

**“He it is who has created the heavens and the earth in accordance with [an inner] truth. He causes the night to flow into the day, and causes the day to flow into the night...”** (al-Zumar, 39: 5)

The word takwir (يَكْوِرُ) mentioned in this verse means to “wrap” something around a round object like the head, for example wrapping a turban by circling it around the head.

How should we understand the word “takwir” together with the words night and day mentioned in the verse? It can be interpreted as follows: the earth which revolves around the Sun, when its side facing the Sun becomes illuminated or day time. However, because the Earth also rotates around itself, the illuminated face does not remain the same. As it moves, the illuminated parts wrap itself into darkness; the parts of darkness wraps itself into daylight. In a continuous manner, night wraps itself into day and the day wraps itself into night. This shows that the earth has a round shape. Here the term “takwir,” which is used in the above-mentioned verse, explains that the earth has a spherical shape and that it rotates.

Scholars also accept the verse, **“And you see the mountains, thinking them rigid, while they will pass as the passing of clouds!”** (Al-Naml, 27: 88) as one of the verses that point out to the rotation of the Earth.

This verse reveals the rotation of the Earth's together with the direction of its rotation. The rotation of the major cloud clusters that are found approximately three and a half to four kilometers above the earth and always follow the same direction regardless of the conditions of the weather. That is from the west towards the east... At the same time, the earth also continues to turn in the same direction. Thus, we are in a state of tranquility and security on a planet that rotates at a speed of 1666 kilometers per hour and continue to live without even feeling that it rotates.

### The Lowest Elevation on Land

Lot's Sea also known as the “the Dead Sea” is identified in recent researches as the lowest elevation of land even below the sea level. This is stated in the following verse:

**“Alif, Lam, Meem. The Byzantines have been defeated in the lands close-by...”** (al-Rum, 30: 1-3)

The area where the Lot's Sea is located is the place where the people of **Sodom and Gomorrah** were destroyed and buried into the depths of the earth because of their immoral deeds. The surface of Dead Sea is about 400 meters below the sea level and the deepest parts Dead Sea is about 300 meters. In other words, the bottom of the Sea is about 700 meters below the sea level.



Fourteen centuries ago when the geography of the Earth had yet to be discovered, identifying this location as “the lowest level place” is a miracle of the Qur’an.

In one of his seminars when the expert geologist **Prof. Dr. Balmar** heard the researcher **Abdul Majid az-Zindani** recite a verse relevant to the matter, he objected at first, but then after doing some scholarly research he said the following:

**“Astonishing! Astonishing! This Book explains the past, the present, and the future! No human power is sufficient enough to know all of this!”**

Later the Professor gave a presentation called “The Qur’an’s Miraculous Charter in the Field of Geology” in Egypt. He finally said the following:

“– I do not know the living conditions of the period that the Prophet lived in! The only information that I know is that he lived a simple life! I think about this and then think about the unreachable information in the Qur’an and I understand that it is very misleading to think that the Qur’an is a piece of work that belongs to the culture of that period! This book is a treasure of celestial and divine knowledge!”

### **Atmospheric Pressure Drops as One Goes Higher up in the Atmosphere**

According to recent findings, the normal atmospheric pressure is 1013 millibars. When the normal atmospheric pressure rises above sea level on average at every 10.5 meters, the pressure decreases 1 millibar. When one goes up in the atmosphere, the temperature drops 0.5 degrees on average at every 100 meters. Likewise, it appears that when one goes up from the ground, the atmospheric density and dust level therefore the oxygen concentration decreases. When the normal atmospheric pressure increases, a shortness of breath, difficulty in speech and vision, and unconsciousness occur. In fact, if special equipment is not used beyond 20,000 meters, death may occur since one cannot breathe. For this reason, oxygen tanks are used at high flights. Yet, this fact, which is considered to be newly discovered, is informed in the Qur’an with the following verse fourteen centuries ago:

**“And whomsoever God wills to guide, his bosom He opens wide with willingness towards self-surrender [unto Him]; and whomsoever He wills to let go astray, his bosom He causes to be tight and constricted, as if he were climbing unto the skies: it is thus that God inflicts horror upon those who will not believe.”** (Al-An’am, 6: 125)

### **The Barrier that Separates Two Seas**

19 and 20 verses of chapter al-Rahman (55) reads as:

**“He has given freedom to the two great bodies of water, so that they might meet: [yet] between them is a barrier which they may not transgress!”**

The truth that is reported in these verses is a Qur’anic miracle, which was not discovered until the twentieth century. In one of the researches about the waters of the Mediterranean Sea and the waters of the Atlantic Ocean, it was confirmed that as if there is an invisible curtain at the place where two seas meet and this curtain prevents the waters from mixing with each other. In this way, the waters of the two seas do not mix with each other and both seas maintain their own property. As if there is a miraculous barrier that proves divine power at the Strait of Gibraltar.



As claimed by the deniers, is it possible that an illiterate person who comes from an uncivilized and ignorant society to know and say such truths on his own?

The American marine expert Prof. William W. Hay, at the end of his extended research and investigations also reached the following conclusion:

*There is a barrier of divine power pulled between the vast waters. This barrier prevents the two sea from mixing with each other. However, it does not prevent the two seawaters from passing through each other. However, this flow only occurs after the chemical contents of both sides of the waters adjusts itself to the side that it passes through. So this barrier is like a two-sided filter that let's what needs to pass through and blocks what cannot be passed through. Because features of the waters of all seas and oceans are different. In fact, each one of them points out to a different world by their varying temperature, salinity, and the diversity of the creatures that live in them.*

When Prof. William W. Hay was shown that the information pertaining to this matter is found in the Qur'an, he was stunned and horrified like many conscientious scholars and uttered the following sentences:

*"In fact, I am very surprised to see this information found in the Qur'an! I believe that this information could never be the uttering of humanity! These truths must have been revealed by God!"*

## VII. Recitation and Listening to the Qur'an

A person who is going to read the Holy Qur'an must perform ablution. This is because the book cannot be touched without ablution. In this respect, Allah the Almighty commands:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

**"Behold, it is a truly noble discourse, [conveyed unto man] in a well-guarded divine writ; which none except the pure can touch."**<sup>208</sup>

One begins recitation of the Qur'an by reciting "a'udhu basmala". It is commanded in a verse:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**"NOW whenever thou happen to read this Qur'an, seek refuge with God from Satan, the accursed."**<sup>209</sup>

"A'udhu basmala" and its meaning is as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge in Allah from the cursed devil/shaytan.

(I begin) In the name of Allah.

208. Al-Waqi'ah, 56: 77-79.

209. Al-Nahl, 16: 98.



The Prophet (pbuh) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best amongst you is the one who learns the Qur’an and teaches it.”<sup>210</sup>

When reading the Qur’an, one must behave mannerly, be aware that he/she is in the presence of Allah and bear in mind that he/she is reading the words of the Almighty Creator. The Qur’an must be recited in reverence. One must try to understand the meaning of the section that he/she is reading and contemplate over it. The Qur’an must be listened to with proper manners, respect, and honor. The Qur’an must be stored in a clean place. The worn and battered copies of the Qur’an should not be left out in the open, and the ones that are in such a condition that can no longer be read should be buried in an appropriate place in the ground.

The Qur’an is such a holy and sublime book that it is not enough just to listen to its sounds and review its truthful knowledge. One should wholeheartedly obey its holy commands that guide to the path to save the eternity or to the salvation of both this life and the hereafter, because the Qur’an makes known the unknowns of the journey of life, resolves questions, illuminates darkness. It is the sole divine book that contains satisfying evidences for the mind and heart in all aspects.

Just as it is necessary to keep the Holy Qur’an cherished and placed to high places such as on top of a table out of respect, those who carry the Qur’an in their hearts like the hafiz who are as if living Qur’ans should also be cherished and seated at the seats of honor.

In fact at the Battle of Uhud, when the Ansar asked:

“–O Messenger of Allah! We have many martyrs. What shall we do? What do you command us?”

Allah’s Messenger (pbuh) commanded:

“–Dig deep and wide graves and bury two or three martyrs in each grave! “

The companions asked:

“–Whom should we put in the graves first? “

The Prophet said:

“–Put those who were most knowledgeable about the Qur’an!” (Nasai, Janaiz, 86, 87, 90, 91)

Caliph Umar -may Allah be pleased with him- gave the following advice to us concerning the Qur’an:

“If you can manage, make the Qur’an be to an intercessor for you and try to ensure that it does not become an adversary of you. Because the Qur’an intercedes for a person, he/she goes to Paradise, whereas the one to whom the Qur’an becomes an enemy, he/she goes to Hell. Know that this Qur’an is the source of guidance and the brightest of knowledge. It comes from the All-Merciful and is the last book that with itself opens blind eyes, deaf ears, and locked hearts...” (Ali el-Muttaki, II, 285-286/4019)

210. Bukhari, Fadail al-Qur’an, 21; Abu Dawud, Salah, 349.



## READING TEXT



## HOW DID A JEW BECOME A MUSLIM?

The Abbasid caliph al-Ma'mun, who came to the power at the end of the second century of hijrah, was an open-minded statesman towards the outside world. At his time, all of the scholars, both the Muslims and the Christians, were respected by him. An environment of exchanging ideas was established by translating the scientific books that were in foreign languages into Arabic. So much so that during the time of Mamun it was discovered that the shape of earth was round, and many scientific studies were carried out.

During these studies, one day Ma'mun asked the following question to a Jewish scholar who was present in a scholarly council and caught the caliph's attention with his intelligence:

— Since you can examine the events with such a rational way, why don't you become a Muslim? Don't you know the difference between the Qur'an, Bible, and Torah? The Jew gave the following response:

— I am working on this matter. When my work is finished I will let you know my decision.

Ma'mun did not want to pressure the Jew. Because he knew that one should not convert to Islam out of pressure and that one should not become a Muslim out of fear.

Ma'mun left the Jew alone and never asked him a question again on this subject. One year passed and again the Jew began conversing with the scholars present at Ma'mun's assembly.

However, this Jew was not the same Jew from the previous year. This time he had been converted to Islam and fully adopted the Qur'anic provisions.

Ma'mun was amazed:

— I hope everything is alright. What is the difference between the Qur'an of the previous year and the Qur'an of this year? You did not believe in Islam last year, but then you accepted Islam this year?

The Jew answered this question as follows:

— Sir, certainly there is no difference between the Qur'an of the previous year and the Qur'an of this year. In fact, this is the reason that lead me to get closer to Islam and believe.

— Was it the unaltered charter of the Qur'an?

— Yes. Look at how my work was carried out and as a result, how I became a Muslim, I would like to present it to you. And then, he continued as follows:

— First, I retreated into my home. For days, I wrote Gospels. I copied three Gospel manuscripts. In the first one I copied, I left a few lines missing. I did not leave anything missing in the next one. It was a complete copy. To the third one I copied, I added a few lines. I made







the additions from my own ideas. I took these three Gospel's and went to a church. I showed it to the priest. The priest looked at all three of them and verified them. In the end, he bought them and congratulated me on the service that I carried out. I returned home and in the same way, I copied three Torah manuscripts. I left some verses missing in the first one. It was an incomplete copy. The second was faultless one and I added a few lines to the third copy which did not exist in the original copy. I showed it to a Rabbi. The Rabbi reviewed and liked all three. He bought, gave me money for them, and then congratulated me.

Next, it was time for the Qur'an. Since the Qur'an is a big book, I could not copy the entire text. I could only write three sections from it (60 pages). In the first section, I left some lines missing. I copied the second section in full. And, to the third copy, I added a few lines which were not originally there.

With a great curiosity and diligence, I traveled to all the Muslim clergymen. I showed all of them the Qur'an that I had written and asked them to take it. In advance, all of them had said that they gladly would take them. However, as they were looking and reviewing it they all were stuck at the same place.

In this section, the following lines are missing and this other section is complete. In this last section, so and so lines were added. The actual Qur'an does not consists of such lines.

All of them recited the Qur'an that I copied completely from their memory and corrected it.

I understood that the Qur'an has been preserved exactly as it was revealed and its freshness and validity is protected. I understood that the question of addition or omission in respect to the Qur'an is impossible. It is the last divine book that has been preserved exactly as it was revealed. After this, I became a Muslim. This is how the research that led me to embrace Islam happened.

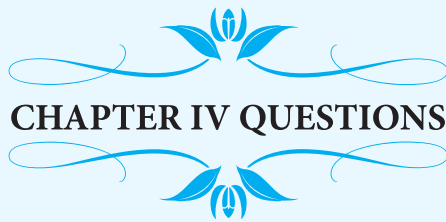
Meanwhile, when Yahya ibn Aksam, who was the qadi of Basra went to pilgrimage, he narrated this incident to Sufyan ibn Uyayna. Sufyan gave the following response:

— This incident is the actual confirmation of a verse. Our Lord did not give a guarantee that He would protect them (Torah and Bible), but He did give a divine guarantee for the protection of the Qur'an. Our Lord says in the ninth verse of chapter al-Hijr (15):

**“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.”**







## CHAPTER IV QUESTIONS

### EVALUATION QUESTIONS

1. Write the translation of a verse about the belief in the books.  
.....
2. Why are the books that were revealed to the Prophets called “divine books”?  
.....
3. Why did Allah Almighty reveal the Holy Qur’an?  
.....
4. Are Muslims currently required to believe in the Torah and Gospel?  
.....
5. From which features can we understand that the Gospel has not reached us as it was revealed?  
.....
6. Why was the Holy Qur’an revealed in a twenty-three year long period?  
.....
7. Why wasn’t the Holy Qur’an made into one volume during the time of the Prophet Muhammad (pbuh)?  
.....
8. When and how did the Holy Qur’an compiled into a codex (mushaf)?  
.....
9. Write the main features of the Holy Qur’an.  
.....
10. Give a few examples for the miracles that are found in the Holy Qur’an.  
.....



### MULTIPLE CHOICE QUESTIONS

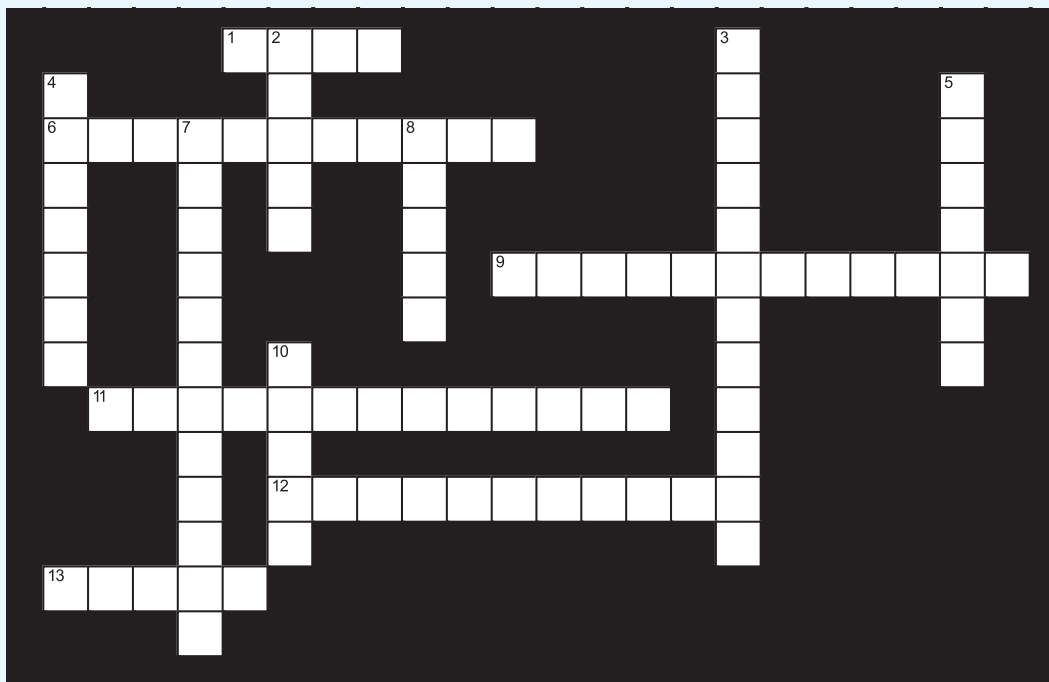
1. Which nations are considered within the scope of the term ahl al-kitab (People of the Book)?
  - A) Jews-Muslims
  - B) Only Muslims
  - C) Christians- Jews
  - D) Muslims- Christians
2. Which of the following attribute of Allah the Almighty is related to the subject of the divine books?
  - A) Takwin
  - B) Kalam
  - C) Qudrah
  - D) Iradah
3. Which of the following verse given below points out the fact that the Holy Qur'an will remain unchanged until Judgment Day?
  - A) This is the Book about which there is no doubt. (Al-Baqarah, 2: 2)
  - B) And We send down of the Qur'an that which is healing and mercy for the believers. (Al-'Isra', 17: 82)
  - C) Nor does he speak from [his own] inclination. It is not but a revelation revealed. (Al-Najm, 53: 3-4)
  - D) Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. (Al-Hijr, 15: 9)
4. Which one of the following is not one of the reasons for the revelation of the divine books?
  - A) To remind people of the existence of the one creator
  - B) To resolve disputes between people
  - C) To increase the responsibilities of the people
  - D) To ensure that people know Allah so they can be rightful servants to Him
5. To which of the following Prophets given below was not revealed any suhuf?
  - A) The Prophet Joseph
  - B) The Prophet Sheeth
  - C) The Prophet Moses
  - D) The Prophet Enoch
6. Which of the following below describes the term "hawari"?
  - A) The twelve disciples who believed in the Prophet Moses during his lifetime and who were the first believer in the Torah
  - B) The twelve disciples who believed in the Prophet Jesus during his lifetime and who were the first believers in the Gospel
  - C) The twelve disciples who believed in the Prophet David during his lifetime and who were the first believers in the Psalms
  - D) The twelve disciples who believed in the Prophet Muhammad during his lifetime and who were the first believers in the Qur'an



7. On which of the following given below was the Holy Qur'an not written during the period of the Prophet (pbuh)?
- I. Branches of the palm tree
  - II. Processed leather
  - III. Paper
  - IV. White stones
  - V. Shoulder bones
- A) I, II, IV                      B) I, II, III  
C) I, II, IV, V                D) III, IV, V
8. Which of the following term is used for the incident that every year in the month of Ramadan, Gabriel (pbuh) and the Prophet Muhammad (pbuh) recited the verses of the Qur'an that had been revealed up to that time to each other?
- A) Ard and muqabalah  
B) Sama  
C) I'jaz  
D) Qira'at
9. During the caliphate of which caliph was the Holy Qur'an duplicated?
- A) Caliph Umar  
B) Caliph Abu Bakr  
C) Caliph Uthman  
D) Caliph Ali
10. Which of the following is not one of the main subjects dealt with by the Holy Qur'an?
- A) Parables  
B) Prophets and divine books  
C) Acts of Worship  
D) Djinn
11. Which of the following is the correct choice that describes the wisdom of why there are the parables in the Holy Qur'an?
- I. To enable people draw lessons from the parables
  - II. To tell people a different story
  - III. To inform the people about the nations of the past
  - IV. To ensure the people avoid the behaviors that led the previous communities to be punished
- A) Only I                      B) I and III  
C) I and IV                D) All of the above



### CROSSWORD PUZZLE QUESTIONS



1. The companion who proposed the compilation of the Holy Qur'an into a book form.
2. The prophet to whom the Torah was revealed.
3. Another name of the Torah.
4. It has been decided to compile the Holy Qur'an into one volume after this battle.
5. Amount of hafiz martyred during the Yammah's battle.
6. Name of the period when the Prophet (pbuh) and the first Muslims lived used as "age of happiness".
7. The reason or occasion that caused the revelation of a verse
8. The prophet to whom Zabur (Psalms) was revealed.
9. One of the Gospel's name.
10. A person who has memorized the entire Qur'an from the beginning to the end.
11. The phrase that is said to express the glory of Allah when His name is mentioned.
12. Discipline which deals with the Holy Qur'an's miraculous features.
13. The prophet to whom the Injil (Gospel) was revealed.













# CHAPTER IV

## BELIEF IN THE PROPHETS

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## A. BELIEF IN THE PROPHETS

Belief in the prophets is one of the six creedal principles of Islam. It means to believe in that Allah the Almighty sent some of His selected servants as messengers to guide humanity to the right path and that all of the information these messengers have brought are true and accurate. Allah the Almighty has declared it obligatory for the believers to believe in each and every one of them without making distinction between any of them. On this subject, the Qur'an commands the following:

أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

**“The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His messengers. “We make no distinction (they say) between one and another of His messengers.”...”<sup>211</sup>**

In another verse, the following is stated:

**“Say, [O believers]: “We believe in God, and in that which has been bestowed from on high upon us, and that which has been bestowed upon Abraham and Ishmael and Isaac and Jacob and, their descendants, and that which has been vouchsafed to Moses and Jesus; and that which has been vouchsafed to all the [other] prophets by their Sustainer: we make no distinction between any of them. And it is unto Him that we surrender ourselves.”<sup>212</sup>**

For this reason, believing in some prophets but denying others is considered disbelief. The following verse clearly states this matter:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ\*  
وَيَقُولُونَ نُوْمِنُ بِبَعْضِ وَنَكْفُرُ بِبَعْضٍ\* وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا\*  
أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا.

**“Indeed, those who deny Allah and His messengers, and (those who) wish to separate between [belief in] God and [belief in] His messengers, saying: “We believe in the one but we deny the other,” and want to pursue a path in-between, it is they, they who are truly denying the truth: and for those who deny the truth We have readied shameful suffering.”<sup>213</sup>**

211. Al-Baqarah, 2: 285.

212. Al-Baqarah, 2: 136.

213. Al-Nisa, 4: 150- 151.



As expressed in the Qur'an, Allah the Almighty sent prophets for centuries and called humanity to live by adopting the truth. It is clearly stated in the Qur'an that there is not a single society or ummah to which a prophet was not sent:

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

**“...for there never was any community but a warner has [lived and] passed away in its midst.”**<sup>214</sup>

**“By Allah, We did certainly send [messengers] to nations before you...”**<sup>215</sup>

As a religious term, the word **prophet** refers to a person whom Allah chose from among the believers and sent revelations to. A prophet is a messenger appointed by Allah to convey His commandments and prohibitions to the people. In Arabic, the word “nabi” which means news courier as well as the terms “rasul (messenger)” and “mursal (one who was sent)” are also used as the synonymous of the word prophet. In terminology, the words *rasul* and *mursal* mean a prophet who was sent to humanity with a new divine book and a new sharia, while a *nabi* reports Allah's commands and prohibitions to humanity, but a *nabi* is not sent with a new book or sharia. Instead, a *nabi* is an appointed messenger who continues delivering the messages and sharia brought in the book given to the previous prophet to his people. The Arabic words “*risalah*” and “*nubuwwah*” are infinitives which mean prophethood.

Prophethood is a blessing and grace of Allah that He bestowed on some of His servants who He chose. It cannot be achieved by hard work, worship, or obedience. Allah knows who is able to take on the responsibility and who is worthy of prophethood. He gives the prophethood to whom He wills:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

**“That is the bounty of Allah, which He gives to whom He wills...”**<sup>216</sup> ancestry, wealth, property, fame, and position are not effective factors in the selection of the prophets.

In the religion of Islam, unlike in Christianity, the prophets are not risen to a level of divinity.

As is in Judaism, Islam regards the prophets as ordinary people and does not denigrate them by accusing them with committing sin. Islam informs that all the prophets are the messengers of Allah and His chosen servants. Muslims believe that the prophets are honored with revelations and are distinguished people who possessed characteristics that are not found in other people. However, Muslims believe that none of the prophets possesses features of divinity. Without the permission of Allah, they were able to be neither beneficial nor harmful to other human beings. Moreover, Muslims believe that the prophets were protected by Allah against committing sin. They did not know the unseen / gaib other than what Allah informed them.<sup>217</sup>



214. Fatir, 35: 24.

215. Al-Nahl, 16: 63. Also, see Yunus, 10: 47.

216. Al-Jumu'ah, 62: 4.

217. See al- Ma'idah, 5: 72- 73, 75; al-'Araf, 7: 188; al-Tawbah, 9: 30.



## B. THE NEED FOR PROPHETS

People are always in the need for prophets who were true guides. The main reasons for why people feel the need for the prophets are as follows:

a. Though people can comprehend the existence and oneness of Allah with their minds, they cannot understand completely some of the supreme attributes of Allah. They cannot rightfully know how to perform the acts of worship or know the matters related to the hereafter. The shortest and most reliable path to achieve happiness in this world and the hereafter and to advance intellectually or morally can only be possible by fulfilling the requirements of the revelations that were delivered by the prophets and following the prophets as examples in life. Hence, Allah the Almighty sent prophets to compensate such needs of people.

b. If the prophets had not been sent, people would have had to make long debates about what was beneficial and what was harmful and maybe would have never been completely able to really know the truth or could have reached unanimous agreement on the same truth. Just as philosophers negated each other's ideas throughout history... or everyone would have had to do experiments to find out what is beneficial and what is not and would have to come face to face with various dangers and maybe even death. It is for reasons like these that, Allah sent prophets out of His mercy. Thus, Allah the Almighty addressed the Prophet as follows:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”<sup>218</sup>

c. The prophets guide and direct the people to the path to paradise. The prophets give the people of the good news of paradise and warn them about the torments of hell in the life of this world before they are questioned for their actions on Judgment Day. The Qur'an states: “[We sent all these] messengers as heralds of glad tidings and as warners, so that men might have no excuse before Allah after [the coming of] these messengers: and Allah is indeed Almighty, Wise.”<sup>219</sup>

d. The prophets contributed to civilization, culture and social developments by teaching art, agriculture, commerce and various other professions in the history of humanity to this day. Therefore, the religious communities have strived to achieve happiness both in this world and in the hereafter.

e. The prophets are like doctors who heal the hearts and educators who educate human beings. Only the prophets teach human beings how to save themselves from spiritual illnesses like habitual committing of sins, rebellion, hopelessness, ungratefulness and how to attain good morals. Thus, the Prophet stated, “I was only sent to perfect moral character.”<sup>220</sup>

f. The prophets teach human beings the art of living in society. They try to eliminate the mischief, disorder, hostility and all kinds of evil from society. The Qur'an emphasizes this matter as follows:

218. Al-'Anbiya, 21: 107.

219. Al-Nisa, 4: 165.

220. Muwatta, Husn al-Khulq, 8.



**“ALL MANKIND were once one single community; [then they began to differ -] where-upon God raised up the prophets as heralds of glad tidings and as warners, and through them bestowed revelation from on high, setting forth the truth, so that it might decide between people with regard to all on which they had come to hold divergent views. Yet none other than the selfsame people who had been granted this [revelation] began, out of mutual jealousy, to disagree about its meaning after all evidence of the truth had come unto them. But God guided the believers unto the truth about which, by His leave, they had disagreed: for God guides onto a straight way him that wills [to be guided].”<sup>221</sup>**

Despite the extensive need for the prophets, if Allah the Almighty had willed it, He would not have sent prophets. Only He, with His vast mercy, bestows upon His servants with this grace and blessing. In chapter Al-i ‘Imran (3) verse 164 the Lord Almighty says the following:

**“Indeed, Allah bestowed a favor upon the believers when he raised up in their midst a messenger from among themselves, to convey His messages unto them, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom - whereas before that they were indeed, most obviously, lost in error.”**

## C. PROPHETHOOD AND REVELATION

Prophethood and revelation are two inseparable concepts. A prophet who did not receive revelation is unthinkable. Allah the Almighty reveals commands, prohibitions, other provisions and all of the news to His prophets and the prophets deliver them to humanity.

Wahy (revelation), which lexically means to speak secretly, to send, command, sign and inspiration, can be defined as “Allah the Almighty informs the things that He wills to the prophets through ways the nature of which we cannot completely understand.” Revelation is a state and a way of living. How it materializes and its nature can only be known by the prophet who experienced it. Revelation is a secret between Allah and the prophets. The ways of receiving revelation and its effects on the prophets are only known by humanity through the Prophet’s reports to his companions.

Revelation and inspiration, which means the information that appears in the heart, are different from each other. Revelation is the clear, unchangeable, and true information received by a prophet. Revelation is left to the prophet’s heart protected by Allah through a messenger, i.e. Angel Gabriel, whose trustworthiness is unquestionable. On the other hand, the same cannot be said about inspiration, which can also be received by people other than the prophets, is certainly true and accurate. There is always the possibility of failure of the inspiration that appears in the heart.

The lack of knowledge about the occurrence and nature of the revelation by humanity and the people’s inexperience regarding revelation are not reasons to deny the occurrence of revelation. Because today there are many things that scientists cannot explain, observe, or experience

221. Al-Baqarah, 2: 213.



through positive sciences (for example types of intelligence, the sun's core temperature, parts of an atom, DNA codes etc.), but almost everyone accepts.

## I. Types of Revelation

From the following verse,

**“And it is not given to mortal man that God should speak unto him otherwise than through sudden inspiration, or [by a voice, as it were,] from behind a veil, or by sending an apostle to reveal, by His leave, whatever He wills [to reveal]: for, verily, He is exalted, wise”**<sup>222</sup> it can be concluded that there are three types of revelation.

1. The instantaneous transmission of the information that Allah wills to the prophets' hearts. An example of this revelation is the Prophet's “qudsi hadiths.”<sup>223</sup>

2. The speaking of Allah to the prophets behind a curtain. In this type of revelation, the prophets hear the divine speech without seeing Allah. Like the revelation that the Prophet Moses received at Mount Sinai.

3. The deliverance of the revelation to the prophets through the angels. The revelation angel Gabriel brought the revelation to the prophets in the form of words. The divine books were sent through this type of revelation.

## II. The Ways that the Prophet Muhammad Received Revelation

The revelation came to the Prophet Muhammad through one of the following ways:

a. In the form of valid dreams. Some of the dreams that the prophet saw, later came true in the real life exactly as he saw it.

b. Gabriel's (pbuh) deliverance of the revelation to the Prophet's heart when he was awake. This verse is evidence of this type of revelation: **“The Trustworthy Spirit has brought it down upon your heart, [O Muhammad] so that you may be among those who preach - in the clear Arabic tongue.”**<sup>224</sup>

c. The revelation that was brought by Gabriel in human form. This was the lightest form of revelation. The well-known event of the Hadith of Jibril can be given as an example of this type of revelation.

d. The coming of the revelation with a sound similar to the sound of a rattle without seeing Gabriel. The weight of this form of revelation was reported by the Prophet himself. Many verses that have threatening and intimidating content were revealed in this form of revelation. During the receiving of the revelation, the Prophet became extremely excited and even was shaken and sweat.<sup>225</sup>

222. Al-Shuraa, 42: 51.

223. Qudsi hadiths are sayings of the Prophet that in meaning belong to Allah but are expressed in the words of Allah's Messenger.

224. Al-Shuara, 26: 193-195.

225. Bukhari, Bad al-Wahy, 2.



e. The revelation that Gabriel brought when the Prophet was in sleep. According to some Muslim exegesis, chapter al-Kawthar was revealed in this form of revelation.

f. The revelation that Gabriel brought when he was in his own angel-form. This type of revelation took place twice. The first was on the day that the Prophet received first revelation in the Cave of Hira and the second occurred during the Ascension (Mi'raj): **“And, indeed, he saw him a second time by the lote-tree of the farthest limit.”**<sup>226</sup>

g. In this type of revelation that the Prophet received a revelation directly from Allah without the revelation angel, or spoke to Allah behind a curtain. This type of revelation occurred at Mi'raj.

The companions reported the state of Allah's Messenger during receiving the revelation as follows:

i. During receiving the revelation, the Prophet would become very concerned. His holy face would become as pink as a rose. He would close his eyes, and lean his head forward. The companions would also lean their heads forward. Until the state of the revelation was over, no one would lift their heads and look at the Prophet's face out of respect.

ii. Sometimes when the revelation came, he would hear a sound like the buzzing of a bee near his face. Allah's Messenger (pbuh) would take short breaths at that moment. Even on the coldest days, beads of sweat like pearls would drip down his forehead.<sup>227</sup>

iii. According to a report by Zaid bin Thabit, one of the revelation scribes, the weightiness of the revelation was equivalent to the weightiness of the provision received. In other words, when the content of the revelation being received was about promises and good news then Gabriel (pbuh) would come in the form of a person. This would not come hard to the Prophet. However, when the revelation was about divine warnings about intimidation and punishment, it would be received in a sound similar to the sound of an alarming rattle.

iv. When revelation came to Allah's Messenger while he was on a camel, the animal could not bear the weight of the revelation and would bend on its knees and kneel. When the Prophet was on a camel named Adba and the third verse of chapter al-Ma'idah (5) started to be revealed. The feet of Adba were about to break when Allah's Messenger came down from the camel.<sup>228</sup>

v. Just as the revelation had spiritual weight, Allah's Messenger would also feel its physical heaviness. Zaid bin Thabit (may Allah be pleased with him) said: “I sat next to Allah's Messenger (pbuh). Just then, Allah's messenger received a revelation. His knees were on top of my knees. At that moment, I swear that I have never felt anything as heavy as the knees of Allah's Messenger (pbuh). I thought that my knee was about to break.” (Ahmad, V, 190-191)

## D. THE ATTRIBUTES OF THE PROPHETS

When dealing with the attributes of the prophets, one should understand the attributes that are **permissible** and the attributes that are **mandatory** about them.

226. Al-Najm, 53: 13-14.

227. Bukhari, Bad al-Wahy 1/2, Umra 10; Muslim, Fadail 87, Hudud 13; Tirmidhi, Tafsir 23/3173; Ahmad, V, 327.

228. Ahmad, II, 176; VI, 445; Ibn-i Sa'd, I, 197; Tabari, *Tafsir*, VI, 106.



As emphasized in many verses in the Holy Qur'an, the prophets were also human beings. Like other people, they also sat and stood, drank and ate, travelled, got married, had children, became ill and died. These types of characteristics are called **the permissible attributes** with which one is allowed to associate the prophets. In matters like these, the prophets are like other people. However, they did not resemble to ordinary people because they lived consciously of being models for other people in servitude to Allah, in every behavior, and action. For this reason, even in states of poverty and hardship they thanked Allah. They did not have any bad characteristics like envy or gossip, etc.

Every prophet had some mandatory and obligatory attributes that did not resemble other people. These are called *wajib* (obligatory) attribute which can be listed as follows:

**1. Sidq:** means to be truthful. Every prophet speaks the truth and is a trustworthy person. They never lie. If they had lied, they would have lost the trust of the community that believed in them. Then, the purpose of the sending of the prophet would have not been fulfilled. The opposite of *sidq*, to lie (*kizb*), cannot be thought of the prophets. None of the prophets lied before or after their prophethood.

The prophets teach people the real righteousness and truthfulness by way of practicing in their lives. The truthfulness of the heart and tongue is very important in righteousness. If the body is compared to a country, the heart is in the place of the ruler of that country. If the heart is righteous and good, the other parts of the body will be on the right path. The tongue is the translator of the heart. The righteousness or the corruptness will affect the other organs. Indeed, it is stated in a hadith:

“When the son of Adam wakes up in the morning, all of his body parts bow to the tongue and say: “Fear Allah regarding us, we are only part of you. If you are straight we are straight and if you are crooked we are crooked.”“ (Tirmidhi, Zuhd, 61)

In another hadith, the Prophet says the following:

“Until his heart becomes honest, the faith of a believer cannot be right. And until his tongue is right, his heart cannot be right.” (Ibn Hanbal, III, 198)

The following incident shows that the Prophet's (pbuh) peak level of integrity and honesty and his superior character. It was in the first days of the Prophet's mission that he addressed to the people of Quraysh from the top of the high rock of Safa Hill as follows:

“– O people of Quraysh! If I tell you that there are enemy cavalry who are waiting to attack you on the skirts of the mountain or in this valley and confiscate your properties would you believe me?”

And, they said without hesitation:

“– Yes we believe! Because we have always found you to be trustworthy. We have never heard you lie!” (Bukhari, Tafsir, 26)

**2. Amanah:** means to be reliable. All of the prophets were trustworthy and reliable people. They never broke their promises. The Qur'an says the following about this topic: “**And it is not conceivable that a prophet should deceive - since he who deceives shall be faced with his deceit on the Day of Resurrection, when every human being shall be repaid in full for whatever**



**he has done, and none shall be wronged.”**<sup>229</sup> The opposite of the attribute *amanah* is disloyalty (*hiyanah*) that is impossible to be thought about the prophets.

All of the prophets were extremely trustworthy, reliable, honest, and distinguished people. Even those who did not believe in them endlessly trusted them. In addition to being trustworthy and reliable in every respect of life, the *amanah* attribute of the prophets expresses that they were trusted in respect to revelation and delivering the commands and prohibitions of Allah without making any changes in them.

Allah the Almighty did not give the honor and duty of prophethood to those with poor character or disloyal but to trusty servants who were reliable in every aspect of life. In the verses, it is informed that the prophets’ said to their ummahs:

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ

“I am delivering unto you my Sustainer’s messages and advising you truly and wells.” (al-‘Araf, 7: 68)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

“Behold, I am a messenger [sent by Him] to you, [and therefore] worthy of your trust.” (al-Shu‘ara, 26: 107)<sup>230</sup>

Indeed, the title used for the Prophet (pbuh), “Muhammad al-Amin,” was even used by the unbelievers. Indeed, they could not entrust their belongings to their own supporters, but rather to the Prophet. In fact, even at the time when he was going to migrate to Medina, the Prophet had some goods of the unbelievers entrusted to him. Despite the danger of death, the Prophet left Ali (r.a.) in Mecca and delivered those goods to their owners.

The Prophet’s title of *amin* has become like a second name of the Prophet (pbuh). Indeed, when the Prophet reached the age of 25, he was only called by the name al-Amin (the most trustworthy person) in Mecca.<sup>231</sup>

**3. Ismah:** means not to commit sins and to be protected from sin. The prophets never committed the sins that were regarded as polytheism or disbelief in their lives. They especially did not deliberately commit sins after their prophethood. Because they were human, they made minor mistakes that were not at the degree of a sin. However, their mistakes were immediately corrected by the warning of Allah the Almighty. Such small mistakes of the prophets are called “*zalla*.” The antonym of ismah, or *masiyah* (to commit sins) can never be associated with the prophets as an attribute.

The prophets were free from sins and any kind of covert and overt disobedience against Allah. For this reason, the prophets were protected from falling into the swamp of polytheism and disbelief before and after their prophethood.

229. Al-i Imran, 3: 161.

230. Also, see al-Shu‘ara, 26: 125, 143, 162, and 178; al-Dukhan, 44: 18.

231. Ibn-i Sa‘d, I, 121, 156.



If the prophets had not possessed the attribute of *ismah*, then the news that they conveyed would not be reliable, which would cast shadow on their characteristic of being witnesses of Allah on earth.

According to the people of Sunnah, the prophets never commit major sins. Even though it is possible for them to make small mistakes called “*zalla*,” they do not continue to do such mistakes, because they were immediately warned and corrected by a verse.

These unintentional human errors, or “*zalla*,” are the result of the wisdom that the prophets should feel the weakness of being the servants of Allah and their followers should not forget that their prophets were also human beings and should not give them the attribute of divinity.

The prophets need to exhibit behaviors that can be taken as example. Otherwise, people would come up with many excuses in order not to fulfill the divine commands and prohibitions like saying, “we do not have enough strength to do what the prophet ordered us.” Those who argue that the prophets must have been angels by not taking this fact into account are addressed in the Holy Qur’an as follows:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

“Say: “If angels were walking about on earth as their natural abode, We would indeed have sent down unto them an angel out of heaven as Our messenger.”“ (al-‘Isra, 17: 95)

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

“and neither did We endow them with bodies that could dispense with food nor were they immortal.” (al-‘Anbiya, 21: 8)

**4. Fatanah:** In terms of wisdom, intelligence, and understanding, the prophets must be at the highest level among the people. They had a strong memory, high understanding, strong logic and persuasion capability. In order to fulfill the requirements of their prophethood, every prophet needed to have the characteristic of *fatanah*.

Fatanah is not just wisdom or logic, but it is the level of comprehension beyond that of a genius. It is the expression of a mind connected to the heart together with foresight and prudence. If the prophets had not had *fatanah*, then they could not have explained the religion with strong evidences to people and could not have persuaded them.

The prophets could easily solve even the most difficult problems. Because they spoke in a simple and concise language when explaining the most complex topics, people from all levels of intelligence could understand them without difficulty.

This attribute manifested itself in all of the prophets differently. For example, when the Kaaba was being repaired and the issue of placing the Hajar al-Aswad in its place brought about a great disagreement, Allah’s Messenger (pbuh) exhibited a unique example of prudence and foresight. He solved the problem easily and prevented a battle between Meccan tribes.





Likewise, in the peace agreements he signed, especially the foresight that he manifested at Hudaibiyah and during the conquest of Mecca without any bloodshed is an example of intelligence and prudence that no one else can reach.

**5. Tabligh:** The prophets conveyed the divine commands to the people exactly and in the way that they were commanded. The prophets made no additions or subtractions when delivering the message they received. The following verse expresses that conveying the message of religion is one of the common attributes and the most important task of the prophets as follows:

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

The verse “O Messenger, Announce all that has been bestowed from on high upon thee by your Sustainer: for unless you does it fully, you will not have delivered His message [at all]...”<sup>232</sup> is about the attribute of tabligh.

The following statement which exists in many verses of the Qur'an expresses that when the prophets fulfilled their duty of tabligh, which is one of their important characteristics, they never sought anything worldly and performed it solely for the sake of Allah:

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

“And no reward whatsoever I ask of you for it: my reward rests with none but the Sustainer of all the worlds.” (Al- Shu'ara', 26: 109, 127, 145, 164, 180; the same statement exists in Saba', 34: 47 and Al-Zumar, 39: 86 also)

The prophets encountered various difficulties while fulfilling their duty of delivering the divine message. However, they never gave up on their cause or never gave the slightest concessions. In this regard, their lives are full of exemplary incidents.

When inviting people to Islam, the Prophet (pbuh) started delivering his message with the people closest to him, acted according to time and place, his addressee's spiritual state, paid attention to his addressee's cognitive level, and took the principle of gradualism into consideration. The prophets took advantage of every opportunity that they could find in conveying the message of their religion. They never made it complicated, but always simplified it. They always gave good news and never caused people to hate. They continued to fulfill their duties until their last breaths.

The Prophet (pbuh) who devoted his whole life to conveying the message of Islam addressed his companions at the Farewell Sermon and asked:

“Have I conveyed the message well?” After receiving a positive answer by them, he said:

“O Allah! Be my witness!” and experienced the feeling of peace of mind and joy for completing his task.

232. Al-Ma'idah, 5: 67.



## E. OTHER ATTRIBUTES OF THE LAST PROPHET, THE PROPHET MUHAMMAD (PBUH)

In addition to the prophets' attributes of *sidq*, *amanah*, *fatanah*, *tabligh*, and *ismah*, there are three major attributes that only the Prophet (pbuh) had:

### **Habibullah (Allah's most beloved):**

"Allah's most beloved," the Prophet, was the most virtuous of all the prophets and honorable of people. In chapter Al-i Imran (3) verse 31 **"Say [O Prophet]: 'If you love God, follow me, [and] God will love you and forgive you your sins; for God is much-forgiving, a dispenser of grace,'"** in a way Allah the Almighty addresses to our Prophet (pbuh) by saying: "Those who love me and want me to love them should follow you and try to be like you." This verse is certainly an evidence that our beloved Prophet is "Allah's beloved." In addition, the verse also shows the way for those who want to reach Allah's love and reach the summit of true love. In fact the Prophet (pbuh) said, **"Ibrahim is Khalilullah (Allah's friend), Moses Safiyullah (Allah's distinguished servant), and I, as a gift and honor given to me by Allah, am Habibullah (Allah's most beloved servant.)"** (See Darimi, Muqaddimah, 8; Tirmidhi, Mana'iq, 1)

### **2. Rasul al-Saqalayn:**

"The Prophet of the Universe of Mankind and Djinnns." The Prophet was sent to all people and the djinnns.

This verse shows that the djinnns, like human beings, possess reason and understanding, thus are liable beings for what they do.

**"And [tell them that] I have not created djinnns and men to any end other than that they may [know and] worship Me."** (al-Dhariyat, 51: 56) **"And when We told the angels, 'Prostrate yourselves before Adam!' -they all prostrated themselves, save Iblis, who refused and gloried in his arrogance: and thus he became one of those who deny the truth."** (al-Baqarah, 2: 34)

The verse **"Say: 'If all mankind and all djinnns would come together with a view to producing the like of this Qur'an, they could not produce its like even though they were to exert all their strength in aiding one another!'"** (al-'Isra', 17: 88) shows that there was those who did and did not believe in the Qur'an amongst the djinnns. Thus, the djinnns are also responsible for fulfilling the divine provisions that were sent to the Prophet. In his saying, **"Besides the rebellious djinnns and human beings, all of the entities that are found on the earth and in heavens, they know that I am Allah's Messenger."** (Ahmed bin Hanbal, Musnad, III, 310) the Prophet (pbuh) expresses that he is the prophet of all of human beings and the djinnns until the Day of Judgment.

The religion that he brought remains until Judgment Day. The other prophets were sent for temporary periods and some were sent specifically for a certain nation. In this context, while every prophet's miracle was specific to his time, the Prophet's (pbuh) miracle is for all times. Especially the Holy Qur'an, as the greatest miracle that was given to him, is eternal and is protected from being tampered with until Judgment Day.



### 3. Khatamul-Anbiya: “The Last of the Prophets”

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ  
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“[And know, O believers, that] Muhammad is not the father of any one of your men, but is God’s Apostle and the Seal of all Prophets. And God has indeed full knowledge of everything.” (al-Ahzab, 33: 40)

Allah’s Messenger (pbuh) stated, “**I was a Prophet while Adam was between water and clay.**” (Tirmidhi, Manaqib, Kashf al-Khafa, II, p. 132). In other words, as being the prophet of the world of humans and djinns, he was the last prophet in terms of the creation of his body, but he was the first one in terms of the creation of the souls.

The Prophet (pbuh) proclaimed:

**“I am Muhammad and Ahmad.**

**I am al-Mahi (ruinous) through whom Allah eliminates kufr (disbelief).**

**I am al-Hashir (gatherer) who will be the first to be resurrected (on the Day of Resurrection), the people will be resurrected thereafter.**

**I am al-Aqib, (the last to come) I am Khatam al-Anbiya, after whom there will be no Prophet.”** (Bukhari, Manaqib, 17; Muslim, Fadail, 125)

## F. THE PROPHETS WERE ALSO SERVANTS OF ALLAH AND HAD RESPONSIBILITIES TOWARDS ALLAH

The verse declares:

**“... and We chose them (all of the prophets) and We guided them to a straight path.”** (Al-An’am, 6: 87)

As stated in the Qur’an, even though the prophets are selected and innocent servants of Allah, they will also be taken into account in the hereafter as it is stated in chapter al-Araf (7) verse 6 states the following: **“Thus, [on Judgment Day] We shall most certainly call to account all those unto whom a [divine] message was sent, and We shall most certainly call to account the message-bearers [themselves].”**

The selection of the prophets for this divine mission imposed a great and serious responsibility on them. The prophets will be judged for their duties as a servant, as well as their duties of delivering their messages and fulfilling their prophetic mission. After all, they, too, were human beings and servants. Indeed Allah the Almighty informs that they are weak human beings and a divine power or strength can never be ascribed to them and that the prophets will be judged according to the degree of care that they attached to their task of tabligh. However, the fact that the Prophets will be taken into account in the hereafter does not mean that they did not completely fulfill their duty. They were Allah’s superior servants and rightfully completed their duties.



## G. THE DEGREES OF THE PROPHETS

According to the Islamic creed (aqaid), all of the prophets are equal in terms of being messengers of Allah. Allah made it obligatory upon every Muslim to believe in all of the prophets without discrimination of any kind. After accepting the prophethood of all of them, there may be differences of degrees between them. On this subject, the Qur'an says the following: **"Some of these messengers have We endowed more highly than others: among them were such as were spoken to by God [Himself], and some He has raised yet higher."** (al-Baqara, 2: 253)

The Prophet Muhammad is the last link in the chain of the prophets. He is the most honorable and noble of the prophets. There are many Qur'anic verses supporting this matter.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

**"Indeed, Allah confers blessing upon the Prophet, and His angels (ask Him to do so). O you who have believed, ask (Allah to confer) blessing upon him and ask (Allah to grant him) peace."** (al-Ahzab, 33: 56)

After him comes the Prophet Noah, Abraham, Moses, and Jesus, who are prophets among the Ulu al-Azm prophets respectively and then the other messengers and prophets follow.

Who are the Ulu al-Azm prophets:

This phrase refers to the prophets who fulfilled the duty of delivering the religion to people and endure all of the difficulties with determination and persistence without showing any fear of the heavy duty that they were given and the responsibility that they undertook.

The term Ulu al-Azm is a phrase that is used in the Qur'an. Chapter al-Ahqaf (46) verse 35 states the following:

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزْمِ مِنَ الرُّسُلِ

**"Remain, then, [O believer,] patient in adversity, just as all of the messengers, endowed with firmness of heart, bore themselves with patience..."**

On this subject, the Qur'an expresses the following: **"In matters of faith, He has ordained for you that which He had enjoined upon Noah - and into which We gave thee [O Muhammad] insight through revelation as well as that which We had enjoined upon Abraham, and Moses, and Jesus: Steadfastly uphold the [true] faith, and do not break up your unity therein..."**<sup>233</sup>

233. Al-Shura, 42: 13. Also see al-Ahzab, 33: 7.



## F. MU'JIZAH (MIRACLES) AND OTHER MIRACULOUS EVENTS

### I. Mu'jizah (Miracle)

The definition of the Arabic word *mu'jizah*, which means “the irresistible, extraordinary, strange and bizarre things that leave people helpless,” terminologically means “extraordinary events that are created by Allah the Almighty in order to confirm and support the prophets who claim prophethood and similitude of which cannot be produced by the people.” The nature of miracles, which stops the validity of the laws of nature and their effects for a short and temporary duration, cannot be known. In other words, miracle refers to the successful manifestation of extraordinary events by the prophets with the power of Allah. In the Holy Qur'an the terms *ayah*, *bayyinah*, and *burhan* are used instead of the term *mu'jizah* (miracle).

Every prophet was given a miracle. Our Prophet (pbuh) stated the following on this matter:

“Every Prophet was given miracles because of which people believed.”<sup>234</sup>

Muslim scholars list the conditions that are required in order for an event to be considered miracle as follows:

- a. Miracle is in reality an act of Allah. It is only called the “prophet’s miracle” because the miracle is exhibited through him or because it manifests the truth of the prophet.
- b. Miracle is given in accordance with the prophets’ requests or needs.
- c. Miracle is an event outside of the usual laws of nature.
- d. Miracle comes together with the declaration of prophethood. Usually not long before or long after the prophecy.
- e. Miracle is manifested by the prophets. An extraordinary event that is shown by someone who is not a prophet is not called a miracle.

If an incident that seems to be a miracle is manifested by a person who does not believe in Allah, or by a person who has false beliefs, or by a person who denies Allah, then it is called *istidraj*. Also, the incidents such as bearing long-term hunger, walking on fire, and staying breathless under water for long periods by Indian fakirs can be considered as manifestations of *istidraj*.

People who display *istidraj* increase their rebellion by using the blessings such as property, success, and health bestowed them by Allah and eventually get perished. The deniers and the rebels continue their rebellion and mischiefs despite all the blessings that Allah has bestowed them like health, ability, success, and position and status. While doing all these, they assume that it is a good sign that they have not been inflicted by divine catastrophes. They continue and increase their mischief and disobedience following the path of Satan and in the end will not be saved from being perished. Their situation is in fact that they, step-by-step or degree-by-degree gradually, come closer to Allah’s wrath and punishment. Their act of degree-by-degree descent is expressed by the term “istidraj.” The Qur’anic verse states: **“But those who deny Our messages - We will progressively lead them [to destruction] from where they do not know.”** (al-'Araf, 7: 182)

234. Bukhari, Fadail al-Qur'an, 1; Muslim, Iman, 239.



The Prophet (pbuh) said, “if you see Allah the Almighty bestows to a servant the things that he loves in the world, although he is a sinner, you should know that that is an act of *istidraj*” and then recited the following Qur’anic verse **“Then, when they had forgotten all that they had been told to take to heart, We threw open to them the gates of all [good] things until -even as they were rejoicing in what they had been granted - We suddenly took them to task: and lo! They were broken in spirit;”** (al-An‘am, 6: 44) (Ahmad b. Hanbal, *Musnad*, IV, 145).

When Moses (pbuh) was leaving Egypt, the incident experienced between the Pharaoh and the believers is an excellent example of *mu’jizah* and *istidraj*.

When the Pharaoh and soldiers came closer, Moses (pbuh) prayed. Miraculously, the Red Sea split and a path opened in front of them. The Pharaoh turned to the soldiers and said:

“Look at the sea. How it split and opened a path with my majesty in order for me to catch my slaves who ran away before me! I will kill them all! Come on, walk to the sea!” The Pharaoh saw the splitting of the sea as his miracle and not Moses’ (pbuh) miracle. However, in reality, this was an act of *istidraj*.

The Pharaoh and his army went through the path, which had been opened in the sea, following the Prophet Moses and his believers. However, they were afflicted by the divine wrath in the vast waters, drowned, and died.

Different from miracles, there are also other miraculous events called *karamah*. These can be some unusual and extraordinary events or states. Such miraculous acts (*karamah*) take place against the laws of nature. Even though such acts are similar to miracles in terms of being extraordinary, there are some big differences between them. Miracles occur in the hands of the people who undertake the duty of prophethood, while miraculous acts (*karamahs*) other than miracles are manifested by the people who are not prophets. In the basis of miracles, there is a challenge of the deniers, whereas in *karamah* there is not. Moreover, the miracle is peculiar to the prophet to whom it was given and could not be imitated, while *karamah* can be manifested by multiple faithful servants.

According to this, *karamahs* are metaphysically spectacular events manifested by friends of Allah and great scholars as a blessing of Allah for their absolute faith, virtue and piety. They cannot be explained by the laws of nature.

Some evidences in the Qur’an that justify *karamah* are as follows:

The Prophet Solomon’s (pbuh) vizier Asaf said to the Prophet Solomon **“...[Nay,] as for me - I shall bring it to thee ere the twinkling of thy eye ceases!”...** (an-Naml, 27: 40) about the Queen of Sheba, Belkis’ throne, and he did what he said.

The Prophet Zechariah (Zakaria) (pbuh) was responsible for caring for and providing the needs of Mary who was secluded in a sanctuary and busy with worship. However, every time he entered the sanctuary, he saw unseasonal fruits and various foods near Mary. To learn how it happened, he asked Mary:

“– Where are these livelihoods coming to you from?” and she answered:





“**It is from Allah...**” (‘Al-i ‘Imran, 3: 37) Also, the news about Mary being blessed directly by Allah, which is mentioned in 24 and 25 verses of chapter ‘Ali ‘Imran, are examples of *karamah*.

## G. THE MIRACLES OF THE PROPHETS

In order to guide His servants to the straight path, Allah the Almighty assigned some of His distinguished servants as guides for His other servants in addition to bestowing them with eminent characteristics like reason, conscience and free will. Among those distinguished servants, the ones supported with revelation are the prophets.

Allah’s Messenger (pbuh) said,

“There has never been a Prophet amongst the prophets who was not bestowed with a miracle amongst the miracles which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Qur’an) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection.” (Bukhari, I’tisam 1, Muslim, Iman, 279)

Allah the Almighty sent a new prophet to restore the content of the divine revelation, which had been tampered with by people in time, and several new provisions that were appropriate to the social circumstances of the time were added. This situation continued from the Prophet Adam (pbuh) until the last prophet Muhammad Mustapha (pbuh).

When Allah the Almighty appointed a prophet, the people said to him:

“–Since you are claiming to be a prophet, then show us a superhuman and extraordinary act (*mu’jizah*)?”

The prophet would then show something extraordinary and superhuman in the most popular field of his time. Then, those whose hearts were not completely infested with heedlessness would express their belief in him by saying:

“–Yes, you are a prophet!” Whereas, those whose hearts were completely blackened with sensual desires and sins would accuse the prophets of magic and treat him with hostility. In this regard, it is a historical truth that all of the prophets performed several miracles in accordance with their era.

For example, medicine was the most favored field of science during era of the Prophet Jesus educator. The doctors who healed the sick were highly respected and honored. For this reason, the Prophet Jesus was bestowed with miracles in medicine: He healed the blind, resurrected the dead... Likewise, Jesus (pbuh) was born without a father and spoke to the people when he was just a baby in the crib:

**“[Jesus] said: Indeed, I am a servant of Allah. He has given me the Scripture and made me a prophet.”**<sup>235</sup>

Because the field of magic was advanced during the time of the Prophet Moses, he was given a miracle to quiet and overwhelm those who called him a magician.

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235. Maryam, 19: 30.



In the time of the Prophet Saleh (pbuh) the camel was a valued and favorite animal, which met the people's needs, his tribe persistently asked him to bring a camel out of a rock. The Prophet Saleh (pbuh) prayed Allah for this and it took place:

**“Indeed, We are sending the she-camel as trial for them, so watch them and be patient.”<sup>236</sup>**

Nimrod was famous for his cruelty during the time of the Prophet Abraham (pbuh). No one could escape from his tyranny. Eventually Nimrod wanted to throw Abraham (pbuh) in fire and burn him. When Abraham was thrown into a large fire that was prepared for him by the disbelievers, it did not hurt him at all. On the contrary, it turned into a rose garden. The Qur'an narrates this miracle as follows:

**“Allah said: O fire, be coolness and safety upon Abraham.”<sup>237</sup>**

## G. THE PRINCIPLES WHICH ARE COMMON IN THE RELIGIONS DELIVERED BY THE PROPHETS

From the first prophet, the Prophet Adam, to the last one, the Prophet Muhammad, all of the prophets invited their people to believe in the existence and oneness of Allah, the angels, divine books, prophets, the hereafter, fate and destiny. The common goal in all of these is to attain a firm belief and to be a good servant of Allah and achieve good morals. Especially the belief of *tawhid*, which means to recognize that Allah is the only God to be worshipped and the only being in who refuge is sought, is a principle that the prophets persistently emphasized. However, from time to time in history, deviations from the belief of *tawhid* took place and people's interventions led to corruptions and alterations, but they were corrected by the prophets and the belief of *tawhid* has been preserved.

The prophets brought the same divine provisions related to the principles of worship and morality. However, there have been differences only in details and some aspects of deeds.

The creedal principles, which had been the unchanging principles, conveyed by all prophets, are provisions that do not show any change based on the changes in time and place or in accordance with an individual or a society. Believing in some of them and denying the rest are not acceptable. Thus, the Prophet (pbuh) proclaimed, “The prophets are paternal brothers; their followers are different, but their religion is one.” (Bukhari, al-Anbiya, 48)

## H. PROPHETS WHOSE NAMES ARE MENTIONED IN THE QUR'AN

The Qur'an does not provide any figure regarding the number of the prophets. Because of this, Ahl al-Sunnah scholars took the following statement found in the Qur'an into consideration, **“And We have already sent messengers before you. Among them are those [whose stories] We**

236. Al-Qamar, 54: 27.

237. Al-'Anbiya', 21: 69.



have related to you, and among them are those [whose stories] We have not related to you...”<sup>238</sup> and ruled in this matter to say “I believe in all of the prophets who were sent from the Prophet Adam to the Prophet Muhammad and I accept that all of them were right and real” more appropriate.

The names of the 25 prophets mentioned in the Qur’an are as follows: Adam, Enoch, Noah, Hud, Saleh Lot, Abraham, Ishmael, Isaac, Jacob, Joseph, Jethro, Aaron, Moses, David, Solomon, Jacob, Ezekiel, Jonah, Ilias, Alyasa, Zechariah, John, Jesus and Muhammad (pbuh). In addition to these, the Qur’an also mentions three more righteous people. However, the issue of whether they were prophets or not is controversial. They are Ezra (Uzair), Luqman, and Dhul-Qarnayn.

## I. THE PROPHET MUHAMMAD AS THE LAST PROPHET AND HIS CHARACTERISTICS

Our Prophet (pbuh), the Prophet Muhammad, is the last prophet. No other prophet will come after him. The Holy Qur’an clearly informs that the chain of divine message, and the institutes of prophethood and revelation ended with him, and that he is Khatam al-Anbiya (the seal or the last one of the Prophets):

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“[And know, O believers, that] Muhammad is not the father of any one of your men, but is the Messenger of Allah and the Seal of all Prophets...”<sup>239</sup>

There have been some impostors in the past and today who claimed their prophethood. Such claims and thoughts are behaviors that aim to destroy religion and to lead people to deviate from it. They are against the provision stated in the above given verse and the basic Islamic belief of “the Prophet Muhammad is the last prophet.”

Humanity has reached the maturity with the book and the religion that he brought. There is no longer a need for a new prophet or revelation. What needs to do for the improvement of society and for strengthening their morality is to find the straight path in the book that the Prophet Muhammad brought and to hold tight and live according to the provisions of the Qur’an and Sunnah.

We can list the superior characteristics of the last prophet, the Prophet Muhammad (pbuh), amongst the other prophets as follows:

1. The Prophet Muhammad is the most outstanding, the most auspicious of the created, and the most beloved servant of Allah. It is stated in a verse, “**You are the best nation produced [as an example] for mankind...**”<sup>240</sup> In order for a nation to be the best, it requires the prophet whom that nation follows to be the most superior creation.

238. Al-Ghafir, 40: 78.

239. Al-Ahzab, 33: 40.

240. ‘Al-i Imran, 3: 110.



2. His prophethood is not restricted only to his own era but consists of all of the people that has come so far and will come until the Day of Judgment. In other words, it is universal. However, other prophets were sent to specific communities. This is expressed in the following verse:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

**“Now [as for thee, O Muhammad,] We have not sent you otherwise than to mankind at large, to be a herald of glad tidings and a warner...”<sup>241</sup>**

3. The prophethood of our Prophet Muhammad will continue until the Judgment, whereas the prophethood of earlier messengers were restricted to a certain period.

4. The Prophet Muhammad is the last Rasul (Messenger) and the last Nabi (Prophet). No prophet will come to humanity after him.

5. Since he is the last prophet, then it is natural that the religion he has brought is also the last and perfect religion. Islam abolished the provisions of the previous religions. Islam will continue until the Day of Judgment to be the last and perfect religion. It is expressed in a verse as follows: **“...Today have I perfected your religious law for you, and have bestowed upon you the full measure of My blessings, and willed that self-surrender unto Me shall be your religion...”<sup>242</sup>**

The fact that the religion he brought is the last and perfect one, the universality of his prophethood, the excellence of his ummah, and the continuance of his message until Judgment Day makes the Prophet superior among the other prophets.

## K. THE PROOF OF THE PROPHETHOOD OF MUHAMMAD (PBUH)

Proving the prophethood of someone can only be possible with clear and certain evidences. This certain evidence is either to feel with the senses the miracle that he has shown or to receive the information about his miracles through transmission of numerous people (*mutawatir*), which expresses clear evidence. Today, however, these evidences are only applicable to the Prophet Muhammad. Only the people who lived in their times observed the miracles of the previous prophets. On the other hand, many miracles the Prophet Muhammad, especially the miracle of the Qur'an, reached us through the reports of numerous people (*mutawatir*). Because his prophethood is established based on clear evidences, we accept the prophethood of everyone about whom the Prophet Muhammad informed that he was a messenger of Allah.

The Prophet Muhammad (pbuh) was not just sent to the Arab society or to the Hijaz region, he was sent to all humanity. The provisions of the religion that he brought are universal. In this context, one of the verses of the Qur'an reads as follows, **“Now [as for you, O Muhammad,] We have not sent you otherwise than to mankind at large, to be a herald of glad tidings and a warner...”<sup>243</sup>**

241. Saba', 34: 28.

242. Al-Ma'idah, 5: 3.

243. Saba', 34: 28.



The prophethood of the Prophet Muhammad (pbuh) has also been proved with rational arguments as it has been established by textual (naqli) evidences.

If the reports about his supreme morals and exemplary behaviors are evaluated, it can be inferred that such superior qualities have never come together in one person before or after him. He maintained these qualities throughout his life and even those who opposed him could not find anything to criticize him. The Prophet Muhammad (pbuh) gained the trust of the people to such a degree that even his implacable enemy, Abu Jahl, said to him one day:

“–O Muhammad! I am not saying to you that you are a liar. However, I do not want to accept the invitation that you make...”

Even just this characteristic of the Prophet is a very strong rational argument that supports his claim of prophecy. On the other hand, the confessions of some non-Muslim scholars of the Prophet's (pbuh) unique virtues is one of the evidences that he is a remarkable person. La Fayette can be given as an example in this respect. As one of the philosophers who prepared the intellectual foundation of great French Revolution in 1789, La Fayette studied all of the legal systems before publishing the famous “Declaration of Human Rights.” In the end, after seeing the superiority of the Islamic Law, he said in amazement:

“–O glorious Muhammad! You have reached such a high level in justice that it has not been possible for anyone to exceed that level until now and it will not be possible from now on!...”<sup>244</sup>

## L. MIRACLES OF THE PROPHET MUHAMMAD (PBUH)

The miracles shown by the prophets that came before the Prophet Muhammad (pbuh) were related to their times. On the other hand, because the prophethood of Allah's Messenger (pbuh) encompasses all times and places until the Day of Judgment, he combined in himself all of the abilities, power, and miracles of the previous prophets and was even beyond the features of the earlier prophets had. Because, his miracles needed to be witnessed by all people who will come until Judgment Day.

### The Miracle of the Qur'an

The Holy Qur'an addresses to people with intellect in every era and is an astonishingly great and eternal miracle. The Prophet in one of his hadiths said, *“There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me.”*<sup>245</sup>

The Holy Qur'an is a miracle in both its wording and meaning. It was revealed in a period when Arabic Literature was at its pinnacle, challenged the Arabs to put forth something similar, and left them baffled by the beauty of its style, amazing order, fluency and eloquence.<sup>246</sup> Therefore, the Prophet Muhammad (pbuh) was given the Holy Qur'an as the biggest miracle, which will continue until the Day of Judgment.

244. See Kamil Miras, *Tecrid-i Sarih Tercemesi*, Ankara 1972, IX, 289.

245. Bukhari, I'tisam:1.

246. See al-Baqarah, 2: 23-24; Hud, 11: 13; Al-Isra, 17: 88; Tur, 52: 33-34.



The importance of the Qur'an is expressed by the verses of the Qur'an as follows:

**“And yet they say, “Why have no miraculous signs ever been bestowed upon him from on high by his Sustainer?” Say: “Miracles are in the power of God alone; and as for me - I am but a plain warner.” Why - is it not enough for them that We have bestowed this divine writ on thee from on high, to be conveyed [by thee] to them? For, verily, in it is [manifested Our] grace, and a reminder to people who will believe.”** (al-'Ankabut, 29: 50-51)

These verses were revealed in response to the requests of the Arabs, who were appalled and astonished when encountering such divine words (revelation) for the first time, and requested evidences from the Prophet. Allah Almighty declared in these verses that the Holy Qur'an is the most important evidence and miracle. Because, during the period of the Prophet (pbuh), the art of poetry and rhetoric were very advanced. Eloquence, fluency, speech and literature was very popular. The most coveted and appreciated people in this regard are those who have a reputation in those arts. This is why, the Prophet (pbuh), in addition to all of the other miracles, was graced with the miracle of the Holy Qur'an that will leave people baffled until the Day of Judgment.

The Holy Qur'an, like a torch brightens the hearts and baffles the minds, has been the most effective miracle which led the people of the “Age of Happiness,” who were experts in poetry and literature, to obey the Prophet (pbuh). A good example of this is that Umar (r.a.) set out to kill Allah's Messenger, but because of the few verses of the Holy Qur'an that he accidentally heard, he got out of the darkness of disbelief and embraced the light of the right path.

The Holy Qur'an consists of the most sublime facts of the physical and metaphysical universes and has been shedding light on humanity throughout the centuries. The facts that were discovered by science and technology later had been reported by the Qur'an centuries before. The discoveries and scientific developments do not contradict with the facts expressed in the Holy Qur'an, but rather confirm them.

### **The Miracles of Isra (Night Journey) and Miraj (Ascension)**

These are the miracles that started by going from Masjid Haram to Masjid Aqsa in one night in a very short time (Isra) and continued with the ascension of the Prophet to the heavens (miraj) the nature of which cannot be comprehended by human mind.<sup>247</sup> As part of the miracle of miraj, Allah's Messenger (pbuh) received revelation directly from Allah the Almighty without the medium of an angel and the obligatory prayer worship became obligatory upon believers during this miracle.

### **Shaqq ul-Qamar**

In Mecca when the people of Quraysh asked a miracle from the Prophet (pbuh), he pointed with his finger out to the moon in the sky and those who were present there saw the moon split into two.<sup>248</sup>

247. Al-Isra, 17: 1.

248. Al-Qamar, 54: 1-3; Buhari, Manaqib 27, Manaqib al-Ansar 38, Tafsir 54/1; Muslim, Munafiqin, 43, 47, 48; Ahmad, I, 377, 413.



### **The crying of the trunk of date palm**

Allah's Messenger (pbuh) used to deliver his sermons in the mosque by leaning on the trunk of dry date palm, but it was put aside after the Prophet had a pulpit built. Later on while the Prophet was delivering his sermon on the new pulpit, the trunk of the date palm started to cry and moan due to its longing and love for Allah's Messenger. The companions who were present in the mosque at the time heard this sound.<sup>249</sup>

### **The notification of the poisoned meat against itself**

After the conquest of Khaybar, in order to kill the Prophet and his Companions a Jewess invited them to her house and offered them some roasted poisoned sheep meat, but the meat informed the Prophet (pbuh) that it was poisoned.<sup>250</sup>

### **He informed about where the polytheists were going to be killed**

Before the Battle of Badr Allah's Messenger (pbuh) informed which one of the prominent polytheists and in what situation were going to be killed on the battlefield. What he said happened exactly.<sup>251</sup>

### **The spread of Islam all over the world**

In one of his sayings, the Prophet (pbuh) said *"My Lord folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my community will reach as far as the earth was flooded for me."*<sup>252</sup> Indeed today, Islam has spread and reached all over the world.

### **Some other miracles of the Prophet**

- Feeding a large number of people with little food,<sup>253</sup>
- Flowing water from his fingers until they all satisfied the thirst and all needs of large thirsty army who drank from this water,<sup>254</sup>
- Him being able to see in front and in back of him at the same,<sup>255</sup>
- Like seeing the light in the day, him being able to see in the dark at night,<sup>256</sup>
- His shadow not being seen when walking in the Sun or under the Moon light.<sup>257</sup>

249. Bukhari, Manaqib, 25; Tirmidhi, Jum'a 10, Manaqib 6; Nasai, Jum'a, 17; Ibn-i Majah, Iqamah, 199; Darimi, Muqaddimah 6, Salat 202; Ahmad, I, 249, 267, 315, 363.

250. Bukhari, Tibb, 55; Muslim, Salam, 18; Abu Dawud, Diyat, 6.

251. Muslim, Jannah, 17.

252. Abu Dawud, Fitn, 1.

253. Bukhari, Maghazi 29, Manaqib 25, At'imah 6; Muslim, Ashribah, 141, 142; Tirmidhi, Manaqib, 6; *Muvatta'*, Sifat al-Nabi, 19.

254. Bukhari, Manaqib 25, Shurut 15, Jihad 132; Muslim, Fadail, 6; Tirmidhi, Manaqib, 6.

255. Bukhari, Adhan, 88.

256. Bayhaki, Dalail al-Nubuwwah, VI, 75.

257. Suyuti, al-Hasais al-Kubra, trans. Naim Erdoğan, Istanbul 2003, p. 186.



## READING TEXT



## THE MIRACULOUS SHEEP

Together with Abu Bakr Siddiq, his emancipated slave Amir bin Fuhairah, and their guide Abdullah bin Uraiqit during his migration from Mecca to Medina, the Messenger of Allah (pbuh) stopped by a tent put up in the site of Kudaid. This tent belonged to a woman named Ummu Mabad. She was a woman who tried to provide the water and food needs of the travelers. The blessed travelers to Medina asked milk from Ummu Mabad. There was a very weak sheep in Ummu Mabad's tent. Let alone producing milk, this sheep could not even have the strength to join the flock or go to the pasture because of its weakness. For this reason, it stayed in the corner of the tent. Allah's Messenger (pbuh) asked for permission from Ummu Mabad to milk the sheep.

The woman said:

“–If you can find milk in her, milk her!”

After the Beloved Prophet prayed to Allah the Almighty to bestow His blessings, he recited basmala and milked a large amount of milk from the sheep that day with his own hands.

After Allah's Messenger (pbuh) left there, Ummu Mabad's husband Abu Mabad came to the tent and astonished when he saw the plenty of milk. Then he asked:

“–O Ummu Mabad! Where did this milk come from? The sheep are in the remote pasture, all of them are sterile, no animal here can be milked! What is all this about?”

His wife replied:

“–Today a holy person visited us. He had such and such beautiful features” and thus she narrated her husband what had happened in that morning.

When her husband asked:

“–Please describe this person to me!” Ummu Mabad described the outer appearance of the Messenger of Allah (pbuh) as follows:

“–The beauty of the person that I met was evident in all of his behaviors. He had an illuminated face, and good morals. He was very graceful and had no imperfections on his body. He had a beautiful and smiling face. The white in his eyes were very white, the blacks were very black. He had eyes lashes like naturally worn mascara. His hair was dark black and his beard was thick and slightly long.

When he was quiet, he showed calmness and solemnity; and when he spoke, he manifested his beauty, smiling face and soft speech. His words like a string of pearls would come out of his mouth one by one. His words were very clear and distinguished the right from the wrong. He neither spoke so little to consider him unable to speak and nor too much to make the listeners bored. He had a few friends with him who listened to him carefully whenever he







said something to say and quickly run to fulfill his command. He was a man who was served and revered. Also, he did not blame or scold anyone.”

After hearing these beautiful attributes, Abu Mabad said:

“–By Allah, this person is the Prophet who emerged from the Quraysh tribe. How much I would love to be with him and become his friend. Still, if I can find a way, I will certainly reach him!”<sup>258</sup>

The sheep that Allah’s Messenger milked with his blessed hands lived until a severe drought that occurred during Umar’s caliphate. Ummu Mabad (may Allah be pleased with her) expressed the blessings of the sheep by saying:

“– we milked that sheep day and night even at times when the animals living on earth did not find anything to eat and could not produce milk.”



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258. See. Ibn Sa’d, I, 230-231; VIII, 289; Hakim, III, 10-11





## CHAPTER V QUESTIONS



### EVALUATION QUESTIONS

1. Write the translation of a verse from the Qur'an that is related to belief in the prophets.  
.....
2. Is it mandatory to believe in all of the prophets? Find the translation of a verse related to this topic.  
.....
3. What does the word prophet mean? Was a prophet sent to every nation on earth?  
.....
4. What is the difference between Rasul and Nabi?  
.....
5. Why do people need prophets? Briefly explain.  
.....
6. Does Allah the Almighty have to send a prophet?  
.....
7. What does *wahy* mean? How many types of *wahy* are there?  
.....
8. Briefly explain the forms of the arrival of the revelation.  
.....
9. What is the difference between the permissible and mandatory attributes of the prophets?  
.....
10. What does *zalla* mean and to which one of the prophets' attributes is this term related?  
.....
11. What are the mandatory conditions for miracles?  
.....
12. What is *istidraj*? Explain by giving one example.  
.....
13. What does *karamah* mean? Explain by using evidences from the Qur'an.  
.....
14. What is the common principles that all of the prophets convey (tabligh)?  
.....
15. How can the prophethood of the Prophet Muhammad (pbuh) be proven?  
.....



## MULTIPLE CHOICE QUESTIONS

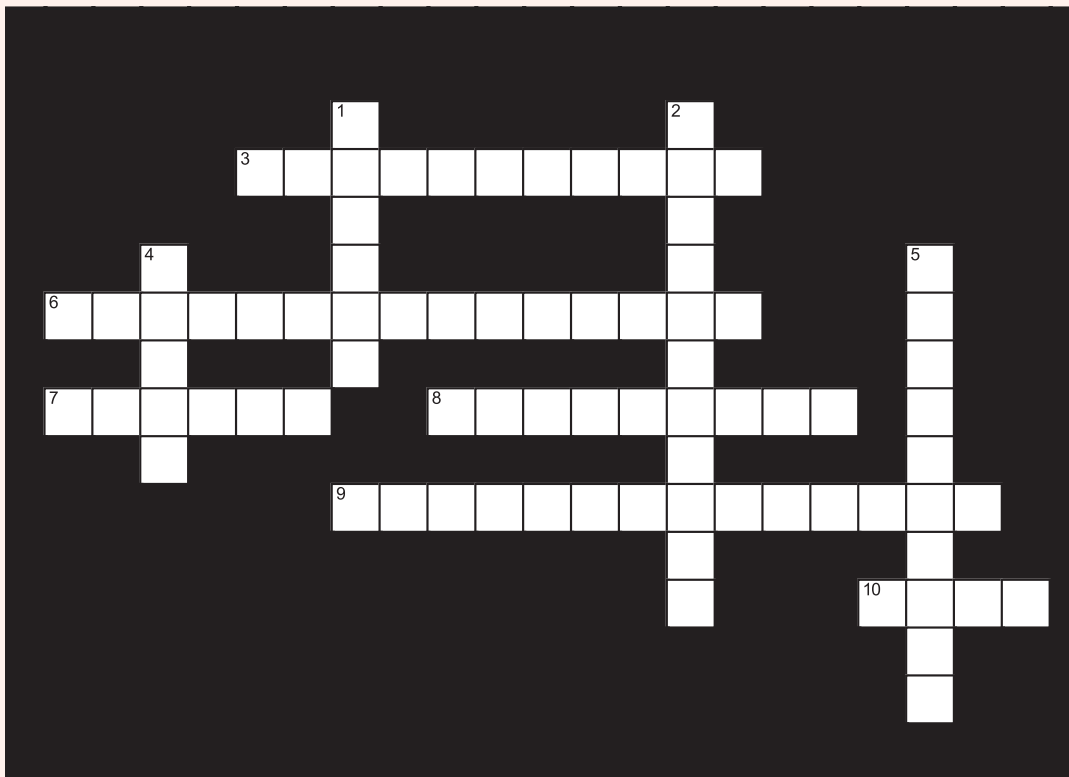
1. Which of the following is not one of the words that means Prophet?  
A) Nabi                      B) Rasul  
C) King                      D) Mursal
2. Which of the following below are not one of options that show people's needs for the prophets?  
A) To learn from the lives of the prophets how to live in a community  
B) To learn good morals  
C) To achieve happiness in both worlds  
D) To learn about the lives of the past nations
3. Which one of the following cannot be a definition of the term *wahy*?  
A) Lifestyle                      B) Command  
C) Sign                      D) Inspiration
4. Which one of the following choices gives the correct forms of the arrival of the revelation?  
I. In the form of faithful dreams  
II. Gabriel (pbuh) transforms into the shape of a companion  
III. In the form of a rattle sound  
IV. Gabriel (pbuh) comes in his own form  
V. Gabriel (pbuh) comes in the form of a person  
A) I and IV                      B) I, II, III, IV  
C) All of them                      D) I, III, IV, V
5. Which of the following below does not show one of the conditions that the Prophet (pbuh) experienced during the arrival of revelation?  
A) The Prophet (pbuh) felt a spiritual weight  
B) The Prophet (pbuh) felt relief  
C) The Prophet (pbuh) felt severe distress  
D) Heard a sound similar to the sound of buzzing bees
6. Which of the following choices correctly presents the attributes of the prophets?  
I. Fatanah  
II. Ismah  
III. Qudrah  
IV. Amanah  
V. Tabligh  
A) I, II, III, IV                      B) All of them  
C) I, II, IV, V                      D) II, III, IV
7. Which attribute means that the prophets possess the highest degree of wisdom, intelligence, and foresight?  
A) Sidq                      B) Fatanah  
C) Amanah                      D) Ismah



8. Which of the choices correctly gives the Prophet's (pbuh) three unique attributes?
- A) Khatam al-Anbiya, Habibullah, Rasul al-Saqalayn
  - B) Habibullah, Khalilullah, Khatam al-Anbiya
  - C) Rasul al-Saqalayn, Safiyyullah, Habibullah
  - D) Safiyyullah, Habibullah, Khalilullah
9. Which of the following below is not one of the Prophet's (pbuh) miracles?
- A) Isra and Miraj
  - B) Holy Qur'an
  - C) Miracle of the staff
  - D) The crying of the trunk of a date palm
10. Which of the following cannot be one of the features of the Prophet (pbuh)?
- A) His prophethood will continue until the Day of Judgment
  - B) Being the last prophet and rasul
  - C) His prophethood includes all of mankind
  - D) He has been sent only to the Arab society
11. Which of the following choices correctly gives the names of the Ulu al-Azm prophets?
- A) Prophet Muhammad - Prophet Joseph - Prophet Noah - Prophet Moses - Prophet Abraham
  - B) Prophet Muhammad - Prophet Noah - Prophet Abraham - Prophet Moses - Prophet Jesus
  - C) Prophet Muhammad - Prophet Moses - Prophet Noah - Prophet Joseph - Prophet Ishmael
  - D) Prophet Muhammad - Prophet Joseph - Prophet Jacob - Prophet Moses - Prophet Abraham
12. About which of the following names given below is there a debate whether they were prophets or not?
- A) Luqman- Ezra- Dhul-Qarnayn
  - B) Ishmael- Luqman - Idris
  - C) Ezra- Seth- Luqman
  - D) Seth - Idris - Dhul-Qarnayn



## CROSSWORD PUZZLE QUESTIONS



3. The title and attribute of the Prophet Abraham.
6. Attribute done to the prophet of the universe of humankind and djinns.
7. The Prophet's attribute which explain their reliability.
8. The Prophet's (pbuh) greatest miracle.
9. Seal and last prophets attribute.
10. The Prophet's attribute which expresses their truthfulness.



1. The hardest form of the revelation was coming in the form of ..... sound.
2. The Prophet Moses title and attribute.
4. One of the prophet's attributes which means not to commit sin and to be protected from committing sins.
5. Amount of prophets mentioned in the Holy Qur'an.













# CHAPTER M

## BELIEF IN THE HEREAFTER

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## A. BELIEF IN THE HEREAFTER

The word *akhirah*, which lexically means last, later, and last day denotes to “the end of the world and eternal life after the resurrection.”

Belief in the hereafter is mentioned in many Qur’anic verses. The verse 3 of chapter an-Naml (27) reads as follows:

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

**“(the believers) who are constant in prayer and spend in charity: for it is they, they who in their innermost are certain of the life to come!”**

With the blowing of the trumpet called *sur* by Israfil (pbuh), Judgment Day will occur and the life that we live in this world will end. Then, Israfil (pbuh) will blow the *sur* for a second time and people will be resurrected. The life that will begin with resurrection is the life of the hereafter. Later, all people who lived on earth will be gathered (*mahshar*); they will be taken into account for everything that they did in this world (*mizan*). Afterwards, the eternal life of heaven and hell will begin. According to this, the hereafter consists of the events and phases like the blowing of the *sur*, the resurrection of people, the gathering at *mahshar*, the reception of the book of deeds where everything that a person did in this world is recorded, the evaluation of the deeds, taking everyone into account for their deeds that they did, *shafa’ah* (intercession), *sirat* (the bridge), *Jannah* (paradise) and *Jahannam* (hell).

The word *akhirah* is found in 110 places in the Qur’an. Most of these are mentioned together with the worldly life. It emphasizes the strong bond between the life in this world and the hereafter. In those Qur’anic verses, one is reminded that the life in this world is temporary, whereas the life in the hereafter is eternal. People are warned not to be deceived by the temporary pleasures of the worldly life and encouraged to prefer the happiness of the hereafter.

إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

**“O my people! This worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement.”<sup>259</sup>**

The belief in the hereafter is one of the principles of faith and is generally mentioned in the Qur’an in the form of “*al-yawm al-akhir* = last day” together with faith in Allah. This shows us the importance of faith in the hereafter. Believing in the existence of Allah and in the fact that Allah sent prophets to humanity also requires people to believe in that they are responsible beings. The

259. Ghafir, 40: 39.



feeling of responsibility in people leads them to believe in the life of the hereafter where they will receive the return of their deeds that they did in this world.

Those who do not believe in the hereafter are disbelievers since they deny the Qur'anic verses. The verse “... **for he who denies God, and His angels, and His revelations, and His apostles, and the Last Day, has indeed gone far astray**”<sup>260</sup> clearly expresses this matter.

There are many names in the Qur'an concerning the hereafter and life in the hereafter. Some of these names are as follows: *yawm al-ahkir* (the last day, hereafter), *yawm al-balath* (Day of Resurrection), *yawm al-qiyamah* (Day of Resurrection), *yawm al-din* (Day of Judgment), *yawm al-hisab* (Day of Judgment), *yawm at-talaq* (the Day of Meeting), *yawm al-hasrah* (Day of Remorse.)

Because the hereafter and the conditions of the hereafter are beyond the comprehension of mind and senses and are topics related to *ghayb* (unseen), they cannot be explained with positive sciences, which are based on observation, experience or reason. Revelation is the only means to attain information on the metaphysical events. One suffices with the information that is reported by the Qur'an and authentic hadiths. No further rational and logical interpretation is made beyond the information provided by the revelation.

None of the conditions of the hereafter is similar to the conditions in this world. However, in order to help the human mind relatively understand the states and conditions of the hereafter, comparisons are made between the matters in this world and in the hereafter. For example, when the statement of “Israfil is going to blow the trumpet, mankind's deeds are going to be weighed, and everyone's notebook will be exposed” is said, it should not come to mind that a worldly instrument, a scale from the market, or a notebook made of paper will be used. The similar approach should be followed in other statements such as “Mankind lives their worldly life in front of a divine video camera. Every person's life is recorded on a CD and everybody will watch this CD recorded by the divine video camera on the Day of Judgment.” Only Allah knows what will actually happen on Judgment Day. We learn the information about the life in the hereafter from the Holy Qur'an and from what the Prophet (pbuh) reported.

## B. EVIDENCES OF THE EXISTENCE OF THE HEREAFTER



The religion of Islam attaches great importance to the belief in the hereafter. This is why the Holy Qur'an gives information about the life in the hereafter in more than one hundred places. Many chapters of the Qur'an mention Judgment Day. The Qur'an engraves the reality of the hereafter into people's minds and hearts with clear evidences and examples.

On the other hand, belief in the hereafter is the consequence of the feeling of absolute justice, the feelings of eternity and infinity, and the idea of being created for a purpose (or not in vain), which exist in the people's natural disposition.

260. Al-Nisa, 4: 136.



**Belief in the hereafter is the requirement of the belief in divine justice.**

This is because Allah created this world as a testing place. The life in the hereafter is the place where people will get the exact return, nothing more or nothing less, of what they did in this world. It is natural to experience injustice in punishment of the crimes committed or receiving the exact return for the good deeds done in this world, because justice in the world depends on people's will. However, this will not be the case in the hereafter, no sins committed or no good deeds done will remain unrequited and justice will prevail, because Allah's Will will manifest in the hereafter. As He promises in His Sacred Book, Allah the Almighty will punish the evil with torture and will reward the good with Jannah (Paradise) and its blessings. In this respect, it is stated in the Qur'an:

**"For, behold, it is the God-conscious [alone] whom gardens of bliss await with their Sustainer: or should We, perchance, treat those who surrender themselves unto Us as [We would treat] those who remain lost in sin?"<sup>261</sup>**

**"Now as for those who indulge in sinful doings - do they think that We place them, both in their life and their death, on an equal footing with those who have attained to faith and do righteous deeds? Bad, indeed, is their judgment: for, Allah has created the heavens and the earth in accordance with [an inner] truth, and [has therefore willed] that every human being shall be recompensed for what he has earned and none shall be wronged."<sup>262</sup>**

The day that the accounts will be taken is expressed in the Qur'an as "*yawm al-din* = the day of punishment and reward". The recitation of this expression found in chapter al-Fatiha (1) by the believers five times a day as part of the obligatory prayers keeps the belief of the hereafter and the feelings of responsibility and justice continuously alive in the hearts of the believers.

The feeling of eternity, which exists in people as an innate feature coming from their creation, prepares them for the eternal life. However, there have always existed people who deny the life of the hereafter due to their carnal desires of the worldly life and ignore the needs of the soul and the eternal pleasures. To those who say, **"There is no life beyond our life in this world: we die and we live [but once], and we shall never be raised from the dead"**<sup>263</sup> the Holy Qur'an responds with the following statements:

**"Does man think that We cannot [resurrect him and] bring his bones together again? Yes. Indeed, We are able to make whole his very finger-tips!"<sup>264</sup>**

**"Say: "It is God who gives you life, and then causes you to die; and in the end He will gather you together on Resurrection Day, [the coming of] which is beyond all doubt - but most human beings understand it not. For, God's is the dominion over the heavens and the earth; and on the Day when the Last Hour dawns - on that Day will be lost all who [in their lifetime] tried to reduce to nothing [whatever they could not understand]."<sup>265</sup>**

The Holy Qur'an, which invites people to prepare knowingly for the life of the hereafter, emphasizes, on the one hand, that people have not been created without a purpose, and on the other

261. Al-Qalam, 68: 34-35.

262. Al-Jathiyah, 45: 21- 22.

263. Al-Mu'minun, 23: 37.

264. Al-Qiyamah, 75: 3-4.

265. Al-Jathiyah, 45: 26-27.



hand, that Allah the Almighty who has given them life for the first time has the power to resurrect them again. In this context, the following Qur'anic verses are quite remarkable:

**“Does man, then, think that he is to be left to himself to go about at will? Was he not once a [mere] drop of sperm that had been spilt, and thereafter became a germ-cell - whereupon He created and formed [it] in accordance with what [it] was meant to be, and fashioned out of it the two sexes, the male and the female? Is not He, then, able to bring the dead back to life?”<sup>266</sup>**

The existence of the hereafter is also rationally possible, as it has been proven by textual evidences found in the Qur'an and Sunnah. Those who deny the existence of the hereafter, the Qur'an presents the following evidences:

1. Allah, who creates people from nothing and sends them to earth, will recreate them in the hereafter.
2. Allah, who creates a difficult thing, will certainly create something easier.
3. Allah, who gives life to the dead earth and arid soil in spring, will resurrect people after they die and turn into the soil.
4. Allah, who creates people from atoms to DNA in complete details some of which we know and some of which we do not, has the power to recreate people without any problem in complete details in the hereafter.

### C. BENEFITS OF BELIEVING IN THE HEREAFTER

People's belief and awareness that they will be taken into account for the things that they did, first of all, strengthens their sense of responsibility. Those who know that they will certainly be judged for the things that they did in this world will try to do good deeds in order to attain Allah's pleasure and contentedness and will want to avoid doing evil. The Holy Qur'an draws attention to the sense of responsibility by saying:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

**“Does man, then, think that he is to be left to himself to go about at will?”<sup>267</sup>**

Those who believe in the hereafter believe and know that Allah's justice will prevail in the end and that those who do not receive what they deserve in this world will receive it in the hereafter. This belief becomes a light of hope for people and keeps them away from pessimism, alleviates their pain, and gives them strength to withstand the troubles and stress that they encounter.

Belief in the hereafter also gives a person the awareness of rights and duties. Those who know that they will be held accountable for what they do will make their earnings from lawful ways. They will not usurp and steal the rights of others or avoid cheating, deceiving, and bribing others, and fulfill their tasks properly and attain a peaceful mind.

Because believing in the hereafter psychologically gives comfort and peace, those who believe in the hereafter are in peace with themselves and with society. Because those who believe in the hereafter see death as the continuation of the life of this world in another state and condition, and consider it as the beginning of the eternal life, they do not fear death and see death as meeting with Allah. Such belief also gives them hope and makes them optimistic. Because they are always between a state of hope and fear (khawf and raja), they are always in effort to tend to do good and refrain from evil.

266. Al-Qiyamah, 75: 36- 40.

267. Al-Qiyamah, 75: 36.



## READING TEXT



## TAKES NOTHING BUT A SHROUD

The great commander Salahuddin Ayyubi who made his faithful chest his shield for the defense of Islam against the Crusaders made the following request in the last minute of his life in his deathbed:

— Bring me a long stick...

Although those waiting by his bedside did not understand the meaning of this request, they brought him a long stick.

Salahuddin Ayyubi who once heroically fought against the united Crusader armies pointed with his hand that he took out with difficulty from underneath the wool quilt to the wardrobe in the corner of the room:

— My shroud is hidden there. Take it out and tie it on the tip of this stick. Those who were present there a little curiously and a little excitedly tied the shroud on the tip of the stick. Seeing that a white shroud was flying on tip of the stick by his feet, the great hero made the following bequest this time:

— Now take this stick and walk around all of the streets of Damascus. In every place that you pass call the people as follows:

“O people, you know our ruler Salahuddin Ayyubi. Well! He is leaving all of the wealth and treasures that he possesses here in this world and leaving. He is not taking anything but these two yards of shroud tied to the end of this stick.”

The people read the whole Qur'an (made *khatm*) and prayed for the soul of the great commander who passed away on that day. They shed tears for the great ruler who in a very succinct manner expressed that he will not be taking any of his fortune and glory with him to the hereafter with a two-meter piece of cloth.





## D. QIYAMAH AND ITS CIRCUMSTANCES

The word *qiyamah*, which lexically means “to get up, to stand, and to riot”, denotes terminologically to “the destruction of the order of the universe, breakdown of the order in the universe, resurrection of everything that disappeared and died, standing and heading towards the place of gathering (*mahshar*)” at the end of this world. In other words, *qiyamah* expresses the general resurrection after a state of general destruction. The occurrence of *qiyamah* is something that is rationally possible. Because the order that Allah, the creator of the universe, established in this universe is temporary as everything else is. Just as we cannot think about the order of the universe before its existence, we cannot imagine the existence of this order after a certain time. It is also rationally possible to accept that the physical, biological, and other laws that have been established by Allah in the universe will be destroyed and disappear one day.

The Holy Qur’an provides clear information that leaves no doubt about the approaching day of *qiyamah*:

“Asking [derisively], “When is that Resurrection Day to be?” But [on that Day,] when the eyesight is by fear confounded, and the moon is darkened, and the sun and the moon are brought together, Man will say on that Day, “Where is the [place of] escape?” But nay: no refuge [for thee, O man]! With thy Sustainer, on that Day, the journey’s end will be!”<sup>268</sup>

“When the sky breaks apart, and when the stars fall scattering, and when the seas burst beyond their bounds, and when the [contents of] graves are scattered, every human being will [at last] comprehend, what he has sent ahead and what he has held back [in this world].”<sup>269</sup>

The horrors of *qiyamah* are also expressed in chapter al-Hajj (22) verses 1 and 2 as follows:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

“O men! Be conscious of your Sustainer: for, verily the violent convulsion of the Last Hour will be an awesome thing! On the Day when you behold it, every woman that feeds a child at her breast will utterly forget her nursling, and every woman heavy with child will bring forth her burden [before her time]; and it will seem to thee that all mankind is drunk, although they will not be drunk - but vehement will be [their dread of] God’s chastisement.”

In the Qur’an, the Day of Resurrection is referred to by names like: the Hour, al-Waqi’ah (that which will certainly take place), al-ghashiyah (encloses people with its violence), al-qari’ah (reality that will knock on the door).

268. Al-Qiyamah, 75: 6- 12.

269. Al-’Infitar, 82: 1-5.



## I. The time when *qiyamah* will take place

Only Allah knows when *qiyamah* will take place. Neither the Prophet (pbuh) nor Gabriel (pbuh), the angel who brought him revelations, nor Israfil (pbuh), the angel who will carry out the tasks of the events of *qiyamah*, possess any knowledge in this regard. Allah the Almighty expresses that only He knows when *qiyamah* will occur in the following Qur'anic verses:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

“Verily, with God alone rests the knowledge of when the Last Hour will come...”<sup>270</sup>

“They will ask you [O Prophet] about the Last Hour: “When will it come to pass?” Say: “Verily, knowledge thereof rests with my Sustainer alone. None but He will reveal it in its time. Heavily will it weigh on the heavens and the earth; [and] it will not fall upon you otherwise than of a sudden.” They will ask you - as if you could gain insight into this [mystery] by dint of persistent inquiry! Say: “Knowledge thereof rests with my Sustainer alone; but [of this] most people are unaware.”<sup>271</sup>

In the hadith well known by the name, the Hadith Jibril, Gabriel (pbuh) asked the Prophet Muhammad (pbuh) when *qiyamah* will take place after asking him questions about the terms faith, principles of Islam, and the meaning of Ihsan. Gabriel (pbuh) received the following answer: “In this matter the questioner (Gabriel) has no more knowledge than the questioned (the Prophet)”.

What is important for Muslims is not to know when *qiyamah* will occur but to prepare properly for the eternal life that will begin with the occurrence of *qiyamah*. Although it is impossible to know exactly when the Day of Judgment will occur, the Prophet reported some of the signs that show it is approaching in some of his hadith.

## II. Signs of *Qiyamah*

Muslim scholars have examined the signs of *qiyamah* under two headings: Minor signs and major signs.

**Minor Signs:** these are the signs that will occur much earlier than the major ones.

1. The arrival of the Prophet Muhammad (pbuh) and the ending of the chain of the prophethood with him. The incidents like the disappearance of true knowledge and scholars, the increase in ignorance, the consumption of wine and committing adultery in the open, incompetent people having a say in society, the increase of murder, the excess of worldly properties, not being able to find poor to give zakat and so on are some of other minor signs of *qiyamah*.<sup>272</sup>

We understand from the facts provided by the hadiths that as the time of *qiyamah* approaches, no true scholars will remain on earth. Those who guide people to the wrong path and those who are ignorant and have bad morals will take the places of true scholars. Murders because of

270. Luqman, 31: 34.

271. Al-'A'raf, 7: 187.

272. See Bukhari, Tafsir, 79; Hudud, 20; Fitan, 25; Tirmidhi, Fitan, 34; Ibn Majah, Fitan, 25; Abu Dawud, Sunnah, 15.



very simple and insignificant reasons will increase. The rights and laws of people will start to be violated. People will not pay attention to whether their livelihood is earned through permissible or unlawful ways. Instead of showing respect and obeying the parents, people will begin to disobey and revolt against their parents. People will deceive others in measuring and weighing and counterfeit and imitation (synthetic) products will be sold as real. Everyone will complain about these but no one will give up doing them. People will not show compassion towards others and no one will even care about those in need of compassion. No one will show respect to elders or listen to their advices. All kinds of gambling and games of chance will become widespread. People will not notice how time slips by. It will quickly come and go; a year will pass like a month, a month will pass like a week, and a week will pass like a day, and a day will pass like the hour, and an hour will pass like the flare of the fire.<sup>273</sup> Wastefulness in everything will increase as much as possible. People will prefer the temporary blessings of this world rather than the eternal blessings and happiness of the hereafter.

**Major signs:** The events that will happen immediately before and follow the occurrence of qiyamah. The major signs are events that are beyond the laws of nature and occur outside human will. The Prophet said the following in one of his sayings, “the Last Hour will not come until you see ten signs before it” and (in this connection) he listed the following signs<sup>274</sup>:

**1. Smoke:** Smoke which will make the believers as if they got a cold and make the disbelievers like drunk will rise and cover all over the earth.

**2. Dajjal:** A person with this name will appear and claim to be a deity and display extraordinary acts called *istridaj*. Dajjal will then be killed by the Prophet Jesus.

**3. The beast (Dabbat al-Ard):** A living being with this name will appear and the Prophet Moses’ staff and the Prophet Solomon’s seal will be found with him. With the staff, it will illuminate the faces of the believers and with the seal, it will seal the faces of the disbelievers, thus the believers and the disbelievers will be distinguished from each other.

**4. The rising of the sun from the west:** With the command of Allah, the sole ruler of the universe, the sun is going to rise from the west and after that, the conversion of those who have no faith will not benefit themselves at all.

**5. The appearance of Ya’juj and Ma’juj / the Gog and Magog:** The spreading of two groups with these names across the earth and the mischief that they will cause for some time on earth is also another major sign of qiyamah.

**6. The descent of Jesus son of Mary (Allah be pleased with him):** The Prophet Jesus is going to descend from the heavens close to the happening of qiyamah. He will rule with justice among people, live, and act according to the religion of the Prophet Muhammad, Islam. The Prophet Jesus is going to kill Dajjal and then die himself.

**7. Landslides in three places:** Three major landslides will occur: One in the east, one in the west, and one in the Arab peninsula.

**8. The break out of fire:** A big fire will break out in the Hijaz area and the blaze of this fire will be seen from far away.

273. Tirmidhi, Zuhd, 24.

274. Muslim, Fitan, 39-40; Abu Dawud, Malahim, 11; Ibn Majah, Fitan, 28.



In addition, according to what the Messenger of Allah informed us “The Hour (Resurrection) will not occur until “Allah, Allah” is not said on earth.”<sup>275</sup> “The Last Hour would affect (most terribly) the wicked persons.”<sup>276</sup>

The Messenger of Allah (pbuh) stated, “Verily Allah would make a wind to blow from the side of the Yemen more delicate than silk and would spare none but cause him to die who has faith equal to the weight of a dust particle.”<sup>277</sup>

There are many reports about the signs of qiyamah in our hadith books. Just like the metaphysical matters related to the hereafter, absolute knowledge about the facts and nature of qiyamah can only be known by Allah. What we do is just to express some considerations based on what the revelation informs us.

## E. THE NATURE AND EVIDENCES OF RESURRECTION

A person who has faith in the hereafter will also believe in resurrection, because resurrection is one of the most important steps after death in the life of the hereafter. After qiyamah takes place, Israfil (pbuh) will blow the sur for a second time and all people will be resurrected.

Resurrection will occur in both body and soul together. After people die and their body decompose and turn into soil, Allah will resurrect people before they disappear completely from a substance called “ajb uz-zanab” similar to a drop of mercury that stays for eternity. And then, Allah will return the souls to the bodies. The following verse in the Qur’an,

**“For verily, those who are bent on denying the truth of Our messages We shall, in time, cause to endure fire: [and] every time their skins are burnt off, We shall replace them with new skins, so that they may taste suffering [in full] Verily, God is almighty, wise”<sup>278</sup>** and other verses<sup>279</sup> that inform us that a person’s tongue, hands, and feet will be witnesses during the judgment are evidences that resurrection will happen in both body and soul.

Against those who deny resurrection after death, the Holy Qur’an presents the following evidences to humanity’s perception to show that resurrection is rationally possible and certainly going to occur:

a. It is surely possible for the One who brings something into existence out of nothing to bring it into existence for a second time:

**“And [now] he [argues about Us, and] thinks of Us in terms of comparison, and is oblivious of how he himself was created! [And so] he says, “Who could give life to bones that have crumbled to dust?” Say: “He who brought them into be-**

275. Muslim, Iman, 234; Tirmidhi, Fitan, 35.

276. Muslim, Fitan, 131.

277. Muslim, Iman, 185.

278. Al-Nisa, 4: 56.

279. Al-Nur, 24: 24-25.





ing in the first instance will give them life [once again], seeing that He has full knowledge of every act of creation”<sup>280</sup>

“O men! If you are in doubt as to the [truth of] resurrection, [remember that,] verily, We have created [every one of] you out of dust, then out of a drop of sperm, then out of a germ-cell, then out of an embryonic lump complete [in itself] and yet incomplete so that We might make [your origin] clear unto you. And whatever We will [to be born] We cause to rest in the [mothers’] wombs for a term set [by Us], and then We bring you forth as infants and [allow you to live] so that [some of] you might attain to maturity: for among you are such as are caused to die [in childhood], just as many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. And [if, O man, thou art still in doubt as to resurrection, consider this:] thou canst see the earth dry and lifeless - and [suddenly,] when We send down waters upon it, it stirs and swells and puts forth every kind of lovely plant!”<sup>281</sup>

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ  
يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Are, then, they [who deny the life to come] not aware that God, who has created the heavens and the earth and never been wearied by their creation, has [also] the power to bring the dead back to life? Yea, verily, He has the power to will anything!”<sup>282</sup>

“And He it is who creates [all life] in the first instance, and then brings it forth anew: and most easy is this for Him, since His is the essence of all that is most sublime in the heavens and on earth, and He alone is almighty, truly wise.”<sup>283</sup>

b. Allah who gives life to the dead earth can also resurrect people:

“...you can see the earth dry and lifeless - and [suddenly,] when We send down waters upon it, it stirs and swells and puts forth every kind of lovely plant! All this [happens] because God alone is the Ultimate Truth, and because He alone brings the dead to life, and because He has the power to will anything. And [know, O man] that the Last Hour is bound to come, beyond any doubt, and that God will [indeed] resurrect all who are in their graves.”<sup>284</sup>

c. The one who changes something into its opposite can change it into something that is similar:

For example, while it seems almost impossible for fire to come out of a green tree that contains a large amount of water, Allah makes fire come out of a green tree; likewise, as He created people from soil, He can resurrect them after they turn into soil:

280. Ya-Sin, 36: 78-79.

281. Al-Hajj, 22: 5.

282. Al-'Ahqaf, 46: 33.

283. Al-Rum, 30: 27.

284. Al-Hajj, 22: 5-7.



**“[He who produces for you fire out of the green tree, so that, lo! You kindle [your fires] therewith.” Is, then, He who has created the heavens and the earth not able to create [anew] the like of those [who have died]? Yea, indeed - for He alone is the all-knowing Creator.”<sup>285</sup>**

The Prophet also provides information about resurrection after death in his various sayings. In one hadith, he said as follows, *“Everything of the human body will decay except the coccyx bone (of spinal cord) and from that bone Allah will reconstruct the whole body.”*<sup>286</sup> Additionally, other prophetic sayings on this subject report that all people will be resurrected on the Day of Judgment and that Prophet Muhammad (pbuh) will be the first one who will rise from the grave.<sup>287</sup> In one of his hadiths, the Prophet notified that when people are resurrected they would be like their first creation.<sup>288</sup> Furthermore, in another hadith he stated, *“Every servant would be raised (in the very same state) in which he dies.”*<sup>289</sup>

Resurrection after death can also be rationally proven. Taking into consideration the process beginning with child's completion of the physical development in his/her mother's womb until the becoming a perfect human being, it becomes evident that it is not impossible for Allah the Almighty, the possessor of endless power, to resurrect people.

The revival of winter's arid and dead soil with rainwater in the spring and its adornment with all kinds of plants is another rational evidence that proves that resurrection is possible.

If one contemplates about falling asleep which can be considered as sort of a death and the cutting off of the connection with the world, and then waking up which is like coming back to life, then he/she will accept that it is possible for Allah the Almighty to resurrect His servants just as He bestows His servants sleeping and waking up.

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285. Ya-Sin, 36: 80-81.

286. Bukhari, Tafsir, 39/3; Muslim, Fitān, 141, 142.

287. Bukhari, Tafsir, 39/3; Ibn Majah, Janaiz, 58.

288. Bukhari, Riqaq, 45; Muslim, Jannah, 55-59.

289. Muslim, Jannah, 83.



## READING TEXT



**(The answer to the question whether there is life after death)**  
**IS THERE LIFE AFTER BIRTH?**

Twin siblings in the mother's womb were not aware of anything at first. As the weeks passed, they developed. Their hands, feet, and internal organs began to form. Meanwhile, they began to notice what was happening around them. As they started to become familiar with the comfort and safety of the place that they were in, their happiness increased. They kept telling each other the same thing: "Is not it amazing that we live here in our mother's womb? What a wonderful thing life is, my brother!"

As they grew up, they began to discover the world that they lived in. Indeed, what is the source of life? As they were researching the answer of this question, they found out the umbilical cord that connected them to their mother. They understood that, they were safely nurtured and nourished without any difficulty by means of this cord and thus they said:

"How great our mother's compassion is! She sends us everything we need through this cord."

Months were passing one after the other and the twins were quickly growing. In other words, they were approaching to "the end of their journey." While they were astonishingly watching these changes, they began to understand that the signs of the day to leave this beautiful world began to appear as they came closer to the ninth month. Alarmed by the situation, one of the twins asked the other:

"-What is happening? What is the meaning of all of this?"

The other was more relaxed, moreover most of the time the world that they were in was not enough for him. With these feelings, he desired a bigger world. He answered:

"-All of this means that we will not remain in this world much longer," and added: "The end of our lives here is approaching."

"-But I don't want to go," cried the other sibling. "I want to stay here forever," he said. The other:

"-There is nothing that we can do, anyways, maybe there is a whole other life after birth."

"-How can this be possible after this cord that gives us life is cut?" responded the other. "If we are forced to leave here, how will we survive, tell me? Besides, look there were others here before us and later they left. None of them came back to tell us that there is life after birth. No this is going to be the end of everything," and pessimistically added:

"-And maybe there is no such thing as a mother!"

"-There must be," contested the brother. "How else could we have gotten here and how else can we stay alive?"



“–Have you ever seen your mother,” insisted the other; “Maybe she only exists in our minds. Maybe we made her up because the thought that we have a mother relaxes us.”

Thus, the last days in the mother’s womb passed by with deep considerations and discussions. Finally, the moment of birth arrived. When the twins had left their world, they opened their eyes to an entirely new world and one cried of joy while the other cried of shame. Because the scene that they saw was even beyond what they had imagined.





## F. HEREAFTER AND ITS CIRCUMSTANCES

Let's examine the stages of the life of the hereafter that begin with the death of a person.

### I. The Life of the Grave

The life in the grave (*barzakh*) begins with the death of a person. It is stated in a hadith, “*Indeed the grave is Allah the first stage among the stages of the Hereafter. Therefore, if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what comes after it is worse than it.*”<sup>290</sup> The life that starts with death and continues until resurrection is called the life of the grave. Since the life of the grave is an interlude between this world and hereafter, it is also called *barzakh* life. The word *barzakh* means “the barrier between two things.”

Every human being, no matter if he/she is buried in the ground or drowned and died in the sea or burned and his/her ashes are thrown into the air, will surely spiritually experience the life of the grave and afterwards will be resurrected on the Day of Judgment. Because when people die, they are usually placed in a grave, the expression “the life of the grave” is also applied to other cases of death mentioned above. However, there is a life of the grave for every human being.

After people die and are placed in the grave, two angels called Munkar and Nakir come to them and ask questions like **“Who is your Lord? Who is your prophet? What is your religion?”** Those who have faith and have done good deeds will be able to answer these questions correctly and so the gates of Paradise will open for them. They will be able to see Paradise from their graves. Disbelievers and hypocrites, on the other hand, will not be able to answer these questions correctly. The gates of Hell will open for them and they will be shown the scenes of Hell. While disbelievers and hypocrites experience hardship and suffering, believers will experience a happy and peaceful life in the grave.<sup>291</sup>

Signs regarding the torment and peace in the grave are found in some of the verses of the Qur'an. Clear information in this regard is also found in the authentic hadiths.

Allah the Almighty states:

**“And [then] the trumpet [of resurrection] will be blown - and lo! Out of their graves towards their Sustainer will they all rush forth! They will say, “Oh, woe unto us! Who has roused us from our sleep [of death]?” [Whereupon they will be told:] “This is what the Most Gracious has promised! And His message-bearers spoke the truth!””** (Ya-Sin, 36: 51-52)

Allah's Messenger (pbuh) proclaimed:

**“When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah. And that corresponds to Allah's statement: “[Thus,] God grants firmness unto those who have attained to faith through the word that is unshakably true in the life of this world as well as in the life to come.”**<sup>292”</sup><sup>293</sup>

290. Tirmidhi, Zuhd, 5; Ibn Majah, Zuhd, 32.

291. For a hadith on this topic see Tirmidhi, Janaiz, 70.

292. 'Ibrahim, 14: 27.

293. Bukhari, Janaiz 87, Tafsir al-Surah (14), 2; Muslim, Jannah 73.



After the death of one of his companions, Allah's Messenger prayed Allah for him and said O Allah "...Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire."<sup>294</sup>

The Messenger of Allah (pbuh) also said the following after the death of one of his Companions:

- "There is no one who dies but he shall regret." When the companions asked:
- "What shall he regret over O Messenger of Allah?" The Prophet (pbuh) said:
- "If he was a doer of good deeds, he regrets that he did not do more, and if he was a doer of evil deeds, then he regrets that he did not stop."<sup>295</sup>

## II. Sur (Trumpet) and Blowing of the Sur

The word sur lexically means to call, pipe, a horn that makes a sound when blown. In religious terminology, it is used to denote the trumpet that will be blown by Israfil in order to start qiyamah and after the occurrence of qiyamah to resurrect the people in order to gather people in the place called mahshar. In one of his hadiths, the Prophet informed that the sur was a trumpet or horn that is blown.<sup>296</sup> However, the nature of this trumpet is unknown to humanity. Like all of the conditions related to the hereafter, the sur also cannot be compared to the pipes of this world.

From what is understood from the verses of the Qur'an, Israfil (pbuh) will blow the sur twice. In the first blow, everything in the sky and earth, except the things that Allah wills, will be shaken from its horror and qiyamah will take place. In the second blow, people will be resurrected and will run to their Lord after in order to be gathered at the place of mahshar.<sup>297</sup>

The time that will pass between Israfil's first blowing of the sur and the second one is unknown.

Abu Hurairah (may Allah be pleased with him) narrates:

"Allah's Messenger (pbuh) said: "There is forty between the two *surs*!"

Upon hearing this, those who were present there asked: "O Abu Hurairah! Is it forty days?" However, he answered saying, "I cannot say anything!" Again, they asked, "Is it forty months?" Again, he answered saying, "I cannot say anything!" "Is it forty years?" they said. And he answered with, "I cannot say anything!" and continued:

"Then Allah would cause the water to descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be the coccyx bone (of the spinal cord) from which the whole frame would be reconstituted on the Day of Resurrection."

(Bukhari, Tafsir al-Surah Zumar 3; Ammah 1; Muslim, Fitan, 141; Muwatta', Janaiz, 48; Abu Dawud, Sunnah, 24; Nasai, Janaiz, 117.)

294. Muslim, Janaiz 85. Also see, Tirmidhi, Janaiz 38; Ibn Majah, Janaiz 23.

295. Tirmidhi, Zuhd, 59.

296. Tirmidhi, Qiyamah, 8.

297. Al-Naml, 27: 87; Ya-sin, 36: 51; Zumar, 39: 68; al-Haqq, 69: 13-16.



### III. Hashr and Mahshar

The word *hashr*, which lexically means to gather and come together, terminologically refers to Allah's gathering of humanity after the resurrection in order to judge about them. The place where people will be gathered is called the place of *mahshar* or *arasat*. One of the many verses in the Holy Qur'an that is about *mahshar* and the events that will take place there is as follows:

**“And on the Day when He shall gather them [unto Himself, it will seem to them] as if they had not tarried [on earth] longer than an hour of a day, knowing one another; [and] lost indeed will be they who [in their lifetime] considered it a lie that they were destined to meet God, and [thus] failed to find the right' way.”<sup>298</sup>**

On the Day of Hashr, since no one really knows what their own situation will be, they will not even pay attention to the people closest to them. On that day, the faces of the believers will glow, whereas the faces of the disbelievers will blacken.

The verses 33-42 of chapter 'Abasa (80) read as follows:

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾  
وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾  
وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُسْتَبْشِرَةٌ ﴿٣٩﴾  
وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾  
أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

**“And so, when the piercing call [of resurrection] is heard, on a Day when everyone will [want to] flee from his brother, and from his mother and father, and from his spouse and his children: on that Day, to every one of them will his own state be of sufficient concern. Some faces will on that Day be bright with happiness, laughing, rejoicing at glad tidings. And some faces will on that Day with dust be covered, with darkness overspread: these, these will be the ones who denied the truth and were immersed in iniquity!”**



The Prophet reported that every servant would be resurrected upon the state that they die. If they die upon a good state then they will be resurrected in a good state. If they die upon a bad state, then they will be resurrected in a bad state, barefoot, and will be gathered to be judged in the state that they were first created.<sup>299</sup>

298. Yunus, 10: 45.

299. Bukhari, Riqaq; Muslim, Jannah, 14, 19; Tirmidhi, Tafsir, 18.



According to the Prophet's (pbuh) saying, during the terrorizing and distressing moments of mahshar seven groups will be shaded under the shade of 'Arsh / Throne, thus they will not be so much affected by the distress of *mahshar*.

These are seven groups are

- 1) A just ruler,
- 2) a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood),
- 3) a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation),
- 4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only,
- 5) a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah,
- 6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity),
- 7) and a person who remembers Allah in seclusion and his eyes are then flooded with tears.

(See Bukhari, Adhan, 36.)

#### IV. The Distribution of the Books of Deeds

After people are gathered to the place of mahshar in order to be taken into account for their actions, they will be given the book of their deeds in which the actions they did on earth are written. These books will not be like the books we have in this world. Only Allah knows the nature of these books. The Qur'an says the following about these books in which the Kiraman Katibin angels (scribe angels) records the deeds done in this world in every place and every moment:

**"And the record [of everyone's deeds] will be laid open; and you will behold the guilty filled with dread at what [they see] therein; and they will exclaim: "Oh, woe unto us! What a record is this! It leaves out nothing, be it small or great, but takes everything into account!" For they will find all that they ever wrought [now] facing them, and [will know that] your Sustainer does not wrong anyone."**<sup>300</sup>

The books of deeds will be given from the right side to those who will go to heaven, whereas those who will go to hell will receive their books of deeds from their left or from their back. Those who are given their books from the right are called "*ashab al-yamin*," while those who are given their books from the left or back are called "*ashab al-shimal*." The reception of the book from the

300. Al-Kahf, 18: 49.



right gives the good news of heaven, while the reception of the book from the left points out to the herald of hell's torment.

When we interpret the book of deeds in the light of today's technological advancements, we can compare it to the recording of a CD. All of the good and bad deeds done by people in their lives are recorded by the Kiramen Katibin angels as if they were getting recorded by a video camera. On Judgment Day, everyone's recordings will be projected on a screen for all eyes to see. It is stated in the Qur'an:

**“And every human being's destiny have We tied to his neck; and on the Day of Resurrection We shall bring forth for him a record which he will find wide open; [and he will be told:] ‘Read this thy record! Sufficient is your own self today to make out your account!’”**<sup>301</sup>

### V. Taking into Account and Questioning

After people receive their books of deeds in their hands, and see what they did in the finest details, they will be judged by Allah the Almighty.

The Qur'an expresses this matter as follows:

ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

**“and on that Day you will most surely be called to account for [what you did with] the blessing of life!”**<sup>302</sup>

In addition to the books of deed, people's organs and the earth will become witnesses during the judgment and questioning of what people did.

Verses 20-23 from chapter Fussilat (41) explains this truth as follows:

**“till, when they come close to it, their hearing and their sight and their [very] skins will bear witness against them, speaking of what they were doing [on earth]. And they will ask their skins, ‘Why did you bear witness against us?’ - [and] these will reply, ‘God, who gives speech to all things, has given speech to us [as well]: for He [it is who] has created you in the first instance - and unto Him you are [now] brought back. And you did not try to hide [your sins] lest your hearing or your sight or your skins bear witness against you: nay, but you thought that God did not know much of what you were doing - and that very thought which you thought about your Sustainer has brought you to perdition, and so now you find yourselves among the lost!’”**

It is informed in a hadith that on that day when those who perform a good deed, even if it is in the amount of a small particle, will be rewarded and those who commit an evil act will be punished for that,<sup>303</sup> and on the day when there will be no injustice, people will be taken into account for the following five things:

1. Where they spent their lives,
2. How they spent their youth,

301. 'Isra', 17: 13-14.

302. Al-Takathur, 102: 8.

303. Al-Zalzalah, 99: 7 and 8.



3. About their wealth and how they earned it,
4. And to where they spent their wealth,
5. If they acted in accordance with what they know or not,<sup>304</sup>

In various hadiths, it is reported that all people will be directly judged by Allah without an intermediary. While the believers will easily answer the questions, the disbelievers will be taken through a detailed and difficult account and questioning.<sup>305</sup>



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304. Tirmidhi, Qiyamah, 1.

305. Bukhari, Riqaq, 49, Mazalim, 2; Muslim, Zakat, 20, Jannah, 18.



## READING TEXT



A preacher on a pulpit was delivering a sermon about the conditions of the hereafter. **Sheikh Shibli** was among the congregation.

When the preacher spoke about the questions that Allah the Almighty will ask in the hereafter, he said:

“– You will be asked how you employed your knowledge! You will be asked how you earned your wealth and property! You will be asked how you spent your life! You will be asked, how much worship you performed! You will be asked if you observed the forbidden and the permissible!”

After listing all these, the preacher added many more questions to the list saying that you will be asked from so and so.

**Sheikh Shibli** who was listening to the sermon told the preacher with a kind expression:

“– O preacher! Maybe you have forgotten the most important one of all the questions! Allah the Almighty will briefly ask,

**“O servant! When you were in the world I was always with you; I was closer to you than your jugular vein; but who were you with?”**

In being a good servant to Allah, it is all about to possess such consciousness and sensitivity in the heart!

Truly, the more people are in connection with their Lord, the more they are on the right path and direction. The more they become unaware of the Lord and forget Him, the more they become the target of traps of their inner selves and the distortions of the Satan. Therefore, in order not to fall in such a state, Allah the Almighty warns us as follows:

**“and be not like those who are oblivious of God, and whom He therefore causes to be oblivious of [what is good for] their own selves: [for] it is they, they who are truly deprived!”** (al-Hashr, 59: 19)





## VI. Mizan

The word *mizan*, which lexically means scale, refers to some kind of balance of divine justice that will weigh everyone's deeds in the hereafter after judgment. The nature of *mizan* is unknown to us. It will not be like any instrument of measurement in this world. Those whose good deeds weigh heavier than their evil deeds on *mizan* will attain salvation, whereas those whose good deeds weigh lighter than their evil deeds will face punishment. The Qur'an says the following about *mizan*:

**"But We shall set up just balance-scales on Resurrection Day, and no human being shall be wronged in the least: for though there be [in him but] the weight of a mustard-seed [of good or evil], We shall bring it forth; and none can take count as We do!"**<sup>306</sup>

It is stated in another verse:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾  
فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا آذْرِيكَ مَا هِيَ نَارٌ حَامِيَةٌ

**"And then, he whose weight [of good deeds] is heavy in the balance, shall find himself in a happy' state of life; whereas he whose weight is light in the balance shall be engulfed by an abyss. And what could make you conceive what that [abyss] will be? It is a Fire, intensely hot."**<sup>307</sup>

The Prophet (pbuh) does not want his nation (*ummah*) to fall into a difficult situation on *mizan* and always warned them. One time he asked his companions:

- "Do you know who an insolvent is?" The companions said:

- "We think that an insolvent is a person who lost all of his money and property." The Messenger of Allah (pbuh) said as follows:

- "The real bankrupt of my Ummah would be the one who would come on the Day of Resurrection with prayers, fasting and sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire." (See Tirmidhi, Qiyamah, 2)

## VII. Sirat

Sirat is a road or a bridge that stretches over hell. Everyone will pass over it. In accordance to their deeds, some believers will pass over this bridge quickly and some will pass over it more slowly, whereas disbelievers and sinners will be dragging their feet across it and fall into hell. Hadiths did not provide any information about the nature of how sirat is. In one of his sayings, the Prophet (pbuh) said that the first to pass over the sirat, which will be built on top of hell, will be himself and his ummah. In another hadith, he (pbuh) expressed that some people will quickly pass across it because of their good deed.<sup>308</sup>

306. Al-Anbiya, 21: 47.

307. Al-Qari'ah, 101: 6-11.

308. Bukhari, Adhan, 129, Riqaq, 48-52; Muslim, Iman, 81; Ibn Majah, Zuhd, 33.



### VIII. Shafa'ah (Intercession)

Shafa'ah lexically has various meanings such as “to ask for the forgiveness of someone, to help, to pray and supplicate Allah to help someone to take care of his/her needs.

In Islamic terminology, *shafa'ah* means to ask Allah for His forgiveness in the hereafter from the punishment of some sins that were committed in the world, to mediate, and to pray for it. In other words, *shafa'ah* means that a believer prays and begs to Allah for the forgiveness of his/her sins. Hence, the Prophet (pbuh) said, “*For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and I want to keep such an invocation for interceding for my followers in the Hereafter.*”<sup>309</sup>

The intercession of all of the prophets for their ummah in the hereafter will take place with the permission of Allah. Shafa'ah means the intercession and prayers of the prophets and of those who have high ranks in the presence of Allah for the forgiveness of the sins of the believers who committed sins and for the ascension of the level of believers to higher ranks who did not commit sins.

There will be no intercession for the disbelievers and hypocrites.

The following two verses “**...Who is there that could intercede with Him, unless it be by His permission?...**”<sup>310</sup> “**...hence, they cannot intercede for any but those whom He has [already] graced with His goodly acceptance...**”<sup>311</sup> put forth the scope of shafa'ah. In addition to these verses, the Prophet (pbuh) stated,

شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي

“*My intercession is for those who have committed major sins among my ummah.*”<sup>312</sup>

In addition to the above-mentioned particular type of *shafa'ah*, the Prophet also has a general and comprehensive shafa'ah. This is called *shafa'ah uzma* (the greatest intercession), which will happen as follows:

Allah will gather all people in a flat and wide area to measure their deeds and take them into account. There, people's concerns and worries will be at the highest level. Then, some people will say to the others “Do you not see this disaster that has befallen you? Go to someone who will intercede for you.” People will respectively go to the Prophet Adam, Noah, Abraham, Moses, and Jesus (peace be upon them). Every one of these prophets will send them to the other. Finally, the Prophet Jesus will send them to the Prophet Muhammad (pbuh). At that time, the Prophet Muhammad (pbuh) will go to prostration under Arsh (the Throne). Allah will reveal him the best glorifications ever during his prostration. While he is glorifying Allah, he will be answered with “Raise your head, intercede for your people, your intercession will be accepted.” Then the judgment will begin. After this with the Prophet's intercession, some of the believers will be freed from hell. Allah's Messenger (pbuh) will go to prostration a couple more times, praise and pray to Allah. In the very end, the vast majority of the believers will be saved from hell with his intercession

309. Bukhari, Daawat, I; Tawhid, 31; Muslim, Iman, 86.

310. Al-Baqarah, 2: 255.

311. Al-Anbiya, 21: 28.

312. Abu Dawud, Sunnah, 21; Tirmidhi, Qiyamah, 11; Ibn Majah, Zuhd, 37.



done with Allah's permission and will. Thus, the Prophet's (pbuh) station to be able to intercede for his ummah is called "**al-Maqam al-Mahmud (The praised station).**"<sup>313</sup>

With the Prophet's intercession, there will be those who go to Jannah without being judged and questioned.<sup>314</sup> Allah's Messenger will also intercede for the believers who are already going to Paradise in order to increase their degree in Paradise.<sup>315</sup>

The reality of Prophet's intercession should not lead believers to become lethargic and lazy. The duty that befalls on Muslims is not to rely just on *shafa'ah* and abandon the requirements of the religion but to work hard and make an effort to be worthy of shafa'ah. To stand out among the ummah of Allah's Messenger (pbuh) on that great and challenging day, we surely must follow his footsteps and always show our obedience and love for Him.

## G. REWARD AND PUNISHMENT

People do not get the exact return of the things that they do while they were in this world. Deeds done in this world will be recompensed in the hereafter, because the real place of getting the rewards and punishments is the hereafter. However, however people live, they will start to get its return with their lives in the grave. It will either be a grave full of pain and distress or a spacious grave like a rose garden... At every stage of the life after death, i.e. at the time that qiyamah occurs, at mahshar, at the questioning, at giving the account of their deeds, at mizan, at the sirat, people will continue to see the reward or punishment that they deserve. Jannah (Paradise) and Jahannam (Hell) are the last and eternal stops of the life of the hereafter, because either eternal peace and happiness or endless punishment and pain will be experienced there.

### I. Jannah (Paradise)

The word Jannah lexically means a garden, plants, and a place that is covered with dense trees. In Islamic terminology, it means "the abode of the hereafter which is adorned with various blessings, and where believers will live in for eternity." Jannah and the life in it is everlasting and eternal.

In the Qur'an, the following names are also used as synonymous with jannah and its levels. Jannah al-Ma'wa (the jannah where martyrs and believers will house and reside), jannah al-adn (paradise of residence and eternity), dar al-khulud (abode of eternity), firdaws (garden of paradise that contains everything), dar al-salam (the abode of peace), dar al-muqama (the abode of eternal stay), jannah al-na'im (paradise filled with blessings), al-makam al-amin (the secure station).

The Holy Qur'an portrays jannah as follows:

The width of jannah is from the skies to the earth, in other words it is very big. It is a place that is not scorching hot or

313. Al-Isra, 17: 79; Bukhari, Tawhid, 24; Muslim, Iman, 84.

314. Bukhari, Tafsir, Sûre 18; Muslim, Iman, 84.

315. Muslim, Iman, 85.





freezing cold and that does not have disturbing extremes. Clean water, milk that does not spoil, and a paradise where there is rivers of honey, fresh water springs (fountains) that have water flavored with ginger, and a drink that leaves a smell of musk behind it. The beverages of jannah are pure and beneficial drinks that do not give headaches or make one drunk. Jannah has various fruits, date palms, pomegranate trees, vineyards, bunches of banana trees sagging and delicious variety of bird meat.

The following information is given about the characteristics of those going to jannah:

The clothing of those who go to jannah is thin and made from thick pure silk. Their houses are beautiful. Immortal youth wander around to serve them. Because of the beauty of these youth that walk around with gold glasses and trays they are thought to be pearls. There are rivers flowing underneath those who go to heaven and mansions built on top of each other. In paradise where fatigue and trouble will not be felt, useless words and lies will not be heard. Hatred will be torn and thrown out of the hearts of those going to heaven.

The Prophet clarified that the beauty of the blessings of paradise cannot be comprehended or imagined by the human mind in a qudsi hadith<sup>316</sup> as follows: *"I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived"*<sup>317</sup>

The greatest blessing in Paradise will certainly be to win Allah's contentedness and to see Allah (to watch His beauty). On this topic, the Qur'an says as follows:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

**"...but God's goodly acceptance is the greatest [bliss of all] -for this, this is the triumph supreme!"**<sup>318</sup>

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ

**"[Some] faces will on that Day be bright with happiness, looking up to their Sustainer."**<sup>319</sup>

According to Ahl al-Sunnah scholars, Allah the Almighty will be seen (in a form that only Allah knows the nature of) by believers in jannah.

## II. Jahannam (Hell)

The word Jahannam, which lexically means deep well, is a place of torment in the hereafter where disbelievers will permanently stay and sinful believers will be punished to the extent of their sins. The Qur'an uses seven names for Jahannam: Ladthaa (blazing fire), Haawiyah (the Abyss), al-Nar (fire), jahim (extremely large, fire with blazing flames, cliff where many of those who fall off never return), sa'ir (crazy fire and flames), saqar (fire), hutamah (ravenous and hot fire). These six names are also accepted as the seven layers of jahannam.

316. Qudsi hadith: a hadith the meaning of which is from Allah and the wording is from Allah's Messenger.

317. Bukhari, Tafsir al-Surah, 32, Muslim, Jannah, 1; Tirmidhi, Tafsir al-Surah, 32.

318. Al-Tawbah, 9: 72.

319. Al-Qiyamah, 75: 22-23.



Jahannam and the life there is explained in the Qur'an as follows: When the guilty arrive in Jahannam, large sparks will disperse on them and they will hear its roar from afar. Hell, which is a prison for the deniers, is a pit full of hot fire that has a cover of fire and with its bed will surround those in hell from all sides, sear and burn faces, peel and scorch the skin, and cave hearts. The fuel of Jahannam, which is people and rocks, will not be satisfied with what is thrown in it. In a heat that will penetrate people's insides and in boiled water the shade of a dark smoke will be found on the skins of those in hell. After every burn, the skin will be changed with other skins to feel the pain again. Their food will be zaqqum tree and their drink will be boiled water and pus. Just as they will not find coolness, they will not be able to find anything good to drink there.

The deniers, who will be destitute of seeing Allah, Allah will not show mercy and the torment of Jahannam will surround them for eternity. Sinful believers, on the other hand, will not remain in Jahannam for eternity. As stated in the Prophet's hadith, after they receive their punishment they will be placed in jannah.<sup>320</sup>

As in every cycle of the hereafter, the torment of Jahannam will be spiritually and physically experienced. However, the aforementioned pain, suffering, torture, fire and so on of the life of Jahannam is unlike that of the world. It is not possible for people to know its real nature, but only Allah knows.<sup>321</sup>

### III. A'raf

A'raf, which lexically means mountain and the higher parts of it, terminologically denotes the name of the high wall and its higher sections found between Paradise and Hell. There are two different views on what A'raf is and who will be in A'raf. According to some scholars,

1- People who died without hearing any conveying of religion by a prophet and the polytheist's children who died at the young age will stay at a'raf.

2- Those who will be at a'raf are the believers whose good and evil deeds are equal. Before they go to Paradise, they will wait between Paradise and Hell for some time and then by Allah's grace they will go to Paradise.

The Qur'an says the following about those who will be found at a'raf:

**"And between the two there will be a barrier. And there will be persons who [in life] were endowed with the faculty of discernment [between right and wrong], recognizing each by its mark. And they will call out unto the inmates of paradise, "Peace be upon you!"-not having entered it themselves, but longing [for it]. And whenever their eyes are turned towards the inmates of the fire, they will cry, "O our Sustainer! Place us not among the people who have been guilty of evildoing!"**"<sup>322</sup>

### IV. Hawd (Pool)

On Judgment Day, there will be pools (hawd) bestowed upon the prophets. By drinking from its sweet and clear waters, the believers will quench their thirst. The word kawthar in the Qur'anic

320. Bukhari, Risaq, 51, Tawhid, 19; Tirmidhi, Birr, 61; Ibn Majah, Muqaddimah, 9.

321. Al-'A'raf, 7: 46-47.

322. Al-A'raf, 7: 46-47.



verse, **“Indeed, We have granted you, [O Muhammad], al-Kawthar”**<sup>323</sup> generally is understood as a pool. For this reason, the Prophet’s pool in the qiyamah is called the *“hawd al-kawthar.”*

According to the reports of the hadiths, every prophet will have a hawd on Judgment Day. The prophet and his ummah will drink from this hawd. The Prophet’s hawd will be very wide, its water will be whiter than milk, its smell will be better than musk, and the number of its cups will be more than the number of stars in the sky. Those who drink from it once will never get thirsty again.<sup>324</sup>

## H. THE EFFECTS OF BELIEVING IN THE HEREAFTER ON THE DAILY LIFE

Belief in the hereafter is a matter that adds meaning to and shapes the basis of one’s life. Believing in the hereafter is very important and has many benefits in the daily life for both individuals and society.

**a.** Belief in the hereafter gives the believers a goal and direction in their lives. It teaches the purpose and aim of creation. It teaches the believers that people were not created without a reason and were not aimlessly left alone.

**b.** Those who have faith in the hereafter will completely fulfill their religious and worldly obligations. Because those who believe in the existence of a day of reward and punishment know that, they will be questioned in the presence of Allah for the deeds that they did in this world. For this reason, the belief in the hereafter ensures people to be controlled judicially and morally as well as a conscientiously.

**c.** Faith in the hereafter is the greatest means that will make it easier to establish stronger ties and relations between nations and societies. The stronger the belief in the hearts of individuals is, the healthier the relations between the societies will become.

**d.** Belief in the hereafter ensures the settlement of the feelings of peace and justice in the hearts of people. The feeling of peace is the fruit of justice. Those who act with justice are aware that in the end divine justice is going to take place.

**e.** Belief in the hereafter keeps the people’s hope alive, alleviates their pain, and enables them to withstand difficult conditions. A sincere belief in the hereafter is what protects people from the fear of death and adds meaning to their lives.

**f.** Those who believe in the hereafter will feel peace in living as good servants when they get old or get sick and are about to die. For them, death is the beginning of a new and eternal happiness.

**g.** Belief in the hereafter prevents people from the excessive attachment to the blessings of this world. Seeing the world as the field of the hereafter and therefore without being fooled by the appeal and deception of this world, belief in the hereafter allows a person to form a balance between the life of this world and the abode of the hereafter.

323. Al-Kawthar, 108: 1.

324. For hadiths related to Hawz see, Bukhari, Riqaq, 53, Fitān. 1; Muslim, Fadail, 9; Tirmidhi, Qiyamah, 14. 15.



## READING TEXT



## I MISS MY BROTHERS!

Abu Hurairah (may Allah be pleased with him) transmitted. The Messenger of Allah (pbuh) one day came to a cemetery with his companions and said:

“–May Allah’s peace and blessings be upon you O residents of the believers’ land. Allah willing one day we will join you.

Later he turned to his companions and said I desire so much to see our brothers. I have missed them so much!” The companions said:

“– O Messenger of Allah! Are we not your brothers?” The Prophet said:

“– You are my companions, and our brothers are those who have, so far, not come into the world.” The companions (may Allah be pleased with all of them) said:

“– How would you recognize those persons of your Ummah who have not yet been born, O Allah’s Messenger?”

“– Suppose that a man had horses with white blazes on foreheads and legs among horses which were all black, tell me, would he not recognize his own horses?” he asked. The companions said:

“– Yes, he will find it O Messenger of Allah! Thereupon the Prophet (pbuh) said:

“–They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them. Some people would be driven away from my Cistern as the stray camel is driven away. I would call out, Come, come. Then it would be said (to me): These people changed themselves after you, and I would say: Be off, be off.” (Muslim, Taharah, 39)

“It will be said to me: “You do not know what they did after you!” And I will say, “After me those who have changed (their directions and conditions) be off, be off!”” (Muslim, Faidail, 26)











## CHAPTER VI QUESTIONS

### EVALUATION QUESTIONS

1. Write translations of two verses of the Qur'an about the faith in the hereafter.  
.....
2. If you were to explain the events of the hereafter with an example that people could understand, what would you say?  
.....
3. What do you understand from the statement "Belief in the hereafter is a requirement of the belief in divine justice"?  
.....
4. What kinds of benefits do we get from the belief in the hereafter?  
.....
5. How can we classify the signs of qiyamah? Explain.  
.....
6. Write the translation of a verse that expresses that resurrection is rationally possible and certainly going to take place.  
.....
7. Give information about the *sur* and the blowing of the *sur*.  
.....
8. How is the Day of Hashr portrayed in the Qur'an?  
.....
9. The hadith reports that people will be judged for what five things?  
.....
10. Write five of the names of Paradise and Hell each.  
.....



### MULTIPLE CHOICE QUESTIONS

1. Which of the following below is within the scope of the hereafter?
  - A) People's Resurrection
  - B) Giving the books of deeds to people
  - C) Taking the soul by the angel named Azrail
  - D) Judging the people's deeds
  
2. Which of the following below is not one of the names of the life of the hereafter?
  - A) Yawm al-Azab
  - B) Yawm al-Qiyamah
  - C) Yawm al-Ba'ath
  - D) Yawm al-Din
  
3. Which of the following below is not one of the features of an individual who believes in the hereafter?
  - A) An individual who believes in the hereafter fears death.
  - B) An individual who believes in the hereafter does not violate the rights of others.
  - C) An individual who believes in the hereafter does his/her duty properly.
  - D) An individual who believes in the hereafter tends to do good.
  
4. Which of the following below is not one of the events that come to mind when qiyamah is said?
  - A) Everything will be destroyed and disappear
  - B) The breakdown of the order of the universe
  - C) The resurrection of the dead
  - D) The re-establishment of the order of the universe
  
5. Which of the following below is not one of the names of the Day of Judgment?
 

A) Minute	B) Waqi'ah
C) Hour	D) Qari'ah
  
6. Which of the given above are of the signs of qiyamah?
  - I. Adultery is openly committed
  - II. Decrease of goods in world
  - III. The disappearance of scholars
  - IV. Increase in ignorance
  - V. The speaking of incompetent people
  - VI. Increase in the number of poor

A) I, III, V, VI	B) II, VI
C) I, III, IV, V	D) I, II, III, V



7. Which of the given above are of the major signs of qiyamah?

I. Dabbat al-Ard

II. Increase of adultery

III. The Prophet Moses' descent from the sky

IV. Dajjal

V. Appearance of Fire

A) I, III, IV, V

B) I, IV, V

C) I, IV

D) All of them

8. Which of the following choices below gives the stages of the hereafter accurately?

A) Life of the grave, Blowing of the sur, Distribution of the books of deed, Hashr and Mahshar, Judgment and Questioning, Mizan, Sirat, Shafa'ah

B) Life of the grave, Blowing of the sur, Hashr and Mahshar, Distribution of the books of deed, Mizan, Judgment and Questioning, Sirat, Shafa'ah

C) Life of the grave, Blowing of the sur, Distribution of the books of deed, Hashr and Mahshar, Judgment and Questioning, Mizan, Shafa'ah, Sirat

D) Life of the grave, Blowing of the sur, Hashr and Mahshar, Distribution of the books of deed, Judgment and Questioning, Mizan, Sirat, Shafa'ah

9. According to the Prophet's (pbuh) sayings, which of the following below is not one of the 7 societies that will be shaded under the shade of Arsh?

A) A person who remembers Allah and cries in seclusion

B) A young person who grew up worshipping Allah

C) A person who gives alms for show

D) Believers who love each other for the sake of Allah

10. Which of the following below is not one of the names given to Paradise or one of the levels of Paradise?

A) Jannah al-'Adn

B) al-Maqam al-Mahmud

C) Dar al-Salam

D) al-Maqam al-Amin

11. Which of the given above are the characteristics of Paradise?

I. Hatred is torn and thrown out of their hearts.

II. Clothing is of fine wool.

III. There are mansions with rivers flowing underneath it for them.

IV. Useless words and lies cannot be heard in Paradise.

A) I, II and III

B) I, III and IV

C) I and III

D) All of them



12. Which of the following names below is not one of the names given to Jahannam (hell)?

- A) Qari'ah                      B) an-Nar
- C) Saqar                        D) Hutamah

13. Which of the following descriptions below is given incorrectly?

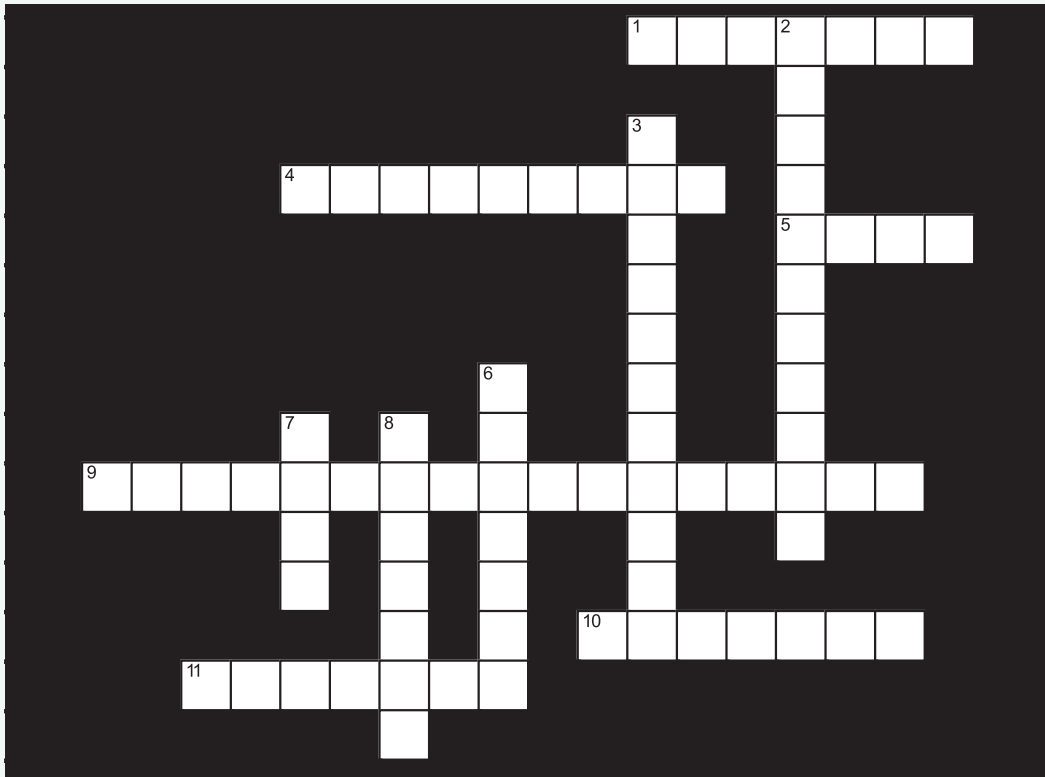
- A) The name of the horn that will be blown by Israfil which indicates the occurrence of qiyamah is called **mizan**.
- B) The supplicating and begging of a believer to Allah for the forgiveness his/her sins is called **shafa'ah**.
- C) The life that starts with death and continues until resurrection is called **the life of the grave**.
- D) Allah's gathering of mankind after the resurrection in order to take their deeds into account is called **hashr**.

14. Which one of the following information below is correct?

- A) A person who dies drowning will not experience life in the grave.
- B) Sinful believers will remain in Jahan-nam for eternity.
- C) The Prophet (pbuh) also knows when qiyamah will occur.
- D) According to some scholars, the believers whose good deeds and sins are equal will remain in A'raf.



## CROSSWORD PUZZLE QUESTIONS



1. Station of Praise and Glory that we pray for the Prophet Muhammad (pbuh)
2. The Angel's names of those who will question us in the grave.
3. One of the major signs of qiyamah is the appearance of ....., which will be killed by the Prophet .....
4. One of the Qiyamah's name which means "abruptly encloses people with its violence".
5. The border between Jannah and Jahannam.
6. One of his sign is the coming of Prophet Jesus from the sky and his ruling with justice among people.
7. It will be resurrected together with the body.
8. Place where people will be gathered after resurrection.
9. Qur'anic verses remind one that the worldly life is ..... and the life of the hereafter is for .....
10. The angel who will blow the sur after the event of Qiyamah.
11. Name of the intermediate life between this life and the hereafter's one in the grave.









# CHAPTER VII

## BELIEF IN FATE AND DESTINY

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## A. BELIEF IN FATE AND DESTINY

The word *qadar* lexically means “measurement, amount, and to make and specify something at a specific measurement.” In terminology, it means, “Allah the Almighty’s foreknowledge with His eternal knowledge the places, time, the characteristics and qualities of everything that has happened and is going to happen from pre-eternity to eternity.” With His eternal knowledge and power, Allah the Almighty has organized the universe and all of the beings and events in the universe according to a definite program and measurement and established divine laws for them.

The definition of the word *qada* is “command, provision, finish and create”. As a religious term, *qada* means “the creation of the things that Allah the Almighty determines and predestines in the pre-eternity when their time comes according to His eternal knowledge, will and determination.”

Belief in fate and destiny, at the same time, requires the belief of Allah Almighty’s attributes of endless knowledge, will, power, and creation (*takwin*). In other words, a person who believes in these attributes will believe in fate and destiny as well. Therefore, belief in fate and destiny means to believe in that Allah knows everything in the world of beings, the angels, mankind, djinns, animals, plants and inorganic, in other words everything that is created and to believe in that He programed everything that has happened and will happen with His eternal will and power.

The matter that needs to be addressed first on the topic of fate is that it is a matter that exceeds the capacity of people’s intellect and understanding. Fate is a divine mystery, which only Allah knows the truth of, and the human mind cannot possibly solve or explain in an absolute and precise way. The human mind, which is molded with terms of time and place, does not possess the power and ability to understand the divine knowledge, will and power, where the dimensions of time and place cannot be mentioned. In this regard, this means that for a person to try to solve the subject of fate in a precise manner is to seek the impossible.

Everything that happens and will happen in the world happens with His predestination and creation within Allah’s knowledge and will. This also includes the things that people do by their mind and free will. With His eternal knowledge that which is beyond pre-eternity, time and place, Allah the Almighty wills the things that people will select with their free will and when and how they will be selected. Again, Allah wills and creates the things according to the servant’s selection when the time comes. Therefore, all of the servant’s selections are within Allah’s knowledge. Allah’s knowledge of something from pre-eternity does not have a compelling influence on the servant’s will and selections. Indeed, people are unaware of the information that Allah possesses about them and without being under the influence of acting in opposition to their choice in the practical life, they act with their own will. In other words, we do not do certain things because Allah Almighty knows. The act of doing these things is known by Him in pre-eternity and in an absolute sense. Because Allah created His servants as beings that are able to make choices and that is responsible for their choices. He has made His servants responsible for the commands and



prohibitions. In addition, Allah the Almighty has established a divine law related to the matter that actions are created in accordance with the servants' selection.

Belief in fate and destiny is one of the creedal principles of Islam. However, people cannot escape from their responsibilities by using fate as an excuse for themselves. Just as a person is not allowed to commit a sin by saying, "Allah wrote it like this. This must be my destiny. It was predestined this way, what can I do," they are not allowed to consider themselves being innocent or excused after committing a sin. Because these actions, as a result of a person choosing it, was created by Allah in accordance of the choice. Moreover, the truth of fate, which is a mystery, is not known by anyone but Allah. Thus, to rely on fate and stop working, not to embrace the required causes to succeed at a task or to take the required precautions does not comply with Islamic belief of fate. Allah attributed everything with a set of reasons. If a person fulfills these reasons, Allah will create the results of these reasons. This is a divine law.

The principles of faith and especially understanding qadar properly is not within the limits of human mind. Hence, the Prophet forbade discussions on the topic of fate. Allah's Messenger got angry when a question was asked on this matter and gave the following answer:

**"Is this what I ordered you to do? - or: "Is this what I have been sent to you with?" The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it."**<sup>325</sup>



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325. Tirmidhi, Qadar, 1



## READING TEXT



## DISCOVERING THE LIMITS OF THE MIND

A student who lived in a village walked every day to and from the city for education. One day during his journey in pursuit of knowledge, he stopped by a tree, performed ablution and obligatory prayer, and then invoked to Allah. Then, he leaned against the tree and started to think,

O my Lord! I always perform my obligatory prayers for You and supplicate to You; but I just cannot understand the mystery of fate. Despite all of the knowledge that I have attained, I just cannot comprehend fate.

In a half-awake state, he found himself in the school of ants. The village of ants was flooded. Some of the ants were drowned and died and only those who found shelter on the high rocks had managed to save their lives. The ant professors among those who survived researched the source of water that they had not expected. Between them, they had the following conversation:

- This is a flood and it came from the mountains!
- No! The water was warm. It came out from underground!
- No, no! If anything, it was heavy rain!
- Sir, in my opinion it was the overflowing waters of a lake!

The great geography scholars of the ants' world could not come to an agreement on the matter of the origin of the water. While the discussions among the ants heatedly continued, the student opened his eyes and understood the truth. He discovered the source of the water by himself! Because the waterskin that he just used for ablution had fallen and the water inside of it completely emptied. The anthill around which the ants were walking was flooded and some of the ants were drowned inside the water. Only thirty or forty ants had managed to climb on to a high rock and were waiting for the waters to recede. The student tried to tell the ants, "It came from my waterskin!" but no use! He closed his eyes again but this time he could not see the ants. He opened his eyes and saw the ants, but his voice could not be heard. Unfortunately, the truth was nothing like what the ant professors thought. Even if the ants disputed this matter for a lifetime, they would never be able to find out the truth. Even though the student could not explain this fact to the ants, he understood it. He uttered the following sentences:

"What difference is there between me and these ants in respect to be in this endless universe? Just as the ants that do not understand the simple fact about the source of the water, how will I understand the mystery of the fate, which in fact is of intertwined quadrillion events designed by Allah the Almighty, who has no beginning or end? There is no difference between my weakness and desperation in trying to understand the fate's beyond human cognition nature and the situation of the ants! I should at best stand strong against and not be drawn away by the devil's delusions, which comes over me like a flood! Like the ants clinging to the rock, I must cling to the Holy Qur'an, the Prophet's Sunnah and the righteous deeds which will save me..."





## B. QUR'ANIC VERSES AND SAYINGS OF THE PROPHET MUHAMMAD ON FATE AND DESTINY

There are several verses in the Qur'an expressing that fate is programmed (or predestined) by Allah and putting forth various dimensions of the subject. Some of them are as follows:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ  
أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ  
وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“No calamity can ever befall the earth, and neither your own selves, unless it be [laid down] in Our decree before We bring it into being: verily, all this is easy for God. [Know this,] so that you may not despair over whatever [good] has escaped you nor exult [unduly] over whatever [good] has come to you: for, God does not love any of those who, out of self-conceit, act in a boastful manner.”<sup>326</sup>

وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

“...everything is [created] in accordance with its scope and purpose.”<sup>327</sup>

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

“For, no single thing exists that does not have its source with Us; and naught do We bestow from on high unless it be in accordance with a measure well-defined.”<sup>328</sup>

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Behold, everything have We created in due measure and proportion.”<sup>329</sup>

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“Say: “Never can anything befall us save what Allah has decreed! He is our Lord Supreme; and in Allah let the believers place their trust!”<sup>330</sup>

In addition to these verses, there are also other ones<sup>331</sup> reporting that Allah is the Creator of everything, that He leads astray those whom He wills and guides to the straight path those whom He wills, and that life and death is determined by Him.

326. Al-Hadid, 57: 22-23

327. Al-Ra'd, 13: 8.

328. Al-Hijr, 15: 21.

329. Al-Qamar, 54: 49.

330. Al-Tawbah, 9: 51.

331. Al-Zumar, 39: 62; Al-Saffat, 37: 96; Al-A'raf, 7: 178; Al-Waqi'ah, 56: 60.



On the other hand, in his hadith known as the Hadith of Jibril, the Prophet (pbuh) listed the belief in fate as one of the creedal principles of Islam. In that hadith, Gabriel (pbuh) asked the Prophet (pbuh):

- What is faith? And he answered saying:

- *“That you affirm your faith in Allah, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.”*<sup>332</sup>

By considering the fact that fate is a divine mystery and the impossibility of comprehending its true meaning by people, the Prophet warned his Companions who were discussing the topic of fate: *“Is this what I ordered you to do? - or: “Is this what I have been sent to you with?” The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.”*<sup>333</sup>

In another hadith, the Prophet (pbuh) warned those who used fate as an excuse to deny their responsibility and role in their own behaviors and actions. One day after night prayer, he went to Ali (r.a.) who was getting ready to go to bed and said as follows:

- *“Won’t you pray (at night)?”* And Ali (r.a.) answered:

- *“O Messenger of Allah! Our souls are in the hands of Allah and if He wants us to get up He will make us get up.”* When Ali (r.a.) said that, the Prophet left without saying anything and then, hitting his thigh, he was heard saying:

*“- man is, above all else, always given to contention (Al-Kahf, 18: 54)”*<sup>334</sup> and displayed how much he did not like Ali’s answer and left the room.

When the verses of the Qur’an and sayings of the Prophet (pbuh) pertaining to the topic of fate and destiny are examined, it is understood that people are tied to a fate determined by Allah. However, it is also understood that people have important roles in turning their fate into their destiny by their freewill. This is why they are held responsible for the things that they do and it will be seen in the hereafter whether they will be rewarded or punished as a result of fulfilling their responsibilities.

### C. IRADAH (WILL)

The word *iradah*, which lexically means “to select, to request, to direct towards, to choose and to decide,” can be defined in religious terminology as “people’s voluntarily choosing of one of the choices that they comes across.”

According to Ahl al-Sunnah scholars, qadar is divided into two, namely “absolute (mutlaq)” and “conditional (muqayyad).” Absolute fate is the fate that takes places with Allah’s will. The ser-

332. Muslim, Iman, 1; Abu Dawud, Sunnah, 15, 15; Ibn Majah, Muqaddimah, 9.

333. Tirmidhi, Qadar, 1.

334. Bukhari, Tahajjud, 5; Tawhid, 31; Muslim, Musafirun, 28.





vants' responsibility, on the other hand, is under the conditional fate, because the actions in this category are created by Allah with the will, intention, and choices of the servants.

### I. Divine Will and Human Will

According to Ahl al-Sunnah, Allah's divine *iradah* is pre-eternal, eternal and limitless. Divine will is not attached to or dependent on anything. Human will, on the other hand, is finite and limited. The human will is not only related to time and place but also relevant with the wills of other human beings. Every incident and existence that takes place in the universe comes to existence with Allah's will of *takwin* (creation). The servants, then, chooses an action within the limits that Allah determines for them. What it means for the servants to be free in their actions is that they accept that they are under no pressure at the time when they do an action.

### II. The Role of Human Beings in Their Will and Actions

According to Ahl al-Sunnah, people possess a real freedom of will in their actions. Because a person feels this fact every moment.

Allah the Almighty willed humans to be beings that possess free will and do whatever they choose and then created them with this power and ability. This is why, based on their free will, people have the right to make a choice from two options and select to do something or not to do it. Free will is the reason that people deserve a reward or a punishment and are held responsible for the consequences of their deeds. The servants' free will has an effect on the actualization of their actions. However, Allah is the one who creates the actions. Allah creates the actions in accordance with His servants' choices and free will. This is not because Allah is obliged to or forced to do that but because of the divine law known as *adatullah* or *sunnatullah*. Fate is programmed in such a manner. In other words, making choices and selections (*kasb*) is fulfilled by the servants and then creating those choices is done by Allah the Almighty (*khalq*). Whatever the servants choose in terms of good or bad and whichever one they will for, Allah creates it. Since they are free to choose an action, they are responsible. If they do a good deed, then they will receive a reward and if they commit an evil deed then they will receive punishment.

There are verses expressing that people possess free will and because of their free will, they are responsible and liable for their actions.

وَنَفْسٍ وَمَا سَوَّيَهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

**“Consider the human self, and how it is formed in accordance with what it is meant to be, and how it is inspired [with discernment of] moral failings as well as with consciousness of God!”<sup>335</sup>**

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

**“Verily, We have shown him the way: [and it rests with him to prove himself] either grateful or ungrateful.”<sup>336</sup>**

335. Al-Shams, 91: 7-8.

336. Al-Insan, 76: 3.



وَهَدَيْنَاهُ النَّجْدَيْنِ

“And have shown him the two ways (good and evil)?”<sup>337</sup>

قَدْ أَفْلَحَ مَنْ زَكَّيْهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّيْهَا

“To a happy state shall indeed attain he who causes this [self] to grow in purity, and truly lost is he who buries it [in darkness].”<sup>338</sup>

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

“Whoever does what is just and right, does so for his own good; and whoever does evil, does so to his own hurt: and never does God do the least wrong to His creatures.”<sup>339</sup>

“Or else He may cause them to perish because of what they have wrought; and [withal,] He pardons much.”<sup>340</sup>

Therefore, what people need to do is to know their responsibilities as servants of Allah, to do good, right, and beneficent deeds; and to refrain from doing behaviors that are wrong, bad, ugly, and evil, and in this way, they will attain the best rewards in the hereafter.

## D. VIEWS ON FATE AND DESTINY

On the topic of human free will, the scholars of Ahl al-Sunnah observe a moderate path. The Jabriyya Sect (determinists), on the other hand, argue that a servant does not have a will or choice. People are like a dead leaf in the wind, and their actions are the mandatory results of Allah’s will. The views supported by the sects of Mu’tazilah and Qadariyyah are found on the opposite side of Jabriyya’s view, which contradicts with Islamic understanding of responsibility. Mu’tazilah and Qadariyyah argue that people have absolute free will. According to their view, people have full control over their actions and for this reason; they create the actions that they choose with their free will by the power to create given to them by Allah. Since these sects describe the servants as the creator of their actions, they strayed away from moderation and fell into extremism. In other words, while Jabriyyah accepts fate, Mu’tazilah and Qadariyyah deny it or adopt an understanding of fate that is determined by the servant.

The actions of people are divided into two categories as **mandatory actions** and **voluntary actions**.

Some of our actions such as breathing, heartbeats, digestion, and reflexes are classified as mandatory actions. People have no role in occurrence and control of such actions. Therefore,

337. Al-Balad, 90: 10.

338. Al-Shams, 91: 9-10.

339. Fussilat, 41: 46.

340. Al-Shuraa, 42: 34.



people are not responsible for such actions. All theological schools are in consensus regarding that these actions happen with Allah's creation and will.

Actions that we choose to do with our free will such as writing, sitting and standing, performing or not performing the obligatory prayer, good or evil, and doing good things or bad things are classified as our willing actions. According to Ahl al-Sunnah scholars, we are not under any pressure or stress in carrying out such actions. Since Allah the Almighty is the one who created us and everything we do, He is the one who created both types of actions. While it was stated in one verse;

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

“While Allah created you and that which you do”<sup>341</sup> in another verse, it is stated:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

“Allah is the Creator of all things.”<sup>342</sup> Since people's actions are also within the scope of “thing (being and object),” Allah the Almighty is the Creator of people's very strong-willed actions. According to Ahl al-Sunnah, whether obligatorily or willingly, people's actions occur with Allah's knowledge, will, predestination, power, and creation (*takwin*) and take part in people's fate. The choice and decision (*kasb*) of the action is the servant's, while the creation is Allah's.

Maturidiyya and Ashariyya are the two theological schools within Ahl al-Sunnah. Jabariyah, Mu'tazilah and Qadariyah are the theological sects outside the path of Ahl al-Sunnah.



341. Al-Saffat, 37: 96.

342. Al-Zumar, 39: 62.



## READING TEXT



## ONE SINGLE ANSWER TO THREE QUESTIONS

Once, there lived a nonbelieving man. To every child that he saw, he would say, “There is no Allah. If there were, then we would be able to see Him” and try to lead them astray.

This nonbelieving man had a very good neighbor named Yunus. Yunus believed in Allah, performed the obligatory prayer, and never said anything bad. He behaved very kindly to everyone. He would gather the kids in his neighborhood and ask, “Who created you?” If they did not know, he would teach them and say, “Allah created you, sweetie!”

One day the nonbelieving man went to his neighbor, Yunus. Certain that his neighbor would not be able to give the answers, he said, “I am going to ask you three questions about religion and faith. Let’s see if you can answer them.” With the courage and self-confidence that his faith gives him, Yunus said:

- Ask away. Meanwhile he was thinking, “Ask and get your answers!”
- My first question: You say that there is Allah. If Allah did exist, we would see Him. Since we do not see Allah, there is no Allah. If there is, show me! My second question: You say that the devil will also burn in hell and believe that the devil is created from fire. If so, how can fire burn fire? My third question: Since good and evil is from Allah, why would I be punished for being a nonbeliever?

Yunus, who was calmly listening to the questions, said, “This is best answer to your questions,” and picked up a piece of land from the ground and hit the nonbelieving man’s head.

The nonbelieving man filed a complaint against his neighbor. They went to court. The judge said to Yunus:

- Did you hit this man’s head with a piece of land? Yunus replied:
- Yes, your honor! I hit his head. However, this action of mine was the answer to the three questions that he asked me.
- The complainant objected by saying, “how can that be, he harmed and hurt me.”

Thereupon, Yunus started to explain the events:

First, he told me that since he cannot see Allah, Allah does not exist. In order to convince him to believe, he asked me to show him Allah. So, I hit his head. Now he says that his head hurts. Until he shows me the pain in his head, I do not believe it. Since he denies the things that he does not see, then I do not accept that his head hurts.

Secondly, he asked how the devil who is created from fire will burn in the fires of hell. People’s essence is soil. As fire cannot burn fire, then the piece of land that I threw should not have harmed him, because he is created from soil and I hit the soil with soil.







Thirdly, he claimed that being a nonbeliever was his fate. Therefore, it is meaningless for him to receive punishment. Likewise, getting hit in the head was also in his fate. Therefore, I do not understand why he is complaining and wasting the court's time.

Upon this answer, the judge asked the man who did not believe in Allah:

- What do you say to this explanation?

The man was embarrassed by what he had said and understood his mistake and said:

- Everything that Mr. Yunus said is true, your honor! He is right. I withdraw my complaint. I also want to be a Muslim. Please, help me.

Yunus and his neighbor left the court together and became very good friends.





## E. SOME TERMS RELATED TO THE SUBJECT OF FATE

### A. TAWAKKUL

The word *tawakkul* is lexically defined as “to trust, to endure, to transfer a task to another.” In terminology, it means, “to depend on and trust Allah and to leave the end of the task to Allah’s determination after applying all the necessary material and spiritual reasons to reach a goal.” For example, a farmer must first seasonably plow and prepare the crops, spread the seeds, and water his field. He must protect his produce from harmful plants and spray pesticide, and fertilize it if necessary, after that, he must trust Allah for good produce and wait for the results from Him. Without doing any of these and having an understanding such as “whatever is determined in our fate, it happens” is nothing but laziness and does not comply with Islam’s understanding of *tawakkul* (trust in Allah).

Tawakkul or trust in Allah is a result of faith in the hereafter. Those who have trust in Allah submit themselves unconditionally to Him and become people who show consent to their fate. However, neither believing in fate nor having trust in Allah means laziness and laxity. Nor are they an obstacle to work and progress. Because every Muslim is aware of the fact that incidents in this universe occur within the borders of divine law of cause and effect. In other words, a crop cannot be grown without planting a seed; one cannot be healed without using medicine; and one cannot go to Paradise without doing righteous deeds. Though it is also a fact that every planted seed will not give crop and again it is not certain that every medicine used will cure; all of these are within Allah’s permission and will.

Therefore, *tawakkul* means to try to embrace the causes that will lead us to good deeds, not to forget that Allah helps us, to leave the results of a task to Allah, and to show consent to the qada that will ultimately take place.

Allah the Almighty states in a verse:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ.

“...then, when thou hast decided upon a course of action, place thy trust in God: for, verily, God loves those who place their trust in Him”<sup>343</sup> and commands the believers not to put their trust in other beings but just Him alone. In another verse, He also informs that Allah is enough for people who put their trust in Him.<sup>344</sup> One day the Messenger of Allah (pbuh) noticed a bedouin leaving his camel without tying it and he asked the bedouin, “Why don’t you tie down your camel?” The bedouin answered, “I put my trust in Allah.” The Prophet (pbuh) then said, “Tie your camel first, then put your trust in Allah”<sup>345</sup> thus warned him to take precautions before putting his trust in Allah.

343. Al-i Imran, 3: 159.

344. Al-i Imran, 3: 122 and 160; Al-Ma'idah, 5: 11; Al-Tawbah, 9: 51; Ibrahim, 14: 11; Al-Taghabun, 64: 13; Al-Talaq, 65: 3.

345. Tirmidhi, Qiyamah, 60.



**B. RIZQ**

The Arabic word *rizq*, which lexically means “food, edible, drinkable and utilized thing”, is defined in terminology as “everything that Allah the Almighty bestows upon the living beings to eat, drink, and benefit from”. According to this definition, the term *rizq* comprises of not only the permissible, but also the forbidden sustenance.

Ahl al-Sunnah’s view on the topic of *rizq* is as follows:

1. The sole giver of *rizq* is Allah the Almighty. The Holy Qur’an states:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا....

“And there is no living creature on earth but depends for its sustenance on God...”<sup>346</sup> and reports that Allah gives *rizq* to all of the living beings. It is also stated in another verse that if He wills He gives plenty of *rizq* to those whom He wills and limits the *rizq* of those whom He wills.<sup>347</sup> Ar-Razzaq (the Provider of sustenance) is one of Allah’s beautiful names.

2. Allah the Almighty is the Creator and provider of *rizq*. A servant will make choices by observing Allah’s valid laws of nature in the universe, working, making efforts, embracing reasons and earning *rizq*. Allah will create *rizq* according to His servants’ choices and efforts. The servant must make necessary initiatives to earn *rizq*, while the creation of the *rizq* is from Allah.

3. Something that is forbidden is also considered *rizq* for the servant who earns it. However, Allah is not pleased that His servant earns the *rizq* through forbidden ways; but if a servant applies to such forbidden paths Allah creates the results and means, and upon the servant’s request will give him/her *rizq* through the prohibited path. It is expressed in a verse,

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

“AND SO, partake of all the lawful, good things which Allah has provided for you as sustenance...”<sup>348</sup> thus commanded the consuming of lawful things and banned the unlawful.

4. Every person will consume his/her own *rizq*. Just as one person cannot consume other people’s *rizq*, other people cannot consume his/her *rizq*.

Mu’tazilah does not considered haram (the prohibited) as part of *rizq*. Because they described *rizq* as “a thing that is found under the possessions of a person, a thing that is acquired through legitimate and permissible ways or that is allowed for him/her to benefit from.” According to the Ahl al-Sunnah, such a definition of *rizq* means to acceptance of the faulty conclusion that animals and people who acquire prohibited things throughout their lifetimes are not given *rizq* from Allah. The reasoning of Mu’tazilah in reaching such a view is as follows: *Rizq* should absolutely be attributed to Allah, because no one but Him gives *rizq*. Since a servant deserves to be criticized and punished for consuming the prohibited things, an evil action would be attributed to Allah if the prohibited things were considered *rizq*. Whereas, according to the Ahl al-Sunnah, it is not bad to create evil, it is bad to try and make an effort to earn it and obtain it. The reason for a servant

346. Hud, 11: 6.

347. Al-Shura, 42: 12.

348. Al-Nahl, 16: 114.



who acquired prohibited *rizq* to deserve punishment is due to the preference of the prohibited, directing his/her partial or voluntary will towards the prohibited and earning the prohibited in the end.

### C. AJAL (APPOINTED TIME)

The word *ajal*, which lexically means, “predetermined time and period,” expresses terminologically “the designated life period for the mankind and the other living beings and the end of this period, i.e. death”.

According to Ahl al-Sunnah scholars, every individual and society has an *ajal* (appointed time). There is only one *ajal* and it is with Allah’s will. Since Allah the Almighty resurrects people, gives them sustenance, and takes their lives, He is also the One who determines the *ajal*.

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ

**“We have [indeed] decreed that death shall be [ever-present] among you...”<sup>349</sup>**

According to the verses of the Qur’an, *ajal* will not come before its time nor will it be delayed:

وَلِكُلِّ أُمَّةٍ أَجَلٌ \* فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ.

**“And for all people a term has been set: and when [the end of] their term approaches, they can neither delay it by a single moment, nor can they hasten it.”<sup>350</sup>**

**“But never does God grant a delay to a human being when his term has come...”<sup>351</sup>**

Ajal (Appointed time) will not change for any reason. The hadiths that report that some worships and good behaviors will extend one’s lifetime, according to the Ahl al-Sunnah scholars, the purpose of these hadiths<sup>352</sup> are to encourage people to do beneficial and good works which generally are interpreted in the following sense:

a. The purpose of the extending of one’s lifetime is to live without sorrow and grief and in happiness and health.

b. Allah the Almighty knows that since people like these will do good deeds, in the sense of eternity, their lives will be more than that.

c. Not the length of the lifetime will be extended but rather it will become a more blessed and fruitful one and the individual being rewarded for doing good deeds.

The sects are in agreement that people who die with natural causes without any intervention die with their *ajal*. However, the Mu’tazili scholars of Islamic theology do not agree with the view that people who lose their lives by being killed

349. Al-Waq’iah, 56: 60.

350. Al-A’raf, 7: 34; Yunus, 10: 49.

351. Al-Munafiqun, 63: 11.

352. See Suyuti, al-Jami’ al-Saghir, 11/44.





die within their ajal. The Ahl al-Sunnah scholars' view is that those who are killed die within their ajal like all people, because ajal is the moment that life comes to an end. If the victim had not been killed at that moment, he/she would have died by natural causes or in another form or would not have died. This matter is determined by divine will. Therefore, it does not mean that the killer brought the killed person's ajal before its time by killing that person. The reason for which the killers deserve a punishment is because Allah states **"...and do not commit any shameful deeds, be they open or secret; and do not take any human being's life-[the life] which God has declared to be sacred -otherwise than in [the pursuit of] justice: this has He enjoined upon you so that you might use your reason"**<sup>353</sup> and he/she commits an act that is forbidden. It is also because he/she uses the power that is given to him/her in wanting and choosing to commit an act that is forbidden by the religion. In addition, in accordance with his/her choice Allah creates the end that is called death within the concept of *sunnatullah*, which are laws that Allah imposes on the nature. Allah's foreknowledge of this condition with His eternal knowledge does not mean that the servant's free will is deprived from him/her.

#### Where and When is Ajal?

Azrail (pbuh) and Prophet Solomon (pbuh) were friends. One day Azrail (pbuh) visited Solomon (pbuh) when he was with his uncle's son. Solomon (pbuh) said:

- Azrail came to me, he looked carefully at my uncle's son who was next to me and then left.

The young man who was my uncle's son asked me who that person was. I said to him that person was Azrail. Thereupon, my uncle's son said:

- Command the wind to take me to India."

Solomon (pbuh) ordered the wind. The wind took the young man to India. After a while, when Azrail (pbuh) came back to Prophet Solomon again, he said to Azrail:

Why did you carefully look at my uncle's son when he was next to me, he was very frightened by you. He asked from me that the winds bring him to India. I commanded the wind to take him to India. Azrail (pbuh) replied:

- "Allah the Almighty commanded me to take his soul in India. I was astonished when I saw him here next to you. That is why I looked at him so carefully. However, later on I went to India and I found him there and took his soul.



353. Al-An'am, 6: 151.



## READING TEXT



## THE COMPANION'S BELIEF IN FATE

A thief was caught and brought to the caliph Umar. Umar (r.a.) asked him:

— Why did you steal this good? The thief answered:

— If I stole it, I stole it with Allah's will. Allah willed this. Umar (r.a.) said nothing to this answer; he only ordered that the thief's hand be cut as the punishment of theft, and in addition had him beaten. The thief asked why he was given these two punishments.

— The cutting of the hand is for stealing and the beating is for lying and slandering Allah.

Some of those who helped in killing Uthman (r.a.) claimed that they did not kill him, but Allah was the One who killed him. When they besieged his house and threw arrows, they said:

— Allah is making you throw these arrows. Umar (r.a.) gave the following answer:

— You are slandering Allah, O liars! If Allah had thrown the arrow, would not it have hit the target?

An elderly man asked Ali (r.a.) the following:

— Is it due to Allah's destiny and fate that we walk in the path of the fight for Allah? You should tell us!

Ali (r.a.) gave the following answer:

— I would say for the love of Allah who gives life to plants, grass, and living creatures. Everywhere we step on, we do it only with Allah's destiny and fate.

— Then, it is in vain that we get tired. It seems there is no rightfully attaining rewards and good deeds...

— O old man, when you leave, Allah gives you a great reward. When you return, there is also a great return in that. Because when you were doing these, you were not pressured or forced to. You did these with your own will.

— Did the fate and destiny not impel us?

— What a shame! You think that destiny is attached to you and that fate is wrapped and bound to you. If it were like that then good deeds and sins would be void. There would be no need for reward and punishment and commands and prohibitions then. Allah does not give punishment to a person who has sinned nor praise the one who possesses good deeds. Praising those who do good deeds would not make them more deserving than those who commit evil. Also, those who commit evil deeds should not be considered to be criticized and those who do good deeds be more deserving. Such nonsense words are the words of idol





worshippers, the army of the devil, false witnesses, and the blind who do not see the truth. Those are the ummah's Qadariyyas and Majus (Zoroastrians).

In order to liberate His servants, Allah the Almighty ordered that His servants do good deeds. To protect them, He also prohibited them from doing evil deeds. In addition, He held them responsible for things that are easy. He never forced them to rebellion and never compelled them to obedience by pulling them by their necks. He did not send the prophets to humanity in vain. He did not create the heavens, the earth, and the beings living between these two for no reason. Things like these are the assumptions of the disbelievers. Boo to the disbelievers there is hell for them.

Thereupon, they asked again:

— If so then to what is fate impelling us? Ali (r.a.) said:

— That is the commands and provisions of Allah, and recited the Qur'anic verse:

**“For thy Sustainer has ordained that you shall worship none but Him.”** (Al-Isra, 17: 23) The old man exultingly stood up and said:

— You are that person who Allah's contentedness is hoped for on Judgment Day due to obedience to you. You have clearly explained the matters of our religion that we did not understand. May Allah give you the best rewards.







## CHAPTER VII QUESTIONS



### EVALUATION QUESTIONS

1. Explain the concept of “fate” according to the views of Ahl al-Sunnah.  
.....
2. Write the translations of verses of the Qur’an related to the subject of belief in fate.  
.....
3. Briefly compare Allah’s divine will and the human will.  
.....
4. Give an example for the understanding of “*tawakkul*”.  
.....
5. Explain the view of Ahl al-Sunnah on the issue of “*rizq*”.  
.....
6. How can we explain the hadiths that express that “some worships and good deeds will extend a person’s lifetime” together with the Qur’anic verses that points out “the appointed time is certain and will not change”?  
.....



### MULTIPLE CHOICE QUESTIONS

1. Which of the following below is not one of the lexical definitions of the word qadar?
  - A) Create                      B) Specification
  - C) Measurement          D) Amount
  
2. Which of the given Divine attributes does not pertain to fate and destiny?
  - A) Qudrah                      B) Ilm
  - C) Iradah                      D) Basar
  
3. I. To choose  
 II. Request  
 III. To direct towards  
 IV. To prefer  
 Which of the following term do the definitions given above refer to?
  - A) Qada                      B) Qadar
  - C) Iradah                      D) Tawakkul
  
4. Which of the following sect given below argues the view that “Mankind has no will in his/her actions, he/she is just like a dead leaf in the wind”?
  - A) Ahl al-Sunnah
  - B) Jabriyya
  - C) Mu’tazilah
  - D) Qadariyyah
  
5. Which of the following sect does the view, “the servant is the creator of his own actions” belong to?
  - A) Mu’tazilah                  B) Jabriyya
  - C) Kharijiyya                  D) Ahl al-Sunnah
  
6. Which of the following below does not comply with Islamic understanding of tawakkul?
  - A) A farmer who waters the seed, fertilizes it, and believes in Allah to give him good produce
  - B) An ill person who does not regularly take the medicine recommended by a trusted doctor and says, “If Allah wills, I will get better”
  - C) A student who studies for his/her classes and then puts his/her trust in Allah to get good grades
  - D) A shopkeeper who opens his/her store with a basmala and with a smiling face early in the morning,
  
7. Which of the following below are not within the scope of tawakkul?
  - A) To hold on to and work for reasons that will take us to good
  - B) Not to forget that Allah helps us
  - C) To show consent to an accident that happened
  - D) Without doing anything just leave the end of a task to Allah



8. Which of the following below is not in the scope of Ahl al-Sunnah's understanding of "rizq"?

- A) Allah is the creator of rizq.
- B) Allah is only the giver of rizq.
- C) Something that is prohibited is not considered as rizq.
- D) Every person consumes his/her own rizq.

9. Which of the following below must fill the blank spaces left in the following sentence

"..... accepted fate;  
..... and ..... did not accept it"?

- A) Qadariyah, Jabriyyah, Mu'tazilah
- B) Ahl al-Sunnah, Mu'tazilah, Qadariyah
- C) Ahl al-Sunnah, Mu'tazilah, Jabriyyah
- D) Qadariyah, Jabriyyah, Qadariyah

10. Which of the following information is incorrect?

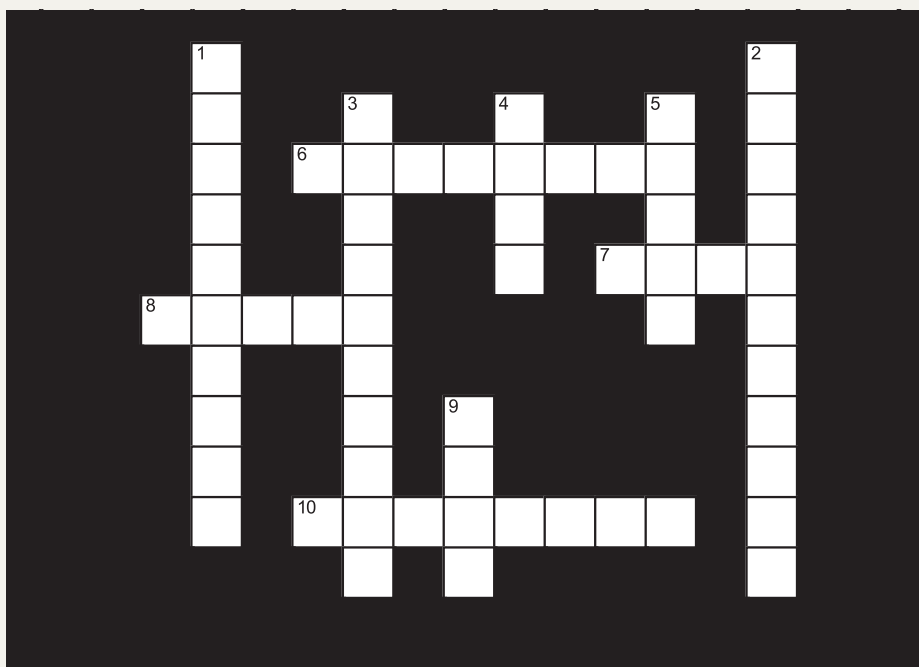
- A) Maturidiyya and Ashariyya are accepted as the theological schools within Ahl al-Sunnah.
- B) People's choices are within Allah's knowledge.
- C) Mu'tazilah considered the haram as rizq.
- D) If a person thoroughly thinks, he/she can completely understand the matter of fate.

11. Which of the following information below is correct?

- A) A servant has no free will on the occurrences of actions.
- B) Only permissible things are within the scope of rizq.
- C) The choice of an action is done by the servant and it is created by Allah.
- D) Actions that go within the scope of 'absolute fate' category are created by Allah with the servant's will and decision.



## CROSSWORD PUZZLE QUESTIONS



- |  |  |
|--|--|
| <p>6. The sect that likened people to a dead leaf in the wind.</p> <p>7. When the time of the things that Allah the Almighty predestines, each one occurs in the appropriate form of Allah' knowledge, will and predestination.</p> <p>8. Allah the Almighty's foreknowledge of everything that has happened and will happen with His eternal knowledge.</p> <p>10. After applying to all the necessary material and spiritual reasons to reach a goal, to lean on and trust Allah and to leave the end of the task to Allah's predestination.</p> | <p>1. To breathe, to digest, and reflexes are in the scope of .....actions.</p> <p>2. Divine law, Adatullah.</p> <p>3. The sects of Mu'tazilah and ..... deny fate.</p> <p>4. The food, drink, and everything from which the living can benefit provided by Allah</p> <p>5. The creation of the things that Allah the Almighty determines and predestines in the pre-eternity when their time comes according to His eternal knowledge, will and determination.</p> <p>9. The end of the designated lifetime for humans and other living things.</p> |
|--|--|



## ANSWER KEY

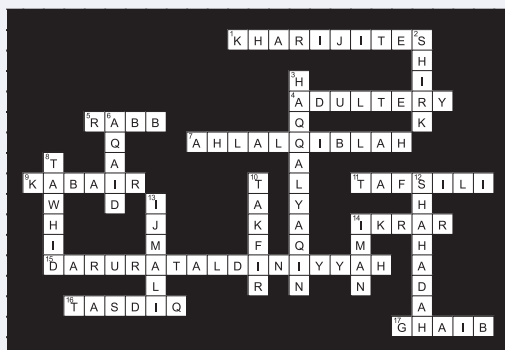
### I. CHAPTER

#### BELIEF (IMAN) AND DISBELIEF (KUFR)

##### MULTIPLE CHOICE

1. C      7. B
2. B      8. B
3. C      9. C
4. B      10. B
5. B      11. A
6. A      12. D

##### CROSSWORD PUZZLE



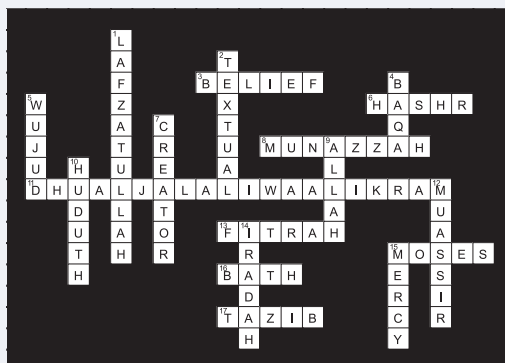
### II. CHAPTER

#### BELIEF IN ALLAH

##### MULTIPLE CHOICE

1. D      8. D
2. B      9. A
3. D      10. A
4. A      11. B
5. B      12. C
6. D      13. C
7. C

##### CROSSWORD PUZZLE





### III. CHAPTER BELIEF IN THE ANGELS

#### MULTIPLE CHOICE

1. A      6. A
2. A      7. A
3. B      8. D
4. C      9. B
5. C      10. D

#### CROSSWORD PUZZLE

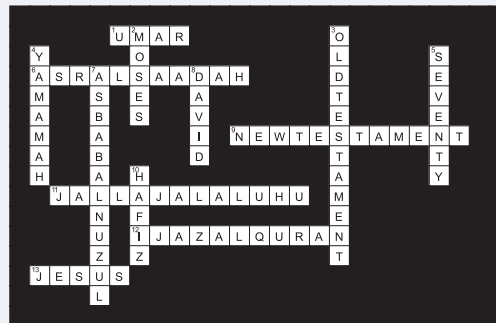


### IV. CHAPTER BELIEF IN THE BOOKS

#### MULTIPLE CHOICE

1. C      7. C
2. B      8. D
3. D      9. A
4. C      10. D
5. A      11. C
6. B

#### CROSSWORD PUZZLE





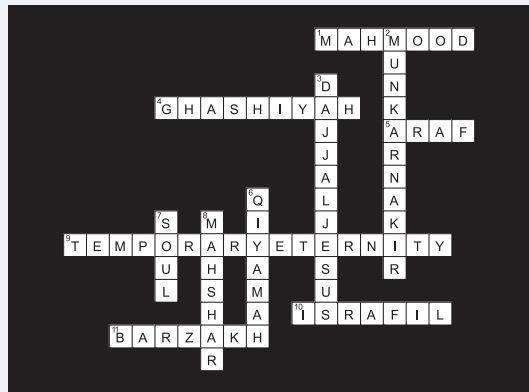
## VI. CHAPTER

### BELIEF IN THE HEREAFTER

### MULTIPLE CHOICE

1. C
2. A
3. A
4. D
5. A
6. C
7. B
8. D
9. C
10. B
11. B
12. A
13. A
14. D

## CROSSWORD PUZZLE



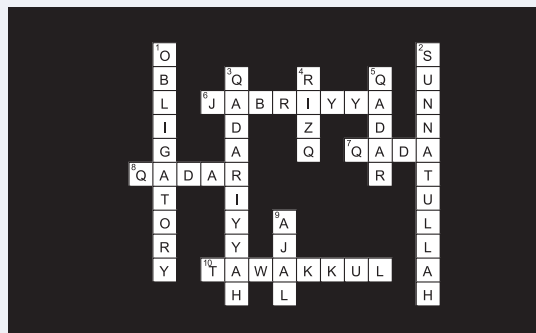
## VII. CHAPTER

### BELIEF IN FATE AND DESTINY

### MULTIPLE CHOICE

1. A
2. D
3. C
4. B
5. A
6. B
7. D
8. C
9. B
10. D
11. C

## CROSSWORD PUZZLE





















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