

Allah is my Lord

انجليزي

The concept and the Fruits of Iman in Allah and his messengers

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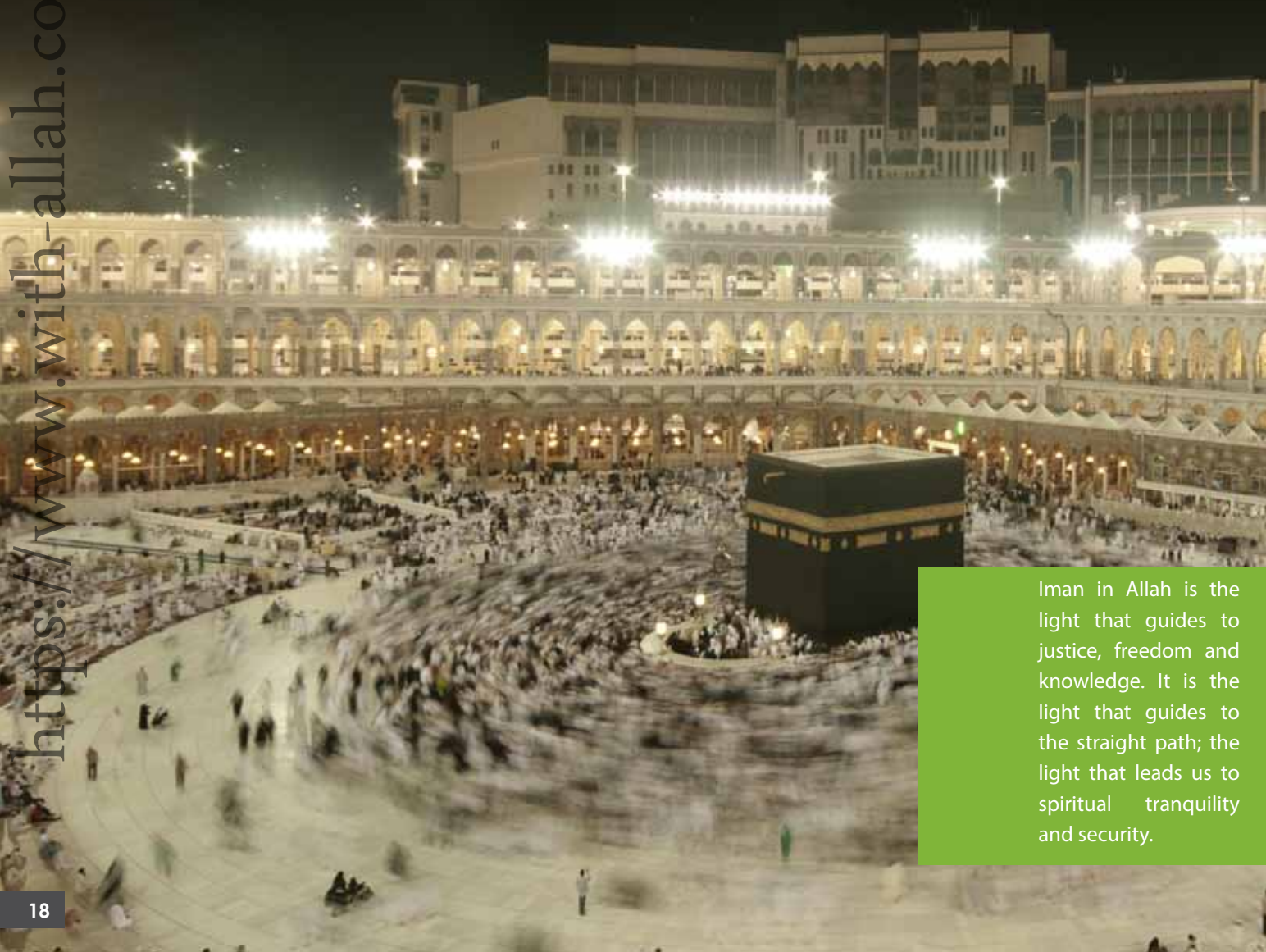


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Iman in Allah

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Iman in Allah is the light that guides to justice, freedom and knowledge. It is the light that guides to the straight path; the light that leads us to spiritual tranquility and security.

Iman in Allah

The concept and reality of Iman in Allah

True Iman is life to the soul and a source of happiness

The soul's contentment is attained only through belief in Allah (mighty and majestic is He). An unbelieving soul remains insecure, scared, lost and weak, with no stability. The only belief that leads to deliverance is the belief in Allah. It means the firm ratification that Allah is the Lord of everything, the King and Creator of everything, and He alone is worthy to be singled out for worship in Salah (prayers), Sawm (fasting), Du'aa (supplication), when having hope and fear, and being humble and submissive. He (mighty and majestic is He) alone has all the perfect attributes, being exalted from any deficiency or defect.

Belief in Allah includes belief in His angels, scriptures, messengers, the Last Day and fate, whether good or evil. This belief is the origin of human happiness. It is the Jannah of the believer in this world and leads him, Allah Willing, to the Jannah of the Hereafter.

Faith in Islamic Shari'a is: Belief with the heart, utterance with the tongue, actions with the body parts, increases with the obedience of god and decreases with disobedience of god (decreases with the obedience of Satan).

If this is realized, then it should be known that the bases upon which Allah accepts our deeds is Iman. Allah (mighty and majestic is He) says: **{So whoever does righteous deeds while he is a believer}** [Al-Anbiyâ': 94].

Importance of Iman

The best and most pure of all deeds in the sight of Allah is Iman. Abu Tharr (may Allah be pleased with him) narrated that he asked the Prophet (peace be upon him): «O Messenger of Allah, which deed is the best?» He replied, "Having Iman in Allah and fighting in His cause (Jihad)» (Narrated by Muslim).

Iman is the path that leads to guidance and happiness in this world and the Hereafter. Allah Almighty says: {So whoever Allah wants to guide - He expands his breast to [contain] Islam} [Al-An'âm: 125].

Iman leads the Mu'min (believer) away from sinning. Allah Almighty says: {Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight} [Al-A'râf: 201]

Iman is a condition for any deed to be accepted by Allah. Allah says: {And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless and you would surely be among the losers} [Az-Zumar: 65].



Sincere Iman makes the deed blessed and makes Du'aa (supplications) be accepted by Allah.

{And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless and you would surely be among the losers} [Az-Zumar: 65].

Sincere Iman makes the deed be blessed and makes Du'aa be accepted by Allah. [[this seems to be a repetition?]]

Fruits of Iman

Allah (mighty and majestic is He) says: 24- {Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? 25- It produces its fruit all the time, by permission of its Lord} [Ibrahîm: 24-25].

Among the fruits of Iman are the following:

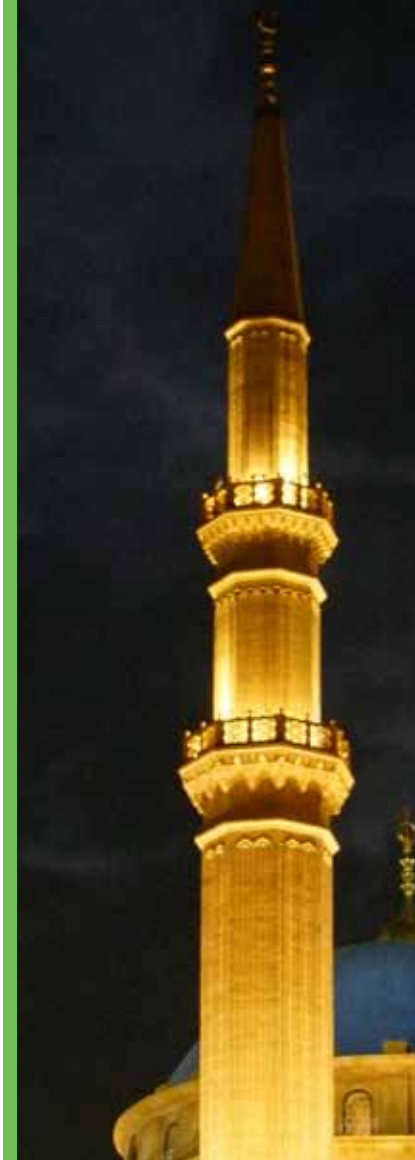
1. Sincere Iman places security, calmness and relief in the heart. This is a confirmation of what Allah says in the Holy Qur'an: {Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve} [Yûnus: 62].

2. Attaining the special closeness to Allah which is reserved for the Mu'meneen (believers); that is, He takes them out of the darkneses of Kufr (disbelief) and its punishment, to the light of Iman and its rewards.

3. Winning the pleasure of Allah and also Jannah which is prepared by Him for those who believe and have faith in him. Allah Almighty says: {Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater} [At-Taubah: 72].

4. Allah defends His supporters, His party and His loved ones: {Indeed, Allah defends those who have believed} [Al-Hajj: 38].

An example of this is Allah's defence of His prophet, Muhammed (peace be upon him), during the event of his Hijra (immigration) to Madinah and Allah's defence of His friend, Prophet Ibraheem (peace be upon him), when he was thrown into the fire.



Iman in Allah is a connection between the weak and his Lord. The strong also drives his strength from that same connection.



5. High status in religion and leadership. Allah Almighty says: {**And We made from among them leaders guiding by Our command when they were patient**} [As-Sajdah: 24].

Nothing proves that the people of religion and certitude in Allah gain leadership more than this; for Allah immortalized them and preserved the memory of their exploits long after their death. Their bodies have long gone but their deeds and stories still exist in life.

6. Almighty Allah's love for Al-Mu'meneen. Allah says: {**a people He will love and who will love Him**} [Al-Mâ'idah: 54].

and He says: {**Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection**} [Maryam: 96].

Life without Iman is inevitable death...

An eye without Iman is blind...

A tongue without Iman is dumb

A hand without Iman is paralyzed

7. A good life in this world and in the Hereafter. Allah (mighty and majestic is He) says: {**Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do**} [An-Nahl: 97].

Where then are those who are searching for a good and happy life?!!

8. Allah's love for the Mu'men and the Mu'men's love for his Lord Allah says: {**a people He will love and who will love Him**} [Al-Mâ'idah: 54].

that is: He loves them and puts love towards them in the hearts of others.

9. Allah honours the people of Iman by giving them Al-bishara (glad tidings). Almighty Allah says: {**And give good tidings to the believers**} [At-Taubah: 112].

Al-Bishara is not granted except for a great reason. The impact of Al-Bishara is shown on the bashra (human features, i.e. the person's features become relaxed, peaceful and contented). That is the reason why it is called Al-Bishara. But there is nothing greater than Allah's mercy, pleasure and Jannah. Allah says: {**And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow**} [Al-Baqarah: 25].



10. Iman is the reason for being able to be steadfast and to remain firm (i.e. on the straight path). Allah says: {**Those to whom the hypocrites said, 'Indeed, the people have gathered against you, so fear them.' But it [merely] increased them in faith, and they said, 'Sufficient for us is Allah, and [He is] the best Disposer of affairs'**} [Âl-Imrân: 173].

Nothing proves this steadfastness better than the sacrifices which history recorded that were made by the prophets, Prophet Muhammad's Sahaba (Companions), and those who came after them and followed in their footsteps.

11. Benefiting from good advice. Allah says: {**And remind, for indeed, the reminder benefits the believers**} [Az-Zâriyât: 55].

Only people of Iman are able to benefit from good advice and reminders.

12. A Mu'min receives good in all his affairs; whether he is going through good times or hard times, he is still a winner. The Prophet (peace be upon him) said: «How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude wto Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him» (Narrated By Muslim).

Iman urges the Mu'men to have patience in difficult times and to thank Allah in good times.

13. Protection for the Mu'men from falling into major sins. It has been authenticated that the Prophet (peace be upon him) said: «The one who commits illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse...» (Narrated by Bukhari).

These are great and highly-regarded fruits of Iman, where then are those searching for happiness, tranquility and calmness?!!



Effects of Iman

The effects of Iman on the life of the Mu'men:

1. A Mu'men is keener to obey the sacred Islamic law. Allah (mighty and majestic is He) says: {The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say: 'We hear and we obey.' And those are the successful} [An-Nûr: 51].

Iman urges a Mu'men to hastily submit to and obey Almighty Allah's commands.

Allah (exalted be He) says: {But no, by your Lord, they will not [truly] believe until they make you (O Muhammad) judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged, and submit in (full, willing) submission} [An-Nisâ': 65].

Moreover, Iman makes one surrender contentedly to Almighty Allah's commands.

Iman in Allah is life... And life in Allah's company is Iman.

2. Allah's protection which He gives to His slave from implicit and explicit shirk (ascribing partners to Allah). That means he does not direct any du'aa (supplication) or ask help from anyone except Allah, for He is the Benefactor and He is the Creator of harm: {And if Allah should touch you with adversity, there is no remover of it except Him} [Al-An'âm: 17].

3. Loving for the sake of Allah and also hating for His sake. This is the strongest thing that bonds and increases Iman. Allah Almighty says: {The believers are but brothers} [Al-Hujurât: 10].

There is no better proof of that than the brotherly union that was between Al-Ansaar (people of Al-Madinah who received the immigrants escaping from Makkah) and Al-Muhajreen (The immigrants coming to Al-

{O you who have believed, believe}"

Here Allah described them as Mu'meneen and urged them to have Iman due to its important status.

Madinah from Makkah). The Ansaar generously gave their money and efforts to their brothers. The infallible Prophet (peace be upon him) said: «None of you believes until he loves for his brother what he loves for himself» (Narrated by Al-Bukhari).

4. Patience in making Jihad (striving) for the sake of Allah and giving out freely all that which is precious and dear to please Allah. Allah says: {The believers are only the ones who have believed in Allah and His Messenger and then doubt not, but strive with their properties and their lives in the cause of Allah. It is those who are the truthful} [Al-Hujurât: 15].

5. The Mu'men's heart is connected to Allah and His promises, and what He has in store for him and the happiness that results from that. Jannah (paradise) in this world for him is attained by having Iman and obeying Allah, Ar-Rahman (the Most Merciful). He hopes to enter Jannah in the Hereafter, which Allah promised him. The Mu'men (believer) hopes to be rewarded for all the hardships and distresses he suffers, and that is recorded in his records. Almighty Allah says: {120- It was not [proper] for the people of Madinah and those surrounding them of the Bedouins that they remain behind after (the departure of) the Messenger of Allah, or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good. 121- Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them, that Allah may reward them for the best of what they were doing} [At-Taubah: 120-121].

All that is for the people who have Iman in Allah and are sincere in their relation with Him.

6. Obtaining the status of being the supporter of Allah and His messenger. Allah (mighty and majestic is He) says: {Your ally is none but Allah and (therefore) His Messenger and those who have believed} [Al-Mâ'idah: 55].



Being a supporter of Allah means to: love Him, support His religion, love whoever supports Him and disassociate himself from His enemies. Allah Almighty says: {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful} [Al-Mujādilah: 22].

The Mu'men supports Allah and His Prophet and the Mu'meneen, and never supports Al-Kafereen (unbelievers). Almighty Allah says: {Let not believers take disbelievers as allies rather than believers} [Āl-'Imrān: 28].

7. He achieves good manners from Iman for it has been authenticated that the Prophet (peace be upon him) said: «Modesty and belief are together. If one of them is removed, the other is removed» (Narrated by Al-Baihaqi).

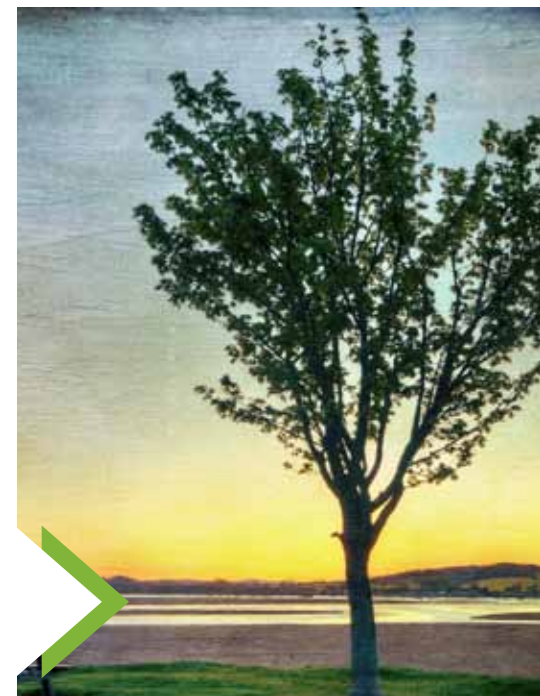
Shyness is one of the greatest traits. A Mu'men deals with his brothers with good manners so that he lives in worldly bliss without problems, conflicts or disputes...All of that is because he is a Mu'men, and he is the only one that is able to be like that.

8. Real happiness and spiritual contentment. This makes him feel that he is in a jannah of happiness and contentment in this world for he has only one Lord, Almighty Allah, and one Prophet, Mohammed ibn Abdullah (peace be upon him), and one path, which is that leading to Allah's pleasure, and one goal, which is Jannah which is as vast as the heavens and the earth.

You look everywhere to your right and to your left and find psychiatric clinics which are crowded with patients, and you listen everywhere to complaints and worries and people talking about distress, insomnia and lack of sleep, and obsessions and nightmares. You should know for certain that this is all because of them not having true Iman in Allah (mighty and majestic is He) and because of relying on this worldly life and clinging to it. Worldly matters have overshadowed spiritual aspects, and man is in desperate need to satisfy his spiritual side of his life. This can only happen by having true Iman in Almighty Allah, being connected to Him, and continuously remembering Him, as well as by having Iman in His angels, scriptures, Messengers, the Last Day and fate, whether good or bad.

The important point is that many people overlook the medicine of the heart, the contentment of the soul and jannah of this worldly life, and instead they pant behind the wreckage of this transient existence. They neither achieve what they want, nor do they find rest at any time, from the beginning to the end of their path.

Fulfilling the spiritual aspect will never happen except through having Iman for the soul is from Allah, while the body has been created from dust. The more you fulfill the spiritual side of your life, your soul will ascend and soar up high over trivial matters, and the more you neglect that aspect, your soul will incline to the bestial nature of the body, thus feeling more distressed and lost while darkness envelops it.



Iman in the messengers of Allah who provide us knowledge of Him

Allah has not created His slaves to neglect them, and He did not leave them in vain. He, therefore, sent to them messengers to provide knowledge of Him, His Majesty, His perfection and His laws. Almighty Allah sent the best person to mankind. He sent many messengers, such as... Noah, Abraham, Moses and Jesus (peace be upon them) and He sealed the message with the best of messengers, Muhammad (peace be upon him). He gave them all miracles which indicated that they came with the truth. They delivered the trust and conveyed the message, and made Allah known to His slaves as their Lord and Creator. He, therefore, who does not believe in their message and their truthfulness, does not believe in Allah. Almighty Allah says: {The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His angels and His books and His messengers} [Al-Baqarah: 285].

For they are the conveyors of His message to us and have been sent by Him to us, and we believe in them all. Allah says: {We make no distinction between any of His messengers} [Al-Baqarah: 285].

Allmighty Allah sent scriptures with His messengers to be a guiding light to mankind. He sent Al-Sohof (sheets) with Ibrahim, Al-Zaboor (Psalms) with Dawood, Al-Tawrah (Torah) with Moses, Al-Injeel (Bible) with Jesus, and the Lord's miraculous Scripture, Al-Quran Al-Majeed, with Mohammed (peace be upon him). Allah says: { (This is) a Book whose verses are perfected and then presented in detail from (One who is) Wise and Acquainted} [Hûd: 1].

Allah (exalted be He) has made it a guide, a light, a blessing and a proof. Allah says: {And this (Qur'an) is a Book We have revealed (which is) blessed, so follow it and fear Allah that you may receive mercy} [Al-An'âm:155].

He also says: {O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light"} [An-Nisâ': 174].

Allah has made Iman in the seal of the prophets and messengers and the best of mankind, Muhammad (peace be upon him), and his message a condition for Iman in His Oneness. This we see in the statement of the Shahada (i.e. Ash-hadu alla ilaha illa Allahu wa ana Mohammadan Rasoulollahu. Meaning: "I bear witness that there is no god but Allah and

I bear witness that Muhammad is the Messenger of Allah"). He was sent by the Almighty as a mercy to the worlds, taking them out of darkness into light (peace be upon him), from ignorance to knowledge and from misguidance to guidance and Iman. He delivered the trust, advised the nation and was concerned about them.

Allah says: {There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you and to the believers is kind and merciful} [At-Taubah: 128].

Allah gave His Prophet and Messenger (peace be upon him) the rights that he deserves for he is the best of mankind and he is their master. He (peace be upon him) said : «I am the leader of the sons of Adam, and I do not boast about it» (Narrated by Ibn Majah).

From among his rights (peace be upon him) are:

1. Iman in that he is the slave of Allah and His Prophet, and that Allah (exalted be He) had sent him as a mercy to the worlds. He (peace be upon him) delivered the trust and conveyed the message. Allah (exalted be He) says: {So believe in Allah and His Messenger, and the Qur'an which We have sent down} [At-Taghâbun: 8].

And he (peace be upon him) said: «By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians who hears about me but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire» (Narrated by Muslim).

2. To believe in and accept all that he (peace be upon him) conveyed from his Lord (exalted be He), and be sure, without a shred of a doubt, that it is the truth that he conveyed from Allah (exalted be He). Allah says: {The believers are only the ones who have believed in Allah and His Messenger, and then doubt not} [Al-Hujurât: 15].

Allah says: {But no, by your Lord, they will not (truly) believe until they make you, (O Muhammad), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged, and submit in (full, willing) submission} [An-Nisâ': 65].

3. To love him (peace be upon him). Allah (exalted be He) says: {Say, (O Muhammad): 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people'} [At-Taubah: 24].

The Prophet (peace be upon him) said: «None of you will have Iman till he loves me more than his father, his children and all mankind» (Narrated by Al-Bukhari).

4. Respecting him and honouring him (peace be upon him). Allah (exalted be He) says: {That you (people) may believe in Allah and His Messenger, and honor him and respect the Prophet} [Al-Fath: 9].

He also says: "So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful" (Al-A'raf: 157).

5. To love and respect the members of his house (peace be upon him) who embraced Islam and followed his Sunnah (commands and way of life), and to understand his commandment (peace be upon him): «I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family» (Narrated by Muslim).

The members of his house, such as his wives, his progeny and his relatives to whom it is forbidden to pay any charity, are the most honourable people. It is not permissible to belittle them or to insult them, and it is also not permissible to claim that they are infallible, or to call on them or supplicate to them beside Allah.

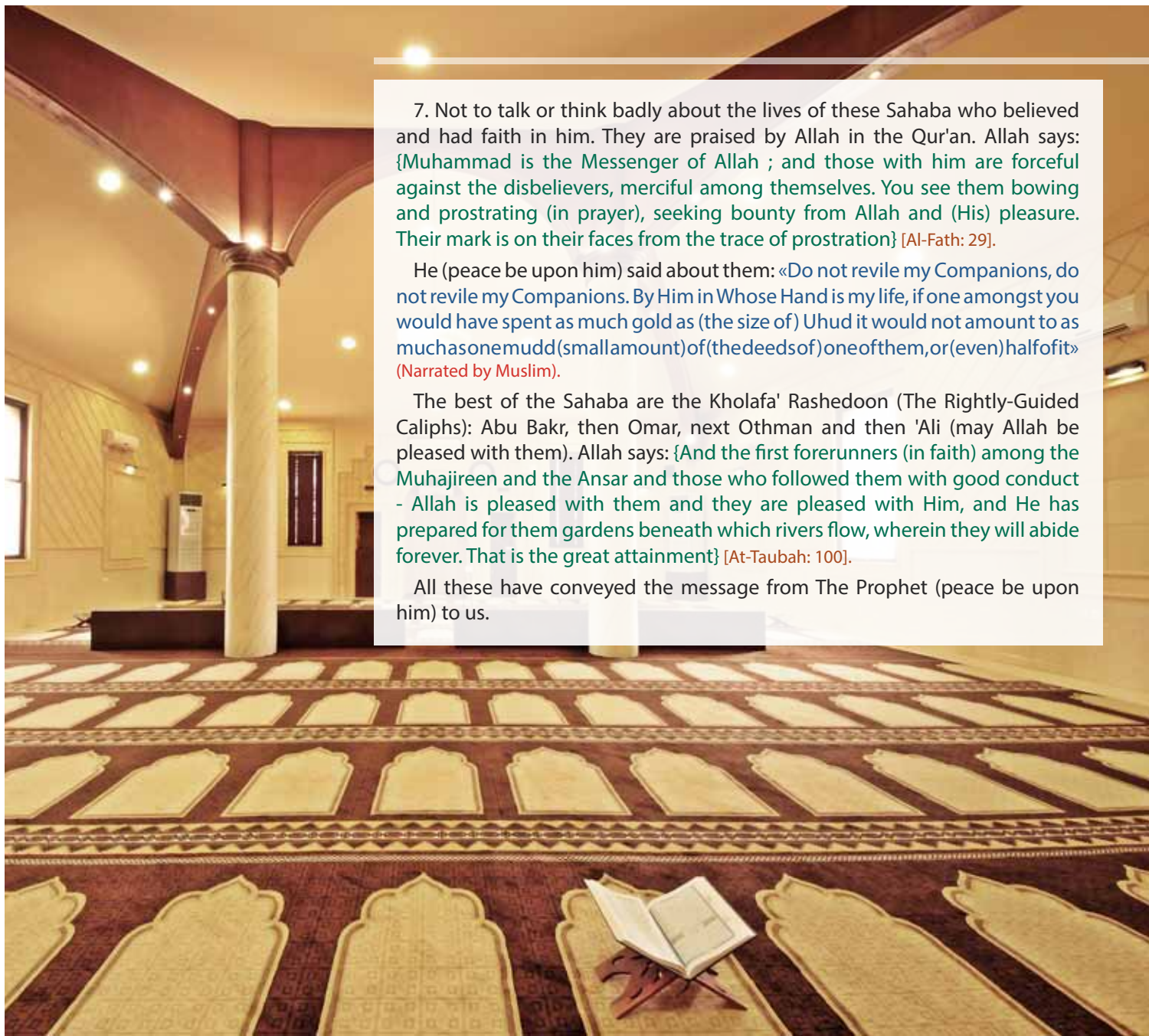
6. To love his Sahaba (Companions) (may Allah be pleased with them) who believed and had faith in him, and not harm them in any way for Allah praised them.

7. Not to talk or think badly about the lives of these Sahaba who believed and had faith in him. They are praised by Allah in the Qur'an. Allah says: {Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure. Their mark is on their faces from the trace of prostration} [Al-Fath: 29].

He (peace be upon him) said about them: «Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as (the size of) Uhud it would not amount to as much as one mudd (small amount) of (the deeds of) one of them, or (even) half of it» (Narrated by Muslim).

The best of the Sahaba are the Kholafa' Rashedoon (The Rightly-Guided Caliphs): Abu Bakr, then Omar, next Othman and then 'Ali (may Allah be pleased with them). Allah says: {And the first forerunners (in faith) among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment} [At-Taubah: 100].

All these have conveyed the message from The Prophet (peace be upon him) to us.



Iman in meeting Allah (on the Resurrection Day)

All creatures will return to Allah, as to Him they must return at the end of time. This is one of the fundamental basics of Iman in Allah. It is one of the pillars of Iman. Iman in the last Day is one of the pillars of Iman. As it has been authenticated that our Prophet, when asked by Jibreel (peace be upon him) in front of the Sahaba about the pillars of Iman, replied: {It is to believe in Allah, His angels, His Books, His Messengers and the Last Day, and that you believe in preordainment (destiny), the bad and good thereof} (Narrated by Muslim).

It is called the Last Day since there is no day after that. It is that day when the people of Jannah will rest eternally in that abode, and when the people of the Naar (hellfire) will rest eternally in that abode. This day has been referred by many names in the Qur'an. These names indicate its high status and also explain what will happen on that Day. It is called: Yawm Al-Waqi'a (the Occurrence) since it will certainly occur; Al-Khafeda Al-Rafe'a (that which brings some down and brings others up) as it lifts some into Jannah and throws others into the Naar; Yaoum Al-Hisab (the Day of Reckoning), Yawm Al-Jaza' (the Day of Reward) and Yaoum Al-Deen (the Day of Recompense). It is Yawm Al-Haaqqa (the Day of the Inevitable Reality) in which the events that Allah (exalted be He) told us will happen become a reality. It is also called Al-Taamma (the Overwhelming Calamity) as well as Al-Saakha (the Deafening Blast), since blowing the Horn on that Day will result in deafness. Another name is Yawm Al-Wa'eed (the Day of (carrying out) the Threat), for on that Day the Kufaar (the disbelievers) will get what they were promised. It is also Yawm Al-Hassra (the Day of Regret) since on that day many will feel regret and remorse. It is also Yawm Al-Talaq (the Day of Meeting) because everyone will meet in one place. It is Yawm Al-Azifa (the Approaching Day) since it is very near. It is Yawm Al-Tanad (the Day of Calling) since people of Jannah will call those of the Naar, and those of the Naar will call those of Jannah. It is also called Yawm 'Aqem (the Barren Day) because it is the last day and nothing comes after. It is also Dar Al-Aakhira (the Abode of the Hereafter), Dar Al-Qarar (the Last Abode) and Al-Ghasheya (the Overwhelming [event]) because it overwhelms people. There are also other names.



What Iman in the Day of Judgment comprises

First: Iman in what happens after death

The trial in the grave:

Questioning the deceased after the burial about his Lord, his religion and his Prophet. Allah keeps firm those who believe, with the firm word. The Mu'men replies: "My Lord is Allah, my religion is Islam, and My Prophet is Muhammad." But Allah leads astray the transgressors. The kafer (disbeliever) replies: "Huh.... Huh.. I do not know." The hypocrite or the one who has doubts replies: "I do not know. I heard people say this and that, and I said like them."

Some of the torture and bliss of the grave:

The torture of the grave is for transgressors, hypocrites and Kufaar, and also some Mu'meneen who have committed a major sin. Allah (exalted be He) says: { And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, (saying): 'Discharge your souls! Today you will be awarded the punishment of (extreme) humiliation for what you used to say against Allah other than the truth and (that) you were, toward His verses, being arrogant' } [Al-An'am: 93].

Allah (exalted be He) says about the family of Pharaoh: {The Fire, they are exposed to it morning and evening. And the Day the Hour appears (it will be said): 'Make the people of Pharaoh enter the severest punishment'} [Ghafir: 46].



And in a Hadeeth (saying of the Prophet) narrated by Zayd ibn Thabet, the Prophet (peace be upon him) said: «Were it not that you would stop burying (your dead) in the graves (upon listening to their torment), I would have prayed to Allah for you to hear the torment in the grave which I hear." Then turning his face towards us, he said: "Seek refuge with Allah from the torment of the grave." They said: "We seek refuge with Allah from the torment of the grave." He said: "Seek refuge with Allah from turmoil, its visible and invisible (aspects)," and they said: "We seek refuge with Allah from turmoil and its visible and invisible aspects," and he said: "Seek refuge with Allah from the turmoil of the Dajjal," and they said: "We seek refuge with Allah from the turmoil of the Dajjal» (Narrated by Muslim).

The bliss of the grave is for the true Mu'meneen. Allah (exalted be He) says: {Indeed, those who have said: 'Our Lord is Allah' and then remained on a right course - the angels will descend upon them, (saying): 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.'} [Fussilat: 30].

Allah says: {83- Then why, when the soul at death reaches the throat 84- And you are at that time looking on 85- And Our angels are nearer to him than you, but you do not see. 86- Then why do you not, if you are not to be recompensed, 87- Bring it back, if you should be truthful? 88- And if the deceased was of those brought near to Allah, 89- Then (for him is) rest and bounty and a garden of pleasure. 90- And if he was of the companions of the right, 91- Then (the angels will say): 'Peace for you; (you are) from the companions of the right. 92- But if he was of the deniers (who were) astray, 93- Then (for him is) accommodation of scalding water 94- And burning in Hellfire. 95- Indeed, this is the true certainty, 96- So exalt the name of your Lord, the Most Great } [Al-Wâq'ah: 83-96].

The Prophet (peace be upon him) said about the Mu'men when he replies to the questions of the two angels in his grave: «A crier will call from Heaven: 'My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise.' So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see» (Narrated by Ahmad and Abu Dawud in a long hadith).

Second: Iman in the Resurrection

This is the resurrection of the dead when the horn will be blown for the second time. People will rise to meet the Lord of the Worlds, barefooted, naked, and uncircumcised. Allah says: {As We began the first creation, We will repeat it. (That is) a promise binding upon Us. Indeed, We will do it} [Al-Anbiyâ': 104].

The Resurrection: is a firm truth proven by the Qur'an and the Sunnah of the Prophet as well as the consensus of the Muslim scholars. Almighty Allah says: {15- Then indeed, after that you are to die. 16- Then indeed you, on the Day of Resurrection, will be resurrected } [Al-Mu'minûn: 15-16].

The Prophet (peace be upon him) said: «The people will be assembled on the Day of Resurrection barefooted and uncircumcised» (Agreed upon).

There is a consensus among Muslim scholars that the Resurrection is an affirmed matter. It is a result of Allah's wisdom that He sets a certain day on which He rewards them for what He has commanded them to do through His messengers. Almighty Allah says: {Then did you think that We created you uselessly and that to Us you would not be returned?} [Al-Mu'minûn: 115].

Allah said to His Messenger (peace be upon him): {Indeed, (O Muhammad) He who imposed upon you the Qur'an will take you back to a place of return} [Al-Qasas: 85].

When Othman visited a grave he used to cry till tears soak his beard. It was said to him: "You remember Jannah and the Naar and you don't cry, and then you cry here?" He replied: "The Prophet (peace be upon him) said: 'Indeed the grave is the first stage among the stages of the Hereafter. So if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what comes after it is worse than it.'" And the Messenger of Allah said: "I have not seen any sight except that the grave is more horrible than it" (Narrated by Ahmad).

Third: Iman in what is mentioned of the signs of the Day of Judgement

Namely those which precede the occurrence of the Day of Judgement and that indicate its nearness. It is agreed that these signs are divided into minor and major signs.

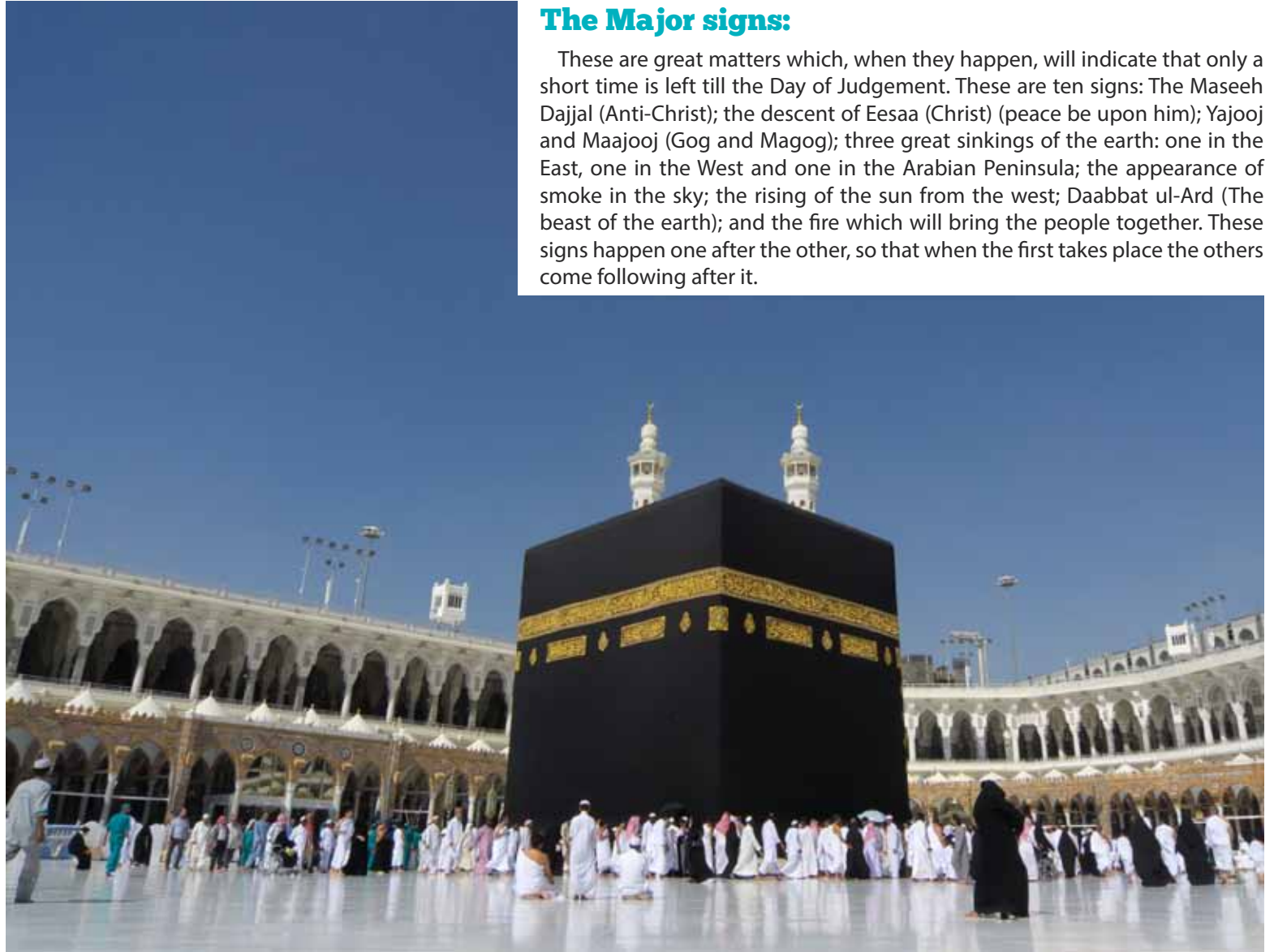
Minor Signs:

These are the signs that come mostly a long time before the Day of Judgement. Some of these signs have actually taken place and might happen again, and other signs have appeared and are still appearing one after the other. Some of these signs have not appeared till now but will happen as we have been told by the truthful Prophet (peace be upon him), such as: The mission of the Prophet (peace be upon him) and his death (peace be upon him); the conquest of Beit Al-Maqdis (Jerusalem); the occurrence of trials; honesty vanishing; the disappearance of knowledge and the appearance of ignorance; adultery, fornication and usury becoming prevalent; musical instruments becoming popular and drinking wine too; barefoot, naked, penniless shepherds vying in constructing high buildings; children being so disobedient to their mothers that they will treat them as their masters; mass deaths and killings amongst the people and the occurrence of frequent earthquakes, landslides,

and the transformation (of people) into animals as well as false-accusations being made; the appearance of women in clothes which do not cover them; the increase in false testimonies and witnesses withholding true accounts; and many other signs which are mentioned in the Qur'an and the Sunnah of the Prophet (peace be upon him).

The Major signs:

These are great matters which, when they happen, will indicate that only a short time is left till the Day of Judgement. These are ten signs: The Maseeh Dajjal (Anti-Christ); the descent of Eesaa (Christ) (peace be upon him); Yajooj and Maajooj (Gog and Magog); three great sinkings of the earth: one in the East, one in the West and one in the Arabian Peninsula; the appearance of smoke in the sky; the rising of the sun from the west; Daabbat ul-Ard (The beast of the earth); and the fire which will bring the people together. These signs happen one after the other, so that when the first takes place the others come following after it.



Fourth: Iman in what is mentioned of the horrors and events of the Day of Judgement, such as

1. Razing mountains to the ground.

Allah says: {And you see the mountains, thinking them rigid, while they will pass as the passing of clouds} [An-Naml: 88].

Allah says: {5- And the mountains are broken down, crumbling. 6- And become dust dispersing} [Al-Wâq'ah: 5-6].

And Allah says: {And the mountains will be like wool"} [Al-Ma'ârij: 9].

Allah says: {105- And they ask you about the mountains, so say: 'My Lord will blow them away with a blast. 106- And He will leave the earth a level plain; 107- You will not see therein a depression or an elevation} [Tâ-Hâ: 105-107].

2. The eruption of seas and their being filled with flames. These seas that cover the larger part of our earth will erupt on that day. Allah says: {And when the seas are erupted} [Al-Infitâr: 3]. {And when the seas are filled with flame} [At-Takwir: 6].

3. The earth which people are used to will be changed, and the heavens too. People will be resurrected on an earth they do not recognize or that does not have any familiar spot they know. Allah says: {(It will be) on the Day the earth will be replaced by another earth, and the heavens (as well), and all creatures will come out before Allah, the One, the Prevailing} [Ibrahim: 48].

The Prophet (peace be upon him) said: «The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge, like the loaf of white bread, with no marks set up for anyone» (Agreed upon).

The earth will become white with no features at all on it.

4. People will see what they are not used to seeing. They will see the sun meet with the moon, so they will become even



more worried and horrified. Allah says: {7- So when vision is dazzled 8- And the moon darkens 9- And the sun and the moon are joined, 10- Man will say on that day: "Where is the (place of) escape?"} [Al-Qiyâmah: 7-10].

5. The blowing of the horn, which marks the end of life on this world. When this day comes, the horn will be blown and thus life will end on Earth and in the heavens.

{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} [Az-Zumar: 68].

The blowing of the horn will result in an enormous, devastating sound. Any who hears it will not be able to utter a word or go back to their families or friends {49- They do not await except one blast which will seize them while they are disputing. 50- And they will not be able (to give) any instruction, nor to their people can they return}[Yâ-Sîn : 49-50].

The Prophet (peace be upon him) said: «Then the horn will be blown and no one will hear it but he will bend his neck to one side and raise it from the other, and the first one to hear that horn will be a person who will be busy in setting right the tank used for providing water to the camels. He will swoon and the other people will also swoon» (Narrated by Muslim).

6. The gathering of all creatures since creation started till the last one that was created, will occur at the great place of assembly. People, from the first to the last of those who have been created, will gather at this place, and so will all the Jinn and even the animals. Allah says: {Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day (which will be) witnessed} [Hûd: 103].

And He said: {49- Say, (O Muhammad): "Indeed, the former and the later peoples 50- are to be gathered together for the appointment of a known Day} [Al-Wâq'ah: 49-50].

7. People will be gathered naked on that Day, as they were first created by Allah. They, however, will not notice the people's nakedness at all since they will be in a horrific situation. Aisha, the Mother of the Mu'meneen (may Allah be pleased with her), was surprised to know about this nakedness.

The Prophet said: «The people will be gathered barefooted, naked, and uncircumcised." Aisha said: "O Allah's Messenger! Will the men and the women look at each other?" He said: "The situation will be too hard for them to pay attention to that» (Narrated by Al-Bukhari).

8. The oppressed will take revenge from the oppressor, even among the animals. The Prophet (peace be upon him) said: «The claimants will receive their claims on the Day of Resurrection, so much so that the hornless sheep will receive its claim from the horned sheep» (Narrated by Muslim).

The Prophet (peace be upon him) also said: «Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), as if he has good deeds, those good deeds will be taken from him according to the oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him» (Narrated by Al-Bukhari).

9. The sun will become so near to the people that they will be covered with their sweat, in different amounts each according to his deeds. The Prophet (peace be upon him) said : «On the Day of Resurrection, the sun will draw so close to the people that there will be left only a distance of one mile." Sulaim bin Amir said: "By Allah,

I do not know whether he meant by 'mile' the mile of the (material) earth or an instrument used for applying collyrium to the eye." The Prophet continued: "The people will be submerged in perspiration according to their deeds; some up to their knees, some up to the waist and some will have a bridle of perspiration," and, while saying this, Allah's Messenger pointed with his hand towards his mouth» (Narrated by Muslim).

10. Some will take their record with their right hands and some with their left. People will remain in a state of confusion, fear and apprehension till each holds a record in his hand. The Mu'meneen will be glad that safety is at hand when their records become settled in their right hands, while the Kaferoon (unbelievers) and the Monafeqoon (hypocrites) will be even more distressed when their records land in their left hands; a rightful punishment for what they committed. Allah says: {19- So as for he who is given his record in his right hand, he will say: "Here, read my record! 20- Indeed, I was certain that I would be meeting my account." 21- So he will be in a pleasant life - 22- In an elevated garden, 23- Its (fruit) to be picked, hanging near. 24- (They will be told): "Eat and drink in satisfaction for what you put forth in the days past." 25- But as for he who is given his record in his left hand, he will say: "Oh, I wish I had not been given my record 26- And had not known what is my account. 27- I wish

my death had been the decisive one. 28- My wealth has not availed me. 29- Gone from me is my authority" [Al-Hâqqah: 19-29].

11. People will be so horrified and frightened that no one will ask about anyone, as every person will be so closely concerned with his own self. Allah says: {The Day when there will not benefit (anyone), wealth or children} [Ash-Shu'arâ': 88].

Allah also says: {34- On the day a man will flee from his brother 35- And his mother and his father 36- And his wife and his children, 37- For every man, that day, will be a matter adequate for him} [Abasa: 34-37].

Fifth: Iman in the reckoning and receiving rewards

Each slave of Allah will be reckoned for his actions and will receive what he deserves for them. Allah (exalted be He) says: {25- Indeed, to Us is their return. 26- Then indeed, upon Us is their account} [Al-Ghâshiyah: 25-26].

And He says: {Whoever comes (on the Day of Judgement) with a good deed will have ten times the like thereof (to his credit), and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged} [Âl-Imrân: 160].

Allah says:ww {And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is (even) the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant} [Al-Anbiyâ': 47].

It is related by Ibnu Omar, (may Allah be pleased with them both) that the Prophet (peace be upon him) said: «Allah will bring a believer near Him and shelter him with His Screen, and ask him: 'Did you commit such-and-such sins?' He will say: 'Yes, my Lord.' Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will (then) say: 'I did screen your sins in the world and I forgive them for you today;' and then he will be given the book of his good deeds. (But) regarding infidels and hypocrites, their evil acts will be exposed publicly, and the witnesses will say: {These are the ones who lied against their Lord. Unquestionably, the curse of Allah is upon the wrongdoers}» [Hûd: 18]. (Agreed upon).

The Messenger of Allah related, among the sayings he related from his Lord (glorified and exalted be He), that Allah said: «Allah has written down the good deeds and the bad ones. Then He explained it (by saying that) he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to

seven hundred times, or many times over. And if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed» (Agreed upon).

Muslim scholars have agreed that the reckoning and receiving of rewards for actions will definitely take place, since this is how Allah's wisdom decreed matters to be. He revealed scriptures, sent His messengers, and commanded his slaves to have Iman in Him and obey Him. He threatened those who do not obey Him and do not have Iman in Him nor obey His messengers, with a sever torment. If there was no reckoning and receiving of rewards all of this would be frivolity, a state which Allah is to exalted to allow to happen. Allah points to this in His words: {6- Then We will surely question those to whom (a message) was sent, and We will surely question the messengers. 7- Then We will surely relate (their deeds) to them with knowledge, and We were not (at all) absent} [Al-A'raf: 6-7].

It was said to Al-Hassan Al-Basry: "We have seen people that came after the time of the Sahaba who spend more time in worshipping Allah than the Sahaba themselves, so why are the Sahaba still better than them?" Al-Hasan replied: "These are worshipping Allah while worldly affairs occupy their hearts, while the Sahaba used to worship with the Hereafter in their hearts."

Sixth: Iman in Jannah (Paradise) and Naar (Hell)

These are the eternal abodes of all the creation. Jannah is the abode of bliss that is prepared by Allah for those who fear Him and who believe in what He has commanded them to believe in, and have obeyed Allah and His messenger with complete sincerity. There Allah has created blisses that "have never been seen or heard of before, or even imagined." Almighty Allah says: {7- Indeed, they who have believed and done righteous deeds - those are the best of creatures. 8- Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever; Allah being pleased with them and they with Him. That is for whoever has feared his Lord} [Al-Baiyinah: 7-8].

Allah says: {And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do} [As--Sajdah: 17].

The best of these blisses is looking at Allah the Exalted's Face in Jannah.



Allah says: {22- (Some) faces, that day, will be radiant, 23- Looking at their Lord} [Al-Qiyamah: 22-23].

Almighty Allah says: {For them who have done good is the best (reward) and extra} [Yûnus: 26].

The best (reward) is Jannah, and the "extra" is looking at Allah's face. The Prophet (peace be upon him) said:«When those deserving Paradise enter Paradise, the Blessed and the Exalted will ask: 'Do you wish Me to give you anything more?' They will say: 'Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from the Fire?' He (the narrator) said: "He (Allah) will lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious." Then the Prophet (peace be upon him) recited the following verse»: {For them who have done good is the best (reward) and extra} [Yûnus: 26]. (Narrated by Muslim).

As for the Naar: This is the abode of torment prepared by Allah the Exalted for the Kaferoon and transgressors who do not believe in Him and who disobeyed His Prophet. In this Naar there are various kinds of torments and punishments that cannot be even imagined. Almighty Allah says: {And fear the Fire, which has been prepared for the disbelievers} [Âl-'Imrân: 131].

and He says: {Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds (their) faces. Wretched is the drink, and evil is the resting place} [Al-Kahf: 29].

Allah says: {64- Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. 65- Abiding therein forever, they will not find a protector or a helper. 66- The day their faces will be turned about in the Fire, they will say : "How we wish we had obeyed Allah and obeyed the Messenger} [Al-Ahzâb: 64-66].

Those who receive the least torture - may Allah save us from that - are those referred to by the Prophet (peace be upon him): «The person who will have the least punishment from amongst those who are in the Hell Fire on the Day of Resurrection will be a man under whose arch of his feet a smoldering ember will be placed, and his brain will boil because of it» (Narrated by Al-Bukhari)

Fruits of Iman in the Day of Judgement:

1. Realizing one pillar of the pillars of Iman since Iman in Allah cannot be achieved except if one has Iman in the Last Day, for it is a pillar of Iman. We are therefore commanded to fight those who do not believe in the Last Day. Allah says: {Fight those who do not believe in Allah or in the Last Day} [At-Taubah: 29].

2. Being secure in this world and in the Hereafter, and receiving a promise of great rewards. Allah says: {Unquestionably, (for) the allies of Allah there will be no fear concerning them, nor will they grieve} [Yûnus: 62].

3. Being promised great rewards. Allah says: {Indeed, those who believed and those who were Jews or Christians or Sabeans (before Prophet Muhammad) - those (among them) who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve} [Al-Baqarah: 62].

4. Being encouraged to do good deeds. Allah says: {O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best (way) and best in result} [An-Nisa': 59], and He says: {The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day} [At-Taubah: 18],

Aisha, the Mother of the Mu'meneen (may Allah be pleased with her), said to a woman: "Remember death much and your heart will soften."

and He says: {There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day, and (who) remembers Allah often} [Al-Ahzâb: 21].

Moreover He says: {There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day} [Al-Mumtahinah: 6], and He says {and establish the testimony for (the acceptance of) Allah. That is instructed to whoever should believe in Allah and the Last day} [At-Talâq: 2].

5. It forbids one from committing wrongdoings: Almighty Allah says: {and it is not lawful for them (the divorced women) to conceal what Allah has created in their wombs if they believe in Allah and the Last Day} [Al-Baqarah: 228], and He says: {And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their (former) husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day} [Al-Baqarah: 232], and He says: {44- Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him. 45- Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating} [At-Taubah: 44-45].

We find therefore that those who do not have Iman in this Day do not think twice before committing sins, and they never have any feelings of shame {1- Have you seen the one who denies the Recompense? 2- For that is the one who drives away the orphan 3- And does not encourage the feeding of the poor} [Al-Mâ'ûn: 1-3].

6. It is a consolation for the Mu'men for what he might have missed of worldly pleasures, as he has hope that he will be rewarded with the blisses of the Hereafter. Jannah is the great reward, and worldly life is nothing but the enjoyment of delusion. Allah the Exalted says: {Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained (his desire). And what is the life of this world except the enjoyment of delusion} [Âl-Imrân: 185].

Allah also says: 15- Say: {Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day." 16- He from whom it is averted that Day - (Allah) has granted him mercy. And that is the clear attainment} [Al-An'âm: 15-16].

And He also says: {And Allah is better and more enduring} [Al-A'lâ: 17].

Al-Hassan (may Allah be pleased with him) said: "He who knows death will regard the calamities of this world as trivial."

The heart cannot be put right, be successful, feel enjoyment or pleasure, or be healthy or at peace except by worshipping Allah, loving Him and returning to Him.

Sheikh Al-Islam, Ibnu-Taymeyyah



Questions

1. Explain the relation between religion and Iman, and attaining tranquility and comfort.
2. Define Iman and mentions its effects on the community.
3. What are the needs and requirements of Iman in Allah?
4. What are the best and the purest of deeds in the sight of Allah the Exalted?
5. Mention the fruits of Iman in Allah that you feel have an impact on you, your family and your community.
6. What are the requirements of Iman in Allah's messengers?
7. Why is love of the Prophet's Sahaba (may Allah be pleased with them) a part of having Iman in the Prophet (peace be upon him) himself?
8. Describe the scenes and horrors of the Day of Judgement in sequence, starting with the minor signs and continuing till the people of Jannah enter Jannah and the people of the Naar enter the Naar.
9. What are the most important deeds that make the slave of Allah enter Jannah and save him from the Naar?
10. Explain how the fruits of Iman in the Last Day effect your worship and your fear and love of Allah.
11. How great is the bliss of Jannah? And how humiliating is the torture of the Naar?