

Aqeedah (Belief)

1st Pre-Condition of the Path - Aqeedah of Ahle- Sunnah-Wal-Jamm'a

Importance of having correct beliefs

In order to achieve salvation in both worlds and to lead a righteous life in the sight of Allah in this earthly life, one must believe in the realities of this world and the next as conveyed by Allah Himself through His last Messenger, Prophet Muhammad (May peace and blessings be upon him). No rewards for any good deeds can be received in the hereafter if true faith does not exist. In this life good deeds remain hollow and lack sincerity if one does not have correct beliefs.

The Religion of Islam comprises of Do's and Don'ts, commands and prohibition, worship, sacrifice, controlling one's lust and desires etc. **Question:** why should one observe the above mentioned acts? What is the motivating factor? What is the incentive? **Answer:** The beliefs answer all these questions otherwise Do's and Don'ts are very difficult to observe if there is neither fear of loosing nor hope of gaining something. Belief in Allah, the Hereafter, Hell, paradise and Day of Judgment are all factors which serve as motives.

Human action is governed by the mind. The action and behaviors which will emanate from the person will reflect the kind of thoughts that are embedded in his mind. If he has correct and pure thoughts then the belief of that person will be strong as well. Most definitely they will then have a drastic impact on his actions, as actions are only the fruit of one's thought. If the seed is good then most probably the plant and fruit will be good. If there is no belief this will result in an unpredictable and unsound personality. For a strong, good, healthy personality, a sound set of thoughts or belief is necessary.

What does Allah say about piety and righteousness because He is the one who created the universe, life and death?

"It is not righteousness to turn your faces to the East or to the West. Rather, those with true righteousness are those who have belief in Allah and in the Last Day, the Angels, the Book and the Prophets, and who, despite their love for it, give away their wealth (for Allah) to their relatives and the orphans and the very poor, and to travellers and beggars and to set slaves free, and who establish salat (prayer) and pay zakat; those who honour their contracts when they make them, and are steadfast in poverty and illness and in battle (during wars). They are the people who have taqwa." (2: 176-177)

In the alone verses, firstly the partial and ritualistic concept of piety and goodness is negated and in the second part a comprehensive definition of piety and righteousness is outlined. So righteousness is not what me, you or anyone else thinks. It is not a set of rituals that if one performs will be become the beloved of Allah while at the same time completely neglecting all other aspects. It is not the name of a set of beliefs without good deeds that makes one boast that he will achieve salvation by saying '*no matter what I do in my worldly life because worship and piety is a private matter between me and god*'. All these notions are rejected and then the correct concept is mentioned.

Firstly one should:

1. Have true and complete belief, then
2. Fulfil the rights of creation
3. Spend wealth on needy people out of the love for Allah
4. Fulfil personal religious obligations
5. Fulfil promises, treaties and contract
6. Spend the wealth earned through lawful means on the needy because the human is heartless in the love of wealth (obligatory charity)
7. Also cultivate in oneself the inner spiritual qualities such as patience. Patience is especially mentioned because one must have this quality in order to carry out any command of Allah or to constraint oneself from negative injunctions of Allah.

What did Prophet Muhammad (may Allah's blessings and salutation be upon him) say about faith and the concept of righteousness?

Syedina Umar Bin Khattab (may Allah be pleased with him) said:

"As we sat one day with the Messenger of Allah (may peace and blessings be upon him) a man with pure white clothing and pit black hair came to us, without a trace of travelling on him though none of knew him. He sat before the Messenger of Allah (may peace and blessing be upon him) bracing his knees against his, resting his hands on his legs, said, "O Muhammad tell me about Islaam"

The Messenger of Allah (may peace and blessings be upon him) said,

"Islaam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform Salat (five daily prayer), to give Zakaat (obligatory charity), Fast in the month of Ramadaan and to perform the pilgrimage to House (of Allah) if you could find a way (if you could afford it)".

He (the questioner) said, "You have spoken truth".

We were surprised that he asks the questions then confirms the answer.

Then he (the questioner) said, "Tell me about true faith (Imaan)".

The Messenger of Allah (may peace and blessings be upon him) replied, **“It is to believe in Allah, His Angels, His books, His Messenger, the Last Day and in destiny, its good and evil”**

“You have spoken the truth” he (questioner) said, “Now tell me about me about the Perfection of Faith (Ihsaan)” and the Prophet (may peace and blessings be upon him) said, **“It is to worship Allah as you see Him and if you do not see Him, He certainly sees you.”**

“Now tell me about the Hour (exact time of Day of Judgement) said the visitor.

The Prophet (may peace and blessings be upon him) replied saying, **“the one questioned knows no more then the questioner.”**

“Then tell me of its signs” he said.

Prophet (may peace and blessings be upon him) said that, **“the salve girl shall give birth to her master and that you shall see barefoot, naked, penniless shepherds compete in constructing tall buildings”**.

Then the visitor left. I waited for a while and Prophet (may peace and blessings be upon him) said to me, **“Do you know Umar who was the questioner?”** and I replied **“Allah and His Messenger knows best.”** He said, **“It was Gabriel who came to you to teach your religion.”** (Saheeh Muslim)

After all why should a person believe after all

Allah the Almighty has created human beings and has entrusted them with the freedom of choice either to believe or disbelieve; to be obedient or rebellious. If one believes He will only be doing good to himself and if He disbelieves H will be causing harm to no one other then but himself.

The people who instructed the people to believe are the Prophets, Messenger and pious which include: Prophet Adam, Noah, Abraham, Isac, Jacob, Moses, John, Jesus and the last and final Messenger of Allah Muhammad (may peace and blessings be upon them all). These people never spoke a lie in their entire lives nor did they demand anything in return for their services to humanity. If you even look back at history, they were known for their excellence in conduct and character.

On the other hand, the people who instructed not to believe were: Satan, Pharaoh, Evil Kings and Leaders and those people who were hungry for fame and wealth and were exploiting and manipulating the instincts of masses to fulfil their desires and use the people as a stepping stones. On the basis of common sense it is up to ourselves to decide, are the people like Prophet Adam, Noah, Abraham Moses, Jesus and Prophet Muhammad (may peace and blessings be upon them all) telling the truth or Satan, devils, Pharaoh, Hitler, Criminals, Sinners and the disbelievers amongst film and pop stars telling the truth? To which side would you be inclined if both theses groups were standing opposite

one another and both calling to their own ways? Allah has given you the ultimate choice and you will be held completely responsible for the decision you make. If you believe you have nothing to lose, in fact you will live a peaceful and righteous life in this world but on the other hand if you choose to disbelieve, your worldly life may become miserable and disbelieve leads

ISLAAM IS NOT A NEW RELIGION NOR IT WAS PREACHED FOR THE FIRST TIME BY THE PROPHET MUHAMMAD (MAY ALLAH'S PEACE AND BLESSINGS BE UPON HIM)

Islaam is not a new religion, it is not named after any person, it is the religion of Allah which was conveyed firstly to Prophet Adam, then to Noah, Abraham, Issac, Jacob, David, Solomon, Moses, John, Jesus and finally to the Prophet Muhammad (may Allah shower His infinite peace and blessings upon them all). There shall be no new born Prophet or Messenger after Prophet Muhammad (may Allah's peace and blessings be upon him) until the Day of Judgement. The Message is complete. All the Prophets mentioned above and others not mentioned by name have been preaching the same religion which has the following beliefs:

1. **Belief in Allah** without any partner, son or family. That God does not become part of the creation in any form, nor any Man, Angel or Prophet can become God.
2. **Belief in the Angels** that they are creations of Allah who brought messages to the Messengers and carry out their duties.
3. **Belief in the Prophets and Messengers.** Allah the Exalted does not leave the humanity in misery. He sent Messengers and Prophets amongst human beings to remind and guide them.
4. **Belief in the Life Hereafter.** There will be an end to human and universe life and everyone will be held accountable in the next life on the Day of Judgment. The righteous will enter paradise and disbelievers and evil doers will be sent to Hell.
5. **Belief in the divinely revealed Books.** Each Prophet were then given various laws according to the need of time, place and times and mode of worship. This is known as Shariah (divine law) but the Deen (Religion) has always been ONE.
6. **Belief in the Decree and Knowledge of Allah.** Allah, the All-Knowing knows what took place in the past and what will take place in the future and His Knowledge encompasses every thing present and absent, nothing is hidden from Him and that everything takes place according to His will.

Be sure that all the Prophets and Messenger of Allah have been preaching these fundamental ingredients of Belief. They have never altered. These fundamental beliefs will be expounded upon in the following pages.

Belief in Allah Most High

We believe that he is one with no partner. The Oneness of Allah means that The Creator, subhanahu wa Ta'ala, is one and unique in everything that pertains to Him, He, Ta'ala, has no advisors to help him with the creation, no associates to share the dominion with, and no partners.

Allah swt says in the Quran, in surah Ikhlas, ayah 1: **“Say he is one”** Absolute oneness is the attribute of him who is too exalted to be compound, multiple or subject to anything which these attributes may require such as being corporeal or space limited, time-limited or having a partner. He is undivided in his essence and does not have any partner in any sense i.e. in his Essence, attributes and actions.

Some people believe in two Gods. Some believe in an entity divided by three, each sharing the responsibility of managing the worlds. Some feel that there are many Gods, each responsible for some aspects of life. The fact is, there is One God, The Creator, and everything else other than Him, is a creation – created by Him – thus, cannot be God.

There is nothing like him. Meaning he is not similar to anything in any way. This is Tawheed's most important rule, and it is based on the Ayah 11, in Surat Ash-Shura, where Allah said: **“nothing is like Him”**. The core message of Islam and of all the Prophets of Allah since Adam up until Muhammad, (sallallahu alayhi wa aalihi wa sallam), is based on this rule, i.e., to distinguish The Creator from the creation.

If The Creator was the same as, or even comparable to the creation, then that would negate the entire meaning of God, even if it is with only one attribute. He eats not, drinks not, sleeps not, begets not, nor is he begotten. He does not have a wife, son or daughter. He exists neither in a place nor a time. He is neither encompassed by earth nor by heaven, on your right or your left, below or above. He fears not, is saddened not, changes not, and is free of all defects. He Hears, Sees, and Speaks without any bodily parts. He is neither substance nor body and has no shape and no form. He is other than all we know or can imagine.

He was not born, which means nothing came out of Him nor has He come out of anything. If this was the case then there could have been some possibilities for anyone to resemble Him in any sense. Allah categorically says that He does not

have any Son nor He has any Father. So this statement negates any similarity, equalness, likeness and resemblance with anything and was not preceded by non-existence.

He is As-Samad, this quality and name of Allah means the one whom everyone needs and He is not in need of anyone in anyway. He gives life, death, provides, sustains and finally everything will perish other than Him. He does not need the help, worship, knowing, praise and thankfulness of any of His creation. They all worship, thank and know Him for their own benefit. When you apply this criterion all will fail. Can any human, no matter if they were Prophets or saints possess this quality? Just for the sake of example, the Christians believe in Prophet Jesus (May peace be upon him) is God, but everyone knows he was born, he ate, drank, slept and asked help from Allah and also his followers. He was persecuted and insulted by the Jews. Glory be to Allah, He is free all these shortcomings.

He is eternal without beginning and enduring without end. Allah Ta'ala, said in Surat Al-Hadeed (57), ayah 3 "**He is The First (without a beginning) and The Last (without an end)**". Allah Ta'ala, is Eternal, He existed eternally when nothing else existed. No space, time, sun, moon, galaxies, absolutely nothing, but Allah. Allah willed for entities to be created, and that's how space, place, and time were created and used. Hence, Allah existed when nothing else existed, that includes space, place, and time. Therefore, Allah does not exist in a place, as He is not in need of a place, because He eternally existed before creating the place. Similarly He does not need time to exist as He eternally existed before creating it. Creation need places, spaces and time to exist and Allah is not similar to the creation. Hence, for His existence there is no beginning and there is no end. Because both beginning and end imply time and a starting point, which are attributes of the creation not The Creator.

Another point is that Allah Ta'ala, is Eternal and Everlasting because of Him, because He is God, not because of anything else. For example, Heaven and hell are everlasting. But they are everlasting because of the Will of Allah to be as such, not because of themselves. Heaven and Hell are creation of Allah, and The Creator is different from the creation.

He will never perish nor come to an end. Allah Ta'ala, said in Surat Al-Furqan (25) Ayah 58: "**Trust in The One who attributed with Life, Who does not die, and glorify Him**". The Ayah explicitly points that Allah Ta'ala is not subject to change or death. Allah Ta'ala, also said in Surat Al-Baqara (2), ayah 255 "**Allah, there is no God but Him, The One attributed with Life and Everlastingness, and is not subject to sleep**". Note that sleep or death is a change. Allah is not subject to change.

The meaning is clear, because anything that perishes means it cannot sustain itself, which negates the attributes of perfection of Allah. Moreover, perishing entails changing from a state to another. Only the creation undergoes changes. Change implies imperfection, since change maybe due to aspects that have effects of an entity whether positively or negatively. Therefore, change and changes happens with the creation not to The Creator. Allah is not similar to the creation, and Allah is by definition not subject to change, nor His attributes of perfection.

God has power over everything. Allah Ta'ala said in Surat Fussilat (41), ayah 39: **"And He - Allah - has the Power to do any and everything"**. Everything that exists except Allah, is created by Allah. All the creation is subjected to Allah's Power and Will by definition, because He is the Lord and The Subjugator. Therefore, He, subhanahu wa Ta'ala, has the ultimate and supreme Power over everything. Omnipotent (Qudrah) is among the attributes of Allah, and just like all of His Attributes, it is eternal, everlasting, not created and not subject to change.

His power is only conditional on one thing: His will. Only what he wills, comes to exist; only what he wills, happens. There is nothing he cannot do. He has brought the dead back to life, and made stones and trees talk and walk, made stars disappear and reappear, turned earth to gold and gold to earth, made rivers flow uphill, raised those who he loves above the seven heavens and brought them back, transported them from the eastern end of the world to its western end in an instant.

He has always existed together with his attributes since before creation. Bringing creation into existence did not add anything to his attributes. Allah Ta'ala said in Surat Faater (35), ayah 15: **"O mankind! You are the needy to Allah. And Allah is the One Who is not in need of anything, to Him praise is due."** Allah, Subhanahu wa Ta'ala, has always existed eternally with no beginning. The Prophet, sallallahu alayhi wa aalihi wa sallam, said in what Imam Bukhari narrated in his Saheeh: **"Allah existed (eternally) when nothing else existed."** This hadeeth came as the Prophet, sallallahu alayhi wa aalihi wa sallam, was replying to some people from Yeman when they asked him about the beginning of everything.

He knows everything. Nothing escapes his knowledge nor is his knowledge limited by time or space. He is aware of all that is in the heaven and earth, whether it is observed by or hidden from humanity. He has the accounting of all the leaves on the trees, the number of wheat kernels, and the grains of sand. Nothing is unknown to him. He knows the parts of every whole, and the past,

present, and future of every existence. He knows what you do, what you say, think, and feel, what you show and what you hide. He knows all that is visible and invisible, what there is what is yet to come. He cannot be mistaken, nor miss or forget anything that he knows. His knowledge existed before there was anything to know: it is uncreated, like him.

He is independent of all his creation not needing any support or assistance. No good or harm can come to him from anywhere or anyone, even if all the faithless kept faith with him or if all the sinners became obedient. All the worship directed to him, from beginning of time until the end, confers no benefit upon him. If no one ever believed in Him, it would not harm him at all.

Whatever He wills happens and whatever he does not will does not happen. Nothing escapes His will. He has no needs or wishes. No one's wishes, no matter how strong, can influence His will and make him do things. Every atom in the universe exists because he willed it to be. Both good and evil are his will. If He willed, all people would have been pious. If he willed, all people would have been evil. Then why did he not will everyone to be devout? Allah, the Lord of Majesty, bestowed upon the humans and jinns the freedom of choice to believe and to neglect and to be obedient or disobedient. That is how Allah (swt) the exalted willed and no one has the right to question him. He is absolute, one, unique in His will and in his actions.

Allah is not divided into any parts or a trinity as the Christians claim. In the Quran sometimes the pronoun 'We' or 'Us' is used because in the Arabic language as well as in English it is a pronoun that a single being uses to emphasize his power and majesty. Allah is not in need of any intermediaries and helpers.

No one can see Allah while living on this earth. Believers will see Allah in the manner which suits His majesty in Paradise without any form, shape or colour. He is neither a creature nor anything we can imagine. His punishment is a manifestation of His justice and his reward is a manifestation of his generosity and Mercifulness. He is never unfair to anyone and never does any injustice to the least of his creation.

Allah is the Creator of the heavens, earths, al-Arsh (Throne), the entire universe and all that is within it. There is no other creator but He. He is the one who created the eye and what it sees, the hand and what it does, the tongue and what it says. He is the one who created us and our deeds – the whole, the parts, essence and the attributes of men and jinn. The world and the heavens, devils, beasts, plants, rocks and jewels, all that can be seen, felt and imagined, and the invisible and unimaginable, are created by him from nothing.

He is established on the throne in the manner which suits His Essence. His establishment is no way similar to any creation or act of creation, nor in mode which comes in our minds. The Arsh (Throne) does not support or touch him but Allah is the supporter and sustainer of al-Arsh (Throne) and all what exists. He is as he was before the creation and existence of the Throne and universe and He definitely exists in the same manner when the throne and universe will perish.

Allah, the Glorified by his Essence does not dwell into any being such as an angel, Prophet, idol, statue, saint or any places, nor any being can be unified with Allah, that they become One. No one amongst creation can be incarnation of Allah Tala. This is the very cause through which Satan opened doors of Idol worshipping, Prophet and Saint worshipping besides Allah the exalted. Allah is far beyond these and all defects which deviant people attribute to him.

Because creation cannot comprehend Him He is beyond description and conception. No mind can conceive or comprehend Him. The only way to recognize Him is by His attributes which He revealed through the Quran and to the Messenger of Allah (May Peace and blessings be upon him) and the manifestation of his attributes. His attributes are inseparable from Him. In the hereafter the believer will be able to see Allah in a manner which suits his Majestic Essence.

When it said that a Prophet, Saint or Gnostic knows Allah, this means they know more than others. It does not mean they have completely comprehended His Essence and attributes because they are unlimited.

We should believe in all attributes as they are mentioned in the Quran and Sunnah but at the same time not understand them in any way, mode, condition of state which resembles any of the creation. For example we believe He is All-Hearing so He hears but is His hearing in any way similar to a created being animate or inanimate, human being or like any angel hears? That is where our limited knowledge ends because the mode and condition of Allah's attributes is not known to us. We totally surrendered and submit saying, **"We believe in it. All of it is from our Lord. But only people of intelligence pay heed."** (Quran ch3 v7)

Human beings have not even totally understood their own system of Hearing. All the time the knowledge is expanding to understand ourselves and other creation and how they communicate. So the best statement is He Hears in the manner which suits His Majesty with no similitude to any created being. This is the methodology of Ahlus Sunnah about negation and affirmation in relation to the attributes of Allah the Most Exalted and this is what the Great Gnostic and

Saint Syidina Abdul Azeez Dabbaagh (may Allah shower his infinite mercy upon him) taught who lived in the city of Faas, Morocco in the 17th century and was bestowed with great knowledge and insight from Allah the All-Knowing and all Predecessors of Ahle Sunnah Wal Jam'ah from the companions up to this day and so shall it be by the will of Allah until the Day of Judgement. The Messenger of Allah (Peace be Upon him) mentioned in one of the hadeeth narrated by Imam Bukhari in his Saheeh that **there will always exist a group on my ummah who will be on the truth and no one will be able to harm them** (interpretive meaning of the Hadeeth).

Belief in Angels

Allah the Lord of the Universe has created beings that are made of light. They are called angels. They are obedient servants of Allah whom do not disobey any command. They are free from food, drink, sleep and other human needs of the physical body. We do not know their numbers; only Allah knows but it is reported from the Messenger of Allah (may Allah's peace and blessings be upon him) who said, **"There is not a foot space in the seven heavens that does not contain an angel standing in worship, prayer, bowing or prostrating."**

Many nations in the past and also now attribute incorrect beliefs to Allah with regards to angels such as being his partners or are His sons and daughters. Islaam clarifies that they are humbles servants of Allah and they are assigned different tasks to carry out. They have different forms and size, some we cannot even imagine. They can appear in human forms with the permission of Allah, the Lord of the worlds.

"They say, 'The All-Merciful has a son.' Glory be to Him! No, they are honoured slaves! They do not precede Him in speech and they act on His command. He knows what is in front of them and what is behind them. They only intercede on behalf of those with whom He is pleased, and even they are apprehensive out of fear of Him.) Were any of them to say, 'I am god apart from Him,' We would repay him with Hell. That is how We repay wrongdoers." (Quran ch21:v26-29)

Leader of all of them is Arch Angel Gabriel (upon him be peace) who also brought divine revelation to the Prophets and Messengers. Angel Gabriel (upon him be peace) with the command of Allah the Compeller has punished different rebellious communities before the advent of Prophet Muhammad (may Allah's peace and blessings be upon him) due to sins and disbelief.

Mikaeel (upon him be peace) is also a major angel who controls winds and provision of creation with the command of Allah.

Malikul Maut (Izraeel) (upon him be peace) collects the souls of creation and there are some who breath into the foetus.

Israfeel (upon him be peace) will initiate the destruction of universe on the last day by blowing the trumpet.

Munkar and Nakeer are two angels who appear in the graves to ask questions to people who have passed away from this earthly life.

Rizwaan is the angel, responsible for the entire Paradise. He is the head-angel of Paradise. Similarly Maalik (upon him be peace) is the head-angel of Hell.

There are two angels with every person who record one's good and bad deeds, there are four angels known as the Throne bearers. Some guard and ward off hazards from those who Allah wishes to protect.

The Quran mentions the time when Allah the All-Knowing commanded the angels to bow down to Adam (peace be upon him). Before the creation of Adam (peace be upon him) Angels were considered the most superior creation of all. In fact they are sinless, very honourable and are in continuous worship to Allah swt. The prostration of Angels gives a great lesson to human beings. One should ponder over the fact that such honourable creation have prostrated in front of us.

All the prophets and the holy books Allah swt has sent say that angels exist, even if people cannot see them. In the material universe there are so many things we neither see nor know: Be persuaded of angelic existence by the discovery today of a thing you did not know existed yesterday.

You cannot deny the existence of a thing you do not see. Do you deny that you have an Intelligence, conscience, and soul, although you cannot see them? You may say, "But we see their effects." Then know and believe that all the order in the universe and our world, from the heavens to the smallest atom, all of that is maintained due to the vast number of angels working under their Lord. Likewise you, all people, and the whole of creation are under the scrutiny and control of these invisible servants of Allah swt.

Belief in Divinely Revealed Books

Allah the most Merciful communicated his messages to His prophets. To the messengers he sent down scriptures and books. All prophets were not given books but they received revelation. It is obligatory to believe Allah the All-

Knowing revealed these books and at the time of revelation they were free from any imperfection or error. Four of them are major Books.

1. The Taurah (Torah) was revealed to the Prophet Moses.
2. The Injeel (Gospel) was revealed to Prophet Jesus.
3. The Zaboor (Psalms) was revealed to Prophet David.
4. Finally, the Quran was revealed to our Master Messenger of Allah (Muhammad)

All of the scriptures preceding the Quran have been tampered with and changed by their people. The original manuscripts are absent, while the Quran is protected by Allah, the Preserver from any change and tampering. It will remain protected until the end of the world.

We should believe in all divinely revealed books those we know and those we do not but as far as teaching and following is concerned, we must only follow Quran. All other books have been abrogated and cancelled. Each letter of the Quran is the speech of Allah therefore based on this we believe that the Quraan is not a created thing.

Those who do not believe the Quran is a revealed book of Allah, the Lord of all prophets and messengers, the Quran gives them a challenge. Allah the Exalted says:

“If you are in any doubt whether it is me who has revealed this book to our servants, then produce just a chapter like it and call all your supporters and seek in it support of all other except Allah. Accomplish this if you are truthful. But if you fail to do this, and you will most certainly fail, then you have fear of the Fire whose fuel is humans and stones and it has been prepared for those who deny the Truth.” (ch2:v23-24)

This challenge stands from the revelation of the Quran more than 1400 years ago to this day. Knowledge, science, technology and art have dramatically developed over centuries, but this challenge still stands. The Quran is not saying to produce a book, but a chapter like the Quran. The shortest chapter in the Quran only consists of three verses. What more evidence can be given attesting to its truth.

Allah has sent down the Quran to make manifest and clear everything which is good for the people in this world as well as in the Hereafter and there is no inconsistency in its verses. The Quran also manifests that which is evil and harmful for human beings and Jinn in this world and the next. There are hundreds of thousands of Muslims who know all of the Quran’s words by heart.

Belief in the Holy Prophet (Peace and blessings be upon him)

And Muhammad (Sallah Ho Alaihi Wa Salam), is the last and the seal of all Prophets. All the others were sent to particular people at a certain time, but the Beloved of Allah, the best of all creation, was sent as Allah's mercy upon the universe, as the Prophet of all humanity until the end of time, and afterwards in the hereafter. His Prophethood preceded the creation of Adam (As), the first man and the first Prophet.

His birth

Allah's Messenger (Sallah Ho Alaihi Wa Salam), was born on Monday, 7 Rabiul-Awwal of the year of the elephant army campaign.

His lineage

Muhammed, son of Abdullah, son of Abd Al-Muttalib, son of Hashem, son of abd Manaf, son of Qussai, son of kilab, son of Muurah. Muhammed's mother is Aminah (may Allah be pleased with her), daughter of Wahab, son of Abd Manaf, son of Zuhrah, son of kilab, son of Murrah

His children

His eldest was Al-Qassim. Followed by Zainab, Ruqiyah, Fatimah, and Um-Kulthum (May Allah be pleased with them all). Then after Islam He had Abdullah. All of these were children of Khadeeja, His first wife. The first of His children to die was Al-Qassim, followed by Abdullah. He also begot Ibraheem, son of Maria the Copt, but the baby died when he was 16 months old.

His names

Muhammad; Ahmad; Al-Mahi (the obliterator, for disbelief is obliterated by Him); Al-Hasher (The congregator, as He is resurrected at the head of Resurrection day congregation); Al-Aqib (The successor, being the last prophet); Prophet of Mercy; Prophet of repentance; Prophet of Epics; Al Muqaffa (which has the same meaning as Al-Aqib); Ash-Shahid (the witness); Al-Mubashir (Brings Good Omens); An-Nazeer (the warner); Ad-Dhahook (the often laughing); Al-Mutawakkil (the one dependant on Allah); Al-Fateh (the conqueror); Al-Ameen (the honest One); Al-Khatam (the last one); Al-Mustafa (the selected One); Ar-Rasool (the Messenger); An-Nabi (the Prophet); Al- Ummi

(the unlettered, meaning the one taught by Allah and had no teacher amongst human beings); and Al-Qaasim (the distributor).

His Wonderful Description

The Prophet's (Sallah Ho Alaihi Wa Salam) face was fair, attractive and round. Whenever he was pleased, his face shone bright like the full moon, but it would turn crimson when he was angry. Al-Bara' [Radhiallahu Anah] said when he was asked "Was the Messenger's face sword-like?" "No," He said, "it was moon-like." But in another version: he said, "His face was round." Rabi' Bint Muawwidh (Ra) said: "Had you seen Him, you would have felt that the sun was shining. "

If sweat appeared on His face, the beads glistened like pearls, and the fragrance of His perspiration excelled the smell of musk. The bridge of the Prophet's (Sallah Ho Alaihi Wa Salam), nose was high. His mouth was wide, and there were spaces between each of His teeth. His teeth were bright, appearing like tiny hailstones when he smiled and they sparked as He talked. His beard was black, thick and full, covering most of His chest. A few grey hair showed by His ear lobes and chin.

He had a large head on a long neck. His hair was slightly curly, and He wore it parted in the middle. Sometimes He kept His hair so long that it touched both shoulders, while at other times it fell just above or below His ear lobes. He had a few grey hairs above his forehead, but there were no more than twenty grey hairs on His head and beard together.

He bone structure was strong and large with large elbows, shoulders, knees and wrists. His palms and feet were wide. His blessed arms were heavy and hairy, and His heels and calves were light. He had broad shoulders, but His chest was broad and hairless, with only a line of hair running from his chest to His navel. He was of medium build, being neither fat nor thin. He had a straight body. Although He was not particularly tall, He rose above most men in height.

Several of the Prophet's (Sallah Ho Alaihi Wa Salam) Companions have mentioned a fragrance, sweeter than any perfume, emanating from the Prophet (Sallah Ho Alaihi Wa Salam) body. Anas (RA) said, "I never smelt any musk or any other such perfume that was as sweet as the fragrance of the Prophet (Sallah Ho Alaihi Wa Salam). If he happened to shake hands with anyone, the fragrance would remain with that person for the whole day. Umm Sulaim (RA) used to collect some of the Prophet's (Sallah Ho Alaihi Wa Salam) sweat in a small bottle and would mix it with perfume.

He was swift-footed and had a firm step. He would rise sharply and walk swiftly but smoothly, as if going down a slope. He would turn swiftly but gracefully. The Prophet (Sallah Ho Alaihi Wa Salam) never seemed to tire when he walked, and nobody could keep pace with Him. It looked as if the earth rolled itself up for Him when he walked.

The Prophet's (Sallah Ho Alaihi Wa Salam) voice was loud, His speech eloquent. He looked dignified in silence and attractive while speaking. He always spoke to the point, and His words were explicit and distinct. Quite naturally He was a powerful orator. He was well versed in Arabic and quite familiar with the dialects and accents of every tribe.

He usually seemed cheerful, and He liked to smile. Even when others were rude to Him, He was never harsh and rude, unlike everybody, the more he was hurt or injured the more clement and patient He became. He never raised his voice in the marketplace.

If faced with a choice between two options, the Prophet (Sallah Ho Alaihi Wa Salam) would always choose the easier one, provided that it did not lead to sin. Above everything else He avoided sinning or anything leading to the disobedience of Allah. He never sought revenge for any offense committed against Himself, but when the Honor of Allah was at stake, He would certainly punish the offender.

His courage, His support and His power were distinguished. He was the most courageous. He witnessed awkward and difficult times and stood fast during them. More than once brave men and daring ones fled leaving him alone; yet He stood with full composure facing the enemy without turning His back. Ali (RA) Said: "Whenever the fight grew fierce and the eyes of fighters went red, we used to turn for help to the Prophet (Sallah Ho Alaihi Wa Salam) for support. He was always closest to the enemy."

He was the most modest and the first one to cast His eyes down. Abu said Al-khudri (RA) said: "He was shier than a virgin in her bedroom. When He hated a thing we read it on His face" (Al-Bukhari). He would not stare at anyone's face. He looked at the ground more than He looked skywards. The most He would look at a person was a glance at him. Everybody willingly and modestly obeyed Him. He would never name a person whom He had heard ill news about - which He hated. Instead He would say: "Why do certain people do such and such".

He never rebuked His servant, nor was He ever heard saying something unkind about anyone. Visiting the poor, the needy and entertaining them were some of

His habits. If a slave invited Him, He would accept the invitation. He always sat amongst His friends as if He was just an ordinary person. He used to repair His shoes, sew or mend His clothes, milk the ewe and to do what ordinary men did in their houses.

Even before his announcement as Allah's Messenger, the Prophet (Sallah Ho Alaihi Wa Salam) was known as Al-Ameen (the Trustworthy). He was the keenest and the most attentive of people's trust and was very careful to pay people's due in full. The Prophet (Sallah Ho Alaihi Wa Salam) was the most amenable and the most yielding companion, seeing Him unexpectedly one feared Him and venerated Him. He who had acquaintance with Him, liked Him. He who describes Him says: "I have never seen such a person neither before nor after seeing Him." (Al-Bukhari).

His Miracles

Since miracles are not ordinary but supernatural, Allah (swt) has given them to Prophets to convince ordinary people of their superiority. Just as Prophet Yahya and Prophet Eesa (AS) had done before him, the Prophet Muhammad (Sallah Ho Alaihi Wa Salam) spoke as soon as He was born. He made prostration, and people heard him begging his Lord: "Oh my people, O my people, Lord save my people!" and then He (Sallah Ho Alaihi Wa Salam) said: "I bear witness there is no god but God and that I am the Messenger of God."

By the permission of Allah (SwT) he split the full moon in half to convince the faithless in Mecca - but in vain. Trees and rocks spoke and saluted Him, and bore witness to his prophethood. When on many occasions there was no water to drink and wash, water poured from between his blessed fingers, enough to quench the thirst of hundreds of his people.

But the greatest of all miracles was the Prophet Muhammad's Night Journey to meet His Lord. He went in an awakened state, in the company of the archangel Gabriel, from the Holy Mosque in Mecca to the Aqsa Mosque in Jerusalem. There he led the souls of all the prophets in prayer before traversing the seven heavens and passing the Lotus Tree that marks the furthest limit of creation. Passing beyond, he met His Lord in a realm that no other human being or angel has ever entered. He spoke ninety thousand words with Allah (SwT). Then He returned to this world. The bed He had left was still warm, and a leaf he had brushed on arising was still moving.

Yet a greater miracle even than this was the Holy Qur'an, the word of Allah, which came from the blessed lips of the Holy Prophet (Sallah Ho Alaihi Wa Salam). No one before its revelation, and no one until the end of time, could

write a single verse equaling its beauty. Its meaning is so deep and vast that if all the oceans were ink and all the heavens were paper, and all of them were employed in writing out its mysteries, they would be exhausted before the meaning of the Qur'an was exhausted. All knowledge of the visible and the invisible realms, of the world and Hereafter, of things past and things to come, all the cures for all human ills are in it. And it is constant: not a word or a letter has changed since its revelation, nor will it change until the end of time.

His passing

He left this world at the age of 63, in the city of Medina, to which He had migrated ten years earlier. His last words were "The sublime majesty of my Lord!" For I have fulfilled my mission," and then he gave up His blessed soul. May Allah continue to shower His peace and blessings upon him for eternity.

Belief in Allah's Messengers

Allah, the All-Knowing and Merciful communicates guidance through the agency of Prophet hood. Prophets are chosen people who invite people to Allah, the All-Wise. The message of all prophets is Islam. The first among them is Prophet Adam, then Prophet Noah, Abraham, Moses, Jesus and finally the last Prophet Muhammad (May peace and blessings be upon them all).

Prophets were sent to all nations. There are more than 100,000 prophets and messengers. A prophet, who is given a new law in the form of a book, is known as a RASOOL (messenger). If he follows the previous law, he is known as a Nabi (Prophet). All prophets were men. There has not been any Prophet from women. The prophets are infallible, free from minor and major sins before the announcement of Prophethood and also after. Prophets and messengers sent to human beings were all human beings. No one has attained Prophethood by virtue of his worship, devotion, vigilance, prayer and any effort. Nor can anyone be a prophet in the future through his efforts.

Prophet Muhammad (Peace be Upon Him) is seal of the Prophets. Thus he is the head and best of them in the sight of Allah. He is the last prophet. There can be no new born prophet after Muhammad (Peace be Upon Him). Whoever claims so is a liar and disbeliever. In our age a group known as Qaadiyanees and Ahmadees, believe Mirza Qadiyani who lived in India in the 19th century was a prophet. They are unanimously out of the fold of Islaam. It has to be believed, every prophet was free from sin, truthful, trustworthy, just, super-intelligent, and free from any physical deformity and secure against dismissal from Prophethood. They possess all good qualities moral and behaviour and were superior in knowledge from the people of their time. All other prophets came for

limited time and specific people and nations. Our Prophet Muhammad (Peace be Upon Him) has been sent to all mankind and Jinn until the end of time.

Prophet Eesa (peace be upon him) was born miraculously without a father by the command of Allah. He was not killed nor crucified but Allah; the Almighty saved and raised him to heaven while he was alive. He will descend near the Day of Judgment and will preach Islam and the Sharia of Prophet Muhammad (Peace be Upon Him). He will marry and have children. Finally, he will die and be buried next to Prophet Muhammad's (Saw) grave.

Revelation (Wahy)

Revelation is of two kinds;

Wahy: Wahy is divine revelation, which is exclusive to prophets. No human beings besides prophets receive this kind of revelation.

Ilhaam: Ilhaam is a divine inspiration to the saints of Allah. Ilhaam is not free from contamination and interference from Satan and Nafs. It also can be misinterpreted. It is not binding on anyone. Therefore Ilhaam of a saint is not a source of Sharia. If it is in conformity with Sharia, it will be accepted, otherwise it will be rejected.

Mujizah is a miraculous demonstration by the prophets by the will of Allah.

Karamat is a miraculous demonstration by the saints of Allah by the permission of Allah.

Istadraaj

If a supernatural magic-like act is demonstrated by a disbeliever or an impious Muslim, it is known as Istadraaj and it is satanic deception to misguide people. The criteria by means of which ordinary people can distinguish between Karamat and Istadraaj is Sharia. If a person's life is not in conformity with Sharia and Sunnah, then such demonstration is Istadraaj.

Belief in the Life Hereafter

All the Prophets and Messengers of Allah the Exalted from Prophet Adam (peace be upon him) to Prophet Muhammad (may Allah's peace and blessings be upon him) conveyed the message of Allah that, this earthly life is not even a fraction of our total existence. Birth neither was the beginning of our life nor is death the end of our existence. This is one, but a vital phase of human existence.

As the conception of human in the mother's womb is not the beginning of human life and birth from the mother's womb is not an end, but that is also one phase of human's total existence. Allah the Creator of the universe, created the souls of human beings long before our soul was breathed into our physical body. From the realm of souls every human is sent on the face of the earth for the ultimate purpose of worshipping and serving Allah, the Glorified while at the same time falling to countless distractions, obstructions and obstacles which draw a person away from their purpose. Whoever will succeed in this mission will be granted infinite life of bliss and pleasure after we travel from this phase of life to the next through the doors of death. May Allah save us all, if someone fails in their mission and becomes a servant of Satan and desires, forgets their mission and purpose they will be bound to face infinite punishment after they depart from this earthly phase of life through the doors of death. As mentioned before, all Prophets of Allah, Prophet Adam, Sheth, Noah, Abraham, Isaac, Jacob, Joseph, Hud, Salih, Ayyub (Job), Dawood (David), Sulayman (Solomon), Moses, Yahya (John), Isa (Jesus) and last of them all Prophet Muhammad (may Allah's infinite peace and blessings be upon them all), informed the humanity of this purpose and that surely everyone will be raised after death and all will be held responsible before Allah the Almighty for what they have been doing and how they utilized the free-will entrusted to them by Allah, the All-Knower, All-Powerful. Now we will mention some of the details of what happens after death and thereafter in the light of the Quran and sayings of Prophet Muhammad (may Allah's peace and blessings be upon him).

"So be steadfast as the Messengers with firm resolve were also steadfast. And do not seek to hasten it for them. On the Day they see what they were promised, it will be as if they had tarried for just one hour of a single day. It has been transmitted! Will any be destroyed except for deviant people?" (ch46: v 34)

"The evildoers will remain timelessly, forever, in the punishment of Hell. It will not be ceased for them. They will be crushed there by despair. We have not wronged them; it was they who were the wrongdoers." (ch43: v74-76)

"My slaves, you feel no fear today; you will know no sorrow.' As for those who had belief in Our Signs and became Muslims: 'Enter the Garden, you and your wives, delight in your joy.'" (ch43: v 68-70)

"But those who have belief and do right actions - they are the best of the creatures. Their reward is with their Lord. Gardens of Eden with rivers flowing under them, remaining in them timelessly, forever and ever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord." (ch98: v 7-8)

“He makes likeness of Us and forgets his own creation, saying, ‘who will give life to bones when they are decayed?’ Say, ‘He who made them in the first place will bring them back to life. He has total knowledge of each created things; He who produces fire for you from green trees so that you use them to light your fires.’” (ch36: v77-79)

“How can you reject Allah, when you were dead and then He gave you life, then He will make you die and then give you life again, then you will be returned to Him?” (ch2: v28)

The consequences of one’s deeds begin to show effect at the time of death, when the veil is removed and the person begins to see the realm of unseen. Irrespective of the way of death and the manner in which the body is disposed. Be it be burnt; drowned; eaten by wild animals; withered away by a nuclear bomb; disintegrated by chemical or biological weapon or exposed, mummified and preserved on earth, the soul still lives and is not effected by what happens to the body. It is the death of the body which takes place and not the death of the soul.

Signs of the Day of Judgment

The Day of Judgement will begin for an individual as soon as he dies, similarly, the dooms day of the entire universe is known as ‘Qiyaamah’ (resurrection). In other words, there is the death of an individual and there will also be a death for the universe, we do not know the exact day, minute or second of the final hour but our Prophet Muhammad (may Allah’s peace and blessings be upon him) mentioned various signs of the final day.

Minor Signs

1. Zakaat will be considered a fine or penalty.
2. Public funds will be regarded as private property.
3. Those people as trustees in charge of trust, property and money of people will misuse these to aid their own desires.
4. The husband will be subservient to the wife while disobeying their mothers and regard their fathers as strangers but will consider their friends to be their close associates.
5. The knowledge of deen will be pursued and acquired for worldly gain; not for the pleasure of Allah the Exalted.
6. Such persons who are immoral, corrupt, evil and of worst character will assume the reins of political powers and government.

7. People will praise and honour tyrants and evil dictators so as to be saved from their persecutions.
8. Alcohol will be consumed publicly.
9. Dancing and singing women will become rampant.
10. Musical instruments will be in abundance.
11. The knowledge of Islaam will rapidly decrease (meaning there will be less authentic scholars).
12. Speaking lies will be regarded as a profession (the courts of law with their prosecutors, lawyer and advocates are classical example of this prophecy).
13. Fornication (zina) will become rampant, shame and modesty will be eliminated.
14. The control and domination of disbelievers will be established all over.
15. False ways and evil practices will be on the rise.
16. People will expand their businesses to such an extent that they will introduce their women into their business to assist them.
17. Increase in natural disasters.
18. The female population will increase.
19. Years will seem passing like months, month like weeks, and week like days.
20. Shepherd of Arab will compete in erecting tall buildings
21. Mosques will be excessively decorated and built with wonderful designs.
22. Excessive frequency of massacres.

Major Signs of the Final Hour

1. The advent of Imam Mahdi (upon him be peace).
2. The descent of Prophet Esa (Jesus) (upon him be peace).
3. The emergence of the Dajjal (pseudo-christ).
4. The emergence of Yajoog and Majoog (Gog and Megog).
5. The forty days of fog.
6. The long night equal to three nights.
7. The rising of the sun from the west.
8. The emergence of reptile from the earth.
9. The fragrant breeze.
10. Blowing of the trumpet.

The Day of Judgment will begin with the blowing of the trumpet by Angel Israfeel (upon him be peace). The entire universe will perish. When the trumpet will blow the second time all the things will be resurrected by Allah, the Almighty. People will rise from their graves, barefooted and naked. The sun will come close to them. They will be drenched in sweat. Then the scale will be erected, good and bad deeds will be weighed on it. Those whose good deeds

will outweigh the bad deeds will be successful and enter paradise forever and those whose good deeds will be light when weighed against the evil deeds will be the loser and will be destined for hellfire. There will be a fountain called 'Kausar' in the plain of resurrection assigned to Prophet Muhammad (may Allah's peace and blessings be upon him). While people will be extremely thirsty whoever will drink from it once will never feel the thirst again. Only the believers will be permitted to drink the water of Kausar. To some people Prophet Muhammad (may Allah's peace and blessings be upon him) will present the water himself.

A bridge called 'Siraat' will be laid across the Hell fire. Paradise will be on one side of that bridge and below it will be Hell. People will be able to get across it according to the level of their good deeds. Some will cross within a flickering of an eye, some will pass it like lightning, some like fast wind. Some will crawl and some will fall in the Hell. Whoever will cross it will enter the Paradise for ever.

The first person for whom the gates of paradise will open is for Prophet Muhammad (may Allah's peace and blessings be upon him) as Prophet (may Allah's peace and blessings be upon him) said, "I will be the leader of the human race on the Day of Judgment and I feel no pride for it. I will be the first one to be raised from the grave and I feel no pride for it and I will be the first to knock the door of paradise then enter it and I shall be accompanied by the poor of my community." (Tirmizi)

Intercession

Prophet Muhammad (may Allah's peace and blessings be upon him) will have the privilege to make three intercessions.

The first intercession will take place in the plain of resurrection and Allah, the Almighty will begin issuing judgment. Prophet Muhammad (may Allah's peace and blessings be upon him) will intercede after all prophets like Adam, Noah, Abraham, Moses and Jesus son of Mary (peace be upon them all) will express their inability to intercede due to the fear of their Lord, Allah, the Almighty.

The second intercession will take place regarding the people of paradise that they should be allowed to enter paradise. Both these intercession are exclusively for Prophet Muhammad (may Allah's peace and blessings be upon him). The third intercession will be in relation to those who deserve to be cast into the Hell due to the major sins. This intercession will be made by all prophets and the pious friends of Allah. This intercession will be an appeal to Allah that he does not cast into hell the ones who deserve it and the ones who already have been cast will be taken out. Finally Allah, the Most Merciful will take out countless people from the hell fire by virtue of His Generosity and Grace without any intercession. From the people of the world who will enter paradise there would

still remain enough space in which there will be no one dwelling. Allah, the creator of the universe will create more people and place them in paradise. Paradise and Hell already exists.

Belief in Decree and Knowledge of Allah, the All-Knowing

Allah, the All-Knowing knows what took place in the past and what will take place in the future and His Knowledge encompasses every thing present and absent, nothing is hidden from Him. He knew everything about all creation before creating them and also what they will do. When Allah, the Almighty created creation he recorded everything in the preserved tablet of what happened and what will happen.

The faith of the faithful, the goodness of the good, the deeds and the service for God's sake of the one's who fear God, and the love and the compassion of the ones who Love God, are all predestined. They are earned by those who are thus blessed by heeding the words of God and His Messengers. God is pleased with them, and they are pleased with God. The faithless and their faithlessness, the false and their falsity, the tyrants and their tyranny, those who believe themselves to be God and their idols - all these exist by the will of God, for He is the only creator. Yet those who are rejected by God's mercy still earn their punishment by their own will and evil deeds. They deny their Lord and their Lord is displeased with them.

There are two kinds of destiny. The first is the unchangeable decree of God, which is inevitable. Humanity cannot know its causes; therefore we cannot do anything but accept it. As a result, we must see that man's freedom of choice in this life is not absolute, but rather it is a limited one. He has no choice about the time and place of his birth or about his parents, sex, country, physique, or the colour of his eyes, and so on. He has no choice about the length of his life or the time of his death. Therefore from this we can conclude that the zone of choice to some extent is limited.

When this befalls, if we think of the results as bad, we should remember our own private experiences with good arising from what seemed to us to be bad. Water drowns but it is also the source of life. Fire burns, but it also warms. Poison for one is a cure for another.

The other destiny hangs in suspense, uncertain. When we talk about destiny and freedom of choice we are referring to that choice which man has been given to do good or evil. Allah has given man freedom in his domain of reacting to events

and situations that befall him. Take the example of a person who walks down the street and finds some money. He then picks it up and spends it. We say that the act of spending the money was within his sphere of control. However the fact that the money was present on the road was dependent on a chain of events, and was out of his sphere of control. The person is only responsible for what he does with the money i.e. whether he spends it, tries to find its rightful owner, or donates it to charity. That's why we say that Allah swt has given man the ability to choose between good and bad. How he reacts to events that befall man are within his control, but even this choice of man is very limited because he did not choose for himself to find that money.

Divine will gives man the freedom of choice to obey or disobey, for Allah has given man the freedom to obey and disobey. Every human can, through the will of Allah who created man with the freedom of choice, either carry out the commands of Allah or follow the path to disobedience. Out of his mercy, Allah swt told us what will happen if we follow the path of guidance or path of misguidance. Out of his mercy, He has placed the keys to both paradise and fire on our hands. So whoever wants to follow the way of paradise must believe in Allah, and whoever follows the way to the Fire will travel the path of disobedience of Allah.

Allah Almighty has shown us what He will do with those who follow the way of belief and with those follow the way of disobedience and rejection. Those who follow the way of belief and find the fulfillment of Allah's promise, will realize that Allah's will has been achieved. Those who follow the path of disobedience and rejection and find the fulfillment of Allah's threat, will also realize that Allah's will has been achieved. Neither the believer nor the unbeliever can revolt against the will of Allah. As Allah, the Gloried said in the Quran,

"And say, "the truth is from your Lord, then whosoever wills let him believe and whosoever wills let him disbelieve. We have prepared for the wrongdoers a fire whose billowing walls of smoke will hem them in. if they call out for help, they will be helped with water like seething molten brass, frying their faces. What a terrible drink! What an evil dwelling! But as for those who have belief and do right actions, We will not let the wage of good-doer go to waste. They will have gardens of Eden with rivers flowing under them. They will be adorned in them with bracelets made of gold and rich brocade, reclining there on couches under canopies. What an excellent reward! What a wonderful repose!" (ch18: v29-31)

Allah the Exalted has very clearly mentioned that we have the freedom of choice but whatever way we choose we will be held fully responsible.

On Innovate Beliefs

Innovation may be divided into two categories; Innovation in religion and Innovation for religion. Innovation as a rule refers to innovation in religion which is totally rejected.

Innovation in religion is any belief or practice that is contrary to or violates the Traditions of the Holy Prophet, and every such act which was not practiced by the first three generations and is projected to be part of the religion. This innovation is considered heresy.

Our Mother Hadrat 'Aishah (R.A.) reports that the Messenger of Allah (s.a.w.z) said, **"In our religion, to invent and produce something that is not from it is unacceptable."**

Ghudayf ibn Harith reports that the Prophet said: **"Any people that has invented something (in its religion) after its prophets has surely lost an equal part from its religion."** (Tabarani)

Anas ibn Malik (r.a) reports that the Messenger of Allah (Sallah Ho Alaihi Wa Salam) said: **"Certainly the heretic who follows innovations is prevented from repentance. Allah hides the thought of repenting from him until he stops, until he abandons following innovations."** (Tabarani)

Ibn 'Abbas (r.a) reports that the Messenger of Allah (Sallah Ho Alaihi Wa Salam) said: **"Allah most High does not like to accept the good deed of one who follows innovations (in the religion) until he stops following these innovations."** (ibn Maja)

The practice of Innovation in the religion can be categorized under three main aspects:

- a) Qur'aan: One extreme regarding Qur'aan being the sole source in Islam disregarding the teachings of the Holy Prophet and the interpretation of the consensus, while other extremes ignore the Qur'aan completely and attack it and its content.
- b) Holy Traditions: One extreme regarding this aspect is to take anything relating to it without proper investigations, such as relying upon fabricated Hadith.
- c) The Companions and the pious predecessors: One extreme regarding the predecessors is denoting to them acts of worship such as circumambulation and prostration at their graves. The other extreme is disregard for the Companions in the sense that is it not necessary to look at their lives and sayings when interpreting the Qur'aan and the Holy Traditions.

Innovation for religion is any invention that serves religion and is within the limits of Shariah. In other words it is the utilization of all available permissible means for the sake of religion. '**And make ready against them (non believers) all you can of power....(10:60)**'. The ruling of this category of innovation follows the ruling of its purpose and means for which it is invented or practiced, such as establishing Islamic schools, printing the Qur'aan and teaching and learning Arabic.

There are some who claim to be mystics appear to be doing certain things that are not in accordance with religious law and custom. When they meet opposition, they claim that their opponents base their opinions on the knowledge of laws that judge exterior sciences only, while they themselves possess inner qualities and inner knowledge. They claim that while their opponents judge by the Book, they receive their justifications directly from the Owner of the Book, the Prophet. When their opponents are not convinced even by that, they turn to Allah most high for justification. They claim that in their special states, under the direction of their shaykhs, they reach Allah and receive knowledge through inspiration. Therefore they need neither to study under a teacher nor to obey the prescriptions of the Book. They say that to reach their state of closeness to Allah one must abandon all knowledge that depends upon and judges according to exterior circumstances - indeed, even the religious law.

They say that if they were wrong, they could not be in such a beatified state, surrounded by divine light, conversant with prophets, and possessing incredible miracles. They say that if something unlawful and undesirable occurs through them, they are warned in their dreams and are made aware of what is right and what is wrong through these dreams. They say that even if their opponents call some of the things they do unlawful, if they themselves are not warned or forbidden in their dreams they will consider those things to be right.

All these and other such ridiculous claims have no relation to the truth. They are all falsehoods and perversions. Such claims are not only in opposition to religious law, the Holy Book and the Traditions of the Prophet, but they are open insults to them. Unfortunately, those who disregard the Holy Book and the traditions claim that they contain untruths. Such insanities exist. We take refuge in Allah from them. Whoever hears such claims and does not absolutely and totally believe that these are lies and oppose and deny them must be considered to be one of their proponents, and must be judged a heretic.

Belief in the Companions of the Messenger of Allah (Peace be upon Him)

The companions and disciples of the Prophet Muhammad (may Allah's peace and blessings be upon him) are the best people amongst this Ummah (community). Allah and His Messenger (may Allah's peace and blessings be upon him) has praised them. It is through their efforts and struggle the message of truth reached us. They are the ones who suffered most and sacrificed their lives, properties, families, children and homeland to convey the message of Prophet Muhammad (may Allah's peace and blessings be upon him) to us. Love of them is part of Islaam whilst hatred of them is unbelief, hypocrisy and rebelliousness. The best amongst them are the four rightly guided caliphs, namely, Ameer ul Munmineen Abu Bakr Siddique, Umar bin Khattab, Usmaan bin Affaan and Syidina Ali (may Allah be pleased with them all). Further six were promised the Garden of paradise by Prophet Muhammad (may Allah's peace and blessings be upon him) and they are Syidina Talha, Zubayr, Abur Rahman bin Awf, Sad bin Abi Waqqas, Saeed bin Zaid and Abu Ubaidah bin Jarah (may Allah be please with them all). Amongst the companions there were mutual differences and disputes, they were all rewarded as they performed ijtehad (anology) if they arrived at a correct conclusion they would get double reward and if they made a mistake they would get one reward. All these disputes were purely for the sake of Allah and not motivated by their desires or for any personal or worldly gain.

It is also part of Ahlus Sunnah creed to love the household, family and mother of the believers the wives of Prophet (may Allah's peace and blessings be upon him). Prophet Muhammad (may Allah's peace and blessings be upon him) said, **"I swear by the one who holds my soul in His Hand that these people cannot be believers unless they love you (Abbas (may Allah be pleased with him) uncle of Prophet (may Allah's peace and blessings be upon him)) and my relatives."** (Tirmizi)

Ahl-e-Bait include Syidina Fatimah (daughter of Prophet (may Allah's peace and blessings be upon him)), Syidina Hasan and Hussain, Hazrat Salman Faarsi, the wives of Prophet (may Allah's peace and blessings be upon him) Umul Mumineen Syidah Khadeejah, Aisha, Hafsah, Sudah, Umme Salma, Zainab, Juwairiyah, Safiyah, Maria and Zainab bint Khuzaymah are all the mothers of the all believers as declared in the Quran. These are his wives in this life and the hereafter.

When the Prophet (Sallah Ho Alaihi Wa Salam) mentioned about the Ummah splitting up into 73 sects, out of which one would be saved and the rest would be in the fire, a companion asked the Prophet (Sallah Ho Alaihi Wa Salam) in regards to the saved group. He (Sallah Ho Alaihi Wa Salam) replied **"Upon (the path) which Me and my companions are"** Here the Quran was not mentioned

because every sect of Islam believes to be upon its ways and teachings. Rasool Allah (Sallah Ho Alaihi Wa Salam) was a Messenger of Allah (swt), and he could not show how a follower of a Messenger should behave practically because his teacher was Allah (swt) himself. Therefore the companions, through their actions, practically demonstrated how to follow the Prophet (Sallah Ho Alaihi Wa Salam). Anyone can claim to be the rightly guided sect but if they do not follow or believe in the Companions then their claims are absolutely false and should be rejected. From this we can also conclude that all the companions are people of paradise, reason being that if by following any one of the companions one can attain the pleasure of Allah, what can be said about the Companions themselves. People who make false and baseless accusations against the blessed companions should take serious heed and abandon uttering such calamities. They fail to realize that to accuse the companions is like making accusations against their teacher himself.

Briefly mentioned below are just some of the companions who served the Prophet (Sallah Ho Alaihi Wa Salam) in certain matters. They took these responsibilities up voluntarily in order to gain the pleasure of Allah and his Messenger.

Hadrat Abu Bakr (May Allah be pleased with him) would teach people how to behave in the presence of the Prophet (Sallah Ho Alaihi Wa Salam). In other words how to greet, sit and ask questions in his presence.

Hadrat Bilal (May Allah be pleased with him) was the Amin of the Prophet (Sallah Ho Alaihi Wa Salam) who made financial transactions on behalf of Him.

Hadrat Abdullah ibn Masood (May Allah be pleased with him) was responsible for holding the Miswaak, sandals, and the plate for keeping the water for ablution.

Hadrat Abu Rafi' (May Allah be pleased with him) or also known as Aslam, was responsible for carrying the luggage of the Prophet (Sallah Ho Alaihi Wa Salam) when he would go somewhere

Hadrat Aqba bin amir Aljuhni (May Allah be pleased with him), at the time of traveling would normally hold the reins of the horse or mule and walk in front of the Holy Prophet (Sallah Ho Alaihi Wa Salam).

Hadrat Khalid bin yasaar bin awf al-ghafari, Hadrat hasan aslami, hadrat aljundub salami (May Allah be pleased with them), were responsible for looking after the blessed camels of the Prophet (Sallah Ho Alaihi Wa Salam).

Hazrat zar ibn abi zar Al-Ghafari (May Allah be pleased with him), used to look after the herds of sheep of the Prophet (Sallah Ho Alaihi Wa Salam).

Hadrat bara bin Malik's (May Allah be pleased with him) duty was to call out names of women who wanted to see the Prophet (Sallah Ho Alaihi Wa Salam) when they would come to meet him.

Hadrat Dhaaq bin sufyan bin Kaab (May Allah be pleased with him), would stand with the Prophet (Sallah Ho Alaihi Wa Salam) with a sword acting as a bodyguard. According to reports he had the strength of a hundred men.

Hadrat Abdur Rahman bin Awf (May Allah be pleased with him) was the one whom the Prophet (Sallah Ho Alaihi Wa Salam) entrusted with the affairs of his household, such as looking after the financial and travel needs of the Mothers of the believers.

Hadrat Muawiyah (May Allah be pleased with him) and other Companions were entrusted with writing down revelation.

Certain Companions took responsibility for defending the Prophet (Sallah Ho Alaihi Wa Salam) in battle fields, taking the arrows and assaults on there own chests. The Prophets (Sallah Ho Alaihi Wa Salam) entrusted his own life with the Companions further removing any doubt about the purity and sanctity of the them. This Quran which we have today, was itself put together by Sydina Uthman, which shows that Allah (swt) Himself trusted and selected these people.

Ahle Sunnat wal jama' believe in and respect all of the Prophets, and companions without exception. Their belief is very similar to pieces of a necklace that are very clear, starting from from Allah swt, the Prophet (Sallah Ho Alaihi Wa Salam), Anbiya (AS), Sahaba, Ahle Bait, Imaams, all the way up to the AwliyAllah of this Ummah. All other deviant sects have some pieces of the necklace missing, whereas Ahle sunnah wal Jama' are all inclusive. However they are robust in rejecting false gods, false prophets, false and misguided scholars and the false claimant to be Auliya Allah (friends of Allah) while they have abandoned the true beliefs, Shariah and the Sunnah of the Prophet (Peace be upon Him).

BELIEFS AND ACTS WHICH NULLIFIES IMAAN (FAITH) OR MAKES IT DOUBTFUL

There are certain things which nullify wudu (ablution), ghusal (ritual purity) and there are some acts which invalidates prayers. The most important of any nullifiers are those which cast a person out of Imaan so the person does not remain a Muslim any more. Therefore it is important to know them; and they are the following:

1. Ascribing partner to Allah and worshipping Him or with or exclusion of Allah
2. Associating partners with Allah in any of His Attributes and Qualities. This means the ninety nine attributes of Allah are not possessed by any one amongst his creation in the same manner as believed in reference to Allah for example Allah the Exalted is As-Sameea (All-Hearing). The creation also hears but not in any ways similar to Allah as Allah hears without ears and help of anyone and he hears whatever is in the universe and all the creation He has created, while one voice does not distract from the other, and He does not need to pay attention to hear. So it is advisable to first understand and learn the attributes of Allah and then refrain from associating any partners with Him.
3. To perform any worship like prostration or tawaaf with the intention of worshipping which is only the right of Allah, the Lord of the Worlds.
4. To believe there is, was or will be a new born prophet or messenger after Prophet Muhammad (may Allah's peace and blessings be upon him) in any sense. Spiritual, partial, conditional or physical. The reason why the word 'new born' is mentioned here is to exclude the descent of Prophet Esa (Jesus) (peace be upon him) near the Day of Judgment.
5. To believe any person, be it an angel or human to be equal or superior in rank to Prophet Muhammad (may Allah's peace and blessings be upon him).
6. To believe Prophethood can be acquired by means of self-purification and piety.
7. To deny the miracles of the Prophets.
8. To believe that the followers of other religion except Islaam are not kaafir (disbelievers).
9. To believe Syidina Abu Bakr, Umar, Uthman, Syidina Ali and other companions of the Messenger of Allah (may Allah's peace and blessings be upon him) are kaafir (disbelievers).

10. One who perpetrates an act which is a specific sign or feature of Kufr for example, standing with respect in front of an idol or cross in order to pray and worship.
11. To express satisfaction, support or give preference to any acts or statements of Kufr (disbelief)
12. To consider any way of the kaafir to be superior to that ordered by Islaam.
13. To utter a statement of Kufr (disbelief) as a joke.
14. One who speaks ill or utters belittling and disrespectful remarks regarding any Prophet of Allah from Syidina Adam to Moses, Jesus and the final Messenger Muhammad (peace and blessings be upon them all).
15. To attribute a sin to a Prophet.
16. To legalise unlawful (haraam) acts.
17. To make lawful act in Islaam as unlawful act (to make halaal - haraam).
18. To deny the physical resurrection of the body in the hereafter.
19. To deny the belief in decree.
20. To deny physical or material nature of Paradise and Hell.
21. To claim the Messenger of Allah (may Allah's peace and blessings be upon him) explanation of certain events and things were not in accord with reality but were merely to entice the masses into the acceptance of Islaam.
22. To believe that belief in Islaam is not a condition for salvation (najaat), and to follow other religions if they practice good deeds and believe in their own concept of God will achieve salvation in the hereafter.
23. To find fault or criticise any belief, act, practice or teaching of Islaam.
24. To believe in the unity or unification of all other existing religions and to believe that they are all true leading to Allah, the Exalted.
25. To believe any saint or imaam is superior to the Prophets of Allah.

26. Istihzah meaning to jest, joke, and mock to make fool of – in the context of shariah it means to jest or mock at any teachings, belief or exhortation of Islaam. Istikhfaaf – means to consider something lightly, to regard something as insignificant or slightly significant. In context of shariah it means to regard lightly or insignificant any teachings or belief of Islaam.

The abovementioned two attitudes are very dangerous which corrupt and eliminate Imaan (belief), and are due to the lack of knowledge, modernism, atheism and materialism. Numerous people of our time suffer from these two disastrous spiritual maladies. It is therefore necessary to mention these ailments in some detail, so that Muslims do not destroy their Imaan (belief) and become losers forever in the everlasting life of the hereafter.

Ibn Jareer reported that Abdullah Bin Umar (may Allah be pleased with him) said during the campaign of Tabook that a man said in a gathering, "We have never seen anyone who loves food and tells lies more than our reciters or anyone who is more cowardly on the battlefield (referring to the Messenger of Allah and his companions)." One of the companions said, "You are lying and you are a hypocrite and I am going to inform the Messenger of Allah (may Allah's peace and blessings be upon him)", (he went to inform but already) the Quran was revealed upon Prophet (may Allah's peace and blessings be upon him) (concerning the matter). Abdullah Ibn Umar (may Allah be pleased with him) said, "I saw him (hypocrite) hanging on the reins of Prophet's camel, kneeling on the stones and saying, "O Messenger of Allah we were only talking idly and joking (just to pass on the journey)." The Messenger of Allah (may Allah's peace and blessings be upon him) recited, **"Say, was it Allah and His Signs and His Messenger that you were mocking."** (ch9:v65)

The full verse of the Quran:

"If you ask them they will say, "We were only joking and playing around." Say, "was it Allah and His Signs and His Messenger that you were mocking." Make no excuse you disbelieved after you had believed, If we pardon some of you, we will punish others amongst you because they were sinners." (ch9: v65-66)

Imam Ibn Katheer in the interpretation of the above verse says that the hypocrite said to each other that the Messenger of Allah and his companions have lost their sense. 'Do they think they can conquer the Roman Empire (a general military power of the time)', Allah, the All-Knower informed His Messenger. When he asked the hypocrites they began swearing by the name of Allah, 'We were only joking, we never meant what we were saying.' One person amongst them truly repented when he heard the verses. He later died as a martyr in the battle of

Yamama. Imam Ibn Katheer says that this companion said, "Whenever I recite the verse in which Allah has mentioned my sin my heart begins to tremble and all the hairs of my body stand with fear of Allah." He frequently prayed 'O Allah bless me with martyrdom in Your way'. He also changed his name from Fahsh to Abur Rahmaan after repenting. Allah, the merciful accepted his prayer, even his body was not found in the battlefield. (Ibn Katheer ch9: v65-66)

Islaam, its belief, teachings, practices, place and prophets are all objects of respect and honour and veneration because they are all linked to Allah, the Lord of the Worlds. As has been stated in the verse quoted above, "**His Signs, His Messenger**". A person who is dishonouring, disrespecting or belittling is in fact disrespecting Allah, the Almighty which is Kufr (disbelief). In our age Muslims are adversely affected by the western and other materialistic cultures, economic and social education systems. Because of lack of knowledge of Islaam and lack of insight into realities of their ways of life they have become a victim of inferiority complex. When they are confronted with any question regarding Islaam they immediately become defensive and bend the beliefs and teachings of Islaam or at least sugar coat them with far-fetched interpretations. The germs of hypocrisy and doubt begin to emerge in their mind and they begin to question, jest, mock, and joke about the beliefs and teachings of Islaam.

Some will mock about life after death, paradise and what it contains, others will jest and joke about the beard, the miswaak, the prophetic and sunnah way of eating and dressing. Some will brand Islamic ways, styles and practices as outdated and incompatible with modern times. Some make mockery of ahadith and question their authority altogether to the extent of denial.

"It has been sent down to you in the book that when you hear Allah's Signs being rejected and mocked at by people, you must not sit with them till they start talking of other things. If you do you are just the same as them. Allah will gather all the hypocrites and disbelievers into Hell. Those who anticipate the worst for you say, 'Were we not with you?' whenever you gain a victory from Allah, but if the disbelievers have a success they say, 'Did we not have upper and over you and yet in spite of that keep the believers away from you?' Allah will not give the disbelievers any way against the believers." (ch4:v139-140)

People who mock excessively at the sunnah of the Messenger of Allah (may Allah's peace and blessings be upon him) and other worships, manners of Islaam are indeed disbelievers. We Muslims should not extend friendship with them, nor should we indulge ourselves in this grave sin. In the verse which is quoted below Allah, the Almighty has branded those people who mocked about the Azaan, call to prayer as fools who do not have sense.

“You who have belief! Do not take as friends any of those given the Book before you or the disbelievers who make a mockery and a game out of your religion. Have fear of Allah if you are believers. When you call to salat they make a mockery and a game of it. That is because they are people who do not use their intellect.” (ch5: v57-58)

Several verses have been quoted so that we become alert and aware of the seriousness of this matter. People who commit this great sin which leads to disbelief and knowingly engage in it are not Muslims even if they perform salat, fast, give zakaat and go to pilgrimage. Marriage with such a person is not permissible.

Those Muslims who think they have engaged in any such act due to ignorance, misunderstanding, compulsion or due to an assumption by them that their act is conducive to good should repent sincerely from what they have done or said, then Allah the Most Merciful, will by His Grace, forgive them, inshallah.