ISLAMIC CREDIT
based on Qur'an and Sunna
by
Muhammad bin Jamil Zino

العقيدة الإسلامية
من الكتاب و السنة
محمد بن جميل زينو

DAR AL-FABR
ISLAMIC CREED
based on Qur'an and Sunna

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

All praise is due to Allah, we praise Him and seek His help, and beg His forgiveness. We seek refuge in Allah from the evil of our souls and from the wickedness of our deeds, whoever is guided by Allah cannot be led astray, and whoever is led astray shall find none other to guide him.

I bear witness that none has the right to be worshipped but Allah, Who has no partner, and I bear witness that Muhammad is His servant and Messenger.

These are some important questions about Islamic Doctrine which I have answered, mentioning the proof-texts from the Qur'ân and correct and authenticated Ahâdith (true traditions and sayings of the Prophet صلى الله عليه وسلم) so that the reader may be satisfied with the correctness of the answers, since the Doctrine of Allah’s Tauhid (Monotheism, Oneness) is the foundation of man’s happiness in this world and in the Hereafter.

I ask Allah to benefit the Muslims with this work and to make it purely for His sake.

Muhammad bin Jamil Zino
I. THE PILLARS OF ISLÂM

Q.1 The Angel Gabriel asked: “Muhammad tell me about Islâm.”

A. The Prophet answered: Islâm is:

1. To bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah (and that he was sent by Allah to teach us His religion).

2. And to establish Salât (prayer) — (that is to perform it correctly with sincerity and humility).

3. And to pay Zakât[1].

4. And to observe Saum (fasting) during the month of Ramadan — (by avoiding food, drink and sexual intercourse from dawn to dusk).

5. And to perform Hajj (to make pilgrimage to the House of Allah — the Sacred Mosque at Makka) if he/she is able to make this journey.

(Muslim)

[1] A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhârî, Vol. 2, Book of Zakât (24)].
II. THE PILLARS OF FAITH

Q.1 Gabriel asked: "Tell me about Imân (Faith)?"

A. The Prophet answered: "Faith is to believe in:-

1. Allah
[That He is the Creator and that only He has the right to be worshipped, and that He has Names and Attributes (referred to in the Qur'ân and Sunna) and that:

\[\text{ليست كشاهد، شتّي، وهو السميع ال البصير} \]

'There is nothing like unto Him, He is the All-Hearer, All-Seer'. (V.42:11)

2. His Angels
(Creatures of light, invisible to us, created by Allah, they perform certain duties assigned to them).

3. His Books
(The Torah, the Gospel, the Psalms, and the Qur'ân which confirms and fulfills them).

4. His Messengers
(The Prophets sent to mankind) The first was Noah and the last was Muhammad (peace be upon them all).
5. In the Final Day
(The Day of Resurrection when mankind will be judged).

6. And to believe in Allah's Decree (Qadar) both the good and the evil thereof.
(To be content with the fate which Allah has decreed for us, while taking the precautions and seeking the legal causes that lead to the desired purpose)."

(Muslim)
III. HUMAN BEINGS’ DUTY TO ALLAH

Q.1 Why has Allah created us?

A. Allah has created us to worship Him Alone and to worship no other besides Him. The proof is Allah’s saying:

وَمَا خَلَقْتُ الْجِنَّ وَالْأَرْضَ إِلَّا لِيُبَيِّنَ لَكُمْ مَا فِيهَا وَلِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى نُورِ ۖ (۹۸)

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).” (V.51:56)

The Prophet صلى الله عليه وسلم said:

حق الله علي العباد أن يعبدوه ولا يشركوا به شيا” [متفق عليه]

“Mankind’s duty to Allah is to worship Him Alone, and not to associate partners to Him in anything.” (Bukhâri - Muslim)

Q.2 What is worship?

A. Worship is a comprehensive term which includes all sayings and actions which are appreciated by Allah; such as invocation, Salât (prayer), humbling oneself in front of Him etc. As Allah, the All-Mighty says:

قُل إِنِّي صَلَّيْتُ عَلَيْهِ وَمُشَكِّرًا وَحَبِيِّي وَمُصَلِّي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say (O Muhammad صلى الله عليه وسلم): Verily, my Salât (prayer), my sacrifice, my living, and my dying are
for Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists).” (V.6:162)

The Prophet صلى الله عليه وسلم said: “Allah says:

وَمَا تَقَرَّبَ إِلَيَّ عِبَادِي بِشَيْءٍ أُحَبَّ إِلَيَّ مِمَّا
افْتُرَضَتْهُ عَلَيْهِ» . [حيحُ قدِسِّيُ رَوَاهُ البُخَارِيُّ]

The most beloved things with which My slave comes nearer to me, is the observance of what I have enjoined upon him.” (Bukhâri)

Q.3 How do we worship Allah?

A. We worship Him as He and His Messenger صلى الله عليه وسلم have commanded, as Allah says:

أَعْمَلُواْ مَنْ عَمَّالٍ عَمَلَ عَمَّالًا لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدُّهُ

“O you who believe! Obey Allah, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.” (V.47:33)

The Prophet صلى الله عليه وسلم said:

«مَن عَمِلَ عَمَلًا لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدُّهُ
[رواه مسلم]

“Whoever does any deed (in religion) which we have not commanded, it is rejected.” (Muslim)
Q.4 Should we worship Allah with fear and hope?

A. Yes, that is how we should worship Him as He has commanded His servants:

﷥ٌدَعُوُتْ ٱلنَّفَرَ وَطَمَعًا

"...And invoke Him with fear and hope..." (V.7:56)

The Prophet ﷺ said:

أسَأَلُ ٱللَّهَ ٱلْجَنَّةَ، وَأَعْوَدُ ۖ يَا مِنَ الْتَّأَرِّ "[رزوة أبي داود]

"I beseech Allah to grant me Paradise, and I seek refuge in Him from Hell-fire." (Abû Dâwûd)

Q.5 What is Ihsân (perfection in worship)?

A. Ihsân (Perfection in worship) is to be conscious of Allah during worship. As Allah said:

الذَّي يَرَنَكَ جِينَ تَقُومُ ۖ وَتَفَلَّبُكَ فِي ٱلسَّجَدَةِ

"Who sees you (O Muhammad ﷺ) when you stand up (alone at night for Tahâjjud prayer). And your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers)."(V.26:218,219)

The Prophet ﷺ said:

الإِحْسَانُ؛ أَنْ تَعْبُدِ ٱللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّ ۖ يَا مُسْلِمَّ [رزوة مسلم]

"Ihsân (Perfection in worship) is to worship Allah as if you are seeing Him, (and if you cannot concentrate to that extent) yet truly He is seeing you". (Muslim)
IV. FORMS AND BENEFITS OF TAUHĪD

Q.1 Why did Allah send the Prophets?
A. He sent them to call mankind to His worship and to reject the worship of anything besides Allah, as the All-Mighty says:

وَلَقَدْ بَعَضًا فِي سَكَّلِي أَنْفُسِ رَسُولُ اللَّهِ ﷺ أَبَ أَعْبَدْتُمْ رَبَّي َّنَّ أَبَا يَسَّرُّوا َّنَّ أَبَا يَسَّرُّوا َّنَّ أَبَا يَسَّرُّوا َّنَّ أَبَا يَسَّرُّوا

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (or keep away from) Tâghût (all false deities etc. do not worship Tâghût besides Allah)...’” (V.16:36)

The Prophet ﷺ said:

وَالآخِناَيْيِاءُ إِخْوَةٌ وَإِبَا مَتَّعَهُمْ وَأَحَدٌ [الْحَدِيثُ مَتَّعُ عَلَيْهِ]

“The Prophets are brothers ... their faith is one.” (Bukhārī and Muslim)

Q.2 What is the affirmation of Allah’s Oneness as Lord? (Tauhīd Ar-Rubūbiya)
A. It is to affirm the uniqueness and exclusiveness of His works, creation and direction (of the universe) etc.

As Allah, the All-Mighty says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنِ

13
“All the praises and thanks be to Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists).”
(V.1:1)

The Prophet صلى الله عليه وسلم said:

آنتَ ربُّ السَّمُوُّاتِ وَالْأَرْضِ... «[مَنْقَهُ عَلَيْهِ]»

“You are the Lord of the Heavens and the Earth...”
(Bukhâri - Muslim)

**Q.3 What is the affirmation of Allah’s Oneness as the Only One to be worshipped? (Tauhîd Al-Ulûhiyah).**

A. It is to devote to Him exclusively all our worship like; supplications, invocations, sacrifice, vows, prayer, hope, fear, seeking help, trust etc.

As Allah says:

وَإِلَيْهِ إِلَهًا وَحِيدًا لا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“And your Ilâh (God) is One Ilâh (God - Allah) Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.”
(V.2:163)

The Prophet صلى الله عليه وسلم said:

فَلَيْكُمْ أَوَّلَ مَا تَدْعُوهُمُ إِلَيْهِ، شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللهُ» [مَنْقَهُ عَلَيْهِ]

“Let the first thing you invite them to do is to testify that none has the right to be worshipped but Allah.”
In another version in Bukhâri: "... to assert Allah’s Oneness." (Bukhâri - Muslim)

Q.4 What is the affirmation of Allah’s Names and Attributes? (Tauhîd Al-Asmâ’-was-Sifāt).

A. It is to affirm Allah’s Attributes as He Himself describes them in the Book and as His Messenger ﷺ describes Him in authentic Ahâdîth, that they are true without allegorizing them (Ta’wil), anthropomorphizing them (Tajsîm), comparing them to the creation (Tamthîl), or negating them (Ta’tîl) or questioning about their quality (Takyîf).

Such as the matter of (His) establishment (above the Throne), or (His) descent (to the first heaven) or (His) Hand, which are appropriate to Allah’s Perfection.

Allah says:

َلَنَّ كَيْبِلَةٍ شَفَٰعًا وَهُوَ الْثَّمِينُ الْبَصْرِيُّ

"There is nothing like unto Him and He is the All-Hearer, the All-Seer". (V.42:11)

The Prophet ﷺ said:

َيُنْزِلُ اللَّهُ فِي كُلِّ لَيْلَةٍ إِلَى سَمَّاءٍ الْدُّنْيَا

[صَحِحُ سَمِيعُ رُوَاهُ أَحْمَدُ]

"Allah descend each night to the first heaven." (Ahmad)
(that is: He descends in a way befitting His Majesty, which is unlike the action of any of His creations).

Q.5 Where is Allah?

A. Allah is over the Throne (which is) above the (seventh) heaven. As Allah says:

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الرَّحْمَنُ عَلَى النَّطَرِش، عَسََّوْيَ
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"The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5)

(that is: He raised Himself above it).

The Prophet ﷺ said:

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إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبَلَ أَنْ يَخْلُقَ الرَّحْلَ... فَهُوَ
مَكتَوبًا عِنْدَهُ فَوْقَ النَّطَرِشٍ [زوَى الْبَخَارِيّ]
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"Allah wrote out (all things) in a Book before He created the creation .......... it is with Him above the Throne." (Bukhārī)

Q.6 Is Allah with us?

A. Allah is with us through His Knowledge (of all things). He hears and sees us, as He says:

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قَالَ لَا تَحَفَّظَا إِنَّي مَعَكُمَا أَسْمَعُ وَأَرَمَيْنَ
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"He (Allah) said: Fear not, Verily! I am with you both, Hearing and Seeing." (V.20:46)
The Prophet ﷺ said:

"إِنَّكُمْ تَذْعَرُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ (أَيِّ بِعْلَمِهِ)
[رَوَاهُ مَسْلِمٌ]"

"... You call upon the One Who hears, Who is near, and is with you (i.e. through His Knowledge)." (Muslim)

Q.7 What is the benefit of affirming Allah’s Oneness (Tauhid)?

A. It is salvation from eternal punishment in the Hereafter, right guidance in this world, and forgiveness for sin. Allah, the All-Mighty says:

وَهُمْ ثُمَّ هُدُونَ

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are guided." (V.6:82)

The Prophet ﷺ said:

بَلَى الْعَبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذَّبَ مِنْ لَا يُشَرِّكَ بِهِ
[مَتَّبَقُ عَلَيْهِ]

"The worshipper’s right on Allah is that He will not punish those who worship none besides Him.” (Bukhari and Muslim)
V. CONDITIONS FOR ALLAH’S ACCEPTANCE OF OUR DEEDS

Q.1 What are the conditions for the acceptance of our deeds?

A. They are three:

1. Belief (Faith) in Allah and affirmation of His Oneness, as Allah says:

"Verily! Those who believe (in the Oneness of Allah — Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment". (V.18:107)

The Prophet ﷺ said:

2. Sincerity (Ikhlās), which is to do deeds for Allah’s sake only neither seeking praise from fellow-beings nor to have repute among men. Allah says:

"So, call you (O Muhammad صل الله عليه وسلم and the believers) upon (or invoke) Allah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah’s sake only and not to show off and not to set up rivals with Him in
The Prophet said:

"Whoever sincerely testifies: 'None has the right to be worshipped but Allah' shall enter Paradise." (Al-Bazzār and others)

3. That they should be in accordance with the teachings of Allah's Messenger, as Allah says:

"... And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it) ..." (V.59:7)

The Prophet said:

"Whoever does any deed (in religion) which we have not commanded, it is rejected." (Muslim)
VI. MAJOR SHIRK (SHIRK AKBAR)\(^{[1]}\) AND ITS MANIFESTATIONS

Q.1 What is major Shirk?

A. It is to devote any of the forms of worship to one other than Allah, such as supplication, invocation, sacrifice, etc. The proof-text is Allah's Saying:

\[
\text{وَلَا تَنْهَيْ مِنْ دُونِ اللَّهِ مَا لَا يَنفَعُكُ وَلَا يَضْرُّكَ إِنَّ فَعَلَتُكَ فَإِنَّكَ إِذَا مِنْ الْكَاذِبِينَ}
\]

"And invoke not besides Allah, any that neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrong-doers)." (V.10:106)

The Prophet صل الله عليه وسلم said:

\[
	ext{أَكْبَرُ الْكَبَائِرِ:} \text{ الإِشْرَآكُ بِاللَّهِ وَعُفُوقُ الْوَالِدِينَ،}
\]

\[
	ext{وَشَهَادَةُ الْزُّوْرِ} [رَأْيَةُ مُنْسِلِمَ]
\]

"The greatest sins are joining others with Allah in worship, disobedience to parents and to give false evidence." (Muslim)

Q.2 What is the greatest sin with Allah?

A. The greatest sin with Allah is to commit major Shirk, the proof-text is Allah's Saying: recalling the

\[^{[1]}\text{Shirk implies ascribing partners to Allah or ascribing divine attributes to others besides Allah and believing that the source of power, harm, and blessings comes from another besides Allah.}\]

20
words of Luqman to his son:


“O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is great Zulm (wrong) indeed.” (V. 31:13)

When Allah’s Messenger was asked which is the greatest sin, he answered:


“To ascribe partners with Allah even though He Alone created you.” (Bukhāri and Muslim)

Q.3 Does *Shirk* exist among Muslims today?

A. Yes, it does exist, the proof-text being Allah’s Saying:


“And most of them believe not in Allah, except that they attribute partners (unto Him i.e. they are Mushrikun - polytheists).” (V.12:106)

The Prophet ﷺ said:


“The Doomsday will not occur until some sections of my people have joined the idolaters and they will even worship idols.” (Tirmidhi)
Q.4 What is the ruling concerning praying (supplicating) to the dead or those who are absent?
A. Praying to them is a major Shirk, as Allah says:

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فَلَا تَنْبِئَ مَعَ اللَّهِ إِلَّهًا إِلاَّ هُوَ الَّذِي كَانَ لَهَا شُكُورًا
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"Invoke not with Allah another Ilâh (god) lest you be among those who receive punishment." (V.26:213)

The Prophet ﷺ said:

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مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نَذَا دَخَلَ النَّارَ
رواه البخاري
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"Whoever dies having called upon partners besides Allah shall enter Hell-fire." (Bukhârî)

Q.5 Is supplication a form of worship?
A. Yes, supplication is worship, as Allah says:

```
وَقَالَ رَبِّ يَسْتَجِبْ لَنَاّ إِنَّكَ الْأَبِيُّ

وَيَسْتَجِبْ لَدّيّ عَنْ عِبَادِي سَيْدُ مُلُوكَ جَهَنَّمَ دَاخِرِيٰنَ
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"And your Lord said: Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" (V. 40: 60)
The Prophet said:

«الدعاء هو العبادة» [رواه الترمذي وقال حسن صحيح]

"Supplication is worship." (Tirmidhi)

Q.6 Do the dead hear our supplications?

A. No, they do not hear, as Allah said:

ヴما أنت يسمعون من في القبور

"... But you cannot make hear those who are in graves." (V.35:22)

Ibn 'Umar says: The Prophet stood at the graves of the idolaters at Badr and recited:

فهل وجدتم ما وعدتم حقة

"... Have you also found true, what your Lord promised (warnings, etc.) ... " (V.7:44)

Then he said:

إنهم الآن يسمعون ما أقول

"They now hear what I say".

When this was mentioned to 'Aisha, she said: The Prophet only said that:

إنهم الآن ليعلمون، أنما كنت أقول لهؤم هو الحق

"now they shall know that what I used to tell them was the truth."
She then recited (this verse):

إِنَّكَ لَا تَشْمِيعُ الْمَوْتِ

"You cannot make the dead to hear ..." (V.27:80)

 وقال رأوي الحديث: " أَحْيَاهمُ اللَّهُ حَتَّى أسْمَعُهُم قَوْلَةً تُوَنِيعَهَا وَتَصِيِّرَاهَا، وَتَقْيِمَةً وَحَسْرَةً وَنَذَاةً " [رواه البخاري]

Qatadah, the narrator of this Hadith (from Ibn 'Umar) said: "Allah brought them to life to make them hear the words of the Prophet as a rebuke and humiliation." (Bukhari)

This Hadith teaches:

1. That these idolaters slain (at Badr) were caused to hear temporarily by the Order of Allah. This is proven by the Prophet's saying:

إِنَّهُمُ الْآنِ يَسْمَعُونَ

"Now they can hear", which implies that later they will no longer hear, as Qatadah, the narrator of the Hadith said: "Allah brought them to life to make them hear His Words as a rebuke and humiliation..."

2. 'Aisha's refutation of Ibn 'Umar's version that the Prophet صلى الله عليه وسلم did not say:

بِلْ قَالَ "إِنَّهُمُ الْآنِ يَعْلَمُونَ"

"They can hear" but rather that he said: "Now they
"Verily, you cannot make the dead to hear ..." (V.27:80)

3. The versions of Ibn ‘Umar and ‘Aisha can be harmonized in the following manner:

The fact is, that the dead cannot hear; as is plainly stated by the Qur’ân, but Allah brought to life the idolaters slain (at Badr) miraculously for the Messenger’s sake, so that they could hear him — as Qatadah, the narrator of the Hadîth states — and Allah knows best.
VII. TYPES OF MAJOR SHIRK (SHIRK AKBAR)

Q.7 Should we seek help from those who are dead, or from those who are not present?

A. No, we should not seek their help, rather we should seek the help of Allah, as He says:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَجْلِفُونَ شَيْئًا وَهُمْ مَيْتُونَ

أَمُوتًا عَلَى أَحَبَّةٍ أَمْوَاتٍ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

"Those whom they (Al-Mushrikûn) invoke besides Allah have not created anything, but are themselves created. (They are) dead, lifeless, and they know not when they will be raised up." (V.16:20,21)

إِذْ تَسْتَغْفِرُونَ رَبَّكُمْ فَأَسْتَجِبَ إِلَيْهِمْ

"(Remember) when you sought help of your Lord and He answered you." (V.8:9)

The Prophet صلى الله عليه وسلم prayed:

يا حَيِّي ﻲَأُقِيمُ، ﺑَرَحمَتِكَ أَسْتَغْفِرُكَ

[حَسَنّ رَوَاهُ التُّمَدُّدُ]

"O the Everliving, the Everlasting Allah, I seek help through Your Mercy". (Tirmidhi)

Q.8 Is it permitted to seek help from any other besides Allah?

A. No, it is not permitted, the evidence is Allah's
Saying:

«إياك نعبد وإياك نستعين»

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." (V.1:5)

The Prophet صلى الله عليه وسلم said:

«إذا سألت فاسأل الله، وإذا استعينت فاستعين بالله»

[رواه الترمذي وقال حسن صحيح]

"If you ask, ask of Allah, if you seek help, seek help of Allah". (Tirmidhi)

Q.9 May we seek help from the living?

A. Yes, in the matters in which they are able (to help), as Allah says:

«وتماورتو على الير وانتقوه»

"... Help you one another in Al-BIRR and At-Taqwa (virtue, righteousness and piety) ..." (V.5:2)

The Prophet صلى الله عليه وسلم said:

«والله في عون العباد، ما كان العباد في عون أخيه» [رواه مسلم]

"Allah helps His worshipper as long as the worshipper helps his brother." (Muslim)
Q.10 Is it permitted to swear oaths (make vows) to any other besides in the Name of Allah?

A. No, it is not permitted to swear oaths except in Allah’s Name, as Allah mentions the words of Mary’s mother:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بُطُنِي مَحْرُورًا

"... O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), ..." (V.3:35)

The Prophet ﷺ said:

ۚ مَنْ نَذَرَ أَنْ يُطِبِعَ اللَّهَ فَلَيْطِعْهُ، وَمَنْ نَذَرَ أَنْ يَغْسِلَهُ، فَلَا يُغَسِّلْهُ [رَوَاهُ البُخارِيُّ]

"Whoever vows to obey Allah should obey Him, and whoever vows to disobey Him should not disobey.” (Bukhārī)

Q.11 Is it permitted to sacrifice in any name besides Allah?

A. No, it is not permitted, the proof is Allah’s Saying:

فَصِّلْ لِرَبِّكَ وَأَنْحَرْ

"Therefore turn in prayer to your Lord and sacrifice (to Him only).” (V.108:2)

(To sacrifice is to slaughter an animal for food in Allah’s Name).
The Prophet صلى الله عليه وسلم said:

الَّذِينَ ذَيَّنُونَ الْأَلْفَادَ َّمَنْ لَبِينُ اللَّهِ [روآهُ مَسْلِمًا]

“Allah curses whoever sacrifices and slaughters in any name other than Allah.” (Muslim)

Q.12 Is it permitted to circumambulate any other structure besides the Ka‘ba?

A. No, it is not permitted to circumambulate any other structure besides the Ka‘ba, as Allah says:

وَلَسْوَالُوا بِالْبَيْتِ الْمُتَّقِيِّينَ

“... And circumambulate the Ancient House (the Ka‘ba at Makka).” (V.22:29)

The Prophet صلى الله عليه وسلم said:

مَنْ طَافَ بِالْبَيْتِ سَبْعَةً وَصَلَّى رَكَّةَيْنِ، كَانَ كَعَمِّيْنِ

رَقْبَةٍ [صُحِيحُ روآهُ ابنُ مَاجِه]

“Whoever circumambulate the House (the Ka‘ba) seven times and prays two Rak‘a of Salāt, it is as if he has freed a slave.” (Ibn Mājah)

Q.13 What is the ruling in Islām concerning (the practice of) magic/sorcery?

A. The practice of magic/sorcery is considered rejection of faith (Kufr), as Allah said:

وَلَسْوَلُوا الْشَّيْطَانَيْنَ كَفَّارَتَيْنَ آبَاؤُوَالْيَتِيمُوُّ آمِنَاتَ آلِ السَّمَّارِ

“... But the devils disbelieved, teaching men magic...” (V. 2:102)
The Prophet صلى الله عليه وسلم said:

"اجتنبوا السبعة السَّبِيعَةِ السَّمِيْعَةِ: الشّرْكُ بِاللَّهِ،
والسّحرُ ... [الحديث رواه مسلم]

"Avoid seven deadly sins; Shirk, magic ... " (Muslim)

Q.14 Should we believe the claims of fortunetellers and soothsayers (Kâhin)?

A. No, we should not believe them, as Allah says:

قُل لَا يَعْلَمُ مِن فِي السَّمَوَاتِ وَالْأَرْضِ أَنفُسُ الْمُنْفَسِبِ إِلَّا اللَّهُ

"Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, ... " (V.27:65)

The Prophet صلى الله عليه وسلم said:

مَن أتى عَرَّافًا أَوْ كَاهِنًا فَسَدَّدْ فِي نَفْسِهِمَا يُقُولُونَ فَقْدَ كَفْرُبَمَا

[صَحِيحُ رَوْاهُ أُحْمَدَ]

"Whoever goes to a fortuneteller or a soothsayer, and believes what they say, has rejected what has been revealed to Muhammad.” (Ahmad)

Q.15 Does anyone have knowledge of the unseen?

A. No, no one but Allah Alone has knowledge of the unseen. Allah says (referring to Himself):

وَعَدَّنِي مُقَرَّبَاتٌ الْغَيْبِ لَا يَكُونُنَّهَا إِلَّا هُوَ.. .

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows
whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.” (V.6:59)

The Prophet صلى الله عليه وسلم said:

لا يُعَلُّمُ الْغَيْبَ إِلَّا اللَّهُ مَثْنَيَا رَوَاهُ الطَّبَرِيُّ

“No one has knowledge of the unseen except Allah.” (Tabarâni)

Q.16 What is the ruling in Islâm concerning applying non-Islâmic laws?

A. Abiding the laws which are contrary to Islâm and accepting them as superior to Islâmic Laws is rejection of Faith. Allah says:

وَمَن لَّدَى ﺃُنْزِلَ ﺃُنْزَلَتْ ﺀَﻟﱠٰهَةُ ﺃُنْزِلَتْ ﺀَﻟﱠٰهَةُ ﺁْﻟِكَ ﻹِرَءُونَ

“. And whosoever does not judge by what Allah has revealed, such are the Kâfirûn (i.e. disbelievers — of a lesser degree as they do not act on Allah’s Laws.” (V.5:44)

The Prophet صلى الله عليه وسلم said:

وَمَا لَمْ تَحْكُمْ أَنْحَمَّهُمْ بِكِتَابِ اللَّهِ وَيَتَحَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ مَثْنَيَا رَوَاهُ الطَّبَرِيُّ ﺁْﻟِكَ ﻹِرَءُونَ

“... When the leaders do not rule by Allah’s Book (Qur’ân) and choose from that which Allah has
rejected, Allah will cause conflict among them.”
(Ibn Mājah)

Q.17 What if Satan tempts us with the question: “Who created Allah”?

A. If Satan tempts you with this question you should seek refuge in Allah, as Allah says:

وَإِنَّمَا يُزِرُّ عَنْكَ مِنَ الشَّيَاطِينَ نَعْمَةً فَاتَّقُنُوهُ إِنَّهُ إِلَّا مَلَكُ خَوْفٍ أَلَّمُ هُوَ السَّمِيعُ أَلَّمُ خَيْرٌ

“And if an evil whisper from Satan tries to turn you away (O Muhammad صلى الله عليه وسلم) (from doing good etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.” (V.41:36)

Allah’s Messenger صلى الله عليه وسلم taught us to resist Satan’s deceptions by saying:

آمَنَتُ بِاللهِ وَرَسُولِهِ، اللَّهُ أَحَدُ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ، وَلَمْ يَوْلَدْ، وَلَمْ يَكُنْ لَهُ كُفُورُ أَحَدٌ

نَعْمَ لَيْتُفَلِّ عَنْ يَسَارِهِ ثَلَاثَةٌ، وَلَا يَتَفَلِّ مِنْ الشَّيَاطِينَ، وَلَا يَتَفَلِّ، فَإِنَّ ذَلِكَ يَدْهَبُ عَنْهَا” (هَذِهِ خَلَاصَةُ الأَحَدِيَّةِ الصَّحِيحَةِ الْوَوَارِدةِ فِي البَيْعَةِ وَمُسْلِمٍ وَأَحْمَدٍ وَأَبِي دَاوُدَ)

“I believe in Allah and His Messenger. He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor
was He begotten; And there is none co-equal or comparable unto Him.” Then to spit over the left shoulder three times, seeking refuge from Satan, when this is done the temptation will pass. (Summary of Ahadith collected by Bukhāri, Muslim, Ahmad and Abū Dāwūd)

One should say in response to this question that Allah is the Creator and that He has not been created, to make this easier to understand, we may say for example:

One comes before two, and nothing comes before one ... Allah is One, nothing comes before Him. As the Prophet صلی الله عليه وسلم said:

اللهمَ أنتَ الْأَوَّلُ فَلا شَيْءٌ قَبْلَكَ [زُوى مُسلمٌ]

“Allah, You are the First, there was nothing before You.” (Muslim)

Q.18 What were the beliefs of the idolaters in Arabia before Islâm?

A. They use to pray to saints to earn their pleasure and intercession. Allah says (referring to their beliefs):

وَالَّذِينَ أتَّخَذُوا مِن دُونِهِ أُولِيَآيَةٍ مَا نُصَبْدِهِمْ إِلَّا لِيَقُولُونَ إِلَى اللَّهِ رَّفِيعًا

“... And those who take ‘Auliya’ (protectors and helpers) besides Him (say): “We worship them only that they may bring us near to Allah. ... (V.39:3)

وَتَعْبَدُونَ مِن دُونِ اللَّهِ مَا لَا يُضْرِبُهُمْ وَلَا يَفْتَقُهُمْ

وَيَقُولُونَ هَؤُلاءِ شَفَاعَتُونَا عِنْدَ اللَّهِ

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“And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’” (V.10:18)

Some Muslims also seek the intercession of saints thus imitating the idolaters.

Q.19 How do we eliminate (all traces of) Shirk?

A. Shirk cannot be completely eliminated unless we exclude the following:

1. The belief that others share in Allah’s works such as the (Sufi) belief that there are men called Qutub (قُطُب) who regulate the universe, even though Allah asked the idolaters:

   ﴿وَمَن يَدْرِي أَلِبَاءٌ فَسَيَقُولُونَ اِنَّ اللَّهَ ﷺ قَيْدٌ﴾

   “And who disposes the affairs?” They will say: Allah…” (V.10:31)

2. The belief that others have the right to be worshipped, such as supplicating to the Prophets and saints for help etc. Allah says:

   ﴿قُلِ اِنَّمَا أُذُنِّبُ رَبّي وَلَا أَشْرَكُ بِهِ أَحَدًا﴾

   “Say (O Muhammad صلى الله عليه وسلم): “I invoke only my Lord (Allah Alone), and I associate none as partners along with Him.”” (V.72:20)

Allah’s Messenger صلى الله عليه وسلم said:

الدُّعَاءُ هُوَ العبادةٌ [رواة الترمذي و قال حسن صحيح]

“Supplication is worship.” (Tirmidhi)
3. The belief that others share in Allah's Attributes, such as the belief that the Prophets or saints have knowledge of the unseen, Allah says:

"Qul la iyaamuun min fi as-samaawati wa la iyaamuun al-ard fi la Allah "

"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah." (V.27:65)

4. Anthropomorphism (Tashbih), comparing Allah's Attributes to humans, such as one who says: There must be a mediator between humans and Allah, to whom we address our prayers, just as one cannot meet the ruler or a higher authority (of a nation) except through a mediator, this is comparing the Creator to His creation, a form of Shirk. Allah says:

"La ilaa kumul shahid..." (V.42:11)

Allah says:

"La in as-sarkatu li haya'tu 'umma wa la in takoonu min 'ulmaa'in"

"If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

If one repents and eliminates these practices of Shirk and worship Allah Alone he will once again become a true believer in the Oneness of Allah. O Allah let us be among those who worship You Alone, do not make us to be idolaters.
Q.20 What are the dangers and punishment of *Shirk Akbar*?

A. *Shirk Akbar* condemns one to eternal damnation in Hell-fire, as Allah says:

> إِنَّمَا مَنْ يَشْرَكِ بِاللّهِ فَقَدْ حَرَّمَ اللّهُ عَلَيْهِ الْجَنَّةَ وَمَأوْلَدُهُ
> النَّارَ وَمَا لِلظَّالِمِينَ مِنْ أُتْبِعِينَ

"... Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the *Zālimūn* (polytheists and wrong-doers) there are no helpers." (V.5:72)

The Prophet صلى الله عليه وسلم said:

> مَنْ لَقَيْ اللّهِ يُشَرِّكُ بِهِ شَيۡئًا دَخَلَ النَّارَ [رَوۡاَهُ مُسۡلِمٌ]

"And he who met Allah associating anything with Him entered (Hell) Fire." (*Muslim*)

Q.21 Are good deeds of any benefit to one who worships others besides Allah?

A. No, good deeds are of no benefit to those who worship others besides Allah. Allah says concerning the Prophets:

> وَلَوْ أَلَّهُ مَا أَنْتُوْنَى حِيْطَةً عَنْهُمْ مَا كَانُوا يَتَّسَلَّمُونَ

"... But if they had joined in worship others with
Allah, all that they used to do would have been of no benefit to them.” (V.6:88)

The Prophet said: Allah says:

آنا أغنى الشركاء عني الشرك من عمل عملاً
أشرك معي فيه غيري تركت وشركاء

[حديث قدسي رواه مسلم]

“I have no need of partners, whoever does any deed in which they associate partners with Me, I reject them and their partners as well.”
VIII. MINOR SHIRK (SHIRK ASGHAR)

Q.1 What is Shirk Asghar?

A. Minor Shirk (Shirk Asghar) is to worship Allah so as to be seen by others. Allah says:

فَقُولوا لِلَّهِ رَبِّيَّ مَالِيَّ وَفَاحِيَّةً، طَيِّبٍ عَمَلًا صَبِيحًا. وَلاٍ يَشَّرِكُ بِيَدَائِهِ أَحَدًا

“So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V.18:110)

The Prophet صلى الله عليه وسلم said:

إِنَّ أَخْفَفَ مَا أَخَافُ عَلَيْكُمُ الشَّرْكُ الأَصْغَرُ

[صَحِيحُ رَوَاهُ أَخْمَدُ]

“What I fear most for you is Shirk Asghar — Ar-Riya (worshipping to be seen by others).” (Ahmad)

Included in Shirk Asghar is the saying:

“Were it not for so-and-so, it is Allah and so-and-so’s will.”

The Prophet صلى الله عليه وسلم said:

لَا تَفْتُوْلُوا مَشَاءً اللَّهِ، وَشَاءَ فَلَانٌ، وَلَكِنْ فُؤُلُوا

[صَحِيحُ رَوَاهُ أَخْمَدُ]

ما شَاءَ اللَّهِ، ثُمَّ شَاءَ فَلَانٌ.

“Do not say: It is the Will of Allah and so-and-so,
rather say: 'It is the Will of Allah and then because of so-and-so.'" (Ahmad)

Q.2 Is it permitted to swear by other's name besides Allah?

A. No, it is not permitted to swear by another name besides Allah. Allah says:

"... Say: Yes! By my Lord, you will certainly be resurrected..." (V.64:7)

The Prophet صلی الله علیه وسلم said:

"Whoever swears by anyone other than Allah, has associated partners with Allah (i.e. has committed Shirk)." (Ahmad)

The Prophet صلی الله علیه وسلم said:

"Whoever must take an oath should swear by Allah or keep silent (should not swear)." (Bukhāri and Muslim)

Swearing by the Prophets or saints is a major form of Shirk, if one believes that the saint has power to harm him. So we should refrain from taking such an oath, as this too is a major sin resulting in severe punishment.
Q.3 Should we wear good luck charms (like a thread or ring) believing that they have healing powers?

A. No, we should not wear them, since Allah says:

وَإِذْ يَتَسْكُرُكَ اللَّهُ يَصْرِرْ فَلاَ سَكَانِفْ لَهُ إِلَّا هُوَ

"And if Allah touches you with harm, none can remove it but He,..." (V.6:17)

Hudhaifa saw a man wearing a thread around his hand to cure fever, so he cut the thread reciting Allah’s Words:

وَمَا يُؤْمِنُنَّ بِهِمْ إِلَّا وَهُمْ شَرِكُونَ

"And most of them believe not in Allah except that they attribute partners (unto Him) i.e. they are Mushrikūn — polytheists.” (V.12:106) (Ibn Abū Hātim)

Q.4 Should we attach beads or shells etc. to our clothing to protect us from the evil eye?

A. No, we should not do that for protection from the evil eye, Allah says:

وَإِذْ يَتَسْكُركَ اللَّهُ يَصْرِرْ فَلاَ سَكَانِفْ لَهُ إِلَّا هُوَ

"And if Allah touches you with harm, none can remove it but He, ..." (V.6:17)

The Prophet ﷺ said:

مَنْ عَلَقَ نَمْسَةَ فَقَدُ أَشَرَكَ (صَحِيحُ رَوَاهَا أَحْمَدُ)

"Whoever wears an amulet has committed Shirk.” (Ahmad)

(An amulet — any object worn in the belief that it provides spiritual protection).
Q.1 Through what may we seek intercession with Allah?

A. 1. The permitted and desired form of intercession is to supplicate to Him by His Names and Attributes, and by righteous deeds, and by seeking the blessings of the righteous (who are living), Allah says:

«وَلَا تُسۡمَعَ الاِسْمَاءُ الْمُسۡتَنۡبَتَةُ فَأَوْعَى لَهُ يَمِينَهُ»

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them...” (V.7:180).

Allah also says:

«يَا أَيُّهَا النَّارِ أَمَنُوا أَنْفُقُوا أَنَّفُقَّ خَيَّرَتُهُ كَأَنَّهُوَ إِلَيْهِ الْوُسۡلِيَّةُ»

“O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, ...” (V. 5: 35)

In his commentary on this verse Ibn Kathîr mentioned a Hadîth narrated by Qatadah: The Messenger ﷺ said:

«أَسۡأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتُ بِهِ نَفۡسۡكَ»

[صَحِيحُ رِوۡاَةِ أَخْمَدٍ]

“I ask You by all Your Names, with which You call Yourself.” (Ahmad)
And another Hadith in which he said to one of his companions who asked to be with him in Paradise:

أَعْثِنَّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودَ » [رَوَاهُ مَسْلِمٌ]

"(You can) help me in this matter by frequent non-obligatory prayers." (Muslim)

Or follow the example of the three persons who were trapped in a cave (by a fallen rock) then they prayed to Allah mentioning their righteous deeds and Allah removed the rock and they were able to get out.

It is permitted to pray for intercession to Allah mentioning our love of Him or the love of the Messenger صلى الله عليه وسلم and pious persons, since our love for them is also considered an act of good deed.

2. Forbidden forms of intercession: Praying to the dead, asking them for provisions and help, as is being done today. This is major form of Širk, as Allah says:

وَلا تَنْعِمُ مِنْ دُونِ اللَّهِ مَا لَا يَنْقَعُكَ وَلَا يَضَرُّكَ فَإِنَّ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الْقَاطِبِينَ

"And invoke not besides Allah, any that neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zálimún (polytheists and wrong-doers)." (V.10:106)

3. As for praying by the Messenger's name, such as saying: "O Lord by the Messenger صلى الله عليه وسلم, heal me." This is an innovation which
was not practiced by the Prophet’s companions. When (‘Umar during his caliphate) sought the prayers of ‘Abbas - the Prophet’s uncle, as his closest living relative, he did not pray (for rain) seeking the intercession of the Prophet after his death.

Prayer such as this could lead to Shirk if it is believed that Allah needs a human mediator such as a human prince or ruler, since this is comparing the Creator to His creation.

Imam Abû Hanifa said:

\[\text{وقال أبو حنيفة: } \text{"أكره أن أسأل الله بغير الله".}\]

“I dislike supplication to Allah through anyone but Allah. (Ad-Durr Al-Mukhtar)

Q.2 Does any supplication to Allah require a human intermediary?

A. No, a prayer does not require a human intermediary, as Allah says:

\[\text{وإذ أسلت أبلادي عني فاني قريب} \]

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge)...” (V.2:186)

And the Hadith of the Prophet:

\[\text{"إنكم تدعون سميعا فرئيا وهو معكم"} \]

[أي: بعلمي]
“You pray to the One who hears all and is near, and He is with you (by His Knowledge).” *Muslim*

Q.3 Is it permitted to ask for the prayer of those who are living?

A. Yes, it is permitted to ask for the prayer of those who are living, but not from those who are dead. Allah said to the Messenger (when he was alive):

عبد واس طفيف لذ نبيك و المؤمنين والمؤمنات

“... And ask forgiveness for your sins, and also for (the sins of) believing men and believing women... ” (V.47:19)

A Hadith related by *Tirmidhi* says: A blind man came to the Prophet ﷺ and asked: “Pray to Allah to heal me”.

Q.4 What is the mediation of the Messenger ﷺ?

A. The mediation of the Messenger ﷺ is the transmission of Allah’s Message. Allah says:

ۚیرتبطك الرسول بلغ ما أرئي أليكم من رايك

“O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord... ” (V.5:67)

In response to the testimony of the companions [during the farewell *Hajj* (pilgrimage)]:

شهد أنك قد بلغت [رزوة مسلم]

“We bear witness that you have transmitted the Message of Allah”
The Prophet said:

«اللهُمَّ إِشْهَدُ»

“Allah, bear witness.” (Muslim)

Q.5 From whom may we seek the Messenger’s intercession?

A. We may seek the Messenger’s intercession from Allah alone, as Allah says:

"قلِ إِلَيْهِ الْشَّفَاعَةُ جَمِيعًا"

"Say: To Allah belongs all intercession ..." (V.39:44)

The Prophet taught his companions to pray:

«اللهُمَّ شَفَعَةُ فِيِّ» [رواة الترمذي وقال حسن صحيح]

“O Allah grant him (the Prophet) intercession for me.” (Tirmidhi)

The Prophet also said:

«إِنِّي حَبَاتُ دَعْوَتِي شَفَاعَةُ لأَمْثِي يَوْمَ الْقِيَامَةِ، فَهُمُ نَائِلُةُ إِنَّ شَاءَ اللَّهُ، مَنْ مَاتَ مِنْ أَمْثِي لَا يُشْرِكُ باللهِ شَيْئًا» [رواة مسلم]

“I have kept until the Resurrection Day, my prayer
for intercession and that will be granted by Allah’s Grace, for those of my followers who died worshipping none but Allah.” (Muslim)

Q.6 May we request the intercession of the living?

A. We may request the intercession of the living in our worldly affairs only, as Allah says:

من يشفع شفاعة حسنة يذكر الله نصيب من منها ومن يشفع
شفاعة سيئة يذكر الله كفلي من منها

“Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden...” (V.4:85)

The Prophet صلى الله عليه وسلم said:

إِشْفَعُوا تُؤْجَرُوا [صحيح رواة أُبو داود]

“Intercede for others and you will be rewarded”.

(Abu Dâwûd)

Q.7 Should we be excessive in our praise for the Messenger صلى الله عليه وسلم?

A. No, we should not be excessive in our praise for him, as Allah said to the Prophet صلى الله عليه وسلم:

قُل إنِّي آتِي بأشر ومشرك يوحني إلى أنسا إلهكم إله وجد

“Say (O Muhammad صلى الله عليه وسلم): I am only a man like you. It has been inspired to me that your Ilâh (God) is One Ilâh (God — i.e. Allah)...” (V.18:110)
The Prophet صلى الله عليه وسلم said:

«لا تُطُرُّوني كَمَا أَطْرَتِ النَّسَاةِ عِنْسِى ابن مُرْيَمَ، فإنَّمَا أنا عَبْدٌ، فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ»

[رواه البخاري]

"Do not exaggerate in praising me as the Christians did for the son of Mary, for I am only a servant. So say (he is) Allah’s servant and Messenger". (Bukhārī)

(Exaggerated praise of a human being is called: "Itrā")

Q.8 Who was the first human creation of Allah?

A. The first human created by Allah was Adam, and the first thing created was the pen. Allah says:

«إِذْ قَالَ رَبُّكُ لِلسَّمَائِلِ إِنِّي خَلَقْتُكُم بِشَرْكَةٍ مِن طَينٍ»

"(Remember) when your Lord said to the angels: Truly, I am going to create man from clay". (V.38:71)

And as the Prophet صلى الله عليه وسلم said:

«كُلُّكُم بُنُو آدَمَ، وَآدَمُ خَلَقْنِ مِن نَّرَابٍ»

"You are all the children of Adam, and Adam was created from dust." (Al-Bazzār)

The Prophet صلى الله عليه وسلم also said:

«إِنَّ أُرَافِ مَا خَلَقَ اللَّهُ الْقَلَمُ»

[رواه أبو يعلى والترمذي وقال حسن صحيح]
"The first thing created by Allah was the pen" (This is after the creation of water and the Throne) (Abû Dâwûd, Tirmidhi)

Regarding the Hadîth:

«أوَلٌ مَا خَلَقَ الْلَّهُ نُورًا نُورُ الْبِيَّةِ يَا جَابِرُ»

"The first thing Allah created (O Jabir) was the light of your Prophet" is a forgery, which contradicts the Qur'ân, Sunna, reason and revelation. As-Suyuti said of it: This (Hadîth) has no supporting chain of narration. Al-Ghamari said of it: It is a forgery. Al-Albani says: It is rejected.
X. **JIHAD** (FIGHTING), **WALĀ’** (LOYALTY) AND **HUKM** (RULE)

Q.1 What is the status of *Jihād* for Allah’s sake in Islām?

A. *Jihād* (fighting and struggle in the Cause of Allah) with one’s wealth, and speech; according to one’s ability is obligatory in Islām. Allah says:

> انْفِرُوا جَهَافًا وَقَنُومًا وَجَهَدُوا بَيْنَ عَمَّالٍ وَعَمِّالٍ فِي سَبِيلِ اللَّهِ

“March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah.” (V.9:41)

The Prophet ﷺ said:

> جَاهِدُوا الْمُشْرِكِينَ بَيْنَ عَمَّالِكُمْ وَعَمِّالِكُمْ وَأَنْفِسَتَكُمْ وَأَنْفِسَتَكُمْ [صَحِيحُ رَوَايَةَ أُبْدَاوْدَ]

“Fight against the idolaters with your wealth, lives and speech” (according to your ability). (*Abū Dawūd*)

Q.2 What is *Walā’* (friendship, loyalty)?

A. *Walā’* (friendship, loyalty) is love and help of the faithful believers. Allah says:

> وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَيْنَ آيَاتِيْ بَعْضٌ
"The believers, men and women, are 'Auliya' (helpers, supporters, friends, protectors) of one another, ..." (V.9:71)

The Prophet صلى الله عليه وسلم said:

المؤمنُ لِلمؤمنٍ كالْبَنْيَانِ يُسْدِدُ بِغْصَةٍ بَغْصٌ

[Ru’bah Muslihah]

"The faithful believers are as a brick structure, each supporting the other". (Muslim)

Q.3 Is seeking the friendship and help of the disbelievers permitted?

A. No, seeking the friendship and help of the disbelievers is not permitted. Allah says:

وَمَنْ يَتَوَلَّمْ يَسْتَكِيمُ فَإِنَّهُ مِنْهُمْ

"... And if any amongst you takes them as 'Auliya', then surely he is one of them ..." (V.5:51)

The Prophet صلى الله عليه وسلم said:

إِنَّ آلِ بَنِي فَلَانٍ لَيُسْوَى لِي بِأَوْلِيَاءَ

[بِمُتَقَّنٍ عَلَيْهِ]

"The people of such-and-such clan are not my supporters (Auliya)". (Bukhari and Muslim)

Q.4 Who is a Wali (friend)?

A. A Wali is a true believer, who fears and loves Allah very much. Allah says:

اللَّهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْرُجُونَ

[النَّبِيُّ ﷺ أَمْتِنَا وَأَصَابِعَائِنَّا]

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“No doubt! Verily, the 'Auliya’ of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, — Those who believed (in the Oneness of Allah — Islâmic Monotheism), and used to fear Allah much by abstaining from evil deeds and sins and by doing righteous deeds”. (V.10:62,63)

The Prophet صلی الله علیه وسلیم said:

«إِنَّمَا وَلِيُّ اللَّهِ وَصَالِحُ الْمُؤْمِنِينَ» [مَتَّى عَلَيْهِ]

“My only Wali are Allah and the most pious among the true believers.” (Bukhâri and Muslim)

Q.5 By what sources do the Muslims govern?

A. Muslims govern by the laws laid down in the Qur’ân and authentic Ahâdîth (traditions and actions of the Prophet). Allah says:

وَأَنَّكَ لَحُكْمُ بَيْنَهُمْ يُؤَذِّنُ لَيْلَةٍ لِلَّهِ

“And so judge (you O Muhammad صلی الله علیه وسلام) between them by what Allah has revealed ...” (V.5:49)

Allah’s Messenger صلی الله علیه وسلام said:

أَمَّا بَعْدُ، أَلَّا أَيَّهَا النَّاسُ، إِنَّمَا أَنَا بِشَرْعٍ يُؤْشِيكُ وَأَنَا نَارِكَ فِيْكُمُ تَقْلِيلٍ

تأْنِي رَسُولُ رَبِّي فَأَجِينِبُ، وَأَنَا نَارِكُ فِيْكُمُ تَقْلِيلٍ

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أوْلَـِهمَـَا كِتَابٌ اللَّهِ، فِيهُ الْهَدَى وَالْبُيُوتُ، فَخُذُوا كِتَابَ اللَّهِ وَاسْتَفْسِكُوا يَـهُـودًـا

"... O my people, I am but a human being (soon) my Lord's Messenger will come to get me and I must answer him and I leave with you two great things, first, Allah's Book, containing guidance and light, so take Allah's Book and hold fast to it."

He ُرْوَاهُ مُسْلِمٌ urged them to act upon Allah's Book and said:

[رواه مسلم]

"The second is my family." (Muslim)

The Prophet ُرْوَاهُ مُائِلٌ said:

[رواه مالك، وصححة الكناني ومحقق جامع الأصول] لشاواهد

"I am leaving two things with you, you will never go astray if you hold fast to them. And they are: Allah's Book and the Sunna (traditions, sayings and actions) of His Messenger." (Mālik)
XI. LIVING ACCORDING TO THE QUR’AN AND
HADITH.

Q.1 Why did Allah revealed the Qur’ân?
A. Allah revealed the Qur’ân so that it should be
applied to our day to day lives, as Allah says:

"[Say (O Muhammad ﷺ to these idolaters
(pagan Arabs) of your folk:) Follow what has been
sent down unto you from your Lord [The Qur’ân and
the Prophet Muhammad’s Sunna],…" (V. 7: 3)

The Prophet ﷺ said:

"اقرروا القرآن، واعملوا به و لا تأكلوا به."

[صحيح رواة أحمد]

"Read the Qur’ân and apply it, do not make your
living from it." (Ahmad)

Q.2 What is the status of applying authentic Hadith in
Islâm?
A. Applying authentic Ahâdîth is obligatory, as Allah
says:

"وامانتم النسول فحصّدو ومما نسيكم عنة فانهوا"

“And whatsoever the Messenger (Muhammad ﷺ gives you, take it, and whatsoever he forbids
you, abstain (from it), …" (V.59:7)
Allah’s Messenger صلى الله عليه وسلم said:

»علَيكُم بِسُبْنَي يَسَنَةَ الخُلُفَاءِ الرَّاشِدِينَ
المُهَدِيَّينَ، تَمَسَكُوهُم بِهَا» صلى رَوَاهُ أُحْمَدُ

“Hold fast to my Sunna and the Sunna of my rightly guided successors.” (Ahmad)

Q.3 Is the Qur’ān alone sufficient for us without the Hadith?

A. No, the Qur’ān alone is not sufficient without the Hadith. Allah said (to the Prophet صلى الله عليه وسلم):

»وَأَنْزَلْنَا إِلَيْكَ الْقُرْآنَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلِأَعْلِمَهُمْ نَفْقَهُمْ

“... And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them, and that they may give thought.” (V. 16: 44)

The Prophet صلى الله عليه وسلم said:

»أَلَا وَإِنِّي أُوْيَنِتُ الْقُرْآنَ وَمِثْلَهُ مَعْهُ

[صَحِيحُ رَوَاهُ أَبُو دَاْؤُدَّ وَغَيْرُهُ]

“Indeed I have been given the Qur’ān and along with it that which is like it.” (Abū Dāwūd and others)

Q.4 Should we give priority to other opinions over the Word of Allah and His Messenger?

A. No, we should not give other opinions priority over
the Word of Allah and His Messenger, as Allah says:

“O you who believe! Do not be forward (i.e. hasten not to decide) in the presence of Allah and His Messenger صلى الله عليه وسلم, and fear Allah...” (V.49:1)

The Prophet صلى الله عليه وسلم said:

لا طاعة لمخلوق في مخصوصة الخالق

[صحيح رواة أحمد]

“Do not obey the created if it means disobeying the Creator”. (Ahmad)

Ibn ‘Abbas said:

أراههم سيفالكون أقول قال النبي صلى الله عليه وسلم ويهولون قال أبو بكر وعمر. [روااه أحمد وصححه أحمد شاكر]

“My opinion is you will be ruined, if I say to you, ‘The Prophet صلى الله عليه وسلم said ...’ and you reply: ‘but Abu Bakr or ‘Umar said ...’” (Ahmad)

Q.5 What should we do if we differ in the religious matters?

A. We should refer to the Qur’ân and authentic Sunna. As Allah says:

قائنا نستعين في شيء فردوه إلى الله والرسول إن كنتم توصون

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“... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger صلى الله عليه وسلم, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” (V.4:59)

The Prophet صلى الله عليه وسلم said:

«تركت فيكم أمرين لتمضلا ما تمسكن بهما: كتاب الله ورسوله» [رواية مالك وصححة الآثيا]

“I am leaving two things with you, you will never go astray if you hold fast to them. And they are: Allah’s Book and the Sunna (traditions, sayings and actions) of His Messenger.” (Mâlik)

Q.6 How do we demonstrate our love for Allah and His Messenger?

A. We love Allah and His Messenger by obeying and following their commands, Allah says (to the Prophet صلى الله عليه وسلم):

"قل إن كبرت تعبون الله فاتبعوني يحي بمك ينيف لك" (وَلَوْ بَيْنَيْنَا وَلَيْسَ اللَّهُ يَخْسَأُ ۚ وَيَضَفُّرُ ۖ كُلُّ نَفْسٍ يَخْشَى

“Say (O Muhammad صلى الله عليه وسلم to mankind): “If you (really) love Allah then follow me (i.e. accept Islâmic Monotheism, follow the Qur’ân and the Sunna), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.” (V.3:31)
The Prophet ﷺ said:

"لا يؤمن أحدكم حتى أكون أعبد إليه من والده و ولده والناس أجمعين."
[متفق عليه]

"None of you have perfect faith until you love me more than you father, son, and all mankind.” (Bukhāri and Muslim)

Q.7 Should we give up deeds and rely only on fate?

A. No, we should not give up deeds, as Allah says:

"أعمالوا فكمل ميسرت لمآ خلق له" 
[رواه البخاري ومسلم]

"Work (do deeds), for everything is easy for which it is created.” (Bukhāri and Muslim)

He also said:

"المؤمنون القويون خير وأحب إلي الله من المومنين الصعيبين، وفي كل خير، أحترس على ما يتغفل، واستعين بالله، ولا تغفر فإن أصابك شيء فلا"
“The strong believer is better and loved more by Allah than the weak believer, though both are good, work hard for that which is beneficial for you and seek Allah’s help, and do not give up. If you are stricken by misfortune do not say: ‘If only I had done differently... ’, rather say; ‘That is what Allah decreed, He does as He Wills’. ‘If only’ opens the door to Satan’s work.” (Bukhari and Muslim)

We learn from this Hadith that the believer whom Allah loves (most) is the one who has strong belief and works hard for that which is beneficial and seeks help from Allah and he will do what all he can with the help of worldly means. If thereafter he does not achieve the desired effect, he has no regrets, but is satisfied with that which Allah has decreed for him. He says:

“... though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.” (V.22:216)
XII. SUNNA AND BID‘AH (INNOVATIONS IN THE RELIGION (ISLAM))

Q.1 Are there good innovations in the religion (Islam)?

A. No, there are no good innovations in matters of faith, the proof is Allah’s Saying:

«الَّذِينَ آمَنُوا وَعَمِلُوا الْبَيَانَاتُ عَلَىٰ دَعَائِي وَرَضِيْتُ
لَكُمْ إِلَيْكُمْ دِينَكُمْ وَأَنتُمْ إِلَيْنَا تُوَادِعُونَ»

“... This day, I have perfected your religion for you, completed my favour upon you, and have chosen for you Islâm as you religion ...” (V.5:3)

The Prophet ﷺ said:

«إِبَاكُمْ وَمُقَلَّدَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُخَادِعَةٍ بِذِعْةٍ،
وَكُلَّ بِذِعْةٍ ضَلَالَةٍ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ» [صَحِيحُ
رَواهُ النَّسَائِيُ وَغَيْرُهُ]

“Beware of new things (in matters of faith) for every new thing (in faith) is innovation, every innovation is darkness (error), and darkness (error) leads to Hell-fire.” (An-Nasa‘i)

Q.2 What is innovation in the religion (Islam)?

A. An innovation in matters of faith is anything not based on evidence from Islâmic Law (Shari‘ah).
Allah said in rebuke of the innovations of the idolaters:

"Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed..." (V.42:21)

The Prophet ﷺ said:

[مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهَا فَهُوَ رَدٌّ]

"Whoever adds some new things to our matters (religion Islam) which was not part of it, it will be rejected" (that is, it will not be accepted by Allah). (Bukhâri and Muslim)

There are many different types of Bid‘ah (innovations), among them are:

(i) (Mukaffarah): Innovations which are rejection of the faith of Islâm: Such as praying to the dead or those who are not present and seeking their help, such as invoking them by saying, “O so-and-so help me.”

(ii) (Mahramah): Forbidden innovations: Such as Asking Allah’s favor through the intercession of deceased saints, praying at graveside or taking oaths there, and building tombs over them.

(iii) (Makruhah): Disapproved innovations: Such as praying Zuhr (the noon prayer) after praying
Jumu‘ah, praying aloud for blessings upon the Prophet صلى الله عليه وسلم after the call to prayer etc.

Q.3 Is there such a thing as Sunna Hasanah in Islâm?

A. Yes, there is. Sunna Hasanah are good practices (such as giving charity) which are sanctioned by the sources of Islâm. Allah’s Messenger صلى الله عليه وسلم said:

«من سن في الإسلام سنة حسنة فلله أجرها، وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء...»

“Whoever introduces a good practice into Islâm will have the reward for it, and the reward of those who follow his practice thereafter, yet they will lose nothing of their reward”. (Muslim)

Q.4 When will Muslims be victorious?

A. Muslims will achieve victory when they apply the Qur’ân and Sunna again in their lives, spread the teachings of Tauhid, avoid all the different forms of Shirk, and confront their enemies with everything at their disposal. Allah said:

«يا أُباَيْيَا اللَّهُ أَمَاتُوا إِنْ نَصْرَوْا اللَّهَ يَنْصَرُوكُمْ وَبِنَيْكُمْ أَنْقُصُّ ![rā‘a] māsīlūm]

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.” (V.47:7)

Allah also says:

«وَعَدَ اللَّهُ أَلَّذِينَ آمَنُوا مَن كُنْتُمْ وَعَمِلُوا الصَّالِحَاتِ...»
"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me..." (V.24:55)

The Prophet صلى الله عليه وسلم said:

«أَلَا إِنَّ القُوَّةَ الرَّحْمُُونِيَّ»

[رضاهُ الله مُسلمًا]

"Strength is archery".
XIII. THE PRAYER (INVOCATION) WHICH IS ANSWERED

1. Allah’s Messenger صلى الله عليه وسلم said:

مَا أَصَابَ عَبْدَا هُمْ وَلَا حَزْنٌ فَقُلَّا: "اللَّهُمَّ إِنِّي عَبْدُكُ، وَابْنُ عَبْدِكَ وَابْنُ أَمْتِكَ، نَاصِبُي بَيْدُكَ، مَا خُذِّلْتُ فِي حُكْمَكَ، عِذَّرْنِي فِي قَصَّاءِكَ، أَسأَاكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمِيتَ بِهِ نَفْسِكَ، أَوْ أَزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَمْتَهُ أَحَدًا مِّنْ خُلْقِكَ، أَوْ أَسْتَأْثَرْتَ بِهِ فِي عَلِيمِ الْغَيْبِ عِندَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعًا فَلَبِي، وَنُورًا بَصْرِي، وَجَلَاءَ حُزْنِي، وَذِهَابًا هَمْمِي، وَغُمْيَ، إِلَّا أَذَهَّبَ اللَّهُ هَمْمِي وَحُزْنِي، وَأَبْدَلْهُ مَكَانَةً فَوْحاً"

[صحيح] رواة أَحْمَدُ وَابْنُجَيْحَانُ]

If a worshipper is struck by grief or sorrow and says this prayer, Allah will drive away his grief and sorrow and give him happiness in its place:

"Allah I am your worshipper, the son of your worshipper, my strength is in your Hand, my progress is in Your Command, just is Your Judgement, I ask you by each of Your Names, by which You have called Yourself or revealed in Your
Book, or which You have taught to one of Your creatures, or which You have chosen to keep in Your Secret Knowledge to make the Qur'ân the joy of my heart, the light of my eyes which removes my grief and drives away my sorrow thus replacing it with happiness". (Ahmad, Ibn Hibân)

2. Prayer of Yunus (Jonah) in the belly of the whale:


"... Lâ ilâha illa Anta [none has the right to be worshipped but You (O, Allah), Glorified (and Exalted) be You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers." (V.21:87)

If any Muslim supplicates with this prayer, Allah will answer it. (Ahmâd and others)

3. If the Prophet صلى الله عليه وسلم was sorrowful he used to pray:


“Everliving, Everlasting Allah, in Your Mercy, I seek help”. (Tirmidhi)