

Chapter One

BASIC MUSLIM BELIEFS

Basic Muslim Beliefs

- 1- Belief in Allah (God) as the One and only God, called Tawheed (the Oneness of God).
- 2- Belief in God's prophets, Prophet Muhammad (PBUH) being the last prophet & messenger sent to all mankind
- 3- Belief in God's angels as intermediaries between God and His messengers and creation
- 4- Belief in God's Divine Books that He sent to guide mankind to His way.
- 5- Belief in the Day of Judgment when every person must answer to God and account for his deeds.
- 6- Belief in Qadar or Fate that God wills.

When Prophet Muhammad (PBUH) was asked **what is Eiman (Belief)** he said :

(To believe in God and His angels, and His Books, and His messengers, and in the Last Day, and in Qadar (fate) both its good and bad come from Allah

Bokhari & Muslim

In the same Hadeeth (saying) the Prophet was asked about **Islam**, and he said :

(Islam is to bear witness that there is no god but Allah, and that Muhammad is His messenger, and to establish regular prayer, and to give Zakat (obligatory charity), and to fast the month of Ramadan, and to perform Hajj (pilgrimage) if you have the way and means)

When asked about **Ihsan** (Goodness, piety and righteousness) he said:

(Ihsan is to worship God as if you see Him; if you do not see Him, understand and realize that God does see you)

Ihsan is therefore a higher degree of faith and conviction than both Islam (voluntary submission to God) and Eiman (basic concepts of belief). Ihsan implies that we are Muslims and have faith in God, and that we do good and watch our behavior.

Difference between Islam, Belief and Goodness

Prophet Muhammad (PBUH) also said:

Islam is built on five pillars:

- 1- To bear witness that there is no god but Allah, and that Muhammad is Allah's messenger
- 2- And to establish regular prayer
- 3- And to give Zakat (obligatory charity)
- 4- And to fast the month of Ramadan
- 5- And to perform Hajj (pilgrimage) if you have the means to do so

Therefore, Islam is to say Shahada (Creed) and to perform rituals of worship according to this Hadeeth(saying of the Prophet). Islam is obviously more than just words or rituals. It is submitting to God and living our life as He has commanded.

Eiman (faith or belief) is confirming our convictions in our character and behavior. When we say that we believe in God and in being accountable to Him it means that we obey His orders and place our priorities accordingly. When we say that we believe in God's

messengers it means that We follow their example and that we obey the orders of Prophet Muhammad (PBUH).

Ihsan (goodness, piety, righteousness) is obviously a much higher degree of faith that implies that we watch our behavior at all times and that we go out of our way to help those who need our help and that we are committed in doing good and improving things.

Faith or belief is not constant, but increases and decreases. Sometimes, we feel very close to God and have contentment and inner peace and happiness because we have done our duty. At other times, we perform our prayers with no enthusiasm, only going through the motions. It is our job to keep our faith alive and well

Belief in the One and only God

- There is no Jewish, Christian or a Muslim God: there is only One God, the God of All. He created us and provides for us. He guides His servants. He is forgiving and merciful. His knowledge encompasses everything. There is no one like Him
- God described Himself in different names or attributes of perfection. We know God as He described Himself and through His creation.
- We are not able to understand the innate nature of God because of our human limitations.
- Our goal is to serve and worship God by helping those who need our help

The Qur'an is explicit when talking about God and His attributes, and the obligation of mankind to obey God and serve Him

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

O ye people! Adore your Guardian-Lord, Who created you and those who came before you, that you may have the chance to learn righteousness;

Al-Baqara 2 : 21

How can we worship God whom we have not seen ?

The Qur'an answers this question by logically explaining that

- God created us to begin with, we were not created from nothing.
- There is a reason and wisdom and plan behind our creation
- It enumerates God's many blessings over mankind

Were you created out of nothing

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴾

Were they created of nothing, or were they themselves the creators?

At-Tur 52 : 35

Were you created for no reason

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴾

"Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?"

Al-Mumenoun 23 : 115

Consider Allah's many blessings

﴿ أَمْنَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ

بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ مَعَ اللَّهِ بَلٌ هُمْ قَوْمٌ يَعْدِلُونَ ﴾

Or, who has created the heavens and the earth, and who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay, they are a people who swerve from justice.

An-Naml 27 : 60

﴿ أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ

الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ مَعَ اللَّهِ بَلٌ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾

Or, who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable, and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay, most of them know not.

An-Naml 27 : 61

﴿ أَمِّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ لَهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦١﴾ ﴾

Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!

An-Naml 27 : 62

﴿ أَمِّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ لَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٢﴾ ﴾

Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His mercy? (Can there be another) god besides Allah? High is Allah above what they associate with Him!

An-Naml 27 : 63

﴿ أَمِّنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْسَ لَهُ مَعَ اللَّهِ قُلٌّ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٦٣﴾ ﴾

Or, who originates Creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"

An-Naml 27 : 64

In these verses the Qur'an enumerates God's many blessings:

- The creation of the heavens and earth
- Sending water from the skies thus enabling life on earth

- Making earth an inhabitable place for mankind
- Responding to our cries for help and relieving our distress
- Guiding mankind
- Providing sustenance
- Creating new generations

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي

السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, Full of Wisdom.

Ar-Rum 30 : 27

**There is nothing and no one that is similar to Allah
He is perfect, infallible, no vision can comprehend His glory**

﴿ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۗ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ ۗ وَخَلَقَ كُلَّ

شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things.

Al-Ana'm 6 : 101

﴿ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ خَلَقَ كُلَّ شَيْءٍ ۗ فَاعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ

شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

That is Allah, your Lord! There is no god but He, the Creator of all things; then worship ye Him; and He has power to dispose of all affairs.

Al-Ana'm 6 : 102

﴿ لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَرَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ ﴾

No vision can grasp Him. But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

Al-Ana'm 6 : 103

﴿ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ۗ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۗ يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٤٢﴾ ﴾

(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

Ash-Shura 42 : 11

As human beings we are limited in our ability to comprehend the nature of God. The prophet (PBUH) told us to understand God as He described Himself in certain attributes and also by observing and considering what He has created. The Qur'an told us about God's most beautiful names or attributes:

﴿ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ ﴾

The most beautiful names belong to Allah: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited.

Al-Ara'f 7 : 180

In the Hereafter, we will be able to see God, perhaps our abilities will be changed then.

Invoke none but God, and seek His help and guidance

No one can help us or remove our difficulty but God. He knows what we are going through. We have to be patient and do our job and seek help. Once we have discharged our responsibility, we should accept what God wills for us at the moment:

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

"If Allah touch you with affliction, none can remove it but He; if He touch you with happiness, He has power over all things."

Al-Ana'm 6 : 17

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۗ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴾

If Allah do touch you with hurt, there is none can remove it but He: if He do design some benefit for you, there is none can keep back His favor: He caused it to reach whomsoever of His servants He pleased. And He is the Oft-Forgiving, Most Merciful.

Yunus 10 : 107

Despite this clear guideline yet some seek help in saints or dead righteous people. No one can provide help against the will of God. To those who sought help from others it will be said to them:

﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ ۖ فزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴾

One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! you and those you joined as 'partners'." We shall separate them, and their "partners" shall say: "It was not us that you worshipped!

Yunus 10 : 28

﴿ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴾

"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

Yunus 10 : 29

﴿ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۗ وَرُدُّوٓا۟ إِلَى اللَّهِ مَوْلَانُهُمُ الْحَقِّ ۖ وَصَلَّ عَنْهُمْ مَآ كَانُوا يَفْتَرُونَ ﴿٣٠﴾ ﴾

There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

Yunus 10 : 30

﴿ وَقِيلَ ادْعُوا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ ۖ وَرَأُوا الْعَذَابَ ۗ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٣١﴾ ﴾

It will be said (to them): "Call upon your 'partners' (for help)": they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'

Al-Qasas 28 : 64

We are ordered to call on God and realize that He responds to us

God is near, and He hears our cries for help and responds to those who call on Him:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ ﴾

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!"

Ghafir 40 : 60

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٦١﴾ ﴾

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he called on Me: let them also,

with a will, listen to My call, and believe in Me: that they may walk in the right way.

Al-Baqara 2 : 186

God is forgiving, most-merciful

God created us and knows our human weakness and vulnerabilities. Therefore, He forgives our sins and mistakes. He told us to repent and seek His forgiveness. The process of seeking forgiveness involves the following steps :

- To recognize our mistake and feel sorry
- To turn to God seeking His forgiveness
- To make a pledge not to repeat that mistake
- To do good to atone for the wrong that we have done

The Qur'an explains these steps:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴾

"But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance."

Ta Ha 20 : 82

﴿ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,

Al-Furqan 25 : 70

One of the most frequent verses in the Qur'an present at the end of many verses is : " God is often-forgiving, most-merciful "

God's mercy supersedes His anger, and He ordained on Himself the rule of mercy:

﴿ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ﴾

He hath inscribed for Himself (the rule of) Mercy

Al-Ana'm 6 : 12

God's mercy encompasses everything and everyone, but is particularly for those who believe and do good:

﴿ وَأَكْتُبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ ۗ قَالَ عَذَابِيَ أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٢﴾ ﴾

"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My Punishment I visit whom I will; but My Mercy extended to all things. That (Mercy) I shall ordain for those who do right, and practice regular charity, and those who believe in Our Signs.

Al-Ara'f 7 : 156

Allah is just

No soul is wronged in the least. All circumstances are considered and the scales of justice are perfect :

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ ﴾

Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul.

Yunus 10 : 44

﴿ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۗ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٤٤﴾ ﴾

And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

Al-Baqara 2 : 281

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴾

﴿ ﴿٢٨١﴾ ﴾

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.

Al-Anbia'a 21 : 47

As God is just we are ordered to be just ourselves and not wrong others :

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ

وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا هَوَىًٰ أَنْ تَعْدِلُوا وَإِنْ

تَلَوْنَا أَوْ تَعَرَّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

An-Nesa'a 4 : 135

Allah knows what we do

We cannot hide anything from God, He knows what we reveal and what we hide:

﴿ قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي

الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

Say: "Whatever ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things.

Al-Imran 3 : 29

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾

(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.

Ghafir 40 : 19

When we understand that God knows everything we watch our behavior and become God-conscious:

﴿ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ

شَهِيدٌ ﴿

On the Day that Allah will raise them all up (again) and show them the truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.

Al-Mujadalah 58 : 6

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿

O mankind! reverence your Guardian-Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.

An-Nesa'a 4 : 1

How can there be more than one God ?

The Qur'an is firm and denies any possibility that there is another god, and establishes in clear terms that there is only One God:

They had both to eat their (daily) food. See how Allah does make His Signs clear to them; yet see in what ways they are deluded away from the truth!

Al-Maeda 5 : 75

﴿ إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٥﴾ ﴾

The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was.

Al-Imran 3 : 59

﴿ وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿٥٩﴾ ﴾

When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.

Az-Zukhruff 43 : 63

﴿ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٣﴾ ﴾

"For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

Az-Zukhruff 43 : 64

The Qur'an also rejects the idea of the trinity:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۚ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ ﴾

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

Al-Maeda 5 : 73

What is the Holy spirit in Islam ?

Christians believe that one of the manifestations of God is the Holy Spirit. To Muslims the Holy Spirit refers mainly to the Angel Jibreel (Gabriel) who brought God's message to His prophet Muhammad (PBUH) :

إِسْرَائِيلَ عِنْدَكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ

﴿ مَائِدَة ﴾

Then will Allah say: "O Jesus the son of Mary! recount My favor to you and to your mother. Behold! I strengthened thee with the holy spirit, so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! you bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) you when you did show them the Clear Signs, and the Unbelievers among them said: 'This is nothing but evident magic.'

Al-Maeda 5 : 110

Accountability

Muslims believe that after we die, we will be resurrected to stand judgment and account for our deeds in life. Every person will come before God who will judge fairly between His servants. There is reward for those who obeyed God and they will dwell in paradise forever. Those who disobeyed and were wicked and evil will be punished in Hell Fire. God will forgive some and His mercy will benefit those who had even small degrees of faith. Intercession is granted by God on behalf those whom He accepts.

The following concepts will be discussed :

- People argue about the resurrection and claim that there is no life after death but dust and rotten bones.
- Reward for the righteous and eternal bliss in Heaven. In contrast, punishment for the wicked, despair, suffering and agony in Hell
- Intercession and God's forgiveness
- God's justice is perfect and no one is wronged in the least. All circumstances are considered
- What can we do to atone for our sins and mistakes?

People argue about the Resurrection

The Qur'an puts forth their argument :

* It is only tales of the ancient

﴿ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبْعُوثُونَ ﴾

They say: "What! When we die and become dust and bones, could we really be raised up again?"

Al-Mumenoun 23 : 82

﴿ لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِن هَذَا إِلَّا أَسْطِيرُ الْأُولِينَ ﴾

"Such things have been promised to us and to our fathers before! They are nothing but tales of the ancients!"

Al-Mumenoun 23 : 83

* Who can revive dead bones?

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴾

And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?"

Ya Sin 36 : 78

﴿ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

Say, "He will give them life Who created them for the first time! for He is well-versed in every kind of creation!"

Ya Sin 36 : 79

The Qur'an answers these questions by stating :

- God who created you to begin with is surely capable of giving you life after you die
- The creation of millions of people is no more difficult than the creation of one soul
- The creation of the heavens and earth is more difficult than the creation of man

﴿ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).

Luqman 31 : 28

﴿ لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: yet most men understand not.

Ghafir 40 : 57

Reward and punishment

The Qur'an stresses that the righteous will be rewarded both in this life as well as in the Hereafter :

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions.

An-Nahl 16 : 97

﴿ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴾

For those who reject Allah, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.

Fatir 35 : 7

﴿ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غٰفِلُونَ ﴾

Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the Present, and those who heed not Our Signs,

Yunus 10 : 7

﴿أُولَئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾﴾

Their abode is the Fire, because of the (evil) they earned.

Yunus 10 : 8

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ

الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾﴾

Those who believe, and work righteousness, their Lord will guide them because of their Faith: beneath them will flow rivers in Gardens of Bliss.

Yunus 10 : 9

Types of enjoyment in Paradise

The enjoyment in Paradise is both physical as well as spiritual, both body, mind and soul are happy. There is no difficulty, sadness or boredom:

﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۗ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٥﴾﴾

Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.

Fatir 35 : 33

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۗ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٦﴾﴾

And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving ready to appreciate (service):

Fatir 35 : 34

﴿الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ ۗ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٧﴾﴾

"Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."

Fatir 35 : 35

We can only imagine the types of pleasure and the degree of happiness in paradise. We find there whatever we wish for: things we can dream about, and things we never imagined:

﴿ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴾

Enter ye the Garden, ye and your wives, in (beauty and) rejoicing.

Az-Zukhruff 43 : 70

﴿ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ۗ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴾

To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that the eyes could delight in: and ye shall abide therein (for aye).

Az-Zukhruff 43 : 71

In contrast, the wicked and those who rejected faith and denied their accountability to God will suffer in Hell Fire:

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ۝ ﴾

But those who reject (Allah), for them will be the Fire of Hell: no term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!

Fatir 35 : 36

﴿ وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۗ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ۝ ﴾

Therein will they cry aloud (for assistance): "Our Lord! bring us out: we shall work righteousness, not the (deeds) we used to do!", "Did we not give you long enough life so that he that would should receive admonition? And

(moreover) the Warner came to you. So taste ye (the fruits of your deeds): for the Wrong-doers there is no helper."

Fatir 35 : 37

﴿ هَذَانِ خَصْمَانِ أَخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ

يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٣٧﴾ ﴾

These two antagonists dispute with each other about their Lord: but those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

Al-Hajj 22 : 19

﴿ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَأَجْلُودُ ﴾ ﴿٢٠﴾

With it will be scalded what is within their bodies, as well as (their) skins.

Al-Hajj 22 : 20

﴿ وَهُمْ مَّقْمَعٌ مِّنْ حَدِيدٍ ﴿٢١﴾ ﴾

In addition there will be maces of iron (to punish) them.

Al-Hajj 22 : 21

﴿ كُلَّمَا أَرَادُوا أَنْ تَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾ ﴾

Every time they wish to get away there from, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"

Al-Hajj 22 : 22

Regrets will not help, apologies will not be accepted, and there will be no second chance

﴿ وَمَنْ حَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ ﴾

But those whose balance is light, will be those who have lost their souls; in Hell will they abide.

Al-Mumenoun 23 : 103

﴿ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ ﴾

The Fire will burn their faces, and they will therein grin, with their lips displaced.

Al-Mumenoun 23 : 104

﴿ أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ ﴾

"Were not My Signs rehearsed to you, and ye did but treat them as falsehoods?"

Al-Mumenoun 23 : 105

﴿ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ ﴾

They will say: "Our Lord! our misfortune overwhelmed us, and we became a people astray!

Al-Mumenoun 23 : 106

﴿ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ ﴾

"Our Lord! bring us out of this: if ever we return (to evil), then shall we be wrong-doers indeed!"

Al-Mumenoun 23 : 107

﴿ قَالَ أَحْسَبُوا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٠٨﴾ ﴾

He will say: "Be ye driven into it (with ignominy)! and speak ye not to Me!

Al-Mumenoun 23 : 107

There will be no one to help them :

﴿ وَيَوْمَ يَقُولُ نَادُوا شُرَكَآئِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا

﴿ بَيْنَهُمْ مَوْبِقًا ﴿١٠٩﴾ ﴾

One day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

Al-Kahf 18 : 52

﴿ وَرَأَى الْمَجْرُمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاعِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴾

And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away there from.

Al-Kahf 23 : 53

Intercession and God's forgiveness

- Intercession belongs to God alone. He allows few of His righteous servants to intercede
- Intercession is allowed only on behalf those whom God have accepted, not for everyone
- Many things intercede on our behalf on the Day of Judgment, mainly the good work that we did in our life

Intercession belongs to God

No one but God has the ability to intercede on behalf someone else.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitted? He knows what (appeared to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne doth extend over the heavens and the earth, and He feels no

fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

Al-Baqara 2 : 255

﴿ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۗ قَالُوا الْحَقُّ ۗ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٥٥﴾ ۝

"No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, 'What is it that your Lord commanded? They will say: 'That which is true and just; and He is the Most High, Most Great.'"

SA Ba' 34 : 23

﴿ أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ اتَّخَذُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٣٩﴾ ۝

What! do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"

Az-Zumar 39 : 43

﴿ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ ثُمَّ اِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ ۝

Say: "To Allah belongs exclusively (the right to grant) Intercession: to Him belongs the dominion of the heavens and the earth: in the End, it is to Him that ye shall be brought back."

Az-Zumar 39 : 44

We learn from these verses :

- Intercession belongs to God alone
- No one can intercede without God's permission

﴿ يَوْمَ يَقُومُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا ۗ اِلَّا مَن اٰذِنَ لَهُ الرَّحْمٰنُ وَقَالَ

صَوَابًا ﴿٧٨﴾ ۝

The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and he will say what is right.

An-Nab'a 78 : 38

﴿ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴾

On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.

Ta Ha 20 : 109

God allows few of His righteous servants to intercede

A prophet or messenger may intercede on behalf his nation, or on behalf some righteous persons. An example is Prophet Muhammad (PBUH) whom God will allow to intercede in the following situations :

- * Starting judgment
- * To let some enter paradise without accountability
- * To save some from Hell Fire
- * To save those who have faith in their hearts

Angels may be allowed to intercede :

﴿ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ

يَشَاءُ وَيَرْضَى ﴾

How many so ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.

An-Najm 53 : 26

Intercession is only allowed on behalf of those whom Allah has accepted

The Qur'an explains:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ وَهُمْ مِنْ حَشِيَّتِهِ ﴾

﴿ مُشْفِقُونَ ﴾

He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory).

Al-Anbia'a 21 : 28

In other words, intercession is not available or allowed for everyone. It is only allowed for those who have done good to deserve being accepted by Allah.

In order to enter paradise we need God's mercy and forgiveness

Our deeds may be good, but they are not enough. We cannot repay God enough for His blessings and bounty. We enter heaven through God's mercy and grace. Prophet Muhammad (PBUH) said : (None of you his deeds alone will allow him to enter paradise). His companions asked: Not even you O messenger of God? He said: Not even I, unless God encompasses me in His mercy) Bokhari & Muslim.

True our deeds are important: What we have done throughout our life and the effect we had on our families, friends and society count in our favor. Without God's guidance we would not have been able to do good. The Qur'an explains :

﴿ وَتَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَن هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ ﴾

And We shall remove from their hearts any lurking sense of injury - beneath them will be rivers flowing - and they shall say: "Praise be to Allah, Who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth that the Messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the Garden before you! ye have been made its inheritors, for your deeds (of righteousness)."

Al-Ara'f 7 : 43

As this verse explains that without God's guidance, we would not have been able to find our way or follow what is right. This verse explains the two important elements of success:

- Our good deeds
- God's guidance

Our good deeds intercede on our behalf

God rewards our good deeds multiple times:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِفَاتِ ذَٰلِكَ ذِكْرِي لِلذَّاكِرِينَ ﴾

And establish regular prayers at the two ends of the day and at the approaches of the night; for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord):

Hud 11 : 114

﴿ وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾

And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

Hud 11 : 115

﴿ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالِهَا وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا تُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴾

He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

Al-Ana'm 6 : 160

During the month of Ramadan when Muslims fast, every good deed is multiplied seven hundred times to emphasize the blessing of this great month and to illustrate that God appreciates our effort.

Obviously the degree of our reward depends on :

- Our sincerity and whether we are doing good to please God because we feel His many blessings over us, or we are showing off
- The difficulty that we encounter. Prophet Muhammad (PBUH) explained that sometimes one Dollar spent in charity is rewarded more than one thousand dollars. When asked he explained that if a poor person gives one dollar, it may be more indicative of his faith than one thousand dollar given by a very rich person. To wake up early in the morning when it is cold and leave our bed to pray Dawn prayer is more difficult than noon prayer. To patiently persevere in the face of adversity is not easy, especially when one calamity follows another and there seems to be no hope that things will change.

What are the good deeds that are rewarded?

- Rituals of worship like prayer, fasting and giving charity
- Doing our work with honesty and sincerity and to the best of our ability
- Exhibiting good morals and noble character
- Helping our families and serving as good examples of conduct to our children
- Helping those who need our help
- Saying a good words and smiling and being kind to others

How can we atone for our sins?

As human beings we sin and make mistakes. This is expected as Prophet Muhammad (PBUH) related to us:

(Every human being is likely to sin and make mistakes; but the best of sinners are those who repent and turn to God) Ahmad & Termedhi

The steps of atonement are:

- 1- Recognizing that we have sinned or made a mistake
- 2- Turning to God seeking His forgiveness
- 3- Making a pledge not to repeat that mistake
- 4- Doing good to wipe out the wrong we have done

If we do not follow the way of God, we will not be able to recognize right from wrong or avoid making mistakes. Therefore, we need Divine guidance

to illuminate our way. Those who deprive themselves and deny God are only depriving their souls and are left to their folly and ignorance

Turning to God seeking His forgiveness

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

Az-Zumar 39 : 53

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾

"Turn ye to your Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.

Az-Zumar 39 : 54

﴿ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً
وَأَنْتُمْ لَا تَشْعُرُونَ ﴾

"And follow the Best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not! -

Az-Zumar 39 : 55

We learn from these verses :

- Turning to God seeking His forgiveness. These are not empty words that we utter
- It must be followed with action to prove our conviction and commitment. We must submit and obey God's orders while we are alive before death strikes. After that excuses are not accepted and wishful thinking will not help

Doing good to wipe out our bad deeds

﴿ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,

Al-Furqan 25 : 70

﴿ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴾

And whoever repents and does good has truly turned to Allah with an (acceptable) conversion,

Al-Furqan 25 : 71

Prophet Muhammad (PBUH) said:

(Be conscious of God at all times; follow a bad deed with a good deed; and exhibit morals and noble character in dealing with others)

Abou Dawood.

Belief in God's Divine Revelations

Muslims believe in Divine Revelations that came before the Qur'an, namely the Torah and Bible. The Qur'an states:

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴾

It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus).

Al-Imran 3 : 3

﴿ مِنْ قَبْلُ هَدَى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ

شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴾

Before this, as a guide to mankind, and He sent down the Criterion (of judgment between right and wrong). Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.

Al-Imran 3 : 4

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامِنُونَ بِاللَّهِ وَرَسُولِهِ ءَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
 وَءَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَوَلِيَوْمِ
 ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ ﴾

O ye who believe! believe in Allah and His Messenger and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denies Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.

An-Nesa'a 4 : 136

The Torah was God's divine revelation sent to Moses, God's messenger to the Children of Israel. The Qur'an describes the Torah as full of guidance :

﴿ إِنَّا أَنزَلْنَا ٱلتَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ ءَاسَلَمُوا لِلَّذِينَ هَادُوا
 وَٱلرَّبَّانِيُونَ وَٱلْءَحْبَابُ بِمَا ءَسْتَحْفِظُوا مِن كِتَابِ ٱللَّهِ وَكَانُوا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا
 ٱلنَّاسَ وَءَٱحْشَوْنِ وَلَا تَشْتَرُوا بِءَايَاتِي ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ ٱللَّهُ فَأُوْلَئِكَ
 هُمُ ٱلْكَافِرُونَ ﴿١١٦﴾ ﴾

It was We who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law: for to them was entrusted the protection of Allah's Book, and they were witnesses thereto: therefore fear not men, but fear Me, and sell not My Signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.

Al-Maeda 5 : 44

In this verse we learn that the Torah was entrusted to the scholars and Rabbis.

Some verses in the Torah were altered

The Qur'an in other verses relates to us that some verses in the Torah were altered by human beings for material gain:

﴿ فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا ۗ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ ﴾

Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for a miserable price! Woe to them for what their hands do write, and for the gain they make thereby.

Al-Baqara 2 : 79

The Qur'an was safeguarded by God

In contrast, God emphasizes that He has safeguarded the Qur'an from alteration:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).

Al-Hijr 15 : 9

Therefore, the Qur'an came down to correct any changes introduced by human beings into Divine Revelation:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ ﴾

To thee We sent the Scripture in truth, confirming the Scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee.

Al-Maeda 5 : 48

Prophet Muhammad (PBUH) said:

(Do not believe the people of the Book, nor say they are lying, but say : "We believe in what was sent to us, and what was sent to you; our Lord and your Lord is One). He was referring to the Qur'anic verse :

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا
بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury); but say, "We believe in the Revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow (in Islam)."

Al-Ankabut 29 : 46

The Islamic position is as follows:

- Anything in the Torah that agrees with the Qur'an is accepted
- Anything that contradicts the Qur'an is rejected
- Regarding material that is not mentioned in the Qur'an, we stop without denying it, nor confirming it.

Similarly, the Islamic position towards the New testament is to reject issues that are contrary to Qur'anic teachings, like the divinity of Jesus. The Qur'an is clear that Jesus Christ (PBUH) was human, and that there is only one God. References to God's prophets like Abraham are accepted in general, as long as they conform to Qur'anic references. However, stories in the old testament that attribute immoral acts to God's prophets are rejected, like prophet Lut committing adultery with his two daughters or prophet Solomon worshipping idols to please his wife.

Learn morals and lessons from Qur'anic stories

It should be noted that the Qur'an does not relate events in chronological order or enumerate the genealogy as the Torah does. The Qur'an mentions stories, but the goal is what we learn from the story. In other words, in the story of Joseph (chapter 12 of the Qur'an) what is important are the lessons we learn such as:

- Patience and not giving up hope: Prophet Jacob never lost hope even though he lost his beloved son Joseph

﴿ يَبْنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ
 مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٣٧﴾

"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith."

Yusuf 12 : 87

Also Joseph never gave up hope despite being sold as a slave and subsequently put in jail for no wrong doing

- Not to differentiate in our treatment of our children, favoring one sibling over the others. This preferential treatment will lead to jealousy and hatred as occurred to Joseph's brothers and they tried to get rid of him
- Always inviting to God, even in prison like what Joseph did in inviting his fellow prison inmates to God and explaining to them the fallacy of worshipping any idol but the One and Only God, and enumerating God's blessings

﴿ وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ
 ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

"And I follow the ways of my fathers, Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

Yusuf 12 : 38

﴿ يَصَلِّحِي السِّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or Allah, the One Supreme and Irresistible?

Yusuf 12 : 39

﴿ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۗ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٠١﴾ ﴾

"If not Him, ye worship nothing but names which ye have named - ye and your fathers - for which Allah hath sent down no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not.

Yusuf 12 : 40

- To be humble and not seek revenge when in position of power. Joseph became a powerful minister and could have sought revenge or punished his brothers for the crime they committed against him. Yet he chose to forgive and prayed that God may forgive them

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾ ﴾

He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!

Yusuf 12 : 92

- To acknowledge God's blessing and strive to do good. Joseph used his abilities to help others and acknowledged God's blessings:

﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۗ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾ ﴾

"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, O Thou creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy Will (as a Muslim), and unite me with the righteous."

JUusuf 12 : 101

- Planning and organization. Joseph devised a plan to save Egypt from famine:

﴿ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾ ﴾

(Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear, except a little, of which ye shall eat.

Yusuf 12 : 47

﴿ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا حُصِّنُونَ ﴿٤٨﴾ ﴾

"Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them, (all) except a little which ye shall have (specially) guarded.

Yusuf 12 : 48

So we see that the Qur'an is not interested in stories as such or in enumerating historical data. But the Qur'an is interested in relating these stories or events to our lives, and in allowing us to learn lessons, morals and values. We identify with the characters mentioned, and we try to avoid their mistakes, and we follow the good example they portray.

Perhaps the basic difference between what the Qur'an represents to Muslims and what the Torah and Bible represent to Jews and Christians is how each group look at their Divine Book. To Muslims, the Qur'an is the literal word of God, safeguarded and exactly the same as it was revealed to Prophet Muhammad (PBUH) more than 1400 years ago. In contrast, the Torah or the first five chapters in the Old Testament were written by early Jewish scholars relating to us what was revealed to Moses. The New Testament, likewise, was written many years after the death of Jesus Christ by men who related what they understood Jesus to say. Therefore, there is this element of human interpretation of God's revelation and instruction in the Torah and Bible, whereas to Muslims, the Qur'an is the word of God, untouched by human hand.

Belief in God's Messengers

Muslims believe in all God's Messengers

They brought the same basic and universal message from the One and only God.

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)."

Al-Baqara 2 : 136

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا
تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴾

The same religion has He established for you as that which He enjoined on Noah - that which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou calls them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

Ash-Shura' 42 : 13

Muslims do not say we believe in some messengers and reject others, like the Jews believing only in the messengers sent to the Children of Israel and rejecting Jesus and Muhammad.

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴾

Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, saying: "We believe in some but reject others": and (those who) wish to take a course midway.

An-Nesa'a 4 : 150

﴿ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾

They are in truth (equally) Unbelievers; and We have prepared for Unbelievers a humiliating Punishment.

An-Nesa'a 4 : 151

﴿ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ
 أَجْرَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

To those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall soon give their (due) rewards: for Allah is Oft-Forgiving Most Merciful.

An-Nesa'a 4 : 152

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۗ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
 وَرُسُلِهِ ۗ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا
 وَإِلَيْكَ الْمَصِيرُ ﴾

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His Books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear, and we obey, (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

Al-Baqara 2 : 285

Muslims believe in Noah, Abraham, Isham'il, Isaac, Jacob (Israel), David, Moses, Jesus and Muhammad, God's peace be on all of them.

God chooses His messengers and prepares them to effectively deliver His message. Prophets and messengers exhibit the best in character, faith and behavior and serve as examples to others. They live with their people, explain God's teachings to them and apply the message in their life. They speak the same language and they are respected and trusted.

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

We sent not a Messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves to stray those whom He pleases and guides whom He pleases: and He is Exalted in Power, Full of Wisdom.

Ibrahim 14 : 4

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

Allah chooses Messengers from angels and from men for Allah is He Who hears and sees (all things).

Al-Hajj 22 : 75

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴾

He knows what is before them: and what is behind them and to Allah go back all questions (for decision).

Al-Hajj 22 : 76

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.

Al-Ahzab 33 : 21

Muslims reject stories in the Old Testament that casts doubt on the integrity of God's Messengers

Since God's messengers are supposed to represent the best example of human behavior and character, Muslims reject stories in the Old Testament that casts doubt on the integrity of any messenger. Anything that questions a messenger's truthfulness, sincerity or portrays him as devious or cunning or cheating cannot be accepted. Committing sin like adultery or murder is also rejected.

God's messengers cannot make a mistake regarding Divine revelation like relating the wrong message, or altering or deleting some of God's message.

﴿عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا﴾

"He (alone) knows the Unseen, nor does He make anyone acquainted with His Mysteries,

Al-Jinn 72 : 26

﴿إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

"Except a Messenger whom He has chosen: and then he makes a band of watchers march before him and behind him,

Al-Jinn 72 : 27

﴿لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾

"That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."

Al-Jinn 72 : 28

But God's messengers are human beings, and as such, when asked about a specific issue and they have no Divine Revelation from God, their judgment may not be accurate on that issue. We must, therefore, differentiate between the words of a messenger relating God's revelation, versus a messenger who as a human being has opinions that may be correct or on few occasions incorrect. As human beings, God's messengers are infallible only regarding the message that they deliver. Prophet Muhammad's companions asked him when they had doubt whether he was speaking as God's messenger, hence his orders must be obeyed, or only giving his opinion as a human being.

We learn from God's messenger's character and behavior and from their experience with their people:

- Abraham was devoted to God and willing to sacrifice his son. We too should be willing to sacrifice for the sake of God, and we should be devoted and committed
- Moses stood up to tyrant to uphold the truth. We too should not shy away or be afraid of standing up for the truth
- Job was the epitome of patience. We too should patiently persevere in the face of adversity
- Joseph was humble and acknowledged God's blessing. We too should be willing to acknowledge God's blessings and relate our success to God's grace and guidance
- Jesus demonstrates God's power in his ability to perform miracles like giving life to the dead and restoring sight to the blind
- The genius of Muhammad was his ability to combine so many talents in one human being. Such talents as being wise but humble; being truthful, honest and caring; being eloquent and effective communicator; being generous yet simple and unassuming; being devoted to God, praying long hours at night, yet excellent commander and planner. The prophet's character was truly the result of applying the Qur'an in his life. When his wife Aesha was asked about his character, she replied: His character and morals were those of the Qur'an (Bokhari). So we learn to follow the example of Prophet Muhammad (PBUH).

Belief in God's Angels

God's Angels serve several functions:

- They are messengers from God to His prophets
- They record what we do
- They praise and glorify God
- They pray and seek God's forgiveness on behalf of God's righteous servants from mankind
- They help those who believe
- They guard Hell and Heaven

Angels of revelation

The Qur'an was revealed to Prophet Muhammad (PBUH) from God through the Angel Jibreel (Gabriel):

﴿ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴾

Verily this is a Revelation from the Lord of the worlds:

Ash-Shura'a 26 : 192

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴾

With it came down the Spirit of Faith and Truth,

Ash-Shura'a 26 : 193

﴿ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴾

To thy heart and mind, that thou mayest admonish

Ash-Shura'a 26 : 194

And

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا آلِكْتُبُ وَلَا الْإِيمَنُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَهْدِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴾

And thus have We, by Our command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith: but We have made the (Qur-an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way;

Ash-Shura' 42 : 52

Prophet Muhammad (PBUH) was illiterate, he could not read or write:

﴿ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِأَنتَ مِنَ الْمُبْتَلُونَ ﴾

And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hands: in that case, indeed, would the talkers of vanities have doubted.

Al-Ankabut 29 : 48

﴿ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا تَجْحَدُ بِفَايِتِنَا إِلَّا الظَّالِمُونَ ﴾

Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.

Al-Ankabut 29 : 49

The Angel Jibreel brought God's Revelation before to other Prophets like Jesus (PBUH). In the Qur'an Gabriel is also named "The Holy spirit"

﴿ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ ﴾

to Jesus, the son of Mary, We gave Clear (Signs), and strengthened him with the holy spirit

Al-Baqara 2 : 253

Angels that record what we say and do

The Qur'an tells us that everything that we say or do is duly recorded by Angels assigned to watch and record our behavior:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمُ مَا تُوسْوِسُ بِهِ نَفْسُهُ ۗ وَخَنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾

﴿ الْوَرِيدِ ﴾

It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.

Qa F 50 : 16

﴿ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴾

Behold, two (guardian angels) appointed to learn (his doings) learn (and note them), one sitting on the right and one on the left.

Qa F 50 : 17

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

Not a word does he utter but there is a sentinel by him, ready (to note it).

Qa F 50 : 18

Angels that glorify God and pray on behalf of those who believe

The Qur'an describes for us other types of Angels, whose mission is to seek forgiveness on behalf of those who believe:

﴿ الَّذِينَ تَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ ﴾

Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow thy Path; and preserve them from the Penalty of the Blazing Fire!

Ghafir 40 : 7

﴿ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ ﴾

"And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! for Thou art (He), the Exalted in Might, Full of Wisdom.

Ghafir 40 : 8

﴿ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَجَحْتَهُ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ ﴾

"And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day, on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement."

Ghafir 40 : 9

Angels that help the believers and support them

﴿ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاصْرَبُوا فَوْقَ الْأَعْنَاقِ وَاصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ﴾

Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger tips off them."

Al-Anfal 8 : 12

Angels that greet the believers at the time of death

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَرَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾ ﴾

In the case of those who say, "Our Lord is Allah," and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), that which ye were promised!

Fusselat 41 : 30

﴿ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ ﴾

"We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!

Fusselat 41 : 31

﴿ نَزْلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ ﴾

"A hospitable gift from One Oft-Forgiving, Most Merciful!"

Fusselat 41 : 32

In contrast, those who rejected faith and denied their accountability to God, the Angels sever their souls harshly at the time of death:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ ﴾

Who can be more wicked than one who invented a lie against Allah, or said: "I have received inspiration," when he hath received none, or (again) who said, "I can reveal the like of what Allah hath revealed?" If thou couldst but see how the wicked (do fare) in the flood of confusion at death! the angels stretch forth their hands, (saying), "Yield up your souls: this day shall ye receive your reward, a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His Signs!"

Al-Ana'm 6 : 93

Angels that guard heaven and hell

﴿ إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦٦﴾ ﴾

We have indeed decked the lower heaven with beauty (in) the stars,
As-Saffat 37 : 6

﴿ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٦٧﴾ ﴾

(For beauty) and for guard against all obstinate rebellious evil spirits,
As-Saffat 37 : 7

﴿ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٦٨﴾ ﴾

(So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,
As-Saffat 37 : 8

And

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾ ﴾

O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.

At-Tahreem 66 : 6

Belief in Fate, what we perceive as good or bad, both come from and are willed by God

God's knowledge encompasses everything. There is nothing in the Heavens and earth that God is not unaware of. We cannot hide anything from Him. He knows things before they occur, because nothing occurs without His decree

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ؕ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٧﴾ ﴾

No kind of calamity can occur, except by the leave of Allah: and if anyone believes in Allah, (Allah) guides his heart (aright): for Allah knows all things.

At-Taghabun 64 : 11

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ؕ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾ ﴾

No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah:

Al-Hadeed 57 : 22

﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ ۙ﴾

﴿ فَخُورٍ ﴾

In order that ye may not despair over matters that pass you by, nor exult over favors bestowed upon you. For Allah loved not any vainglorious boaster,

Al-Hadeed 57 : 23

This belief that God knows everything and knows the future, and nothing occurs without His permission and decree is what is called belief in Fate in Islam or Qadar. This concept means:

- We accept what happens as our fate from God at this moment
- We strive with patience to change our fate to another fate that God wills for us
- We are rewarded for our patience and perseverance
- We do not give up hope of God's mercy

Therefore, belief in fate in Islam is an active process that requires struggle, hard work and submission to the will of God. Muslims do not question God's will or say this is not fair. God is wise and all his actions have a reason. Sometimes we may not know or understand the wisdom underlying God's will at the moment.

Sometimes bad things occur because of our own fault and failure:

﴿ أَيِنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ ۙ﴾

﴿ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۗ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلُّ ۙ﴾

﴿ مِنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۙ﴾

"Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" if some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?

An-Nesa'a 4 : 78

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ
لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾ ﴾

Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. And We have sent thee as a Messenger to (instruct) mankind. And enough is Allah for a witness.

An-Nesa'a 4 : 79

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ ﴾

Whatever misfortune happens to you is because of the things you have done, and God forgives many things.

Ash-Shura 42:30

But sometimes we are tested and tried to find out our faith and whether we are sincere or not:

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾ ﴾

Do men think that they will be left alone on saying, "We believe," and that they will not be tested?

Al-Ankabut 29 : 2

﴿ قَالَ أُولُو جِنَّتِكَ بِشَيْءٍ مُبِينٍ ﴾

"Whatever calamity you experience it is because of your own doing.."

And

﴿ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾ ﴾

And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).

Nuhammad 47 : 31

Prophet Muhammad (PBUH) explained that we are tested according to the degree of our faith:

(The ones tested the most are the Prophets, then the most righteous. Each person is tested according to his faith: if his faith is strong, then his test will be more severe. If his faith is weak, then his test will be lighter)

Ibn Hibban, Termedhi & Ahmad

Muslims who have faith never give up or lose hope of God's mercy:

On the tongue of Prophet Jacob (Israel) :

﴿ يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأَيْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأَيْسُ مِنَ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿١٢٦﴾ ﴾

"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith."

Yusuf 12 : 87

And on the tongue of prophet Abraham :

﴿ قَالُوا بِشَرِّتِكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنِيطِينَ ﴿١٥٦﴾ ﴾

They said: "We give thee glad tidings in truth: be not then in despair!"

Al-Hijr 15 : 55

﴿ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿١٥٦﴾ ﴾

He said: "And who despairs of the mercy of his Lord, but such as go astray?"

Al-Hijr 15 : 56

Prophet Muhammad (PBUH) said:

(I wonder for the affairs of the believer, all his affair is good for him: if he is experiencing difficulty, he patiently persevere, and this is good

for him; and if he is experiencing a good time, he is grateful to God, and this is good for him. This only occurs to those who believe) Bokhari & Muslim.

Our job is to do the best that we can, and discharge our responsibility. Then we should accept what God wills for us. If it is an adverse situation, we patiently persevere and know that God will reward us for our patience and faith in Him. If we are going through easy times and are successful, we should turn to God thanking Him and acknowledging His blessing, and not allow our success to get into our heads or behave in an arrogant way. We should not blame our fortune or show regrets or say: "If only I did this, things could have been different". Prophet Muhammad (PBUH) told us not to say: "If only I did this "because it allows Satan to get hold of you and leads you astray).

* * *