Islamic Creed
based on Qur’an and Sunna
by
Muhammad bin Jamil Zino

العَقِيَّة
الإِسْلَامِيَّة
مِنَ الْكِتَابِ وَالسُّنَّة

محمد بن جميل زينو

دار الخير
ISLAMIC CRED
based on Qur'ân and Sunna

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

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

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

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

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

Muhammad bin Jamil Zino
I. THE PILLARS OF ISLÂM

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

A. The Prophet ﷺ answered: Islâm is:

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

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

3. And to pay Zakât\(^1\).

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

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

(Muslim)

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\(^1\) A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahîh Al-Bukhârî, Vol. 2, Book of Zakât (24)].
Q.1 Gabriel asked: “Tell me about Imân (Faith)?”

A. The Prophet  عليه وسلم answered: “Faith is to believe in:-

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

\[ لَا يُسْتَبْعَثْ عَلَيْهِ مَا كَانَ كَمَثَلَّهُ مِن قَبْلِهِ وَهُوَ الْهَيْبَةُ الْبَصِيرُ \]

‘There is nothing like unto Him, He is the All-Hearer, All-See‘. (V.42:11)]

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

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

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

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

(Muslim)
III. HUMAN BEINGS’ DUTY TO ALLAH

Q.1 Why has Allah created us?
A. Allah has created us to worship Him Alone and to worship no other besides Him. The proof is Allah’s saying:

وَمَا خَلَقْتُ النَّارَ وَاللَّهُ وَأَلِينَ إِلَّا لِيَعْبُدُونَ

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

The Prophet ﷺ said:

(Q.2). Do all the creatures worship Allah or some just created life forms should be worshiped? (Bukhāri - Muslim)

Q.2 What is worship?
A. Worship is a comprehensive term which includes all sayings and actions which are appreciated by Allah; such as invocation, Salāt (prayer), humbling oneself in front of Him etc. As Allah, the All-Mighty says:

قل إن صلتي وصدقي وطاعتي وطاعتك لله رب عبَّال‌العَالَمِينَ

“Say (O Muhammad ﷺ): Verily, my Salāt (prayer), my sacrifice, my living, and my dying are
for Allah, the Lord of the ‘Alamīn (mankind, jinns and all that exists).” (V.6:162)

The Prophet said: “Allah says:

وَمَا نَزَّلَ إِلَيْيَ عِبَادِي بَشَيءٍ أَحَبَّ إِلَيْيَ مَمَأَ
افْتَرَضَتْهُ عَلَيْهِ. [حدثهُ قَدْسِيَّ رَوَاهُ البَخارِيُّ]

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

Q.3 How do we worship Allah?

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

أَعْمَلُوكُمْ

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

The Prophet said:

مَنْ عَمَلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرًا فَهُوَ رَدُّهُ
[رواهُ مُسنِّمٌ]

“Whoever does any deed (in religion) which we have not commanded, it is rejected.” (Muslim)
Q.4 Should we worship Allah with fear and hope?
A. Yes, that is how we should worship Him as He has commanded His servants:

وَأَوْصِهِمَا حَرَّمَةً وَطَمْعًا

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

The Prophet ﷺ said:

أَسْأَلُ اللَّهَ الْجَنَّةَ وَأُعْوذُ بِهِ مِنَ النَّارِ [زُوْاَهُ أَبُو دَاوُدَ]

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

Q.5 What is Ihsān (perfection in worship)?
A. Ihsān (Perfection in worship) is to be conscious of Allah during worship. As Allah said:

الذَّي يَرَيكُ جَيْنَ تَقُومُونَ وَتَسْلَبُونَ في السَّجَدَاتِ

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

The Prophet ﷺ said:

الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَنْكُنَّ تَرَاهُ فَإِنَّكَ فَتَرَاكُ [زُوْاَهُ مُسْلِمَ]

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

Q.1 Why did Allah send the Prophets?

A. He sent them to call mankind to His worship and to reject the worship of anything besides Allah, as the All-Mighty says:

```
وَلَقَدْ بَنِيْتُمْ لِأَيْنَاءَ رَسُولَ اللَّهِ أَيْبَاءَ أَنْ أَضُلُّواْ آيَةً
وَأَصْبَحُواْ الْطَوْفَانِ
```

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

The Prophet ﷺ said:

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وَالَّذِينَ شَرَّكُواْ إِخْرَاجُهَا وَرَبَّهَا وَأَحَدُهَا [الخَوَاتِمْ مَتَّعٌ عَلَيْهِ]
```

"The Prophets are brothers ... their faith is one." (Bukhāri and Muslim)

Q.2 What is the affirmation of Allah's Oneness as Lord? (Tauhīd Ar-Rubūbiya)

A. It is to affirm the uniqueness and exclusiveness of His works, creation and direction (of the universe) etc.

As Allah, the All-Mighty says:

```
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
```
“All the praises and thanks be to Allah, the Lord of the 'Alamîn (mankind, jinns and all that exists).”
(V.1:1)

The Prophet ﷺ said:

"أَنْتُ رَبُّ السَّمَوَاتِ وَالأَرْضِ.

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

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

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

As Allah says:

"وَإِنَّهُمْ لَا يُؤْمِنُونَ بِاللَّهِ إِلَّا هُوَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

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

The Prophet ﷺ said:

"فَلِيِّكُنْ أَوَّلُ مَا تَدْعُوْهُمْ إِلَيْهِ، شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

“Let the first thing you invite them to do is to testify that none has the right to be worshipped but Allah.”
Q.4 What is the affirmation of Allah’s Names and Attributes? (Tauhid Al-Asmā’-was-Sifāt).

A. It is to affirm Allah’s Attributes as He Himself describes them in the Book and as His Messenger describes Him in authentic Ahādīth, that they are true without allegorizing them (Ta’wil), anthropomorphizing them (Tajsim), comparing them to the creation (Tamthīl), or negating them (Ta’til) or questioning about their quality (Takyif).

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

Allah says:

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

The Prophet said:

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

**Q.5 Where is Allah?**

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

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

(that is: He raised Himself above it).

The Prophet ﷺ said:

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"Allah wrote out (all things) in a Book before He created the creation .......... it is with Him above the Throne." (Bukhārī)
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**Q.6 Is Allah with us?**

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

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"He (Allah) said: Fear not, Verily! I am with you both, Hearing and Seeing." (V.20:46)
```
The Prophet ﷺ said:

«إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ (أَيِّ بَيْنَهُمْ) رَوْاهُ مُسَلِّمَ»

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

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

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

َالَّذِينَ آمَنَوْا وَأَنْبَأُوْا إِبْنَتِهِمْ بِبَطْنِهِمْ أَوْ أَنْبَأُوْا مَلِكَ الْآمَنَّ وَهُمْ مُهَادِرُونَ

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

The Prophet ﷺ said:

«حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنَّ لَا يُعْدَبَ مِنْ لَا يَشْرَكُ بِهِ شَيْئًا» [مُتعْقُ عَلَيْهِ]

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

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

A. They are three:

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

\[ \text{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ كَانُونَتُمْ جَنَّتَيْنَ} \]

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

The Prophet (ﷺ) said:

\[ \text{قَالُوا أَنْتُ بِاللَّهِ تَمَامَ استَقَامَتِي} \]

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

\[ \text{قَادِعُوا اللَّهَ خَلَصَبُتُ لَهُ الْأَلَّهَيْنِ} \]

"So, call you (O Muhammad and the believers) upon (or invoke) Allah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah’s sake only and not to show off and not to set up rivals with Him in
worship).” (V.40:14)

The Prophet ﷺ said:

من قال إلا إله إلا الله مخلصاً دخل الجنة
[صحيح رواة البخاري وغيرهم]

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

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

ومَا أَنْتُمُ الْرَسُولُ فَخْضَذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَأَنْتُمْ نَهَاوُا

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

The Prophet ﷺ said:

من عمل عملاً ليس علينا أمرنا فهو ردة

أي غير مفصولٍ [رواة مسلم]

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

Q.1 What is major Shirk?

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

\[
\\text{وَلَا تَنْفَعُ مِنْ دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ وَلَا يَضُرُّكُمْ إِلَّا فَإِنَّ فَعَلْتُنَّ فَإِنَّكُمْ إِذَا مِنْ الْظَّلَالِينَ}
\]

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

The Prophet said:

«أَكْبَرُ الْكَبَائِرِ: الإِسْرَّاَكُ بِاللَّهِ وَعُقُوقُ الْوَالِدِينَ،
وِشَهَادَةُ الْزُّورِ [رَوَاهُ مُسْلِمُ]»

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

Q.2 What is the greatest sin with Allah?

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

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

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

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

"An تَّجَعَلُ اللَّهُ نِداً وَهُوَ خَالِقُكُمْ [مَتَّعُ عَلَيْهِ]

"To ascribe partners with Allah even though He Alone created you." (Bukhari and Muslim)

Q.3 Does Shirk exist among Muslims today?
A. Yes, it does exist, the proof-text being Allah’s Saying:

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

The Prophet said:

"The Doomsday will not occur until some sections of my people have joined the idolaters and they will even worship idols." (Tirmidhi)
Q.4 What is the ruling concerning praying (supplicating) to the dead or those who are absent?

A. Praying to them is a major 
Shirk, as Allah says:

```
لَا تَنْذِرْ مَعَ اللَّهِ إِلَّهًا آخَرًا إِنَّكَ فَتَكْرَهْ مِنَ المُتَعَذَّبِينَ
```

"Invoke not with Allah another Ilah (god) lest you be among those who receive punishment." (V.26:213)

The Prophet ﷺ said:

```
أَمَنَ مَاتُ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نَذَا دَخُلَ النَّارَ
زَوْءَ الْبَخَارِيٍّ
```

"Whoever dies having called upon partners besides Allah shall enter Hell-fire." (Bukhāri)

Q.5 Is supplication a form of worship?

A. Yes, supplication is worship, as Allah says:

```
وَقَالَ رَبِّيُّ أَعْفُوْتُمْ عَنِّي سَبِبَ حَتَّى يَسْتَنْكِرَ عَنِّي عِبَادِي
```

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

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

“Supplication is worship.” (Tirmidhi)

Q.6 Do the dead hear our supplications?

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

وَمَا أَنتَ يُمِتِّمُ مَنْ فِي الْقُبُورِ

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

Ibn ‘Umar رضي الله عنه says: The Prophet ﷺ stood at the graves of the idolaters at Badr and recited:

«فَهِلْ وَجِدْتُمْ مَا وَعَدْ رَبِّكُمْ هَكَالًا»

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

Then he said:

«إِنَّهُمُ الْآنَ يَسْمَعُونَ مَا أَقْوَلُ»

“They now hear what I say”.

When this was mentioned to ‘Aisha رضي الله عنها, she said: The Prophet ﷺ only said that:

«إِنَّهُمُ الْآنَ لِيَعْلَمُونَ، أَنَّمَا كُنْتُ أَقْوَلُ لَهُمْ هَوَّ الْحَقَّ»

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

إِنَّكَ لَا تَسْمَعُونَ ٱلْمَوْتَى

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

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

This Hadith teaches:

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

إِنَّهُمُ الْآنَ يَسْمَعُونَ

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

2. 'Aisha’s refutation of Ibn 'Umar’s version that the Prophet did not say:

بِلْ قَالَ إِنَّهُمُ الْآنَ يَسْمَعُونَ

“They can hear” but rather that he said: “Now they
“Know” was based on the verse:


eEnk laya shu‘umum mawqun

“Verily, you cannot make the dead to hear ...” (V.27:80)

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

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

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

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

\[
\text{أَمْوَاتُ عِزْرٍ لاَّ إِخْبَارٍ وَمَا يَشْعَرُونَ آيَانَ يَعْثَرُونَ}
\]

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

\[
\text{إِذْ تَسَلَّيْتُونَ رَبّكُمْ قَاتِلِيْنَ}
\]

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

The Prophet ﷺ prayed:

\[
\text{يَا حَيٌّ يَا قَاتَمُ، بِرَحْمَتِكَ أَسْتَغْفِرُ}
\]

[الجَمِيعِ رَوَاهُ النَّعَمَانُ]

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

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

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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْعَبُ

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

The Prophet ﷺ said:

إِذَا سَأَلْتُ فَاسَأْلُ اللَّهُ، وَإِذَا اسْتَعَنْتُ فَاتَّبِعْنَ بِاللَّهِ

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

Q.9  May we seek help from the living?

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

وَتَعَاوُنُوا عَلَى الْبِرِّ وَالنَّقْوَى

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

The Prophet ﷺ said:

وَاللَّهُ فِي عَوْنِ الْأُبُدِّ، مَا كَانَ الْأُبُدُّ فِي عَوْنِ أُحِيْهِ

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

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

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

The Prophet صل الله عليه وسلم said:

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

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

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

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

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

لاَعْنَ اللَّهُ مَنْ ذَٰلِكَ لَعِبَرَ اللَّهِ [زُبَهَرُ مُنَسِّمٌ]

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

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

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

وَلِيَطْفَوْاْ بِالْبَيْتِ الْعَتِيْقِ

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

The Prophet صلى الله عليه وسلم said:

مَنْ طَافَ بِالْبَيْتِ سَبْعَاءٍ وَصَلَّى رَكْعَتَينِ، كَانَ كَعِتَّبِ

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

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

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

وَلَنِّكَانَ الْسَّبِيطُوْبَ كَفَرُواْ أَيْمَّلُونَ آنَاسَ السَّحْرَ

"... But the devils disbelieved, teaching men magic..." (V. 2:102)
Q.14 Should we believe the claims of fortunetellers and soothsayers (Kâhin)?

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

\[
\text{قل لا يعلم من في السموات والأرض إلا الله} \]

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

The Prophet said:

\[
\text{من أتى عرافاً أو كاهناً فصدقه بما يكفل، فقد كفر بما} \]

\[
\text{أنزل على محمد} \]

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

Q.15 Does anyone have knowledge of the unseen?

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

\[
\text{واعنده ما بحث عنه الظلم لا يعلمهم إلا هو} \]

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

The Prophet said:

لا یَعْلَمُ الْعَيْبَ إِلَّا اللَّهُ [حسن رُوَاهُ الطُّرْقَوْيِ]

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

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

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

وَمَنْ لَمْ يَحْكِمْ بَيْنَ مَا أُنزِلَ اللَّهُ فَأَنزَلَ اللَّهُ عَلَيْهِمُ الْكَفَرُونَ

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

The Prophet said:

وَمَا لَمْ نَحْكُمْ أَيْمَنَّهُمْ بِكِتَابِ اللَّهِ وَيَتَحْيَرُوا مِمَّا أُنزِلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَيْنَ هَذَيْنِ مَاطِرٍ [حسن رُوَاهُ ابنُ ماجِّه وَعِيَّنَهُ]

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

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

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

> إِنَّمَا يَنْزِعُكَ مِنَ الشَّيَاطِينَ نَعُوْمُ فَأَسْتَغْفِرْ لِلَّهِ إِنَّهُ هُوَ الْقَهْرُ
> السَّمِيعُ السَّمِيعُ

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

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

آَمِنُّ بِاللهِ وَرَسُوْلِهِ، اللَّهُ أَحْدَهُ، اللَّهُ الصَّمَدُ، لَمْ
يَلِدَ، وَلَمْ يُولِدْ، وَلَمْ يَكْنِ اللهُ كَفْوًا أَحْدًا
نَّمُّ لَيْتَفَلْ عَنْ بَسَارِهِ ثَلَاثًا، وَلَيْتَسْتَعِذَ مِنَ الشَّيَاطِينَ، وَلَيْتَسْتَهِبَ عِنْهُ، فَإِنَّ ذَلِكَ يَذْهَبُ عَنْهُ (هَذِهِ خَلَقَةُ
الأَحَدِيْنِ الصَّحِيحَةُ الْوَقْدَةِ فِي الْبَخَارِيِّ وَسَنِيْمٍ وَأَحْمَدٍ وَأَبِي
دَاوُدُ)

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

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

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

«اللهم أنت الأول فلا شيء قبلك» [زواه مسلم]

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

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

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

وَأَلْهِيَّاتِ أُخْتَدِوُا مِنْ دُونِهِ أَوْلِيَآتِهَا مَا نَعْبُدُهُمْ إِلَّا لِيُقِيَنَا إِلَى اللَّهِ رَفِيقًا

“... And those who take ‘Auliya’ (protectors and helpers) besides Him (say): “We worship them only that they may bring us near to Allah. ... (V.39:3)
"And they worship besides Allah things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allah.' " (V.10:18)

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

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

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

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

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

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

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

Allah's Messenger صلى الله عليه وسلم said:

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

قول لا يعلم من في السماوات والأرض الغيب إلا الله

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

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

ليس كمثله شيء

"... There is none like unto Him ..." (V.42:11)

Allah says:

إبن أشرك في قلبي دينك ولتكون من الكذرين

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

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

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

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

The Prophet said:

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

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

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

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

The Prophet ﷺ said: Allah says:

«أَنَا أُغْنِيٌّ عَنِ الشُّرَكَاءِ عَنِ الشُّرَكَةِ، مَنْ عَمَّلَ عَمَّالًا أَشَرَكَ مَعِي فِيهِ غَيْرِي، تَرْكُتُهُ وَشَرَكَةَهُ»

[حديث قدسي رواة مسلم]

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

Q.1 What is Shirk Asghar?

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

فَمَا كَانَ يَرَى إِلَّا لِبَيْنَةَ رَبِّهِ فَلْيَعْمَلَ عَمَّا صَبِيعًا وَلَا يُشَرَّكَ بِعِبَادَةِ

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

The Prophet said:

إِنْ أَخَافُ مَا أَخَافُ عَلَيْكُمْ الشَّرْكُ الأَضْخَرُ: [صَحِيحُ رَوَاهُ أَحْمَدُ]

الرَّيْاَةُ

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

Included in Shirk Asghar is the saying:

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

The Prophet said:

لاَ تَفْعَلُوا مَا شَاءَ اللَّهُ، وَشَاءَ فَلَانٌ، وَلَكِنْ فَوْلُوا: مَا شَاءَ اللَّهُ، ثُمَّ شَاءَ فَلَانٌ. [صَحِيحُ رَوَاهُ أَحْمَدُ]

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

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

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

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

The Prophet said:

> من حلف بغير الله فقد اشرك" [صحيح رواه أحمد]

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

The Prophet said:

> من كان حالفًا، فلينحلف بالله، أَو لیضلمتِ " [صحيح عليه]

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

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

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

وَإِن ضَرِّكَ اللَّهُ فَلاَ سَكَاشِفُ لَهُ إِلَّا هُوُّ

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

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

وَمَا يُؤْمِنُونَ أَسْكَرْنُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

“And most of them believe not in Allah except that they attribute partners (unto Him) i.e. they are Mushrikûn — polytheists.” (V.12:106) (Ibn Abû Hâtim)

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

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

وَإِن ضَرِّكَ اللَّهُ فَلاَ سَكَاشِفُ لَهُ إِلَّا هُوُّ

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

The Prophet ﷺ said:

مَن عَلَقَ نَمْلَيْمَةً فَقَدَ أَشَرَكَ (صَحِيحُ رَوَاهُ أَحْمَدُ)

“Whoever wears an amulet has committed Shirk.” (Ahmad)
(An amulet — any object worn in the belief that it provides spiritual protection).
Q.1 Through what may we seek intercession with Allah?

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

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

Allah also says:

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

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

"أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتِ بِهِ نَفْسَكَ"

[Ṣaḥīḥ ʿAwāʾil ʿAḥmad]

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

أَعِنِّي عَلَىٰ نَفْسِكَ بِكَثْرَةِ السُّجُودَ [رَوَاهُ مَسْلِمٌ]

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

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

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

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

وَلا تُنَبِّئِنِّي بِذُوْنَ اللَّهِ مَا لَا يَتَّقِيكُمْ وَلَا يَضُرُّكُمْ إِنْ كُنتُ مُؤَمِّنًا إِذَا مِنْ أَلْفِيٍّ إِلَّا أَيُّهَا الْأَلْفَيْنَ

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

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

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

Imam Abû Hanifa said:

وقال أبو حنيفة: «أكره أن أسألك الله بغير الله».

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

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

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

وإذ أهلكُ الكعباء غني فاني قريب

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

And the Hadith of the Prophet:

إِنْكُمْ تَدْعُونَ سَمِيعًا قَرِينًا وَهُوَ مَعَكُمْ;

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

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

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

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وَأَسْتَغْفِرْ لِدَيْكَ وَالمُؤْمِنِينَ وَالمُؤْمِنَاتِ
```

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

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

**Q.4 What is the mediation of the Messenger صل الله عليه وسلم?**

**A.** The mediation of the Messenger صل الله عليه وسلم is the transmission of Allah’s Message. Allah says:

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وَأَنْبِئِ الْرَّسُولِ بَلَغَكَ مَا أُرِيَ إِلَيْكَ مِنْ رَبِّكَ
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“O Messenger (Muhammad صل الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord...” *(V.5:67)*

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

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ٍٍُسُهَدُ أَنَّكَ قَدْ بَلَغتَ [زَوْاهُ مُنَسِّمٌ]
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“We bear witness that you have transmitted the Message of Allah”
The Prophet said:

"اللهُمَّ اسْتَهْدِهِ

"Allah, bear witness." (Muslim)

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

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

"قلِ اللَّهُمَّ اسْتَهْدِهِ

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

The Prophet taught his companions to pray:

"أَيُّهَا النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ اللَّهُ ﷺ حَسَنَ صَحِيحَ

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

The Prophet also said:

"إِنِّي حَبَاثُ دَعَايْتُ شَفَاعَةَ لأَمْتِي بِيَوْمِ الْقِيَامَةِ، فَهَيْيَ نَائِلَةُ إِنِّي شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أَمْتِي لَا يُشْرِكُ

باللهِ شَيَأًا] [زُوَّاهُ مُسْلِمٍ]

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

Q.6 May we request the intercession of the living?
A. We may request the intercession of the living in our worldly affairs only, as Allah says:

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

The Prophet صلى الله عليه وسلم said:

"Intercede for others and you will be rewarded". (Abu Dâwûd)

Q.7 Should we be excessive in our praise for the Messenger صلى الله عليه وسلم?
A. No, we should not be excessive in our praise for him, as Allah said to the Prophet صلى الله عليه وسلم:

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

«لا تُنْظُرُونِي كَمَا أُطْرِرتِ النَّصَارَى عِنَسِى أَبِي مَرِيَّمَ، فإنَّمَا أنا عِبَدٌ، فَقُولُوا عِبَدُ الله وَرَسُولُهُ» (رواه البخاري)

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

(Exaggerated praise of a human being is called: ‘İtra’)

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

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

«إِذ قَالُوا رَبُّكَ إِنَّكَ لَيَمْثِلُكَ إِنِّي خَلْقُ بَشَرٍ مِن طَينٍ»

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

And as the Prophet ﷺ said:

«كُلُّكُمْ بُنُو آدَمَ، وَآدَمُ خَلِيقَ مِن نَّارٍ»

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

The Prophet ﷺ also said:

«إِنَّ أُولَى مَا خَلَقَ اللهُ الْقَلَمُ»

[رواه أبو داوود والترمذي وقال حسن صحيح]

47
“The first thing created by Allah was the pen” (This is after the creation of water and the Throne) (Abû Dawûd, Tirmidhi)

Regarding the Hadîth:

ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌ_
X. JIHAD (FIGHTING), WALA' (LOYALTY) AND HUKM (RULE)

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

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

\[ \text{أَنفِقُوا خَيْفَا وَفَرَقًا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنفِسَتُكُمْ فِي سَبِيلِ اللَّهِ} \]

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

The Prophet ﷺ said:

\[ \text{جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنفِسَتُكُمْ وَأَلْسِنَتُكُمْ} \]

[سَمِيحُ رَوَاهُ أَبُو دَاوُدُ]

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

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

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

\[ \text{وَلاَ تَفْسَدُوا وَلاَ تَرِيدُوا بَعْضًا أَوْلِيَاءَ بَعْضًا} \]
“The believers, men and women, are ’Auliya’ (helpers, supporters, friends, protectors) of one another, ...” (V.9:71)

The Prophet said:

المؤمن لِلمؤمنِ كَالْبَيْنَانِ يُسْتَدِّ يُسْتَعِضُ بِغُصَةٍ بِغُصَةٍ

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

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

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

وَمَنْ يَتَوَلَّمْ يَتَوَلَّمْ فَإِنَّهُ مِنَ النَّاسِ

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

The Prophet said:

إِنَّ آلِ بَنِي فَلَانِ لَيَسْتَعِضُوا لِي بِأَوْلِيَاءٍ

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

Q.4 Who is a Wali (friend)?

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

أَلَا إِنَّكَ أُولِيَاءُ اللهِ لَا تَخْفِفْ عَلَيْهِمْ وَلَا هُمْ يَخْفُفُونَ

The people of such-and-such family do not fear Allah, and Allah does not fear them.”
"No doubt! Verily, the 'Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, — Those who believed (in the Oneness of Allah — Islâmic Monotheism), and used to fear Allah much by abstaining from evil deeds and sins and by doing righteous deeds". (V.10:62,63)

The Prophet صلى الله عليه وسلم said:

إِنَّمَا وَلِيُّيُّ اللَّهِ وَصَالِحُ الْمُؤْمِنِينَ' (مَتَّى عَلَيْهِ)

"My only Wali are Allah and the most pious among the true believers." (Bukhari and Muslim)

Q.5 By what sources do the Muslims govern?

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

وَأَنْ أَحْكَمُ بَيْنَهُمْ بِمَا أَوْلَىruns

"And so judge (you O Muhammad صلى الله عليه وسلم ) between them by what Allah has revealed ... " (V.5:49)

Allah's Messenger صلى الله عليه وسلم said:

أَمَا بَعْدُ أَلَا أَيْنَهَا النَّاسُ: فَإِنَّمَا أَنَا بِشَرٍّ يُؤْشِكُ أَنْ

تأَيِّيِ رَسُولٍ رَبِّي فَأَجْبَبَ: وَأَنَا نَارِكَ فِي كُمْ نَقْلَٰنِی
“... O my people, I am but a human being (soon) my Lord’s Messenger will come to get me and I must answer him and I leave with you two great things, first, Allah’s Book, containing guidance and light, so take Allah’s Book and hold fast to it.”

He urged them to act upon Allah’s Book and said:

“The second is my family.” (Muslim)

The Prophet said:

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

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

أَنْبِيَائُوُمَا أُنْزِلَ اِلَى كُمْ مِنْ رَبِّكُمْ

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

The Prophet صلى الله عليه وسلم said:

اقْرُؤُوا الْقُرْآنَ وَاعْمِلُوا بِهِ وَلَا تَأْكُلُوا بِهِ

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

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

وَمَا أَنْزَلْنَاهُ إِلَى مُسْلِمٍ فَصَانَعَهُ وَمَا تَبَكَّرَ عِنْدَهُ فَانْهَأِوْا

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

«علَيكُمْ بِسْمِي وَسَمَتَ النَّبِيُّ ﷺ الخَلَفَاءُ الرَّاشِدُينَ المُهَدِّينَ،َّ نَمَسِكُو بِهَاَّ» [صحيح رواة أحمد]

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

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

A. No, the Qur’an alone is not sufficient without the Hadith. Allah said (to the Prophet ﷺ):

«وَأَنزَلْنَا إِلَيْكَ الْذِّكْرَ لِتَسْمَعَ النَّاسَ ماَ نَزَّلَ إِلَيْهِمْ لَوْلَاءُهَا يَنْفَكُرُونَ»

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

The Prophet ﷺ said:

«أَلَا وَإِنِّي أُوْرِثْتُ الْقُرْآنَ وَمِثَالَ مَعَهُ» [صحيح رواة أبو داود وغيره]

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

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

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


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

The Prophet said:

لا طاعة لمحلي في غصب الخالق

[صحابي رضي الله عنه] said:

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

Ibn 'Abbas said:

أراهم سهلكون أقول قال النبي وهم يقولون قال أبو بكر عمر. (رواه أحمد وصحيح أحمد شاكر)

"My opinion is you will be ruined, if I say to you, 'The Prophet said... ' and you reply: 'but Abu Bakr or 'Umar said... '" (Ahmad)

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

A. We should refer to the Qur'an and authentic Sunna. As Allah says:

قَانِتُنَّ عَلَيْهِمْ مَا قَرَّرُونَ إِلَى اِلَّهِ وَرَسُولِهِ إِن كُنْنَا نَشْرِي مُؤْمِنٌ
... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” (V.4:59)

The Prophet said:

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

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

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

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

لا تؤمن أحدكم حتى أكون أحب إليه من والده [متفق عليه]. ووالده والناس أجمعين.

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

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

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

فَعَلَّمَا مِنْ أَعْطَى وَأَقْطَعَ وَصَدَّقَ إِلَى الْخَيْرِ وَفِسَايَتَهُ الْبَيْسُرَى (Bukhāri and Muslim)

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna, We will make smooth for him the path of ease (goodness)." (V.92:5-7)

The Prophet said:

إِعْمَالُوا فَكِلُّ مُسْتَرٌ لِمَا خُلِقَ لَهُ

زَوَاهُ الْبَخَارِي وَمُسلم

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

He also said:

المُؤْمِنُ الْقَوِيُّ خَيْرٌ وأَحْبَبَ إِلَى الَّلِّهِ مِنَ الْمُؤْمِنِ الصَّغَيعِ، وَفِي كُلٍّ خَيْرٍ، اخْرِصْ عَلَى مَا يَنْقَعُ، واسْتَغْنِي بِاللَّهِ، وَلَا تَغْجِزْ، فَإِنَّ أَصابَكَ شَيْءٌ فَلا
The strong believer is better and loved more by Allah than the weak believer, though both are good, work hard for that which is beneficial for you and seek Allah’s help, and do not give up. If you are stricken by misfortune do not say: ‘If only I had done differently...’, rather say; ‘That is what Allah decreed, He does as He Wills’. ‘If only’ opens the door to Satan’s work.” (Bukhāri and Muslim)

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

"... though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.” (V.22:216)
Q.1 Are there good innovations in the religion (Islam)?

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

اليوم أكملت لكم دينكم وآمنتم عليه نعمتي ورضي

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

The Prophet ﷺ said:

"إِبَاكُم وِمُخَادِعَاتُ الأُمُورِ، فَإِنَّ كُلًّا مُّخَادِعَةٍ بِذَعَةٍ،
وَكُلَّ بِذَعَةٍ ضَلَالَةٍ، وَكُلَّ ضَلَالَةٍ فِي النَّارٍ" [صَحِيحُ
رَوَاهُ النَّسَائِي وَغَيْرُهُ]

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

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

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

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

The Prophet said:

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

(Bukhari and Muslim)

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

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

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

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

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

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

ومن سن في الإسلام سنة حسنة فله أجرها، وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء ... » [زاّه مسلم]

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

Q.4 When will Muslims be victorious?

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

أَيُّهَا النَّاسُ إِنَّمَا نُصْرُوا إِنْ نُصْرُوا اللَّهَ نَصْرُهُ وَبَيْنَاتَ أَمْكَنَّهُمْ

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

Allah also says:

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

The Prophet ﷺ said:

«لا إن القوة الرئيسيّة»

[زروة مسلم]

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

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

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

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

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


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

3. If the Prophet was sorrowful he used to pray:

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