

ḤADĪTH OF JIBRĪL: PILLARS OF IMĀN

1.0 The meaning of 'Imān'.

- 1.1 The word 'Imān' has two meanings depending on the context. It has a general meaning and a more specific meaning.
- 1.2 The general meaning is similar to the meaning of Islām i.e. complete submission to Allāh with Tawḥīd.
 - 1.2.1 Based on this, Imān and Islām both have the same meaning without any distinction. Therefore a Muslim is a Mu'min and vice versa.
 - 1.2.2 The word Imān does not simply mean faith or belief, rather it is more comprehensive as it covers belief, statements and actions.
- 1.3 The more specific meaning of Imān becomes apparent when it is mentioned within the same sentence as Islam.
 - 1.3.1 In this context Imān relates to the belief of the heart, whereas Islām relates to apparent statements and actions.
 - 1.3.2 This is clear from the Ḥadīth of Jibrīl.

2.0 Why 6 pillars of Imān?

- 2.1 These six matters are the most important and obligatory foundations of Imān, without firm belief in them a person cannot be a Muslim.
- 2.2 These 6 pillars form the core belief of a Muslim. This is known as 'Aqīdah.
- 2.3 The Messenger of Allāh ﷺ said, *'Imān is to believe in Allah, His angels, his books, his messengers, the Final Day; and to believe in the decree of Allah, all good and harm is by His decree.'*

3.0 The first pillar: Imān in Allāh.

- 3.1 This is to have firm and resolute belief in the following

NOTES

four matters relating to Allāh:

- 3.1.1 First: In the existence of Allāh as the sole creator. This is known as al-Wujūd.
- 3.1.2 Second: To single out Allāh in His unique actions such as creation, sustenance, controlling life etc. This is known as Tawḥīd ar-Rubūbiyyah.
- 3.1.3 Third: to single out Allāh in our actions of worship. This is known as Tawḥīd ar-Ulūhiyyah.
- 3.1.4 Fourth: To maintain correct belief in the beautiful Names, lofty descriptions and actions of Allāh. This is known as Tawḥīd al-Asmā was-Ṣiffāt.

4.0 The second pillar: Imān in His angels.

4.1 This is to have firm and resolute belief in the following six matters relating to His angels:

- 4.1.1 First: The angels exist, they are created beings whom Allāh created out of light.
- 4.1.2 Second: They were created to fulfil what Allāh has commanded them, they do so without any disobedience.
- 4.1.3 Third: Iblīs was from the jinn not the angels. {...We said to the angels, 'Prostrate to Ādam.' So they prostrated themselves, except Iblīs. He was one of the jinn} [18:50]
- 4.1.4 Fourth: We believe the angels have bodies, wings, hearts, feelings and the ability to speak.
- 4.1.5 Fifth: They worship Allāh by glorifying Him and prostrating in front of Him.
- 4.1.6 Sixth: There are many angels, more than we can imagine. Amongst them are: Jibrīl, Mikāīl, Isrāfīl and Malak al-Mawt.

5.0 The third pillar: Imān in His books.

5.1 This is to have firm and resolute belief in the following

NOTES

four matters relating to His books:

- 5.1.1 First: The word 'books' refers to the divine revelation which Allāh sent to His prophets and messengers.
- 5.1.2 Second: His revelation is His words to them, spoken by him in reality and revealed through angel Jibrīl.
- 5.1.3 Third: There are many divine books, some of them have been named: Torah, Zabūr, Injīl, Şuhuf Ibāhīm, Şuhuf Mūsa and Qur'ān - the final revelation.
- 5.1.4 Fourth: Everything which has been revealed in the divine books is the absolute truth, we can have no doubt. Any discrepancies in the previous books are due to the alterations of people.

6.0 The fourth pillar: Imān in His messengers.

6.1 This is to have firm and resolute belief in the following five matters relating to His prophets and messengers:

- 6.1.1 First: Allāh sent men to humanity as guidance. They were humans in creation, not created from light but they were aided with signs and/or miracles.
- 6.1.2 Second: They were all sent with the same message of Tawḥīd, however their legislations differed.
- 6.1.3 Third: There were many prophets, some of them have been mentioned in the Qur'ān. The greatest messengers are five: Nūh, Ibrāhīm, Mūsa, 'Īsa and Muḥammad - peace & salutations be upon them all. They are known as Ūlul 'Azam.
- 6.1.4 Fourth: They were all sent as:
 - 6.1.4.1 Bearers of glad-tidings of Paradise for those who worship Allāh upon Tawḥīd.
 - 6.1.4.2 Warners of the punishment for those who reject their message and disbelieve in Allāh.

NOTES

6.1.4.3 Witnesses over the people, to affirm the conveyance of the message to them.

6.1.5 Fifth: Prophet Muḥammad ﷺ was the final messenger and the greatest amongst them. Through him, Allāh completed Islām. His legislation will remain until the Final Day, for every human and jinn.

7.0 The fifth pillar: Imān in the Final Day.

7.1 This is to have firm and resolute belief in the following five matters relating to the Hereafter:

7.1.1 First: Every soul shall taste death as per the decree of Allāh.

7.1.2 Second: People are questioned and rewarded or or punished in their graves; all this is real but in a different parallel called the Barzakh.

7.1.3 Third: The worldly life will come to an end with the blowing of the trumpet. Firstly for those who remain to die and secondly for the resurrection.

7.1.4 Fourth: After resurrection, people will be questioned and held accountable for the good actions and sins, as well as their goodness or oppression between each other.

7.1.5 Fifth: The people of Tawḥīd will enter Jannah (Paradise) and the people of Kufr will enter Jahannam (Hell). Those who sinned from the people of Tawḥīd may be punished before entering Jannah, or perhaps their sins will be forgiven by the grace of Allāh.

8.0 The sixth pillar: Imān in the Decree – the good and bad.

8.1 This is to have firm and resolute belief in the following two matters relating to al-Qadr (decree):

8.1.1 First: There is nothing good nor bad which occurs or exists in this world without Allāh knowing and willing for it to happen.

NOTES

8.1.2 Second: There four stages to an occurrence or existence:

8.1.2.1 Allāh had complete knowledge of everything before the creation of the universe.

8.1.2.2 Everything was written and recorded 50,000 years before creation.

8.1.2.3 When the time comes for the matter to exist or occur, Allāh wills for it to happen.

8.1.2.4 The decree of Allāh is then executed into existence or occurrence.

NOTES