

## Articles of Faith

### 1. Unity of God

The Islamic creed is that there is no God except Allah and Muhammad is his Prophet. (la ilaaha illa-Allah Muhammadur- rasoolillah).

Muslims believe that Allah is **one**. He was neither begotten nor does He beget. He has no Partner. He is the Beginning and He is the End. He is omniscient and omnipresent.

The Qur'an says that He is closer to man than his jugular vein yet He cannot be encompassed by human intellect.

See the following verses of the Qur'an:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

***And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Aplegiving, Knowing. (2:115)***

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

***And your Allah is one Allah! There is no god but He; He is the Beneficent, the Merciful. (2:163)***

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

***Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all***

**subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission?**

**He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great. (2:255)**

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَتَىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۚ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

**Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things. (6: 101)**

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۚ وَمَا كُنَّا غَائِبِينَ

**Then most certainly We will relate to them with knowledge, and We were not absent. (7:7)**

وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ مَعَهُ مِنْ إِلَهِ ۚ إِذَا لَذَهَبَ كُلُّ إِلَهِ بِمَا خَلَقَ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ

**Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe! (23:91)**

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ

**The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him). (23:92)**

إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ

**Most surely your Allah is one (37:4)**

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ

**The Lord of the heavens and the earth and what is between them, and Lord of the easts. (37:5)**

قُلْ إِنَّمَا أَنَا مُنذِرٌ ﴿٦٥﴾ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

**Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all) (38:65)**

أَنْتُمْ عَنْهُ مُعْرِضُونَ

**(And) you are turning aside from it (38:68)**

قُلْ هُوَ اللَّهُ أَحَدٌ

**Say: He, Allah, is one. (32:1)**

اللَّهُ الصَّمَدُ

**Allah is He on Whom all depend. (32:2)**

لَمْ يَلِدْ وَلَمْ يُولَدْ

**He begets not, nor is He begotten. (32:3)**

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

**And none is like Him. (32:4)**

Imam ‘Ali says in a supplication:

“Oh God, verily I ask Thee by Thy Name, in the name of Allah, the All-merciful, the All-compassionate, O the Possessor of Majesty and Splendour, the Living, the Self-subsistent, the Eternal, there is no God other than Thou, Oh He of Whom no one knows what He is, or how He is, or Where He is, or in respect of what He is, And yet, we know that He is.”

## **2. Justice of God**

Allah is **Just**. The Qur’an says:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

## **“Is not Allah the best of the Judges?” (95:8)**

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

**“And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.” (21:47)**

The Sunni School of thought subscribes to the view that nothing is good or evil per se. What God commanded us to do become good by virtue of His command. What he forbade became evil.

The Shi’as believe that there is intrinsic good or evil in things. God commanded us to do the good things and forbade the evil. God acts according to a purpose or design. Human reason cannot comprehend this design or purpose in its entirety though man must always strive to understand as much as he can.

## **Compulsion or Freedom?**

The various schools of thought are divided.

- Mutazzilas believe that man is totally free and God exercises no power over his action. Those who subscribe to this view are also known as Qadariyyas.
- Mujabbira school of thought believes that man has no freedom and is only a tool in the hands of God.
- The Asharia school of thought to which most Sunnis subscribe believe that though man has no free will, he will earn the reward of his good deeds. The Sunni scholar Al-Ghazzali sums up this doctrine as follows: “No act of any individual, even though it be done purely for his benefit, is independent of the will of Allah for its existence. There does not occur in either the physical or the extra-terrestrial world the twinkle of an eye, the hint of a thought, or the most sudden glance except by the Decree of Allah, of His Power, Desire, and Will. This includes evil and good, benefit and harm, success and failures, sin and righteousness, obedience and disobedience, polytheism and true belief.”
- The Shi’as believe that there is neither total compulsion nor total freedom. The true position is the one in-between. They maintain that Allah has fore-knowledge of human action but does not compel man to any particular course of action.

See Qur’an:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۚ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ  
مَنْ

يَشَاءُ ۙ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things. (2:284)**

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۙ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۙ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۙ وَكَفَىٰ بِاللَّهِ شَهِيدًا

**Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and we have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness (4:79)**

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۙ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things. (6:17)**

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۙ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

**Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely. (9:51)**

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۙ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۙ وَهُوَ

الرَّحِيمُ الْغَفُورُ

**And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful. (10:107)**

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۙ كُلٌّ فِي كِتَابٍ مُبِينٍ

**And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book. (11:6)**

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

**Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path. (11:56)**

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِعَلِيمًا مَّا تَدْكُرُونَ

**Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind! (27:62)**

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَا يَسْتَخِفُّكَ اللَّهُ ۗ لَا يُؤَفِّنُونَ

**Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation. (30:60)**

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

**Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe. (39:52)**

وَأَنبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

**And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped. (39:54)**

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

**And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults). (42:30)**

### **3. Prophethood**

God created mankind to serve Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

***And I have not created the jinn and the men except that they should serve me (51:56)***

He endowed man with faculties and freedom of action and out of His Grace (LUTF) and Justice sent Prophets to instruct and guide mankind. No nation or community was left without such guidance.

وَلِكُلِّ أُمَّةٍ رَسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

***And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly. (10:47)***

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

***And certainly we raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters. (16:36)***

Some of these prophets were sent with Divine Revelation, scripture and miracles. The first Prophet was Adam and the last was Muhammad, the Seal of Prophets.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۚ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكُمْ مِنْ شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

***Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him). (30:40)***

While Qur'an mentions only twenty-five most prominent of the prophets it also states that there were many more whose names have not been revealed in the Qur'an.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

***And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost. (40:78)***

Muslims believe that there have been 124,000 prophets. Amongst those specifically mentioned are Adam, Enoch, Noah, Abraham, Ismail, Issac, LooT, Jacob, Joseph, Job, Moses, Aaron, Ezekiel, David, Solomon, Jonah, Zachariah, John the Baptist, Jesus and Muhammad (saws).

Five of these prophets brought new codes of law. These were Noah, Abraham, Moses, Jesus and Muhammad (saws). These are called the “ulu l-azm” prophets meaning those of great constancy.

Qur’an mentions Five Divine books:

The Book of Abraham sometimes referred as the Booklet.

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

***The scriptures of Ibrahim and Musa. (87: 19)***

The Psalms given to David.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

***These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves. (4:63)***

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا

***And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture. (17:55)***

The Torah granted to Moses:

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

***And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! Whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew. (2:87)***

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

**He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrāt and the Injeel aforetime, a guidance for the people, and He sent the Furqan. (3:3)**

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

**Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution. (3:4)**

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۚ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۚ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعِلْمُكُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۚ قُلِ اللَّهُ ۚ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

**And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses. (6:91)**

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

**Again, we gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord. (6:154)**

The Evangel or the Gospel revealed to Jesus:

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

**And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurāt and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurāt and a guidance and an admonition for those who guard (against evil). (5:46)**

The Qur'an revealed to Muhammad (saws).

A Muslim must believe in all the Holy Books.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

**And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter. (2:4)**

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ﴾ ﴿ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ﴾ ﴿ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

**The messenger believes in what has been revealed to him from his Lord and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; we make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. (2:285)**

He must also believe in all the prophets.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ ﴿ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

**And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful. (4: 152).**

The Shi'as also believe that all the prophets were Infallible and Sinless. Not all the Sunnis subscribe to this belief.

## **4. Resurrection**

The world will come to an end on the Day of the Rising (Qiyamah), the day of final human accountability. All men will be resurrected and presented before God Who will decide their fate according to their deeds. The good will be rewarded with paradise (jannah) and the evil will be punished with hell (jahannam).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**This is because Allah is the Truth and because He gives life to the dead and because He has power over all things (22:6)**

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

**And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves. (22:7)**

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ

**And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book, (22:8)**

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۗ لَهُ فِي الدُّنْيَا خِزْيٌ ۗ وَتُنذِقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ

**Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection we will make him taste the punishment of burning (22:9)**

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۗ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

**O people! Guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing. (22:1)**

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

**On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe. (22:2)**

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

**Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities. (3: 185)**

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۗ أَلا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

***Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account. (6:62)***

The dominant factor in the administration of His Justice by Allah will be His Mercy.

﴿ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ﴾ ﴿ قُلْ لِلَّهِ ﴾ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ﴿ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ﴾  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

***Say to whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not believe. (6: 12)***

## **5. Imaamah**

Only the Shi'as believe in the institution of Imaamat. Literally Imam” means a Leader. In Shi'a belief an Imam is the person appointed by God and introduced by the Prophet and then by each preceding Imam by explicit designation (nass) to lead the Muslim community, interpret and protects the religion and the law (shariah), and guide the community in all affairs.

An Imam is first and foremost the Representative of God and the successor of the Prophet. He must be sinless and possess divine knowledge of both the exoteric and the esoteric meaning of the verses of the Qur'an.

There are many Shiah sects e.g. the Zaidis, the Ismailis etc. The principal sect is the Twelvers (Ithnasharis).

(NOTE: In these Notes, unless specifically stated otherwise, references to the Shi'as and Shi'a beliefs, should be construed as references to the Shi'a Ithnasheriyya school of thought.)

The Twelvers believe that the Prophet was succeeded by Twelve Imaams. These are:

1. 'Ali ibn Abu Talib (as) Died 40 A.H./659 A.D

He was the Prophet's son-in-law, having married his daughter Fatimah.

2. Hassan ibn 'Ali (as), Died 50 A.H./669 A.D.

3. Hussain ibn 'Ali (as), Died 61 A.H./680 A.D.

4. 'Ali ibn Hussain (as), Died 95 A.H./712 A.D.

5. Muhammad ibn 'Ali (as), Died 114 A.H./732 A.D.

6. Ja'far ibn Muhammad (as), Died 148 A.H./765 A.D.

7. Musa ibn Ja'far (as), Died 183 A.H./799 A.D.

8. 'Ali ibn Musa (as), Died 203 A.H./817 A.D.

9. Muhammad ibn 'Ali (as), Died 220 A.H./835 A.D.

10. 'Ali ibn Muhammad (as), Died 254 A.H./868 A.D.

11. Hassan ibn 'Ali (as), Died 260 A.H./872 A.D.

12. Muhammad ibn Hassan (ajtf), Born 256 A.H./868 A.D.

On the death of his father in 260 A.H. the twelfth Imam went into occultation (Gaybah), appearing only to a few leading Shi'as. Until 329 A.H./939 A.D. he performed the functions of the Imam through representatives appointed by himself. He then went into major occultation which will continue until the day God grants him permission to manifest himself.

## The Sunni View

The Sunnis use the term Imam synonymously with the term khalifah. A khalifah may be elected, or nominated by his predecessor, or selected by a committee, or may acquire power through military force. A khalifah need not be sinless. It is lawful for a person of inferior qualities to be made a khalifah while persons of superior qualities are present.

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