

The third one: «*Eemaan* in his books» They are the Books which Allaah sent down to the Messengers for the guidance of mankind. We have *eemaan* that they are the speech of Allaah in reality, and we have *eemaan* in whatever Allaah named from them and in whatever He has not named. Allaah named to us from them the *Tauraat*, the *Injeel*, the Tremendous Qur`aan, the *Zaboor*, and the Scripture given to Ibraaheem and Moosaa. We have *eemaan* in them and we have *eemaan* in those that Allaah did not name to us from them. So, *eemaan* in the previous scriptures is *eemaan* in general terms, whereas *eemaan* in the Qur`aan is *eemaan* in the details of everything contained in it. This is because it is our Book and was sent down to our Prophet Muḥammad *sallallaahu`alaihwasallam*. Whoever denies one *aayah* or one letter from its letters, then he is a *kaafir* and a *murtad* (apostate) who has left *Islaam*.

Likewise, whoever believes in a part of the Qur`aan and disbelieves in a part, then he is a *kaafir*, and one who believes in some of the scriptures and disbelieves in some, then he is a *kaafir*. Whoever says: "I believe in the Qur`aan, but I do not believe in the *Tauraat* and the *Injeel*," then he is a *kaafir*. Or says: "I believe in the *Tauraat* and the *Injeel*, but I do not believe in the *Zaboor* which was sent to Daawood `alaihissalaam," then he is a *kaafir*. He, the Most High, said:

﴿وَأَتَيْنَا دَاوُدَ زَبُورًا﴾ النساء: ١٦٣

«And We gave the *Zaboor* to Daawood.» [4:163]

Or one who denies the scriptures of Ibraaheem, then he is a *kaafir*, because he has denied the truth of that which Allaah, the Mighty and Majestic, said. He is denying His Messengers, so therefore, he is a *kaafir*, because he has denied a pillar from the pillars of *eemaan*.

The fourth one: «*Eemaan* in his Messengers» Having *eemaan* in all of the Messengers, from the first of them to the last of them, those whom Allaah has named from them and those He did not name. We have *eemaan* in all of them, and that they are Messengers of Allaah in truth. They came with the Message and they conveyed it to their nations. So, whoever disbelieves in a single Prophet, then he is a disbeliever in all of the Messengers, because of His saying, the Most High:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ

وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ

عَذَابًا مُهِينًا ﴿١٥١﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ النساء: ١٥٠ - ١٥٢

«Those who disbelieve in Allaah and His Messengers and wish to make a distinction between believing in Allaah and His Messengers. They say: "We believe in some of them and we disbelieve in some," and they wish to take a path between. They are the disbelievers in truth. And We have prepared a humiliating punishment for the disbelievers. And those who truly believe in Allaah and

His Messengers and do not differentiate in believing in any of them, to them He will soon give their rewards. And Allaah has always been One who Forgives Extensively and Bestows Mercy.» [4:150-152]

Therefore disbelieving in a single Prophet or a single Messenger is to disbelieve in all of them. He said:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ ﴾ الشعراء: ١٠٥

«The people of Nooh rejected the Messengers.» [26:105]

Even though they only rejected Nooh, their denial of Nooh became a denial of the rest of the Messengers. Likewise, whoever disbelieves in `Eesaa and Muhammad, such as the Jews, or whoever disbelieves in Muhammad, such as the Christians, then he is a disbeliever in all of them. There must be *eemaan* in all of the Messengers *`alaikumussalaatuwasalaam*, those whom Allaah has named from them and those He has not named.

Allaah has named some of them as occurs in *Sooratul-An`aam*:

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ ﴾ الأنعام: ٨٦-٨٣

«And that was Our Proof which We gave to Ibraaheem against his people. We raise in degrees whomever We wish. Indeed, your Lord is All-Wise, All-Knowing. And We bestowed upon him Is-haaq and Yaqoob, We guided them all, and Nooh, We guided before, and from his descendents were Daawood, Sulayman, Ayyoob, Moosaa, and Haarooon. Likewise shall We reward the doers of good. And Zakariyyah, and Yahyaa, and Ilyaaas, all of them were from the righteous. And Ismaa`eel, and al-Yas`aa, and Yoonus and Loot, all of them We gave excellence over the people of the world.» [6:83]

He mentioned a number of them together in these *aayats* and in other *aayats*. So, we have *eemaan* in those whom Allaah has named from them and we have *eemaan* in those whom Allaah has not named from them.

The fifth one: «The Last Day» *Eemaan* in the Last Day is the fifth pillar. The Last Day - what is meant by it is *Yawm al-Qiyaamah* (the Day of Resurrection). It is called the Last Day because it comes after the *Yawm al-Awal* (the First Day), and that is the Day of this world. This world is the First Day, and the Resurrection is the Last Day. Having *eemaan* in the Last Day is to have *eemaan* in whatever will occur after death from the punishment of the grave and its bliss and the questioning of the two Angels in the grave. Everything that will occur after the grave is a part of *eemaan* in the Last Day, likewise, *eemaan* in *al-Ba`th* (dead being brought to life), *an-Nushoor* (Resurrection), *al-Mahshara* (the Gathering Place), *al-Hisaab* (Reckoning), *Waznul-A`maal* (Weighing of the Deeds), *as-Siraat* (Bridge over the Hell-Fire), *al-Mizqan* (the Balance upon which the good and bad deeds will be weighed), and *al-Jannah* (Paradise) and *an-Naar* (Fire). So the details of what will occur on the Last Day,

we have *eemaan* in it - in general and with the specifics - beginning with death right until the inhabitants of Paradise settle in Paradise and the inhabitants of the Fire are in the Fire. Everything which is authentic in that regard, we have *eemaan* in it. We do not have any doubt at all about anything from it. Whoever doubts about anything from it, then he is a *kaafir* and a *murtad* upon *Islaam* - everything to which the term the Last Day applies and what is contained in it.

The sixth pillar: «And to have *eemaan* in pre-decree, the good of it, and the bad of it.» You have *eemaan* that whatever occurs from this creation, from good or evil, from disbelief or true faith, from blessings or punishments, from ease or hardship, from sickness or health, from life or death - everything occurs in this creation is pre-decreed. It does not just occur like that. It is not just a matter which happens on its own, meaning: it just initially comes about, not being pre-decreed. So, you have *eemaan* that it all comes about with the decree and ordainment of Allaah. And you have *eemaan* that whatever befalls you would not have missed you and whatever missed you was not going to come upon you, and that this was by the ordainment of Allaah and His pre-decree. He, the Most High, said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ

يَسِيرٌ ﴿٢٢﴾ الحديد: ٢٢

«No calamity befalls on the earth nor in yourselves except that it was already written in a Book, before We created it. That is easy for Allaah.» [57:22]

This is *eemaan* with the pre-decree.

Eemaan in pre-decree includes four levels, whoever does not have *eemaan* in all of them is not a believer in pre-decree.

The first level: Knowledge that Allaah has known everything, always. He knows what occurs, whatever has occurred and whatever will occur without end. So, Allaah knew it always before it was and before it occurred. He, the Perfect and Most High, knew it with His Eternal Knowledge - which is His Attribute - has always been and will be forever. This is the level of knowledge, whoever denies it is a *kaafir*.

The second level: The level of writing down in the *Lauh al-Mahfoodh* (the Preserved Tablet). And it is that Allaah wrote down everything in the Preserved Tablet. Nothing occurs except that it was written down in the Preserved Tablet. There is nothing that occurs and it is not written there, therefore He, the Most High, said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ ﴿٢٢﴾ الحديد: ٢٢

«No calamity befalls on the earth nor in yourselves except that it was already written in a Book.» [57:22]

Meaning: the Preserved Tablet. Allaah wrote in it the decreed measures of everything. Allaah's Messenger *sallallaahu`alaihimsallam* said:

«أول ما خلق الله القلم ، قال : اكتب ، قال : وما أكتب ؟ قال : اكتب ما هو كائن إلى يوم القيامة»

«The first thing that Allaah created was the pen. He said: "Write." It said: "And what shall I write?" He said: "Write whatever will occur until the Day of Resurrection."»¹

So, whoever denies the writing and says: "Allaah knows everything, however He did not write anything down in the Preserved Tablet," this person is a *kaafir* and an apostate who has left the religion of *Islaam*.

The third level: Allaah's *Mashee.ab* (Will) which is in effect. It is that Allaah, the Perfect, wishes a thing and wills it to occur. So, there is nothing that occurs except that Allaah wished and willed it to occur just as it is in the Preserved Tablet and just as He knew it, He the Perfect and Most High. He wills everything to occur at its time. He wills everything to occur at a certain time. Nothing occurs without the will of Allaah or without His wish. So, whoever says: "Things occur without Allaah wishing them to or without Allaah's willing them to," then he is a *kaafir*.

The fourth level: The level of creating and bringing it into exist. Allaah created it everything. When He wishes and wills it, He, the Perfect and Most High, creates it and brings it about. So everything is something created by Allaah, the Perfect and Most High, and it is from the creation of Allaah. It is an action done by the servants and something earned by them [meaning deeds].

So these four levels, there must be *eemaan* in them, otherwise the person will not be a believer in pre-decree, the level of knowledge, writing, wish and will, and creation and the bringing into exist. It is essential to have *eemaan* in all of these. Whoever denies anything from them, then he is a *kaafir* and an apostate who has left the religion of *Islaam*, because he has denied a pillar from the pillars of *eemaan*, and it is *eemaan* in the pre-decree.

¹ Reported by Aboo Daawood no. 3800, at-Tirmithee no. 2155 from a *hadeeth* of `Ubaadah ibn as-Saamit, *radhiyallaahu `anh*. [Declared authentic by *Shaykh* al-Albaanee (*rahimabullaah*)].