

Islamic Beliefs

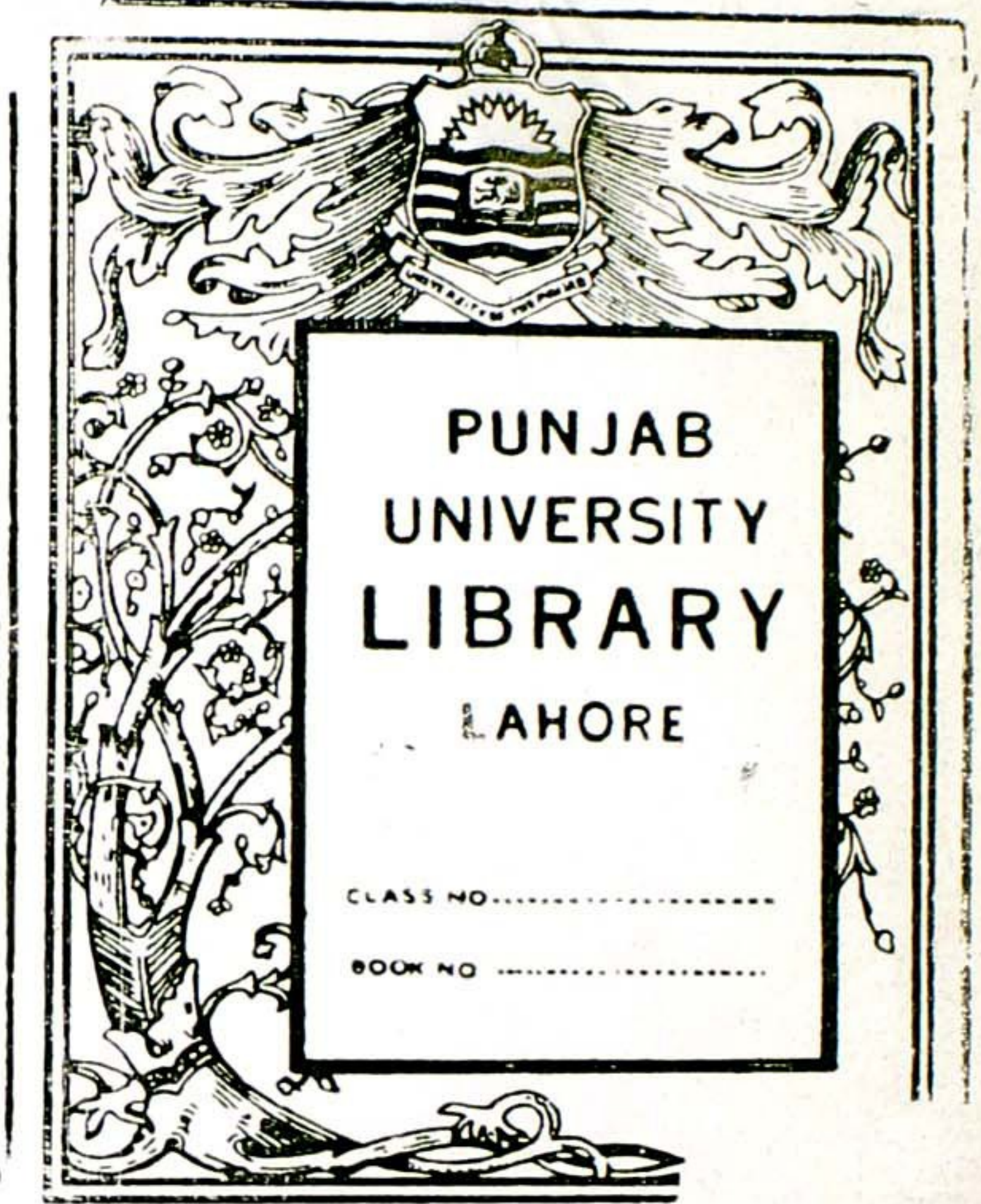
Muhammad Imdad Hussain Pirzada

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العقائد الإسلامية

BELIEFS

By

Muhammad Imdad Hussain Pirzada

M.A. (Arabic) M.A. (Islamic Studies) M.O.L.

*Founder and Principal of
Jamia Al-Karam*

Translated by

Muhammad Sajid Younus

(Birmingham)



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The centre of all worship, the Holy Ka'bah, Makkah, Saudi Arabia.

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The Reason for Writing

In Britain today there are some two million Muslims who have complete faith, without demanding any proof, upon the Islam they have received from their forefathers. However their offspring is standing bewildered at the junction of Eastern and Western civilisations. They do not possess the indisputable knowledge of Islam which could eradicate the material doubts and suspicions. These doubts and suspicions could easily lead them astray. Thus it was necessary to present Islamic beliefs with rational and intellectual reasoning to aid the new generations' understanding of Islam.

Undoubtedly the scholars of Islam have contributed a lot on this subject and provided us with a variety of great books. However the new generation has neither the time nor, unfortunately, the interest to delve into these detailed books. Thus I have tried to convince the new mind in a very concise manner.

Finally I would like to thank Muhammad Sajid Younus (Birmingham) for the English translation of this book and my teacher Pro. Dr. Bashir Ahmad Siddiqi for the reviewing of it. I also thank my son Zulfquar Haider and student Imran Hussain for the typesetting of this book.

M.I.H.Pirzada

29th September 1999
Eaton Hall, DN22 0PR (UK)

Islam

All the Prophets, from Adam^{as} to the Seal of the Prophets, (Muhammad ﷺ) preached one religion - Islam. They were all Prophets of truth, they all invited towards the truth, they were all sent with the truth and because there is only one truth they were all preachers of the same religion. With the coming of Prophet Muhammad ﷺ, the need of sending prophets came to an end and Islam was the name given to following the way of the Prophet Muhammad ﷺ. Thus Islam is now the name given to the way preached by Muhammad ﷺ and whoever believes in it is known as a Muslim. In explaining Islam the Prophet ﷺ said:

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُرِيَ الزَّكَاةَ وَتَصُومَ
رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا
(بخاری و مسلم)

“Islam is to testify that none is worthy of worship other than Allah^{swt} and that Muhammad ﷺ is the Prophet of Allah; to establish prayer; to pay Zakah; to fast the month of Ramadaan and to perform the pilgrimage of the House of Allah if one has the ability.” (Bukhari and Muslim)

In light of this hadith Islam is based upon five principles, which are known as the pillars of Islam; The Tawhid (Oneness) of Allah^{swt} and the Prophethood of Muhammad ﷺ; Prayer; Zakah; Fasting and Pilgrimage.

The first pillar relates to belief (creed) which is the soul of faith whilst the other four relate to actions (practice). The acceptance of actions is dependant upon belief. For example if a person holds the right belief of Tawhid and Prophethood then his prayers on the day of Judgement will be a source of Nur (light) for him but if he is an idol worshipper, atheist or Mirza'i (Qadiyani) his prayers will be of no avail.

In short, without the right beliefs actions bear no fruit whilst without good actions the right belief is incomplete. Whoever possesses both right beliefs and good actions deserves to be called a True Muslim.

Islam is the Natural religion and it is the choice of the sound mind. Islam is a universal religion and a complete system of life which has fulfilled all the needs of the simple life of the past and possesses the perfect ability to cater for the delicate life of the present and the future.

Questions:

1. What is meant by Islam ?
2. How many pillars of Islam are there ?
3. What is needed for the acceptance of good deeds ?
4. Who deserves to be called a perfect Muslim ?
5. Which is more important, beliefs or actions ?

Chapter 2

Iman (Faith)

Iman is the declaration of faith by reciting the tongue and confirming it the heart, solemnly believing in Allah^{swt}, His Prophets^{as}, Akhirah and all that Allah^{swt} and His beloved Prophet ﷺ have commanded. The person who makes such a declaration and confirmation is known as a Mu'min (believer). In explaining Iman, the Holy Prophet ﷺ said:

الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَ
الْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ
(بخاری و مسلم)

“Iman is to believe in Allah^{swt}, His angels, His books, His prophets, the Day of Judgment and the good and bad destiny.” (Bukhari and Muslim)

A man becomes a complete and true believer when the Holy Prophet ﷺ becomes more beloved to him than his mother, father, children and all the people (Bukhari) and when the deep down desires of his heart are in accordance with the religion brought by the Holy Prophet ﷺ. (Mishkaat)

The difference between Islam and Iman

Islam relates to actions whilst Iman relates to beliefs. Both are interlinked and necessary for one another, without

Iman Islam is deficient and without Islam Iman is incomplete. It is for this reason that the words Islam and Iman, Muslim and Mu'min are often used interchangeably i.e. Islam is often referred to as Iman and Iman as Islam.

Kaafir (Unbeliever) - is the person who rejects some or all of those articles which are necessary for Iman.

Murtad (Apostate) - is the person who was a believer but later rejected some or all of those articles which are necessary for Iman.

Munaafiq (Hypocrite) - is the person who declares Islam with the tongue but rejects Islam with the heart i.e. a Muslim on the outside but a Kaafir on the inside. Such people are more dangerous than declared Kaafirs and thus one should refrain from their company for the Holy Prophet ﷺ expelled the Hypocrites from his mosque and ordered the demolition of Mosque Dhiraar, which was built by them.

Questions:

1. What is meant by Iman ?
2. What are the ingredients of Iman ?
3. How important is it for a true believer to love the Holy Prophet ﷺ ?
4. What is the difference between Islam and Iman ?
5. Explain the meaning of the terms; Kaafir, Murtad and Munaafiq.
6. What is the common factor in a Kaafir, Murtad and Munaafiq ?

Belief in Allah

Belief in Allah^{swt} refers to the declaring with the tongue and attesting with the heart of the following:

◆ Allah^{swt} is One. ◆ He has no partner or equal. ◆ Only He is worthy of worship. ◆ At the beginning there was Allah^{swt} and at the end there will be Allah^{swt} i.e. He is Immortal, Eternal and Infinite. ◆ He is the Possessor of all qualities and is free from all defects. ◆ He is the Creator and Master of all the Universe. ◆ He is the Sustainer and Provider for everything. ◆ He is Himself Alive and the life and death of each and everything else is in His control.

◆ He has neither children nor parents. ◆ Slumber seizes Him not, nor sleep. ◆ He is without want (He is independent) whilst the whole universe is dependant upon Him. ◆ Every atom in this Universe is within the scope of His knowledge. ◆ Both the apparent and inapparent (hidden) are clear to Him and He is aware of even those thoughts which arise deep down in hearts. ◆ He cannot be seen but can be understood through His powers. ◆ Allah^{swt} is the Most Merciful and the Most forgiving. ◆ Allah^{swt} is the most powerful and the most Loving.

ALLAH is the personal name of Allah^{swt} whilst Rahman; Raheem; Quddoos; Salaam; Azeez; Jabbaar; Khaaliq; Ghaffar; Wahhaab; Aleem; Qadeer; Samee’;

Baseer; Hakeem; Ghafoor; Shakoor etc. are the names of His attributes (descriptions of His qualities). To believe in these attributes of Allah^{swt} is part of Faith.

The aforementioned belief is known as Tawhid - which is the foundation stone of faith.

Shirk (Polytheism): To involve somebody or something in Allah's intrinsic nature or in any of His attributes is referred to as Shirk. This is the greatest of all crimes. The one who commits shirk is called a Mushrik (Polytheist) and a Mushrik is destined for Hell.

The Qur'an and Tawhid

The Qur'an is an illuminating light whose every ray is a fountain spring of Tawhid. I will suffice here by presenting only a single ray from this light in the form of Surah Ikhlaas. Surah Ikhlaas is a chapter which has expressed the Tawhid of Allah^{swt} in a brief but comprehensive manner:

قُلْ هُوَ اللَّهُ أَحَدٌ ☆ اللَّهُ الصَّمَدُ ☆
لَمْ يَلِدْ وَلَمْ يُولَدْ ☆ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ☆
(قرآن: ۱۱۲)

“Say (O beloved) : He is Allah^{swt} the One, Allah^{swt} the Independent. None is born of Him nor is He born and there is none like Him.”

The first verse explains the oneness and uniqueness of Allah whilst the second expresses His perfect attributes that the being and existence of everything in this world is dependant upon Allah's generosity and endowment whilst He, Himself, is not dependant upon anyone in any action or matter. The third verse indicates that Allah^{swt} is Eternal and far above human relations. The final verse eradicates all types of Shirk ie. no one can be like Him in any respect.

The Bible and Tawhid

The central and basic teaching of every revealed book was monotheism, that God is one. There is none to be worshipped except Him. He is unique and matchless in every respect. If we ponder over the present bible, there are countless places where the concept of one God is present.

Here are some extracts from the British edition of 'The Living Bible' (published in 1975) :

1. How great are you, Lord God ! We have never heard of any other god like you. And there is no other god.

(2 Samuel : 7: 22 : page 313)

2. You alone are God. You have made the skies and the heavens, the earth and the seas, and everything in them. You preserve it all; and all the angels of heaven worship you.

(Nehemiah : 9 : 6 : page 491)

3. Next Satan took him to the peak of a very high mountain and showed him the nations of the world and all their glory. "I'll give it to you," he said, "if you will only kneel and worship me."

"Get out of here, Satan," Jesus told him, "The Scriptures say, "Worship only the Lord God. Obey only him."
(Matthew : 4 : 8 to 10 : page 886)

4. One of the teachers of religion asked, "Of all the commandments, which is the most important ?" Jesus replied, "the one that says, 'Hear, O Israel ! The Lord God is the one and only God. And you must love him with all your heart and soul and mind and strength ...'"

The teacher of religion replied, "Sir, you have spoken a true word in saying that there is only one God and no other."
(Mark : 12 : 28 to 32 : page 941)

5. And this is the way to have eternal life - by knowing you, the only true God, and Jesus Christ, the one you sent to earth.
(John : 17 : 3 : page 1018)



Tawhid and Logical Proofs

1. Who was before Allah ?

An atheist once asked Imam Abu Haneefa^{ra}, "If God is One, who was before God ?" Imam Abu Haneefa^{ra} replied, "If you are able to count, start counting." Thus when he began reciting one, two, three, Imam Abu Haneefa^{ra} asked, "Tell me what is before three ?" He replied two. Imam Abu Haneefa^{ra} asked, "What is before two ?" The atheist replied one. Imam Abu Haneefa^{ra} asked, "What is before One ?" The atheist replied zero i.e. nothing. Upon this Imam Abu Haneefa^{ra} remarked, "This is our claim, Allah is One and there is nothing before One."

2. Allah is everywhere.

The atheist asked Imam Abu Haneefa^{ra}, "Everything which exists must be in a place, so where is Allah ?"

Imam Abu Haneefa^{ra} called for a bowl of milk and asked, "Is there butter in this bowl of milk ?" The atheist replied yes. Imam Abu Haneefa^{ra} then asked, "In which part of the milk is the butter ?" The atheist replied, "It is impossible to isolate any one part as it is present in all parts of the milk". Imam Abu Haneefa^{ra} commented, "Similarly

Allah is present everywhere, we cannot isolate any one place for Him.”

3. A debate upon the existence of God.

A debate over the existence of God was arranged between Imam Abu Haneefa^{ra} and an atheist. But Imam Abu Haneefa^{ra} arrived late for the debate. The atheist enquired why Imam Abu Haneefa^{ra} had arrived late. Imam Abu Haneefa^{ra} explained, “I live on the other side of the river and when I reached the river, no boatsman was to be found. They had all come to witness the debate.” The atheist asked, “All the boatsmen have been here, how did you cross the river ?”

Imam Abu Haneefa^{ra} replied, “I was standing worried when all of a sudden a tree on the side of the river fell and all by itself turned into planks from which a boat was suddenly shaped. This boat, without a boatsman, all by itself came to me and brought me to the other side.”

The atheist protested, “All this is contrary to nature ! How could a tree fall on its own accord, how can it turn into planks when there is no one to cut them. How could these planks turn into a boat when there is no one to assemble them and how could you cross the river without a boatsman ? All this is impossible !” Imam Abu Haneefa^{ra} replied, “If a simple boat cannot be made on its own accord and its structure is dependant upon a craftsman then how possibly could this entire universe exist and run without a creator. The whole universal system runs according to

rules and a system. There is never a hitch or crack. If the sun rises in London at 7 a.m. then after 10 years time on the same date it will rise at 7 a.m. This whole system and its order is testimony to the fact that there is an all-knowing ingenious entity running it according to a system. That entity is the real Maker, Allah^{swt}.”

4. Allah exists.

An old woman was once using a spinning wheel to make thread from cotton and she was uttering the Kalimah Tawhid alongside. A traveller asked, “The God whom you are remembering, do you have any proof of His existence?” She replied, “Yes, my spinning wheel is proof of the existence of Allah^{swt}.” The traveller asked, “How is this?”. She replied, “If I spin this wheel it spins and if I do not give it motion it does not spin. Because the whole universe is active this is a proof that someone is running it and that entity is the One God who is the Creator and Owner of the whole universe.”

5. Allah is only One.

The traveller then asked what proof she had to support her claim that only one God was running the whole universe. The old woman replied, “My spinning wheel is proof of that too. If I spin it on my own it works perfectly but if two people were to spin it the thread would break. Because the whole universe is running speedily in perfect harmony this is a proof that there must be only one entity running it. If there were more than one running it there

would inevitably be conflicts and tensions which would result in the destruction of the universe.”

Allah^{swt} says in the glorious Qur'an:

“If there were, in the heavens and the earth, other gods besides Allah, then necessarily, they would have been ruined.” (Qur'an :21:22)

This tells us that only that country, organisation or clan can be successful which is governed by one leader.

6. A Disbeliever.

An atheist was once addressing a primary school class. He asked, “Children ! can you see me ?”. The children replied, “yes.” The atheist said, “That must mean that I exist.” He asked similar questions about the chair and table and then asked the children, “Can you see God ?” The children replied in the negative. The atheist remarked, “That must mean that God does not exist, for if He did you would be able to see Him !” One student stood up and addressed the class, “Can you see the atheist's brain ?” The children replied No. The student commented, “That must be proof that the atheist has no brain !”

Note: There are countless examples of matter which exist, which we believe and feel, but cannot see, for example - the soul, magnetic forces, air, sound, sincerity, hypocrisy etc.

7. God cannot be seen.

A wise man was once asked that science had become so advanced that the farthest thing can be seen with a telescope and the minutest thing can be viewed with a microscope. Surely if God did exist we should have been able to see him.

The wise man replied to the questioner, "The devil has entered your mind, remain vigilant to his temptations, he himself is destined for Hell and he wants to take you with him." The questioner commented, "The devil is made from fire and so is hell, how could hell possibly harm him?" The wise man picked up a lump of clay and struck and injured the questioner, who screamed, "You have hurt me, what a tyranny!"

The wise man commented, "Your body is made from clay so how possibly could you have been injured by clay?" The man replied, "You have ripped open my head and I am in a lot of pain." The wise man asked, "Show me your pain, I can see the wound and the blood but not the pain." The man became embarrassed and realised that his questions were baseless and it was not necessary for all things in existence to be seen and it was not true that matter could not harm its own kind.

8. A conversation between a Muslim and a disbeliever.

A disbeliever once asked a Muslim, "Why do you believe in a God which you cannot see." The Muslim asked the disbeliever who his great grandfather was and if he had seen him. The disbeliever replied that he had not even seen his great grandfather's grave because he lived in a different country. The Muslim then said to him, "How do you accept him as your great grandfather when you have not seen him?" The disbeliever replied, "I have heard it from my parents and relatives." The Muslim replied, "It is possible that the people who told you this could tell a lie but we have heard about God from such an honest and trustworthy person (Prophet Muhammad ﷺ) that his honesty was acknowledged even by his enemies. Friend and foe referred to him as Saadiq and Amin (Truthful and Trustworthy)."

9. Imam Ja'far Saadiq^{ra}.

A sea trader once asked Imam Ja'far Saadiq^{ra} about God. Imam Ja'far Saadiq^{ra} asked the trader to narrate a story from his own life. The trader began, "I was once at sea when I was caught in a storm that ripped my ship. I was left floating in the sea on a plank of wood." At this point Imam Ja'far Saadiq^{ra} stopped him and asked, "Tell me, truthfully, when your ship was torn apart and your plank was at the mercy of the sea and wind did not a feeling of humbleness and supplication arise in your heart

towards a greater entity to save you ?” The trader replied in the affirmative. Upon this Imam Ja’far Saadiq^{ra} replied, “In this struggle of life and death the Most Highest entity for whom the sentiments of humility are raised in your heart, that is your real God.”

Note: An image of a supernatural entity is present in every person’s nature. When all worldly aid and hopes are lost, a person feels an inclination towards this entity. But fortunate is he who comprehends this reality in normal circumstances and believes in Allah^{swt}.

10. God does not sleep.

Once Prophet Musa^{as}, for his own or his nation’s hearts consolation, asked the angels, “Does Allah either sleep or slumber ?” A commandment came from Allah to obtain two glasses of water and to hold them in his hands. He acted upon this. After a while he was overcome by sleep and the glasses fell to the ground. A revelation came down, “O Musa! when you could not maintain two glasses in sleep, how could I maintain the worlds if I slept ?”

11. Imam Shafi’ee^{ra}.

Imam Shafi’ee^{ra} was standing in front of a mulberry tree when someone asked him about Allah^{swt}. Imam Shafi’ee^{ra} answered, “Take a look at this mulberry tree. If goats eat its leaves milk is formed, if a bee sucks its leaves honey is created, if a silkworm eats its leaves silk is obtained and if a deer eats its leaves we acquire Musk. All

four have different compositions and realities but the mulberry leaves can only have one reality because one item only has one innate reality. If the innate reality of these leaves is milk then how do we also obtain silk, honey and Musk. Similarly if the innate reality is silk, how were all the other items formed ?

We realise that the leaves do not contain a requirement for any item - Allah^{swt} is the creator of all. If He desires He can put leaves in the mouth of a goat and extract milk or allow a bee to suck the leaves and obtain honey or order a deer to eat the leaves and produce fragrant musk or make them a food for silk-worms to convert to silk.”

12. God is needed.

A group of young boys and girls of different religions were discussing the topic ‘Do we need God’ on a television programme. A young girl said, “Every human can make a mistake and when he commits a mistake first time in his life his conscience reproaches him. Sometimes the mistake is so severe or embarrassing that a person does not feel he can tell his parents or confide in his friends. The mistake continues to play on his mind and he leads a guilty and troubled life, or worse, it reaches the stage where the person even contemplates suicide or opts to commit crimes for ever. –

However if a person believes in Allah^{swt} he can in isolation humbly confide in the presence of Allah^{swt} and

acknowledge his mistake and pledge not to make the mistake again. Being hopeful of Allah's mercy forgiving him he can start a new clean life. Thus to avoid such mental anguish every person needs God." The renowned scholar Bertrand Russell once said, "If God didn't exist it would be necessary to invent Him."

13. Creator of all.

Whenever we see or know of something we also attain knowledge of other items which are not apparent to our senses, for example, on seeing smoke we come to know of a fire in someplace, although none of our five senses can sense the fire. When we see footsteps we realise the existence of a traveller. When we hear a voice we accept the existence of an entity emitting the sound. Thus upon seeing the creation we subconsciously acknowledge the existence of a creator. These points are so obvious that they are accepted by all.

The point to note here is that these countless shining stars, the illumination of the sun and moon, limitless galaxy, extensive sky, high mountains, the length and breadth of this land, splendour of oceans, the countless creatures living between the sky and the earth, do these all not point towards an entity which is the creator of all of them? Why not! Each particle in this universe tells us that its existence is an explicit proof of its creator.

14. Self-existent.

Every existent thing requires an inventor whilst every moving thing needs a mover. Furthermore this inventor or mover must also have its own prime mover. For example, on seeing a moving vehicle one may ask who is driving it? The reply would be it is the engine which is moving this vehicle. But this answer poses another question, from what is this powerful engine created? The reply is that it is composed of various metallic parts whose co-ordination moves the vehicle. But this answer raises a further question; where are these metallic parts assembled into what is called an engine? The answer is that it is the result of the workers in a factory where the metal is melted down into a liquid and is then formed into desired shapes and sizes. But even this answer fails to satisfy the heart, curiosity grows for the answer provokes yet more questions; Who set up the factory which turned the metal into engine parts? The reply is that it was initiated by the human mind which after years of experimentation laid the foundations of the factory. The heart is still not content, a further question is who led the human mind to be so developed that it was able to successfully initiate the factory?

It is explicitly clear that this process will continue - the heart will only stop this questioning when it finds an inventor or creator who is not dependant upon any other inventor, it will have to kneel in front of that prime mover which requires no mover to give it motion, rather it is free

0from the confines of time and space and is self existent. This true inventor and Prime-mover is Allah^{swt} who is the Creator of and Provider for the whole universe.

15. The true Creator.

Thomas Alva Edison (1847-1931), the creator of the phonograph, the incandescent light, the motion-picture camera, the mimeograph, the carbon transmitter (which made the telephone commercially practicable) and more than 1000 other patented inventions, once said,

“People call me a great inventor. *I'm* no inventor worth talking about. When I think that I can't build even the damnedest kind of a fool who could think and speak some damn fool thing of his own, then I know that I'm just a hell of an inventor.” Then, his finger pointing heavenward, he added, “*That's* the real Inventor!”

(With thanks, The Reader's Digest, August 1973)

16. One God.

The most respected teacher, the Zia-ul-Ummah, Pir Muhammad Karam Shah^{ra} has presented a comprehensive analysis pertaining to One God. This discussion on Allah^{swt} is concluded with reproduction of this analysis.

‘If we accept more than one God, what are their mutual merits and rank ? Are they all deficient in the sense

that in creating the universe they were dependant upon one another's assistance, if so, then none of them is worthy of being accepted as God because how can an entity, which itself is dependant, fulfil the needs of others.

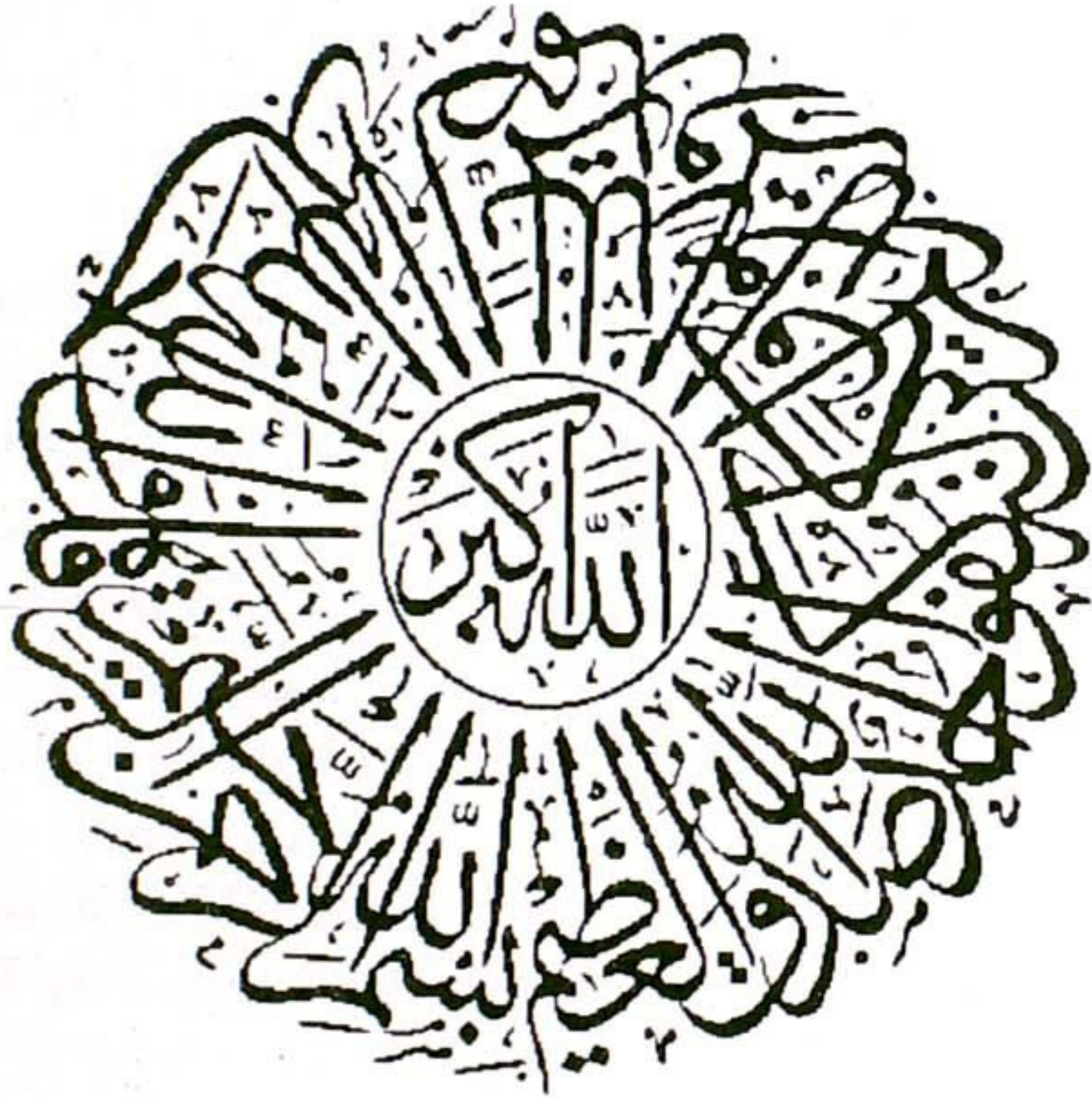
On the other hand if we accept that one God is all powerful and the other gods are dependant upon the help of the all powerful God then for what reason (and motive) would the all powerful God wish to involve inferior entities in the creation of the universe which he could have created without them.

If we were to believe that all of them are of equal strength and authority then necessarily conflict and disagreement would eventually arise between them which would result in the destruction of the whole universe.

Even if we were to admit that all the gods worked in unison and harmony (in agreement) we would still need to ask whether in the running of the universe the energies of all the gods are expended or of just one ? (i.e. are all the gods involved in the running of the universe or just one ?). If only one God is running the universe then the others are of no use and it is not Godlike to be niggardly by being inactive. Furthermore, if all the gods are running the universe jointly we would then need to ask whether they are able to run it individually, if not then this weakness is again a negation of their divinity (they are too weak to be considered a God). If they are able to run the universe individually then their running of it jointly is still a waste of their energies - which is an ungodly sign of folly.

Allama Ismail Haqqi^{ra} has brilliantly expressed “...
If in a body there cannot be two hearts, in a body two souls,
in the solar system another sun then in this universe there
cannot be any more gods than the One God.”

(Zia-ul-Qur'an, Sura Al-Ambiyaa)



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Tawhid and Science

In this chapter, I would like to mention seven scientific reasons for the existence of God. They are adapted from the book 'Man Does Not Stand Alone' by A. Cressy Morrison, former president of the New York Academy of Sciences.

1. *By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence.*

Suppose you put ten pennies, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one in ten; of drawing one and two in succession, one in 100; of drawing one, two and three in succession, one in 1000, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one in ten billion.

By the same reasoning, so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship by chance. The earth rotates on its axis 1000 miles an hour at the equator; if it turned at 100 miles an hour, our days and nights would be ten times as long as now, and the hot sun would likely burn

up our vegetation each long day while in the long night any surviving sprout might well freeze.

Again, the sun, source of our life, has a surface temperature of 10,000 degrees Fahrenheit, and our earth is just far enough away so that this "eternal fire" warms us *just enough and not too much!* If the sun gave off only one half its present radiation, we would freeze, and if it gave half as much more, we would roast.

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if the earth had not been so tilted, vapors from the ocean would move north and south, piling up for us continents of ice. If our moon were, say, only 50,000 miles away instead of its actual distance, our tides might be so enormous that twice a day all continents would be submerged; even the mountains could soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist.

It is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident.

2. *The resourcefulness of life to accomplish its purpose is a manifestation of an all-pervading Intelligence.*

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force; a

growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

Life, the sculptor, shapes all living things; an artist, it designs every leaf of every tree, and colors every flower. Life is a musician and has taught each bird to sing its love song, the insects to call one another in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices, and perfume to the rose, changing water and carbonic acid into sugar and wood, and, in so doing, releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent, jellylike, capable of motion, drawing energy from the sun. This single cell, this transparent mist-like droplet, holds within itself the germs of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life; fire-blistered rocks and a saltless sea could not meet the necessary requirements.

Who, then, has put it here ?

3. *Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures.*

The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born.

What brings him back so precisely ? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turn up against the current to finish his destiny accurately.

Even more difficult to solve is the mystery of eels. These amazing creatures migrate at maturity from ponds and rivers everywhere - those from Europe across thousands of miles of ocean - all bound for the same abysmal deeps near Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless start back and find their way not only to the very shore from which their parents came but thence to the selfsame rivers, lakes or little ponds. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing impulse originate ?

4. *Man has something more than animal instinct - the power of reason.*

No other animal has ever left a record of its ability to count ten, or even to understand the meaning of ten. Where instinct is like a single note of a flute, beautiful but limited, the human brain contains all the notes of all the instruments in the orchestra. No need to belabor this fourth point; thanks to human reason we can contemplate the possibility that we are what we are only because we have received a spark of Universal Intelligence.

5. *Provision for all living is revealed in such phenomena as the wonders of genes.*

So tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these genes inhabit every living cell and are the keys to all human, animal and vegetable characteristics. A thimble is a small place to hold all the individual characteristics of almost three billion human beings. However, the facts are beyond question.

Here evolution really begins - at the cell, the entity which holds and carries the genes. That the ultra-microscopic gene can absolutely rule all life on earth is an example of profound cunning and provision that could emanate only from a Creative Intelligence; no other hypothesis will serve.

6. *By the economy of nature, we are forced to realise that only infinite wisdom could have foreseen and prepared with such astute husbandry.*

Many years ago a species of cactus was planted in Australia as a protective fence. Having no insect enemies in Australia, the cactus soon began a prodigious growth; the alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defense, etomologists scoured the world; finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely, too; and

it had no enemies in Australia. So animal soon conquered vegetable, and today the cactus pest has retreated - and with it all but a small protective residue of the insects, enough to hold the cactus in check forever.

Such checks and balances have been universally provided. Why have not fast-breeding insects dominated the earth ? Because they have no lungs such as man possesses; they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence there never has been an insect of great size; this limitation on growth has held them all in check. If this physical check had not been provided, man could not exist. Imagine meeting a hornet as big as a lion !

7. *The fact that man can conceive the idea of God is in itself a unique proof.*

The conception of God rises from a divine faculty of man, unshared with the rest of our world - the faculty we call imagination. By its power, man and man alone can find the evidence of things unseen. The vista that power opens up is unbounded; indeed, as man's perfected imagination becomes a spiritual reality, he may discern in all the evidences of design and purpose the great truth that heaven is wherever and whatever; that God is everywhere and in everything but nowhere so close as in our hearts.

(With thanks, The Reader's Digest, October 1960)

Some verses of the Qur'an relating to Creation.

1. In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (Qur'an:3:190)
2. He created for you all that the earth contains, then turned towards the sky, formed seven heavens. He has knowledge of all things. (Qur'an:2:29)
3. We have created man in the best form. (Qur'an:95:4)
4. Say: It is He Who has created you and given you ears, eyes and hearts. Yet you are seldom thankful. (Qur'an:67:23)

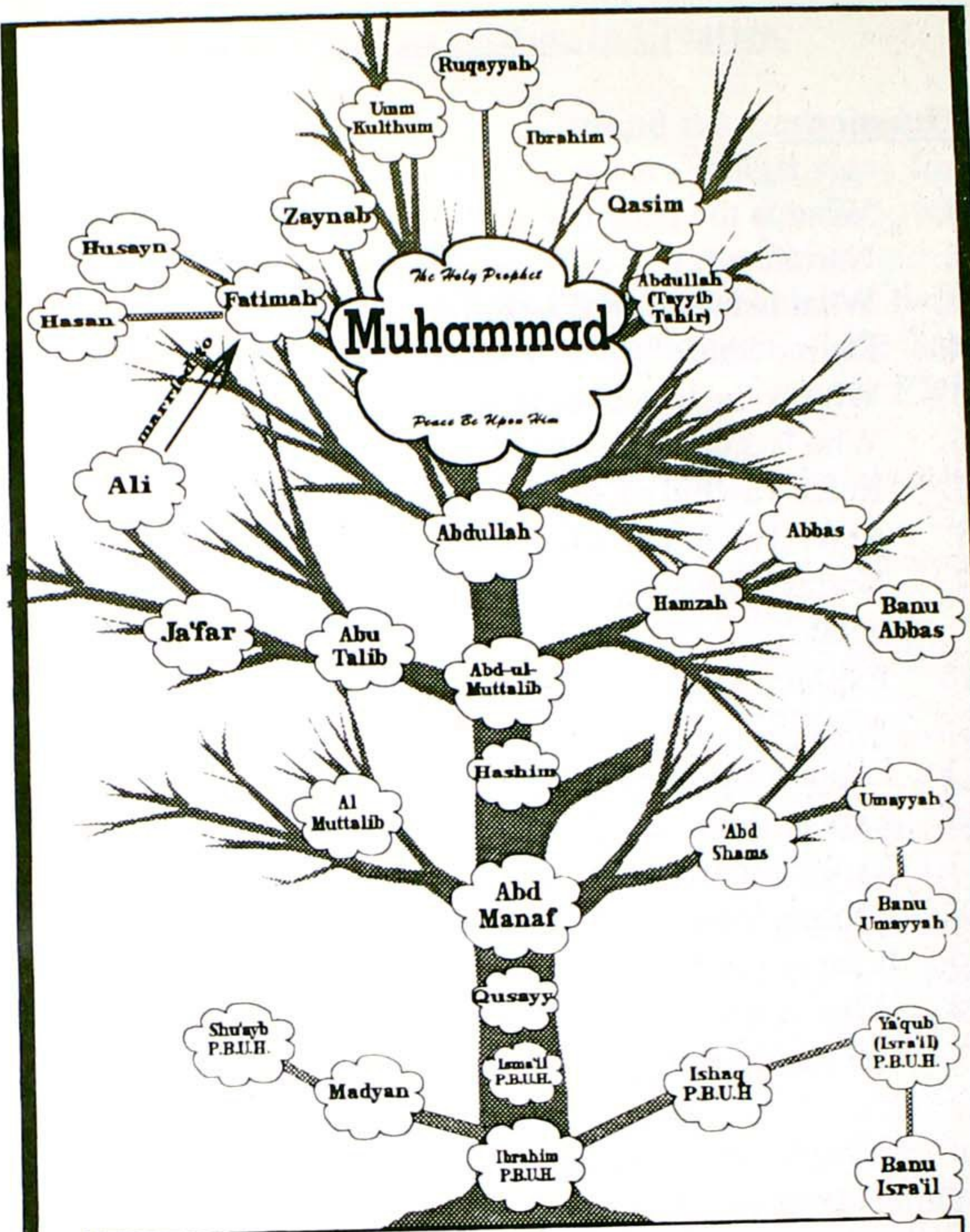
O Muslim Youth! The aforementioned verses of the Holy Qur'an invite you towards research and quest. The vastness of the earth and the light of the sun and moon are anxious to disclose their secrets. If a non-believer ponders and contemplates over the mysteries of creation and is able to trace the existence of God, then, *O Muslim*, God will enlighten your research to such an extent that the entire creation will benefit from it.

O Allah! Enable the Muslim youth to disclose the hidden truths of the Glorious Qur'an and give us the ability to encourage and guide them. Aameen!

M. I. H. Pirzada
Founder and Principal
of Jamia Al-Karam (England)
19th July 1999

Questions:

1. What is the personal name of Allah^{swt} ?
2. Narrate a few attributes of Allah^{swt}.
3. What is meant by Tawhid ?
4. Define Shirk ?
5. Who is the true Creator of the universe ?
6. Who has control over life and death ?
7. Refer Tawhid of Allah^{swt} from the Holy Qur'an.
8. Refer Tawhid of Allah^{swt} from the Bible.
9. Narrate any logical proof about the existence of Allah^{swt}.
10. Explain logically the phrase, 'there is none before Allah^{swt}'.
11. Explain logically the phrase, 'Allah^{swt} is everywhere'.
12. Explain logically the phrase, 'Allah^{swt} is only One'.
13. Explain logically the phrase, 'Allah^{swt} is unseen'.
14. Explain logically the phrase, 'Allah^{swt} does not sleep'.
15. Is there need of Allah^{swt} if yes why ?
16. What is necessary for a successful country or family ?
17. Give a scientific reason for the existence of Allah^{swt}.



The Family Tree of the Prophet

Muhammad

(P.B.U.H.)

by Omar Qadri (America) Student at Jamia Al Karam U.K. March 1999

Chapter 6

Belief in the Prophets of Allah

A prophet is that holy person whom Allah^{swt} has selected to deliver His message. A prophet is a holy means of delivering, by way of revelation, the commandments of God to the people.

The difference between a Rasool and a Nabi

The mission of a Nabi and a Rasool is the same i.e. to deliver the message of Allah^{swt} to the creation. However a Nabi can only be from amongst the humans whilst a Rasool can also be from amongst the angels. (i.e. an angel can be a Rasool but not a Nabi - a Nabi must be from amongst the humans)

Another difference often mentioned is that it is not necessary for a Nabi to bring a new book or new way (deen), he can simply be preaching the way of a previous Rasool. A Rasool is that specific person who has a new book and way.

Thus, every Rasool is a Nabi but not every Nabi is a Rasool.

The number of Prophets

The precise number of prophets is only known to Allah^{swt} but it has been narrated that there are 124,000 Nabi and 313 Rasool.

The first Prophet is Adam^{as} and the last Prophet is Muhammad ﷺ. It is necessary to have faith upon all the Prophets. The rejection of any one prophet leads to Kufr (disbelief).

The Qur'an has mentioned the names of 25 Prophets, some of these are:

Adam^{as}, Idris^{as}, Nuh^{as}, Ibrahim^{as}, Ismail^{as}, Ishaq^{as},
Yaqaob^{as}, Yusuf^{as}, Dawood^{as}, Sulaiman^{as}, Ilyas^{as}, Musa^{as},
Isa^{as} and Muhammad ﷺ.

Definition of Prophet

The Arabic dictionary Al-Munjid defines a NABI as:

الْمُخْبِرُ عَنِ الْغَيْبِ أَوْ الْمُسْتَقْبِلِ بِالْهَامِ مِنَ اللَّهِ
(المنجد)

“The one who gives news of the Unseen or future by way of revelation from Allah^{swt}.”

The Encyclopaedia Britannica has defined PROPHET as:

“The term Prophet refers to an inspired person who believes that he has been sent by his God with a message to tell. He is, in this sense, the mouthpiece of his God.”

The Need for Prophets

1. Guidance

Human perception and understanding is limited. Only Allah^{swt} is perfect and faultless. If the human intellect was perfect a human would never be mistaken. But even the most wise of men have been mistaken. It was due to this fundamental weakness of mankind that God, from the very first day, initiated the system of Prophethood to help develop, improve and guide the people. This system identified for the people the paths of right and wrong and informed that the path of truth led to success whilst the path of falsehood led to destruction.

2. Practical example.

It is human nature that a person is not so much impressed by words as he is by a practical demonstration. If words and letters had been sufficient to guide humans it was not difficult for Allah^{swt} to send down a written book or to have etched His commandments on the side of a mountain. Humans could simply have read this and understood and found the straight path. But guiding

humans is not possible with only words and letters. It is necessary for someone to demonstrate to them by acting upon the commandments and being a living example for others. It was the fundamental need to provide guidance for which Allah^{swt} sent prophets along with His books.

3. Human understanding.

To obtain sensory knowledge, humans possess the five senses (of touch, taste, smell, sight and hearing) and to obtain logical knowledge they have the mind. Although the human capacity (of perception) does not extend beyond the senses and intellect but his needs are linked with the invisible world. Until there is access to this realm this human need would remain unfulfilled. One of the characteristics of a prophet is knowledge of the unseen thus Prophethood is necessary to fulfil the human needs.

4. The human mind.

The human's source of knowledge is his senses but these are prey to mistakes. To control this potential it is necessary for the mind to be dominant upon the senses. But when the mind too is mistaken then neither the mind nor the senses can overrule it. Thus it is necessary to appoint such a thing to override the mind which is free from mistakes. Such a thing can only be Prophethood for Prophethood is free from mistakes. Thus to protect oneself from the contradictions of the mind it is necessary to accept Prophethood.

5. Holy attributes.

Allah^{swt} is at the utmost level of perfection and sanctity whilst the human is deficient and drowning in sin. Due to this deficiency the human does not possess the ability to obtain bounties directly from Allah^{swt}. Allah^{swt} has thus selected certain people and kept them free from defect and sin. Due to these holy attributes they are able to attain bounties from Allah^{swt} and, due to their being human, they can deliver them to the people. These connections are the prophets of Allah^{swt} and the greatest and the most exalted connection is the final and last Prophet, Muhammad ﷺ.

Important points relating to Prophets

1. Eminent status.

Every Prophet is better than the rest of the people in terms of lineage, nobility, morality, beauty, character and excellence. In short, he is better in every respect.

2. Innocence.

All Prophets are innocent, not only are they pure from both the apparent and inapparent stains of Kufr and Shirk but they have attained such a rank of worship and devotion that following them (the Prophets) leads to vicinity and nearness to Allah^{swt} and their disobedience incurs the wrath of Allah^{swt}. It is for this reason that the

Ahl-ul-Ishq (Lovers of Allah and his Prophet ﷺ) have stated that the name of the wrath of a Prophet is hell and the name of the love of a Prophet is Paradise.

3. Obligatory respect.

Respect for a Prophet is not only obligatory but is the root of all obligations. Even the minutest blasphemy or rejection of a Prophet is Kufr.

4. The status of Prophethood.

The status of a Prophet is more exalted (greater) than that of any angel, human or jinn. To consider a person, who is not a prophet, to be equal or better than a Prophet is Kufr.

5. Duty of preaching.

The Prophets delivered to the people all the commandments revealed to them by Allah^{swt}. To even consider that a Prophet, through fear, has withheld any commandment is Kufr.

6. Superior intellect.

A Prophet is bestowed (given) such a perfect intellect that the intellect of any philosopher or wise man does not even compare to a one hundred thousandth of it.

7. Knowledge of the Unseen.

A Prophet informs of matters which cannot be perceived directly with the mind or the senses. This is known as the Ghaib (unseen) - such as Paradise, Hell, Day of Judgement, punishment and reward.

8. Human Nature

All prophets were human and male. No jinn has ever been a prophet nor any woman.

9. Revelation.

It is necessary for a Prophet to have Wahi (revelation), whether this be directly from Allah^{swt} or through an angel. The dream of a prophet is also like revelation.

10. Life of a Prophet.

Prophets are alive in their blessed graves. The earth cannot harm the blessed bodies of the Prophets. Allah^{swt}, according to His Majesty and Will, provides them with the best life and rizq (nourishment).

Note: Allah^{swt} has stated in the Qur'an, "And do not call dead those who are killed in the path of Allah, they are alive but you cannot perceive." (Qur'an:2:154). If we are commanded to acknowledge that a martyr, even when ripped into countless pieces by a bomb, is alive and

receives nourishment from Allah^{swt}, then surely the Prophets, whose lives and deaths were for Allah^{swt}, must also be considered alive.

11. Bestowment of Allah^{swt}.

Prophethood is a bestowment and it cannot be achieved through worship or devotion. Allah^{swt}, through His grace, bestows prophethood upon whoever He wishes.

Matters which could not have been fulfilled without Prophethood

1 Tawhid (Oneness of God).

A central tenant of Islamic belief is the Tawhid of Allah^{swt} but one cannot perceive Tawhid comprehensively without Prophethood.

2. Irfan (Recognition of God).

Man was created to recognise his Lord but one cannot recognise Allah^{swt} without Prophethood.

3. Worship.

A man performs worship to please Allah^{swt} but worship cannot be properly established without Prophethood.

4. **Lawful and unlawful.**

This world is decorated with countless blessings of Allah^{swt} but their identification as to what is Halaal and Haraam is not possible without Prophethood.

5. **Practice.**

The Book of Allah^{swt} provides us with the awareness of His commandments but the right practice and their compliance is not possible without Prophethood.

6. **Human nature.**

Religion is a demand of human nature but this could not have been explained without Prophethood.

7. **Good and bad.**

There are countless systems and ideologies prevailing in this world, but the human mind is not competent to comprehensively evaluate the good and bad of each and every ideology. History is witness to the fact that humanity often initially considered something beneficial, but which ultimately proved harmful. A flawless and comprehensive analysis of any item can only be performed by Allah^{swt}, the Most Wise and the All Knowing, who is the Creator of everything and is aware of the good and bad pertaining to these things. Man would have had no access to this intrinsic knowledge without Prophethood.

Mu'jizaat (Miracles)

The person whom Allah^{swt} selects as a Prophet is the most respected and honoured amongst his nation. However when he claims Prophethood people often demand proof (verification) of this claim. Allah^{swt} has thus bestowed upon His Prophets the power and ability to fulfil these demands of the people. This power and ability bestowed by Allah^{swt} is referred to as Mu'jizah or Miracle. Examples include Musa's stick turning into a snake, Isa^{as} bringing the dead back to life, our Prophet ﷺ splitting the moon and the spring of water flowing from his blessed fingers.

A Brief Definition of Mu'jizah : An act contrary to habit performed by a prophet is called Mu'jizah because other people cannot do so.

The English word for Mu'jizah is MIRACLE and its definition is:

"A surprising act which does not occur according to the known laws of nature and is therefore thought to be caused by God."

The difference between Mu'jizah and Magic

The act contrary to habit performed by a Prophet with the powers given to him by Allah^{swt} is known as

Mu'jizah. Its purpose is to reform people and to strengthen their faith.

The acts contrary to habit like jugglery performed by a non-prophet are called magic. These often cause mischief and destroy Iman (faith). It is necessary to refrain and repent from magic for the magician's death is Haraam and in destruction.

Magic cannot compete with Mu'jizah and Karaamah because falsehood always vanishes in the face of truth.

The distinction between Mu'jizah and Karaamah

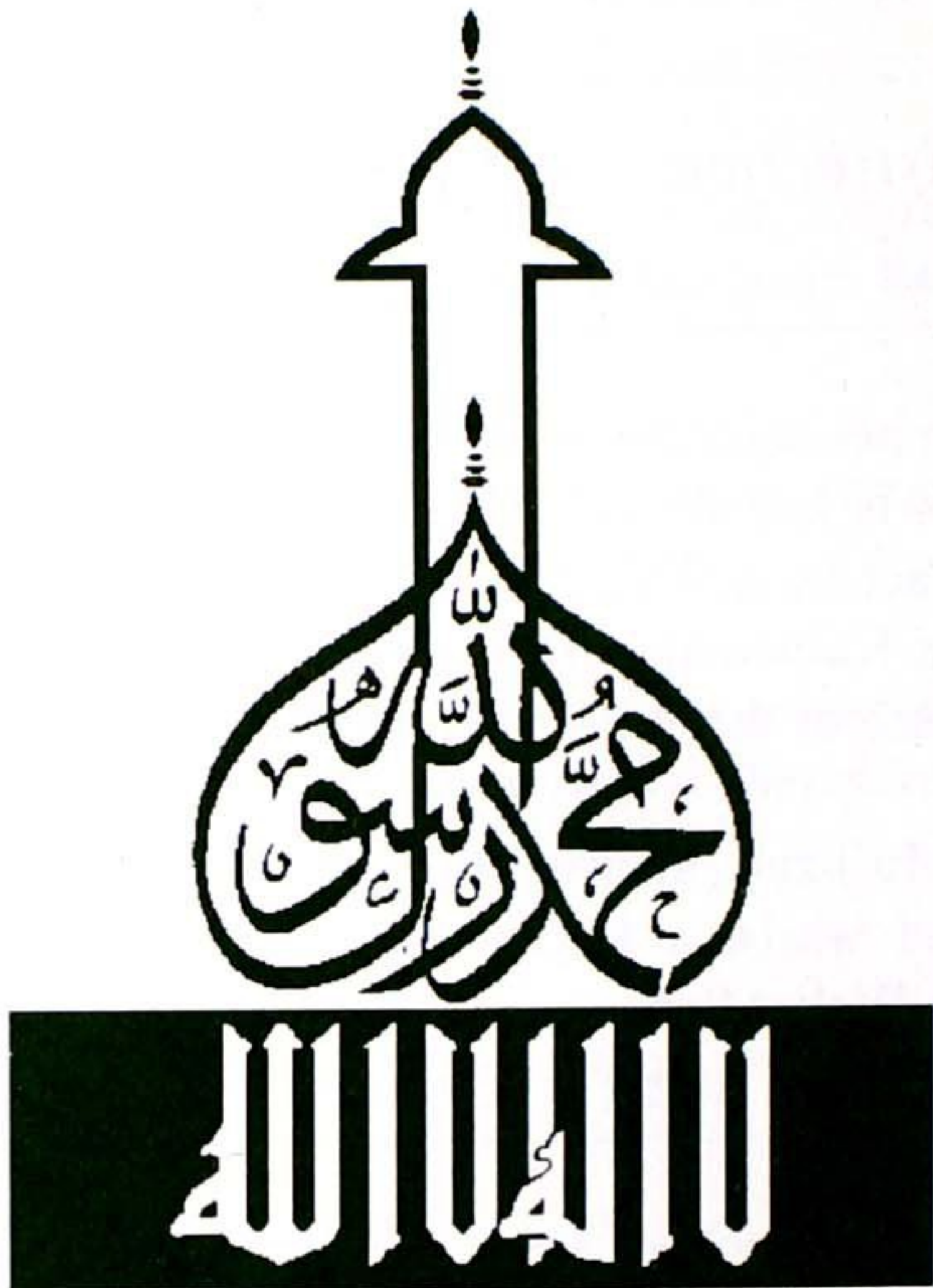
If an act contrary to habit takes place at the hands of a Prophet it is known as a Mu'jizah, whilst the occurrence of such an act by a Wali Allah (friend of God) is generally known as a Karaamah. This Karaamah, in reality, is also the excellence of the Wali's Prophet.

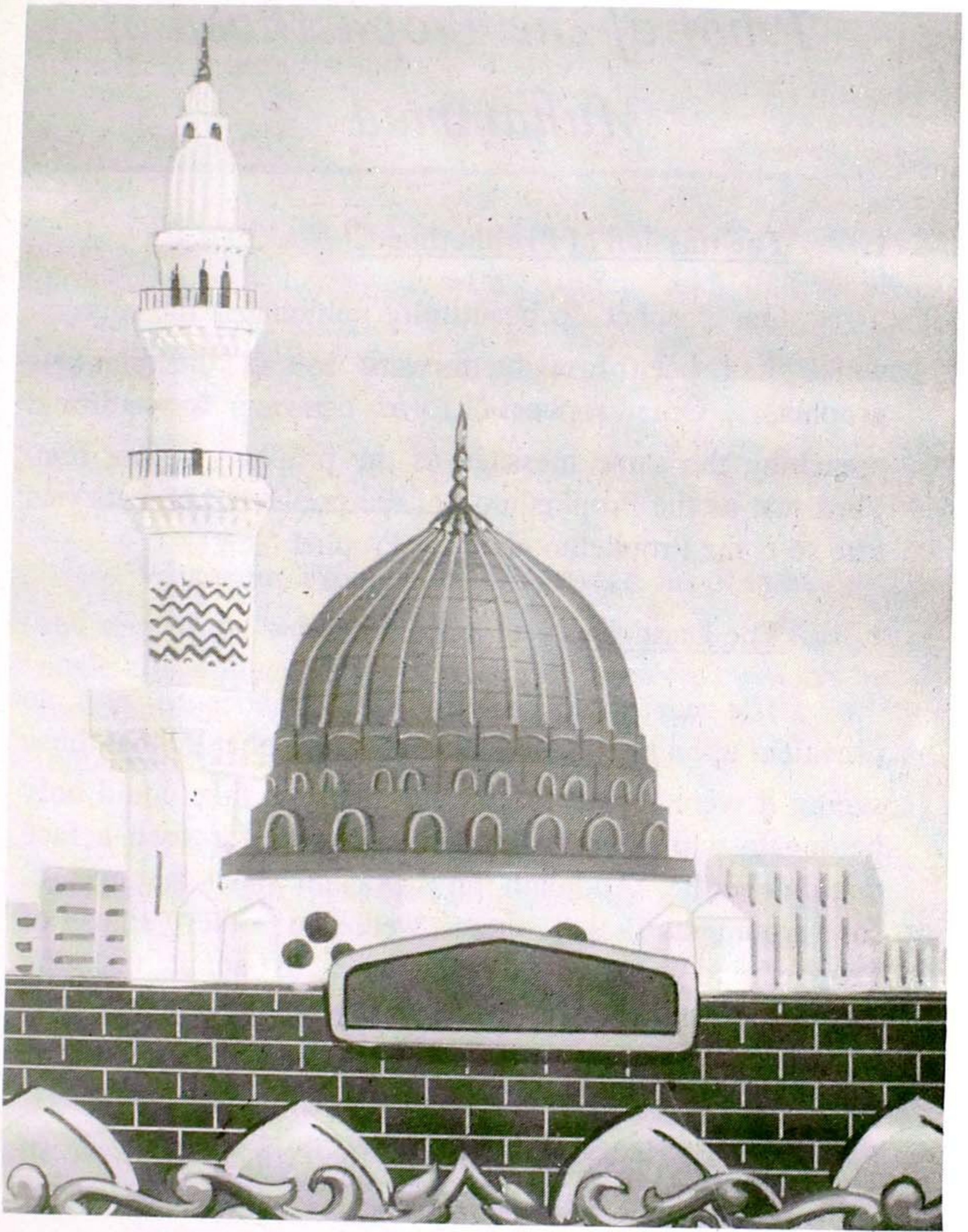
A Mu'jizah affirms the veracity of a Prophet's Prophethood whilst a Karaamah reveals the nobility and honour of a Wali Allah.

Questions:

1. What is the difference between a Rasool and a Nabi ?
2. State the names of a few Prophets.

3. Argue the necessity of the Prophets - provide only two reasons.
4. Is every Prophet innocent and alive in his grave ?
5. Can a man through worship and devotion become a Prophet ?
6. Name three things whose knowledge is impossible without Prophethood.
7. What is the difference among a Mu'jizah, Karaamah and Magic ?





Proof of the Prophethood of Muhammad ﷺ

1. The mission of Prophethood.

Our Prophet ﷺ beautifully culminated the mission which had been brought forward by all the previous prophets. Our Prophet ﷺ was carrying forward and preaching the same message as the prophets before him. Thus just as the Prophethood of the previous prophets was true so is the Prophethood of our Prophet ﷺ.

2. The Luminous visage.

The nur (light) of truth and innocence was so prevalent upon the blessed face of our Prophet ﷺ that those seeing it were forced to concede that this face could only belong to a trustworthy and true person, for such a face could never lie. Abdullah ibn Rawaaha^{ra} states that even if, for arguments sake, there were no other signs of Prophethood one would still have to admit that the Prophet's face itself was evidence of Prophethood.

3. The fulfillment of Prophecies.

The prophecies revealed by the Prophet ﷺ were all proven to be true. For example at the battlefield of Badr

the Prophet ﷺ made marks on the ground and proclaimed that such and such disbeliever would be killed here. The next day the bodies of those disbelievers were found exactly at those very spots.

4. Miracles.

To verify his Prophethood the Prophet ﷺ, like other prophets, was bestowed with explicit and undeniable miracles. For instance the splitting of the moon, the springing of water from the blessed fingers and the testimony of trees and stones to his Prophethood.

5. The book of Allah^{swt}.

When our Prophet ﷺ proclaimed his Prophethood and recited the words of Allah^{swt} (the Qur'an), the Kuffaar made allegations that these were not the words of God but something the Prophet ﷺ had composed himself. Allah^{swt} replied:

“If you have some doubts over what We have revealed to Our servant then bring forward a chapter like it.”
(Qur'an:2:23)

This challenge was not restricted to the Arab poets and literates but was open to all Arabs and non-Arabs who rejected Islam. This was a very easy method for the disbelievers to bring forward even a chapter of only three verses and disprove the veracity of our Prophet ﷺ. But

fourteen centuries have passed and this challenge call is still reverberating all around the world; No one has yet answered this challenge and no one ever will ! This one verse provides such a proof of our Prophet's Prophethood that even the most rebellious and stubborn will find it difficult to reject.

6. Invitation to Mubaahala.

In the 10th year of Hijrah a delegation of Christians from Najraan came to the Prophet ﷺ to debate the concepts of Tawhid and Trinity. The Prophet ﷺ provided clear proofs and reasons for the rejection of trinity but the Christians refused to surrender the concept of trinity. In order to assert his righteousness over these antagonists the Prophet ﷺ was ordered, by Allah^{swt}, to hold a Mubaahala. A Mubaahala is when two contending parties make a humble dua (supplication) to Allah^{swt} that whoever is false may he be damned. Thus the Prophet ﷺ came with Imam Hussain^{ra} in his arm and Imam Hassan^{ra}, Fatimah^{ra} and Ali^{ra} alongside him. When the delegation saw these luminous faces, their grand priest advised them not to enter into a Mubaahala otherwise there would be no trace left of them on this earth; Thus the delegation refused to enter into the Mubaahala and reconciled by paying the Jizyah (Poll tax).

7. Confirmation of previous prophets.

Our Prophet ﷺ confirmed that the previous prophets were true prophets of Allah^{swt}. Even though the Jews reject

the Prophethood of Isa^{as}, our Prophet ﷺ confirmed his Prophethood. Thus belief in our Prophet ﷺ is also as a matter of fact belief in the previous prophets.

The particularities of Muhammad ﷺ

In terms of bestowment of Prophethood all prophets are equal, however some are of an elevated status than others. The most distinguished and esteemed Prophet is Muhammad ﷺ.

All earlier prophets had been sent to a specific group of people and a specific locality but our Prophet ﷺ was sent for all of the universe until the end of time.

Allah^{swt} bestowed upon the Prophet ﷺ collectively all the excellences and wonders which had been given individually to the earlier prophets. For example the beauty of Yusuf^{as}, the cures of Isa^{as} and other miracles, all these qualities were bestowed upon our Prophet ﷺ.

Apart from these there were some other qualities and bestowments which had not been given to any other prophet - they were unique to him only. These are known as the Particularities of Muhammad ﷺ. Examples of these are the Mi'raj, leading in prayer all the prophets in Masjid-ul-Aqsa, the Great Shifaa'at (intercession) on the day of Judgement, being a mercy for all the worlds, being the last Prophet, being a Prophet for all the universe, his

illuminating birth, having no shadow, his barakah rendering the whole earth a place of worship and so on.

There are countless other distinctions of the Last Prophet ﷺ in which he is unique; For more detail refer to the books of Ahadith.

The need for the Seal of the prophets

Khatm Nubuwwah refers to the fact that the Prophet Muhammad ﷺ is the final Prophet of Allah^{swt}. No prophet can come after him. If anyone claims Prophethood after him he is a liar and a Kaafir. The Prophet ﷺ has stated, "The holy system of Prophethood has terminated, after me no prophet or messenger will come." (Tirmizi)

Whoever rejects the finality of our Prophet ﷺ is a Kaafir i.e. he removes himself from the circle of Islam and becomes a Kaafir.

1. Completion of the deen.

The system of Prophethood was initiated to convey Allah's message of guidance (Islam) to the people. The first Prophet was Adam^{as}. Because at that time there were only a small number of people, only a restricted amount of commandments were revealed but as the number of people grew so did the Islamic commandments. (A greater number of people leads to more matters and issues arising which need to be solved in the light of divine guidance). This

system continued until the farewell pilgrimage (Hijjat-ul-Wadaa') where Allah^{swt} revealed:

“Today, I have perfected your Deen for you and have completed my blessings upon you and have chosen Islam as a Deen for you.” (Qur'an:Maida:3)

The purpose of this verse is perfectly clear - Islam, after developing through several stages, has today reached its completion. Now there is no need for additions or modifications. As the message and mission has been completed there is no need for any other prophet. The crown of Khatam-e-Nubuwwah has been adorned upon the blessed head of Muhammad ﷺ and with him the system of Prophethood has culminated.

2. Completion of Irfaan (Recognition).

The whole of creation was created to recognise Allah. First of all Prophet Adam^{AS} and after him all the other Prophets introduced Allah^{swt} to the whole of the creation - that He is One and nothing but He should be worshipped. Thus the recognition of Allah^{swt} went through stages. The Prophets preached the recognition of Allah^{swt} after hearing it from Angel Jibra'il. Even though the Prophets clearly heard and understood everything that Jibra'il said, there is still a great difference between hearing and seeing.

On the 27th of Rajab, our Prophet ﷺ was invited beyond the skies and heavens where he saw Allah^{swt}, in

accordance with Allah's Majesty and grandeur. Thus the recognition of Allah^{swt} which began with the preaching of Prophet Adam^{AS} reached its pinnacle with the seeing of Allah^{swt} by Muhammad ﷺ. On returning from the Mi'raj the Prophet ﷺ confirmed the previous Prophets' proclamation of Tawhid, by stating that he had seen Allah^{swt} and surely He is One and has no partner. When the introduction and recognition of Allah^{swt} has been completed there is no need for any other Prophet. Thus the blessed system of Prophethood reached its culmination with the Prophet Muhammad ﷺ.

3. The preservation of the Qur'an.

Each Prophet delivered and preached the guidance of Islam in a perfect manner but after his passing away, the people modified and altered the scriptures in line with their own desires and added into them false beliefs and doctrines. This led to the need for another Prophet to once again restore and reiterate the true message of Islam. However, with the revelation of the Qur'an it was announced that there was no possibility of any modification or change in the text. Its each and every word was and will be protected until Qiyaamat. Thus if the Qur'an is to remain unaltered there is no need for another Prophet.

4. Universal Prophethood.

Apart from our Prophet ﷺ all the previous Prophets^{AS} were sent to specific parts of the world, at

specific times and to specific nations. Their teachings were not universal because humanity was still evolving. When humanity had reached a stage where it was able to comprehend and adopt a universal system of life, Allah^{swt} sent our Prophet ﷺ as a Prophet for all the worlds with a universal message. Allah^{swt} announced the Prophet ﷺ as a mercy for all the worlds and a Prophet to the whole of mankind.

Now that a universal Prophet ﷺ has arrived with a universal system what further need is there for another Divine Message. Consequently the system of Prophethood reached its logical conclusion - the purpose of sending the Prophets was to clarify right and wrong and to provide humanity with perfect guidance towards the success in both worlds (realms). As Allah has now provided humanity with a comprehensive guide in the form of the Qur'an, the whole purpose behind the system of Prophethood has been fulfilled. Thus the system of sending the new Prophets has now terminated. Logical reasoning dictates that when a condition lapses so too does the conditional. It was due to the Prophet Muhammad ﷺ that we received comprehensive guidance, thus logic dictates that Prophethood should also culminate with him and thus he is the last Prophet.

Last Model

An elder has stated

*“In coming, where did the Prophets not come !
To every nation, every country, to every time they came !”*

But all of them came to go. They came for a specified time and age. Their commandments and examples were bound by time. Only one Deen (religion) has come which will survive until Qiyaamah because when it came, it came to stay, who will ever erase this Deen? If it were to be erased there is nothing to follow for it is the last to come. This is the final model and Allah^{swt} had decided from the very beginning that this would be the last and it will remain until Judgement Day.

5. Khatm Nubuwwah is a blessing.

Khatm Nubuwwah (finality of prophethood) is a great blessing of Allah^{swt} and it is because of this that the Muslim Ummah is a united universal brotherhood. If it was not for this belief the Ummah would never have attained unity because the coming of each Prophet would have led to another schism (break up) of the Ummah. This Ummah would have dissolved into numerous discrete and different Ummahs - each with its own spiritual base, history and epistemology. Furthermore no one would be able to face the future with confidence for everyone would be awaiting the next Prophet. But Khatm Nubuwwah has saved the Muslims from such fundamental conflicts which would have formed the basis for permanent differences.

The Pure Ahl-Bait and the Aal

Ahl Bait refers to the household of the Prophet ﷺ. It includes all the wives of the Prophet ﷺ, his three sons

(Qaasim رضي الله عنه, Abdullah رضي الله عنه and Ibraheem رضي الله عنه), his four daughters (Zainab^{ra}, Ruqayya^{ra}, Umm Kulthoom^{ra} and Fatima^{ra}), his grandchildren (Imam Hassan رضي الله عنه and Imam Husain رضي الله عنه) and his son in law Ali رضي الله عنه. The Qur'an is witness to their purity and piety. The Prophet صلى الله عليه وسلم stated "My Ahl ul Bait is like the Ark (ship) of Noah, whoever gets on board is saved and whoever does not is destroyed"
(Mishkaat, Kitaab ul Manaaqib).

Aal refers to the children of Sayyida Fatima^{ra} because it was through her that the Prophet's lineage continued. The other daughters had no offspring but if they had then their children too would have been known as the Aal. Aal is such a wide concept that the Ahl Bait is also considered under this term. Love for the Aal will be a source of success on the day of Qiyaamah for the Prophet صلى الله عليه وسلم has stated :

"The Barakah of the Recognition of the right of the Aal of Muhammad leads to salvation from the Fire. Love for the Aal of Muhammad will help cross the bridge of Siraat safely. The help and patronage of the Aal of Muhammad is a source of safety from the punishment of Allah."

(Zia un Nabi : Volume 5)

Umar ibn Abdul Aziz رضي الله عنه

Once the grandson of Imam Husain رضي الله عنه, Abdullah رضي الله عنه went to the court of Umar ibn Abdul Aziz رضي الله عنه. Umar ibn Abdul Aziz رضي الله عنه requested Abdullah رضي الله عنه "When you have some matter with me send someone or

write to me, I feel ashamed in the sight of Allah^{swt} that someone like you has to come to me.”

(Zia un Nabi : Volume 5 : Page 987)

Imam Malik رَضِيَ اللهُ عَنْهُ

When the Caliph Ja'far ordered Imam Malik رَضِيَ اللهُ عَنْهُ to be flogged, he was flogged so much that Imam Malik رَضِيَ اللهُ عَنْهُ fell unconscious. People gathered around Imam Malik رَضِيَ اللهُ عَنْهُ and when he رَضِيَ اللهُ عَنْهُ regained consciousness he said to the people around him “I make you witnesses, I have forgiven him who has given me this beating.” Imam Malik رَضِيَ اللهُ عَنْهُ was asked why he had shown such mercy, he replied “I fear that if I die in this state and meet the Prophet ﷺ I shall feel ashamed that because of me a relative of the Prophet ﷺ may be thrown into hell.”

(Zia un Nabi : Volume 5 : Page 989)

Sahaaba Kiraam (Glorious Companions)

A Sahaabi is that fortunate person who, in the state of Iman, saw the Prophet ﷺ, and then also died in the state of Iman. The word Sahaabi means a friend and companion.

The Sahaaba Kiraam are the most honoured of all the Ummah. The most honoured Sahaabi is Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ, then Umar Farooq رَضِيَ اللهُ عَنْهُ, then Uthman Ghani رَضِيَ اللهُ عَنْهُ and then Ali رَضِيَ اللهُ عَنْهُ, the Lion of Allah.

Some sayings of the Prophet ﷺ regarding the
Sahaaba Kiraam - presented as a gift for the reader

1. Honour and respect my Sahaaba for they are better and more honoured than you. (Mishkaat ul Masaabeeh)
2. Do not talk bad of My Sahaaba, if anyone of you was to give gold equal to the mountain of Uhud as sadaqah and my Sahaaba were to offer one ser (about 2lb), or even half, you would not attain the same reward as them. (Bukhaari, Fadhaail ul As'haab)
3. Whenever you find someone talking ill of my Sahaaba say to him "May Allah's curse be upon your evil."
(Mishkaat ul Masaabeeh)
4. My Sahaaba are like the stars, whichever you follow, you will find guidance. (Mishkaat ul Masaabeeh)

The above ahaadith of the Prophet ﷺ disclose that slandering or speaking ill of anyone of the Sahaaba, due to disagreements between them, would be a severe transgression. This is because any disagreement between these holy people was not to do with personal advantage but concerned religious opinions. Imam Rabbani, Mujaddid Alif Thaani^{ra} has written in his Maktoob.

(No. 266, volume 1)

"We have been ordered to love and respect each and every companion. He who bears any hatred or malice against any companion is anathema."

Pir Muhammad Karam Shah^{ra} writes :

“Ignorant historians and unwise narrators have related many absurd narrations regarding the companions. It is necessary for the people of Iman (faith) to interpret these events in a manner such that no blame befalls any of the companions. This is because these are the holy people whose eulogy and praise Allah^{swt} has expressed in His book. What right have you and I to babble about the person who is praised by Allah^{swt}.”

(Zia un Nabi : Volume 5 : Page 990)

Wali Allah (Friend of Allah)

When a person is immersed in the love of Allah^{swt} and His beloved Prophet ﷺ and when along with the obligations of faith, he attains nearness to Allah^{swt} with supergatory (Nawaafil) prayer he is known in common terminology as a Wali Allah (friend of Allah^{swt}). The Qur'an contains many good tidings for the Wali Allah. These fortunate people are also referred to as the Ahl ul Tareeqa who teach people through their actions, manners, Dhikr and Fikr.

Anyone who does not act upon the commandments of Shariah cannot be a Wali Allah, he is nothing but misguided.

If a supernatural act takes place at the hands of a Wali it is referred to as a Karaamah. Two examples of Karaamah are when the companion of Prophet Sulayman^{as}, Asif^{ra} brought the throne of Bilqees (the Queen of Sheba) to the court before he could wink his eyes and the unseasonal fruits present at Maryam's place of worship.

Aalim Deen (Religious Scholar)

An Aalim Deen is that pious man who seeks the knowledge of Islam and then devotes his life to propagating it. These fortunate people are acknowledged as the heirs of the Prophets. The Prophet has stated :

"Allah is the most generous of all, (whilst) from the children of Adam I am the most generous and the most generous after me is that person who seeks knowledge and then spreads it. When Allah raises him on the day of Judgement, he will not be raised as one person but will be raised as a whole community (Ummah)."

(Mishkaat, Book of knowledge)

The ink of the pen of an Aalim holds a higher rank than the blood of martyrs because the blood of the martyr becomes a cause of salvation only for him whilst the ink of an Aalim will serve to bring guidance to forthcoming generations until Qiyaamah. One Faqih (Jurist) is more strong than a thousand worshippers in response to the devil because the scholar is able to counter the enticing argument of the devil. On the day of Judgement three people will be

allowed to perform intercession (Shifa'ah), firstly the Prophets, then the Aalim Deen and finally the Martyrs.
(Books of Ahadith)

The Link Between the Wali Allah and Aalim Deen

Each Wali Allah is a student of an Aalim Deen from whom he seeks knowledge of religious obligations, such as reading and understanding the Qur'an, and the regulations of Prayer and fast. Each Aalim Deen is a Mureed (disciple) of a Wali Allah from whom he receives spiritual guidance and training. Thus there is a mutual and perpetual relationship between the two. Remember, it is necessary for a Wali Allah to know at least the obligations of Deen and to act upon them.

Man

The first man created was Prophet Adam^{as}, whom Allah^{swt} created from clay. From him men have spread such that virtually all the surface of this planet is now inhabited by them.

It has been stated :

“Allah^{swt} created angels with only intellect thus they are forever obedient while Allah^{swt} created animals with only lust which makes them constantly rakish. However man has been given both intellect and lustful desires, if his intellect rules over his desires he is better than the angels,

but if his desires overpower his intellect he becomes worse than an animal.”

Questions:

1. Provide three proofs of the Prophethood of Muhammad ﷺ ?
2. What is meant by the characteristics of Muhammad ﷺ - mention some of them ?
3. Argue the necessity of Khatm-u-Nubuwwah (finality of prophethood) - illustrate with three examples ?
4. State the rank and status of the Aal ?
5. State the rank and status of the Sahaaba Kiraam ?
6. Who is called a Wali Allah ?
7. State the rank and status of an Aalim Deen ?
8. How can a man become better than angels ?
9. Who will be able to intercede on the Day of Judgement ?
10. Who is more powerful against the Devil, Aalim (a religious scholar) or Aabid (a simple worshipper) ?



Belief in the Angels

Angels are a creation made from Nur (light) whom we are unable to see. Their number is only known to Allah^{swt}. Allah^{swt} has bestowed upon them the power to adopt any shape or form they desire. Angels are innocent and respectable worshippers of Allah^{swt}. They act upon whatever commandment they receive from Allah^{swt}.

Angels are neither male nor female. They are free from sin and forgetfulness. To deny the existence of angels is Kufur.

Allah^{swt} has appointed various duties upon different angels pertaining to the Universe. These include recording the good and bad actions, taking the souls (at death), asking questions in the grave, searching out those performing the Dhikr of Allah^{swt} and presenting the Durood of the Ummah to the Prophet ﷺ. In short, innumerable duties are assigned to the angels.

Amongst the angels there are four who are the most excellent and well known :

Jibril, Mikaa'il, Israfil and Izra'il (Alaihim Salaam).

Jinn

Jinn are a reality and they exist. Some Jinn have been given the power to adopt any shape or form they

wish. Like men Jinn too are obliged to believe in Allah^{swt} and His final messenger Muhammad ﷺ and to act upon His commandments, as the Qur'an states :

*"I have not created the Jinn and men but
to worship Me."*

Jinn have been created from fire. Like men, some Jinn are Muslims and some are Kaafir. In terms of eating, drinking, ability to think and reason, birth, death and reproduction they are similar to men except that they have longer lives. The most evil and Kaafir Jinn are called Devils.

Devil (Satan - Iblees)

The Devil was created from fire and he is chief of the Jinn. He was a great scholar and a very pious and devoted servant of Allah^{swt} and due to his knowledge and actions began to be considered as one of the angels to such an extent that he actually became a teacher to the angels.

Before the creation of Prophet Adam^{as} all the angels and Jinn obeyed Allah^{swt}, there was peace and goodness everywhere and no sign of evil or bad.

Allah^{swt} then created Prophet Adam^{as} and blessed him with the crown of 'The Best Creation' (Ashraf-ul-Makhlookaat). He was bestowed with more knowledge than the angels and Jinn and was made a Caliph (Deputy of Allah) and a Prophet. The angels were, in due respect, ordered to prostrate before Prophet Adam^{as}.

The Devil was overcome with arrogance and refused to prostrate. Thus the Devil became the first creation to disobey Allah^{swt} and became cursed until eternity.

The Record of Good and Bad

Good has existed from the very beginning but evil only began with the devil's disobedience and arrogance. On the right and left shoulders of each man there are always two angels who maintain a record of his words and actions. If some wretched person hides from the people and commits sins thinking that no one will witness him and he will escape punishment then he is making a fatal mistake. This is because along with Allah^{swt} the two angels are witness to his actions and recording them and will reveal them when the time comes. Similarly if some fortunate person performs a good deed in isolation and fears that he will not be rewarded because no one was witness to it then he is too, mistaken for along with Allah^{swt} the two angels have seen and recorded it. And when the time comes and the angels will reveal this good deed, all will be witness to his piety. Thus no action of any person can remain hidden and no action will go without reward or punishment.

Questions:

1. Provide a brief introduction of the angels ?
2. What are the names of the four most famous angels ?
3. Provide a brief introduction of the Jinn ?
4. Briefly state what you know about the Devil ?



Belief in the Books of Allah

It is obligatory to have firm belief in all the books and scriptures of Allah^{swt}. Rejection of any of them is Kufr. There are four great and famous books of Allah.

1. Tawraat - revealed upon Prophet Musa^{as}
2. Zaboor - revealed upon Prophet Dawood^{as}
3. Injeel - revealed upon Prophet Isa^{as}
4. Qur'an - revealed upon Prophet Muhammad ﷺ .

The Teachings of the earlier books

We should affirm those teachings of the earlier books which are in accordance with the Qur'an and not accept those contrary to the Qur'an. However the teachings which are neither in accordance nor contrary to the Qur'an should not be rejected nor affirmed, we should instead declare that Allah^{swt} has revealed these books and we believe in them.

Acting upon the earlier books

Believing in the earlier books does not imply to act upon the commandments contained therein. Rather, we act upon the commandments of the Qur'an for Allah^{swt} has, by revealing the Qur'an, repealed the commandments of the earlier books and instilled in the Qur'an the wisdom of the

earlier books. (In other words, we need not follow the previous books for all their goodness has been collected into the Qur'an, this is a mercy from Allah^{swt}. We only need to follow one book rather than countless earlier books.)

The Qur'an

The Qur'an is the final system of life which Allah^{swt} revealed to His last Prophet, Muhammad ﷺ. The Qur'an was revealed in the Arabic language with the Quraish accent. Even today its text is preserved in this same language and accent.

There are 114 chapters (Surahs) in the Qur'an, which consist of 6,666 (six thousand six hundred and sixty six) verses and three hundred and twenty three thousand six hundred and seventy one letters (323,671)

The Compilation of the Qur'an

The whole of the Qur'an was not revealed at one single time but was revealed gradually in parts, according to the need of the time, over a period of twenty three years. To preserve the Qur'an in the written form, the Prophet ﷺ appointed a group of companions who were specialist in writing. When a verse was revealed the Prophet ﷺ would clearly inform into which Surah it should be incorporated. In this manner the whole of the Qur'an was written down under the direct supervision of the Holy Prophet ﷺ.

However it did not yet take the form of a book, instead the Qur'an was preserved on leaves, bones and stones etc. Another major means of protecting the Qur'an was its memorisation and so the Prophet ﷺ stressed the memorisation of the whole Qur'an to the companions.

After the demise of the Prophet ﷺ several battles saw many of the Hufaaz martyred. The Sahaaba Kiraam began to worry that the preservation of the Qur'an would be endangered if the martyrdom of the Hufaaz continued. It was thus deemed necessary to compile the Qur'an in the form of a book. Abu Bakr Siddiq رضي الله عنه ordered the first compilation of the Qur'an under the supervision of the original writers of the revelation. This copy was put into the custody of the Khalifa of the time. Thus it passed from Abu Bakr رضي الله عنه to Umar رضي الله عنه until it reached Uthman رضي الله عنه.

The first addressees of Islam were the Arabs. Their language was Arabic but due to the differing accents of the various tribes they recited the Qur'an in many different accents. Because Arabic was their mother tongue there was no fear of mistakes. But as Islam spread beyond the Arab territory and the non-Arabs began to learn the Qur'an from various tribes in different accents, they began to differ in accents. Consequently, Uthman رضي الله عنه had the Qur'an written in the Quraish accent - in which it was revealed - and had copies of it sent to all parts of the Islamic world. This was to ensure that the non-Arabs would not be confused by the many different accents. Thus it is the Qur'an compiled on the command of Uthman رضي الله عنه in the

Quraish accent which is found in every part of the world and there is not even the minutest change in it.

Some of the Qur'anic verses are referred to as 'Muhkam' - their meaning and explanation is evident and clear and these verses are the substance of the Qur'an. It is obligatory to act upon them. Other verses of the Qur'an are Mutashaabi' - only Allah^{swt} and His Prophet ﷺ know their true meaning. It is necessary to have faith upon these Mutashaabi' verses but it has been prohibited to search for their meaning.

Questions:

1. Who were the Prophets to whom the four famous books of Allah^{swt} were revealed ?
2. What should we believe about the teachings of the earlier books ?
3. What does Islam say about the commands of the earlier books ?
4. How many years did it take for the Qur'an to be revealed ?
5. How was the Qur'an compiled ?
6. Explain the concepts of Muhkam and Mutashaabi' verses ?

Destiny

Before this universe was created Allah^{swt} had written down all that was to happen and all that the man would do with his free will. Allah^{swt} with His eternal knowledge wrote this on the Lauh Mahfooz (Divine tablet recording all mankind's doings) and this writing is known as destiny or Qadhaa. However this does not imply that we are forced to perform the actions written for us. Rather the All-Knowing and Wise Allah^{swt} knows what we will choose to do with our own free will and that is what Allah^{swt} has written and this is what is destiny.

Episodes which will help clarify the concept of Destiny

Mahmood Ghaznavi^{ra}

A Wali Allah, Mahmood Ghaznavi^{ra}, was renowned for having the Karaamah of being able to read peoples' minds. One day two friends decided to see whether this was actually true. Each day after Asr prayer Mahmood Ghaznavi^{ra} would take a walk in his garden. The garden was encircled by a tall wall with only four ways of entering or leaving it. The friends decided that they would go into the garden and ask Mahmood Ghaznavi^{ra} how they planned to leave the garden. They thought that they would trap Mahmood Ghaznavi^{ra} because he was sure to mention one

of the four gates but they actually intended to leave the garden by climbing up a tree in the western corner of the garden and then jumping over the wall.

With this plan they both went into the garden and asked Mahmood Ghaznavi^{ra} to tell them how they intended to leave the garden. Mahmood Ghaznavi^{ra} with the knowledge bestowed on him by Allah Almighty, wrote it on a piece of paper and told them not to read the paper until they got outside. Thus they took the paper, climbed the tree and jumped over the fence. When they got outside and read the paper, they found it stated exactly what they had done.

Try to understand destiny with this story in mind, the writing on the piece of paper did not force them to jump over the wall, rather it stated what they were going to choose to do with their own free will. Mahmood Ghaznavi^{ra} had been given prior knowledge of what choice they were going to make. The Most Exalted Allah^{swt} knows through His eternal knowledge what a person intends to do with his free will and the knowledge of Allah^{swt} is never mistaken.

Maulana Room^{ra}

A traveller who was a Fatalist (of the Jabariyya belief) (Fatalism : the belief that events are decided by fate) once passed by a garden and due to hunger entered it and started to eat the grapes from the trees. The owner of the garden caught him and proclaimed, "How dare you eat my

fruit without my permission". The traveller replied, "Don't you know that even a leaf cannot move without Allah's permission. A servant of Allah from Allah's garden with Allah's permission has to eat. I have no choice, ask Allah^{swt} why he let me eat." The owner of the garden tied up the hands and feet of the traveller and struck him with a stick. The traveller started to scream and protest, "You are tyrant." The garden owner replied, "I have no choice like you, this is Allah's stick and it is acting upon you with Allah's command, what can I do? The traveller realised the fallacy of his belief and repented.

After narrating this fable Maulana Room^{ra} writes :

"O human ! when you throw a stone at a dog, the dog bites you and not the stone, this is because he knows that the stone is powerless, it is you who has chosen to throw the stone. If even a dog can tell the difference between you and the stone and you cannot understand this difference then you must be more foolish than the dog."

Imam Abu Haneefa^{ra}

Once a person of Qadariyya belief (a theological school asserting man's free will) came to Imam Abu Haneefa^{ra} and claimed that the man had complete authority (could do whatever he wished). Imam Abu Haneefa^{ra} asked him to raise a leg, he did, Imam Abu Haneefa^{ra} asked him that whilst keeping the leg already raised to raise his other leg. The man replied that he would fall down if he did. Imam Abu Haneefa^{ra} announced that this reveals the level

of discretion a man has, he can only raise one leg, if he had complete authority he would have been able to raise both.

These stories teach that the man is neither powerless like a stone nor powerful like God, rather he has been given the choice between performing right and wrong. With this he has been bestowed with intellect and discretion to distinguish between right and wrong. Consequently a person can choose to perform good deeds for which he will be rewarded and can choose to commit evil for which he will be punished. However there are certain acts upon which he has no control, such as life and death, place of birth and death, etc. Consequently on such matters he will not be questioned.

The doctrine of destiny is most important and significant but it is also a very difficult and delicate matter and our Prophet ﷺ has instructed the Muslim Ummah not to debate or discuss it. It is severely forbidden to perform an evil act and blame it upon destiny stating that it was what Allah^{swt} had wished. The practice of the believers has been that when they perform a good act they claim it was due to the ability bestowed by Allah^{swt} but when they perform a bad act they say it was all related to them, due to their own weakness and folly.

Three views concerning Destiny

Jabariyya - They believe that man is powerless like a stone, he cannot do anything of his own free will i.e. they view that the pen and the writer are alike.

Qadariyya - They believe that a man has independent authority. They see God and man alike.

Ahl-u-Sunnah wa Jama'ah - The above two views are contrary to Islam. Man is neither totally dependent nor absolutely independent. In creation (where, when and how, etc.) he has no control but with regards to actions (good and bad, etc.) Allah^{swt} has bestowed him with discretion.

Questions:

1. What is Destiny ?
2. Provide an example which helps to understand Destiny?
3. State the three views concerning Destiny ?



Belief in Akhirah (Hereafter)

Akhirah refers to the periods of the Barzakh (period between death and resurrection), the day of Judgement and the entering into Paradise or Hell. In the Islamic system of life, the belief in Akhirah, after Tawhid and Risalah, is the most important Islamic belief. Without belief in this doctrine a person cannot be a Muslim and its rejection nullifies all Islamic concepts and good actions.

This belief constantly reminds a person that his each and every action is being recorded and he will be questioned about it on the day of Judgement. It also ensures that Islam is not merely composed of a few rituals but is a complete system of life.

The Barzakh

The time between death and being raised is known as the realm of Barzakh. After death, the souls of believers are let free at a raised stage whilst the souls of disbelievers are trapped in a lowly place. Wherever the soul is, it maintains a connection with the body for when the body is punished or rewarded in the grave both the body and the soul feel the effects. It is in this realm that the person is questioned by the two angels, Munkar and Nakeer.

Who is your Lord? My Lord is Allah^{swt}.

What is your Deen ? My Deen is Islam.

What did you use to say about this man ? He ﷺ is the Prophet of Allah^{swt}. (Mishkaat, Book of Iman)

The fortunate people who answer correctly will have the window to paradise opened for them through which they will benefit from the fragrance of paradise and the angels of mercy will give them glad tidings. But for those who answer incorrectly the window of hell will be opened from which they will feel the heat of the fire and angels of punishment will be appointed over them.

Some Ahaadith of the Prophet ﷺ regarding the states of the grave

ﷺ *“Verily the grave is either a small garden from the gardens of paradise or a pit of hell.” (Tirmidhi)*

ﷺ *The Prophet ﷺ once passed by a graveyard and heard the sound of two corpses being punished in the grave. They were not being punished for any major sin, rather one was being punished for not protecting himself from drops of urine and the other for backbiting. The Prophet ﷺ called for a fresh green branch and split it into two and placed one on each grave and stated that whilst these branches remained green the punishment in the grave would be reduced.*

(Bukhari)

Note:

Placing flowers upon graves is proven from this Hadith because whilst they stay fresh they will benefit the deceased.

ﷺ *“Protect yourselves from drops of urine because this will be the first matter questioned in the grave.”*

(Baihaqi)

Conveying Reward of Virtue (Eesaal-u-Sawaab)

Eesaal-u-Sawaab refers to the praying for the forgiveness of the deceased and the sending of reward of Sadaqah, charity, virtue, etc. to the deceased. This is because a deceased in the grave is like a drowning person calling out for help. He expects and awaits a supplication or Du'a from his mother, father, brother or friend. When forgiveness is sought from Allah or Sadaqah is performed for him and he receives its reward, he becomes very happy. The main purpose of gatherings commonly known as Urs, Qul Shareef, Gyaarveen and the 40th day of his passing away etc. is Eesaal-u-Sawaab. Allah^{swt} states in the Qur'an:

“Those who came after them they say ‘our Lord forgive us and our brothers who brought Iman before us.’”

(Surah Al-Hashr : Verse 10)

The Prophet ﷺ has stated that *“My Ummah is such that it is in the shade of Allah's mercy. They (people of the Ummah), enter the grave with sins but because of the*

du'as and seeking of forgiveness by other Muslims they will leave their graves pure from sins.” (Tabrani)

ﷺ Anas رضي الله عنه asked the Prophet ﷺ 'Ya Rasoolallah, we make sadaqah on behalf of our deceased, perform hajj on their behalf and make du'a for them. Are these received by them?' The Prophet ﷺ replied 'Yes, they reach them and when they receive these gifts they are happy just as one of you would be if you were presented with a large plate of gifts.'

(Radd-ul-Muhtaar)

ﷺ It is related by Ali رضي الله عنه that the Prophet ﷺ stated that 'Whoever passed by graves and recited Surah Ikhlas eleven times and sends its reward to the deceased, Allah will give him reward equal to the number of the deceased.'

(Radd-ul-Muhtaar)

Note:

Notice how beautiful is the manner in which the Ahl-u-Sunnah perform Eesaal-u-Sawaab. Firstly it is presented for the Prophet ﷺ, then for the other Prophets^{as}, the pure Aal (offspring of the Holy Prophet ﷺ), the Sahaaba Kiraam, all the saints and then for all the other believers. Then we specify the particular person for whom we are seeking forgiveness. In this way du'a is made for all the deceased Muslims and its reward is increased according to their number and secondly by presenting these gifts to

the Prophet ﷺ, this would make the Prophet ﷺ happy and attaining the Prophet's happiness is a great honour for the Muslims.

Questions:

1. What is meant by Akhirah ?
2. What is meant by Barzakh ?
3. Mention the three questions which will be asked in the grave ?
4. Mention a hadith concerning the punishment in the grave ?
5. What is meant by Eesaal-u-Sawaab ?
6. Are the people in the grave benefitted by our Eesaal-u-Sawaab ?



Qiyaamah (Resurrection)

Part of the belief in Akhirah is the belief in the Day of Judgement (Qiyaamah). A day shall come when the universe and everything in it will cease to exist. Only Allah, the Eternal and everlasting, will remain and He will bring the people back to life. Then the court of the Omnipotent^{swt} God will be instituted where the record of every person's life will be presented and the verdict of Paradise or Hell will be announced.

Our life is divided into two parts - one in this world and one in the hereafter (Akhirah). This world is a place of action (Dar-ul-A'maal) in which we perform deeds whilst the next is the realm of reward or return (Dar-ul-Jazaa) where we receive payback for our actions in this world. Thus this world is like an arable field, in which what we sow is up to us. The consequence is clear, if we sow good deeds we will be made happy in Akhirah with beautiful fruit but if we sow bad then in the next world we will be lumbered with rotten fruit.

Acceptance of Qiyaamah implies a person's acknowledgement that he is accountable for every moment of his life. He considers himself accountable not only when he is in the sight of the world but also when in solitude. Furthermore, he is accountable for both his actions and also for the thoughts which arise deep down in

his heart, hidden from the sight. Consequently all the decisions of the Day of Judgement will be absolutely right and just. There is no possibility of any high-handedness or oppression on that day. The one who is right will have no fear whilst the wrongdoer will not escape punishment

When a person has such a belief, how can he even think of committing any kind of transgression ! Belief in Qiyaamah will keep him away from evil at all times and in all situations, whether he is under the control of the law enforcers or not. If someone, by chance, commits an offence, the government will not face any difficulty to find the criminal. Rather, belief in Qiyaamah itself, will bring him to the court of justice. What a unique system it is ! Truly, it is an honour for the Muslim Ummah - an honour bestowed by the Creator of the Universe.

Consequences of rejecting Qiyaamah

If people believe that their existence is only until death, beyond which there is nothing i.e. no accountability or questioning, then everybody would try their utmost to make this short life as enjoyable as possible. They would try to spend every minute of this life in seeking pleasure. In trying to attain this, the distinction between truth and false would be overlooked. All intellectual and physical capacities would be used to achieve the utmost fulfillment of desires. There will be no consideration of what is permissible and what is not and the attainment of maximum pleasure will override everything else.

If one was to reflect for a moment one would realise that it was exactly this thought which gave rise to Namrood and Pharoah. This ideology caused the existence of Qaaroon and Shaddaad who inflicted severe crimes and terror upon humanity.

Rejection of Qiyaamah would imply that good would only be performed for the benefit of this world and abstaining from evil would only be due to its disadvantages in this world. This would lead to two conclusions :

1. If the situation was not favourable, the effects of good deeds would not be readily apparent and without the belief of Qiyaamah (to console him for the reward), a person would become disillusioned and attracted to evil.
2. If the situation was favourable, then evil will be agreeable to him. None will be able to stop him and with no fear of punishment in Qiyaamah, his courage and obstinacy will further increase. He will become the personification of evil.

The need for Qiyaamah

Each system establishes laws to prevent crime and uses every possible means to reform offenders. But one must concede that even in places with efficient legal systems crime is ever rising. This is not due to weak implementation of the laws but because the effectiveness of laws on their own is limited. Worldly laws may act as a deterrent when a person is in public domain but they are not effective when he is alone or out of sight because most

crimes are usually committed in concealment. It is this problem which makes it necessary to believe in Qiyaamah because belief in Qiyaamah is such that its scope of deterrent is not limited to visible acts but extends to the concealed actions and even the thoughts of the hearts.

Hidden Crimes

If an offender knew that he would not escape punishment for any of his crimes I believe that many would not have the courage to commit crimes. About 99% of all crimes are committed with the expectation that their crimes will remain hidden. And even if they were caught there were always possibilities for escaping punishment - lack of proof, legal technicalities or even corruption. To counter this false presumption, it is necessary to believe in the Day of Judgement when no corruption, favouritism or lack of witnesses will help escape punishment and when all crimes, including the most hidden crimes, will become evident.

Truth and Falsehood

Everybody in this world claims that he or she is on the right path. Even the Mushrikoon are involved in this misunderstanding. It does not seem possible that all these people would become convinced of the truth in this world. Thus it was a must that a day definitely comes when truth and false could be differentiated and when even those on the wrong path would have to concede that the truth was

what the Prophet Muhammad ﷺ and his followers preached.

The Reward of the Martyrs

Human nature dictates that everyone should be rewarded for his efforts and labour. But there are certain acts for which reward is not possible in this world. An example of this are the brave Mujahidoon who shed their blood for the exaltation of truth and sacrifice their lives in preserving the honour of religion and country. Among them the greatest martyr is Imam Hussain^{ra}. If there was no life after death how would they be rewarded.

The argument that the reward of martyrs is that they are remembered in history and serve as an example to the coming generations is not acceptable to any sound mind. This is not a sufficient reward but rather an injustice. One's life is so precious that historic recognition on its own is not enough, there must be another life in which the martyrs can be rewarded and honoured for their great sacrifice.

Zia ul Ummah Pir Muhammad Karam Shah^{ra}

My respected teacher has, in his renowned Tafseer 'Zia ul Qur'an', mentioned the underlying philosophy and wisdom of Qiyaamah on several places. Although my knowledge is based upon the study of his scholarly writings I would like to present the wisdom of Qiyaamah in his own beautiful words as a gift for the readers.

“A person, who because he calls the truth the truth, is subjected to the hardship of this world, is thrown out of his home, is deprived of his wealth and goods and is made to walk the plank. Will there not come a day when he is rewarded for his faith in the truth, his courage and his steadfastness. On the other hand there is a person who, as a whirlwind of evil, wreaks oppression and disaster everywhere, usurps the rights of others and indulges in lustful enjoyment. Will such a person be allowed to escape punishment? This is totally contrary to Divine wisdom and no sound mind is even prepared to accept such a thought.”

The Qur'an and Qiyaamah

The Qur'an has explained the belief in Qiyaamah in such a forceful manner that it is impossible for any shadow of doubt to arise. There is probably not a single page in the Qur'an which does not in some way mention this belief. A few verses are presented here as an example :

“There is none worthy of being worshipped than Allah. He will gather you all on that day about which there is no doubt”
(Surah An Nisaa : verse 87)

“How will they be when We will gather them on the day about which there is no doubt, everybody will be reimbursed for his every action and no one will be wronged.”
(Surah Aal Imran : Verse 25)

“Verily Qiyaamah will come. There is no doubt in that. And verily Allah will raise those who are in the graves.”
(Surah Al-Hajj : Verse 7)

“They said repudiate that when they would be only bones and dust how would they be raised and brought back to life. Say to them even if you became stone, metal or anything you assume difficult to bring back to life, if they ask who is going to bring them back to life, tell them, He who brought you to life the first time.” (Surah Bani Israel : Verse 49-51)

Questions:

1. What is meant by Qiyaamah ?
2. What are the benefits of believing in Qiyaamah ?
3. What are the consequences of rejecting the belief of Qiyaamah ?
4. Give two rational arguments concerning the need of Qiyaamah ?
5. Mention a verse from the Holy Qur’an concerning Qiyaamah ?



Signs of Qiyaamah

Qiyaamah is a undeniable fact. It is inevitable although we do not know when it will occur, Allah^{swt} knows best. However, we have been told of the signs of Qiyaamah in the guise of events which will occur near to Qiyaamah

Some Signs of Qiyaamah

- ◇ The knowledge of the deen will be lifted, i.e. the God fearing Ulama will be lifted and ignorant people will become Imams.
- ◇ Disgraceful and sinful people will become chiefs and leaders of nations.
- ◇ A person will be respected in fear of his evil.
- ◇ A person will be obedient to his wife and friends but will disobey his parents.
- ◇ Immorality will become so prominent that people will become naked like donkeys. Modesty and morality will disintegrate and wine will become widespread.
- ◇ Women will wear such dress that it will be as if they are naked. Such women will not enter Paradise.
- ◇ Wealth will be widespread and abundant but the payment of Zakah will be considered as a penalty and a burden. People will breach each others trusts.

- ◇ Firmness upon the Deen of Islam will become as difficult as holding a burning coal in ones hand. To such an extent that a person will go to a graveyard and wish that he too was in a grave.
- ◇ Religious knowledge will be learnt not for Deen but for worldly achievements.
- ◇ There will be worldly talk and a lot of noise in mosques.
- ◇ There will be more women than men.
- ◇ In the Arab territory there will be agriculture, gardens and rivers. There will also be mountains containing gold.
- ◇ False testimonies and a breaking of family ties and relations will be prominent.
- ◇ There will be a great amount of illegitimate offspring.
- ◇ People will take pride upon high and grand mansions.
- ◇ Men will stop wearing turbans upon their heads.
- ◇ Women will dress and appear like men and men will dress and appear like women.
- ◇ The Barakah will be taken out of the time and time will pass very quickly.

The appearance of Imam Mahdi^{ra}

When the minor signs of Qiyaamah become evident there will be a multitude of Christians on the earth. With the exceptions of Makkah and Madina, the whole earth will be dominated by Christians. Sincere Muslims will emigrate to Makkah and Madina and will be in search of Imam Mahdi^{ra}.

Imam Mahdi^{ra} will be the final Imam from the twelve Ahl-ul-Bait Imams and will be a Khalifa of Islam. His name will be Muhammad, his father's name will be Abdullah and his mother's name will be Aminah. He will be from the offspring of Fatima Zahra^{ra} and will be an inhabitant of Madina. He will be of a reddish white complexion, with a wide face and a slight stutter in his speech. At the age of 40 he will come to Makkah. Whilst performing Tawaaf people will recognise him and will request to become his disciples but he will refuse. At that time an unseen voice will proclaim 'This is Mahdi, the Caliph of Allah, listen to him and follow him'.

Thus all the Muslims will pledge allegiance to him and hand over to him the reigns of leadership. He will prepare a great army against the Christians, which after visiting the tomb of the Prophet ﷺ in Madina will head towards Syria where the Christians will have gathered against the Muslims. There will be a great destructive battle between the Christians and Muslims in Syria and although the Muslims will suffer great casualties, they will be victorious and under the leadership of Imam Mahdi^{ra}. A government will be established which will fill this world with justice.

Dajjal

Dajjal will be a Jewish man with one eye and his forehead will be stamped with the word 'Kaafir'. Only sincere Muslims will be able to read this and will stay away from him. The cursed Dajjal will claim to be God and with

his magic and the help of the devils and jinn he will spread mischief and disturbance across the world. With a huge army he will try to enter Makkah and Madinah but in vain because at that time Allah^{swt} will have appointed angels to defend the two cities. On being unsuccessful he will head towards Syria.

The Descent of Isa^{as}

Imam Mahdi^{ra} will be busy in Damascus preparing for the battle with Dajjaal. One morning when the takbeer for prayer will have taken place, Prophet Isa^{as}, with his hands on the wings of two angels, wearing yellow coloured clothes and with resplendent appearance, will descent upon the eastern minaret of the central Damascus Mosque and will follow Imam Mahdi^{ra} in prayer. This will be a great honour for the whole Muslim Ummah that a Prophet of Allah will pray behind a Muslim Imam.

Both Isa^{as} and Imam Mahdi will together organize an army and head for battle with Dajjaal. Dajjaal will have an army of 70,000 Jews. There will be a fierce battle and Dajjaal will be defeated and flee with his army. Near Al Bait-ul-Muqaddas at a place called 'Lud' Isa^{as} will kill Dajjaal. The Jews will not be able to hide, wherever they shall seek refuge the rocks and stones will call out 'O believers, the Jews are hiding behind me!, come and kill them'. After the murder of Dajjaal, Prophet Isa^{as} will carry out reforms; he will destroy the cross and slaughter the pig.

The miracle of Isa^{as} will be that no religion other than Islam will remain on Earth. Isa's time will be so blessed that there will be Barakah everywhere. The land will be filled with justice. If a sheep was to sit next to a wolf the wolf would not even look towards it with bad intentions. Children will play with snakes and the snakes will not bite them. In short, peace and happiness will prevail everywhere and Islam will be in full bloom. Imam Mahdi^{ra} will reign for approximately 9 years after which he will pass away and Prophet Isa^{as} will lead his funeral prayer. How fortunate is Imam Mahdi^{ra} that a Prophet will lead his funeral prayer.

Yaajooj Majooj

After the passing away of Imam Mahdi^{ra}, Allah^{swt} will inform Prophet Isa^{as} that He is about to send a creation against whom there is none to contest and order that the Muslims be taken to the mountain (Tur). The Yaajooj Majooj will spread massacre and destruction all across the world to such an extent that they will proclaim 'We have killed the people on the earth, let us kill Allah now (Na uoozu Billah).' They will throw arrows towards the sky and when these arrows return back to earth, they will be covered in blood and the Yaajooj Majooj will proclaim 'We have also killed Allah!'. At the same time Prophet Isa^{as} and the other Muslims will be in the mountain of Tur and will be suffering due to lack of food and water. They will all together make a du'a against the Yaajooj Majooj which will cause insects to appear in the necks of the Yaajooj Majooj and they will all die in one single night.

Prophet Isa^{as} will bring the Muslims down from the Tur and everywhere on the earth will be the bodies and the stench of the Yaajooj Majooj. Allah^{swt} will send a forceful hurricane and powerful birds which will throw all the bodies of the Yaajooj Majooj into the sea. Then by the grace of Allah Almighty, with a unique rain the whole land will again become green and fertile, and the whole world will again become a place of peace, justice and happiness.

The Passing away of Prophet Isa^{as}

Prophet Isa^{as} will rule for 40 years and will marry and have children. He will attend the tomb of the Holy Prophet ﷺ in Madina and present his salaam and he shall receive an answer from inside the tomb. He will perform Hajj and Umra. When he will pass away the Muslims will give ghusl, offer his funeral prayer and bury him next to the tomb of the Holy Prophet ﷺ.

The Spreading of Smoke

After the passing away of Prophet Isa^{as} a Muslim from Yemen, Jujaah from the Qahtaan clan will become Khalifa. His rule will be just and fair. After him kings will rule and ignorance will once again begin to spread. Then from the sky a special kind of smoke will spread across the earth and there will be darkness everywhere and this smoke will remain for 40 days.

The Rising of the Sun from the West

After this, the night after the 10th of Dhul Hijja (the day of sacrifice) will be unusually very long. The children will begin to cry and because of hunger, people and animals will be in trouble. Everybody will begin to repent.

During all this disaster the sun will rise from the West instead of the East and it will also have only a dim light. With the rising of the sun from the West the door of repentance will be shut and after this time no repentance will be accepted. The sun will continue to rise until growing brightness (Chasht) when it will start to return towards the West and will set. After this day the sun will continue to rise from the East as usual.

The Appearance of an Animal

The day after the sun's rising from the West, a strange but blessed animal will come out of mount Safa. This animal has been referred to as 'Daabbat -ul-Ardh' in the Qur'an. In one hand it will have the stick of Prophet Musa^{as} and in its other it will have the ring of Prophet Sulayman^{as}. It will travel the world at such a speed that no one shall escape it. With Prophet Musa's stick it will draw a line on the foreheads of the believers making their faces enlightened. It will stamp the faces of the disbelievers with the ring turning their faces dark. In this way the identity of the believers and disbelievers will become apparent and known to everyone.

After this a fragrant breeze will blow which will capture the souls of all the believers until there are no believers left on earth. There will be Kufr everywhere, modesty and decency will disappear, immorality and idol worshipping will prevail.

The 10th of Muharram

On the morning of the 10th of Muharram, a Friday, by the command of Allah Almighty, Angel Israfeel will suddenly blow the trumpet. The horrible and dreadful sound will cause everything to perish, the sky and land will be torn into pieces, the Sun, Moon and Stars will break, the mountains will turn to dust, with the exception of Allah^{swt} nothing will remain. Allah^{swt} will then proclaim :

“Whose is the sovereignty today ? (The whole universe will cry out) It belongs to Allah the One, the Almighty.”

(Qur'an : 40 : 16)

Questions:

1. State five signs of Qiyaamah ?
2. Describe the events regarding the appearance of Imam Mahdi^{ra} ?
3. Describe how Prophet Isa^{as} will descend ?
4. Explain the passing away and burial of Prophet Isa^{as} ?
5. What is meant by 'Daabbat -ul-Ardh' ?
6. What event will take place on the 10th of Muharram ?

The Day of Qiyaamah

Forty years after the 10th of Muharram a new land and sky will be created and upon Allah's command Angel Israfeel will once again blow the trumpet and everybody will come back to life. They will leave their graves with their bodies and present themselves in the court of Allah^{swt} to hear judgement. This is the day known as Qiyaamah or Hashr. This day will be equal to fifty thousand years. It will be a severe and painful day but for Allah's pious people it will pass very quickly as to them it will only seem as long as the time it takes to complete one prayer, if not less.

In the court of Judgement, the sun will be at the height of one and a quarter spear, and the surface will be like copper. In accordance with their sins people will be surrounded by their own sweat, some will have sweat up to their ankles, others up to their waist, others to their necks whilst others will be drowning in it. Brothers will run away from each other, parents will disown their children, husbands will flee from their wives, everybody will only be concerned about himself and no one else.

Eventually all of them will agree that they need to find an interceder who could save them from this suffering of Qiyaamah. They, all will go towards Prophet Adam^{as} and request him as the father of humanity, the Khalifa of

Allah^{swt} and to whom the angels prostrated, to intercede to start the judgement and save them from the torture of Qiyaamah. Prophet Adam^{as} will reply 'Iz-haboo ilaa Ghairree' (Go to someone else), I am worried about myself for today the wrath of Allah^{swt} is such that it has never been seen before and will never be seen again. All the people will then go towards Prophet Nuh^{as}, he too will tell them to go to someone else because he too is worried about himself. In this way all the Muslims and disbelievers will go to each Prophet who will all give the same reply, to go to someone else. When they will reach Prophet Isa^{as} he will direct them to Muhammad ﷺ, for he will today intercede for you.

All the people, Muslims and Kaafir, will come stumbling, colliding, weeping and screaming and will make a request 'Yaa Rasoolallah! Look at the peril we are in, we have been from here to there and have finally reached you, listen to our pleading, help us, intercede on our behalf so that we can be saved from this agony of Qiyaamah.' The Prophet ﷺ will reply *"That is what I am for, that is what I am for"*.

The Prophet ﷺ will perform Sajdah before Allah^{swt}. Allah^{swt} will call out :
"O Muhammad ! Raise your head, ask and I will grant, your intercession will be accepted for whom you intercede." (Bukhari & Muslim)
 With the Prophet's intercession Judgement will begin.

It is necessary to have faith upon the following

Meezaan

This is the scale upon which man's good and bad deeds will be weighed. Whosoever has heavier good deeds will be saved but if the bad deeds outweigh the good he will be sent to Hell. No one will be wronged, it will be based upon eye witness testimonies (of angels, bodily parts and the places) according to Justice.

Register of Actions

Every person will be given a register which contains a record of all their actions in the world. The people of Iman will receive the register in their right hand and will be overjoyed with the implied good news of success whilst the disbelievers will receive it in the left hand and will be full of remorse and regret and will wish that they had not received the register at all.

The Fountain of Kawthar

In the grounds of judgement, there will be a great fountain whose water will be whiter than milk and sweeter than honey. Whoever drinks this water even once will not be troubled by thirst until he enters paradise.

The Bridge of Siraat

A bridge will be constructed over hell which will be called Siraat. This will be the only way to enter Paradise. Everybody will have to cross this on the day of Judgement. The people of Iman will cross it safely but the hypocrites and disbelievers will fall off it into Hell. All the people will be concerned for themselves, however, our beloved Prophet ﷺ will be on the side of the bridge praying for the safe crossing of his Ummah.

Shifa'ah (Intercession)

Upon the commandment of Allah^{swt}, the Prophets, rightful scholars, the martyrs, the Huffaaz (memorizers of the Qur'an) and small innocent children will intercede for the believers on the day of Judgement. Allah^{swt} will accept their intercession and forgive countless sinful Muslims. The Prophet ﷺ will commence the intercession followed by the other Prophets^{as} and then the other holy people.

Some of the Prophet's teachings related to Intercession

ﷺ "Each Prophet has been allowed one special du'a which Allah^{swt} has promised to accept. All the Prophets have used their special du'a on this earth whilst I have

kept mine until Qiyaamah when I will ask for the intercession of my Ummah.”

(Bukhari and Muslim : Book of Iman)

❦ “Anas^{ra} relates “I asked the Prophet ‘Yaa Rasoolallah intercede for me on the day of Qiyaamah’ The Prophet replied ‘I will intercede for you’. I then asked ‘Yaa Rasoolallah, where will I find you on that day?’ The Prophet replied ‘I will meet you in three places : at the bridge of Siraat, at the scales (Meezan) and at the fountain of Kawthar.”

(Tirmidhi : Book of Qiyaamah)

❦ “From my Ummah someone will intercede for a big group, someone for a tribe, someone for a family and someone for only one person. Allah will accept their intercession and enter them all into Paradise.”

(Tirmidhi : Book of Qiyaamah)

❦ “Three types of people will perform intercession on the day of Qiyaamah ; Firstly the Prophets, then the scholars (Ulama) and then the martyrs.”

(Ibn Majah : Hadith no. 4313)

Paradise

After the judgement, Allah^{swt} will enter the people of Iman into a place which will have such facilities for comfort and enjoyment and pleasure which people could not even have imagined. This place is known as *Paradise*.

Hell

Allah^{swt} will enter the Mushrikoon and the disbelievers into a pit full of fire because of His wrath and anger. It will contain all sorts of pain and punishment. This place is referred to as *Hell*.

Death

When all those worthy of Paradise will have entered Paradise and the only people left in Hell are those who shall remain there forever, death in the guise of a black ram will be brought to a place between Hell and Paradise. The people of Hell and Paradise will be called and they will gather at the sides of Hell and Paradise respectively. They will be asked 'Do you recognise this' they all will reply 'Yes, it is death'. Death will then be slaughtered and the caller will call out 'O people of Paradise, rejoice! Enjoy the pleasures of Paradise forever, death will never come and O people of Hell, remain forever burning in Hell, death will never come'. The people of Paradise will be overjoyed whilst the sorrow of those in Hell will multiply.

Questions:

1. What is meant by the Day of Qiyaamah ?
2. Who will intercede for all the people on the Day of Judgement ?
3. Which people will intercede on the Day of Judgement ?
4. What is meant by Meezaan and Kawthar ?

*Respected Sheikh Sahibzada
Muhammad Habeeb-ur-Rahman Mahboobi
(Suffat-ul-Islam, Bradford, U.K.)*

The open and free society of not just Britain but the whole of Europe poses a great and open challenge to a modest and honourable Muslim. The eternal enemy of man, the accursed Iblis with his satanic army of men and Jinn, is active to entrap the generations.

On the other side, the scholars of Islam are, with their energies, making every effort to save their community. Some are busy advising and counselling, others in writing and publishing and others are teaching and lecturing. However, the efforts and endeavours of the respected Thinker, (the splendid ray of the Zia-ul-Ummah), Pirzada Muhammad Imdad Hussain is unique and unrivalled. I have not come across a better reformer than him in the whole of Britain. How great is that person who has dedicated his body and mind and his household including his children, to the propagation of Islam and the development of the Muslim community.

Even in this world Allah the Almighty has blessed him with a great reward. He has been bestowed the ability, that alongside teaching and lecturing, instructing and training, writing and compiling, advising and preaching, he is also patron of a number of schools. He is fulfilling his role in all these different fields at the same time. In this

journey, his resolve, determination and perseverance seems mightier than the Himalayan Mountains !

The book, "Islamic Beliefs"

Over a dozen of the books compiled by the respected Allaama Sahib, on a variety of important topics (such as Arabic Grammar, Fiqh, Hadith and Seerah) are receiving appreciation and acclamation. Praise be to Allah, the respected Allaama has presented to the academic world the present counselling and thought provoking work. May Allah accept this endeavour of Allaama Sahib.

This book is a collection of the important and fundamental beliefs of Islam. It is a unique gift for the sound natured man. A glance over its contents reveals that along with being beautifully composed, it is full of many thought provoking subjects and intellectual and narrative proofs.

Due to its logical and intellectual proofs, this book will on one hand play a very effective role in erasing the doubts in the minds of wavering Muslims and will make them into right believing Sunnis. Whilst on the other hand, it will be very efficient to remove the 'scientifically' based arguments of the non Muslims.

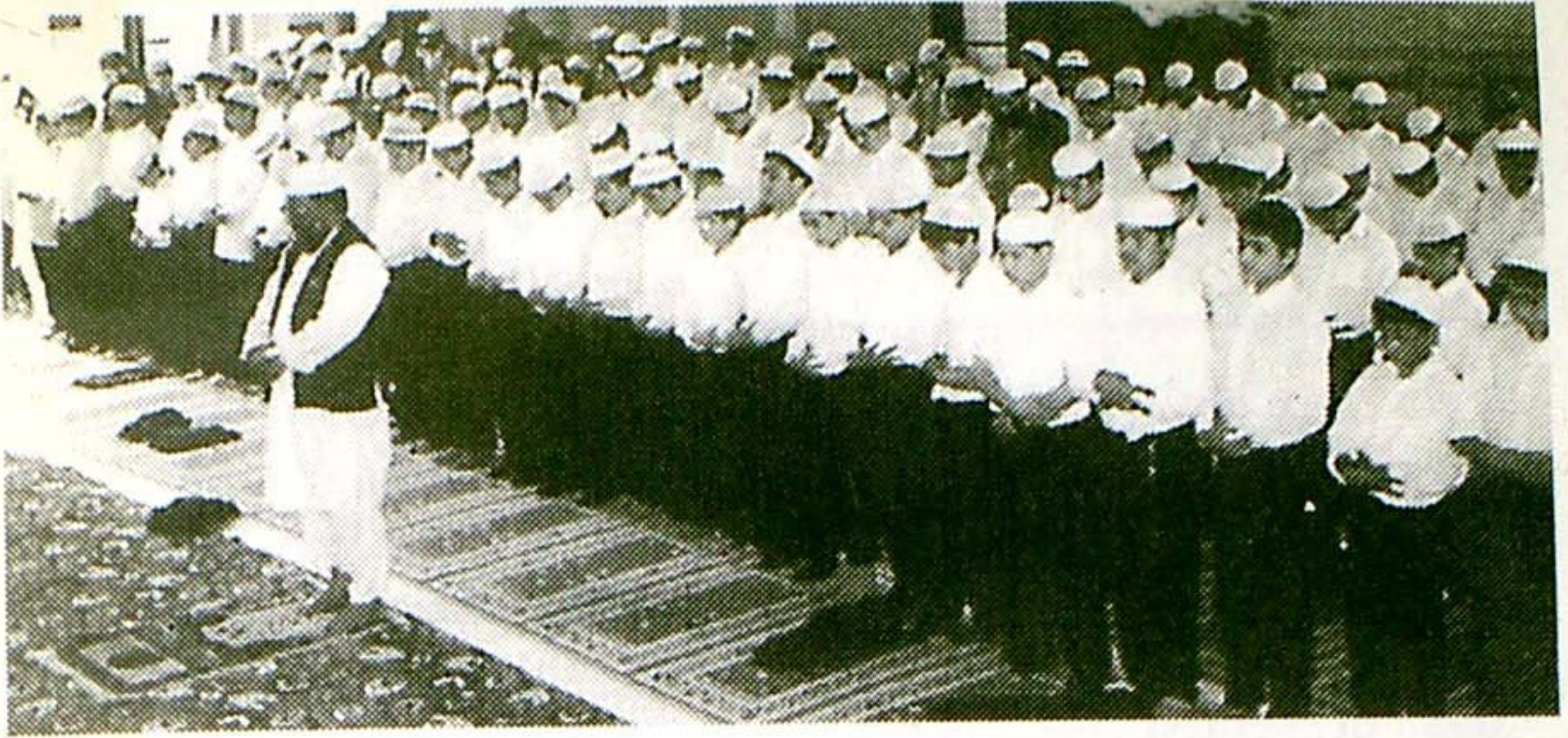
May Allah bless him and reward him for compiling such a valuable and informative book and make this book useful for all Muslims, especially the Muslim Students.

Respected Scholar
Bashir Ahmad Syaalvi
(Oldham, U.K.)

This humble servant of Islam has had the privilege of reading the respected Allaama Pirzada Imdad Hussain's work, entitled 'Islamic Beliefs'. Praise be to Allah, I have read it thoroughly and conclusively the Respected Allaama has presented the beliefs of the Ahl-u-Sunnah in an exceedingly beautiful manner.

All matters and issues have been discussed beautifully and illustrated with intellectual and narrative proofs. For a long time there was a dire need for compiling such a book which could correct the beliefs of the youth. With the grace of Allah, the respected Allaama has fulfilled this need in a beautiful manner. All topics have been tackled with moderation. The text is attractive and emits the fragrance of love and affection.

May Allah, for the sake of his beloved Prophet ﷺ, accept the efforts of Allaama Sahib and make this book beneficial to all and especially give our youth the ability to benefit from it.



Muslim Schools (the need of time)

Al-Karam is a Muslim boarding school which is set in 30 acres of beautiful countryside. It has all modern facilities including science laboratory, computer room, internet, gymnasium, individual bedrooms, capacious classrooms, mosque/assembly hall and playing fields. There are 150 boys in boarding at the moment. We offer at GCSE : Islamic Studies, Arabic, Urdu, English Literature, English Language, Physics, Chemistry, Biology, Maths and I.T. in an Islamic atmosphere.

Our aim is to develop the pupil's morality and spirituality so that he can achieve the best of his academic potential in a caring Islamic atmosphere.

You will be pleased to know that our first GCSE result in 1998 was an outstanding 100% pass rate, and 87% (5+ subjects A-C grades). The school came top in the entire county of Nottinghamshire and top of all the Muslim boys' schools in Great Britain. After this remarkable result we have opened a branch of Al-Karam for Muslim girls in Leicester on 7th September 1999 which is going on successfully.

We also offer an Alim course for 16+ leading to a B.A. Degree in Islamic Studies from Azhar University, Egypt. For more information please do not hesitate to contact us.

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Eaton Hall, Retford, Notts. DN22 0PR, England
Tel: 01777-706441/860915. Fax: 01777-711538
E-mail: Alkaram@btinternet.com
Web Page: <http://www.btinternet.com/~alkaram>



ابو میاں جمیل احمد سرگودھی
۱۹۲۰

AUTHOR'S BOOKS

1. Islamic Way of Worship (English)
2. Islamic Beliefs (English)
3. The Beautiful Life of Muhammad ﷺ (English)
4. What did the Holy Prophet ﷺ say ? (English)
5. The Fundamental Beliefs of Islam (Urdu & English)
6. Arabic Grammar (Etymology) (Urdu & English)
7. Arabic Grammar (Etymology) (English)
8. Arabic Grammar (Syntax) (Urdu & English)
9. Imdad-ul-Fiqh (Arabic)
10. Imdad-ul-Arabia (Arabic)
11. Al-Muntakhabat-ul-Imdadiya (Arabic)
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13. Islaami Aqaa'id (Urdu)
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