

SIX ARTICLES OF FAITH

MASJID AL-AQABAH
SAFA COMMUNITY CENTER
DAWAH SERIES

SIX ARTICLES OF FAITH OF ISLAM



1. Belief in one God- monotheism (Allah is Arabic for God)
2. Belief in the Angels
3. Belief in God's Messengers- Muhammad and the ones before him
4. Belief in the Day of Judgment & in the Resurrection
5. Belief in the Books sent by God- including the Qur'ān, Bible, & Torah
6. Belief in Destiny- whatever God does has a purpose

ABDULMALIK HAMIM

SIX ARTICLES OF FAITH

In the name of Allah, the Gracious, the Merciful

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.

Allah Almighty said, **“O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims,” (3:102)**

And Allah Almighty said, **“Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you,” (4:1)**

And Allah Almighty said, **“Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His messenger has achieved a great triumph.” (33:70-71)**

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in the Hellfire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ

قال الله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

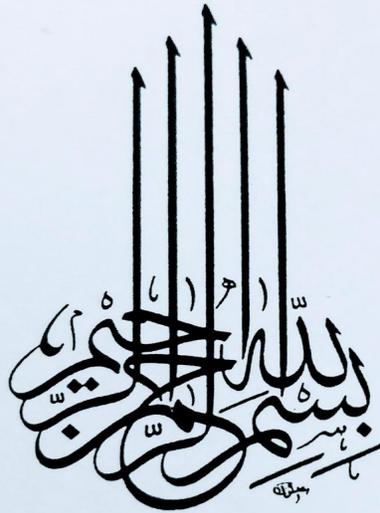
وقال الله وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

وقال الله اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

إِنَّ أَسَدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

أَمَّا بَعْدُ ...

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In the Name of Allah, the Most Gracious, the Most Merciful

This is a reflection of work of the great scholars of Islam. Hadith from the Sahih and Word of Allah in his Qur'an. No credit belongs to myself. I'm just collecting sound knowledge to call the people back to me and you. If Allah so wills.

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I. *Belief in Allah swt: (**THE UNCREATED THE CREATOR OF ALL THAT EXIST** **REAL - DREAMED - IMAGINED INCLUDING DEATH AND LIFE HEAVEN AND HELL**)

Allah the Most Exalted is One. He is alone and none else is worthy of worship. He has no partner. Allah has no gender. He has knowledge of everything, and nothing is beyond His knowledge. He has great power and potency. He alone created the sun, the moon, the earth, human beings, animals, the entire universe and all that is within. He gives and takes away life. He is the Provider to all His creations. He has no need for slumber. He does not eat, sleep, or drink. He is forever and will be forever. No one has created Him. He has neither father nor sons, nor daughters, nor wives, nor mothers, nor any other relations. He is not dependent on anyone, but all depend on Him. He is Peerless, and free from all blemishes. He has no shape. He created the angels and sent messengers for guidance for His creatures for them to follow the true religion.

The Main Basis from this comes from Surat al-Ikhlās also known as Surat al-Tawhīd (monotheism) which is Quran 112 as well as Ayat al-Kursi Qur'an 2:255. Ayat al-Ikhlās which also translates to "Purity of faith" is a very important Ayat in the Qu'ran. This Ayat is strictly about the Oneness of Allah. This Ayat states that:

In the Name of Allah swt The Most Affectionate, the Merciful.
Say you, He is Allah, the one. Allah the Independent, Care free.
The Absolute, the Eternal
He begets not nor was he Begotten
And there is none like him in creation.

Surat al-Baqarah Qur'an 2:255 is Ayat al-Kursi also known as "The Verse of the Throne". This is considered one of the most important Ayats or verses in the Qur'an. Ayat al-Kursi states that: "Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him nor Sleep. His are all things in the heavens and on earth. Who is there that can intercede In His presence except as he permitted? He knoweth What (appeareth to His creatures as before or After or Behind them. Nor shall they encompass Aught of his knowledge Except as He willeth. His throne doth extend Over the heavens and on earth, and He feeleth No fatigue in guarding and preserving them, For He is the Most High. The Supreme (in glory)."

There are Hadiths that confirm the importance of this Ayat. Asma' bint Yazid (radiAllahu anhu) narrated in a Sahih Hadith, ' I heard the Messenger of Allah (peace be upon him) say about these two following Ayahs, i.e, verses: "Allah! There is no god but He - the Living, The Self-subsisting, Eternal. [Qur'an 2:255], And, Alif Lam Mim, Allah! There is no god but He - the Living, The Self-subsisting, Eternal [Qur'an 3:1-2], That they contain Allah's Greatest Name." as rated Sahih by Imam Ahmed bin Hanbal, the great Hanbali Scholar in his Musnad.

Both Ayat al-Ikhlās and Surat al-Kursi are commonly find as decorations in Muslim homes. Ayat al-Kursi is believed to protect Muslims from magic as well as people with bad intentions. It is also believed to be a protection against the Dajjal or the anti-Christ.

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Note: Protection comes from understanding, believing in the heart and reciting not as a charm.

Abdullah ibn Khubayb reported: The Messenger of Allah, peace and blessings be upon him, said, **“Speak.”** I said, “What should I say?” The Prophet said, **“Say: He is Allah, the One, (112:1) and the two chapters of refuge, al-Falaq and al-Nas, every evening and morning three times. They will be enough for you against everything.”**

Source: Sunan al-Tirmidhī 3575

Grade: Sahih (authentic) according to Al-Nawawi

Abu Huraira reported: I met with the Prophet, peace and blessings be upon him, and he heard a man reciting the verses, “Say: He is Allah, the One, the Eternal Refuge,” (112:1-2). The Prophet said, **“It is necessary for him.”** I said, “What is necessary?” The Prophet said, **“Paradise.”**

Source: Sunan al-Tirmidhī 2897

Grade: Sahih (authentic) according to Al-Albani

Ubayy ibn Ka’b reported: The idolaters asked the Messenger of Allah, peace and blessings be upon him, “Tell us the lineage of your Lord.” Then, Allah revealed the verse, **“Say: He is Allah, the One, Allah the Eternal Refuge.”** (112:1-2)

Source: Sunan al-Tirmidhī 3364

Grade: Hasan (fair) according to Al-Albani

Buraydah ibn al-Husayb reported: The Prophet, peace and blessings be upon him, heard a man supplicating, saying, “O Allah, I ask you by my testimony that you are Allah, there is no God but you, the One, the Eternal Refuge, who does not give birth and was not born, and to whom no one is equal,” (112:1-4). The Prophet said, **“By the One in whose hand is my soul, he has asked Allah by His greatest name, for which He answers when called upon and He gives when asked.”**

Mu’adh ibn Anas reported: The Prophet, peace and blessings be upon him, said, **“Whoever recites the chapter ten times completely, ‘He is Allah, the One’ (112:1), Allah will build a palace for him in Paradise.”**

Source: Musnad Ahmad 15183

Grade: Sahih (authentic) according to Al-Albani

Anas ibn Malik reported: A man said, “O Messenger of Allah, I love this chapter, ‘Say: He is Allah, the One,’” (112:1). The Messenger of Allah, peace and blessings be upon him, said, **“Your love for it will admit you into Paradise.”**

Source: Ṣaḥīḥ al-Bukhārī 742

Grade: Sahih (authentic) according to Al-Bukhari

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Abu Sa'id al-Khudri reported: A man heard another man reciting, "Say, He is Allah, the One," (112:1) again and again. The next morning he came to the Messenger of Allah, peace and blessings be upon him, and told him about it, as if he thought it was not enough to recite. The Prophet said, **"By the one in whose hand is my soul, it is equal to a third of the Quran."**

Source: Ṣaḥīḥ al-Bukhārī 4726

Grade: Sahih (authentic) according to Al-Bukhari

Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said to his companions, **"Is it difficult for one of you to recite a third of the Quran in a single night?"** That was difficult for them, so they said, "Which one of us can do that, O Messenger of Allah?" The Prophet said, **"The chapter, 'Allah, the One, the Refuge' (112:1) is worth one-third of the Quran."**

Source: Ṣaḥīḥ al-Bukhārī 4727

Grade: Sahih (authentic) according to Al-Bukhari

Ubayy ibn Ka'b reported: The Messenger of Allah, peace and blessings be upon him, said, **"O Abu Mundhir, do you know which verse in the book of Allah with you is greatest?"** I recited the verse of the throne, "Allah, there is no God but him, the Living, the Sustainer," (2:255). The Prophet struck me on the chest and he said, **"By Allah, Abu Mundhir, rejoice in this knowledge!"**

Source: Ṣaḥīḥ Muslim 810

Grade: Sahih (authentic) according to Muslim

Abu Umamah reported: The Messenger of Allah, peace and blessings be upon him, said, **"Whoever recites the 'verse of the Throne' (ayat al-kursi) after every prescribed prayer, there will be nothing standing between him and his entry into Paradise but death."**

Source: al-Mu'jam al-Kabīr 7406

Grade: Sahih (authentic) according to Al-Albani

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II. *Belief in the Angels:

The Angels are a race of beings made from translucent light. They are created to obey Allah swt in all things and are unable to disobey Allah swt. Angels are workers of Allah swt. They deliver messages to humanity as well. There are many in number which are known to Allah swt alone.

In Islam they are marked by their several attributes.

First:

They are the greatest of Allah's armies. Allah Almighty says: **"And to Allah belongs the armies of the heavens and the earth."** (Qur'an, 48:4)

And while talking about the guardians of the Hellfire, He mentioned: **"Over it are nineteen (angels)." (Qur'an, 74:30) And He says: "And We have set none but angels as guardians of the Hellfire, and We have not made their number) except as a trial for those who disbelieve." (Qur'an, 74: 31)**

This means that there are nineteen angels guarding the Hellfire — they maintain it, guard it, kindle it and are entrusted with its affairs.

Second:

The angels have great physical composure, as Allah mentioned this about them in His saying: **"All praise is for Allah, the Originator of the heavens and the earth — who made the angels messengers with wings — two or three or four."** (Qur'an, 35:1)

This means that there are some angels that have two wings, some that have three and some that have four. And there are some angels that have more wings than that, for the Prophet (peace be upon him) **saw the Angel Jibreel and he had 600 wings, each wing blocking the horizon.**

Allah described him as being mighty in power, as He says: **"He (Muhammad) has been taught (this Qur'an) by one mighty in power." (Qur'an, 53:5)**

Third:

The angels possess great power, by Allah's permission. What indicates their great strength is that if Allah commands just one of them, then indeed he is able to let out an awful cry in the world, thus destroying the creation, as occurred with the people of Thamud, who were seized by a loud scream. Jibreel unleashed one powerful scream upon them:

"Verily, We sent against them a single sayhah (awful cry), and they became like the dry straw of fences." (Qur'an, 54:31)

So their hearts ceased to function within their bodies and as a result they died and became like dry straw. It was from the custom of the Arabs that when they would settle in a place, they would gather sticks of wood and make fences to surround their sheep and cattle. These fences would eventually dry up and become pieces of straw. So in spite of Thamood's power and might, they became like dried-up straws as a result of one loud cry from one of the angels.

Allah also commanded **Jibreel** to raise up the towns of the people of Loot — and they were seven cities in which could be found humans, buildings, goods and animals.

He carried them on one side of his wing and raised these cities until the (other) angels heard the barking of dogs and the crowing of roosters. Then he overturned them and Allah caused the earth to swallow them up. This is an example of the mighty power of the angels.

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There is also the angel **Israfil**, the angel that is entrusted with blowing the Trumpet. What is meant by the Trumpet is a horn that will gather the souls of the son of Adam (i.e. humans), from the first of them to the last of them.

Then **Israfil** will blow one time on the Trumpet, and the souls will fly about due to this blow of the horn, going back to their bodies. This is known as the Blow of Resurrection (Nafkhat-al-Ba'ath). Prior to this, he will strike the Blow of Destruction (Nafkhat-us-Sa'aq), so everyone that is in the heavens and in the earth will die except for he whom Allah wills.

Allah says: **“And the trumpet will be blown and all who are in the heavens and in the earth will swoon away except for he whom Allah wills.” (Qur’an, 39:68)**

Swooning away means to die. Then he will blow on the Trumpet again, which is known as the Blow of Resurrection, “and behold, they will be standing, looking.” (Qur’an, 39:68)

This is just one of Allah’s angels, and this is just one of his duties, which Allah has ordered him to carry out.

Allah says: **“Rather, they are honorable slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them and what is after them. And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.” (Qur’an, 21:26-28)**

There is also the archangel of death. **“Say: The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.” [Qur'an 32:11]**

Shaykh al-Albani said in his comment on the words of al-Tahhawi, “We believe in the Angel of Death who is appointed to take the souls of all creatures”

Shaykh Ibn ‘Uthaymeen said:

“The Angel of Death” is well known by the name Azra’il, but this is not correct, rather this was narrated from Jewish sources. So we should not believe in this name, and we should call the one who is appointed over death “the Angel of Death,” as Allah called him in the verse (interpretation of the meaning):

“Say: The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.” [32:11]

Fatawa Ibn ‘Uthaymeen.

And Allah knows best.

Mika'il is one of the four archangels. He provides nourishments for bodies and souls and is also responsible for universal and the environmental events. Mikail is often depicted as the archangel of mercy often paired with Jibrīl.

(1) Jibreel and (2) Mikail

"Say: Whoever is an enemy to Jibreel - for he brings down the (revelation) to your heart by Allah’s will, a confirmation of what went before, and guidance and glad tidings to those who believe -

Whoever is an enemy to Allah, and His angels and prophets, to Jibreel and Mikail - Lo! Allah is an enemy to those who reject faith." [Qur’an 2:97-98]

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(3) Israfil

From Abu Salamah ibn 'Abd al-Rahman ibn 'Awf, who said: "I asked 'Aishah, the Mother of the Believers, about what the Prophet (peace and blessings of Allah be upon him) used to start his prayer with when he got up to pray at night (qiyam al-layl). She said: 'When he got up to pray at night, he would start his prayer (with the words): **'O Allah, Lord of Jibreel, Mikail and Israfil, Creator of heaven and earth, Knower of the unseen and the seen, You are the Judge of the matters in which Your slaves differ; guide me with regard to disputed matters of truth by Your permission, for You guide whomever You will to the straight path.'**" [Muslim].

(4) Malik

He is the Keeper of Hell, as Allah says (interpretation of the meaning): "They [the people in Hell] will cry: 'O Malik! Would that your Lord put an end to us!'" [43:77]

(5) Munkar and (6) Nakeer

From Abu Hurayrah (may Allah be pleased with him) who said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: **'When the deceased is buried (or he said: when one of you is buried), there come to him two blue-black angels, one of whom is called Munkar and the other Nakeer. They ask him, 'What did you used to say about this man?' and he says what he used to say: 'He is the slave and Messenger of Allah: I bear witness that there is no god except Allah and that Muhammad is the slave and Messenger of Allah. They say, 'We knew beforehand that you used to say this.' Then his grave will be widened for him to a size of seventy cubits by seventy cubits and it will be illuminated for him. Then they tell him, 'Sleep.' He says, 'Go back to my family and tell them.' They tell him, 'Sleep like a bridegroom whom no-one will wake up except his most beloved,' until Allah raises him up. If (the deceased) was a hypocrite, he says, 'I heard the people saying something so I said something similar; I do not know.' They say: 'We knew beforehand that you used to say this.' The earth will be told to squeeze him, so he will be crushed until his ribs are interlocked, and he will remain like that until Allah raises him up.'**" [al-Tirmidhi].

(7) Haroot and (8) Maroot

Allah says (interpretation of the meaning):

". . . and such things as came down at Babylon to the angels Haroot and Maroot . . ."
[Qur'an 2:102]

". . . and none can know the forces of your Lord, except He. And this is nothing other than a warning to mankind." [Qur'an 74:31]

(8) Raqib and (9) Atid

Kiraman katibin Honourable Scribe

These two angels sit on the shoulders to record every single deed good and bad. They record our thoughts and our intentions as good deeds or bad deeds. Allah will judge each person based on their deeds, deciding whether they are worthy of Paradise (Jannah) or Hell (Jahannam). On the day of judgement each person will be confronted with this record, and the two angels would be present to tell Allah of what the person did.

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"Surely We have created man, and We know the promptings of his heart, and We are nearer to him than even his jugular vein. Moreover, there are two scribes, one each sitting on the right and the left, recording everything. He utters not a word, but there is a vigilant watcher at hand." (Qur'an 50:16-18)

"No indeed;5 (the fact is that) you deny the Reckoning,6 declaring it a lie; you do so while there are watchers over you; noble scribes, who know what you do. Surely the virtuous shall be in Bliss, and the wicked shall be in the Blazing Fire. They shall enter it on the Day of Recompense and then shall never come out of it. What do you know what the Day of Recompense is" (Qur'an 82 9-19)

Aisha reported: The Messenger of Allah, peace and blessings be upon him, said, **"The Angels were created from light, the Jinn were created from a mixture of fire, and Adam was created as has been described for you."**

Source: Ṣaḥīḥ Muslim 2996

Grade: Sahih (authentic) according to Muslim

Note: In this instance Adam implies all Human Beings.

Allah's Messenger (ﷺ), the true and truly inspired said, **"(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."**

Sahih al-Bukhari 3208

Narrated `Abdullah bin Mus'ud:

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III. *Belief in all of Allah's Books:

The Qur'an is not the only divinely revealed book. There were four Kitabs, which are big books. The Torah or Pentateuch as revealed to Musa (Moses). There was the Zaboor (Psalms) that was revealed to Dawud (David). Then there was the Injeel (Gospel) sent to Prophet Issa (Jesus) PBUH. All these books were considered divine when they were first revealed but humans had corrupted and tampered the books so only the parts that agree with the Qur'an are accepted, the other parts are rejected. There are also other traditions that say that as many as one-hundred books were revealed. These books are called Sahifas and are the smaller books. Ten of these books were revealed to Father Adam. Fifty were revealed to Hazrat Shees (Seth). Thirty books were revealed to Hazrat Idris (Enoch). Then between ten to thirty books were revealed to Hazrat Ibrahim (Abraham).

Sahifah

The Sahifah contains the scrolls of Ibrahim (Abraham), also known as 'Suhuf'. These are part of the early religious scriptures of Islam. It is believed that they are now lost, but contained Allah's revelations to the Prophet Ibrahim, which were written down by him and his followers.

The Tawrat

The Tawrat is known by Jews as the Torah. It is the holy book revealed directly by God to the Prophet Musa. This book contains the Ten Commandments and sets out the 'judgement of Allah' on non-believers.

Zabur

The Zabur contains psalms, or poetic prayers of praise and worship. They are mentioned in the Qur'an as being revealed to King Dawud and are similar to those found in the Christian Bible. The Qur'an states: **We sent inspiration to Ibrahim [Abraham], Isma'il, Ishaq [Isaac], Ya'qub [Jacob] and the Tribes, to Isa [Jesus], Ayyub [Job], Yunus [Jonah], Harun [Aaron], and Sulayman [Solomon], and to Dawud [David] We gave the Psalms (Surah 4:163).**

Injil

Injil is a book believed to have been given by God to the Prophet Isa (Jesus). It is sometimes referred to as the Gospel of Jesus in Islam. Muslims believe that the meaning of this book has been altered by people over time, like all of the holy books prior to the Qur'an. Rather than teaching that Isa was the son of God, as in Christianity, Muslims believe that the Injil reveals the coming of the Prophet Muhammad.

"And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know." (Quran 3:78)

"So woe to those who write the 'scripture' with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn." (Quran 2:79)

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IV. *Belief in all of Allah's Messengers:

In order to be a Muslim, one must believe in all of the Prophets as well as Messengers that Allah swt has sent. 26 prophets are mentioned in the Qur'an and there have been 124,000 Prophets sent to every people (Allah knows best) but only five Messengers. All the nations were covered before our Prophet, after him there is no-one else to come forth as a Prophet except the false prophet. A Prophet confirms the message that has been sent before him whereas a Messenger brings a new way, a new law with him. These five Messengers that have been sent by Allah swt as a blessing to humanity are Ibrahim (Abraham), Musa (Moses), Dawud (David), Issa (Jesus), and Muhammad, may the Peace and Blessing of Allah swt be upon them all, ameen. All of these Prophets and Messengers taught Monotheism, the Oneness of Allah swt. They also taught how humans should worship Allah swt and how we should be towards our fellow man. They all taught the Divine Law of Allah (Sharia) to man. They either brought books or confirmed the books that came before them. They all taught the same religion in a way that the local people would understand. That is why there are so many similarities in religion, they all come from the same source and were Islams of their time. All of the prophets are considered to be equal:

The prophets are the connection between Allah and humanity. All of the prophets are considered to be equal: **We make no distinction between any of them (Surah 2:136).** Allah chose the prophets to reveal his truth. They are responsible for the revelation. Messages from Allah were sent to the prophets using angels (malaikah). These messages are recorded in the holy books. The prophets performed miracles, which proved they really were prophets. In the Qur'an, Allah warns against ignoring the messages given by the prophets: The Quran speaks of the prophets as being the greatest human beings of all time. Quran 4:69 lists various virtuous groups of human beings, among whom prophets (including messengers) occupy the highest rank.

"Those who disbelieved from among the Children of Israel were cursed by the tongue of Dawud [David] and Isa [Jesus], the son of Maryam [Mary]: because they disobeyed and committed excesses."

(Quran 5:78)

"And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed.

(Quran, 16:36).

Musa (Moses) mentioned 136 times > Ibrahim (Abraham) – 69 times > Nuh (Noah) – 43 times > Lut (Lot) 27 times > Yusuf (Joseph) 27 times > Isa (Jesus) – 25 times > Adam 25 times > Harun (Aaron) 20 times > Sulayman (Solomon) 17 times > Ishaq (isaac) 17 times > Dawud (David) 16 times > Yaqub (Jacob) 16 times > Ismael (Ishmael) 12 times > Shuayb 11 times > Salih 9 times > Zakaria 7 times > Hud 7 times > Yahya 5 times > Muhammad 4 times > Yunus (Jonah) 4 times > Ayyub (Job) 4 times > Idris (Enoch) – twice > Alyasa (Elisha) – twice > Elyas (Elijah) – twice > Thul Kifl (Ezekiel) – twice >

"Indeed, Allah sends blessings upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to send] blessings upon him and ask [Allah to grant him] peace."

Quran (33:56)

May the peace and blessings on Allah SWT be upon them all.

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V. *Belief in the Last Day:

The word Last Day **اليوم الآخر** mentioned 26 times in Quran in 26 verses. On this day, everything that was ever created on Earth will cease to exist. The mountains will crumble, the land will flip over on itself. There are close to 1,200 references to this day in the Qur'an. Every Muslim hopes that if they are living on this date that they are in a State of Iman (Faith) because on this day it will be too late. If someone is not in a state of Iman on this day, then it will be too bad for them and the Hellfire will be their abode. Also known by the following.

And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.(Qur'an 2:8)

Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] – those [among them] who believed in Allah and the Last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.(Qur'an 2:62)

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits – whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination (Qur'an 2:126))

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (Qur'an 2:177)

Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise. (Qur'an 2:228)

And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.(Qur'an 2:232)

O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.(Qur'an 2:264)

They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.(Qur'an 3:314)

And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion.(Qur'an 4:38)

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VI. *The belief in the Resurrection and the Day of Judgment

The word in the Arabic is Qiyama and it means the Last Day and the Resurrection.

This is the day that every human who ever lived will be judged by his or her actions. If their good actions outweigh their bad actions, they will go to Jannah (Heaven). If their bad deeds outweigh their good deeds, then they will end up in Jahannam (Hell). I find it interesting that the Ancient Egyptians also used the word Jahannam for the Hellfire.

* Yawm Al-Qiyaamah (the Day of Rising) – it is given that name because of the rise of great terrors on that day and because the people will rise (from their graves) to Allah The Almighty.

* Yawm Al-Hasrah (the Day of Regret) – on which the negligent will regret what they neglected of their religion.

* Al-Qari'ah (the Striking Calamity) – this day will strike the people with its great terrors.

* Yawm Al-Fasl (the Day of Judgment) – on it Allah will judge between His servants.

* Yawm Ad-Deen (the Day of Recompense) – on it Allah will recompense each one according to his/her deeds.

* Al-Haaqqah (The Inevitable Reality) – it will make Paradise inevitable to some and Hellfire inevitable to others, and it will have the reward and requital, and all things will be real.

* Yawm At-Talaaqi (the Day of Meeting) – on which the foremost and the last will meet with Allah.

* Al-Yawm Al-Aakhir (the Last Day) – there will be no day after it.

* As-Saa'ah (the Hour) – named due to its nearness, or because it will come unexpectedly in an hour.

* Yawm Al-Ba'th (the Day of Resurrection) – on this day Allah will resurrect the dead from their graves.

* Yawm Al-Khurooj (the Day of the Exodus) – the people will come out of their graves on this day.

* Yawm Al-Khulood (the Day of Eternity), the meaning of which is clear.

* Yawm At-Taghaabun (the Day of Deprivation) – the inhabitants of Paradise will deprive the denizens of Hellfire of what is prepared in it for them by Allah, and they will inherit the share of the disbelievers in Paradise.

"O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage. This is because Allah is the Truth and because He gives life to the dead and because He has power over all things. And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves."(Quran 22:5-7)

Imam Muhammad Baqir (as) said:

Luqman said to his son: My son, if you have doubt about death, you should try not to go to sleep; and see that you would not be able to do that. And if you have doubt about the raising in Qiyamat, try not to wake up; and you will not be able to do that. If you think upon this, you would understand that your soul is in the control of someone else. Indeed, sleep is like death and waking up from sleep is like raising after death.

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VII. *Belief in Divine Preordainment and Divine Decrees:

The belief in Divine Decree or Divine Predestination is a belief of all Muslims. In Arabic this is al-Qadar. It means that Allah swt has granted humans limited free-will. What this means is that they can choose between right and wrong and will be held responsible for their choices. Another word in Arabic for this is Taqdir. It means that Allah swt has full knowledge of all that has happened and all that will happen. Muslims also believe that everything happens due to the will of Allah swt, if Allah swt wills something it happens, if Allah swt does not will it, then it will not. It is why we always say insha'Allaah. It means God Willing or if it's God's will. We know that we can only do something if Allah swt allows it.

Al-Qadr is an Arabic word meaning Allah's predestination of measurements and sustenance of everything and everyone, according to His Knowledge and Wisdom. It comprises the following four aspects:

1. Knowledge - The belief that Allah's knowledge encompasses everything, every matter, major or minor, and the time frame of everything that happens in this universe. Allah's Knowledge encompasses all of His actions and actions taken by His slaves.
2. Pre-Recording - The belief that Allah recorded everything in a Tablet that He kept with Himself, called 'Al-Lawh Al-Mahfooth' (The Preserved Tablet). Allah Says (what means): **"Do you not know that Allah knows what is in the heaven and earth? Indeed that is in a Record [i.e., Al-Lawh Al-Mahfooth]. Indeed that, for Allah, is easy."** [Quran 22:70] Abdullaah bin 'Amr bin Al-'Aas may Allah be pleased with him said that he heard the Messenger of Allah sallallahu `alayhi wa sallam (may Allah exalt his mention) say: **"Allah recorded the measurement of all matters pertaining to creation fifty thousand years before He created the heavens and earth."** [Muslim]
3. The Will of Allah - The belief that nothing, whether related to Allah's actions or actions taken by His slaves, can occur without His permission. Allah Says (what means): **"And your Lord creates what He wills and chooses..."** [Quran 28:68] And (what means): **"...And Allah does what He wills."** [Quran 14:27] And (what means) **"It is He who forms you in the wombs however He wills..."** [Quran 3:6] As for actions taken by His creation, Allah Says (what means): **"...And if Allah had willed, He could have given them power over you, and they would have fought you."** [Quran 4:90] And (what means): **"...And if Allah had willed, they would not have done so. So leave them and that which they invent."** [Quran 6:137]
4. Creation - The belief that Allah created all creation, all what they possess of attributes, and all their actions. Allah Says (what means): **"Allah is the Creator of all things, and He is, over all things, Disposer of affairs."** [Quran 39:62] And (what means): **"...He has created each thing and determined it with [precise] determination."** [Quran: 25:2] Also, Ibraheem may Allah exalt his mention said to his people (what means): **"While Allah created you and that which you do?"** [Quran 37:96]

Believing in Al-Qadr, as described above, does not mean that people have no power over the actions they choose to take. The Sharee'ah (Islamic Law) as well as reality, confirm man has a will of his own: It means that laid before for are two paths and every step is a choice made by you but Allah knows when you go on and off the straight path and would give you more aid and support if you but asked.

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Allah Says (what means): “For whoever wills among you to take a right course. And you do not will except that Allah wills – Lord of the worlds.” [Quran 81:28-29]. The universe is Allah’s property and nothing happens in His Kingdom without His Knowledge and Permission.

Belief in Al-Qadr, is no excuse for mankind to sin or abandon what they are obligated to do.

This excuse can be refuted by the following seven arguments:

1. Allah Says (what means): “Those who associated with Allah will say: ‘If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything.’ Likewise did those before deny until they tasted Our punishment. Say: ‘Do you have any knowledge that you can produce for us?’ You follow not except assumption, and you are not but falsifying.” [Quran 6:148] The disbelievers did not have a valid excuse when they said that what they did was according to Al-Qadr. If this excuse was valid, then why will Allah punish them for their sins?

2. Allah Says (what means): “[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.” [Quran 4:165] Sending the Messengers also took place according to Al-Qadr. This is why the disbelievers cannot use Al-Qadr as an excuse for not believing, because Al-Qadr provided them with the means to escape Allah’s punishment by following His Messengers, may Allah exalt their mention.

3. Ali Ibn Abu Talib may Allah be pleased with him narrated that the Prophet sallallahu `alayhi wa sallam (may Allah exalt his mention) said: “The final destination, in Hell or Paradise, is already determined for each one of you.” A man said: “Should we depend on this fact, O Messenger of Allah?” (Meaning, to abandon doing good deeds) He sallallahu `alayhi wa sallam (may Allah exalt his mention) said: “No! Perform (good) deeds, because everyone will be helped (to go on the path that he chooses and reach his destiny).” Then he read the verse (which means): “As for he who gives [in charity] and fears Allah.” [Quran 92:5]”

4. Allah conveyed His commandments to His slaves and did not require them to do what is beyond their capacity; He says: “So fear Allah as much as you are able...” [Quran 64:16] And: “Allah does not charge a soul except [with that within] its capacity...” [Quran: 2:286] If the slave is forced to do whatever deeds he performs, then Allah would have required from him what is beyond his capacity, and this is a false belief. For this reason, Allah forgives sins that take place because of ignorance or forgetfulness.

5. Al-Qadr is a matter of Allah’s Knowledge. No one can uncover his own Qadr except after it occurs. One’s intention to perform a deed precedes the action itself. He does not know what Al-Qadr holds for him. Therefore, Al-Qadr is not a valid excuse for sinning and abandoning the commandments of Allah.

6. One always seeks what is convenient for him. No one of sane mind would abandon what brings material benefit to him, saying that Al-Qadr forced him to take this course of action. Therefore, why would one use Al-Qadr as an excuse for abandoning what brings benefit to him in matters of religion and not do the same for matters of life?

7. If one of those who abandon the commandments of Allah and indulge in sinning comes under attack of his honour or possessions, would he accept the excuse of the attacker, if he says that he attacked him because it was his Qadr to attack him, and therefore he is not to be blamed? Indeed no!

7. If one of those who abandon the commandments of Allah and indulge in sinning comes under attack of his honour or possessions, would he accept the excuse of the attacker, if he says that he attacked him because it was his Qadr to attack him, and therefore he is not to be blamed? Indeed no!

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Therefore, why does this person refuse Al-Qadr as an excuse for whoever attacked him, and at the same time use Al-Qadr as his excuse for abandoning Allah's rights on him?

It was reported that a man who was caught stealing was brought to 'Umar Ibn Al-Khattab may Allah be pleased with him who ordered that this man's hand be cut off. The man said: "Wait, O leader of the believers! I only stole because this was in the Qadr of Allah." 'Umar may Allah be pleased with him, replied "And we are amputating your hand because it is in the Qadr of Allah."

**We seek clarity for you and myself to whatever is Right.
If you find fault or defects they come from me alone
The religion of Islam is pure complete and without defects.**

We who strive to be Muslim are full of flaws and mistakes

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What is the significance of this disbelief system?

- *Allah almighty sits above the heavens rises over his throne and decrees. Which becomes creation and created things. He is the sole creator alone nothing like him*
- *The Angels hear and obey without fail. They carry out all his orders. Jabril delivered the messages. The devil is nothing like the Angels but did dwell among them for a time with love for Allah and honor for his obedience not eternal hell awaits him. This is one of the many signs we benefit from.*
- *The decrees of Allah are recorded in his books. Revelation, Deeds, Health, Life, Death and Religious Creeds.*
- *Allah assembled his agents on earth taught and guided by Jabril aided and supported by Mikial the Collected by the angel of death. Raising their character to all questionable Heights. This prophets and Messengers begin with our father Adam and is sealed (completed by Muhammed Rasullah)*
- *We have a beginning and an ending. Between them is a righteous life or worldly of your own choosing. Keep commandments of Allah and that is successful for your eternal soul. Follow Fame, Excitement, Adventure, Thrills and the Power of this life and lose your eternal soul.*
- *The last day is coming beyond our physical death. The time when the creator removes all he made and stands alone as the uncreated existence. The King The Ruler The Almighty The One and Only.*
- *The Resurrection comes for us all. We come out of our graves to witness the truth of what we were warned. Heaven and Hell will be made clear to us.*
- *Then judgement comes and we see all we did every soul shall know it's worth.*

So dear reader I have a question for you.

Do you choose this life and everything in it for the 60 - 100yrs you may live in it????

Or

The delights and bliss of forever with the company of our maker!!

I testify the no deity worthy of worship besides Allah alone

I testify that Muhammed is his slave and Seal of Allah

You are now invited to do the same as a ticket to life eternal.

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This work has come about as I remember my mother May Allah swt have mercy on her soul. She who carried me for an appointed term then released me into this world with life. She who cared for me, clothed me, comforted me and provided for me when I was unable. She who suffered for me and straightened me. She who woke me up to pray and fed me to fast and break my fast. She who choose Islam and gave it to me. She who pushed me out of this land to the land which holds the house of Allah and the body of his slave and messenger. She who loved Islam and caused us to love Islam.

To my Matriarch Mother Teacher Guide Friend Muslim Sister My Queen
From Allah we came unto Allah we shall All return

If she has any punishment to come I ask Allah to save it for me. If she has any debt to pay I ask Allah to take it from me. If she has to dwell even one day in the fire I ask Allah to send me instead. If Allah gives me a high place next to the prophet and her a lower place I ask for her to have my place.

We praise and glorify magnify and remember the name of Allah with every breath and beat of our heart.

We seek the protection of Allah from harm of his created things
We beg Allah for the endless bounty of his mercy
We seek the guidance of almighty Allah in life and in death and seek your light
Make heavy her scale of good deeds
Save her from the fire
Make among those who pass the bridge in a blink of an eye

May Allah grant the good from this work to her scale.

Sister Senoja
Ummi
My Mother

May the peace and blessing of Allah be upon you and your family.
May you find a way to Islam and stay on this path.
May we live and die as Muslim.

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Accounts of Deeds

Sahih Muslim

Chapter 54 : WOULD (PEOPLE) BE HELD RESPONSIBLE FOR THE DEEDS COMMITTED DURING THE STATE OF IGNORANCE?

Book 1, Number 0217:

It is narrated on the authority of Abdullah b. Mas'ud that some people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance (before embracing Islam)? Upon his he (the Holy Prophet) remarked: He who amongst you performed good deeds in Islam , He would not be held responsible for them (misdeeds which he committed in ignorance) and he who committed evil (even after embracing Islam) would be held responsible or his misdeeds that he committed in the state of ignorance as well as in that of Islam.

Book 1, Number 0218:

It is narrated on the authority of Abdullah b. Mas'ud: We once said: Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance? He (the Holy Prophet) observed: He who did good deeds in Islam would not be held responsible for what he did in the state of ignorance, but he who committed evil (after having come within the fold of Islam) would be held responsible for his previous and later deeds.

Book 1, Number 0219:

This hadith has been transmitted by Minjab b. al-Harith Tamimi with the same chain of transmitters.

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