

**THE BASIC
ARTICLE
OF ISLAM**

FAKHRUL ISLAM

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Fakhrul Islam

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Sharif A. Al- Masud

Shaker A. Al-Morshed

Sadek A. Al-Mujahid

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2718 Pitkin Ave # 12

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Tel: 718-277-6185, 646-496-2840

E-mail: Alimenessa@aol.com

In the words of Qur'an:

Nothing from me except with the help of God

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*In the name of Allah,
the Most Compassionate, the Most Merciful.*

The contents of this little booklet are the basic ideas of the Faith, which is the basic article of Islam. A brief reflection on the world around us makes it clear that the human race has been chosen for an abundance of Divine blessings. Indeed, human beings have the highest structure among all of creations of God.

I want to draw the kind attention to the new generations of the eastern and the western countries and all the readers and preachers to read the following books of the same author, which might be helpful for Dawah works Insha-Allah:

01. Dawate Iqamate Deen
02. The Qualities of a Preacher
03. Muhammad Preacher of the Truth in the Bible
04. Dawah towards the Truth
05. Jesus in the Holly Qur'an
06. The way of preaching towards the Deen
07. Methods of Dawah Towards the Truth
08. Necessity of Personal Reporting
09. Patience is the Greatest Quality
10. The Holy Qur'an is the Greatest Merciful for the Mankind
11. The Holy Qur'an the Strongest and most Powerful Book
12. Accountability in the Hereafter (Akhirate Jobabdihi)
13. Importance of Life After Death
14. Truth will be disclosed in the Life after Death
15. Necessity and Proof of Life after Death
16. Life after Death
17. Preaching to the Ahli-kitab
19. Prophet Abraham (Ibrahim)
20. Freedom of Choice for the human being
21. Shafait-O-Osila
22. Ibrahim in the Light of the Holy Qur'an
23. Islam is for all Mankind
24. The Basic Article of Islam
25. Everything in Islam is built on Oneness of God

The Basic Article of Islam

1. Faith:

What does it mean?

- **Faith:** The Arabic word ‘**Iman**’ which we have translated into English as ‘Faith’. Literally it means ‘to know’, ‘to believe’, and ‘to be convinced beyond a shadow of a doubt’. Thus ‘Faith’ is firm belief arising out of knowledge and conviction.
- **Faithful:** The man who knows of, and puts full trust in, the belief in the Oneness of God, his qualities, His Revealed Guidance, and in the Divine mechanism of reward and punishment is called ‘**mu’min**’ or **faithful**.
- **Muslim:** Such ‘faith’ must direct man into a life of active obedience to the will of Almighty God. And the person who lives this life of obedience is known as a **Muslim**.

1.1. True Muslim:

No man can be a true Muslim without ‘faith’. It is the indispensable essential; it is the starting point without which no beginning can be made. The relation of Islam to Faith is the same as a tree to its seed. As a tree cannot sprout forth without its seed, so it is not possible for a man, who does not have any belief to begin with, to become a ‘Muslim’.

1.2. Muslim must have Faith:

On the other hand, just as tree may not grow from a planted seed, and even if it sprouts its growth may be impaired, or retarded, in the same manner a man may have faith but because of weakness may not become a true and staunch Muslim. Thus we find that faith is the starting point. It leads man to the life of submission to God, and that there is no way a man can become a Muslim without faith.

1.3. Concept of Islamic Faith:

It is possible that a man has faith, but through weakness of will power, poor upbringing or bad company, may not be living the life a true Muslim. The above description allows us to classify all men into four categories according to the concept of Islamic '**Faith**':

1. Those who have firm belief-a faith that makes them completely and whole-heartedly submits to God. They follow the system of God and devote themselves completely to seeking His pleasure. They do everything he likes and avoid all that He dislikes. In fact, their love of God is greater than their love of self. In their extreme devotion, they are even more fervent than is the typical man in pursuit of wealth and power. Such men are true Muslims.
2. Those who have faith, who believe in God, His rules and the Day of Judgment, but whose faith is not deep and strong enough to make them submit completely to Him. They are far below the rank of true Muslims and deserve punishment for the wrongs they commit, but Muslims they remain.
3. Those who do not possess faith at all. They refuse to acknowledge the sovereignty of God and are rebels.

Even if their behavior is not bad and even if they are not spreading corruption and violence, they remain rebels and their apparent good deeds are of little value. Such men are like outlaws. And just as when a certain action of an outlaw is in harmony with the law of the land, he still does not become a loyal citizen. Neither does the apparent good of those who revolt against God compensate for the degree of wrong, rebellion, and disobedience they perpetrate by denying their real Master.

Those who neither possess faith nor do good deeds. They spread disorder in the world, corruption on earth and perpetrate violence and oppression. They are the worst of all people; for they are as well as wrong doers and criminals. The above classification clearly shows that man's real success and salvation depend on faith. The life of obedience (Islam) is born from the seed of this faith. A person's Islam may be flawless or defective. But without faith there can be no Islam. Where there is no Islam there is kufr means disbelief. Its form and nature may differ in any given case, but in every way it is kufr and nothing but kufr.

2. The six Articles of Islamic Faith

There are certain tenets one must believe without any doubt in order to be considered a Muslim. These articles of faith are as follows:

2.1. Belief in Oneness of God:

The most basic and important teaching of Prophet Muhammad (pbuh) is belief in the Oneness of God. The primary statement of Islam: 'There is no God but Allah.' This beautiful phrase is the bedrock of Islam. It is its foundation and is the essential prerequisite for being a Muslim. It is the expression, which differentiates a true Muslim from an unbeliever, one who associates others with God in His Authority, or an Atheist. The acceptance or denial of this phrase produces a world of difference between men. Those who do not believe in it form the opposite group. There is unlimited fulfillment both in this life and in the Hereafter, while failure and humiliation are the results met by those who refuse to believe in it. Islam emphasizes that God is The One without partner, The encompassing of all that exists, and he is unique in every way. Only God, The Most Benevolent, has the right to be worshipped.

2.1.1. There is no other Ilah but God.

What does it mean?

Allah said:

- And your Ilah or God is One God, there is none who has the right to be worshipped but Allah, the Most Gracious, the Most Merciful. (Qur'an 2:163)

In the Arabic language, the word *Ilah* means ‘one who is worshipped’, i.e. a being that because of its greatness and power is considered worthy to be worshipped, to be bowed to in humility and submission.

Anything possessing power too great to be comprehended by man is also called *ilah*. The concept of *ilah* also includes the possession of infinite powers, powers which may astonish others. It means that others are dependent upon *ilah* and that *ilah* is not dependent upon anyone else.

This word also carries a sense of concealment and mystery; i.e. *ilah* would be a being unseen and imperceptible. The word *Khuda* in Persian, *Deva* in Hindu, and *God* in English bear the same significance. Other languages also contain words with a similar meaning.

2.1.2. The word ‘Allah’.

What does it mean?

Let’s take a look what God said;

- And He is Allah: none has the right to be worshipped but He, all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the hereafter). And for him is the Decision, and to Him shall you (all) be returned. (Qur’an 28:70)
- It is He (Allah) Who is the only God to be worshipped in the heaven and on the earth. And he be the All-Wise, All-Knower. (Qur’an 43:84)
- Say (O Muhammad), ‘I am on clear proof from my Lord (Islamic Monotheism), but you deny it (the truth that has

come to me from Allah). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allah. He declares the truth, and he is the best of Judges. (Qur'an 6:57)

The word Allah, on the other hand, is the essential personal name of God. La Ilaha illallah literally means 'There is no ilah other than the One Great being known by the name Allah. It means that in the whole universe, there is absolutely no being worthy to be worshipped other than Allah. It means that He is the Only Being Who possesses all the powers, that all are in need of His favor, and that all must seek His help. He is concealed from our senses, and our intelligence falls to perceive what He is.

2.1.3. Existence of One God all over the universe:

The whole universe is controlled by an all-powerful law, which governs all that exists. What complete regularity is observed in the sunrise and sunset, in the winds and rain, in the motions of stars and the changes of seasons? How, in such wonderfully harmonious ways countless different forces are working together. What a highly potent and supremely wise law it is, according to which all things in the universe are made to work-and how unbelievably intelligent a law it is that these forces work together to produce a given event at a specific time. And this is without error, disarray, and confusion. Observing this uniformity, this regularity, and this complete obedience to a firm law in all fields of nature, even a man who believes in many Gods finds himself obliged to believe that there must be a deity greater than all others, who exercises supreme authority. For, if there were separate, independent Gods, the whole machinery of the universe would be upset.

2.1.4. Worship to Minor Deities:

Man calls this greatest God, this Supreme Authority, by different names. Some call him 'God'. Others call Him 'Allah', 'Khuda', 'Dios', etc.

But as the darkness of ignorance persists, man continues to worship minor deities along with the Supreme One. He imagines that the Divine Kingdom of God is not different from earthly kingdoms. Just as a ruler has many ministers, governors, and other responsible officers, so the minor gods are like so many responsible officers under the Great God Who cannot be approached without pleasing and pacifying the officers under Him. So they must also be worshipped and appealed to and must in no case be offended. Thus they are regarded as agents through whom an approach can be made to the Great God.

2.1.5. Concept of Godhead:

The Oneness of God is the highest concept of Godhead, the knowledge of which God sent to mankind in all ages through His prophets. It was this knowledge with which, in the beginning, Adam was sent down to the earth. It was the same knowledge that had been revealed to Noah, Abraham, Moses, and Jesus (God's blessings be on them all). It is the knowledge, pure and absolute, without the least shade of doubt or falsehood. Man becomes guilty of associating others with God of idol worship and disbelief only because he turned away from the teachings of the prophets. By turning away, he depended on his own faulty reasoning and on his inadequate ability to interpret the true facts of life. The concept of God's Oneness dispels all clouds of

ignorance and brightness the horizon with the light of reality. Let's take a look what beautiful truths this concept of the Oneness of God conveys and what belief it fosters. To do this, we must consider the following points:

Firstly: we are faced with the question of who or what is the real force in control of this world. We are face to face with a grand, majestic universe, which has no limits, whose boundaries cannot be seen, the extent of whose dominion is only perceived by Almighty God.

Man's mind, with its limited abilities, fails to discern its beginning and cannot visualize its end. Man is unable to understand how his great thing began-he cannot grasp the reality with his unaided vision. He cannot believe that all this appeared just by chance, that it occurred by accident.

The universe is obviously not a mass of matter, which has evolved into its present state just by chance. It is not a Jumble of uncoordinated objects. It is not a conglomeration of things chaotic and meaningless. All this cannot be without a Creator, a Designer, a Controller, and a Governor. But who can create and control this majestic universe?

Only he can do so Who is all-powerful and all-wise. Only he can possess limitless powers, must be the Lord of the universe and all that it contains. He must be free from every flaw and weakness and none can have the power to interfere with his work. Only such can be the Creator, the Controller, and the Master of the universe.

Secondly: There must be one and only one Supreme Being Who has control over all things. We cannot think of two Governors for the same State or two Supreme Commanders for the same Army. The distribution of these powers among

different Gods, for instance, One who is all-knowing, another all governing, and still another life-giving-each having his own independent field of activity – is also a unthinkable. The universe is an indivisible unit. In the above case, every one of these Gods would be dependent on others to execute his specific task. Lack of coordination is bound to occur. And if this happens, the world is destined to go to pieces.

2.1.6. Godly Qualities are not transferable:

The above Godly Qualities are never transferable. It is not possible for a certain attribute to be present in a certain God at one time and another God at a different moment. A divine being who is incapable of remaining alive, cannot give life to others. One Who cannot protect his own divine power is definitely unsuited to govern the vast and limitless universe. So we can conclude that all these divine Qualities must exist in One Being alone. It becomes clear that the worshipping of many Gods is a form of ignorance and cannot stand rational scrutiny. It is a practical impossibility. The facts of life do not fit into the explanation. They automatically bring man to Reality that is The Oneness of God.

No human or material elements in this universe have the slightest trace of Godly powers. This forces us to conclude that there is a Supreme Being, over and above all that our unwary eyes see in the universe. It is Being Who is the Will behind all things; the Creator of this grand universe; the Controller of its magnificent law, the Governor of its secret rhythm, the Administrator of all its workings-He is God, the Master of the universe. There is no one associated with Him in His Divinity.

2.2. Belief in God’s Angels:

The angels are creations of God. God, The Originator, created them from light. They are powerful, and always do precisely as God commands them. They are the most obedient servants of God alone. They have no choice and will power of their own.

2.2.1. Existence of Angels

Prophet Muhammad (pbuh) has instructed us to believe in the existence of God’s angels. This is the Second important article of Islam, because it absolves the concept of God’s Oneness from all possible impurities. It makes this concept pure, simple and free from the danger of every conceivable shade of polytheism. The polytheists have associated two kinds of creatures with God:

- a. Those which have material existence and can be seen with our eyes such as the sun, moon, star, fire, water, animals, great men etc.
- b. Those who have no material existence and cannot be seen – the unseen beings who are believed to be engaged in the administration of the universe. For instance, one controls the air, another imparts light, another brings rain, and so on.

The alleged Gods of the first type exist in this material world before man’s eyes. The concept ‘there is no other God but Almighty God’ is sufficient to dispose of the idea that they have any share in divinity or deserve any reverence whatsoever. The second kind, being immaterial are hidden from the human eye and are mysterious; the polytheists are more inclined to put their faith in them. In order to purify belief in the Oneness of God, and to clear it from admixture of the second type of ‘God’, this particular article of faith has been provided.

God has revealed to us the names and the duties of some of the angels. A Muslim must believe in the existence of angels. Gabriel and Michael are among the angels mentioned in the Qur'an. For instance, it is Gabriel's duty to take God's revelation to the Prophets and Messengers (pbuh).

2.2.2. Angels have no share in God's divinity:

The angels have no share in God's divinity. They are under His command and are so obedient that they cannot deviate from his commands by even the slightest fraction of an inch. They have no authority to do anything on their own; they cannot present to God any plan conceived by themselves. On the first day of man's creation, God made them prostrate before Adam. He gave Adam greater knowledge than they possessed and passed them up in bestowing upon Adam the role of being God's representative on earth. What debasement can, therefore, be greater for man than prostrating before those who prostrated before him.

2.2.3. They observe and record all our deeds:

The angels surround us on all sides, are attached to us, and are always in our company. They observe and record all our actions, good or bad. They preserve a complete record of every man's life. After death, when we will be brought before God, they will present a full report of our life and works on earth, where we shall find everything correctly recorded. Not a single action will be left out, however insignificant or carefully concealed it may be. We believe in their existence only because God's true Messenger has informed us of it.

2.3. Belief in God's Books:

The third article of Faith that Muhammad (God's blessing be on him) has commanded us to believe in is Faith in the Books of God, books that He sent to mankind through His Prophets before the time of Muhammad.

2.3.1. The Books revealed from God:

Muslims believe all of the original scriptures revealed by God to His Messengers. A Muslim must believe in every scripture mentioned by the God in the Qur'an. God, The Giver, revealed them and they were, in their original forms, the actual word of God. The scriptures of God mentioned in the Qur'an are as follows:

- a. The original **Scrolls** as revealed to Abraham(p).
- c. The original **Torah** as revealed to Moses(p).
- d. The original **Psalms** as revealed to David(p).
- e. The original **Injeel** (Gospel of Jesus) as revealed to Jesus(p).
- f. **The Qur'an** as revealed to Muhammad (pbuh) which is still available in its original form.

2.3.2. The Jews and Christians admit that they do not possess their original texts:

The Qur'an tells us that people have changed, added to, and subtracted from the original texts of these books, and God's words have been mixed up with texts of their own making. This business of corruption and pollution of the books has been so extensive and so evident that even the Jews and Christians themselves admit they do not possess their original texts.

Instead, they have only translations of the originals, and these in a language different than the one in which they were first presented. They will admit that the current translations are actually translations of several previous works, in which for centuries many alterations were made. And they will admit that even to this day changes are being made in the texts. Any unbiased Christians or Jewish historian will testify to this.

2.3.3. Observations on these Books:

Upon studying these Books, we find many passages and accounts, which obviously cannot be from God. God's words and those of man are mixed together and we have no means of knowing what part is from God, and what part is from man. We have been commanded to believe in the earlier revealed books only in the sense of admitting that, before the Qur'an, God also sent books through His Prophets.

We are commanded to believe that these books were all from the same God Who sent the Qur'an and that the sending of the Qur'an is not a new or a strange event. It is a Book, which only confirms, restates, and completes those divine instructions, which people mutilated or lost in antiquity.

2.3.4. Difference between Qur'an and other revealed Books:

The Qur'an is the last of the divine books revealed by God and there are some important differences between it and the previous Books. These differences can be briefly summed up as follows:

1. The original texts of former divine books were lost completely and only their translations exist today. The Qur'an on the other hand, exists exactly as it had been revealed to the prophet. It is available in its original text and the Word of God has now been preserved for all time.
2. In the former divine books, man mixed his words with God's words, but in the Qur'an we find only the words of God – and in their pristine purity. Even the opponents of Islam admit this.
3. No other sacred book, on the basis of authentic, historical evidence, can be said to really belong to the same Prophet to whom it is attributed. For some books, even the age and the prophet to whom they were revealed is unknown. Whereas in the case of the Qur'an, the evidence that it was revealed to Muhammad (pbuh) is so voluminous, so convincing, so strong and so compelling that even the worst critic of Islam cannot cast doubt over it. The evidence is so vast and detailed that, concerning many verses and commandments, even the occasion and the place of revelation is known with certainty.
4. The former divine books were sent in languages, which died long ago. In the present era, no nation or community speaks these languages and there are only a few people who claim to understand them. Thus, even if these books existed today in their original form, it would be virtually impossible for us to correctly understand them. Our inability to understand their contents would make it extremely difficult to put their commandments into practice. But the language of the Qur'an, is a living and vibrant language. Millions of people speak it, and

millions more know and understand it. Everyman can learn it, and he who has no time to do so can find men everywhere who know this language and can explain the meaning of the Qur'an.

5. All other existing sacred books found among different nations of the world have been addressed to a specific group of people. Every of them contain a number of commands which are addressed to a particular period of history and which created to the needs of that age only. They are neither needed today nor can they now be properly put into practice. In contrast, the Qur'an has been addressed to all mankind. Not a single part of it can be suspected of having been addressed to a particular group of people.
6. The previous divine books may contain concepts of goodness and virtue. They also taught principles of morality and presented a way of life, which was in harmony with God's pleasure. But none of them was comprehensive enough to embrace all that is needed for a good, clean human life, nothing lacking. Some of them excelled in one area, others in another. It is the Qur'an and the Qur'an alone enshrines not only all that was good in the former books but perfects the Way of God Almighty by presenting the complete system of life which comprehends all that is necessary for man on this earth.
7. Because of man's interference, many things have been inserted in these books, which are against reality, are revolting to reason, and contrary to every instinct of justice. There are things, which are cruel and unjust and pollute man's thought and action. The Qur'an is free from these. It contains nothing, which is against our

reasoning and nothing in it can be proved wrong. None of its rules are unjust. Nothing within it is misleading. Of indecency and immorality, not a trace can be found. From beginning to end the book is full of wisdom and truth. It contains the best of Philosophy and the choicest of laws for human civilization. It points out the right road to follow, and guides man to success and salvation. The special features of the Qur'an that all people of the world have been directed to believe in it. They have been told to give up all other books and follow it alone. This is because it contains all that is essential for living in harmony with God's pleasure. And after the Qur'an there is absolutely no need for any other divine book.

8. Faith in the other divine books should be limited to the simple recognition that they were all from God, were true, and had been sent down to fulfill, in their time, the same purpose for which the Qur'an has been sent. On the other hand, belief in the Qur'an should be that it is purely and absolutely God's words, that it is perfectly true, that every part of it is preserved, that everything mentioned in it is right, that it is the duty of man to carry out its each and every command, and that whatever is against it must be rejected.

2.4. Belief in God's Prophets and Messengers:

We were told in the traditions that the total number of Prophets sent to different people at different times is 1,24,000. The Prophets and Messengers were individuals who received revelation from God and conveyed it to the people. They were sent to humanity to return people to monotheism, to serve as living practical examples of how to surrender to God, and to guide people to the path of salvation.

None of the Prophets and Messengers shares in any part of God's divinity. They were merely human beings. God, The Bestowed of Good, has sent Prophets to people all over the world. A Muslim must believe in all of the Prophets and Messengers sent by God. One who does not believe in any one of the prophets is an unbeliever, though he may profess faith in all others besides that particular one.

2.4.1. All the Prophets called people to the same

Truth:

All the Prophets and Messengers of God brought the teachings of Islam. The prophets, from Adam to Muhammad (pbuh), were all brothers in faith. They all called people to the same truth. Different Messengers came with different sets of laws sent by God to guide and govern the people, but the essence of their teachings was the same. They all called people away from the worship of created things to the worship of The Creator, The Supreme.

2.4.2. Believe in Muhammad as the Final Messenger of God and Seal of the Prophets:

In Islam, Muhammad (pbuh) has the distinction of being God's final Messenger and the Seal of the Prophets. The reason for this is:

First: Because God completed his revelation to humanity and perfectly preserved them forever in the Qur'an.

Second: His final Prophet and messenger led an exemplary life for the twenty-three years of his Prophethood, establishing clear guidelines for all generations to follow. God says in the Qur'an that no Prophet or Messenger will come after him. This is the reason Muhammad (pbuh) is known as the Seal of the Prophets. [Some Muslims refer to

the following Biblical verses as the foretelling of the Prophet Muhammad (pbuh) Deut. 18:15, 18:18; John 1:19-21, 14:16, 14:17, 15:26, 16:7-8, 16:12-13]

This means the divine law that was revealed and embodied in the teachings of Prophet Muhammad (pbuh) is for all of humanity until the Day of Judgment. To be a believer, it is obligatory to believe in Muhammad (pbuh) and the laws that came before. Muhammad (pbuh) and the Prophets and Messenger before him also had to believe in, obey, and surrender to The Almighty God. God The Most Glorious states about Muhammad (pbuh):

- And We have not sent you, but as a mercy to the worlds. (Qur'an 21:107).

2.4.3. Difference between Muhammad and other Prophets:

Basically there is no difference between Muhammad and other Prophets in the sense that all were sent by God as the Messengers and all were teaching the same straight path of Islam. We have been ordered by the Qur'an to believe in them all alike. But in spite of their equality in this respect, there are the following three differences between Muhammad and other prophets:

1. The other Prophets came to certain people for specific periods, while Muhammad was sent for the whole world and all time to come.
2. The teachings of these Prophets have either completely disappeared from the world or whatever remains of them is not pure, and is found intermingled with many false and fictions statements. For this reason, even if one wishes to follow their teachings he cannot do so. In

contrast, the teachings of Muhammad (pbuh), his biography, his lectures, his way of living, his morals, habits and virtues, in short all the details of his life are preserved. Muhammad (pbuh), therefore, is the only one of the whole line of Prophets who is a living personality and in whose footsteps it is possible to follow correctly and confidently.

3. The guidance imparted through the earlier Prophets was not complete and did not cover all the necessary fields. Another who made alterations in the teachings of his predecessors followed every Prophet. In this way, the chain of reform went on. This is why the teachings of earlier Prophets, after the lapse of a certain period of time, were lost in oblivion. Obviously, there was no need for preserving the earlier teachings once amended, and once improved guidance had taken their place. At last, the most perfect system of guidance was given to mankind through Muhammad and all previous codes were automatically abrogated. All others were abandoned because of incomplete system while the complete one exists. He who follows Muhammad (peace be upon him) follows all the Prophets, for whatever was good and workable in their teachings has been embodied in his teachings. Whoever rejects and refuses to follow Muhammad's teachings and chooses to follow some other prophet only deprives him of the vast amount of useful and valuable instruction it contains. He loses access to those of earlier Prophets and which were revealed only through the last of the Prophets.
4. This is why it is now incumbent upon each and every person to have faith in Muhammad (pbuh) and to follow him alone. To become true Muslim (a follower of Prophet's way of life) a person must have complete faith in Muhammad and affirm that:
 - a. He is a true Prophet of God;

- b. His teachings are absolutely perfect, free from any defect or error;
- c. He is the last Prophet of God. After him no Prophet will appear until the Day of Judgment, nor is any other person going to appear in whom it would be essential for a Muslim to believe.

2.5. Belief in the Day of Judgment:

Muslims must believe, without any doubt, in the Day of Judgment and the physical resurrection when the body will be recreated and the soul will surely be reunited with the body by God's unlimited power. Just as God, The Gatherer of Mankind, created us the first time. He is Surely The Resurrector, who will bring us forth from death to stand in perfect Judgment before Him. After the Day of Judgment, death will no longer be, and our existence will be forever.

2.5.1. Everybody will get reward or penalty in the Day of judgment:

The fifth article is belief in life after death. The Day of Judgment is when each and every individual will stand before The Creator and be questioned about his or her deeds. On that momentous day, we will each see in detail the results of even the smallest good and the smallest evil we have set forth in this life.

- So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it. (Qur'an 99:7-8)

On that day, lying and deception will no longer be possible. The ultimate reward is Paradise and the penalty is Hell.

Heaven and Hell are literal places that actually exist. They are not symbols or metaphors.

God, The Recognizer and Who reward for Good deeds, describes Paradise (Heavenly Garden) as a wonderful place of pleasure, filled with amazing eternal gardens with rivers flowing beneath. It Paradise, no hot or cold, no disease, fatigue, or evil will exist.

Allah says:

- And verily, the reward of the Hereafter is better for those who believe and used to fear and keep their duty to him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). (Qur'an 12:57)

God The Giver of Security, will remove disease from the heart and body of its inhabitants, and everything one wishes for will be granted. It will be said to those who enter Paradise: This Paradise you have inherited as a result of God's mercy and your good deeds. The greatest of pleasures in the Hereafter will be the believers' ability to see the face of God, The Most High. Being a Muslim in and of itself does not assure Paradise unless one dies in a state of Islam-submission to The One God alone.

- God, The Reckoner, describes Hell as an eternally horrible place, beyond imagination, a fire whose fuel is men and stone. When stern angels place people in Hell, they will say, 'This is that which you used to deny.' (Qur'an 83:17)

We believe God is The Most Compassionate and The Most Merciful and He is also severe in His punishment to those who deserve it.

- The Day We shall gather the Muttaqin (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honor). And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the oneness of Allah) to Hell in a thirsty state (like a thirsty herd driven down to water). None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah). (Qur'an 19:85-87)

God's infinite justice is absolute and perfect. On the Day of Judgment, all deeds will be revealed and everyone will be justly treated. We will not enter Paradise because of our deeds alone, but by God's mercy. God says in the Holy Book:

2.5.2. The essential ingredients taught by Muhammad (pbuh) regarding belief in the Day of Judgment?

Prophet Muhammad (pbuh) directed us to believe in resurrection after death and in the Day of Judgment. The essential ingredients of this belief, as taught by him, are as follows:

The day of reckoning, or the last day: The life of this world and of all that is in it will come to an end on an appointed day. Everything will be annihilated. This day is called **the day of reckoning, or the last day.**

Resurrection: All the human beings who lived in the world since its inception will then be restored to life and will be presented before God Who will sit in court on that day. This is called **'Resurrection'**.

Final Judgment: The entire records including movies of every man and woman– all of their good or evil deeds– will be presented before God for **final judgment**.

God shall finally determine the reward of every person. He will weigh everyone's good and bad deeds. One who excels in goodness will be rewarded; one whose evils and wrong acts outweigh his good deeds will be punished.

The reward and punishment will be administrated justly. Those who emerge successful in this judgment will go to Paradise and the doors of eternal bliss will be opened to them. Those who are commanded and deserve punishment will be sent to hell– the abode of fire and torture.

2.6. Belief in Divine Decree:

God, in His timelessness, knows everything that goes on in his creation. From the perspective of temporal begins like us, this means that God, The Ever Watching, knows everything that happened in the past, everything that is now taking place, and everything that will happen in the future. God's divine knowledge is perfect. God is The All Knowing, and all that He knows will come to pass.

- And each person will be paid in full of what he did, and he is Best Aware of what they do. (Qur'an 39:70)

God, The subduer, has absolute sovereignty over His creation. Everything that exists within His creation and every event that occurs is a direct result of His creating it. Nothing happens in creation except by His power, His will, and His knowledge.

God helps those who help themselves

**THE BASIC
ARTICLE
OF
ISLAM**