

البداية والنهاية

The Beginning and The End

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Table of Contents

1. Terminology used in this book
2. Introduction
3. Belief in Allah
4. Who is Allah?
5. Proofs of the existence of Allah
6. The first creation of the Tangible world
7. The creation of the heavens and earth
8. The creation of the angels
9. The creation of the Jinn
10. The creation of Adam
11. How Adam was created
12. Adam's attributes
13. Why do the Children of Adam differ?
14. The creation of *Haw'waa'* (Eve)
15. The home of Adam and Eve
16. The beginning of Messenger-ship
17. What are humans?
18. The different stages of the creation of Humans
19. What were humans created from?
20. Stages humans pass through
21. What is the soul?
22. The reality of the life of this world
23. What is the goal in the creation of humans and Jinn
24. The End
25. What happens after death

The Beginning and the End

26. What will happen after Allah resurrects us?
27. Evidences of the Resurrection in the *Qur'an*
28. How can one save himself?
29. What is Islam?
30. The principal pillars of Islam
31. The pillars of Islam
32. The obligatory Charity
33. The fast of Ramadhan
34. The pilgrimage (Hajj)
35. The pillars of Faith
36. Belief in Allah
37. Belief in Angels
38. Belief in Allah's Books
39. Belief in the Messengers
40. Belief in the Last Day
41. Belief in *Qada* and *Qadar*
42. Who is the Messenger of Islam?
43. What they say about Muhammad (ﷺ)
44. What is the *Qur'an*?
45. What they say about the *Qur'an*
46. Islam and Knowledge
47. Islam and wealth
48. Conclusion





All praise is to Allah Who said:

«O man! What has made you careless concerning your Rubb, the Most Generous? * [He] Who created you, fashioned you perfectly, and gave you due proportion; * In whatever form He willed, He put you together.» [82:6-8]

And may Allah exalt the mention of our Prophet Muhammad, and render him safe from ever derogatory thing, who said:

“All people are from Adam, and Adam was created from dust.” [Abu Dawud, Tirmidhi]

And may Allah render his household and Companions safe from every derogatory thing.

The origin and creation of the universe is an issue which has concerned man throughout the ages, especially non-Muslims; since Islam has clarified and expounded all matters that need clarification. Therefore, Muslims are not puzzled or confused, (concerning the phenomenon that occurs in the universe) and they do not invent theories and hypothesis regarding these things, which may be discarded with the advent of a new theory.

We firmly believe that whatever is mentioned in the *Qur'an* and authentic Sunnah regarding these issues is the truth which all theories must conform to. All that differs with it would indeed be proven false.

The Beginning and the End

Allah (ﷻ) the Creator of the seen and unseen worlds, is not in need of His creation; rather, His creation is in need of Him. Allah (ﷻ) says:

«O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), worthy of all praise. * If He wills, He could destroy you and bring about a new creation. * And that is not hard for Allah.» [35:15-7]

You alone would benefit from your belief and righteous deeds. Allah (ﷻ) says:

«If you disbelieve (then that is for your own harm), (for Allah is not in need of you. (But) He is not pleased with disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you.» [39:7]

Allah (ﷻ) says in *Hadeeth Qudsi*¹:

‘Allah said: ‘O My slaves! I have forbidden *dhulm* (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My slaves, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My slaves, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My slaves, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My slaves, you commit sins by day and by night, and I forgive all

¹ **Hadeeth Qudsi:** A hadeeth is a narration of the speech, actions, tacit approvals, and characteristics of the Prophet (ﷺ). A Hadeeth Qudsi is a hadeeth in which the Prophet (ﷺ) narrates from Allah in the first person ‘I’.

sins, so seek forgiveness from Me and I shall forgive you. O My slaves, you will not attain harming Me so as to harm me, and you will not attain benefiting Me so as to benefit Me. O My slaves, if the first of you and the last of you, and the humans of you and the Jinn² of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the *Jinn* of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the Jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I possess, except what is decreased of the Ocean when a needle is dipped into it. O My slaves, it is but your deeds that I account for you and then recompense you for. So he, who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.”

[*Muslim*]

Islam is the *Deen* (i.e. way of life) which Allah has chosen, is pleased with and has legislated for His slaves. People are in dire need of its laws to organize the affairs of their private and public lives, their internal and external affairs. Besides the great importance paid in Islam to general principles and fundamentals, it has not neglected secondary issues. It also has

² **Jinn:** A creation from the unseen having free will like the humans, made from a smokeless flame of fire.

The Beginning and the End

created equilibrium between physical and spiritual aspects of life. Allah (ﷻ) says:

«**This day, I have perfected your *Deen* for you, completed My Favor upon you, and have chosen for you Islam as your *Deen*.**» [5:3]

When man implements Islam in his life, he would feel the pleasure of comfort, self-satisfaction, and spiritual ease. Allah (ﷻ) says:

«**And We have sent you (O Muhammad ﷺ) not but as a mercy for the '*aalameen* (all that exists).**» [21:107]

In the Hereafter, Allah would be pleased with him, and admit him in *Jannah* (Heavenly Abode) wherein he will live an everlasting life. Allah (ﷻ) says:

«**Verily! Those who believe (in Islam) and do righteous deeds shall have the Gardens of *Firdaws* (the highest level in *Jannah*) for their entertainment.**» [18:107]

Allah safeguards and protects Islam until the establishment of the Final Hour. Allah (ﷻ) says:

«**Indeed it is We Who have sent down the *Dhikr* (i.e. the *Qur'an*) and surely, it is We Who will guard it (from corruption).**» [15:9]

Regardless of the efforts of the enemies of Islam to distort the image of Islam, and falsely accuse it, Allah, will safeguard it. Allah (ﷻ) says:

«**Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, worthy of all praise (Allah).**» [41:42]

The Beginning and the End

In the end, Allah's legislation, His *Deen*, and His army will be the successful. Allah (ﷻ) says:

«**Verily, those who oppose Allah and His Messenger (Muhammad ﷺ) will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear *aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.**» [58:5]

Regardless of the efforts of the enemies to stop the spread of Islam, they will not be successful. Allah (ﷻ) says:

«**Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.**» [8:36]

The *Shari'ah* of Allah will prevail, His command is everlasting and His *Deen* will remain. Allah (ﷻ) says:

«**They intend to extinguish the Light of Allah (the *Deen* of Islam) with their mouths. But Allah will complete His Light even though the disbelievers hate (it).**» [61:8]

Allah promised to grant victory to it and make it apparent. Allah (ﷻ) says:

«**He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the *Deen* of truth (Islam) that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.**» [48:28]

The Prophet (ﷺ) said:

“This *Deen* will reach every place which sees night and day. Allah will not leave a house made of mud nor (a tent of) camel hair except that Allah will make this *Deen* enter it, either by the might of the mighty or the humility of the meek: the mighty through whom Allah will give might and honor to the *Deen* of Islam, or the meek through whom Allah will humiliate disbelief.” [Ahmad, Ibn Hibbaan, Haakim]

The *Deen* of Islam is spreading and people are accepting it in large numbers, even though Muslims are not conveying it as they should. The main reason behind this is that Islam is congruent with the natural disposition of man, and fulfills his desires, and secures his stability in all aspects; namely, the psychological, social, economical and political. Another reason is the inner-strength which Allah instills in His slaves to aid them.

On the other hand, the enemies are mustering all their resources to wage war against this *Deen*, and to prevent people from accepting it, and to place obstacles in its path, and to scare people away from it by portraying Islam as a backward *Deen* which acknowledges terrorism.

They do this because Islam would definitely bar them from achieving their goals, and it would also prevent them from exploiting their peoples, since Islam forbids oppression in all its forms, and it forbids enslaving people to other than Allah. This is a grave sin, especially when those wronged are the weak. Islam forbids societies, groups and individuals to belittle others. Allah (ﷻ) says:

﴿O mankind! We have created you from a single male and female, and We made you into different nations and tribes

that you may come to know one another. Verily, the most honorable of you to Allah is that (believer) who has the most *taqwaa*³ (the most pious). Verily, Allah is All-Knowing, All-Aware.﴾ [49:13]

I will use the Noble *Qur'an* in writing this book, since Allah has stated that man cannot discover the truth about the beginning of creation by himself. Allah (ﷻ) says:

﴿I made them not to witness the creation of the heavens and the earth, nor their own creation, and I would not have taken those who misguide as assistants.﴾ [18:51]

The other source I will use is the authentic Sunnah⁴. I will avoid correlating the facts mentioned in the *Qur'an* and the authentic Sunnah of the Messenger (ﷺ) with modern science, theories, and discoveries, for those theories which are regarded as true today may be falsified by other theories tomorrow. Many theories once held true in the past have now been proven incorrect due to the progress of modern science. And Allah always speaks the truth:

﴿And of knowledge, you (mankind) have been given only a little.﴾ [17:85]

³ **Taqwaa** is that which causes a person to stay away from sins and perform deeds of righteousness purely for Allah's sake.

⁴ **Sunnah:** The 'Way' of the Prophet (ﷺ). It sometimes denotes the way he did something. Here it means the collection of the speech, deeds, and tacit approvals of the Prophet (ﷺ), also known as hadeeth.

The Beginning and the End

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Belief in Allah

Belief in Allah, His existence, and His Oneness is the basis of Islamic *Shari'ah*. Belief in this pillar would cause one to believe in the other pillars of Imaan, which the Prophet (ﷺ) informed us about when **Jibreel** asked him:

'Tell me about Imaan?' He replied:

"To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and that you believe in Predestination, its good and evil consequences." [Muslim]

Who is Allah?

Allah (ﷻ) says:

«He is the First and the Last, the Most High and the Most Near. And He is the All-Knower of every thing.» [17:3]

Allah (ﷻ) also says:

«He is Allah, beside Whom none has the right to be worshipped but He, the All-Knower of the unseen⁵ and the seen. He is the Most Beneficent, the Most Merciful. He is Allah beside Whom none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Far removed is Allah (from every imperfection) above all that they associate as partners with Him. He is Allah, the

⁵ That which is absent, invisible, or beyond the perception of the senses or of the mind and therefore is unknown to man, except for what Allah chooses to reveal.

Creator, the Shaper out of naught, the Fashioner. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.﴾ [59:22-4]

Allah (ﷻ) also says:

﴿Allah! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Chair extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾ [2:255]

In Islam, Allah is known; for the *Deen* explains who Allah is, and informs us of His beautiful attributes, and how we can ask and seek nearness to Him. Among Allah's attributes are the following:

1) Allah exists. The universe and all that is within are proofs of His existence. Allah (ﷻ) says:

﴿Say: 'Look into all that is in the heavens and the earth,' but neither *aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.﴾ [10:101]

2) Allah is One; He has no partner who shares His domain. He has no wife or child and all creation depends upon Him.

He has no partner, rival or equal, all things are in need of Him, while He stands in need of none of His creatures. He was not begotten, nor does He beget. Allah (ﷻ) says:

﴿Say: 'He is Allah, (the) One. * Allah is the *Samad* [The Self-Sufficient Master, Whom all creatures need, without Him needing them]. * He begets not, nor was He begotten * and there is none co-equal or comparable unto Him.﴾ [112:1-4]

3) Allah is All-Knowing and His knowledge encompasses everything. Allah (ﷻ) says:

﴿Whatever you may be doing, and whatever you may be reciting from the *Qur'an*, – and whatever deed you may be doing (good or evil) We are Witness thereof when you are doing it. And nothing is hidden from your *Rubb* (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.﴾ [10:61]

4) Allah is Ever-Living, and He never dies. Allah (ﷻ) says:

﴿He is the Ever-Living, *Laa ilaaha illa Huwa* [none has the right to be worshipped but He], so invoke Him making your worship pure for Him Alone. All praises are due to Allah, the *Rubb* of the '*aalameen* [mankind, *jinn* and all that exists].﴾ [40:65]

5) Allah is All-Just. He is not a tyrant; He does not oppress, nor is injustice feared from Him. Allah (ﷻ) says:

﴿And We shall set up the balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed,

We will bring it. And Sufficient are We as Reckoners.﴾
[21:47]

6) Allah is Unique. Nothing resembles Him, nor can anything be compared to Him regarding His attributes or actions. To Him belongs complete perfection in every aspect. Whatever He wills would come to pass; and what he does not would never be. Allah (ﷻ) says:

﴿Allah - None has the right to be worshipped but He! To Him belong the Most Beautiful of Names.﴾ [20:8]

Allah (ﷻ) says:

﴿The Creator of the heavens and the earth; He has made for you mates from yourselves, and for the cattle (also, He has made) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.﴾ [42:11]

Allah (ﷻ) has many Names and Attributes which are indicative of His perfection and magnificence. If one wishes, he may refer to books which detail them.

One should know though that Allah's Names are not limited. The Prophet (ﷺ) said:

“No slave says upon feeling stress or sadness:

*‘Allahumma innee ‘abduk, ibnu ‘abdik, ibnu amatik,
nasiyatee biyadik, madin fiyya hukmuk, ‘adlun fiyya
qada`uk, as`aluka bikull-ismin huwa lak, sammayta bihi
nafsak, aw anzaltahu fee kitabik, aw ‘allamtahu ahadan
min khalqik aw ista`tharta bihi fee ‘ilm il-ghaybi ‘indak,
an taj`al al-Qur`ana rabee`a qalbee, wa noora sadree,
wajalaa`a huznee wa dhahaaba hammee.’*

Meaning: O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your Hand (i.e. You have total mastery over me) Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the *Qur'an* the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety...'

...except that Allah will cause his sorrow to disappear and replace it with joy." [Ahmed, Saheeh ibn Hibbaan]⁶

Allah has Names and Attributes which are not like unto His creation. Allah exists, and His existence is unlike that of His creatures. He hears and nothing is like unto Him in this attribute. He sees, and nothing is like unto Him in this attribute. This general rule applies to all His Names and Attributes. Allah (ﷻ) is as He described Himself:

﴿And they will never encompass anything of His Knowledge.﴾ [20:110]

Man cannot comprehend the magnificence of Allah. Allah, the Exalted, says:

﴿No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle and Courteous, Well Acquainted with all things.﴾ [6:103]

⁶ Authenticated as *Saheeh* by Sheikh Al-Albaani (may Allah have mercy on him).

Due to the fact that humans have been created with the innate nature to inquire and find out the truth about various matters...pondering about Allah and His presence would not negate Imaan; rather, it would be a sign of one's belief.

Abu Hurairah (رضي الله عنه) said:

“Some companions of the Prophet (ﷺ) asked him: **‘Sometimes we think about things which we feel are too awful to speak about.’** He replied: **‘Do you find this?’** They replied in the affirmative. He said, **‘That is an explicit sign⁷ of true belief.’**” [Muslim]

These thoughts emanate from the whisperings of *Shaytaan* (Satan) who tries in every possible way to misguide people from the *Deen* of Allah, as he swore to do. Allah (ﷻ) mentions in the *Qur'an* that the *Shaytaan* said:

﴿(Iblees [Satan]) said: **‘Do you not see? This one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!’**﴾ [17:62]

These whisperings and insinuations are from the *Shaytaan*, as the Messenger of Allah (ﷺ) explained. **Ibn ‘Abbaas** (رضي الله عنه) said:

“A man came to the Prophet (ﷺ) and said, **‘O Messenger of Allah, sometimes I think about something that I prefer more that I be hurled from the sky than to speak about it.’**

⁷ “What is meant by ‘explicit sign of true belief’ is the fact that they felt it too awful to speak about, and that their belief stopped them from accepting these thoughts and speaking about it. As far as the thoughts themselves, they are not from belief, but rather from the *Shaytaan*.”

He (ﷺ) replied, **'Allah is the Greatest! Allah is the Greatest! All Praise be to Allah Who granted you the knowledge to understand that these thoughts are the plots and evil whisperings from the Shaytaan.'** [Ahmed]

If *Shaytaan* prompts you to ask questions about things which human intellect cannot comprehend then do what the Prophet (ﷺ) said:

"People will continue to question things until they ask, 'Allah created the creation, so who created Allah?' Whoever finds himself at this point, let him say, 'I believe in Allah.'" [Muslim]

The Messenger of Allah (ﷺ) explained how to remove these thoughts saying:

"Shaytaan comes to one of you and says, 'Who created this? Who created that?' until he says, 'Who created your Creator?' If one reaches this point, then let him seek refuge in Allah from the Shaytaan and stop." [Bukhari]

Allah always speaks the truth. He (ﷻ) says:

﴿And if an evil whisper comes to you from Shaytaan [Satan] then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.﴾ [7:200]



Proofs of the Existence of Allah

Everything in this universe is a definite proof of the existence of a Creator [Allah] who created it. Those who have sound intellect and natural disposition will understand this fully.

Those who reject the existence of Allah do so because they seek tangible proofs which they can perceive through their senses. They contradict themselves, for they believe in intangible things within this universe by observing their signs and effects. For example, they believe in gravity without being able to see it; they perceive it only through its effects, since objects are drawn towards the earth. They believe in magnetism without being able to see it; they perceive it through its effects, since metallic objects are attracted to each other. They believe that they have intellects while they cannot see their intellects! They believe in all these things (while depending on their senses) even though their senses may give them a false perception about things, which is well-known. For example, a stick placed in water seems bent, and two parallel lines at a distance seem to intersect; also, our head always seems to be upright, whether we are at the North Pole, the South Pole, or at the Equator. These examples prove that without intellect, one may be given a false perception if he depends solely on his senses.

Without intellect, we would have no knowledge. So those who limit attaining knowledge to what is perceived through the senses have indeed erred! Is it logical to reject the belief in Allah, because Allah cannot be perceived through one's senses? Even though they believe in all that surrounds them through their effects and signs! Seeking tangible evidences for

The Beginning and the End

the belief in the existence of Allah has distanced many from believing in Allah by pondering His signs.

Allah (ﷻ) says:

﴿And Fir'awn [Pharaoh] said: 'O Haamaan! Build me a tower that I may reach the paths. The paths which reach the heavens, so that I may look upon the god of Musa, but verily, I think him to be a liar.' Thus it was made fair-seeming in Fir'awn's eyes the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'awn led to nothing but loss and destruction (for him).﴾ [40:36-7]

This call is not restricted to a certain time or era; rather, it is the nature of the calls of those who reject and belie the truth due to their ignorance, as Allah says:

﴿And those who have no knowledge say: 'Why does not Allah speak to us (face to face) or why does not a sign come to us?' So had the people before them said words of similar import. Their hearts are alike; We have indeed made plain the signs for people who believe with certainty.﴾ [2:118]

Or due to pride, as Allah (ﷻ) says:

﴿And those who expect not for a Meeting with Us [i.e. those who deny the Day of Resurrection and the life of the Hereafter] say: 'Why are not the angels sent down to us, or why do we not see our Rubb?' Indeed they think too highly of themselves, and are scornful with great pride. * On the Day they will see the angels, no glad tidings will there be for the *mujrimoon* [criminals, disbelievers, polytheists, sinners, etc.] that day. And they [the angels]

will say: 'All kinds of glad tidings are forbidden for you.﴾
[25:21]

Or due to injustice, as did the Jews; Allah (ﷻ) says:

﴿And (remember) when you said: 'O Musa! We shall never believe in you till we see Allah plainly.' But you were seized with a thunderbolt (of lightning) while you were looking.﴾ [2:55]

The Proofs of the Existence of Allah

- * **The result of pure and unadulterated human nature.** Indeed a person who has pure nature and clear understanding would know certainly that nothing exists without something bringing it into existence, and nothing happens without a specific reason. For example, if you enter a room and see a table, your mind will come to the conclusion that this table did not come into the room by itself; rather, someone brought it in. The Bedouin who lives in the desert would understand this through his unadulterated natural disposition. If he is asked how he came to know his *Rubb*, he would respond, "the dung of a camel indicates the presence of a camel, the dung of a donkey indicates the presence of a donkey, and footprints indicate that someone tread this path. A dark night, a bright day, the sky with its great stars, the earth with its deep valleys, the ocean with its great waves; are these all not but indications of the existence of Allah – the All-Aware, and Well-Acquainted with all things?"
- * **The verses of the *Qur'an*.** There are many verses which encourage people to ponder about this universe which surrounds them and to think about the different creations

The Beginning and the End

found within them. All these are proofs of a Creator who takes care of its affairs. Allah (ﷻ) says:

«**Say: 'Look into all that is in the heavens and the earth,' but neither *aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.**» [10:101]

The following are a few examples which prove the existence of the Creator:

* **The perfection with which the universe is created**, and beauty of the planets which swiftly travel in their specific orbits, as well as other celestial bodies; if these were offset from their orbit even slightly, it would result in a catastrophe which only Allah knows. Since the beginning of their creation, they continue to move according to a precise system. Allah (ﷻ) says:

«**He has created the heavens without any pillars that you see and has set on the earth firm mountains, lest it should shake with you.**» [31:10]

Allah (ﷻ) also says:

«**So exalted is Allah when you reach the evening and when you reach the morning. * And to Him is (due all) praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon. * He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out. * And of His signs is that He created you from dust; then, suddenly you are human beings dispersing (throughout the earth). * And of His signs is that He created for you from yourselves mates that you**

may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. * And of His signs are the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge. * And of His signs are your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen. * And of His signs is (that) He shows you the lightening (causing) fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason. * And of His signs is that the heaven and earth stand [i.e. remain] by His command. Then when He calls you with a (single) call from the earth, immediately you will come forth. * And to Him belongs whoever is in the heavens and the earth. All are to Him devoutly obedient. * And it is He who begins creation; then He repeats it, and that is (even) easier for Him⁸. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise.﴾ [30:17-27]

Allah (ﷻ) also says:

﴿...the sun, the moon, and the stars, (all) subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Rubb of the worlds.﴾ [7:54]

⁸ This is in regards to humans, for repeating something is easier than doing it the first time. As far as Allah is concerned, they are both the same, they are both easy.

The Beginning and the End

* **The wondrous creation of mankind** and the beautiful form they are created in, and the ability which Allah has endowed them. Allah (ﷻ) says:

﴿And on the earth are signs for the certain (in faith). * And in your own selves. Then will you not see?﴾ [51:20-1]

* **The animals** and the different ways humans benefit from them, in the form of food, drink, clothing, and as means of transportation. Allah (ﷻ) says:

﴿And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies – between undigested food and blood – pure milk, palatable to drinkers. * And from the fruits of the palm trees and grapevines you take intoxicant and good provision.⁹ Indeed in that is a sign for a people who reason. * And your Rubb inspired to the bee, ‘Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct. * Then eat from all the fruits and follow the ways of your Rubb laid down (for you).’ There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.﴾ [16:66-9]

* **The plants, trees, and crops** in their various shapes, and colors from which man benefits in the form of food, drink, shelter, and medicine. Allah (ﷻ) says:

⁹ This verse was revealed before the prohibition of intoxicants. It alludes to the fact that there are both evil and good possibilities in certain things.

﴿And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. * And within the land are neighboring plots and gardens of grapevines and crops and palm trees, (growing) several from a root or otherwise,¹⁰ watered with one water, but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.﴾ [13:34]

* **The different creatures which traverse the earth** in their various shapes, forms, and unique qualities. Allah (ﷻ) says:

﴿Allah has created every (living) creature from water. And of them are those that move on their bellies and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.﴾ [24:25]

* **The astonishing organization and cohesion** present between all constituents of the creation. This cohesion and intricate balance guarantees the continuation of life of the creation. Allah (ﷻ) says:

﴿He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein (plants) of every noble kind. * This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.﴾ [31:10-1]

¹⁰ i.e., only one from a root.

* **The wondrous way provisions are distributed** and provided to all creatures. Allah (ﷻ) says:

«**And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage¹¹. All is in a clear book.¹²**» [6:103]

Allah (ﷻ) also says:

«**And how many a creature carries not its (own) provision. Allah provides for it and for you. And He is the Hearing, the Knowing.**» [29:60]

Allah, the Exalted, has informed us that all creatures within the universe have been created in pairs; (for example) the sky and earth, night and day, death and life, happiness and misery, the sun and the moon, the moving and motionless, hot and cold, good and evil, disbelief and belief. This is present in the animal world and in plants as well; and among things we have knowledge of and things we do not. Allah (ﷻ) says:

«**And of all things We created two mates; perhaps you will remember.**» [51:49]

Pondering these creatures would increase and deepen one's belief in Allah, and this is a trait of the intellectual people of understanding. Allah (ﷻ) says:

«**Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in**

¹¹ Before birth(in the uterus) and after death (in the grave).

¹² *Al-Lawh-ul-Mahfoodh*, the Preserved Tablet in which everything that comes into existence is written 50,000 years before the creation until the Day of Resurrection.

the mountains are tracts, white and red of varying shades and (some) extremely black. And among people and moving creatures are grazing livestock are various colors similarly. Only those fear Allah, from among His slaves who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.﴾ [35:27-8]

Allah (ﷻ) has informed us about some of the creatures in this universe, while not informing us of others. Allah (ﷻ) says:

﴿Exalted is He who created all pairs [or 'all species'] – from what the earth grows, and from themselves, and from that which they do not know.﴾ [36:36]

There is no doubt that there is a force which brought about this universe, and protects it. This force can only be one of the following:

- 1) That the universe came into existence by itself. This is absurd and false, for everything which is present must have been brought into existence by something.
- 2) That this universe came into existence by something; whether it is from the universe or not (such as evolution). This argument is illogical, and sound intellect cannot accept it, for a thing cannot create something like itself.
- 3) That this universe was created by an outside power, apart and distinct from it; Allah, the Creator, created this universe. This is what the Muslims believe. As for the atheists, they waver in doubt. Allah (ﷻ) says:

﴿Were they created by nothing, or were they the creators (of themselves)? * Or did they create the heavens and the earth? Rather, they are not certain.﴾ [52:35-6]

* **It is from the innate human nature** that humans feel and acknowledge the presence of a Creator Who created them as well as the universe they live in. This is what the scientists call “Religious Instinct.” Allah (ﷻ) says:

﴿**So direct your face [i.e., self] toward the *Deen*, inclining to truth. (Adhere to) the *fitrah*¹³ of Allah upon which He has created (all) people. No change should there be in the creation of Allah.¹⁴ That is the correct *Deen*, but most of the people do not know.**﴾ [30:30]

The Prophet (ﷺ) said:

“Every child is born on the *Fitrah* [Natural Disposition]; But his parents, turn him into a Jew or a Christian. Just as you see the cattle-beast; Do you see it born with amputated limbs before you amputate them?” They said, **“O Messenger of Allah, do you see those who die while they are young?”** He said, **“Allah knows best about what they would have done.”** [Bukhari]

Even if a man's natural disposition is deviated, he still tends to look up to a power to dispose his affairs, and upon Whom he can turn to in times of need, as was the case in previous nations; they would take idols as gods and worship them. They would also worship the sun, moon and stars. This is a

¹³ **Fitrah:** The natural inborn inclination of man to worship his Creator prior to the corruption of his nature by external influences. Thus, Islamic monotheism is described as the religion of *fitrah*—that of the inherent nature of mankind.

¹⁴ i.e., let people remain true to their *fitrah* within the religion of Islam.

common instinct among humans; although some reject it out of pride or stubbornness, and others believe in it. This innate nature becomes apparent when man is in a dire situation...if a person falls sick, or is overcome by an evil, he would involuntarily call out and say: 'O Allah!' or he would look towards the sky, in acknowledgment of an almighty force, who can resolve his problems. Allah says:

«And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues (in disobedience) as if he had never called upon Us to (remove) an affliction that touched him.» [10:12]

* **The challenge of the *Qur'an*:** The *Qur'an* challenges the whole creation to create anything which has a soul, whether they do so collectively or individually. Allah (ﷻ) says:

«O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create (as much as) a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal away from them a (tiny) thing, they could not recover it from him. Weak are the pursuer and pursued¹⁵.» [22:73]

This is because the soul is from the affairs of Allah. No one knows its reality except Him. Allah (ﷻ) says:

«And they ask you, (O Muhammad (ﷺ)), about the soul. Say, 'The soul is of the affair [i.e., concern] of my *Rubb*.

¹⁵ A comparison is made here to the worshipper of a false deity and that which he worships.

And you [i.e., mankind] have not been given of knowledge except a little.﴾ [17:85]

The creation cannot create something without a soul. In a *Hadeeth Qudsi*, the Prophet (ﷺ) narrated that Allah (ﷻ) says:

“And who is more unjust than one who tries to create something like My creation. Let them try to create the smallest ant, let them try to create a seed, let them try to create a fiber of barley.” [Bukhari]

* **The inability of humans to do as they please in this universe.** This is another evidence of the presence of the Creator who created and continues to dispose of its affairs. Allah (ﷻ) says:

﴿Have you not considered the one who argued with Abraham about his *Rubb* (merely) because Allah had given him kingship? When Abraham said, ‘My *Rubb* is the one who gives life and causes death,’ he said, ‘I give life and cause death¹⁶.’ Abraham said, ‘Indeed, Allah brings up the sun from the east, so bring it up from the west.’ So the disbeliever was overwhelmed (by astonishment), and Allah does not guide the wrongdoing people.﴾ [2:258]

* **Another proof of His (ﷻ) existence is His challenge** to all humanity: to bring something like the Noble *Qur’an*, the final Book revealed to mankind. This challenge will remain unmet until the Day of Requital. Allah (ﷻ) says:

¹⁶ **Qataadah** and others reported: “That two men are brought to me who deserve to be sentenced to death. So I order that one of them be killed and I pardon the other.. so he is not killed.” [ibn Katheer]

«Say, 'If mankind and the *jinn* gathered in order to produce the like of this *Qur'an*, they could not produce its like, even if they were to each other assistants.» [17:88]

Whoever doubts the existence of Allah or the prophet-hood of Muhammad (ﷺ) let him produce something similar to the *Qur'an*. The Arabs, who were the most eloquent at that time, tried their best to produce something similar to the *Qur'an*, and they could not; even though it was revealed in their native tongue (Arabic). Allah then eased this challenge, saying:

«Or do they say, 'He invented it?' Say, 'Then bring ten *Suwar* [chapters] like it that have been invented and call upon (for assistance) whomever you can besides Allah, if you should be truthful.» [11:13]

Allah (ﷻ) then eased it even further, saying:

«And if you are in doubt about what We have sent down [i.e., the *Qur'an*] upon Our Slave [i.e., Prophet Muhammad (ﷺ)], then (try to) produce (even) one *Surah* the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful.» [2:23]

This *Qur'an* is the revealed Words of Allah, and it can never be disproved. Allah (ﷻ) says:

«And it is not (possible) for this *Qur'an* to be produced by other than Allah, but (it is) a confirmation of what was before it and a detailed explanation of the (former) Scriptures, about which there is no doubt¹⁷, from the *Rubb* of the all that exists.» [10:37]

¹⁷ This phrase refers back to the *Qur'an*.

The Beginning and the End

If it was conjured by humans, it would contain many contradictions. Allah (ﷻ) says:

«Then do they not reflect upon the *Qur'an*? If it had been from (any) other than Allah, they would have found much contradiction in it.» [6:103]

Our basis for the discussion about the beginning of creation and its end will be the saying of Allah (ﷻ):

«Allah is the Creator of all things, and He is, over all things, Disposer of affairs. * To Him belong the keys of the heavens and the earth.» [39:62-63]



The First Creation of the Tangible World

Since man's knowledge and understanding is limited to the tangible world he lives, there is no need for him to comprehend the unseen world; except in matters that would lead him to knowing the greatness of his Creator, and bring him closer to His pleasure and *Jannah*. For this reason, Allah, the Exalted, sent Messengers to mankind continuously and He gave them knowledge of the unseen world in matters through which the goodness of man would be attained. If human intellect is unable to realize what occurs in a place that is segregated from him by a wall, then by right, it would not be able to comprehend the unseen world.

Allah (ﷻ) says:

«(And) **who created seven heavens in layers.**¹⁸ **You do not see in the creation of the Most Merciful any inconsistency. So return (your) vision (to the sky); do you see any breaks? * Then return (your) vision twice again.**¹⁹ (Your) vision will return to you humbled while it is fatigued.» [67:3-4]

The Creation of the Heavens, Earth and What is in Between

Allah (ﷻ) says:

«**And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, 'Be,' and it is, His**

¹⁸ i.e., one covering or fitting over the other.

¹⁹ i.e., repeatedly.

word is the truth.²⁰ And His is the dominion (on) the Day the Horn is blown. (He is the) Knower of the Unseen and the witnessed²¹ and He is the Wise, the Acquainted.﴾ [6:73]

The following are examples of some of the creations found within the heavens and earth:

Allah (ﷻ) says:

﴿And We made the sky a protected ceiling, but they turn away from its [the sky's] signs. * And it is He who created the night and the day and the sun and the moon; all (heavenly bodies) are swimming in an orbit.﴾ [21:32]

Allah (ﷻ) says:

﴿Are you a more difficult creation or is the heaven? * He [i.e., Allah] constructed it. * He raised its ceiling and proportioned it. * And He darkened its night and extracted its brightness.²² * And after that He spread the earth. * He extracted from it its water and its pasture. * And the mountains He set firmly. * As enjoyment [i.e., provision] for you and your grazing livestock.﴾ [79:27-33]

Allah (ﷻ) says:

²⁰ When interpreted as the "Day" (of Resurrection), the sentence would read: "And the Day He says, 'Be,' and it is, His word will be the truth."

²¹ What is present, visible and known to man. The knowledge of Allah (ﷻ) includes the reality of all things and all occurrences, no matter how they might appear to human beings.

²² i.e., created the day from within the surrounding darkness.

﴿And We have sent the fertilizing winds²³, and sent down water from the sky and given you drink from it. and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].﴾ [15:22]

There are different types of winds; some are a mercy from Allah (ﷻ). Allah (ﷻ) says:

﴿And it is He who sends the winds as good tidings before His mercy [i.e. rainfall] until, when they have carried heavy rain clouds, We drive them to a dead land and We send down rain therein and bring forth thereby (some) of all the fruits. Thus will We bring the dead; perhaps you may be reminded.﴾ [7:57]

While others are a punishment. Allah (ﷻ) says:

﴿Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied [disbelieved]? Then you would not find for yourselves against Us an avenger (or someone to demand restitution).﴾ [17:69]

And He (ﷻ) says:

﴿...and it is hit by a whirlwind containing fire and is burned.﴾ [2:266]

And He (ﷻ) says:

﴿So We sent upon them furious wind in days of evil omen (for them).﴾ [41:16]

²³ Winds causing precipitation in rain clouds or carrying pollen.

The Beginning and the End

Allah created seven heavens and seven earths. Allah (ﷻ) says:

«It is Allah who has created seven heavens and of the earth, the like of them [i.e., a similar number: seven]. (His) command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.» [65:12]

In the beginning of creation, the heavens and earth were joined together. Allah (ﷻ) says:

«Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?» [20:30]

Allah (ﷻ) has informed us when the heavens, the earth, and all that is in between was created. He (ﷻ) says:

«Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the *Rubb* of all that exists.' And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its (creatures) sustenance in four days without distinction²⁴ – for (the information) of those who ask. Then He rose to the heaven while it was smoke and said to it and to the earth, 'Come willingly or unwillingly.' They said, 'We have come willingly' And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars,

²⁴ Also “four equal days” or “four days of completion”.

The Beginning and the End

for beauty] **and as protection.**²⁵ **That is the determination of the Exalted in Might, the Knowing.** ﴿41:9-12﴾



²⁵ A protection from the devils who attempt to steal information from the angels.

The Creation of the Angels

The Angels are a creation of Allah which He created from light. The Messenger of Allah (ﷺ) said:

“The angels were created from light, the *Jinn* were created from a smokeless flame of fire, and Adam was created from what was described to you [in the Qur`an: black dry clay].” [Muslim]

Allah (ﷻ) created them to do certain tasks; which they execute. Allah (ﷻ) says:

«(The angels say), ‘There is not among us any except that he has an assigned task. * And indeed, we are those who line up (for prayer). * And indeed, we are those who exalt Allah.’» [37:164-6]

Allah has informed us of some of their names, such as Jibreel (Gabriel), Mikaa`eel (Michael), and Israafeel (Rafael). Allah (ﷻ) says:

«Whoever is an enemy to Allah and His Angels and His Messengers and *Jibreel* and *Mikaa`eel* – then indeed, Allah is an enemy to the disbelievers.» [2:96]

Jibreel (ﷺ) is the angel who descends with the revelation upon the messengers, who convey it to their nations. Allah (ﷻ) says:

«The Trustworthy Spirit [i.e., *Jibreel*] has brought it down. * Upon your heart, (O Muhammad (ﷺ)), that you may be of the warners.» [26:194]

Meekaa`eel (ﷺ) is assigned with the task of distributing rain and vegetation, while *Israafeel* has been assigned the task of

The Beginning and the End

blowing the trumpet. He will blow it for the first time, and all would be struck with terror. Allah (ﷻ) says:

«And (mention) the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills.» [27:87]

Thereafter, he would blow the trumpet two more times on the Day of Requital; the second with which all would die, and the third with which all would be resurrected and brought back to life. Allah (ﷻ) says:

«And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.» [39:68]

Among the angels is the Angel of Death and his helpers. Allah (ﷻ) says:

«And He is the subjugator over His slaves, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail (in their duties). * Then they [i.e., His slaves] are returned to Allah, their true *Rubb*. Unquestionably, His is the judgment, and He is the swiftest of accountants.» [6:61-2]

Among them are those who bear the Throne of Allah and those who are also close to Him. Allah (ﷻ) says:

«Never would the Messiah disdain to be a slave of Allah, nor would the angels near (to Him). And whoever disdains His worship and is arrogant – He will gather them to Himself all together.» [4:172]

The Beginning and the End

Some have been assigned tasks in *Jannah*, while others have been assigned tasks in Hellfire. Allah (ﷻ) says:

«O you who have believed, protect yourselves and your families from a Fire, whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.» [66:6]

Among them are those who have been assigned the task to protect humans. Allah (ﷻ) says:

«For each (person) there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily!» [13:11]

Some of them record man's deeds. Allah (ﷻ) says:

«And indeed, (appointed) over you are keepers [Angels who preserve the deeds of men in records], * Noble and recording; * They know whatever you do.» [82:10-2]

Allah created Angels to worship Him. He (ﷻ) says:

«To Him belongs whoever is in the heavens and the earth. And those near Him [i.e., the angels] are not prevented by arrogance from His worship, nor do they tire. * They exalt (Him) night and day (and) do not slacken.» [21:19-20]

No one knows their exact number except Allah. Allah (ﷻ) says:

«And none knows the soldiers of your *Rubb* except Him.» [74:31]

The Beginning and the End

Whoever desires to learn more on this subject may read books (which are based on the *Qur'an* and authentic *Sunnah*) which talk about the angels and their duties.



The Creation of the *Jinn*

Jinn are an unseen creation of Allah who were created to worship Him. Allah (ﷻ) says:

«**And I [Allah] created not the *jinn* and humans except they should worship Me (Alone). * I seek not any provision from them** [i.e. provision for themselves or for My creatures] **nor do I ask that they should feed Me** [i.e. feed themselves or My creatures]. *** Verily, Allah is the All-Provider, Owner of Power, the Most Strong.**» [51:56-8]

They are charged with the legislations of the *Deen* that man is charged with. Allah (ﷻ) says:

«**And (mention, O Muhammad), when We directed to you a few of the *jinn*, listening to the *Qur'an*. And when they attended it, they said, 'Listen quietly.' And when it was concluded, they went back to their people as warners. * They said, 'O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.'**» [46:29-30]

Allah created them from fire. He (ﷻ) says:

«**He created man from clay like (that of) pottery. * And He created the *jinn* from a smokeless flame of fire.**» [55:14-5]

Allah (ﷻ) also says:

«**And indeed, We created man from sounding clay of altered black smooth mud. * And the *jinn*, We created aforetime from the smokeless flame of fire.**» [15:26-7]

The Creation of Adam (الإنسان)

Adam is the father of humanity. Allah (ﷻ) says:

﴿**And (mention, O Muhammad), when your *Rubb* said to the angels. 'Indeed, I will make upon the earth a successive authority.'** They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' He [Allah] said, 'Indeed, I know that which you do not know.' * And He taught Adam the names – all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful.' * They said, 'Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.' * He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the unseen (aspects) of the heavens and the earth? And I know what you reveal and what you have concealed.' * And (mention) when We said to the angels, 'Prostrate before Adam'; so they prostrated, except for *Iblees*.²⁶ He refused and was arrogant and became of the disbelievers. * And We said, 'O Adam, dwell, you and your wife, in *Jannah* and eat wherefrom in (ease and) abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.' * But Satan caused them to slip out of it and removed them from that

²⁶ The proper name of Satan, who was not an angel but from the *jinn*. Done in obedience to Allah, this prostration was one of respect, not worship.

(condition) in which they had been. And We said, 'Go down (all of you) as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.' * Then Adam received from his *Rubb* words (of repentance), and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. * We said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve. * And those who disbelieve and deny Our signs – those will be companions of the Fire; they will abide therein eternally.' ﴿2:30-39﴾

Humans are from the progeny of Adam. Allah (ﷻ) says:

﴿O mankind, fear your *Rubb*, who created you from one soul.﴾ [4:1]

The Prophet (ﷺ) said regarding this:

“O people, your *Rubb* is One, and indeed your father is one. All of you were created from Adam, and Adam was created from dust. There is no excellence of an Arab over a non-Arab, a non-Arab over an Arab, a red person over a white, nor a white person over a red, except in righteousness and piety.” [Ahmed]



How Adam (ﷺ) was Created

Allah (ﷻ) has clarified that Adam was created from earth; as is exemplified in different ways. In the following ayah, Allah (ﷻ) says that Adam was created from dust:

«Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, 'Be,' and he was.» [3:59]

In this ayah Allah (ﷻ) says that he was created from clay:

«He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).» [6:2]

Here Allah (ﷻ) says that he was created from sticky clay:

«... 'Are they stronger as creation, or those [others like the heavens and the earth and the mountains, etc.] whom We have created?' Verily, We created them of a sticky clay.» [37:11]

Allah (ﷻ) says that He created him from clay like that of pottery:

«He created man from clay like (that of) pottery.» [55:14]

He (ﷻ) that He created him from sounding clay of altered black smooth mud:

«And indeed, We created man from sounding clay of altered black smooth mud.» [15:26]

In any case, Adam was created from one substance.

The Beginning and the End

Allah (ﷻ) created Adam from clay, and he passed through different stages. He stayed like this, for as long as Allah willed; thereafter Allah breathed into him the soul which He created for him. Allah (ﷻ) says:

«**And (remember) when your *Rubb* said to the angels: 'I am going to create a man [Adam] from sounding clay of altered black smooth mud. So, when I have fashioned him completely and breathed into him [Adam] the soul which I created for him, then fall (you) down prostrating yourselves unto him.'** So, the angels prostrated themselves, all of them together. Except *Iblees* [Satan] - he refused to be among those who prostrated.» [15:28-31]

Mankind thereafter procreated from a weak water-like substance (sperm). Allah (ﷻ) says:

«**Who made everything He has created good, and He began the creation of man from clay. * Then He made his offspring from semen of worthless water [male and female sexual discharge]. * Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for him), and He gave you hearing [ears], sight [eyes] and hearts. Little is the thanks you give!**» [32:7-9]

As the first man was created from dust (which is of earth) man shall return to it, and from it he will be resurrected on the Day of Resurrection. Allah (ﷻ) says:

«**Thereof [from the earth] We created you, and into it We shall return you, and from it We shall bring you out once again.**» [20:55]

Adam's (ﷺ) Attributes

The Messenger of Allah (ﷺ) told us of his attributes. He (ﷺ) said:

“Allah created Adam and his height was sixty arms-spans, and said to him: ‘Go and greet those angels, and listen to how they greet you; that will be your greeting and the greeting of your progeny.’ (So he went and said): ‘As-Salamu alaykum,’ and they responded, ‘As-Salamu ‘alaykum wa Rahmatullah.’ They added ‘wa Rahmatullah’. Everyone who enters Jannah will do so with Adam’s attributes, and the creation to this day has been continually decreasing in height.” [Bukhari]

Why do the Children of Adam Differ?

The Messenger of Allah (ﷺ) clarified why the children of Adam differ from each other; whether in color, character, or nature. He (ﷺ) said:

“Indeed Allah (ﷻ) created Adam (ﷺ) with a handful which he scooped from the earth, so the children of Adam came to be that (form and nature) according to the (specific) soil (they were made from). Some are red, black, white, and yellow, and some are easygoing, sad, despicable, good and pure, while others are a mixture.” [Ibn Hibbaan]

The Creation of Haw'waa' (Eve) Mother of Humanity

After Allah created Adam (ﷺ) He created his wife from one of his left ribs, so that he would be comforted by her, and that they could procreate. Allah (ﷻ) says:

﴿O mankind! Be dutiful to your *Rubb*, Who created you from a single person (Adam), and from him [Adam] He created his wife (*Haw'waa'* [Eve]) and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights) and (do not cut the relations of) the wombs [kinship]. Surely, Allah is Ever a Watcher over you.﴾ [4:1]

The Prophet (ﷺ) said:

“Whoever believes in Allah and the Last Day let him not harm his neighbor. Treat your wives well, for indeed they have been created from a rib. Indeed the most bent part of a rib is its top part. If you try to straighten it, it will break, and if you leave it, it will remain bent, so treat your wives well.” [Bukhari]

The Home of Adam and Eve

They lived in *Jannah* before being expelled from it, due to the sin Adam (ﷺ) committed. Allah (ﷻ) says:

﴿And (mention) when We said to the Angels, ‘Prostrate to Adam,’ and they prostrated, except *Iblees*, he refused. * So We said, ‘O Adam, indeed this is an enemy to you and to your wife, then let him not remove you from *Jannah* so you would suffer. * Indeed, it is (promised) for you not to be hungry therein or be unclothed. * And indeed, you will not be thirsty therein or be hot from the sun.’ * Then Satan whispered to him; he said, ‘O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?’ * And they [i.e., Adam and his wife] ate of it, and their private parts became apparent to them, and they

begun to fasten over themselves from the leaves of *Jannah*. And Adam disobeyed his *Rubb* and erred. * Then his *Rubb* chose him and turned to him in forgiveness and guided (him). * (Allah) said, 'Descend from it [i.e., *Jannah*] – all, (your descendants) being enemies to one another. And if there should come to you guidance from Me – then whoever follows My guidance will neither go astray (in the world) nor suffer (in the Hereafter). * And whoever turns away from My remembrance – indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.' ﴿20:116-24﴾

The Beginning of Messenger-ship

Ten generations after Adam (ﷺ) people deviated from the truth, so Allah sent messengers. Ibn 'Abbaas (رضي الله عنه) said:

"For (the) ten generations between *Nooh* [Noah] and Adam people were adhering to the *Deen*. Thereafter, people deviated so Allah sent to them prophets, as givers of glad tidings (of *Jannah*) and as warners (of the Hellfire)." [Haakim]

The first messenger sent to humanity was Nuh (ﷺ) (Noah). Allah (ﷻ) said:

"Verily, We have inspired you (O Muhammad (ﷺ)) as We inspired *Nuh* [Noah] and the Prophets after him." [4:163]

Allah has informed us in the *Qur'an* of the names of only a few Prophets and Messengers. Allah (ﷻ) says:

﴿And that was Our (conclusive) argument which We gave *Ibraheem* [Abraham] against his people. We raise by degrees whom We will. Indeed, your *Rubb* is Wise and

Knowing. * And We gave to him [i.e., Abraham] *Is'haaq* [Isaac] and *Ya'qoob* [Jacob] - all (of them) We guided. And *Nuh*, We guided before; and among his descendants, *Dawood* [David] and *Sulaymaan* [Solomon] and *Ayyoob* [Job] and *Yusuf* [Joseph] and *Musaa* [Moses] and *Haaroon* [Aaron]. Thus do We reward the doers of good. * And *Zakariyyaa* [Zechariah] and *Yayhaa* [John] and *'Eesaa* [Jesus] and *Ilyaaas* [Elias] – and all were of the righteous. * And *Isma'eel* [Ishmael] and *Al-Yasa'a* [Elisha] and *Yunus* [Jonah] and *Loot* [Lot] - and all (of them) We preferred over the worlds. * And (some) among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.﴾ [6:83-87]

Allah (ﷻ) says:

﴿Say (O Muslims), 'We believe in Allah and that which has been sent down to us and that which has been sent down to *Ibraaheem*, *Isma'eel*, *Ishaaq*, *Ya'qoob*, and to *Al-Asbat* [the twelve sons of *Ya'qoob*], and that which has been given to *Musaa* and *'Eesaa*, and that which has been given to the Prophets from their *Rubb*. We make no distinction between any of them, and to Him we have submitted (in Islam).﴾ [2:136]

Allah (ﷻ) also says:

﴿And (remember) *Isma'eel*, and *Idrees* [Enoch] and *Dhul-Kifl* [Isaiah], all were from among the patient.﴾ [21:85]

There are other Prophets and Messengers whom Allah did not inform us about. Allah (ﷻ) says:

﴿And Messengers We have mentioned to you before, and Messengers We have not mentioned to you...﴾ [4:164]

The Beginning and the End

Allah, the Exalted, would send messengers and prophets from time to time to guide people back to the *Deen* of Allah, and to worship Him. All Prophets and Messengers conveyed the same Message, to worship Allah alone and to disbelieve in all things worshipped to the exclusion of Allah. Allah (ﷻ) says:

«**And verily, We have sent among every *Ummah* [community, nation] a Messenger (proclaiming): ‘Worship Allah (Alone) and avoid (or keep away from) *taaghoot* [all false deities, i.e. do not worship *taaghoot*].’ Then of them were some whom Allah guided and of them were some upon whom it was justified that they go astray. So travel through the land and see the end of those who denied (the truth.)» [16:36]**

The laws and legislations each nation was charged with differs; for some nations were charged with things other nations were not. The (wisdom) behind this is to test the obedience of those nations. Allah (ﷻ) says:

«**To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds.» [5:48]**

The last of messages, was the message of Prophet Muhammad (ﷺ) who was sent to mankind at large. Allah (ﷻ) says:

«**Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last [end] of the Prophets.» [33:40]**

One of the things that the Messengers of Allah called people to was that there is only One God worthy of being

worshipped, Who disposes all affairs, and from whom they should seek refuge. This would lead them to spiritual happiness, and peace of heart and mind. Allah (ﷻ) says:

﴿And We have sent you (O Muhammad (ﷺ)) not but as a mercy for all that exists.﴾ [21:107]

The proof that those who believe in Allah and in the Message achieve true happiness is clear by contrasting their lives with the lives of those who deny the existence of Allah, reject the *Shari'ah*, and the confusion, anxiety and spiritual unrest, they live through which causes them to take drugs, intoxicants, and depressants to fill their spiritual void. It even drives some of them to commit suicide. These things would never lead one to happiness; even if one does feel happy, it is a short-lived happiness; it is like the one who drinks salty water...it would not quench his thirst, rather it would increase his thirst. Believing in Allah, far removed is He from every imperfection, submitting to Him, and obeying Him, would certainly efface all traces of sadness and make one achieve the true happiness and comfort.



What are Humans?

They are a creation who Allah fashioned in the best stature. Allah (ﷻ) says:

﴿Verily, We created man of the best stature (mould).﴾ [95:4]

He fashioned man perfectly and gave him due proportion. Allah (ﷻ) says:

﴿O man! What has made you careless concerning your Rubb, the Most Generous. * Who created you, fashioned you perfectly, and gave you due proportion.*In whatever form He willed, He put you together.﴾ [82:6-8]

He fashioned man in the best and most complete shape. Allah (ﷻ) says:

﴿Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and has perfected and completed your shapes and has provided you with good things. That is Allah, your Rubb, then blessed be Allah, the Rubb of the all that exists.﴾ [40:64]

He preferred and honored him above all other creations. Allah (ﷻ) says:

﴿And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preference.﴾ [17:70]

Allah subjected everything in the universe at the disposal of humans. Allah (ﷻ) says:

﴿And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him.﴾ [45:13]

Humans are a distinct creation. They have not evolved from other beings. Allah (ﷻ) says:

﴿Who has perfected everything He has created, and He began the creation of man from clay.﴾ [32:7]

What a difference between *Qur'anic* texts which honor man and raise his status and the theories which equate man with animals? The *Qur'an* does not describe man as an animal except when he trails behind his lusts and desires without restriction, and does not use his intellect, hearing or sight to ponder over the magnificent creation of the heavens and earth. Allah (ﷻ) says:

﴿And surely We have created many of the *jinn* and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray. Those! They are the heedless ones.﴾ [7:179]

This is due to the fact that if one utilizes these senses properly – in pondering and contemplating – it would lead him to believe in Allah, after His (ﷻ) Grace.

Ibn-ul-Qayyim, may Allah have mercy upon him, said:

"Allah, the Exalted, chose man from among all creation and honored him such that He created them to worship Him. He created all things in the universe at their disposal. He also bestowed upon them knowledge, and chose them for His love. He gave them things which were not given to anyone

else. He subjected for them all that is in the heavens and earth and what is in between, even the angels who are the nearest of His creation to Him. He used angels to protect man, while he is sleeping and awake, and while he is sitting and standing. He revealed to them His Books, and sent to them His Messengers, and spoke to them and addressed them. He chose some of them for His love, and He spoke to others, and others were very pious. He revealed to them His secrets, and made them the objects of His Wisdom and Love. He created *Jannah* and Hell-Fire for them; His creation and command, reward and punishment revolve around the human race, for he is the finest of creation. Man is charged with obeying the commands and abstaining from the prohibitions, and on account of that, he would be rewarded or punished."

The Different Stages of the Creation of Humans

In the beginning, man was nothing to be mentioned. Allah (ﷻ) says:

«Has there not been over man a period of time, when he was nothing to be mentioned?» [76:1]

Al-Ghazali said:

"Let man ponder the blessings of Allah, how He raised them from a state of humility, worthlessness and despicableness to a level of nobleness and stature. He came into existence after he was nothing; he came into life after he was dead, and spoke after muteness. He saw after he was blind, and became strong after he was weak, and gained knowledge after he was ignorant, and was guided aright after

misguidance. He became rich after poverty. Therefore, he was nothing, and what is worse than being nothing?! Then he became something by the command of Allah.” [Ihya’ ‘Uloom-ud-Deen]

What were Humans Created from?

Allah (ﷻ) has clarified that man is created when the male's sperm enters the female's egg. Allah (ﷻ) says:

«So let man see from what he is created! * He is created from a water gushing forth. * Proceeding from between the backbone and the ribs.» [86:5-7]

Allah (ﷻ) has clarified that humans procreate through this process. Allah (ﷻ) says:

«And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Rubb is Ever All-Powerful to do what He wills.» [25:54]

He (ﷻ) has clarified that the fetus is kept in a safe place, far from outside factors, until Allah decrees that it comes out. Allah (ﷻ) says:

«Did We not create you from a worthless water [semen, etc.]? * Then We placed it in a place of safety [i.e. the womb]. * For a known period (determined by gestation)? * So We did measure, and We are the Best to measure (the things).» [77:20-3]

Allah (ﷻ) has clarified that the fetus passes through three stages of darkness. It passes through specific stages until it

reaches, by the ability of Allah, its final stage, and then it exits the womb and enters into this world. Allah (ﷻ) says:

«**He creates you in the wombs of your mothers, creation after creation in three veils of darkness.**» [39:6]

Stages Humans Pass Through

1) The first stage: A drop of mixed fluid which results from the mixing of male and female fluids. Allah (ﷻ) says:

«**And that He [Allah] creates the pairs, male and female. From *Nutfah* [drops of semen, male and female discharges] when it is emitted.**» [53:45-6]

If Allah wills, the sperm would mix with the female's fluids and penetrate the ovary; the sperm and the female fluid upon mixing is called '*Nutfah*', and is the first stage of human development. If it does not penetrate the ovary, the sperm would die. Allah (ﷻ) says:

«**Verily, We have created man from a *nutfah* drops of mixed semen [fluids of man and woman] in order to try him, so We made him to hear and to see.**» [76:2]

In this stage it starts taking some human attributes. Allah (ﷻ) says:

«**Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From *Nutfah* [male and female semen drops] He created him and then set him in due proportion.**» [80:17-9]

The sex of the fetus is also decided in this stage. Allah (ﷻ) says:

﴿To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴾ [42:49-50]

Allah (ﷻ) also says:

﴿He it is Who shapes you in the wombs as He pleases. *Laa ilaaha illa Huwa* [none has the right to be worshipped but He] the All-Mighty, the All-Wise.﴾ [3:6]

If the mixed drop does not attach to the uterus, it would be removed from the womb, by the will of Allah (ﷻ). Allah (ﷻ) says:

﴿Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.﴾ [13:8]

If Allah (ﷻ) wills, it would attach itself to the uterus, and the 'nutfah' would enter the 'alaqah stage. It implants itself in the wall of the uterus and begins to nourish itself. Allah (ﷻ) says:

﴿And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants.﴾ [22:5]

2) The 'alaqah stage. It is called an 'alaqah (leach-like clot of coagulated blood) due to the fact that it attaches itself to the wall of the uterus and takes its nourishment from its blood. This is similar to a leach which also takes nourishment from other creatures to which it attaches itself to. Allah (ﷻ) says:

﴿Read! In the Name of your Rubb, Who has created (all that exists), * has created man from a clot [a piece of thick coagulated blood].﴾ [96:1-2]

Allah (ﷻ) also says:

﴿Was he not a *Nutfah* [mixed male and female discharge of semen] poured forth? * Then he became an '*Alaqa* [a clot]; then (Allah) shaped and fashioned (him) in due proportion. * And made him in two sexes, male and female.﴾ [75:36-8]

3) The *Mudghah*²⁷ stage: It is called a *mudghah* (lump of flesh) due to the fact that in this stage it looks like a chewed piece of flesh. Allah (ﷻ) says:

﴿We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones.﴾ [23:14]

In this stage, the fetus starts to take the shape of a human until it reaches its true human form. Allah (ﷻ) says:

﴿Truly, nothing is hidden from Allah, in the earth or in the heavens. * He it is Who shapes you in the wombs as He pleases.﴾ [3:5-6]

In this stage, the spirit is also blown into the fetus. Allah (ﷻ) says:

﴿Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person) and He gave you hearing [ears] sight [eyes] and hearts.﴾ [32:9]

²⁷ Literally, a *mudghah* is a lump of something which is chewed.

The Beginning and the End

There is a certain time period for each stage, as is mentioned in the **Hadeeth of Ibn Masood** (رضي الله عنه) him in which he - and he is the trustworthy - said:

"The Messenger of Allah (ﷺ) told us: 'One of you would remain *Nutfah* for 40 days in the womb of his mother, and then 40 days as *Alaqah* and then 40 days as *Mudghah*; the angel would be sent to him, and life would be breathed into him; and he would be ordered to record four things: his provisions, period of his life, his deeds, and if he is a pious or impious person. By Allah, one of you would (seemingly) do the deeds of the People of *Jannah* until there is only between him and it an arm-span, and he does a deed of the People of the Fire, and his record would be sealed with it, and he would enter it. And a man would (seemingly) do deeds of the People of Fire until there is only an arm-span between him and the Fire, and he does an action of the People of *Jannah*, and his record would be sealed with it, and he would enter it'." [Bukhari & Muslim]

What is the Soul?

The soul is something which we neither see nor understand, yet we believe in it for we see its effects. The soul is one of the greatest proofs of the existence of our *Rubb* (ﷻ). It also serves as a refutation of the materialists who always desire tangible evidence so that they may perceive with their senses, for they believe in the soul although they cannot perceive it with their senses, rather through its effects. The soul is one of the heavenly secrets. No one knows its true reality except Allah, and any attempt to investigate it is futile. Allah (ﷻ) says:

﴿And they ask you (O Muhammad) about the soul. Say, "The soul is of the affair [i.e. concern] of my Rubb. And you [i.e. mankind] have not been given of knowledge except a little.﴾ [17:85]

Ar-Raaghib al-Asfahaani²⁸, said:

“(The spirit) is with what a body would come to life, move about, sense his surroundings, gain knowledge and hold certain opinions, and be able to discern (between good and evil). If a person loses this, he would not possess any of these traits, and would become a carcass that needs to be carried... It is that which the spiritual characteristics are attached to just as physical characteristics are attached to the body”

In this stage (*mudghah*) the bones are formed and then clothed with flesh. Allah (ﷻ) says:

﴿We made out of that little lump of flesh bones, and then We clothed the bones with flesh.﴾ [23:14]

Allah (ﷻ) also says this when narrating the story of ‘Azeez:

﴿Look at the bones, how We bring them together and clothe them with flesh.﴾ [2:259]

The fetus continues to develop until the time which Allah (ﷻ) prescribed comes to pass and it emerges out into this world. Allah (ﷻ) says:

﴿(The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath nor does a

²⁸Taken from *Dha'riyah ilaa Makaarim ash-Shari'ah* pg. 75

female conceive nor brings forth (young), except by His Knowledge.﴾ [41:47]

Allah (ﷻ) says:

﴿And indeed We created man [Adam] out of an extract of clay [water and earth]. * Thereafter We made him [the offspring of Adam] as a *Nutfah* [mixed drops of the male and female sexual discharge] (and lodged it) in a safe lodging [the womb of the woman]. * Then We made the *Nutfah* into a clot [a piece of thick coagulated blood], then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators. * After that, surely, you will die. * Then (again), surely, you will be resurrected on the Day of Resurrection.﴾ [23:12-16]

In another *ayaah*, Allah (ﷻ) says:

﴿O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge i.e. offspring of Adam], then from a clot [a piece of thick coagulated blood] then from a little lump of flesh, some formed and some unformed [miscarriage], that We may make (it) clear to you [i.e. to show you Our Power and Ability to do what We will]. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren,

but when We send down water [rain] on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). * That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.﴾ [22:5-6]

Allah always speaks the truth; He says:

﴿We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this [the Qur'an] is the truth. Is it not sufficient in regard to your Rubb that He is a Witness over all things?﴾ [41:53]

In his book, *"The Developing Human"*, Professor **Keith Moore**²⁹ said:

"It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God, or Allah."

He further said:

"I have no difficulty in my mind reconciling that this is a divine inspiration or revelation, which led him to these statements."

²⁹ He is a doctor and professor in the embryo, at the Toronto University, Canada. Taken from Muhammad al-Mut'ee's book: *'I won Muhammad and did not lose the Messiah'*.

The Beginning and the End



The Reality of the Life of this World

Allah (ﷻ) has clarified to us the reality of the life of this world and has informed us that it is like a fleeting shadow.

«Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers [evil-doers]), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers [good-doers]), whereas the life of this world is only a deceiving enjoyment.» [57:20]

He explained that it is a trial and that its delights would busy one (and cause them to forget Allah) therefore, one must be careful. Allah (ﷻ) says:

«So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allah [Jannah] is better and more lasting for those who believe [in the Oneness of Allah, Islamic Monotheism] and put their trust in their *Rubb* (concerning all of their affairs).» [42:36]

He explained that the life of this world is not permanent; rather it would lead one to eternal life. The life of this world is like a plot of fertile land. A person will harvest only that which he has planted: if good, he will receive good; if evil he will receive evil. Allah (ﷻ) says:

«And put forward to them the example of the life of this world, it is like the water [rain] which We send down from

the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. * Wealth and children are the adornment of the life of this world. But the good righteous deeds [five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.], that last, are better with your *Rubb* for rewards and better in respect of hope.﴾ [18:45-56]

Due to the inferiority of this world, Allah grants it to the *kuffaar* as well as the believers. Allah (ﷻ) says:

﴿And (remember) when *Ibraheem* [Abraham] said, 'My *Rubb*, make this city [*Makkah*] a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.' He [Allah] answered: 'As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!﴾ [2:126]

He (ﷻ) also says:

﴿To each these as well as those We bestow from the Bounties of your *Rubb*. And the Bounties of your *Rubb* can never be forbidden. * See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.﴾ [17:20-21]

Sahl b. Sa'd (رضي الله عنه) said:

'The Messenger of Allah (ﷺ) passed through *Dhul-Hulaifah* and saw a bloated carcass of a sheep, and said: '**Isn't this sheep worthless to its master?**' The Companions said: 'Yes!' He said: '**By the one in Whose hands is my soul, this world**

is far more worthless to Allah than this to its master ... were this life equal to a wing of a fly, He would not have given the unbeliever a sip of water.’ [Haakim]

Allah (ﷻ) encourages us to seek the Hereafter and its bounties. He (ﷻ) says:

«Nay, you prefer the life of this world; * Although the Hereafter is better and more lasting.» [87:16-7]

The Messenger of Allah (ﷺ) says:

“By Allah, the life of this world compared to the Hereafter is like nothing but the likes of someone who dips his finger into this – and he pointed to the sea – let him see with what he returns with (how much water is on his finger as compared to the sea).” [Muslim]

No one will enjoy the bounties of the Hereafter except the best of the creation, those who Allah (ﷻ) chose and is pleased with. Allah (ﷻ) says:

«As for him who gives (in charity) and keeps his duty to Allah and fears Him. * And believes in *Al-Husna* [Islam]. * We will make smooth for him the path of ease [goodness]. * But he who is greedy miser and thinks himself self-sufficient. * And gives the lie to *al-Husna* [Islam]. * We will make smooth for him the path for evil.» [92:5-10]

This does not mean that one must become a monk and leave all the good and permissible things in this life from food, drink, clothes, and sex. Allah (ﷻ) says:

«Say (O Muhammad): ‘Who has forbidden the adoration with clothes given by Allah, which He has produced for

his slaves, and *At-Tayyibaat* [all kinds of *Halaal* (lawful) things] of food?’ [7:32]

The Messenger of Allah (ﷺ) said:

“A strong believer is better and more beloved to Allah than a weak believer, and in each one there is good. Be keen to do what benefits you and seek help in Allah, and do not be neglectful in doing so. And if any mishap befalls you, do not say, ‘If only I had done such and such,’ but rather say, ‘This is the *Qadar* of Allah, and whatever He Wills He does [*Qaddarullaah, wa maa shaa fa’al*],’ for indeed (the saying of) ‘if’ opens the door for *Shaytaan’s* works.”
[*Muslim*]

What the *Deen* commands is that we be moderate in our lifestyles. Allah (ﷻ) says:

﴿And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. * Truly, your *Rubb* enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.﴾ [17:29-30]



What is the Goal in the Creation of Humans and *Jinn*?

Allah created men and jinn to worship Him alone. Allah (ﷻ) says:

«And I [Allah] created not the *jinn* and humans except they should worship Me (Alone). * I seek not any provision from them [i.e. provision for themselves or for My creatures] nor do I ask that they should feed Me [i.e. feed themselves or My creatures]. * Verily, Allah is the All-Provider, Owner of Power, the Most Strong.» [51:56-8]

Man was not created without purpose. Allah (ﷻ) says:

«Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? So Exalted be Allah, the True King, *La ilaha illa Huwa* [none has the right to be worshipped but He], the *Rubb of the Supreme Throne!*» [23:115-6]

Allah sent messengers to humanity in different periods of time to clarify to them and guide them to the Straight Path which leads to the Pleasure of Allah. Allah (ﷻ) says:

«Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.» [2:213]

The Beginning and the End

This was the case until all the messages were completed and finalized by the Message of Muhammad (ﷺ) who was sent to mankind at large. Allah (ﷻ) says:

﴿**Say** [O Muhammad (ﷺ) to these polytheists and pagans]: **'Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is Allah (Alone), the All-Mighty, the All-Wise.'**﴾ [34:27]

The role which humans were created to fulfill is clear and determined: to worship Allah Who created them. Whoever employs his life in that for which he was created will achieve true happiness, even if the joys he possesses of this life is little, while whoever does not employ his life in that for which he was created will only find loss, psychological problems, unease, and sorrow in this life, even if all the entertainments and joys of this life were made available to him. Allah (ﷻ) says:

﴿**... then whoever follows My guidance will neither go astray (in the world) nor suffer (in the Hereafter). * And whoever turns away from My remembrance – indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.**﴾ [20:163]

Nothing has been created in this universe except for a definite purpose, wisdom and greater benefit, whether we understand it or not. Allah (ﷻ) says:

﴿**And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!**﴾ [38:27]

The Beginning and the End

The worship of Allah is accomplished through fulfilling His commandments and abstaining from His prohibitions, which must be done in accordance to His legislation. Allah (ﷻ) says:

﴿And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become the pious.﴾ [6:153]

One must not say about *Deen* things which Allah did not legislate, whether willingly or unintentionally. Allah (ﷻ) says:

﴿And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴾ [7:180]



The Beginning and the End

The End

The End

The end of every living thing in this universe is death... nothing can escape it. Allah (ﷻ) says:

«**Whatsoever is on it [the earth] will perish. * And the Face of your Rubb full of Majesty and Honor will abide forever.**» [55:26-7]

However much man tries to avoid it, he will never be able to. Allah (ﷻ) says:

«**Say (to them): 'Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do.'**» [62:8]

Whatever man does to prolong his life; he would not be able to, since it is something which is set and prescribed. Allah (ﷻ) says:

«**And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).**» [7:34]

Allah (ﷻ) challenges men and *jinn* who doubt the existence of Allah, the Creator, Who created them, with the following:

«**Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on. But We [i.e. Our angels who take the soul] are nearer to him than you, but you see not. Then why do you not, if you are exempt from the reckoning and recompense [punishment, etc.], bring back the soul (to its body), if you are truthful?**» [56:83-7]

The Beginning and the End

Upon death, everyone will believe, but they will not have the opportunity to return to this world and do good deeds. Allah says:

«Until, when death comes to one of them [those who join partners with Allah], he says: 'My *Rubb!* Send me back. So that I may do good in that which I have left behind!' No! It is but a word that he speaks, and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.» [23:99-100]

Only Allah knows when and where man will die. Allah (ﷻ) says:

«Verily, with Allah alone rests the knowledge when the last hour will come; and He (it is who) sends down rain; and He (alone) knows what is in the wombs; whereas no one knows what he will reap tomorrow, and no one knows in what land he will die. Verily, Allah (alone) is All-Knowing, All-Aware.» [31:34]

Death is of two types; greater and lesser. Greater death is when the soul departs the body without returning to it. The lesser death is sleep; when the soul departs the body and returns to it thereafter. Allah (ﷻ) says:

«It is Allah who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.» [39:42]

What Happens After Death

After death one would be resurrected, and the records would be handed out. Allah (ﷻ) says:

«That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He who is able to do all things.» [22:6]

The unbelievers throughout the ages disbelieve in Resurrection and handing out of records. This is not a new thing. Allah (ﷻ) says:

«The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad (ﷺ)): Yes! By my *Rubb*, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.» [64:7]

They try their best to lead men astray and to make them reject the fact that they will be resurrected after death. Allah (ﷻ) says:

«Does he promise you that when you have died and have become dust and bones,, you shall come out alive [resurrected]? Far, very far is that which you are promised!» [23:35-6]

They deem their life and death to be mere facts of nature and do not realize that they (life and death) are creations like themselves. Allah (ﷻ) says:

«And they say: 'There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* [the time].' And they have no knowledge of it, they only conjecture.» [45:24]

The Beginning and the End

Some even sought impossible evidences in order to believe. Allah (ﷻ) says:

«**Verily, these (Quraish) people are saying: 'There is nothing but our first death, and we shall not be resurrected. Then bring back our fore-fathers, if you speak the truth!'**» [44:34-7]

Allah (ﷻ) refutes them by saying:

«**And they say: 'When we are bones and fragments [destroyed], should we really be resurrected (to be) a new creation?' * Say (O Muhammad (ﷺ)): 'Be you stones or iron. * Or some created thing that is yet greater (or harder) in your breasts [thoughts to be resurrected, even then you shall be resurrected].'** Then, they will say: 'Who shall bring us back (to life)?' Say: 'He Who created you first!' Then, they will shake their heads at you and say: 'When will that be?' Say: 'Perhaps it is near!' * On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!» [17:49-52]

They reject and belie the Day of Requital. Allah (ﷻ) says:

«**Those who disbelieve say: 'The Hour will not come to us.'** Say: 'Yes, by my *Rubb*, it will come to you.' (Allah is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book [*al-Lawh al-Mahfoodh*]. That He may recompense those who believe (in Islam) and do righteous good deeds. Those, theirs is forgiveness and a generous provision (in *Jannah*).» [34:3-5]

The Beginning and the End

On that Day, Allah (ﷻ) will resurrect the entire creation. Allah (ﷻ) says:

«**The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.**» [31:28]

Allah will gather them all together on that Day, the Day of Recompense. Allah (ﷻ) says:

«**Say (O Muhammad (ﷺ)): '(Yes) verily, those of old, and those of later times. All will surely be gathered together for the appointed Meeting of a known Day.'**» [56:49-50]

All of creation shall be resurrected on that Day. Allah (ﷻ) says:

«**And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (O mankind), and also those who will come afterwards.**» [15:24]

Allah will judge all of mankind accordingly; if they did good, they would receive a reward, and if they did evil they would be punished. Allah (ﷻ) says:

«**On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself [i.e. His Punishment] and Allah is full of Kindness to the (His) slaves.**» [3:30]

Allah (ﷻ) also says:

«**On the Day when Allah will resurrect them all together [i.e. the Day of Resurrection] and inform them of what they**

did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.﴾ [58:6]

On that great day, humans will disown their closest and most beloved relations. Allah (ﷻ) says:

﴿Then when there comes *as-Saakhkhah* [the Day of Resurrection's second blowing of Trumpet], * That Day shall a man flee from his brother. * And from his mother and his father. * And from his wife and his children. * Everyman that Day will have enough to make him careless of others.﴾ [80:33-7]

When evildoers see the punishment with their own eyes, they would wish that they could ransom themselves from the Fire with the most beloved people to them. Allah (ﷻ) says:

﴿Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)] - the *mujrim* [criminal, sinner, disbeliever, etc.] would desire to ransom himself from the punishment of that Day by his children. * And his wife and his brother. * And his kindred who sheltered him. * And all that are in the earth, so that it might save him.﴾ [70:11-4]

That Day will come to pass; no one can ransom himself nor will there be bartering. Allah (ﷻ) says:

﴿Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.﴾ [5:36]

The Beginning and the End

The only thing accepted on that Day is one's righteous deeds. Allah (ﷻ) says:

«**And it is not your wealth, nor your children that bring you nearer to Us** [i.e. pleases Allah], **but only he** (will please Us) **who believes** (in the Islamic Monotheism), **and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (of Jannah) in peace and security.**» [34:37]

On that Day:

«**no good will it do to a person to believe then, if he believed not before, nor earned good** [by performing deeds of righteousness] **through his Faith.**» [6:158]

All material things which man used to seek help with will come to an end. Allah (ﷻ) says:

«**And truly you have come unto Us alone** (without wealth, companions or anything else) **as We created you the first time. You have left behind you all that which We had bestowed on you.**» [6:94]

The only thing that remains are the deeds which he did in this life; whether evil or good. Allah (ﷻ) says:

«**So whosoever does good equal to the weight of an atom** (or small ant) **shall see it. * And whosoever does evil equal to the weight of an atom** (or a small ant) **shall see it.**» [99:7-8]

What will happen After Allah Resurrects Us?

After Resurrection, man would either go to *Jannah* or to Hell; which are eternal. Its inhabitants would also live eternally in their abodes. Mankind will be judged by Allah, the Exalted, who is Just. Allah (ﷻ) says:

﴿And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.﴾
[21:47]

Every nation will be judged according to the *Deen* which their messenger conveyed to them. Allah (ﷻ) says:

﴿(And remember) the Day when We shall call together all human beings with their (respective) Imam [their Prophets or their Holy Books like the *Qur'an*, the *Tawraah* (Torah), the *Injeel* (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. And whoever is blind in this world [i.e., does not see Allah's Signs and believes not in Him] will be blind in the Hereafter, and more astray from the Path.﴾ [17:71-2]

The Muslims would enter *Jannah*, whose joy is eternal, because they believed and did good deeds. They fulfilled what Allah and His Messenger commanded them with, and abstained from that which they prohibited. No one will die in it, as Our *Rubb* Allah (ﷻ) informed us, saying:

﴿Verily! The *Muttaqoon* [pious], will be in place of Security (*Jannah*). * Among Gardens and Springs. *

Dressed in fine silk and (also) in thick silk, facing each other. * So (it will be), and We shall marry them to Hoors [female fair ones] with wide, lovely eyes. * They will call therein for every kind of fruit in peace and security. * They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire. * As a Bounty from your Rubb! That will be the supreme success!﴾ [44:51-7]

As for the blessings which the people of *Jannah* will enjoy; the Messenger (ﷺ) narrated that Allah (ﷻ)³⁰ said:

“I have prepared for my righteous slaves such (a reward) that no eye has seen nor ear has heard, nor can any human even think of.” Abu Hurairah (رضي الله عنه) said: **“Read if you like the saying of Allah:**

﴿No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾ [32:17]³¹

The Prophet (ﷺ) said:

“The first group of people who will enter *Jannah* will do so like a full moon. The next group will do so like the brightest of stars in the sky. They will have to neither urinate or defecate or spit nor remove mucous (therein). Their combs will be of gold, their perspiration will be musk, and their incense will be of Indian ‘Ood There wives will be the *Hoor al-‘Een*, their manners will be the manners of one person [i.e. they will not hate each other or

³⁰ In a Hadeeth Qudsi.

³¹ Bukhari.

disagree], **and they will resemble their father, (Adam,) sixty arm-lengths (in height).**" [Ibn Hibbaan]

Jaabir (رضي الله عنه) reported that the Prophet (ﷺ) said:

"Indeed the inhabitants of Jannah will eat and drink, but they will neither spit or urinate or defecate nor need to remove mucous." They asked, **"What about their food?"** He said, **"They will burp and perspire the scent of musk. They will involuntarily glorify and praise Allah like they breathe."** [Muslim]

Zaid bin Arqam said:

"A man from the Jews came to the Prophet (ﷺ) and said: 'O Abaa al-Qaasim (Muhammad ﷺ)! Don't you think that the people of Jannah eat and drink? The Messenger of Allah (ﷺ) said: **"By him in whose hand is my soul. Everyone of you will be given the strength of a hundred men in his ability to eat, drink, and have sex."** The Jew said: **"Indeed one who eats and drinks must also relieve himself."** The Messenger of Allah (ﷺ) responded: **"They relieve themselves by perspiring through their skins, and its fragrance will be that of musk, and all stomachs will have become lean."** [Ibn Hibbaan]

Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) said:

"A caller will call and say: Indeed may you be healthy and never be sick again, may you live and never die again, may you be young and never grow feeble again, may you enjoy, and never feel sorrow and regret again. And this is the saying of Allah:

﴿And it will be cried out to them: 'This is the *Jannah* which you have inherited for what you used to do.'﴾ [7:43].”³²

The Prophet (ﷺ) also informed us about the bounties enjoyed by the inhabitants of the lowest level of *Jannah*. He (ﷺ) said:

“Indeed I know of the last of the people to leave the Hellfire and the last of the people to enter *Jannah*: it will be a person who leaves the Hellfire crawling. Allah will say, ‘Go and enter *Jannah*.’ When he arrives at it, it will be made to seem as if it is full, so he will return and say, ‘O my *Rubb*, I have found it to be full.’ Allah will repeat, ‘Go and enter *Jannah*.’ When he arrives at it, it will be made to seem as if it is full, so he will return and say, ‘O my *Rubb*, I have found it to be full.’ Then Allah will say, ‘Go and enter *Jannah*, for indeed for you is the likes of the world tenfold (or ten times greater than the world)’ He will say, ‘I know that you are you not mocking me (or laughing at me) for **You are the King [but the strange thing is how can you grant me this while I do not deserve it]!’.”**

The narrator then said:

Upon that, I saw the Messenger of Allah (ﷺ) laugh until his molar started to show. That was said to be the lowest level of *Jannah*. [Bukhari & Muslim]

As for the disbelievers who reject and belie the messengers and their message, their end will be the Hellfire, and they will reside therein forever. Allah (ﷻ) says:

³² Muslim.

﴿But those who disbelieve (in Islam), for them will be the Fire of Hell. It will neither have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever. * Therein they will cry: 'Our *Rubb!* Bring us out! we shall do righteous good deeds, not (the evil deeds) that we used to do.' (Allah will reply): 'Did We not give you lives long enough, so that whosoever would receive admonition, could receive it? And the Warner came to you. So taste you (the evil of your deeds). For the *Dhaalimoon* [polytheists and wrong-doers, etc.] **there is no helper.**'﴾ [35: 36-7]

The Noble Messenger (ﷺ) described the least amount of punishment met out in the Hellfire in his saying:

"The least amount of punishment met out to a person in Hellfire on the Day of Requital will be one whom two flaming coals will be placed under the arches of his feet. His brains will boil as does a cooking pot." [Bukhari]

Another factor which will increase the people of *Jannah* in their joys and blessings and the people of Hellfire in their sorrow is what the Messenger of Allah (ﷺ) mentioned in his saying:

"Death will be brought in the form of a black and white ram. A caller will cry, "O People of *Jannah!*" and they will all try to see over the crowd. He will continue, "Do you know this?" They will reply, "Yes, this is death." All of them will have seen it. Then the ram will be slaughtered. Then he will say, "O people of *Jannah*, live forever without seeing death, and O people of Hellfire, live forever without seeing death." Then the Prophet (ﷺ) recited:

﴿And warn them (Muhammad (ﷺ)) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of heedlessness...﴾

﴿... they are in a state of heedlessness﴾ i.e. the people of the world...

﴿... and they believe not.﴾ [19:39]³³

The Prophet (ﷺ) said:

“None shall enter *Jannah* until he is shown (while in the grave) the place he would have resided in the Hellfire if he did evil [disbelief], so that he will (feel more joy and) show more gratitude. And none shall enter the Hellfire until he is shown the place he would have resided in *Jannah* if he did righteousness [accepted Islam], so that he will feel more agony.” [Bukhari]

From here the true, everlasting life will start and only those who prepared for it by doing good deeds will experience the real joy.

Evidences of the Resurrection in the *Qur'an*

The *Qur'an* has encouraged man in many verses to ponder over the nature of their creation. He who created them out of nothing is indeed able to bring them back to life once again. Allah (ﷻ) says:

﴿And (the disbelieving) man says: ‘When I am dead, shall I then be raised up alive? * Does not man remember that We created him before, while he was nothing?﴾ [19:66-7]

³³ Bukhari.

The Beginning and the End

Allah encourages man to ponder over how He produces fresh vegetation from land which was once dead. Allah (ﷻ) says:

«And among His Signs (in this), is that you see the earth barren; but when We send down water [rain] to it, it is stirred to life and growth (of vegetation). Verily He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.» [41:39]

Allah encourages humans to ponder over the creation of the heavens and the earth which is something greater than the creation of humans. Allah (ﷻ) says:

«Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.» [46:33]

Allah encourages man to ponder over they wake up from their sleep, which is similar to life after death. This is the reason why it is called the 'lesser' form of death. Allah (ﷻ) says:

«It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.» [39:42]

Al-'Aas bin Waa'il came to the Messenger of Allah (ﷺ) with a crumbling bone, and crushed it, and then said:

'O Muhammad! Will Allah raise this after it has become dust?' He replied, **"Indeed Allah will raise this! He will**

cause you to die, then He will bring you back to life and then He will put you in the Hellfire.”

He (the narrator) said,

“Then the following verses were revealed:

﴿Does not man see that We have created him from *Nutfah* [mixed male and female discharge semen drops]. Yet behold! He (stands forth) as an open opponent. * And he puts forth for Us a parable, and forgets his own creation. He says: ‘Who will give life to these bones when they have rotted away and became dust?’ * Say: (Muhammad (ﷺ)) ‘He will give life to them Who created them for the first time! And He is the All-Knower of every creation! * He Who produces for you fire out of the green tree, when behold! You kindle therewith. * Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. * Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’ and it is! * So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.﴾ [36:77-83]³⁴

³⁴ Ibn Hibban

The Beginning and the End



How Can One Save Himself?

If you want to know what the accepted *Deen* on that Day is; the *Deen* which will lead man to live a life of eternal happiness and the mercy of Allah, and which will save him from eternal miser...know that this is the *Deen* of Islam, which was revealed to Prophet, Muhammad (ﷺ).

What is Islam?

It is the *Deen* which was revealed to Muhammad (ﷺ) and it has abrogated all religions. Allah (ﷻ) says:

“He it is Who has sent His Messenger (Muhammad (ﷺ)) with guidance and the *Deen* of truth [Islam] to make it victorious over all (other) religions even though the mushrikoon hate (it).» [61:9]

It is the only *Deen* which will be accepted by Allah, all other religions will be rejected. Allah (ﷻ) says:

«But (for) those of the sects [Jews, Christians and all the other non-Muslim nations] that reject it [the *Qur'an*], the Fire will be their promised meeting-place.» [11:17]

Islam signifies submitting to Allah, believing in His Oneness, obeying His commands submissively and willingly, and denouncing *Shirk*. It is a *Deen* with over a billion adherents... do you think that they are wrong and that you are right?!

It is a *Deen* which people are racing to accept, even though it is spread and conveyed inadequately. Nonetheless, rarely would one apostatize after accepting it. No *Deen* will be accepted after the commissioning of Muhammad (ﷺ) except Islam. Allah (ﷻ) says:

﴿And whoever seeks a *Deen* other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ [3:85]

The Prophet (ﷺ) said:

“By Him in Whose Hands is Muhammad’s soul. None hears of me amongst humanity, not even a Jew or a Christian, and dies not believing in what I have been sent with, except that he will be from the inhabitants of the Hellfire.” [Muslim]

The Principal Pillars of Islam

Islam has obligated numerous acts of worship which comprise of statements, actions, and beliefs. The statements and actions are called the Pillars of Islam; it is the deciding factor by which a person is ruled a Muslim or a non-Muslim.

Islam does not call its followers to merely perform these acts of worship; these acts would lead one to purifying his soul, and keeping it aright. The goal behind performing these acts of worship is that one would rectify himself and adhere to the Straight Path. Allah (ﷻ) says about the Prayer (*Salaah*):

﴿Verily, (the prayer) prevents from *fahshaa’* [i.e. great sins of every kind, unlawful sexual intercourse, etc.] and *munkar* [i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.].﴾ [29:45]

Allah (ﷻ) says about the Obligatory Charity (*Zakaah*):

﴿Take *Sadaqah* [alms] from their wealth in order to purify them and sanctify them with it.﴾ [9:103]

Allah (ﷻ) says about fasting:

«O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, that you may become the pious.» [2:183]

Allah (ﷻ) says about *Hajj*:

«The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months. So whoever intends to perform *hajj* therein, then he should not have sexual relations nor commit sin, nor dispute unjustly during the *Hajj*.» [2:197]

In Islam acts of worship, play a central role in development of one's character and its refinement, as well as safeguarding the unity of Muslim society and its ties.



The Pillars of Islam

The Two Testimonies

These are the testimonies **that none has the right to be worshipped but Allah and that Muhammad is His slave and messenger**. It is the key with which one enters the folds of Islam.

The first testimony, **that none has the right to be worshipped but Allah**, implies the following meanings:

- 1) Allah is the only Creator of the universe.
- 2) There is no true Owner or One Who disposes of the affairs of the universe except Allah.
- 3) Allah is the Creator Who deserves to be worshipped alone.

The meaning of the second testimony, that **'Muhammad is his Messenger'**, is to believe that he is the slave of Allah and His Messenger who received revelation, that he was ordered to convey it to mankind at large, and that he was the last of the messengers. No other prophet or messenger will come after him. This testimony entails that we must obey him in what he ordered, believe in all that he said, and abstain from what he prohibited.

The Prayer (*Salaah*)

The Prayer is a means through which a slave maintains a relationship between him and his *Rubb*. Whenever a person becomes absorbed in the entertainments of this life and his Faith starts to weaken, one hears the call to prayer [*Adhaan*]

which would strengthen his Faith. Through this, one maintains a continual relationship with His Creator.

There are five prayers which must be performed in the day and night. Men must observe them in the *Masjid* [mosque] in congregation, except for those who have a valid excuse. Through this, Muslims come to know one another, and the bonds of love and unity which hold them together are built, maintained and strengthened. They come to know of the condition of their fellow Muslims on a daily basis. If someone is not present and thought to be sick, they visit him, and if it seems that he is falling short in some of his obligations, they advise him. All social differences, such as class, race, and lineage are disregarded, for Muslims line up side by side in straight rows, all facing one direction [*Makkah* (Mecca)] all at the same time. All are rendered equal in regards to their subservience to Allah and standing before Him.

The Obligatory Charity (*Zakaah*)

It is a certain percentage of money which a rich Muslim gives to the poor and needy to save them from the humility of begging. It is compulsory upon every Muslim who possesses the *Nisaab* (minimum amount upon which *Zakaah* is due). Allah (ﷻ) says:

﴿And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and to establish the *Salaah* and give the *Zakaah*: and that is the correct and upright *Deen*.﴾ [98:5]

The following are some of its conditions.

1). Possession of the minimum required amount: A person's wealth must reach the limit which has been set by the *Deen* of Islam.

2). The completion of one year. If the wealth is not in the person's possession for this period, there is no *Zakaah* due upon it.

Allah has specified those who are eligible to receive *Zakaah*. Allah (ﷻ) says:

«**The Sadaqaat [Zakaah] is only for the fuqaraa' and masaakeen [the poor and needy] and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause [i.e. for Mujaahidoon - those fighting Jihad], and for the wayfarer [a traveler who is cut off from everything]; a duty imposed by Allah. And Allah is All-Knower, All-Wise.**» [9:60]

The amount which is to be paid is 2.5 % of the amount collected over a period of a year. Through it, Islam seeks to uproot poverty from the Muslim society and alleviate the dangers which result from it, like theft, murder, and acts of transgression against people's honor. It revitalizes the spirit of mutual dependence and brotherhood in the Muslim society by fulfilling the requirements of the poor and needy. It purifies the souls of the rich Muslims and cleanses them from greed, selfishness, base covetousness, and the love of this interim world and drowning in its desires, all which make him forget his brothers from the poor and needy.

It also purifies the poor from hatred and jealousy which they may have against the rich. They see them giving from their

wealth as Allah has ordered, and continuously caring for them, by giving them money and treating them well.

The Fast of Ramadan (*Sawm*)

A Muslim must fast one month in the year, which is the month of Ramadan. From the first break of dawn until the sun sets, Muslims must abstain from anything that breaks the fast, whether it be food, drink, or sexual intercourse. Fasting is not an act of worship introduced by Islam; rather it was an obligation legislated in the previous religions as well. Allah (ﷻ) says:

﴿O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.﴾ [2:183]

The objective of fasting is not that one merely abstains from those material and physical things which break one's fast. Rather, one must also refrain from those intangible things which wipe (the reward) of one's fast, such as lying, backbiting, tale-bearing, cheating, deception, false talk, and other offensive behavior. He should keep in mind that it is obligatory upon him to abstain from these offensive acts outside of *Ramadan*, but more so in this month, due to the saying of the Prophet (ﷺ):

“Whoever does not refrain from false speech and deeds, Allah had no need for him to leave his food and drink.”
[*Bukhari*]

The Fasting is a struggle between one's soul and its cravings and desires. It has many social benefits which the Prophet (ﷺ) explained in his saying:

“All the actions of the children of Adam are for him except fasting, for it is for me and I will reward for it. The Fasting is a shield; When one of you is fasting, he should not speak evil, nor should he yell and shout, and if someone were to curse or fight him, let him say, ‘Indeed I am a fasting person.’ By Him in Whose Hands is the soul of Muhammad, the smell which issues from the mouth of a fasting person is more good and pure to Allah than the fragrance of musk. One who fasts will feel two times of joy: upon breaking his fast and when he meets his *Rubb*.”
[Bukhari]

Through fasting, one realizes how his needy brothers feel who do not find sufficient food, clothing, and shelter, and this would entice him to fulfill his rights and ask about their conditions and what they need.

The Pilgrimage (*Hajj*)

Hajj is the pilgrimage one makes to the Sacred House of Allah (the *Ka'bah*) in order to perform certain rites at specific places at specific times. This pillar of Islam is obligatory upon every Muslim, male or female, who is sane and has reached the age of puberty once in a lifetime, if they have the physical and financial ability.

If a person has an incurable disease which prevents him from performing *Hajj* but has enough money, he must assign someone to perform *Hajj* for him. If a person though does not have more money than what he needs to fulfill his daily requirements or those whom he supports, *Hajj* is not an obligation upon him. Allah (ﷻ) says:

﴿And the performing of *Hajj* to the House [al-Ka'bah] is a duty that mankind owes to Allah, those who can afford the

expenses; and whoever disbelieves, then Allah stands not in need of any of the 'aalameen [mankind, *Jinn* and all that exists]. ﴿ [3:97]

Hajj is the largest Islamic gathering. Muslims from all over the world come together at one place and one time; they all call upon the same *Rubb*, wear the same clothes, perform the same rituals, and recite the same call:

Labayk, Allahumma labayk; Labayk, laa shareeka laka, labayk; in-n al-hamda wan-ni'mata laka wal-mulk; laa shareeka lak.

"At your service, O Allah, at your service. At your service, You have no Partners, at your service. Indeed, all praises, bounties, and the dominion are Yours. You have no Partners."

Meaning: **O Allah, we have come to this place answering Your call, desiring Your Pleasure, affirming your Oneness and that You and none else have right over all worship.**

No difference is made between rich and poor, noble and ignoble, white and black, Arab and non-Arab; all are the same in front of Allah. There is no difference between them except in piety (*taqwaa*). The *Hajj* is an event which emphasizes the brotherhood of all Muslims and the unity of their hopes and feelings.



The Pillars of Faith (*Imaan*)

Belief in Allah

Faith in Allah is to believe that there is no true deity worshipped except Allah, Alone, without any partner, rival, or companion. It is the belief that He is the Creator of this existence, and none can do as they please with it except Him. Nothing comes into existence except after His leave and nothing occurs except what He desires. Allah (ﷻ) says:

«**Surely, His is the Creation and Commandment. Blessed be Allah, the *Rubb* of the '*aalameen* [mankind, *Jinn* and all that exists]!.**» [7:54]

He has no partner regarding *Ruboobiyah*; He is the only Creator, Provider, and One Who disposes of the affairs of this universe. Allah (ﷻ) says:

«**Say (O Muhammad (ﷺ)): '*Verily, my *Salaah* [prayer], my sacrifice, my living, and my dying are for Allah, the *Rubb* of the '*aalameen* [mankind, *Jinn* and all that exists]. * He has no partner. And of this I have been commanded, and I am the first of the Muslims.***» [6:162-3]

He has no partner in His exclusive right that all worship should be directed towards Him. Allah (ﷻ) says:

«**And We did not send any Messenger before you (O Muhammad (ﷺ)) but We inspired him (saying): *La ilaha illaa Ana* [none has the right to be worshipped but I (Allah)], **so worship Me** (Alone and none else).**»

He has no equal in His Names and Attributes. Allah (ﷻ) says:

«**And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names.**» [7:180]

This belief means that only He has the right to be worshipped and no one else. None should be depended upon, none should be asked, and none should be supplicated to relieve some hardship or fulfill some goal except Allah. He is the only One who deserves any type of worship, without exception.

This belief also means that Allah has the most beautiful and loftiest of Names and Attributes. We are not to delve into them by asking 'the way' they are, nor are we to deny them or misconstrue their meanings. Far removed is He from every imperfection. Allah (ﷻ) says:

«**There is nothing like unto Him, and He is the All-Hearer, the All-Seer.**» [42:11]

Belief in the Angels

It is to believe that the Angels are from the creation of Allah; no-one knows their exact number except Him. They are from the unseen world. Allah (ﷻ) created them to worship and obey Him. Allah (ﷻ) says:

«**The Messiah (Jesus (ﷺ)) will never be so proud to reject being a slave to Allah, nor (will) the angels who are near (to Allah).**» [4:172]

Allah has charged the Angels with specific duties, and they do what they are commanded. Allah (ﷻ) says:

«**... over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they**

receive from Allah, but do that which they are commanded.﴾ [66:6]

The angels are not partners, associates, or rivals with Allah, nor are they His children; but one must still respect and love them. Allah (ﷻ) says:

﴿And they say: 'The Most Beneficent [Allah] has begotten a child (from the angels).' Far removed is He from every imperfection! They [the angels], are but honored slaves. * They speak not until He has spoken, and (then) they act on His Command.﴾ [21:26-27]

Allah has informed us of the names and tasks of some of the angels, and others He has not informed us. We must, believe in them all.

Belief in Allah's Books

It is to believe that Allah (ﷻ) revealed heavenly Books to His Messengers in order for them to convey them to mankind. These books contain nothing but the truth; they do not contain any falsehood. All these Books call people to the Oneness of Allah, and that He is the Creator, Proprietor and Owner, and to Him belong the beautiful Attributes and Names. Some of those books are the following:

1) The Scriptures of Ibraheem (ﷺ) [Abraham] and Musaa (ﷺ) [Moses]: The *Qur'an* has given a brief insight about the religious fundamentals found in these scriptures. Allah (ﷻ) says:

﴿Or, has he not been informed of what is in the scriptures of Musa? And (of) Ibraheem who fulfilled (the commandments): That no bearer of burden shall bear the

burden of another; And that man shall have nothing but what he strives for; And that his striving shall soon be seen; Then shall be rewarded for it with the fullest reward; and that to your *Rubb* is the goal. ﴿53:36-42﴾

2) The *Tawraah* [Torah]: The Torah is the Sacred Book which was revealed to *Musaa* (ﷺ). Allah (ﷻ) says:

﴿Verily, We did send down the *Tawraah* (to *Musaa*); therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests (also judged the Jews by the *Tawraah* after those Prophets), for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers.﴾ [5:44]

3) The *Zaboor*: The *Zaboor* is the Book which was revealed to *Dawood* (ﷺ) [David]. Allah (ﷻ) says:

﴿... and to Dawood We gave the *Zaboor*.﴾ [4:163]

4) The *Injeel*: The *Injeel* is the Sacred Book which was revealed to *'Eesaa* (ﷺ) [Jesus]. Allah (ﷻ) says:

﴿And in their footsteps, We sent *'Eesaa*, son of *Maryam* [Mary], confirming the *Tawraah* [Torah] that had come before him. And We gave him the *Injeel*, in which was guidance and light and confirmation of the *Tawraah* [Torah] that had come before it, a guidance and an admonition for the Allah-fearing.﴾ [5:46]

The Muslim must believe in all the Heavenly Books and he must believe that they are from Allah (ﷻ). It is not lawful for

him to abide by its laws, since these Books were revealed to specific nations during specific times. It is attributed to 'Eesaa (ﷺ) in the bible that he himself said:

“I was sent only to the lost sheep of the house of Israel.”
[Matthew, 15:24]

The *Qur'an* has explained some of what was found in the *Tawraah* and the *Injeel*; such as the prophecy of Muhammad (ﷺ):

﴿... and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our Aayaat. Those who follow the unlettered Prophet, whom they find written down with them in the *Taurat* and the *Injeel* (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from the their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.﴾ [7:156]

5) The Noble *Qur'an*: One must believe that the *Qur'an* is the Speech of Allah which **Jibreel** (ﷺ) brought to Muhammad (ﷺ), and that it is the last of the Heavenly Books which abrogated all previous Books. Mankind must believe in the *Qur'an*, the one upon whom it was revealed, and the *Deen* which it brought.

Belief in the Messengers

It is to believe that Allah (ﷻ) chose the finest amongst mankind to be Messengers whom He sent to His creation with

The Beginning and the End

specific legislations; to worship and obey Allah, and to establish His *Deen* and His *Tawheed*. He ordered His Messengers to convey the Message to people, so that they would not have any proof against Allah³⁵ after He sent them.

Allah (ﷻ) also chose people amongst mankind as Prophets to affirm the legislation and *Deen* of the messenger sent before them and to call people to it. There are many prophets and messengers; no-one knows their exact number except Allah. Allah (ﷻ) says:

﴿**And, indeed We have sent Messengers before you (O Muhammad (ﷺ)); of some of them We have related to you their story, and of some We have not related to you their story.**﴾ [40:78]

One must believe in all of them and that they were human; they were not supernatural beings. Allah (ﷻ) says:

﴿**And We sent not before you (O Muhammad (ﷺ)) but men to whom We inspired, so ask the people of the Reminder [Scriptures] if you do not know. And We did not create them ([the Messengers] with) bodies that had no need to eat food, nor were they immortal.**﴾ [21:8]

Allah (ﷻ) says about 'Eesaa (ﷺ) in the *Qur'an*:

﴿**The Messiah ('Eesaa [Jesus]), son of Maryam [Mary], was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam [Mary]) was a *Siddeeqah* [i.e. she believed in the words of Allah and His Books]. They both used to eat food (as any other human**

³⁵ They will not be able to say, "Had Allah sent us messengers, we would have followed His verses and become of the believers."

being, while Allah does not eat). **Look how We make the *aayaat* [i.e. proofs, evidences, verses, lessons, signs, revelations, etc.] clear to them, yet look how they are deluded away (from the truth).** ﴿ [5:75]

One must believe in all of them. If one believes in some and disbelieves in others, he leaves the folds of Islam. Allah (ﷻ) says:

﴿**Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers [by believing in Allah and disbelieving in His Messengers] saying, 'We believe in some but reject others,' and wish to adopt a way in between.'** * **They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.**﴾ [4:150-1]

The first messenger was *Nooh* [Noah] (ﷺ), and the last was Muhammad (ﷺ).

Belief in the Last Day

It is to believe that the life of this world will come to an end. Allah (ﷻ) says:

﴿**Whatsoever is on it [the earth] will perish.**﴾ [55:26]

1) To believe in the life of the *Barzakh*: This life is the time after one's death until the Last Day. In it, the believer will live a life of pleasure, while the disbelievers will be punished. Allah (ﷻ) says:

﴿**The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will**

be said to the angels): **'Make Fir'awn's [Pharaoh's] people enter the severest torment!'** [40:46]

2) To believe in the Resurrection: Allah will resurrect mankind, naked, barefooted, and uncircumcised. Allah (ﷻ) says:

«**The disbelievers pretend that they will never be resurrected (for the Account). Say: Yes! By my Rubb, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.**» [64:7]

3) To believe in the Gathering: Allah will gather all creation together and call them to account. Allah (ﷻ) says:

«**And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.**» [18:47]

4) To believe that people will be brought before Allah in ranks: Allah (ﷻ) says:

«**And they shall be brought before your Rubb, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.**» [18:48]

5) To believe that one's limbs will bear witness. Allah (ﷻ) says:

«**Till, when they reach it [Hellfire], their hearing [ears] and their eyes, and their skins will testify against them as to what they used to do. * And they will say to their skins, 'Why do you testify against us?' They will say: 'Allah has**

caused us to speak, He causes all things to speak: and He created you the first time, and to Him you are made to return.' * And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins testify against you; but you thought that Allah knew not much of what you were doing.﴾ [41:20-2]

6) **To believe in the Questioning.** Allah (ﷻ) says:

﴿But stop them; verily they are to be questioned. * 'What is the matter with you? Why do you not help one another (as you used to do in the world)?' * Nay, but that Day they shall surrender.﴾ [33:40]

7) **To believe in the *Siraat* (Bridge)** and that everyone must pass over it. Allah (ﷻ) says:

﴿There is not one of you but will pass over it [Hell]; this is with your *Rubb* a Decree which must be accomplished.﴾ [19:71]

8) **To believe in the weighing of deeds.** Allah will call people to account and reward those who did well with what they deserve, due to their righteous deeds, their *Imaan*, and adherence to their Messengers, and He will punish those who did evil. Allah (ﷻ) says:

﴿And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.﴾ [21:47]

9) **To believe in the handing out of Scrolls and Books.** Allah (ﷻ) says:

﴿Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning. * And he will return to his family in joy! * But whosoever is given his Record behind his back. * He will invoke (his) destruction. * And he shall enter a blazing Fire and made to taste its burning.﴾ [84:7-12]

10) To believe that people will be rewarded with *Jannah* or Hellfire in an everlasting and eternal life that will never end. Allah (ﷻ) says:

﴿Verily those who disbelieve from among the people of the Book [Jews and Christians] and the *mushrikoon* [pagans] will abide in the Fire of Hell. They are the worst of creatures * Verily, those who believe and do righteous deeds, they are the best of creatures. Their reward with their Lord is 'Adn [Eden] *Jannah* [Gardens of Eternity], underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they with Him. That is for him who fears his *Rubb*.﴾ [98:6-8]

11) To believe in the *Hawd*³⁶, Intercession, and all other things which the Messenger of Allah (ﷺ) informed us.

³⁶ The pool which Allah granted the Prophet (ﷺ); whoever drinks from it once, will never feel thirsty thereafter.

Belief in *Qadaa'* and *Qadar*³⁷

It is to believe that Allah knew everything before it came into being, and what will happen to it afterwards. He then brought them into existence, all in accordance to His Knowledge and Measure. Allah (ﷻ) says:

﴿Verily, We have created all things with *Qadar*.﴾ [54:49]

Everything which occurred in the past that is occurring in the present and what will occur in the future is known to Allah before it came into existence. Allah then brought it into being, all in accordance to His Will and Measure. The Messenger of Allah (ﷺ) said:

“A person is not a Muslim until he believes in *Qadar*, its good and its evil consequences – until he knows that whatever happened to him would have never missed him, and what did not happen to him would never have occurred.” [Tirmidhi]

This belief does not contradict the fact that one must strive to attain things. To clarify this, if a person wants a child he must do certain things to achieve this goal; such as getting married. After he does all that is in his power, he may be granted what he wishes or not. The reason for this, is that a person would realize that the what he does to achieve his goal is not in fact the true cause behind it; rather it is the Will of Allah. These

³⁷ *Qadaa'* and *Qadar*: These two Arabic words are usually translated as 'fate', 'destiny', or 'pre-ordainment'. Many of these English words lead people to incorrectly believe this concept, so the best way is to leave them as Arabic terms and understand them in their true light.

The Beginning and the End

'means' to fulfill our goals are also considered from the *Qadar* of Allah. The Prophet (ﷺ) was asked:

'O Messenger of Allah, do the verses and supplications we recite and the medicine we take to cure ourselves waive the *Qadar* of Allah (ﷻ)?' (He replied,) **'They are from the *Qadar* of Allah.'** [*Mustadrak al-Haakim*]

Hungers, thirst, feeling cold, are from the *Qadaa'* and *Qadr*. One seeks to satisfy hunger through eating, thirst through drinking and coldness by keeping warm. They seek to fend themselves from what was written for them from hunger, thirst and coldness by what was written for them from eating, drinking, and seeking warmth. They seek to prevent one *Qadar* with another.

One must, fulfill whatever means are possible to achieve his goal, for the means are also a part of *Qadaa'* and *Qadr*. One becomes pleased with whatever results, which in turn produces peace of heart and spiritual comfort. There is no room for stress, worry, or sadness. It is not unknown that uneasiness and unrest of heart leads to many sicknesses. Having belief in this concept prevents and cures what results of these sicknesses. Allah (ﷻ) says:

«No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah: So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster.» [57:22-3]

It encourages knowledge and exploration of what Allah created in this universe. Afflictions, such as disease, drive humans to seek their cure, and this is done by searching for

The Beginning and the End

the sources of medicine which Allah, the Exalted, created in this universe.

It eases the effects of calamities faced by humans and eliminates the feeling of regret about what has already passed. If someone loses money in a business, this is considered a hardship. If this hardship was followed by the feeling of remorse and sorrow, it would result in two hardships: the hardship of the financial loss and the hardship of feeling remorse and sorrow. If one believes in Divine Measure *Qadaa'* and *Qadr*, he would be pleased with what has occurred, because he knows that it was inevitable. The Prophet (ﷺ) said:

Be keen to do what benefits you and seek help in Allah, and do not be neglectful in doing so. And if any mishap befalls you, do not say, 'If only I had only done such and such,' but rather say, 'This is the *Qadar* of Allah, and whatever He Wills He does (*Qaddarullaah wa maa shaa fa'al*),' for indeed (the saying of) 'if' opens the door for *Shaytaan's* works." [Muslim]

It increases one's dependence upon Allah and removes fear of the creation. **Ibn 'Abbaas** (رضي الله عنه) said

"I was behind the Messenger of Allah (ﷺ) one day and he (ﷺ) said to me:

'O young boy, I will teach you some words: Guard Allah's commandments and he will guard you. Guard Allah's commandments, you will find Him in front of you. And If you ask, then ask Allah, and if you seek help, then seek help in Allah and know that if the whole world was to gather to help you, they would never be able to help you except with something which Allah has already written for you. If the whole world was to gather to bring you some

harm, they would not be able to harm you except with something which Allah has already written for you. The pens have been lifted, and the scrolls have dried’.”
[Tirmidhi]

Belief in *Qadar* is not, as some mistakenly think, a call to put one's trust in Allah without striving or fulfilling the means, for the Messenger of Allah (ﷺ) replied to a person who asked him:

‘Should I leave my camel untied and trust in Allah?’ He said, **‘Tie it and trust in Allah.’** [Ibn Hibbaan]

He also said:

“By Him in Whose Hands is my soul, that one of you goes and chops wood, ties it, and carries it on his back is better than he goes and begs people, whether they give him money or not.” [Bukhari]



Who is the Messenger of Islam?

He is **Muhammad ibn Abdullah**, the final Messenger. Allah (ﷻ) says:

﴿**Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last [end] of the Prophets.**﴾ [33:40]

Allah did not send him specifically to the Arabs, but rather to all mankind. Allah (ﷻ) says:

﴿**And We have not sent you (O Muhammad (ﷺ)) except as a giver of glad tidings and a Warner to all mankind.**﴾ [34:28]

Allah sent him so that the entire creation may achieve true happiness, and to show them the path of truth, goodness and to warn them against falsehood and evil. Allah (ﷻ) said:

﴿**And We have sent you (O Muhammad (ﷺ)) not but as a mercy for the 'aalameen [mankind, jinn and all that exists].**﴾ [21:107]

Even before he received revelation, he was known amongst his people as '**The Trustworthy**', and they would entrust him with their belongings when they intended a journey. He was also known as '**The Truthful**' due to the truthfulness they knew of him. They never found him making excuses, lying, acting treacherously nor deceptively. He always desired good for others.

He received his first revelation at the age of forty, and he informed his wife **Khadeejah** (رضي الله عنها) saying:

"Indeed I fear for myself." Khadeejah (رضي الله عنها) replied, **"No, by Allah! Allah will never humiliate you. Indeed you**

maintain ties of kinship, you shoulder the problems of others, you give wealth to those who do not have it, you honor and feed your guest, and you give support in times of true calamity.” [Bukhari]

He remained in *Makkah* (Mecca) for thirteen years thereafter, calling people to believe in the true Monotheism of Allah. He then migrated to the city of *Madinah* (Medina) and called its inhabitants to Islam, which they accepted. There, Allah revealed to him the remaining legislations of the *Deen*. He returned and conquered *Makkah* (Mecca) eight years after his migration, and he died at the age of sixty-three after Allah revealed to him the entire *Qur’an*. All the legislations of the *Deen* were perfected and completed and the Arab nation accepted Islam.

He was the most perfect of mankind in respect to his creation and manners.

What they say about Muhammad (ﷺ)

The German poet **Goethe** said:

'I looked into history for a human paradigm and found it to be in Muhammad (ﷺ).'

Annie Besant in '*The Life and Teachings of Mohammad*,' said:

'It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knew how he taught and how he lived, to feel anything but reverence for the mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I reread them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.'

What is the *Qur'an*?

It is the Words of Allah which **Jibreel** (ﷺ) conveyed to Muhammad (ﷺ).

The *Qur'an* differs from previous Heavenly Books in the following ways:

1) It is the last Heavenly Book which was revealed, and for that reason, Allah, the Exalted, promised to protect it from any distortion until the Last Day. One must believe that Allah has preserved the *Qur'an* from all distortions, adulterations, additions, or impairments. Allah (ﷻ) says:

«Indeed it is We ourselves Who have sent down the Remembrance [the *Qur'an*] and surely, it is We Who shall guard it (from distortion).» [15:9]

2) Reciting it is an act of worship; this is one of the ways it is preserved by Allah. The Prophet (ﷺ) said:

“Whoever recites one letter of the *Qur'an*, he will receive ten rewards. I do not mean that ‘Alif Laam Meem’ is one letter, rather, ‘Alif’ is a letter, ‘Laam’ is a letter, and ‘Meem’ is a letter.” [Tirmidhi]

Memorizing it is also an act of worship. The Prophet (ﷺ) said:

“One who has not memorized any of the *Qur'an* is like an abandoned house.”

Paying importance to it and teaching it is also regarded as an act of worship. The Prophet (ﷺ) said:

“The best of you are those who learn the *Qur'an* and teach it.” [Bukhari]

3) **The *Qur'an* includes all the legislations** which reform society and guarantees happiness for all in its implementation. Allah (ﷻ) says:

﴿**And We have sent down to you the Book [the *Qur'an*] as an exposition of everything.**﴾ [16:89]

4) **The *Qur'an* has documented the stories of the Prophets** and Messengers, and what happened between them and their peoples, from Adam (ﷺ) till Muhammad (ﷺ).

5) **It was revealed to mankind** in order that they may live a life of peace and happiness, and to take them out of darkness of falsehood to the light of Islam. Allah (ﷻ) says:

﴿***Alif-Laam-Raa***.³⁸ (This is) **a Book which We have revealed unto you (O Muhammad (ﷺ)) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light [Islam] by their *Rubb's* Leave to the Path of the All-Mighty, the Owner of all Praise.**﴾ [14:1]

What they say about the *Qur'an*:

Maurice Bucaille, said in his book: *The Qur'an, and Modern Science*:

'A totally objective examination of it [the *Qur'an*] in the light of modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day.

³⁸ These letters are one of the miracles of the *Qur'an*, and none but Allah (Alone) knows their meanings.

Such considerations are part of what gives the *Qur'anic* Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning.'

Islam and Knowledge

The *Deen* of Islam encourages knowledge and its pursuit, and it rebukes ignorance and cautions against it. Allah (ﷻ) says:

«Say: 'Are those who know equal to those who know not?'" [39:9]

Allah (ﷻ) says:

«Allah will exalt in degree those of you who believe and those who have been granted knowledge.» [58:11]

It encourages that one seek increase in it. Allah (ﷻ) said:

«And say: 'My *Rubb!* Increase me in knowledge.'» [58:11]

Islam gives great respect to scholars and gives them their due right. The Prophet (ﷺ) stated their excellence when he said:

"He is not from my nation who does not respect our elders, has mercy on our young, and does not know the rights of our scholars over us." [Ahmed]

It concerns striving to seek, learning, and teaching knowledge as means which lead to *Jannah*. The Messenger of Allah (ﷺ) said:

"Whoever traverses a path in search of knowledge, Allah will tread him on a path from the paths of Heaven. The angels lower their wings for him due to their pleasure in the student of knowledge. Everything in the Heavens and Earth seeks forgiveness for the scholar, even the fish in

water. The excellence of a scholar over a normal worshipper is like the difference between the brightness of a full moon and the rest of the stars. Indeed the scholars are the inheritors of the Prophets, and indeed the Prophets do not leave any wealth as inheritance but rather they leave knowledge. Whoever takes it has indeed taken a great share. Me and the least of you.” [Ibn Hibbaan]

Islam and Wealth

In Islam, all wealth is actually the possession of Allah which humans are entrusted with. It is a responsibility; it must be earned through lawful means and spent in permissible ways. The Prophet (ﷺ) said:

“A slave will not be able to take a step further on the Day of Judgment until he taken to account for (the following things): his time and how he spent it, his knowledge and how he used it, his money and how he earned and spent it, and about his youth and how he passed it.” [Tirmidhi]

Islam encourages that one seek wealth in order to spend on one’s self and those whom he is responsible for, and that he use it to straighten the affairs of this world. It is also a means of earning reward from Allah if one spends it in beneficial ways. The Prophet (ﷺ) said:

“A strong believer is better and more beloved to Allah than a weak believer, and in each one there is good. Be keen to do what benefits you and seek help in Allah, and do not be neglectful in doing so. And if any mishap befalls you, do not say, ‘If only I had only done such and such,’ but rather say, ‘This is the Qadar of Allah, and whatever He Wills He does (Qaddarullaah wa maa shaa fa’al),’

for indeed (the saying of) 'if' opens the door for Shaytaan's works." [Muslim]

There are other rights in the wealth - other than *Zakaah* - that is obligatory and would benefit him in this life and the Hereafter. Allah (ﷻ) says:

﴿But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land.﴾ [28:77]

The Prophet (ﷺ) said:

"How good is pure wealth when it is in the possession of a righteous person!" [Ibn Hibbaan]

Islam has forbidden that money be wasted. Allah (ﷻ) says:

﴿But spend not wastefully (your wealth) in the manner of a spendthrift. * Verily, spendthrifts are brothers of the Shayateen [devils], and the Shaytaan [Devil, Satan] was ever ungrateful to his Rubb.﴾ [17:26-7]



Conclusion

I have tried my best to keep this book concise and thus have not mentioned too many details. My hope is that what is written will give a glimpse and act as a key for those who desire to learn more about Islam; especially those who do not choose to follow it or regard it as a valid *Deen*. They have been brainwashed by the enemies of Islam, and these enemies must be fought and warned against. It is also for those who do not know that true happiness and success lies in accepting and acting upon the *Deen* of Islam and spreading it. I say to the likes of these people, do not think with the minds of others, and do not decide your fate upon the desires of others. Allah (ﷻ) says:

﴿And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.﴾
[6:116]

Indeed those who you follow today will be the first to disavow you on the Day of Requitul. Allah (ﷻ) says:

﴿When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.﴾ [2:166]

Try to be independent in your thinking, try to weigh things out and try to decide between truth and falsehood by using the intellect Allah has granted you. Do not be biased, stringent, or blindly follow things. Allah (ﷻ) says:

﴿And when it is said to them: 'Come to what Allah has revealed and unto the Messenger [Muhammad (ﷺ)].' They say: 'Enough for us is that which we found our fathers following,' even though their fathers had no knowledge whatsoever and no guidance.﴾ [5:104]

The opportunity is there for those wish, but let it be done through proper channels which give a true picture of Islam. Not everyone who claims to be a follower of Islam is a Muslim, and not all books which claim to be Islamic give a true picture of Islam, so take Islam from its proper and valid sources. The Prophet (ﷺ) said:

“The Jews split into seventy-one sects, the Christians split into seventy-two sects, and my nation will split into seventy-three sects, all of them will be in the fire except one.” They (the companions) asked, **“Which one is that O Messenger of Allah?”** He replied, **“Whoever is upon the likes of that which my companions and I are upon.”**

Whoever wishes to learn more about Islam can contact one of the Islamic Centers mentioned in the end of this book.

Allah knows best, and may He exalt the mention of our Prophet Muhammad, and render him, his family and companions safe from every derogatory thing.

