

PEACE; ISHĀQ, UPON HIM PEACE; ISLĀM; ISMĀʿĪL, UPON HIM PEACE; JĀHILIYYA; JIBRĪL, UPON HIM PEACE; JUDGMENT; LIMBS AND ORGANS; LŪṬ, UPON HIM PEACE; MESSENGERSHIP; MUHAMMAD, UPON HIM BLESSINGS AND PEACE; MŪSĀ, UPON HIM PEACE; NŪḤ, UPON HIM PEACE; OBEDIENCE; PARADISE; PILLARS OF ISLAM; POLYTHEISM AND POLYTHEISTS; PRAYER; PRESERVED TABLET; PROPHETHOOD; RELIGION; REMEMBRANCE AND REMINDER OF ALLAH; RESURRECTION; REWARD AND PUNISHMENT; ŠĀLIḤ, UPON HIM PEACE; SHUʿAYB, UPON HIM PEACE; SLAVE(S) OF ALLAH; SUBMISSION; SULAYMĀN, UPON HIM PEACE; TAWHĪD; TORAH; UNBELIEF; UNBELIEVER; YĀHYĀ, UPON HIM PEACE; YAʿQŪB, UPON HIM PEACE; AL-YASĀʿ, UPON HIM PEACE; YŪNUS, UPON HIM PEACE; YŪSUF, UPON HIM PEACE; ZABŪR; ZAKARIYYĀ, UPON HIM PEACE; ZAKĀT.

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BELIEVERS

AL-MUʾMINŪN

This article comprises the following sections: (i) Definitions and Usage; (ii) *al-Muʾmin* as a Divine Name; (iii) Synonymity and Contrast between “Muslim,” “Believer,” and *Muḥsin*; (iv) The Appellation “Believers” for Followers of Prophets; (v) Attributes of the Believers; (vi) Ranks of the Believers; (vii) Trials of the Believers; (viii) The Divine Address to the Believers; (ix) Verses Demanding of the Prophet and Believers that They Believe; (x) The Honor of the Name of “Believer”; (xi) The Qurʾānic Similes for Believers; (xii) Similes in the Sunna for Believers; (xiii) *Istihnāʿ*: Adding *in shāʿ Allāh* after saying “I am a Believer”; (xiv) Bibliography.

Definitions and Usage

This entry concerns Believers defined as people of Muslim faith, their attributes, ranks, trials, and other directly related aspects of the Qurʾān, Sunna and the Law that are not addressed in other entries. For the state of Believers after death see BEAUTY, DAY OF RESURRECTION, AND HEREAFTER.

Al-muʾmin (believer), feminine *muʾmina*, plural *muʾminūn* and *muʾmināt* respectively, is the agential noun derived from the stem ²-*m-n*—which it shares with the noun *īmān*, “belief” (*q.v.*)—signifying, in the lexical sense, (i) “one who gives credence, accepts as truthful” (*muṣaddiq*) (Nasafī, *sub* Q 23:1), as in the claim of Yaʿqūb’s sons to their father, *and we left Yūsuf with our belongings, so wolves ate him, and you are never going to give credence to us* (bi-muʾminin

lanā) *even if we are telling the truth* (Q 12:17), “*muʾmin: muṣaddiq*” (Thaʿlabī, *Kashf*), and (ii) “a giver of safety and security” (*amān*: Qushayrī, *Sharḥ*, p. 82; Ghazālī, *Asnā*, pp. 74-75), “as in the verse *and He secured them (āmanahum) from all fear* (Q 106:4)” (Rāzī, *Lawāmiʿ*, p. 143) and the saying of the pre-Islamic poet Ziyād b. Muʿāwiya b. Ḍabāb al-Dhabyānī known as al-Nābigha (d. 17_{BH}/605),

By the One safeguarding the new mother-birds
(wal-Muʾmini al-ʿāʾidhāt)

riders to Makka, between the waters of Ghayl and
Saʿad Hills!

(in Ibn al-ʿArabī, *Amad*, 2:195, 2:199; Qurṭubī, *Asnā*, 1:237).

In the sacred Law (*q.v.*), *muʾmin* means “one who has faith in Allah and His Messengers” (*muṣaddiq lil-Lāh wa-Rusulih*), upon them blessings and peace (Ibn al-Anbārī, *Zāhir*, 1:105 §64; Azharī, 15:371, *sub n-m*). In the restrictive sense, it means “one who has faith in Allah, in His Messenger [Muḥammad], upon him blessings and peace, and in all that he brought” (*muṣaddiq lil-Lāh wa-Rasūlih wa-bimā jāʿ bih*) (Ṭabarī, *sub* Q 2:221; Zamakhsharī, *sub* Q 33:35; Jurjānī, *Taʿrīfāt, al-muʾmin*), “in speech and actions, and from whose evil people are safe” (Ibn al-ʿArabī, *Amad*, 2:201), as in the Hadith of the Prophet, upon him blessings and peace, “Whoever believes (*kāna yuʾmin*) in Allah and the Last Day, let his neighbor be safe (*faḷ-yaʿman*) of his calamities” (*cf.* Bukhārī, *Adab, ithm man lā yaʿman jāruh bawāyiqah*; Muslim, *Īmān, bayān taḥrīm idhāʿ al-jār*) (Ghazālī, *Asnā*, p. 76); “anyone who utters the two testimonies of faith, matching his heart with his tongue” (Nasafī, *sub* Q 23:1), that is, giving credence in addition to having faith; and is safe in the hereafter (Baghawī, *sub* Q 2:3). Out of a total of 811 times in which the cognates of ²-*m-n* occur in the above senses, *muʾmin* occurs in its various forms (masculine and feminine, singular and plural) a total of 229 times.

Al-Muʾmin as a Divine Name

As one of the Beautiful Names of Allah (*q.v.*), *al-Muʾmin* occurs once (Q 59:23) and is among the Names He shares with those He loves among His servants as a subtle grace (*lutf*) on His part (Qushayrī, *Sharḥ*, pp. 82-83). It possesses multiple meanings: (i) the One regarding Whom all rest safe (*amina*) He will never be unjust; (ii) the Safeguarder from Whose punishment His friends are safe as recipients of His *amān*; (iii) the One Who gives credence, i.e. to His Muslim worshippers on the Day of Resurrection (*q.v.*); (iv) the One Who confirms His Messengers