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Darkness to Light

PILLARS OF THE BELIEVER

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A compact guide to the faith

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THE 6 ARTICLES OF FAITH OR THE PILLARS OF EEMAN

The 6 Articles of Faith are called Arkan E Eeman/Imaan or the 6 pillars of Eeman. It comes in a famous hadith called as The Hadith of Jibreel or Hadees E Jibreel. In the hadith of the Gabriel (Gibreel), related by 'Umar ibn al-Khattab (R) the basic Principal of the Islam are laid out.

حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ..... فَأَخْبَرَنِي عَنِ الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ»، قَالَ: صَدَقْتَ..... ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ»

Umar ibn al-Khattab (R) said that we were sitting by the Prophet ﷺ and the man came to us..... And asked the Prophet ﷺ “Tell me about belief (iman).” The Prophet ﷺ replied, “It is to believe in Allah; His Angels; His Books; His Messengers; the Last Day; and in destiny—its good and bad.”.....and the Prophet ﷺ told me do you know this man and I replied Allah and his Messenger know the best and he ﷺ replied indeed he is Jibreel he came to teach you your religion. [1]

As we know from this hadith that the belief has six Pillars and are described as under:

1. Absolute and total belief and acceptance in the Oneness of Allah.
2. Absolute and total belief and acceptance in the Angels of Allah.
3. Absolute and total belief and acceptance in all the revealed books of Allah.
4. Absolute and total belief and acceptance in all the appointed Prophets of Allah.
5. Absolute and total belief and acceptance in the concept of the Hereafter, Paradise and Hell Fire
6. Absolute and total belief and acceptance in the ‘Qadr’ or Divine Decrees of Allah.

1. Absolute and total belief and acceptance in the Oneness of Allah.

There are three main branches which are derived by scholars based on the teachings of Qur’an.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا .

"Lord of the heavens and of the earth, and of all that is between them; so *worship Him*, and be constant and patient in His worship: Do you know any one worthy of *His name*?" [2]

A. Tawheed al-Ruboobiyah: توحيد الربوبية

B. Tawheed al-Uloohiyah: توحيد الألوهية

C. Tawheed al-Asma wa al-Sifaat: توحيد الاسماء و الصفات

A. Tawheed al-Ruboobiyah: the oneness of the lordship توحيد الربوبية

To belief that he is only one lord for all the universe and he is its creator, planer, provider, sustainer, who gives lives. ...

Quran: Praise belongs to Allah, the *Lord* of all the worlds [3]

Quran: "Shall I take protector other than Allah the Creator of the heavens and the earth? And it is He Who feeds but is not fed.....[4]

B. Tawheed al-Uloohiyah: the ones of the worship توحيد الألوهية

The belief that all acts and forms of worship must be directed to Allah alone, as He is the only One worthy and deserving of worship.

Quran: I did not create the Jinns and the human beings except for the purpose that they should worship only me. [5]

Quran: Your Lord has decreed that you worship none but Him..... [6]

C. Tawheed al-Asma wa al-Sifaat: the oneness of the names and qualities و توحيد الاسماء و الصفات

It has Three types:

1 All the names and attributes of Allah Almighty are most beautiful.

2 We must not name or qualify Allah except with what he or his Messenger صلى الله عليه وسلم named or qualified him.

3 None can be named or quailed with the names or qualifications of Allah e.g. *Al- karim, Al-Rahim, Al-Gaffar*

1 All the names of Allah Almighty are most beautiful.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا..... (سورة الاعراف 7:140)

Quran: The most beautiful names belong to Allah, so call on him by them...[7]

There are no limits in the names and attributes of Allah Almighty.

we should call(make dua) Allah by his beautiful names which are mentioned in the Quran

and authentic hadith and should not call which are not mentioned.

2 We must not name or qualify Allah except with what he or his Messenger ﷺ named or qualified him.

We only know which has been taught us by Quran and authentic hadith e.g. Al-rahim, Al-khaliq, Al-Malik...and we qualify them to Allah.

3 None can be named or quailed with the names or qualifications of Allah e.g. Al- karim, Al-Rahim, Al-Gaffar

we cannot name Al-Rahman الرحمن (the most Merciful) to any one because only Allah is the most merciful but we can say rahman رحمن (Merciful) or Abd rahman because humans are merciful but not more than Allah Almighty.

The belief in His Beautiful Names and Lofty Attributes that are clearly stated in the Qur'aan and authentic Hadith, should be believed without changing them, completely ignoring them, twisting their meanings, or claiming that they resemble human attributes. Rather, If we describe Allah`s names and attributes we have to say as suits His Majesty. "e.g. we say Allah has a face as suits his Majesty"

2. Belief in "His Angels"

...وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا

...and whosoever disbelieves inAllah, His Angels, His Books, His Messengers, and the Last Day,has indeed gone far astray.[8]

It is the Second article of faith, which is an essential belief of Islam as it leads to belief in the Qur'an; it was the role of Angel Jibreel to bring the Qur'anic revelations to the Prophet Muhammad ﷺ then belief in the Qur'an cannot be confirmed unless a person believes in the angels. Also, angels submit fully to the commandments of Allah and have no choice in that matter.

Hadith: 'Aishah reported that the Prophet ﷺ said: "The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you."[9]

There are 5 aspects of belief in angels:

1. To believe that they actually do exist.
2. To believe in their names these names include Jibreel, Malik, Malik ul muut, Mikhael and Israfil.
3. Thirdly, angels have specific attributes as mentioned in the Qur'an authentic hadith. These attributes include being able to change form, such as the human form that Jibreel took in this hadith [10]. Also, their actual form, the 600 wings of Jibreel.
4. To believe in the actions that angels perform—again, as revealed in the Qur'an and/or authentic hadith. Some of them include Jibreel's role as "life of the heart," meaning the angel who is in charge of revelation; Mikhael's role in rain and vegetation; Israfil's role in blowing of the trumpet; those who bear the Throne of Allāh [11], those who guard Paradise and Hell and the role of the two angels who accompany every human being to record his/her deeds.

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ . كِرَامًا كَاتِبِينَ . يَعْلَمُونَ مَا تَفْعَلُونَ

But verily, over you (are appointed angels in charge of mankind) to watch you. Kirman (honourable) Ktibn writing down (your deeds). They know all that you do. [12]

3. Absolute and total belief and acceptance in all the revealed Scriptures of Allah.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ.....

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture...[13]

It is the third article of faith and refers to the revelation from Allah to humankind. The revelations of these books were sent as a mercy from Allah to provide guidance for humanity to get success in this life and in the life hereafter. Also, the Qur'an stands as the final revelation for all humankind, until the Day of Judgment and, thus, Allah has protected the Qur'an from any distortion or tampering

Quran: Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'n) and surely, We will guard it (from corruption) [14].

There are 4 aspects to this belief:

1. First to believe that these books were truly revealed from Allah.

2. Second to believe the books that are mentioned in the Qur'an and/or authentic hadith: the Taurah revealed to Musa (as); the Zaboor revealed to Da'oud (as); the Injeel revealed to 'Eesa or Isa (as); the Qur'an revealed to Muhammad ﷺ; the "pages" revealed to Ibrahim (as) and Musa (as) and to belief that are not mentioned. It is important to note that, the previous revelations have been distorted and/or added to. Therefore, the Muslim believes in the Taurah, but does not have to believe in the first five books of the Old Testament

3. Third is to believe in everything that Allah had revealed in these books, — the Muslim has no choice in this matter; if a person rejects any part of revelation then he/she has negated belief in Allah's "books."

Quran: Do you, then, believe in some parts of the Book, and disbelieve in others? So, what can be the punishment of those among you who do that, except disgrace in present life? And, on the Day of Judgement, they shall be turned to the most severe punishment. And Allah is not unaware of what you do. [15]

4. Fourth is to act according to the Qur'an —regardless of whether or not a person understands the wisdom behind its statements.

4 Belief in Allah's Messengers

It is the second article of faith and includes belief that Allah chose His messengers from the angels and the humans

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Quran: Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer. [16]

All the messengers were, human beings that did not have any divine attributes.

Quran: Say (O Muhammad): "I am only a human being like you. It is inspired in me that your Ilh (God) is One Ilh (God -Allah)...[17].

Also, to believe that Muhammad (ﷺ) is the last of the messengers [18]

Difference between a Prophet and a Messenger: a prophet is a person who has not been given a new Law (book) but undertake previous Law (Book). and messenger is a person who has been given new Law (Book). Thus, all messengers were first prophets, while not all prophets were messengers; this means that when Allah says that Muhammad (saw) is the "Seal of the Prophets," then he (ﷺ) is also the seal of the messengers.

There are 3 aspects to believe in hereafter:

1. To believe that the message of all prophets is the truth.
2. To believe that Allah sent messengers to every nation and the names of some we know from Quran and authentic hadith and others name we don't know.

Quran: And, indeed We have sent Messengers before you (O Muhammad ﷺ); of some of them We have related to you their story (names) and of some We have not related to you their story [19]

3. To believe in everything that every prophet stated and that they all communicated their messages completely and properly.

5. Absolute and total belief and acceptance in the concept of the Hereafter, Paradise and Hell Fire

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۗ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْهَا ۖ إِنَّا كُنَّا فَاعِلِينَ

Al-Quran: And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.[20]

It is the fifth article of faith and it means to recognize that there will be no day after this day and that people will reside forever in either Paradise or Hell. The belief in this Day implies belief in everything mentioned about it in the Qur'an or authentic hadith—which are numerous and difficult to summarize here. It is highly recommended for Muslims to learn as much about this day as possible so that one may prepare well for its eventuality. One of the most important beliefs about this Day is that all of humanity will be resurrected as they once were—with the same body. Also, to believe in all that which will happen after death and about which Allah and his Messenger! informed us. This includes the trial in the grave, the torment or the bliss therein. . This includes the trial in the grave, the torment or the bliss therein and the belief in all that will be witnessed on the Day of Judgment, such as the Bridge set over the Hell-fire, The Balance, Reckoning, Reward and Punishment, the giving of the records... This also includes the belief in the River that will be given to Prophet Muhammad ﷺ, belief in Paradise and Hell-fire, belief in the believers' looking at their Lord and His talking to them.

6. Belief in Divine Decree (Al Qadr)

It is the sixth and final pillar of eeman, the good and evil thereof.

There are 4 parts of belief in the divine Dicree:

1. To believe that Allah knows everything about the past, present, future before it happened (**example:** Allah knows how much data you have in your pc.) as one of the glorious attribute of Allah is “the all knower” العلم

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ

Quran: He is Allah, there is no (true) God but He; the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. [1]

Quran: He knows you well when He created you from the earth (Adam), and when you were foetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqn] [2]

2. To believe that Allah has recorded the destiny of every creation in the book of decree (*Al-Lauh al-Mahfooz*)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَعَرْشُهُ عَلَى الْمَائِ

Hadith: Abdullah b. 'Amr b. al-'As reported: I heard Allah's Messenger (ﷺ) as saying: Allah has recorded the destinies of his creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water. [3]

Quran: No calamity(tragedy) befalls on the earth or in yourselves but is recorded in the Book of Decree (*Al-Lauh Al-Mahfz*), before We bring it into existence. Verily, that is easy for Allah. [4]

There are 4 types of “pre-recording” which include: (i) Book of decree (*Al-Lauh al-Mahfooz*) (ii) Allah’s decree concerning the life of a person who is still in the womb of the mother (life span, sustenance, deeds, and whether a person is successful or miserable); (iii) A yearly determination that occurs on Lailat al Qadr; (the destiny is taken from Al-Lauh Al-Mahfooz and written in the night of decree [Lailat al Qadr])

3. To believe that, in the universe everything is happening by the will and decree of Allah.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Quran: Verily, We have created all things with Qadar (Divine recording of all things before their creation, as written in the Book of Decree Al-Lauh Al-Mahfz).[5]

Quran: And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not. [6]

4. To believe that everything which you see or not is the creation of Allah, only Allah is the creator of everything the actions you do, the body you have, the voice you speak... (Does Allah is the creator of your smart phone? Yes, because the material is used is to be taken the environment or the people make it by their hands, the hand is the creation of Allah so everything belongs to Allah Almighty)

وَاللَّهُ خَلَقَ وَمَا تَعْمَلُونَ

Quran: While Allah has created you and (all) your works. [7]

Quran: ...He has created everything... [8]

The very important topic The Free Will

Our belief is that Allah Almighty has given us the free will by which we do or don't do our actions, (example: if you give the shutdown command to a computer it cannot deny, so we can say computer does not have the free will but if your friend tells you to do something you have the choice to obey or not and this is called the free will) Allah says in the glorious Quran: Had they wished to set out, they would have made some preparation for it...[9]. Here the word 'wish' indicates free will.

The order of act upon the permissible thing or not to do the restricted things (Quran: O you who believe, do not devour each other's property...[10]. Quran: Establish worship, pay the poor-due...[11]) also indicates the free will of the humans if we don't have the free will then Allah Almighty did not give us the order which we cannot do.

Watch the video to clear some misconceptions:

If everything is destined by Allah and if anyone commits any sin then, who is to blame?

<https://aoquran.in/2019/07/15/if-everything-is-destined-by-allah-and-if-anyone-commits-any-sin-then-who-is-to-blame/>

All Praise are due to Allah

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- [1] Sahih Muslim Vol 1: 6
- [2] Surah Mariam 19:65.
- [3] Surah Fatiha 1:1
- [4] Surah Anam6: 14 and Sura Muminoon 23: 84-89
- [5] Qur'an.Sura al-Dhaariyaat 51: 56
- [6] Sura al-Israa 17:23 and (Sura al-Araaf 7:59,65,83,85;
Sura Hood 13:50,61,84; Sura al-Muminoon 23:23,32)
- [7] Quran: (7:140)
- [8] Quran 4:136
- [9] Sahih Muslim
- [10] Sahih Muslim Vol 1: 6
- [11] Quran 40:7
- [12] Quran 82:10-12
- [13] Quran 57:27
- [14] Surah al-Hijr 15:9
- [15] Surah al-Baqara 2:85
- [16] Qur'an. Surah al-Hajj 22:75; Surah al-Anaam 6:124).
- [17] Quran 41:6
- [18] Qur'an 33:40).
- [19] Qur'an.Surah Ghaafir 40:78).
- [20] Al-Quran 21:104
- [21] Quran 59:22
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- [23] Hadith: muslim book of decree 2653
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