

PART 1

ISLAHUL-AQAID

(CORRECTION OF BELIEFS)

IN ACCORDANCE TO THE AHLUS
SUNNAH WAL JAMAA'AH

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AQAA'ID- IMPORTANCE

From the Qur'aan and Hadith, we learn that the most valuable treasure is Imaan and the greatest calamity is kufr (disbelief). Everlasting success is the result of Imaan while everlasting loss is the consequence of kufr (disbelief).

Allaah تَبَارَكَ وَتَعَالَى states, "It is He who has created you. However, some amongst you are kaafir (disbelievers), and some amongst you are believers." (Taghaabun verse 2)

Mankind is divided into two groups. One is the disbeliever who is ungrateful to Allaah تَبَارَكَ وَتَعَالَى. He has been ungrateful, rebelled and made treason against his Creator. For him is everlasting punishment in the hereafter. As for the believer, he submits to the command of Allaah تَبَارَكَ وَتَعَالَى. He is grateful, accepts the sovereignty of Allaah تَبَارَكَ وَتَعَالَى and affirms His rule. For the believer, the reward is great. He has been promised lofty mansions in the gardens of Paradise, peace and perpetual happiness.

Righteous deeds are only acceptable to Allaah تَبَارَكَ وَتَعَالَى if Imaan is present. Without correct beliefs, righteous deeds are not accepted for reward in the hereafter.

Allaah تَبَارَكَ وَتَعَالَى states, "Whoever practises righteous deeds, be it male or female, while he (or she) is a believer, verily they will enter Jannah." (Nisaa verse 124)

The first question posed to a person in the grave will be regarding beliefs.

As far as those whose beliefs are not correct i.e. the disbelievers, their pious deeds will not be acceptable in the court of Allaah تَبَارَكَ وَتَعَالَى in the hereafter.

Aqaa'id (beliefs) are like roots, and actions are like the branches. Just as how branches grow because of the roots, similarly beliefs are the source of actions. Thus, the greatest and most imperative obligation on man is to correct his beliefs and to cleanse himself of wrong ideologies. He should adorn himself with good actions and try to earn Allaah's pleasure, which in fact is the prime object of coming into this world.

Secondly, one must realise that from all the religions, Islam is the chosen religion by Allaah تَبَارَكَ وَتَعَالَى Himself, and the rightful inheritors and true followers of Islaam are the Ahlus Sunnah wal Jamaa'ah. These two facts are proven theoretically and logically.

Thirdly, one has to understand what the beliefs of the Ahlus Sunnah wal Jamaa'ah are. Their beliefs are those which Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught to the Sahaabah رَضِيَ اللهُ عَنْهُمْ, and all of them remained steadfast on these beliefs without any difference. Later on, people introduced new beliefs and divided into many factions and groups. Nevertheless, the Ahlus Sunnah wal Jamaa'ah remained staunch on the beliefs of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and did not devise their own belief structure. These are the same beliefs found in the Qur'aan and Ahaadith.

Since the need for correct aqaaid is essential for salvation, this servant was instructed by my honourable and illustrious ustadh and sheikh, Hadrat Moulana Abdul Hamid Saheb to prepare a booklet which could be read in Ramadhaan for the mu'takifeen, regarding correct beliefs in accordance to today's times. We beseech Allaah تَبَارَكَ وَتَعَالَى to accept this weak effort and make it a means of my salvation as well as those who benefit from it. Aameen!

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BELIEFS REGARDING ALLAAH تَبَارَكَ وَتَعَالَى

Belief 1: Allaah تَبَارَكَ وَتَعَالَى was always in existence and will always remain in existence. Allaah تَبَارَكَ وَتَعَالَى is the Ever-Living. The whole universe was non-existent. When Allaah تَبَارَكَ وَتَعَالَى created the world, it came into existence. In many verses of the Qur'aan, Allaah تَبَارَكَ وَتَعَالَى declares that He has created the world. The world did not come into existence by itself or by any Big-Bang. The perfect administration and regulation of the universe speaks for itself, by testifying that our Creator and Supervisor is an extremely Knowledgeable, Wise, Powerful and Mighty Being.

A few logical examples:

A person looks at a book which is beautifully penned i.e. the book is extremely beautiful and the language, very eloquent. Logically, he will realise that this is not the result of ink and its coincidental and accidental movements, but the work of an experienced and expert author and calligrapher.

A person looks at a beautiful palace, which has numerous spacious and impressive rooms, extremely beautiful carpets and lights, as well as equally attractive springs and fountains. Only a foolish person will claim that this is the result of the co-incident mixing of sand and water. Any intelligent person will be forced to exclaim that this is the work of expert engineers and builders.

When looking at a watch, one observes all the intricate parts within it. He then notes the accuracy of its movements and its meticulous functioning. The obvious conclusion will be that the watch has been constructed by an expert watchmaker. If someone claims that a blind, deaf and dumb person, who has no knowledge or understanding of watchmaking, is the

one who constructed this watch, then no sane person will accept this conclusion. Alternatively, if someone claims that it is a result of coincidental and accidental movements of matter which gave rise to the form of the watch, and then after further movements of this matter, all the intricacies of this watch was formed, all these parts got together by themselves and started functioning, giving correct time, then he will be regarded as insane.

The perfect movement, functioning and existence of the entire universe all point to the existence of a Most Powerful, All-Knowing, All-Seeing, All-Hearing, Most Wise being.

A few incidents:

1.) Once a group of atheists came to Imaam Abu Hanifah رَحْمَةُ اللَّهِ with the intention of killing him. The Imaam asked them what they would say about a person who claims that he sees a ship laden with goods sailing on the sea, and it takes goods from one end to the other. The ship navigates the waves perfectly and there is no sailor to steer the ship. The goods get loaded on and off the ship by itself. They replied that it is such a nonsensical contention that no sane human would accept it. Imaam Abu Hanifah رَحْمَةُ اللَّهِ told them, "Pity on your intelligence! If a ship cannot sail and operate without a sailor, how can this entire universe operate without an operator?" Upon hearing this, all of them were embarrassed. They repented and accepted Islaam at the Imaam's hands.

2.) Someone once asked Imaam Malik رَحْمَةُ اللَّهِ for the proof of a creator. He replied by indicating towards the face and said that the face of a man is small and yet it consists of eyes, nose, tongue, cheeks, lips, etc. Notwithstanding this, no two person's faces are the same. The voice, mannerisms and habits of each person is unique. In short, the fact that every person's features and profiles are not alike, nor are their voices, tones, habits and characters alike, proves that this is definitely the work of

a supreme Creator, who has blessed each person with his own uniqueness, which differs from others. This can never be the work of matter or molecules, nor can it be pure coincidence.

3.) An atheist asked Imaam Shaafi'i رحمه الله for the proof of a creator. He replied that one must look at the leaves of a mulberry tree. The taste, colour and smell of all of them are alike, but when a silkworm eats therefrom, silk is produced; when a bee eats therefrom, honey is produced; when a sheep eats therefrom, it ejects it as droppings; and when a deer eats therefrom, musk is produced. All these different things are made from one and the same source. It is obvious that all these different products are the result of an All-Knowing, Most Powerful Creator. These are certainly not the result of 'natural occurrences.' If it were, then the result would have all been the same.

Belief 2: Allaah تَبَارَكَ وَتَعَالَى is one. He تَبَارَكَ وَتَعَالَى is not in need of anyone. He تَبَارَكَ وَتَعَالَى has not begotten any children, nor was He begotten. There is absolutely no comparison to Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى is the epitome of all perfect qualities. Whatever comes to our small minds and imaginations, Allaah تَبَارَكَ وَتَعَالَى is beyond that and supersedes everything.

Belief 3: There is nothing similar to Allaah تَبَارَكَ وَتَعَالَى, and He تَبَارَكَ وَتَعَالَى is completely unique. He تَبَارَكَ وَتَعَالَى has no partner. There is none equal to him in His Being, attributes and actions. Only He تَبَارَكَ وَتَعَالَى is worthy of worship. To worship anyone besides Him is severe rebellion which is referred to as *shirk* (polytheism).

Belief 4: Nothing happens without the will of Allaah تَبَارَكَ وَتَعَالَى. Not a single leaf can move without His will. The example of the system of the world is unlike a watch which has been wound after which the winder has no choice in controlling its movement, but its example is like a person who is physically moving the hands of the clock, and it's moving and stopping is entirely in his control. This is how Allaah's system of the world operates.

Allaah تَبَارَكَ وَتَعَالَى has not given anyone the choice to carry out His tasks, as kings appoint people to do their work. The king's representatives are then able to do their work without the consent of the king. Allaah تَبَارَكَ وَتَعَالَى is free from this. For example, the angel of death has the duty of extracting lives, but he has no choice until the command of Allaah تَبَارَكَ وَتَعَالَى arrives. Similarly, Allaah تَبَارَكَ وَتَعَالَى sent the Ambiyaa عَلَيْهِمُ السَّلَامُ to guide mankind, but guidance lies in His control. In short, every affair is in Allaah's control. He gives benefit and harm. No witchcraft, magic, sangomas, and evil spirits of the ancestors can cause one to die or cause harm to anyone. Everything happens only by the permission of Allaah تَبَارَكَ وَتَعَالَى.

Belief 5: Allaah تَبَارَكَ وَتَعَالَى knows everything. No atom or speck in the universe is concealed from His knowledge. His knowledge is so encompassing that there never is, was, or will ever be even the slightest change or adulteration in it. Nothing of the future and past and every other aspect of time and place is out of the knowledge of Allaah تَبَارَكَ وَتَعَالَى. His quality of knowledge is unlimited. Everything is encompassed in the knowledge of Allaah تَبَارَكَ وَتَعَالَى at every moment. He تَبَارَكَ وَتَعَالَى listens to every creation's voice and call, whether it is in the heavens or earth. He تَبَارَكَ وَتَعَالَى even hears the sounds of the movements of the smallest ant that moves beneath the seven earths. He تَبَارَكَ وَتَعَالَى hears the sound of the entire universe at one and the same time. The sound of one thing does not overcome or interrupt the sound of another in His hearing. He تَبَارَكَ وَتَعَالَى sees everything in the universe at one and the same time. No screen or darkness can ever separate His sight from it.

Belief 6: Allaah تَبَارَكَ وَتَعَالَى is the most loving, most kind and most merciful. He تَبَارَكَ وَتَعَالَى does as He pleases. He تَبَارَكَ وَتَعَالَى speaks. He تَبَارَكَ وَتَعَالَى is kind to His servants. He تَبَارَكَ وَتَعَالَى is the True Sovereign. Only He تَبَارَكَ وَتَعَالَى protects His servants from calamities. He تَبَارَكَ وَتَعَالَى alone is the Owner of respect. He تَبَارَكَ وَتَعَالَى is most exalted. He تَبَارَكَ وَتَعَالَى forgives sins. He تَبَارَكَ وَتَعَالَى is All-Powerful. He تَبَارَكَ وَتَعَالَى has power over everything. He تَبَارَكَ وَتَعَالَى grants in abundance. He

تَبَارَكَ وَتَعَالَى distributes sustenance – He تَبَارَكَ وَتَعَالَى straitens sustenance for whomsoever He wishes, and He تَبَارَكَ وَتَعَالَى expands sustenance for whomsoever He wishes.

He تَبَارَكَ وَتَعَالَى lowers and elevates whomsoever He wishes. He تَبَارَكَ وَتَعَالَى honours and disgraces whomsoever He wishes. He تَبَارَكَ وَتَعَالَى is most just. He تَبَارَكَ وَتَعَالَى is most tolerant. He تَبَارَكَ وَتَعَالَى is most appreciative of service rendered to Him. He تَبَارَكَ وَتَعَالَى accepts *duaas* (supplications). He تَبَارَكَ وَتَعَالَى encompasses everything. No work of His is void of wisdom. He تَبَارَكَ وَتَعَالَى fulfils the needs of all. He تَبَارَكَ وَتَعَالَى had initially created all, and He تَبَارَكَ وَتَعَالَى will create all a second time on the Day of Judgement. Only He تَبَارَكَ وَتَعَالَى grants life and death. All can recognize Him تَبَارَكَ وَتَعَالَى by means of His signs and actions, but no-one can comprehend the reality of the Being and qualities of Allaah تَبَارَكَ وَتَعَالَى. He تَبَارَكَ وَتَعَالَى accepts the repentance of the sinners. He تَبَارَكَ وَتَعَالَى punishes those deserving punishment. He تَبَارَكَ وَتَعَالَى grants guidance. He تَبَارَكَ وَتَعَالَى does not sleep, nor does slumber overcome Him. He تَبَارَكَ وَتَعَالَى does not tire by looking after the entire universe. He تَبَارَكَ وَتَعَالَى maintains all things.

Belief 7: Allaah ﷻ is the Creator of effects, qualities and specialities of elements just as He تَبَارَكَ وَتَعَالَى is the creator of the elements itself. For example, just as He تَبَارَكَ وَتَعَالَى created fire and water, He تَبَارَكَ وَتَعَالَى created heat in the fire and coolness in the water. If for any reason, He wishes to remove these qualities, He تَبَارَكَ وَتَعَالَى has the full ability to do so.

Belief 8: Allaah تَبَارَكَ وَتَعَالَى is the creator of good and evil. Whilst He تَبَارَكَ وَتَعَالَى has created both, He prefers the good over the evil. Darkness and light, cleanliness and filth, angels and devils, pious and impious are all His creations. He تَبَارَكَ وَتَعَالَى prefers the good over the bad. However, to attribute only evil to Allaah تَبَارَكَ وَتَعَالَى is contrary to respect and etiquette. It is inappropriate to say that Allaah تَبَارَكَ وَتَعَالَى is the creator of evil or the creator

of filth and swine. One should rather say, "Allaah تَبَارَكَ وَتَعَالَى is the creator of everything."

Belief 9: Allaah تَبَارَكَ وَتَعَالَى is free from the qualities of the creation. He تَبَارَكَ وَتَعَالَى possesses all qualities of perfection. He تَبَارَكَ وَتَعَالَى is pure and free from all faults, deficiencies and innovations. He تَبَارَكَ وَتَعَالَى is not restricted to a body or matter, neither to place nor time. He تَبَارَكَ وَتَعَالَى is free from temporary qualities like sitting, walking, eating, drinking, sickness, health, grief, old-age and youth etc. In His existence, there is no consideration of place or time. All these are creations of His. He تَبَارَكَ وَتَعَالَى is free from limbs and body parts.

In the Qur'aan and hadith wherever such qualities are mentioned, then one of the following two approaches can be adopted:

1.) The meaning is known only by Allaah تَبَارَكَ وَتَعَالَى and only He تَبَارَكَ وَتَعَالَى knows their reality. We believe in it without delving into their meaning. This is a better course of action. In the Noble Qur'aan, Allaah تَبَارَكَ وَتَعَالَى declares, "It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Sustainer." And no one will be reminded except those of understanding." (Aal-Imraan verse 7)

2.) An appropriate meaning can be rendered, by which one can understand them. (For example, reference to "the hand of Allaah" is made in the Qur'aan. It is best to leave the meaning of this to the knowledge of Allaah تَبَارَكَ وَتَعَالَى and to keep silent about it. If this course is not adopted, then some appropriate meaning should be given, e.g. "hand" refers to power. One should not regard this meaning as the true or only meaning.

Instead, one should regard this meaning as a possible explanation. Giving explanations to words of this sort is not the work of everyone but should be left to the learned scholars.)

Belief 10: Allaah تَبَارَكَ وَتَعَالَى has comprehensive knowledge of all conditions that prevail in the world (whether good or bad) before it even occurs, and He تَبَارَكَ وَتَعَالَى creates all conditions according to His knowledge. This is referred to as *taqdeer* (predestination). There are many wisdoms in creating evil which few understand.

Belief 11: Allaah تَبَارَكَ وَتَعَالَى has blessed man with the faculty of intellect and will, due to which man carries out actions of virtue and sin by his own choice. Man does not possess the ability to create his own actions. Rather they are created by Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى is displeased when a person chooses to sin and pleased when he chooses to do acts of virtue.

Belief 12: Allaah تَبَارَكَ وَتَعَالَى has not commanded His servants to carry out such actions which are beyond their capabilities.

Belief 13: There is nothing binding upon Allaah تَبَارَكَ وَتَعَالَى. Whatever favours He تَبَارَكَ وَتَعَالَى showers upon us is solely due to His Grace.

BELIEFS REGARDING THE AMBIYAA عَلَيْهِمُ السَّلَامُ

Belief 1: The Ambiyaa عَلَيْهِمُ السَّلَامُ are the pure and chaste servants of Allaah تَبَارَكَ وَتَعَالَى, who were sent by Allaah تَبَارَكَ وَتَعَالَى to guide His servants, so that the creation be brought closer to Allaah تَبَارَكَ وَتَعَالَى and onto the straight path, and they be saved from deviation. They were human beings and possessed all human propensities and qualities. They received knowledge directly from Allaah تَبَارَكَ وَتَعَالَى called *wahi* (revelation). They possessed the greatest knowledge in their times and amongst their people.

Belief 2: To be a messenger of Allaah تَبَارَكَ وَتَعَالَى (i.e. a Nabi or Rasul) is a special gift of Allaah تَبَارَكَ وَتَعَالَى. It can never be acquired or earned through striving or effort. Allaah تَبَارَكَ وَتَعَالَى chooses for this task whomsoever He wills.

Belief 3: It is necessary to believe in and honour all the Ambiyaa عَلَيْهِمُ السَّلَامُ. To reject even one Nabi is tantamount to rejecting all the Ambiyaa عَلَيْهِمُ السَّلَامُ, since all the Ambiyaa عَلَيْهِمُ السَّلَامُ taught the same principles, even though they differed in subsidiary matters.

Belief 4: All the Ambiyaa عَلَيْهِمُ السَّلَامُ are pure and chaste servants of Allaah تَبَارَكَ وَتَعَالَى. They are free from major and minor sins, due to which they are referred to as 'ma'soom' (sinless). This belief is part of Imaan. If the Ambiyaa عَلَيْهِمُ السَّلَامُ were not pure and free from sin, Allaah تَبَارَكَ وَتَعَالَى would never have ordered their complete obedience. He تَبَارَكَ وَتَعَالَى would not have equated obedience to them as obedience to Him. If any slip-up occurs in a Nabi, due to forgetfulness or by mistake, then we will attribute it to an outside factor and not as an inherent fault. The natural disposition of the Ambiyaa عَلَيْهِمُ السَّلَامُ is purity. A slip-up by a Nabi can never be counted as a sin, since they are not naturally disposed to evil. For example, the mistake of Adam عَلَيْهِ السَّلَامُ was due to forgetfulness. No-one else besides the Ambiyaa عَلَيْهِمُ السَّلَامُ are sinless.

Belief 5: The Ambiyaa عَلَيْهِمُ السَّلَامُ were the trustworthy servants of Allaah تَبَارَكَ وَتَعَالَى. They would never conceal or hide any part of the Message of Allaah تَبَارَكَ وَتَعَالَى and the truth, out of fear for any person. All the Ambiyaa عَلَيْهِمُ السَّلَامُ fulfilled their duties most perfectly and were successful, even if no one accepted them.

Belief 6: The Ambiyaa عَلَيْهِمُ السَّلَامُ are never removed from their posts. Allaah تَبَارَكَ وَتَعَالَى whose knowledge is complete and all-encompassing will never choose a person who will turn out to be unworthy of the post.

Belief 7: The rank of some messengers surpasses the rank of others. The rank of a Rasul is higher in status than that of a Nabi. A Rasul is a specific and special messenger, whereas a Nabi is a general messenger. Every Rasul is a Nabi, but not every Nabi is a Rasul. A non-Nabi can never be equal to a Nabi.

Belief 8: Allaah تَبَارَكَ وَتَعَالَى granted the Ambiyaa عَلَيْهِمُ السَّلَامُ some information of the unseen and future events according to need and expediency. But knowledge of all unseen things and being omnipresent is a speciality of Allaah تَبَارَكَ وَتَعَالَى alone.

Belief 9: Only Allaah تَبَارَكَ وَتَعَالَى is aware of their total count. The first of these messengers was Adam عَلَيْهِ السَّلَامُ and the final of these messengers was Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The remainder had been sent between these two. Some amongst them are very famous: Nooh عَلَيْهِ السَّلَامُ, Ibrahim عَلَيْهِ السَّلَامُ, Is'haaq عَلَيْهِ السَّلَامُ, Ismaeel عَلَيْهِ السَّلَامُ, Yaqub عَلَيْهِ السَّلَامُ, Dawood عَلَيْهِ السَّلَامُ, Sulaiman عَلَيْهِ السَّلَامُ, Ayoob عَلَيْهِ السَّلَامُ, Moosa عَلَيْهِ السَّلَامُ, Haroon عَلَيْهِ السَّلَامُ, Zakariyya عَلَيْهِ السَّلَامُ, Yahya عَلَيْهِ السَّلَامُ, Isa عَلَيْهِ السَّلَامُ, Ilyas عَلَيْهِ السَّلَامُ, Alyasa' عَلَيْهِ السَّلَامُ, Yunus عَلَيْهِ السَّلَامُ, Loot عَلَيْهِ السَّلَامُ, Idrees عَلَيْهِ السَّلَامُ, Dhul-Kifl عَلَيْهِ السَّلَامُ, Saalih عَلَيْهِ السَّلَامُ, Hood عَلَيْهِ السَّلَامُ and Shuaib عَلَيْهِ السَّلَامُ.

Belief 10: Adam عَلَيْهِ السَّلَامُ was created by Allaah عَلَيْهِ السَّلَامُ in Jannah from sand without the agency of human parents. He عَلَيْهِ السَّلَامُ was the first man. He had no mother and no father. His wife, Hawwa رَضِيَ اللَّهُ عَنْهَا was created from his left rib. All human beings are from their progeny. Man appeared on earth in a state of spiritual, moral, intellectual and physical perfection. Man is not the product of any evolutionary process, which regards apes as the ancestors of man. To believe in Darwin's theory of evolution will cause a person to lose his Imaan.

Belief 11: Isa عَلَيْهِ السَّلَامُ was created without the agency of a human father. He was miraculously born of Maryam رَضِيَ اللَّهُ عَنْهَا. He عَلَيْهِ السَّلَامُ has not as yet died a physical death. He was raised bodily – in the physical state – in wakefulness into the heavens where he is to this day. He will again descend to earth prior to Qiyaamah. His prime mission will be to slay Dajjal. He will live on earth for a period and then die a physical death.

Isa عَلَيْهِ السَّلَامُ was not the son of god or god. There are many reasons why Isa عَلَيْهِ السَّلَامُ cannot be god or the son of god, as Christians believe. A few are:

- a.) He was born of a mother. If being born of a single parent is a sign of being the son of god, then Adam عَلَيْهِ السَّلَامُ will have a greater right to be called the son of God as he was born without parents.
- b.) Isa عَلَيْهِ السَّلَامُ used to eat and drink. This is a proof of need and want, which Allaah عَلَيْهِ السَّلَامُ is completely free from.
- c.) Isa عَلَيْهِ السَّلَامُ himself supplicated to and worshipped another being. If he was god, why did he supplicate to and worship another being? Or was he supplicating to and worshipping himself?

Belief 12: The actual proof of a Nabi is his being, qualities and teachings. Intelligent people will easily believe after seeing this. For the general masses who are affected by outward signs, Allaah تَبَارَكَ وَتَعَالَى manifested on their hands such astounding feats, which were beyond the power and ability of man. These feats are referred to as *mujizah*. To save people from making an error, Allaah تَبَارَكَ وَتَعَالَى will not allow any false claimant to *nubuwwah* to be able to perform extra-ordinary actions. Yes, if a person lays claim to divinity, he will be allowed to perform supernatural actions,

as his claim is obviously absurd. These miracles were not within the control of the Ambiyaa عَلَيْهِمُ السَّلَامُ. When Allaah تَبَارَكَ وَتَعَالَى wished, He would enact it on their hands. One must believe in those miracles established in the Qur'aan as they are, and not make fanciful interpretations e.g. the fire of Ibrahim عَلَيْهِ السَّلَامُ turning into a garden, the miracle of bringing to life the dead by Isa عَلَيْهِ السَّلَامُ, etc.

BELIEFS REGARDING RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Belief 1: Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the noblest and highest in rank from amongst the entire creation of Allaah تَبَارَكَ وَتَعَالَى. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was granted the knowledge of the people of the past and future. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the most knowledgeable of Allaah's creation.

Belief 2: Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the final Nabi and Rasul. After him, no new messenger will appear. If a person lays claim to be a Nabi, one should never dare ask him for proof. If one does so, he will lose his Imaan as this is a clear indication that he has some doubt in the matter.

Belief 3: Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger to all man and jinn till the Day of Judgement. His message is general and for the entire universe. After his coming, all other divinely revealed religions and missions of the past messengers are abrogated and cancelled. It is obligatory to act in accordance with the Shariah (code of law) of Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Salvation in the hereafter is based on accepting the Risaalat (messengership) of Raslullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Belief 4: Allaah تَبَارَكَ وَتَعَالَى took Nabi تَبَارَكَ وَتَعَالَى, in a bodily state, whilst awake, from Makkah Mukarramah to Baitul-Muqaddas; from there to the seven heavens; and from the seven heavens to wherever else Allaah تَبَارَكَ وَتَعَالَى desired. Thereafter Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was taken back to Makkah Mukarramah. This journey is known as 'Mi'raaj'.

HAYAATUL AMBIYAA عَلَيْهِمُ السَّلَامُ

Belief 1: Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ , as well as the other Ambiyaa عَلَيْهِمُ السَّلَامُ are alive in their graves. Their life is in the Barzakh, bodily and *hissi* (experienced). Their physical blessed bodies have been protected from decomposition. This belief is known as *Hayaatul-Ambiyaa*. Whenever someone stands at their graves and sends salaams (greetings) to them, they hear and reply. In their graves, they are engaged in different forms of worship and tasks. These acts of worship are for enjoyment and not as a duty.

Belief 2: It is the view of the Ahlus-Sunnah that the portion of land touching the blessed body of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is more virtuous than every other place including the Ka'bah, the Arsh, the Kursi, etc. To visit the grave of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is not only mustahab, but amongst the greatest forms of worship and a means of attaining great reward. When intending to journey to Madinah Munawwarah, one should intend visiting Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as there is more respect for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this. In Madinah Munawwarah, when one is visiting Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he should face the blessed grave and greet him with the words of salaam. He may also make dua to Allaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through the *waseelah* (intermediary) of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to intercede for him. This is mustahab (preferred).

TAWASSUL

The shar'i meaning of *tawassul* is to make dua to Allaah تَبَارَكَ وَتَعَالَى using those words, actions or personalities which are accepted and beloved to Allaah تَبَارَكَ وَتَعَالَى as an intermediary or means for getting one's dua accepted by stating, "O Allaah, by the blessings of these, accept our dua."

There are three *waseelahs* (channels) by means of which it is desirable to supplicate:

1) Asmaa'ul Husna – to utilize the blessed names of Allaah تَبَارَكَ وَتَعَالَى whilst making dua to draw His mercy e.g. O Most Merciful, etc.

2) Good actions – to mention some righteous action which one had carried out with the aim of drawing acceptance from Allaah تَبَارَكَ وَتَعَالَى for one's dua e.g. O Allaah, through the blessings of this salaah, tilaawat, fast, etc. accept this dua of mine.

3) Special servants of Allaah تَبَارَكَ وَتَعَالَى

"Tawassul by means of the creation is of three types:

A) To supplicate to someone and seek his help and assistance as was the practise of the polytheists – this is prohibited by *ijma'* (the consensus).

B) Requesting the pious to make dua on one's behalf. Since this is not proven for the dead, this form is restricted to the living, except for the Ambiyaa عَلَيْهِمُ السَّلَام. One can request Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at his blessed grave to

supplicate on behalf of him. One should not stand at the graves of others and ask them to make duaas.

C) To make duaas to Allaah تَبَارَكَ وَتَعَالَى by the blessings of an accepted servant – This means to make duaas to Allaah تَبَارَكَ وَتَعَالَى by the *waseelah* (means) of the Ambiyaa عَلَيْهِمُ السَّلَامُ or the Awliyaa and pious servants of Allaah تَبَارَكَ وَتَعَالَى e.g. O Allaah, fulfil this work of mine by the *waseelah* of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, by the *tufail* of Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, by the barakah (blessings) of Imaam Abu Hanifah رَحِمَهُ اللهُ, or by the *hurmat* of Shaikh Junaid Baghdadi رَحِمَهُ اللهُ, etc. This action is permissible, and in fact meritorious and better since it is a means for the acceptance of duaas. This is referred to as *tawassul bidh-dhaat*.

BELIEFS REGARDING THE ANGELS AND JINN

Belief 1: Allaah تَبَارَكَ وَتَعَالَى has created a certain creation from light. They are concealed from our gazes. They are known as angels. We have not been informed whether they are masculine or feminine. They neither eat nor drink. They are free from urinating and defecating. They have been entrusted with many duties. They never do any action contrary to the command of Allaah تَبَارَكَ وَتَعَالَى. They are constantly in the worship of Allaah تَبَارَكَ وَتَعَالَى in different forms and never weary of worship. They are innumerable. Only Allaah تَبَارَكَ وَتَعَالَى knows their exact number. Amongst these, there are four that are very famous: Jibreel عَلَيْهِ السَّلَامُ, Mikaa'eel عَلَيْهِ السَّلَامُ, Izraa'eel عَلَيْهِ السَّلَامُ and Israafeel عَلَيْهِ السَّلَامُ. Munkar and Nakeer question the dead in the grave. Kiraaman-Kaatibeen are those angels who record the good and evil deeds of man. Nineteen angels have been deputed over Jahannum. Some angels are carrying the throne of Allaah تَبَارَكَ وَتَعَالَى, some are in charge of looking after humans and some are making tawaaf. In brief, the angels are deputed with various duties which they readily fulfil.

Belief 2: Allaah تَبَارَكَ وَتَعَالَى has created a certain creation from fire. They too are concealed from our gazes. They are known as jinn. There are righteous

as well as evildoers amongst them. They also have offspring. The most famous amongst them is the evil Iblees i.e. Shaitaan.

BELIEFS REGARDING THE DIVINE SCRIPTURES

Belief 1: Allaah تَبَارَكَ وَتَعَالَى had sent many divine scriptures and booklets from the heavens via Jibreel عَلَيْهِ السَّلَامُ, to the Messengers, so that they could convey to their people the divine commands. Four of these books are famous:

The Tawraat was revealed to Moosa عَلَيْهِ السَّلَامُ. The Zaboor was revealed to Dawood عَلَيْهِ السَّلَامُ. The Injeel was revealed to Isa عَلَيْهِ السَّلَامُ. All these scriptures were revealed for a specified time. The Qur'aan was revealed to our messenger, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Qur'aan bears testimony that these books were the true revelations of Allaah تَبَارَكَ وَتَعَالَى, and that they were changed by people. It is necessary to believe in the truthfulness of all the divine books in their original form (and not in the altered form they are presently in).

Belief 2: The Qur'aan is the final scripture. It has cancelled and abrogated the other divine books. It was revealed over a period of 23 years. No new scripture will be revealed. It is the best of all heavenly scriptures and a miracle of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The rulings of the Qur'aan will remain till Qiyaamah. Allaah تَبَارَكَ وَتَعَالَى has promised to preserve the Qur'aan Majeed, which entails its words and meanings. No additions, subtractions or changes can appear in it.

BELIEFS REGARDING THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ

Belief 1: Whichever Muslim has seen or been in the presence of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and passed away as a Muslim is referred to as a 'Sahaabi'. The companionship of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a great honour. In this ummah, the

Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enjoy the highest rank, even if they only saw Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a moment. The greatest of all the pious people who came after them can never be equal to the lowest amongst them.

Belief 2: Many virtues in the Qur'aan and Ahaadith have been narrated regarding them. All the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were trustworthy, perfect believers and will go to Jannah. Just as Allaah تَبَارَكَ وَتَعَالَى had chosen Ambiyaa عَلَيْهِمُ السَّلَام, He تَبَارَكَ وَتَعَالَى chose the choicest of this ummah to be in the companionship of Nabi • .

Belief 3: The most virtuous amongst them are:

- 1.) Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He succeeded Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and was chosen as the first *khalifah* unanimously by all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. He is referred to as the first *khalifah*. He is the most superior person in this *ummah*.
- 2.) Then is Umar رَضِيَ اللَّهُ عَنْهُ, who was the second *khalifah*.
- 3.) He was followed by Uthmaan رَضِيَ اللَّهُ عَنْهُ, who was the third *khalifah*.
- 4.) He was succeeded by Ali رَضِيَ اللَّهُ عَنْهُ, who was the fourth *khalifah*.

They are followed by the remaining six of those ten who were promised Jannah in one hadeeth, Talha رَضِيَ اللَّهُ عَنْهُ, Zubair رَضِيَ اللَّهُ عَنْهُ, Abdur-Rahmaan ibn Auf رَضِيَ اللَّهُ عَنْهُ, Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ, Saeed ibn Zaid رَضِيَ اللَّهُ عَنْهُ and Abu Ubaydah ibn Jarrah رَضِيَ اللَّهُ عَنْهُ. They are followed by the participants in Badr, the participants of Uhud, the participants in Hudaibiyah, those who accepted Islam before the conquest of Makkah and then those who accepted Islam after the conquest of Makkah.

Belief 4: After the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came the era of the *khulafa-e-raashidin* i.e. Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Umar رَضِيَ اللَّهُ عَنْهُ, Uthmaan رَضِيَ اللَّهُ عَنْهُ and Ali رَضِيَ اللَّهُ عَنْهُ, which lasted for 30 years. To accept the decisions of these *khulafa* and practise upon their sunnahs is like practising upon the sunnah of Nabi

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepting his decision e.g. performance of 20 rak'ats taraweeh, three talaas falling when uttered, etc.

Belief 5: One should possess love and entertain good thoughts regarding every one of them. To think or talk evil of them is open transgression of the law of the Qur'aan. There is fear of kufr regarding such a person.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever speaks ill of my Sahaabah, upon them is the curse of Allaah, the angels and all the people." (Tabraani).

If we come to know of any disputes that took place between them, then we should attribute it to some misunderstanding. We should not speak ill of them. Their differences were based on their piety, love for the truth, fear of Allaah تَبَارَكَ وَتَعَالَى and differences in ijtihaad (deduction). Those who erred will receive one reward whilst those who were correct will receive two rewards. No person has a right to criticize these errors e.g. to rebuke Muaawiyah رَضِيَ اللَّهُ عَنْهُ is prohibited as he was a Sahaabi, a scribe of the Qur'aan, as well as a close family member of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ i.e. the brother-in-law of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Belief 6: Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had eleven wives. These wives are the noble mothers of the believers. They are more virtuous than all the believing women. Khadeejah رَضِيَ اللَّهُ عَنْهَا and Aa'ishah رَضِيَ اللَّهُ عَنْهَا are the most elevated from amongst the noble wives. Any person who accuses any of the noble wives, especially Aa'ishah رَضِيَ اللَّهُ عَنْهَا of adultery will lose his Imaan, as her innocence and purity has been testified to in the Qur'aan.

Belief 7: Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had four daughters. All the children of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are worthy of honour and respect. Amongst Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's offspring, Faatimah رَضِيَ اللَّهُ عَنْهَا holds the loftiest status. However, to aver that only Faatimah رَضِيَ اللَّهُ عَنْهَا is the daughter of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is incorrect and contrary to the Qur'aan.

BELIEFS REGARDING THE AWLIYAA

Belief 1: When a Muslim worships Allaah تَبَارَكَ وَتَعَالَى, refrains from sin, frees his heart from the love of the world, and follows the messenger of Allaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then he becomes a friend and beloved of Allaah تَبَارَكَ وَتَعَالَى. Such a person is called a '*wali*'. At the hands of such a person, certain acts are at times manifested which cannot be done by others. This is referred to as '*karaamat*'.

Belief 2: Even though a *wali* may reach a very lofty status, he will never equal the status of a Nabi or a Sahaabi.

Belief 3: No matter how beloved a *wali* may be to Allaah تَبَارَكَ وَتَعَالَى, it is compulsory for him to remain within the confines of the *Shariah* (Islamic code of law), as long as his senses remain intact, and he is in a state of consciousness. He will never be absolved of duties such as salaah, fasting and forms of worship. No act of sin will ever be permitted for him.

Belief 4: Whichever person acts contrary to the *Shariah* can never be a friend of Allaah تَبَارَكَ وَتَعَالَى. If any astonishing action is enacted on such a person's hands, then this is based on *sahr* (witchcraft), or some satanic influence. One should not have trust in such a person.

Belief 5: The friends of Allaah تَبَارَكَ وَتَعَالَى (*awliyyaa*) come to know of certain secrets, whilst asleep or in a state of wakefulness. This is referred to as '*kashf*' or '*ilhaam*'. If it is in accordance with the *Shariah*, then it will be acceptable, and if it is contrary, then it will be rejected. This is contrary to the dreams of the Ambiyaa عَلَيْهِمُ السَّلَامُ which are *wahi* (revelation), in which there is no possibility of contamination from Shaitaan.

BELIEFS REGARDING THE BARZAKH

Belief 1: The literal meaning of *barzakh* is 'veil.' The meaning of Barzakh is the realm where man will be from the time of his demise until Qiyaamah. Due to the fact that it is hidden from our present realm, it is called Barzakh. Barzakh is not the name of a particular place. After death, wherever the human body is, whether it be scattered or in one place, that is Barzakh for that person.

At the time of death, the soul is taken out from the body. The soul is never destroyed. It needs a special place and abode. When the deceased is placed in the grave, then the soul is returned to the body for questioning. A relationship between the body and soul is established, such a relationship that will allow it to feel reward and punishment.

When a person passes away, two angels appear before him. This is irrespective of whether he had been buried or not. One is called Munkar and the other is called Nakeer. These angels question the deceased as follows:

- 1.) Who is your *Rabb* (Creator and Sustainer)?
- 2.) What is your *deen* (religion)?
- 3.) Who is this person (referring to Nabi ﷺ)?

If the deceased was an upright person, he will answer correctly. Thereafter he will enjoy all forms of comfort and ease. If he was not upright, then he will answer, "I do not know." He will then undergo great difficulty and punishment. There are some people whom Allaah تَبَارَكَ وَتَعَالَى exempts from this trial e.g. the Ambiyaa, the martyrs and Muslim children. Only the deceased are aware of these occurrences. We cannot witness it as it is a different realm. This is just like a person who is sleeping, and he sees many things in his dream, whilst a person next to him in a state of wakefulness is totally oblivious of his condition.

Belief 2: All the non-believers and some sinful Muslims are punished in the grave. The punishments and rewards in the life of Barzakh are meted out to soul and body.

Belief 3: When one makes *duaa* for the deceased or spends charity on his behalf, the rewards of such actions reach the deceased, and they attain great benefit by means of it. If the deceased was being punished, then these good deeds lighten or terminate his punishment. If he is not being punished, then these actions cause his status to be elevated. Only the Muslim deceased benefit from this. Dead non-Muslims do not benefit in anyway whatsoever.

BELIEFS REGARDING QIYAAMAH

MAJOR AND MINOR SIGNS

Belief 1: The various events which Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed us of, that will occur before the advent of Qiyaamah, will definitely take place.

The signs of Qiyaamah are of two types:

a.) Minor signs – Those signs which began from the time of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's birth to the appearance of Sayyiduna Mahdi رَضِيَ اللهُ عَنْهُ.

The first sign is the honourable birth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Others are:

- 1.) The Conquest of Al Baitul Muqaddas
- 2.) Ignorance of Deen will increase greatly and knowledge of Deen will rapidly decrease
- 3.) Consumption of intoxicants will become common.
- 4.) Fornication and adultery will become rampant. Shame and modesty will be eliminated
- 5.) Speaking lies will become common.

- 6.) The female population will increase
- 7.) Dancing, singing and musical instruments will become rampant.
- 8.) Speaking lies will be regarded as a profession.
- 9.) People will be disobedient to their mothers and subservient to their wives.
- 10.) People will regard their fathers as strangers and regard their friends to be their close associates.
- 11.) The immoral, evil and the worst in character will assume the reins of power and government.
- 12.) Public funds will be regarded as private property.
- 13.) Oppression will become the order of the day.
- 14.) People will desire death due to the evil and false practices that will become rampant.
- 15.) Zakaat will be regarded as a fine or penalty. People will find it difficult to pay Zakaat.
- 16.) The latter people of the ummah will speak ill of the previous people.
- 17.) People will extend their businesses to such an extent that they will bring their womenfolk into the business to assist them.
- 18.) Salaam will only be made with those one knows.
- 19.) Control of the disbelievers will be established all over.
- 20.) There will be an increase in natural disasters such as earthquakes, hurricanes, etc.

b.) Major signs – Those signs which will commence with the coming of Sayyiduna Mahdi ﷺ and will end with the blowing of the Soor (Trumpet).

1.) The Advent of Sayyiduna Mahdi ﷺ

Mahdi in Arabic means "rightly guided." Many such Mahdis (rightly guided people) have come and will continue to come. But the Mahdi who is

mentioned in the Ahaadith will make his appearance very close to Qiyamah as foretold by Rasulullaah ﷺ. He will be from the progeny of Faatimah رَضِيَ اللهُ عَنْهَا, through her son Hasan رَضِيَ اللهُ عَنْهُ. His name will be Muhammad and his father's name will be Abdullah. He will resemble Rasulullaah ﷺ in character. He will be tall; have a bright and broad forehead and he will have a long high-bridged nose. He will be born in Madinah and reside therein. He will emerge at the age of forty in Makkah. A group of Awliyaa called Abdaal will recognize him whilst he is making tawaaf and they will pledge allegiance to him.

A number of battles will be fought with the disbelievers under his rulership. He will eventually be victorious. During his reign, Islam will flourish. He will remove the treasures buried under the Ka'bah and distribute them amongst the Muslims. He will first rule over the Arabs and then the entire world will be under his rule. He will restore peace and justice to the entire world. All his actions will be in accordance to the Shariah of Rasulullaah ﷺ. During his lifetime, Dajjaal will also appear and Isa عَلَيْهِ السَّلَامُ will descend from heaven and perform his first salaah behind Sayyiduna Mahdi رَضِيَ اللهُ عَنْهُ.

2.) The Appearance of Dajjaal

The word Dajjal is derived from the Arabic word "dajl" which means to deceive, dupe, cheat etc. Hence, Dajjal means imposter, swindler, cheater and liar. Many such Dajjaals have appeared. Rasulullaah ﷺ said, "There will be thirty liars in my ummah. Each one will claim to be a *Nabi* - whereas I am the seal of *nubuwwat*." (Abu Dawood and Tirmizi)

The Dajjaal mentioned in the Ahaadith that will appear during the time of Sayyiduna Mahdi رَضِيَ اللهُ عَنْهُ will be from a Jewish tribe. He will be known as Maseeh. He will be one-eyed. His hair will be curly. On his forehead will be inscribed the letters "kaaf", "faa" and "raa" Kufr which the true believers will be able to read. This is the stamp of Kufr which appears on his forehead. He will go to Isfahaan (Iran) where seventy thousand Jews will

become his followers. Here he will lay claim to divinity and spread dissension and corruption on the earth.

Two years before his appearance, there will be a severe drought. To test the believers, Allaah تَبَارَكَ وَتَعَالَى will allow him to demonstrate many supernatural feats.

He will move around with a large army and pillage and plunder many lands. He will then attempt to gain entry into Makkah Mukarramah and Madinah Munawwarah. The angels will protect Makkah. Hence, he will not be able to enter Makkah. He will then proceed to Madina and halt on the outskirts of Madinah before Mount Uhud. Madinah during that time will have seven gates. Two Angels will be standing guard over each of these gates and Dajjaal will be unable to enter Madinah as well. He will then travel towards Damascus where Mahdi رَضِيَ اللَّهُ عَنْهُ will be living. Mahdi رَضِيَ اللَّهُ عَنْهُ will prepare a Muslim army to fight Dajjaal. While preparing for battle against Dajjaal, Isa عَلَيْهِ السَّلَامُ, resting his hands on the shoulders of two angels, will descend from heaven. He will alight on the eastern minaret of the Jaami' Masjid of Damascus.

3.) The Descent of Nabi Isa عَلَيْهِ السَّلَامُ

The third major sign of Qiyamah is the descent of Nabi Isa عَلَيْهِ السَّلَامُ and the killing of Dajjaal. The descent of Isa عَلَيْهِ السَّلَامُ is substantiated from the Qur'aan, Hadith and consensus of opinion. It is incumbent to hold this belief regarding Nabi Isa عَلَيْهِ السَّلَامُ.

He will descend from heaven close to Qiyamah and meet with Sayyiduna Mahdi رَضِيَ اللَّهُ عَنْهُ. Mahdi رَضِيَ اللَّهُ عَنْهُ will propose to hand over all control to Nabi Isa عَلَيْهِ السَّلَامُ, who will decline, saying that his special mission was to slay Dajjaal. Allaah تَبَارَكَ وَتَعَالَى will put such effect in his breath that any disbeliever who comes in touch with it will die. Isa عَلَيْهِ السَّلَامُ will pursue and kill Dajjaal at a place called Baab Lud which is in the land of Sham. After destroying

Dajjaal and his army, Isa عَلَيْهِ السَّلَامُ and Mahdi رَضِيَ اللَّهُ عَنْهُ will console those who had suffered under the hands of Dajjaal.

Finally, the whole world will come under Islamic domination. During this glorious Islamic reign, the world will be filled with justice and mercy.

Sayyiduna Mahdi رَضِيَ اللَّهُ عَنْهُ will rule over the world for seven years before his death. Isa عَلَيْهِ السَّلَامُ will perform the Janaazah salaah of Sayyiduna Mahdi رَضِيَ اللَّهُ عَنْهُ. He will pass away in Al Baitul Muqaddas and he will be buried there. At his death, his age will be between 47 and 50 years. After the death of Sayyiduna Mahdi رَضِيَ اللَّهُ عَنْهُ, the leadership of Islam will pass over to Sayyiduna Isa عَلَيْهِ السَّلَامُ. He will adhere fully to the Shariah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This reign of Isa عَلَيْهِ السَّلَامُ will be a very peaceful one. During this time Allaah تَبَارَكَ وَتَعَالَى will send revelation to Isa عَلَيْهِ السَّلَامُ saying, "Take my servants to the mountains, for I shall send a very powerful nation whom none will have the power to fight."

4.) The Appearance of Yajooj – Majooj

Close to Qiyamah, these two groups will emerge and wreak great havoc and turmoil on earth. Isa عَلَيْهِ السَّلَامُ will go away to the mountains and pray to Allaah تَبَارَكَ وَتَعَالَى for their destruction. Allaah تَبَارَكَ وَتَعَالَى will finally eliminate them by a natural disaster. Thereafter Allaah تَبَارَكَ وَتَعَالَى will create birds with long necks that will devour their corpses and throw their remains into the sea. There will be a great flood thereafter which will cleanse the earth of the smell and disease that will result from the destruction of this tribe.

After their destruction, there will be great prosperity on earth. This prosperity will remain for seven years. Thereafter Isa عَلَيْهِ السَّلَامُ will die a physical death after accomplishing his mission. He will be buried in a grave next to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In his lifetime, Isa عَلَيْهِ السَّلَامُ will appoint his successor, a man named Jahjah from Yemen from the tribe of Qahtaan. He will rule with great justice and piety.

After him several rulers will follow. Slowly evil and corruption will once again set in. Among the signs of this time is that a house in the west and east will sink into the earth.

5.) Dukhaan

At this time, the skies will be covered with a dense fog which will envelop the earth for forty days. All Muslims will develop colds as a result of the fog and all disbelievers will lapse into unconsciousness. Some will recover after a day while others after two or three days.

6.) The Rising of the Sun in the West

Among the major signs of Qiyaamah, is the rising of the sun from the west. It is reported in a Hadith that the night preceding the rising of the sun from the west will be prolonged. This extended duration of the night will instil restlessness and fear into humans and animals. Children will awaken crying, travellers will tire, and people will repent for their sins on seeing these signs. At the end of this long night, the sun will rise the following morning from the west. The rays of the sun will be very dull. It will more or less reach its meridian and then again set in the west. Thereafter, it will rise in the east as usual. When this event occurs, neither will acceptance of Imaan nor Taubah (repentance) be valid.

7.) Daab-batul Ard (The Beast from the Earth)

After the rising of the sun in the west, an earthquake will grip Mount Safa in Makkah. The mountain will split open and a strange beast will emerge. This animal will speak to the people. With the asaa (staff) of Moosa عَلَيْهِ السَّلَامُ, it will draw a glittering line on the forehead of the Muslims. With the ring of Sulaiman عَلَيْهِ السَّلَامُ, this animal will stamp the noses or necks of the disbelievers, due to which their faces will be blackened.

8.) The Breeze

After the disappearance of this creature, a very fresh and fragrant breeze will emanate from the south. Its effect will be that all the believers will die, and there will remain no person to differentiate between virtue and evil.

9.) The Reign of the people of Habsha (Abyssinia)

After the death of all Muslims (in the way mentioned above), the world will be filled with disbelievers. Now the world will come under their domination and the people of Habsha will rule. They will destroy the Ka'bah Shareef, and remove the treasures buried under it.

The world will be plunged into immorality, evil and corruption. People will satisfy their carnal desires in public like animals. The Qur'aan will be raised so that no portion of the Qur'aan will be seen to be written in any book. There will remain no believers and this will be the worst epoch of moral degeneration and oppression. There will also be severe sickness and disease.

10.) Raging fire

The last sign of Qiyaamah is that a large and raging fire will commence in Adan (Yemen) which will turn the people towards the plains of resurrection. Qiyaamah will now take place.

Belief 2: When all these signs have occurred, then preparation for Qiyaamah will commence. The exact date of Qiyaamah is only known by Allaah تَبَارَكَ وَتَعَالَى. Israafeel عَلَيْهِ السَّلَامُ will blow the trumpet by the command of Allaah تَبَارَكَ وَتَعَالَى. This trumpet is a huge object in the form of an animal horn. By the blowing of the trumpet, the earth and skies will split into pieces. All of creation will pass away, and the souls of those who have passed away will become unconscious. However, those whom Allaah تَبَارَكَ وَتَعَالَى wishes to protect will remain in a state of consciousness. A period of time will elapse in this way.

Belief 3: Then when Allaah تَبَارَكَ وَتَعَالَى wishes, the world will be recreated. The trumpet will be blown a second time. The whole world will once again come into existence. The dead will be given life, and all will gather in their bodily form on the plains of Qiyaamah. Facing difficulties there, the people will proceed to the Ambiyaa عَلَيْهِمُ السَّلَامُ requesting them to intercede on their behalf. Finally, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will intercede (*Ash-Shafaa'atul-Kubra*). Every person's good and evil actions will be weighed. There will be reckoning for these deeds. However, some will enter Jannah without reckoning. The book of deeds will be placed in the right hand of the pious and in the left hand of the evildoers. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will give his *ummah* water to drink from the pond of Kauthar. This water will be whiter than milk and sweeter than honey. Every person will have to cross Siraat (a bridge over the Fire). The righteous will cross it and reach Jannah, whilst the evildoers will fall from it into the Fire.

Belief 4: On the Day of Judgement, the pious will intercede on behalf of the evildoers, by the permission of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى will grant the Ambiyaa, the Ulama, the martyrs, the Qur'aan and the angels the opportunity to intercede on behalf of only the Muslims. There will be different forms of intercession.

- 1.) For commencement of reckoning – this will be specially granted to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- 2.) For ease at the reckoning and questioning.
- 3.) On behalf of sinners so that they are not entered into Jahannum
- 4.) On behalf of sinners thrown into Jahannum to be removed from there
- 5.) For elevation of the ranks of Muslims.

Belief 5: Allaah تَبَارَكَ وَتَعَالَى reserves the right to punish one due to committing minor sins or forgive one's major sins by His mere grace and not punish him. However, Allaah تَبَارَكَ وَتَعَالَى will never forgive those who died ascribing partners to Allaah تَبَارَكَ وَتَعَالَى (*shirk*) or those who died in the state of *kufr* (disbelief).

Belief 6: Besides those people that have been given glad tidings of Jannah by Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we cannot categorically declare any other person to be a dweller of Jannah. However, it is necessary to entertain good thoughts and have hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى by observing positive signs.

Belief 7: Jahannum (Hell) has been created, in which there are fires, snakes, scorpions and various other forms of punishment. The dwellers of Jahannum who possessed an iota of Imaan will undergo punishment for their evil actions and will eventually enter Jannah by the intercession of the messengers and pious people, no matter how sinful they were. As for the disbelievers and polytheists, they will remain in Jahannum forever, and they will never experience death.

Belief 8: Jannah (Heaven) has also been created. There are various forms of bounties and comfort therein. The dwellers of Jannah will never experience any fear or sorrow. They will reside therein forever. They will never be taken out from there, nor will they experience death. Only believers will enter Jannah. No disbeliever will ever enter Jannah.

Belief 9: Both Jannah and Jahannum are physical and material places. The comforts of Jannah and the horrors of Jahannum are literal and physical, and not figurative expressions conveying some mental or spiritual state of pleasure and pain.

Belief 10: The greatest bounty to be experienced by the dwellers of Jannah is seeing Allaah تَبَارَكَ وَتَعَالَى. Such enjoyment will be experienced by the dweller of Jannah by this vision that all other bounties will appear to be insignificant.

Belief 11: No person in this world, in a state of wakefulness, has ever seen Allaah تَبَارَكَ وَتَعَالَى, nor will anyone be able to see Him.

BELIEF REGARDING QADR (PREDESTINATION)

Belief in *Qadr* means to believe that whatever happened, happens or will happen (good or bad) is in the knowledge of Allaah تَبَارَكَ وَتَعَالَى and happens by His command and will. It is absolutely essential to believe in *Qadr* for the validity of Imaan. Ubayy Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ said, "If you spend gold to the extent of Mount Uhud in the path of Allaah, Allaah will not accept it from you unless you believe in *Qadr* and you know that whatever has befallen you could not have missed you and that whatever has missed you could not have befallen you. If you die while holding a contrary belief to this, you will definitely enter the Fire." (Abu Dawood)

This belief of *Qadr* is among the mysteries of Allaah تَبَارَكَ وَتَعَالَى. It is not fully comprehensible to the human mind nor can it be fully explained. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade delving into the concept of *Qadr*.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Once, while we were disputing about the concept of *Qadr*, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came upon us. He became so angry that his face turned red to such an extent that it seemed that the seeds of a pomegranate were squeezed out on his cheeks. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ exclaimed, "What! Have you been commanded with this?", or he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "What! Have I been sent to you for this? Verily, those before you were destroyed when they disputed in this matter. I implore you by oath! I implore you by oath! Do not dispute in it." (Tirmidhi)

Due to the belief of *qadr*, one should not abstain from doing righteous actions, thinking that whatever has been written will occur. Firstly, one does not have knowledge of what has been written for him. Therefore, he should perform good actions, so that his result is good. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked about this, he replied, "Perform good actions, because each person will easily do that action for which he has been created." Secondly, as one's results are written in *taqdeer*, the causes are also written e.g. where it is written that one will be a Jannati, it is also written that this will be because of Imaan and noble actions. Thirdly, no-

one abstains from utilizing means for acquiring sustenance in this world stating, "I will receive whatever has been written for me." So, why should one adopt this approach with regards to the hereafter?

TAQLEED

Taqleed refers to a person having trust on a knowledgeable person and practising on his view without asking for any proof. This law of taqleed is found in the Qur'aan and many Ahadith. Taqleed is implemented in those matters in which

- 1.) There is no clear ruling in the Qur'aan and sunnah,
- 2.) There is difficulty in understanding its meaning
- 3.) These verses can have more than one meaning.
- 4.) There is ambiguity or brevity in its meaning
- 5.) There are outwardly conflicting verses or Ahadith.

The object of taqleed is that in those matters in which there are different manners of practising then to choose one path, trusting on the understanding and opinion of a pious scholar who had devoted his life to understanding Islamic concepts instead of preferring one's personal opinion. It is obvious that this is much more precautious and correct. The knowledge, understanding, piety and intelligence of the great imams, as well as being in close proximity to the time of Nabi ﷺ, are such qualities which were not found to that extent in latter times, and moreso today. The amount of trust which can be placed on them cannot be placed on people who came later, as well as on oneself.

The object of taqleed is only to follow the Qur'aan and Sunnah. The only Being worthy of being obeyed is Allaah تَبَارَكَ وَتَعَالَى. We follow the Ambiyaa عَلَيْهِمُ السَّلَام because it is Allaah's command and because they convey to us the laws of Allaah تَبَارَكَ وَتَعَالَى. The mujtahid is followed because he is explaining to us in detail the laws of Allaah تَبَارَكَ وَتَعَالَى, which he has extracted from the

Qur'aan and Sunnah. The mujtahid is not 'ma'soom' (sinless) and can make an error. For his error, he will receive one reward and for his correct ruling, he will receive two rewards. It is compulsory for a person who has not reached the level of ijtihaad to follow a mujtahid.

In the time of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, there were two types of taqleed:

1.) Taqleed-mutlaq – People would ask any reputable scholar regarding any religious problem they faced.

2.) Taqleed-shakhsi – People would refer to only one scholar for all their religious questions.

As time went on, the first form was abandoned, as people would go to different scholars asking for rulings until they found one which suited themselves. They would follow the easiest view which conformed to their own desires, which in reality is not following the Shariah.

From the second century onwards, all the people began following one specified person.

Many mujtahids lived in the past, but in today's times, only one of four imaams are followed: Imaam Abu Hanifah, Imaam Shafi'i, Imaam Malik and Imaam Ahmad رَضِيَ اللهُ عَنْهُمْ. The reason for this is that only these four Imaams' madhabs were preserved in totality, and that there were many of their students who taught people according to that madhab. Since the other mujtahid's works are not compiled, nor are there Ulama who can teach according to their madhab, one must follow one of the above four imams. Speaking ill of the great imams, referring to taqleed as *shirk*, and trying to understand the Qur'aan and ahaadith on one's own without having the ability of ijtihaad will expel a person from the Ahlus-Sunnah wal Jamaa'ah. For the past 1200 years, Muslims of the Ahlus-Sunnah wal-Jamaa'ah throughout the world followed one of the four imams. Many groups of people who abandoned taqleed eventually became completely

misguided and irreligious, due to which many of them finally deserted from Islam.

All the four madhabs are correct, as they spring from the Qur'aan and Sunnah. Their rulings are based on the Qur'aan and ahadith, personal and individual opinion having no share in their formulation. Their founders are men of highest Islamic calibre. The ustaadhs (tutors) of some of the imaams were the Sahaabah and Tabi'een. Taqleed is not something new to Islam. Without the guidance and explanation of the Shariah offered by these great servants of Islam, it is not possible to follow the teachings of Islam. Taqleed is the way of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, which they handed over to the Fuqaha (jurists), which was then transmitted authoritatively and authentically from generation to generation until it reached us. In his way, it will be transmitted till the Day of Judgement, In-sha-Allaah.

TASAWWUF

Tasawwuf or Tazkiya refers to internal purification and attainment of internal purity from filth and dirt. In order to become a perfect Muslim, it is necessary to reform one's internal actions just as it is necessary to correct one's beliefs and external actions. The *awliyyaa*, by means of their illuminated hearts, understood the manner of beautifying their internal, in accordance with the teachings of the Qur'aan and hadith. There are many ways and methods of tasawwuf. Four chains are famous. They are Naqshabandiyya, Chistiyya, Qadiriyya and Suharwardiyyah. The object of all four is to attain the happiness of Allaah تَبَارَكَ وَتَعَالَى and closeness to Him via the means of one's Sheikh or guide. Whichever *sheikh* one has greater reliance on, he should follow. It is however not correct to speak ill of the others. One will follow a *sheikh* as long as his words are not contrary to the teachings of Allaah تَبَارَكَ وَتَعَالَى and Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If he has erred, then one

should not follow them in their error. Mashaikh of all four chains were present in all eras and are still present. A person should pledge allegiance to any sheikh of the chain with which he has some compatibility. This is called bay'at- e-tariqat. It is proven in the ahaadith. One should choose such a sheikh who is a true friend of Allah, he follows the sunnah and practises on the shariah. The objective of bay'at is to purify ones inside and outside by following one's sheikh's teachings. For this reason, a person should not merely suffice on merely pledging allegiance, but he should be concerned about attaining the objective. He should be engaged at all times in reforming his external and internal by means of the guidance of the Shaikh.

IMAAAN

Imaan will only be regarded as correct when a person understands and accepts all that which has come to us from Allaah تَبَارَكَ وَتَعَالَى and Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. To doubt, belie, and find faults or to mock any of their teachings will cause one to lose his Imaan.

All those things which are indisputably proven from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are called the necessary parts of deen (dharuriyaat e deen). If any of these aspects are rejected, one will leave the fold of Islam e.g. to believe in the oneness and qualities of Allaah تَبَارَكَ وَتَعَالَى, to believe in the angels, the heavenly scriptures, the messengers, Qiyaamah, Taqdeer, life after death, to hold the view that salaah, fasting, hajj, zakaat, jihad are parts of Islam and are obligatory; and to hold the view that interest, adultery, lies, etc. are forbidden.

Imaan is verification of the heart. In order to execute Islamic law, it is necessary to testify to it with the tongue. If a person verifies with his heart, but not verbally, then he will not be regarded as a Muslim.

The basis of Imaan and kufr is upon a person's end.

KUFR

Kufr in Shariah is the opposite of Imaan. To reject a single item, which Nabi ﷺ conveyed to mankind, the authenticity of which is certain and undisputable, is known as kufr. This rejection may be:

1. By the expression of the tongue (openly or by indication).
2. To have doubts on any of the articles of faith in the heart.

The following persons are kaafir (disbelievers):

- 1.) One who denies any attribute of Allaah تَبَارَكَ وَتَعَالَى e.g. he says Allaah is not omnipresent, or does not have power over everything, or does not respond to the prayer of everybody or does not comprehend all things or he says that Allaah is not eternal.
- 2.) One who believes that man 'evolved' from a monkey or that everything came into existence through a 'big bang'.
- 3.) One who says that he does not fear Allaah or one who loses hope in His mercy.
- 4.) One who doubts or denies any quality or name of Allaah تَبَارَكَ وَتَعَالَى.
- 5.) One who prostrates to or presents an offering or sacrifice to someone other than Allaah تَبَارَكَ وَتَعَالَى.
- 6.) One who rejects the *nubuwwat* of any Nabi e.g. he says Moosa عَلَيْهِ السَّلَام is not a nabi, Muhammad Rasulullaah ﷺ is not a Nabi.
- 7.) One who believes in any Nabi after Muhammad ﷺ i.e. one who rejects the finality of the *nubuwwat* of Rasulullaah ﷺ.
- 8.) One who believes any person to be equal to or superior in rank to Rasulullaah ﷺ.

- 9.) One who speaks ill of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or any other Nabi.
- 10.) One who jests or mocks at any Nabi or the teachings or actions of any Nabi.
- 11.) One who claims that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not deliver the complete Deen for fear of certain enemies. To hold this belief is also kufr.
- 12.) One who claims that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's explanations of certain events and things were not in accordance with reality but were merely to entice the masses into the acceptance of Islam. Similarly, if one says mockingly, "What benefit will I derive in practising on the Sunnat?" he loses his Imaan.
- 13.) One who rejects any of the Divine scriptures or claims any portion of the original Divine scripture to be wrong.
- 14.) One who intentionally shows disrespect to the Qur'aan or Hadith of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
- 15.) One who does not accept the clear and apparent meanings of the Qur'aan and hadith and fabricates meanings to suit his personal desires.
- 16.) One who denies the existence of angels or believes the angels to be the daughters of Allaah تَبَارَكَ وَتَعَالَى.
- 17.) One who denies the physical resurrection of man on the day of Qiyaamah.
- 18.) One who denies the physical or material existence of Jannat and Jahannam.
- 19.) One who denies any injunction of Allaah تَبَارَكَ وَتَعَالَى, which is soundly proven e.g. salaah, fasting, zakaat, Hajj, inheritance, capital punishment, hijaab, jihad, prohibition of alcohol, interest, gambling, etc.
- 20.) One who is displeased with any law of Shariah.
- 21.) One who jests or mocks at any teaching of Islam.
- 21.) One who makes unlawful the lawful acts of Islam or vice-versa e.g. he legalises interest etc. No matter how major a sin is, as long as one regards it to be evil, he will not lose his Imaan. However, by committing the sin, one's Imaan will be weakened.
- 22.) One who finds fault with any belief, act, practice or teaching of Islam.

23.) One who regards anything of the disbelievers to be superior to that which is ordered by Islam.

24.) One who perpetrates an unlawful act regarding it to be lawful e.g. he commits adultery regarding it as lawful.

25.) One who believes in the unification of all existing religions, claiming that the various religions existing today are all true and all of them lead to Allah.

26.) One who claims that Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Umar رَضِيَ اللَّهُ عَنْهُ and Uthman رَضِيَ اللَّهُ عَنْهُ or any Sahabi رَضِيَ اللَّهُ عَنْهُ is a non-believer or he vilifies or rebukes them. One will not become a non-believer if he says that Ali رَضِيَ اللَّهُ عَنْهُ is more virtuous than the other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. However, to say so is an act of *bid'ah* (innovation).

27.) One who destroys a Masjid intentionally or dishonours it, or if he kills an aalim to dishonour him.

28.) One who perpetrates an act which is a specific sign or feature of kufr e.g. wearing a cross, standing with reverence in front of an idol or photograph of an animate object, saint etc., and regards it as a reward. If he regards it as a sin, he will not become a disbeliever.

29.) One who intends to become a disbeliever e.g. he says: "Next month I will become a Christian." One becomes a disbeliever immediately.

30.) One who asks someone regarding matters of the unseen and believes it. However, the Ambiya عَلَيْهِمُ السَّلَامُ can be informed of certain matters through *wahi* (revelation), the Awliya through *kashf* (manifestations) and *ilhaam* (inspiration), and the general masses by means of signs.

Kufr is of four types:

1.) Kufr jahl- Islam and its teachings are denied because of ignorance. This was the type of kufr of Abu Jahl.

2.) Kufr juhood – deliberate kufr, due to obstinacy – this is the type of kufr of Shaytaan, as well as that of many Jews and Christians.

3.) Kufr shakk- kufr occasioned by doubt. The denier doubts the truthfulness of Islam.

4.) Kufr ta'weel – A belief or teaching of Islam is distorted or given a meaning other than that explained by Rasulullaah ﷺ. A few examples are:

- a.) The miracles of the Ambiyaa are given figurative meanings.
- b.) Mi'raaj is interpreted to be a spiritual condition.
- c.) Jannah and Jahannum are said to be spiritual states.
- d.) The finality of *nubuwwat* is rejected by way of interpretation.
- e.) Metaphoric meanings are attributed to the angels and jinn.
- f.) Punishment of the grave is denied by interpretation
- g.) The claim that wudhu was introduced for rural Arabs and it is not necessary for “clean” people to be with wudhu when performing salaah.
- h.) Different meanings are tendered for salaah, zakaah, jihad, etc. which are not the meaning understood by the ummah for the past 1400 years

Note: A person will not become a disbeliever if he unintentionally utters words of kufr.

Note: It is a major sin to curse some-one or to address him as ‘O kaafir (disbeliever)!’ It is however permissible to make a general statement e.g. “May the oppressors be cursed!” or “May the liars be cursed!” There is no sin to refer to those individuals who have been cursed by Allaah تَبَارَكَ وَتَعَالَى or Rasulullaah ﷺ or whose disbelief they have informed us of as “O Accursed one!” or “O Kafir”.

ISTIHZAA AND ISTIKHFAAF

Istihzaa means to jest or mock any teaching, belief, concept or advice of Islam. *Istikhfaaf* or *istihaanah* means to regard lightly or insignificant any affair, teaching, belief of the shariah. In the famous book of beliefs, *Sharhul-Aqaa'id*, the following is mentioned, “*Istihaanah* is *kufr* (disbelief)

and *istihzaa* of the *shariah* is *kufir* because these are signs of rejection (of Islam).”

“It is similarly *kufir* if a person laughs with pleasure at a statement of *kufir* made by another person.”

Every teaching, belief and attitude of Islam is linked with Allaah تَبَارَكَ وَتَعَالَى. Hence, the beliefs, practices, teachings, places and personalities of Islam are all objects of honour and respect. The slightest amount of disrespect is intolerable. Some people mock and jest with the beard; the miswak; the sunnah method of eating and dressing; some will find fault in Taqdeer; some will brand Islamic ways as outdated and incompatible with the times; some make a mockery of the ahaadith and the authoritative tafseer (explanation) of the Qur’aan. By doing so, one destroys his Imaan.

SHIRK

The literal meaning of *Shirk* is to ascribe partners. In terms of the Shariah, to associate another as a partner with Allaah تَبَارَكَ وَتَعَالَى in His exclusive attributes, His will, His obedience, His Being, and to hold anyone equal to Allaah تَبَارَكَ وَتَعَالَى is termed as *Shirk*.

SOME TYPES OF SHIRK

1.) **Shirk in His Being** - To hold somebody equal to the Being of Allaah e.g. the Christian belief of trinity, idol-worship of the Hindus and Buddhists, worship of ancestors

2.) **Shirk in His Attributes** - To state that special servants of Allaah تَبَارَكَ وَتَعَالَى (e.g. a nabi, wali) share His exclusive attributes.

This can be of many types:

A. *Shirk* in Knowledge - The attribute of knowledge ("All knowing" is an exclusive attribute of Allaah تَبَارَكَ وَتَعَالَى). To ascribe this attribute in any way to a human being by saying, for example: our Shaikh has knowledge of all our deeds and actions; or the Ambiyaa عَلَيْهِمُ السَّلَامُ and the martyrs possess the complete knowledge of *ghaib* (the unseen) is *Shirk*. The knowledge of many unseen things and events e.g. angels, Jannah, Jahannum, etc. has been conveyed or granted to the Ambiyaa by Allaah تَبَارَكَ وَتَعَالَى. Complete and intrinsic possession of the knowledge of the *ghaib* is not the attribute of any created being.

B. *Shirk* in Power - To believe that a created being e.g. Nabi, shaikh, etc. has the power of giving life and death, or he can cause good or bad to happen. Hence, to believe that a certain "sheikh" has the power to fulfil one's needs or has the power to give sustenance etc. is all termed as *shirk*.

C. *Shirk* in Hearing and Seeing - To believe that just as Allaah تَبَارَكَ وَتَعَالَى is All-Hearing and All-Seeing, similarly, our sheikh or Nabi can also hear and see all our actions, no matter how far or near they are.

3.) ***Shirk in worship*** - Allaah تَبَارَكَ وَتَعَالَى is the only Being worthy of worship. Performing those actions for anyone else which Allaah تَبَارَكَ وَتَعَالَى has commanded His servants to do in His honour is *shirk* e.g. salaah, fasting, qurbani, bowing or prostrating before living saints or their graves, making tawaf of graves, back trotting away from the graves in show of excessive veneration for the grave, to call out unto anyone besides Allaah and to believe that the one called (from far) has the power to harm and benefit, to take an oath in the name of anyone besides Allaah, to photograph somebody and show respect to the photograph. These and many similar acts are all acts of *shirk*.

BID'AH - INNOVATION

Bid'ah literally means innovation. In terms of the Shariah, it is the introduction of a new deed in Deen which: -

1. Cannot be substantiated from the Qur'aan and Hadith.
2. Did not exist in the time of the Sahaabah, Taabi'een and during the period of their followers (the Taba Taabi'een).

To regard such an innovation as an integral part of Deen and thereby act upon it or, conversely, to regard an integral aspect of Deen as being non-essential and thereby shun it will also be treated as Bid'ah.

Similarly, to apply or to specify certain conditions to a permissible act of Shariah which has no basis in the Shariah will also fall within the scope of Bid'ah. Bid'ah is a major sin after Kufr and Shirk. Rasulullaah ﷺ is reported to have said, "To introduce a new thing in Deen is Bid'ah, and every Bid'ah is misguidance, and every misguidance leads one to the Fire."

Bid'ah is of two types

- 1.) Bid'ah in beliefs
- 2.) Bid'ah in actions

The first type (Bid'ah fil Aqeedah) can in certain cases take a person out of the fold of Islam, and in certain cases not. This is when people invent new beliefs or invent their own understanding of concepts of Islam which was not understood by the pious predecessors.

The second type (Bid'ah fil Amal) will not cause a person to lose his Imaan but will render him a sinner and deviated. Some examples of bid'ah acts and customs in vogue are:

Decorating graves with a covering (chader), lighting of lamps at graves, cementing or casting concrete on the surface of the graves, erecting domes on the graves, to wear garlands at marriage ceremonies, stipulating the third, seventh, fortieth day etc. for reciting the Qur'aan Sharief for Isaale thawaab, participating in the customs of meelad, urs, ghiyaarwi shareef, placing food at the graves, kissing the graves, adding words before or after adhaan like salaam and salaam, to make dua after janaazah salaam, to do a certain action or dhikr in a specific way and at a specific

time with the intention that there will be more reward, to give adhaan at the grave after burying the deceased, to perform nafl salaah in a specific way on specific nights.

A person involved in bid'ah does not get the ability to repent. He will be deprived of the water of Kauthar of Rasulullaah ﷺ. It is not permissible to honour a bid'ati. This is because by doing so, it entails destroying the structure of Deen.

SUPERSTITION

It is the belief of Muslims that Allaah تَبَارَكَ وَتَعَالَى is the controller of the entire universe. The Qur'aan states, "No misfortune can happen on earth, nor afflict your souls, except that it had already been recorded in a book before we bring it into existence. That is truly easy for Allaah."

By the passing of time, man is influenced by different ideas which weakens Imaan, one of which is superstitious beliefs.

A Muslim should at all times have firm belief that Allaah تَبَارَكَ وَتَعَالَى is controlling this universe and that He has complete power.

No witchcraft, magic, sangomas, and evil spirits of the ancestors can give you death or cause harm to one. Everything happens only by the permission of Allaah تَبَارَكَ وَتَعَالَى.

FORTUNE TELLING

Muslims do not believe in fortune telling. Anyone who claims to have such knowledge of the future is a liar and is deceiving people. Allaah تَبَارَكَ وَتَعَالَى says in the Qur'an, "No one in the heavens and earth knows the unseen except Allaah." Rasulullaah ﷺ warned us not to visit fortune tellers, "The salaah of one who goes to a soothsayer, asks him for some information and believes what he says will not be accepted for forty days."

“He who goes to a soothsayer and believes what he says has denied what was revealed to Muhammad.”

Islam has, on this basis, made unlawful the following:

1. Making decisions on the throwing of bones.
2. Card reading.
3. Palm reading.
4. Crystal ball reading.
5. Going to fortune tellers and caravan gypsies.
6. Following horoscopes and studying astrology-reading the stars and dates of birth to foretell future events.

MAGIC

Islam prohibits and condemns the practice of magic, witchcraft and visiting the sangomas to harm others.

A Muslim who practices black magic or instructs the sangoma or magician to do so leaves the fold of Islam.

It is strictly prohibited to ever visit a magician.

CHARMS, BEADS AND OMENS

It is forbidden to wear beads, strips of leather, seashells, certain stones, charms with unknown writing within it etc., with the belief that it will protect one from evil spirits, jealousy and black magic.

To take ill omens from certain things, places or people who are dead or alive is also forbidden, e.g. a black cat crossing the road in front of you, the number thirteen, an eclipse, a mirror breaking, ancestral omens, etc.

The Shayateen (devils) and evil Jinnat (spirits) sometimes take the form of one's ancestors in dreams or visions and require certain rituals or sacrifices to be performed in their name. This should be totally ignored.

No soul or spirit can linger in this world or come back from the grave to taunt or trouble any human being.

DEDICATING AN ANIMAL TO THOSE BESIDES ALLAAH تَبَارَكَ وَتَعَالَى

Dedicating an animal to any being besides Allaah تَبَارَكَ وَتَعَالَى is totally forbidden, e.g. to idols, saints, ancestors etc.

Slaughtering an animal in the name of any being besides Allaah تَبَارَكَ وَتَعَالَى is also haraam, e.g. for the dead, spirits of the ancestors, etc.

Muslims should do things only to please Allaah تَبَارَكَ وَتَعَالَى.

A Muslim must never ascribe partners to Allaah تَبَارَكَ وَتَعَالَى, by seeking help from the spirits of the ancestors, taking help from the sangomas and witch doctors, etc.

MAJOR SINS

Sins do not destroy a person's Imaan, but they continuously weaken the lustre of Imaan, making it fragile. It then becomes easy for Shaytaan to attack a person, and even at times to let him fall into disbelief. Therefore, one should stay away from every sin. If one errs, then he should immediately resort to repentance.

There are two types of sins a.) major b.) minor.

Tawbah is necessary for the forgiveness of major sins. Tawbah means that a person should feel ashamed of his action, repent and make a firm intention not to repeat the action. If another person's rights were infringed, then these rights should be fulfilled. If salaah, fasting, etc. were left out, they should be made up by qadha. Minor sins are forgiven through the blessings of righteous deeds.

Some of the major sins are:

1.) Not to fear Allaah تَبَارَكَ وَتَعَالَى or to lose hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى

- 2.) To recite incantations contrary to the *Shariah*.
- 3.) To verify what an astrologer or fortune teller says.
- 4.) To discard any *fardh* or *waajib* action when one is able e.g. salaah, zakaat, hajj, fasting, qurbaani
- 5.) To do acts of worship for show
- 6.) To boast of one's piety or *ibaadah*
- 7.) To be careless with urine drops on one's body or clothes.
- 8.) To refrain from performing Jumuaah salaah
- 9.) For males to refrain from performing salaah with *jamaah* without a valid excuse
- 10.) To delay salaah until the time goes out
- 11.) To kill someone unjustly
- 12.) To kill one's children. To abort a child after the soul has been placed in it, is also included in killing children.
- 13.) To commit suicide
- 14.) To cause harm to or disobey one's parents in permissible actions
- 15.) To sever family ties for worldly reasons
- 16.) To commit adultery, fornication, incest or anal sex
- 17.) To be involved in acts of homosexuality and lesbianism
- 18.) To have relations with one's wife during her menses
- 19.) To have no self-honour over one's spouse.
- 20.) To sit in seclusion with *ghayr-mahram* women (those with whom the observance of hijab is necessary)
- 21.) To appear before one's brother-in-law, sister-in-law, cousins, or any other strangers, etc. without any hijab.
- 22.) To look with an evil intention at womenfolk, and even worse, one's neighbour
- 23.) To enter someone's house without permission
- 24.) To fulfil one's carnal desires with animals
- 25.) To expose one's *satr*. The *satr* of a man is from the navel to the knee and the entire body of a female is *satr*, except her palms, face and feet.

When emerging in front of strange men, a woman's face must be concealed as well.

26.) To wear such transparent clothing that the colour of the skin can be seen or to wear such tight clothing that the shape of the body can be seen.

27.) To embrace or shake hands with *ghayr-mahrams* (those with whom *hijaab* is necessary), and even family members with lust.

28.) To adopt the dress of the opposite sex

29.) To falsely accuse a woman of adultery

30.) To regard the marriage of a woman after the demise of her husband as a blemish despite there being a need for it.

31.) To give false testimony or to conceal evidence

32.) To speak lies, especially to take false oaths by which the life, wealth or honour of another is taken

33.) To take an oath by the name of anyone other than Allaah تَبَارَكَ وَتَعَالَى

34.) To institute false proceedings against someone

35.) To earn haraam wealth and to eat or feed others the same

36.) To usurp the wealth of orphans

37.) To take or give interest or bribes

38.) To weigh less, cheat in one's business dealings, work less time and take full wages

39.) To make a bequest in order to deprive an heir or in order to harm someone

40.) Not to give the womenfolk their share of the inheritance

41.) To waste or to be extravagant, especially in wedding ceremonies

42.) To use someone's wealth without his happiness

43.) To insist on reducing the price after having agreed to it

44.) To gamble

45.) To steal

46.) To play chess, cards, etc.

47.) To be proud, jealous, to do actions for show or to have malice

48.) To have evil thoughts of some-one

49.) To regard oneself as better than others

- 50.) To run away from the battlefield against the non-Muslims
- 51.) To learn or teach the knowledge of Deen for worldly gain
- 52.) To hide knowledge at the time of necessity
- 53.) To attribute something to Allaah تَبَارَكَ وَتَعَالَى or Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that is not proven for them.
- 54.) To drink alcohol
- 55.) To eat and drink in utensils of gold.
- 56.) To find fault with food
- 57.) To oppress any person
- 58.) To backbite or slander
- 59.) To listen to someone's complaint regarding another (having no intention to redress it)
- 60.) To speak ill of the Sahaabah رَضِيَ اللهُ عَنْهُمْ or the pious predecessors
- 61.) To search for faults in others
- 62.) To publicize the faults or secrets of other Muslims
- 63.) To ridicule someone with a view to humiliate him
- 64.) To call any Muslim a *kaafir* (disbeliever), enemy of Allaah, etc.
- 65.) To break one's promises
- 66.) To betray a trust (*amaanah*)
- 67.) To flatter any oppressor
- 68.) To observe the festivals of Holi and Diwali, Christmas, Easter or New Year
- 69.) To be fond of the customs of the disbelievers
- 70.) To hang pictures and photographs in the house.
- 71.) To take photographs more so the photographs of the pious.
- 72.) To watch television
- 73.) To view pictures of animate objects and even worse, pornography
- 74.) To forget the Qur'aan after having learnt it
- 75.) To harm the friends of Allaah تَبَارَكَ وَتَعَالَى or to have enmity for them
- 76.) To practise witchcraft and cast spells.
- 77.) To regard something as bad luck
- 78.) To regard the words of fortune-tellers to be true

- 79.) To display impatience at the time of worry and calamity.
- 80.) To scream and cry. To host functions at a funeral. To tear one's clothing or to make dua for misfortune, etc. To scream and cry or to hit oneself when some-one passes away
- 81.) To revive the sorrow or mourning on certain fixed dates.
- 82.) To have hairstyles contrary to the Shariah
- 83.) To use black dye, tattoo the body, pluck out white hairs
- 84.) To listen to music and musical instruments
- 85.) To abstain from giving advice despite having the ability to do so
- 86.) To make one's favour known
- 87.) To assist in works of sin
- 88.) To displease Allaah in order to please people
- 89.) To abstain from enjoining good and forbidding from evil, especially when one is in authority
- 90.) To sit in a gathering of sinners whilst they are engaged in that sin
- 91.) To commit a minor sin repeatedly

Those sins related especially to men: To wear silk, to wear rings of gold, to wear garments below the ankles, to shave the beard or trim it less than a fist-length, to lengthen the moustache, wear clothing dyed in saffron.

Those sins related especially to women: to travel without a mahram or husband, to disobey her husband, to demand divorce without any valid reason, to emerge from the home unveiled, to cut and trim one's hair.

PRESCRIPTIONS TO LEAVE THIS WORLD WITH IMAAN

Since Imaan is the most valuable thing and our passport to everlasting success, a person should continuously make effort on Imaan. If a person becomes lax by leaving out the compulsory commandments of Allaah تَبَارَكَ وَتَعَالَى and indulging in sin, the lustre of a person's Imaan diminishes.

1.) Recite these duaas daily

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O our Sustainer, do not deflect our hearts after You have guided us, and grant us from Your side special mercy (the mercy is that we remain steadfast on this straight path).

2.) يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

O Truly Living Being, O Being due to whose blessings every atom in the universe is dependent. I seek help through Your mercy.

3.) Utilizing the miswaak – Ulama have written that amongst the many benefits of using the miswaak is that a person will be blessed with reciting the kalimah of shahaadah at the time of death.

4.) Daily, make *shukr* (be grateful) for the Imaan one possesses. Allaah تَبَارَكَ وَتَعَالَى has promised, “If you make *shukr*, then I will definitely increase you (in My bounties).” By making *shukr* on Imaan, not only will it remain, but this will be a means of its progress.

5.) By protecting one’s gaze from evil glances, we have been promised the sweetness of Imaan. When the sweetness of Imaan enters the heart once, it is not taken away. By this action, there are glad tidings of a noble death.

6.) Reply to the *adhaan*. After completion of the *adhaan*, recite salawaat upon Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then the *dua* of Waseelah:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ

مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

In the Musnad of Imaam Bayhaqi, the following words are narrated at the

end: **إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ**

The reward for recitation of this *duaa* is **حَلَّتْ لَهُ شَفَاعَتِي** as mentioned in Saheeh Bukhari. Nabi **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** stated, “Whoever recites this *duaa*, my intercession will become binding for him.” Mullah Ali Qari **رَحِمَهُ اللهُ** states:

*In this there is an indication of glad tidings for a noble death, which means that he will leave this world with Imaan, since Nabi **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** will not intercede for a disbeliever.*

7.) Staying in the company of the pious and loving them for Allaah’s pleasure. In a hadith qudsi, Allaah **تَبَارَكَ وَتَعَالَى** states, “*These are such accepted servants that those who sit by them cannot be deprived.*” (Bukhari)

8.) Giving of charity – Nabi **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said, “Verily charity extinguishes the anger of Allaah and repels an evil death.” (Tirmidhi)

9.) To learn the love of Allaah **تَبَارَكَ وَتَعَالَى**, to practice on those actions which will lead to His love and to have love for the lovers of Allaah **تَبَارَكَ وَتَعَالَى**, which is a means of acquiring the first two qualities. The following *duaa* is mentioned in a hadith:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ

O Allaah, I ask You for Your love, the love of those who love You, and those actions which will be a means of attaining Your love.

Between the love of Allaah **تَبَارَكَ وَتَعَالَى** and the love for those actions which will lead to His love, an entreaty is sought for the love of the friends of Allaah **تَبَارَكَ وَتَعَالَى**, which is a means of attaining these two. In other words, love for the friends of Allaah **تَبَارَكَ وَتَعَالَى** leads one to sit in their company. This becomes a cause for love of Allaah **تَبَارَكَ وَتَعَالَى** and good actions.

The people of love will be saved from an evil death – what is the proof for this claim? Allaah تَبَارَكَ وَتَعَالَى states, “O believers, whoever amongst you turns renegade amongst you, then soon Allaah will create such a nation who He will love and who will love Him.”

Allaah’s mentioning of these apostates in comparison to the people of love is a clear proof that they will be saved from apostasy. (Abridged from Kashkol-Ma’rifat by Moulana Shah Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللَّهِ)

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