

المعتقد الصحيح

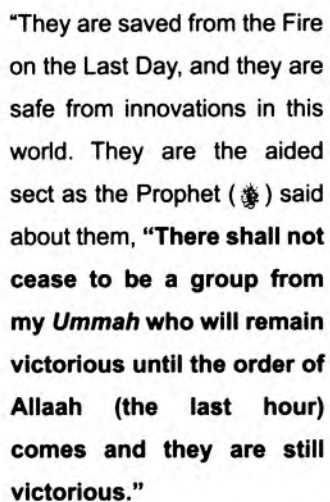


the Correct
CREED
that Every Muslim Must Know

Shaykh 'Abdus-Salaam Ibn Burjiss رَحِمَهُ اللهُ

With Notes by Shaykh Muhammad Ibn Ramsaan al-Haajree

The Correct Creed that Every Muslim Must Know
Shaykh 'Abdus-Salaam Ibn Burjiss
With Notes From Shaykh Muhammad Ibn Ramzaan al-Haajuree
Translated By 'Umar Bryant



“They are saved from the Fire on the Last Day, and they are safe from innovations in this world. They are the aided sect as the Prophet (ﷺ) said about them, **“There shall not cease to be a group from my *Ummah* who will remain victorious until the order of Allaah (the last hour) comes and they are still victorious.”**

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Shaykh 'Abdus-Salaam Ibn Burjiss ربه
With Notes by Shaykh Muhammad Ibn Ramzaan al-Haajiree



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Translator's Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

Upon completing the translation of this tremendous book, the translator, my beloved brother, teacher and companion, 'Umar Bryant, requested that I write the translator's preface for the book. Much like our Shaykh, Dr. 'Abdus-Salaam Ibn Burjiss, 'Umar passed away at a young age; he died at the age of thirty-eight on 6 Rajab 1431/18 June 2010. May Allaah have mercy upon them both and upon all the Muslims.

This book clarifies the belief of *Ahlu-Sunnah wal Jamaa'ah* concerning an assortment of essential topics, from the six pillars of faith, *Takfeer* upon the Muslim, belief concerning the Companions of the Prophet (peace be upon him) and his family, and the obligation towards the Muslim rulers.

The notes to this book were written by our Shaykh, Muhammad Ramzaan, one of the *mashaayikh* 'Umar was blessed to sit at the feet of and benefit from.

Translator notes are indicated as such.

The Muslims are in need of such a book to protect themselves and their families from the callers to misguidance.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مِنْ أَجَابِهِمْ إِلَيْهَا قَدْ فُؤَهُ فِيهَا

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, **“There will be callers at the doors of the Fire, whoever responds to them will be cast therein.”**¹

This book is an ideal study guide for the Muslim who wishes to teach his family the creed of *Ahlu-Sunnah wal-Jamaa'ah*.

I ask Allah to reward the family of ‘Umar, Bashan ‘Abdullaah and Amanda Brown.

I ask Allah to preserve ‘Umar’s children, ‘Abdullaah, Janaan, Mu’aadh, Hanaa, Saara and Daania, upon the creed of *Ahlu-Sunnah wal-Jamaa'ah* until the day we all return to Allaah.

﴿ وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِن شَيْءٍ ﴾

And those who believe and whose offspring follow them in faith, We shall join them together with their offspring [in paradise] and We shall not decrease the reward of their deeds in anything.

[Sooratut-Toor, 52:21]

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

Rasheed Ibn Estes Barbee

¹ *Hadeeth* of Hudayfah Ibn Yamaan; collected by Ibn Maaajah in “The Book of Trials” (*hadeeth*, 3979).



A Brief Biography of Shaykh Dr. ‘Abdus-Salaam Ibn Burjiss Ibn Naasir Aali ‘Abdil-Kareem²


Ahlu-Sunnah wal-Jamaa’ah were shocked when the news reached them of the death of the noble shaykh, Dr. ‘Abdus-Salaam Ibn Burjiss Ibn Naasir Aali ‘Abdil-Kareem who died on Saturday night, the 3rd of Dhul-Hijjah 1425 (14th January 2005) in a terrible car accident while on his way from Ahsaa to Riyadh.

Shaykh ‘Abdus-Salaam was well known to the scholars and *shuyookh* of this blessed country (Saudi Arabia). The proof for this was the large number of scholars and teachers who attended his funeral prayer. And I have heard some of the people of knowledge and virtue say about him: “The level of knowledge of Shaykh ‘Abdus-Salaam surpassed his age.”³

And it was also said about him: “Had he lived long, he would have been an *ayah* (proof/sign).” And I have seen a large number of scholars and students of knowledge affected by his loss. This was since he was a defender of the *Sunnah*, safeguarding it with his life, pen, and wealth. Allaah blessed me by allowing me to be close to the Shaykh for a period of time, which is considered short in comparison to the number of close friends and loved ones he had. During my closeness to him, whenever I would hear anything from him concerning his biography and personal information, I would write it down. So after a while, I had collected

² This biography was written by Haanee Ibn Saalim al-Husaynee al-Haarithe in Jeddah and was distributed in the Saudi newspaper, *al-Jazeera*.

³ Translator’s note: This means he had more knowledge than was typical at his young age.



several pieces of information about him. And every time I would sit with him, I would remind him about that, and he would say to me: “I am not one whose biography should be recorded. I am less (significant) than that.”

However, I now feel that it is the least of my duties to him that I write this biography even though it has deficiencies in it. So I say, while seeking assistance from Allaah:

His Name and Lineage

He was Abu ‘Abdir-Rahmaan ‘Abdus-Salaam Ibn Burjiss Ibn Naasir Aali ‘Abdil-Kareem. He was born in Riyadh in 1387H as confirmed in his personal identity card. He was raised under the care of his parents, and their home was a place of religiousness and righteousness. Ever since his youth, the Shaykh was intelligent, determined, diligent, and hard-working.

His Early Studies

Shaykh ‘Abdus-Salaam memorized the Qur’an and began seeking knowledge at the age of thirteen. His teachers observed distinctive signs in him; thus, they gave him special attention and importance.

The Shaykh studied at the hands of a number of scholars in this blessed country, such as:

The Imaam and great scholar, Shaykh ‘Abdul-‘Azeez Ibn ‘Abdillaah Ibn Baaz (D. 1420H), may Allaah have mercy on him, whom he accompanied for a period of time, attending a number of his lessons, particularly his

classes on *Bulooghul-Maraam* of Ibn Hajr, *Tafseer Ibn Katheer*, and other books.

Also, the scholar of *Fiqh* and *Usool*, Muhammad Ibn Saalih Ibn 'Uthaymeen (D. 1421H), may Allaah have mercy on him. Shaykh 'Abdus-Salaam travelled to him between the years 1401H and 1403H during the regular school breaks. He also maintained close contact with him when Shaykh Muhammad began his classes in *al-Masjidul-Haraam* in Makkah in 1402H. He also lived with him before he accompanied the Shaykh and his family to Makkah. This also includes the other times he spent with him. He studied *Kitaab at-Tawheed* with him, as well as *Al-'Aqeedah al-Waasitiyyah* and some statements from *Zaad al-Mustaqni'* on *Fiqh*, *al-Ajaroomiyyah* on grammar, Shaykh Muhammad's abridgement of *Al-Qawaa'id* of Ibn Rajab, and almost half of *Saheeh al-Bukhaaree*.

Shaykh Muhammad had great respect and esteem for Shaykh 'Abdus-Salaam. I even saw this for myself.

He also kept close company with Shaykh 'Abdullaah Ibn 'Abdir-Rahmaan Ibn Jibreen, whom he accompanied for a period of four years in which he read and studied the book *At-Tawheed* of Ibn Khuzaimah under him, as well as *An-Nooniyyah* of Ibn al-Qayyim along with its explanation by Ibn 'Eesaa. Shaykh 'Abdus-Salaam memorized almost one thousand lines from it. He also studied *Zaad al-Mustaqni'* along with (its explanation) *Ar-Rawd al-Murabbi'* and *Ma'aarijul-Qabool* of Shaykh Haafidh al-Hakamee. Shaykh 'Abdus-Salaam benefited immensely from Shaykh Ibn Jibreen.

Also amongst his teachers was the great scholar and *Muhaddith*, 'Abdullaah Ibn Muhammad ad-Duwaysh (D. 1409H). He studied the *Alfiyyah* of al-'Iraaqee and a portion of *Sunan Abee Daawood* under him during his scheduled school breaks in Buraydah.

He also studied under Shaykh Saalih Ibn 'Abdir-Rahmaan al-Atram in the College of Sharee'ah of Imaam Muhammad Ibn Sa'ood University. He studied the notes on *Ar-Rawd* by Ibn Qaasim and attended his lessons in the *masjid*.

His teachers also included Fahd al-Humayn, may Allaah preserve him, under whom he studied *Tawheed* and *Fiqh*.

He also studied under Shaykh 'Abdullaah Ibn Qu'ood, with whom he read *Fathul-Majeed*.

Also amongst his teachers was the scholar of *Fiqh* and *Usool*, 'Abdullaah Ibn 'Abdir-Rahmaan Ibn Ghudayaan, whom he studied under while in the Higher Institute of Judicial Education.

Saalih Ibn Ibraaheem al-Baleehee (D. 1410H) was also one of his teachers. He attended his classes on *Zaad al-Mustaqni'* along with his notes to it, which is called *As-Salsabeel fee Ma'rifatid-Daleel*.

Another of his teachers was the Shaykh, Dr. 'Abdul-Kareem al-Khudayr, under whom he studied *Naylul-Awtaar* of Ash-Shawkaanee and the *Alfiyyah* of al-'Iraaqee on *hadeeth* terminology.

His teachers also included Dr. 'Abdul-Muhsin Ibn Muhammad al-Muneef, under whom he studied *Ar-Rahbiyyah* on the Laws of Inheritance while in Makkah in 1405H during Ramadaan.

His Positions and Advanced Studies

These are just some of the teachers the Shaykh studied under, and he did so with the determination of the people of knowledge. As for his

organized studies, the Shaykh acquired his education in the city of Riyaadh. There, he began his primary level studies. Then he joined an educational institute under the auspices of Imaam Muhammad Ibn Sa'ood University. After that, he moved on to the College of Sharee'ah at the same university and graduated in 1410H. Upon his graduation, he was appointed as a teacher in the educational institute in Qaway'iyyah, which is located about 170 kilometers west of Riyadh on the road to Makkah.

He then aspired to continue his education with higher studies, so he joined The Higher Institute for Judicial Education and completed his Masters there. The title of his Master's thesis was "*At-Tawtheeq bil-'Uqood fil-Fiqhil-Islamee* (Notorizing Documents of Islamic Jurisprudence)."

He was then appointed a judge in the Ministry of Justice, but he asked to be excused from this position. He was finally granted his request after much struggle. He was then nominated to work in the Bureau of Complaints and Injustices in the city of Jeddah. However, he only stayed in that position for one week. He then abandoned the bureau out of dislike for it, and out of looking to absolve himself from it. He returned to Riyaadh as a lecturer for The Higher Institute of Judicial Education. He obtained his Doctorate's degree in 1422H due to his verification of the book *Al-Fawaa'idul-Muntakhabaat Sharh Akhsarul-Mukhtasaraat* of 'Uthmaan Ibn Jaami' (D. 1240H) in collaboration with others. The person who supervised him in this project was the current head Muftee of Saudi Arabia, Shaykh 'Abdul-'Azeez Aalush-Shaykh.

After this, he was appointed as Assistant Professor, a position he held up until his death; may Allaah have mercy on him.

His Manners

He had profoundly good manners and humbleness, and he was known for his gentleness, amiability, and cheerfulness with his parents, teachers, family members, and colleagues. Everyone who associated with him knew him to be this way. This is why there were so many people who were affected and grief-stricken upon hearing news of his death. We ask Allaah to unite us with him in His honorable abode.⁴

Shaykh 'Abdus-Salaam was also an excellent poet. His poetic verses were of the highest quality and at the uppermost level of precision. He has recorded poetic talks. His poetry shows his innate talent and that he had no need for writing it down (i.e. he would make poetry off the top of his head). He would use poetry in his regular conversations and it would be limited to his friends and loved ones. If we were to try to collect all these poems, they would fit into a moderate-sized volume—may Allaah assist the one who compiles it.

His Books and Writings

Shaykh 'Abdus-Salaam possessed a fluent writing style and used elegant expressions. He has authored numerous books which have spread far and wide, going to the east and the west, and producing much benefit. He wrote his first book before reaching age eighteen. His books are valuable and of great benefit. I will now mention those books he wrote that I am aware of, including both those that are printed and those that are not:

⁴ Translator's note: It is important to note that the Shaykh was also diligent and active in the field of *da'wah* as he would travel throughout Saudi Arabia to participate in conferences and seminars. This also includes his trip to the United Kingdom in which he delivered several lectures and lessons for the benefit of the Muslims there.

- ❁ *Al-Qawlul-Mubeen fee Hukmil-Istihzaa bil-Mu'mineen* (The Clear Statement on the Ruling of Mocking the Believers)—printed in a concise treatise.
- ❁ *Eqqaafun-Nabeel 'alaa Hukmit-Tamtheel* (Alerting the Noble Person on the Ruling of Plays)—published in an average-sized paperback.⁵
- ❁ *At-Tamannee* (Hope) — published.
- ❁ *'Awaai'iqut-Talab* (Obstacles in the Path of Seeking Knowledge)—published.
- ❁ *Al-I'laam bi-Ba'adi Ahkaamis-Salaam* (A Notification of Some of the Rulings on Greeting with *Salaam*)—published as a small treatise.
- ❁ *Al-Hujajul-Qawiyah 'alaa annaa Wasaa'il ad-Da'wah Tawqeefiyyah* (Sound Proofs that the Means of *Da'wah* are Based on Revelation)—published as a short paperback.

⁵ Translator's note: In his introduction to this treatise, Shaykh Saalih al-Fawzaan said:

I have reviewed the valuable book written by Shaykh 'Abdus-Salaam Ibn Burjiss Ibn Naasir Aali 'Abdil-Kareem with the title *Eqqaafun-Nabeel 'alaa Hukmit-Tamtheel*, which consists of evidences for the prohibition of such an act. In it he mentions the arguments used by those who allow it, so I found it, all praise be to Allaah, to be a valuable treatise, comprehensive in its subject. It will solve a current problem that has affected many scholars and teachers. Shaykh 'Abdus-Salaam, may Allaah reward him, has clarified the truth in it, leaving no room for doubt concerning the prohibition of plays.

Shaykh Rabe' al-Madkhalee said: "I reviewed this valuable knowledge-based research, which was actively put together by a noble young man, one with enthusiasm for the religion, Shaykh 'Abdus-Salaam Ibn Burjiss."

- ❁ *Darooratul-Ihtimaam bis-Sunan* (The Need for Giving Importance to the Aspects of the *Sunnah*)—published as a small paperback treatise.
- ❁ *Al-Abyaat al-Adabiyah al-Haasirah* (Confined Poetic Verses on Ethics)—published twice.
- ❁ *Al-Abyaatul-‘Ilmiyyah al-Haasirah*: The Shaykh mentioned it in his introduction to his aforementioned book, stating that he has yet to finish it. I asked him five months before his death about it and he told me it was still incomplete. If it were to be completed it would indeed be something amazing. The Shaykh let me review two sections from it. If it were to be printed in the manner that the Shaykh left it, it would still be very beneficial.
- ❁ *Al-Mu’taqidus-Saheeh al-Waajib ‘alaa Kulli Muslim I’tiqaadu* (The Correct Creed that Every Muslim Must Believe in): Originally, this treatise was a lecture that the Shaykh gave in the Central Mosque. Shaykh ‘Abdul-‘Azeez Ibn Baaz commented on this talk and praised Shaykh ‘Abdus-Salaam, may Allaah have mercy on both of them. One of the noble *mashaayikh* suggested to the Shaykh to print the book, so he did. It was published several times and much benefit came from it.
- ❁ *Ibtaal Nisbatud-Deewaan al-Mansoob Li-Shaykhil-Islam Ibn Taymiyyah* (The Falsehood of Ascribing *ad-Deewaan* to Ibn Taymiyyah)—published in a small paperback.
- ❁ *Majmoo’ Shi’r Shaykhil-Islam Ibn Taymiyyah* (A Compilation of Poems from Ibn Taymiyyah)—published as an appendix in the aforementioned book.

- ❁ *Mu'aamalatul-Hukaam fee Daw'il-Kitaab was-Sunnah* (Interacting with the Rulers in Light of the *Qur'an* and *Sunnah*): This book was printed several times. Much benefit came from it; it is a book that is unique in its subject.
- ❁ *Al-Amr bi-Luzoom Jamaa'atil-Muslimeen wa Imaamihim wat-Tahdheer min Mufaaraqatihim* (The Obligation of Sticking to the Unified Body of Muslims and Their Imaam and a Warning on Splitting from Them): The source for this book is a chapter in the aforementioned book. One of the *mashaayikh* close to him advised him to publish it separately due to its importance.
- ❁ *Bayaan al-Mashroo' wal-Mamnoo' min at-Tawassul* (A Clarification of the Legislated and Prohibited Forms of *Tawassul*)—published.
- ❁ *At-Tawtheeq bil-'Uqood fil-Fiqhil-Islamee* (Authenticating Contracts According to *Islamic* Jurisprudence): This was a scholastic research which the Shaykh presented in order to receive his Master's degree in the Higher Institute for Judicial Education. It has not been published.
- ❁ *Qat'ul-Miraa fee Hukmid-Dukhool 'alal-'Umaraa* (Removing Arguments on the Ruling of Entering in the Presence of Rulers): The Shaykh wrote this book at the request of one of the noble *mashaayikh*. It has been published in a small volume.
- ❁ *Al-Ahaadeeth an-Nabawiyyah fee Dhammil-'Unsuriiyyah al-Jaahiliyyah* (The Prophetic *Ahaadeeth* on the Censure of the Nationalism of the Days of Ignorance): This was published in a medium-sized booklet.
- ❁ *Al-Khiyaanah: Dhammuhaa wa Dhikru Ahkaamihaa* (Deception: Its Disapproval and a Discussion on its Rulings). This book has

been formatted and is ready for printing. The Shaykh told me this about four months before his death.

- ❁ *Mashroo'iyah Hibbatith-Thawaab* (The Legality of Presenting Rewards): It is formatted and ready for print.
- ❁ *Al-Muhaadharaat fid-Da'wah wad-Du'aat* (Lectures on the Call and the Callers): The book consists of nearly thirteen lectures the Shaykh delivered, which I took the task of transcribing along with a brother, Mansoor Ibn Mubaarak as-Safaree. The Shaykh then reviewed it and made corrections to it. It was then formatted and is now ready for publication.
- ❁ *Sharh al-Muharrir fil-Hadeeth li Ibn 'Abdil-Haadee* (D. 744H): The Shaykh devoted a lot of time to this book, loved it, and had a strong desire to complete its explanation. However, Allaah willed that he not complete it. He was only able to finish the chapter on purification and most of the chapter on prayer.
- ❁ *Tadweenul-'Aqeedah as-Salafiyyah: Juhood A'immatil-Islam fee Nashril-'Aqeedatil-Islamiyyah* (The Recording of the Salafee Creed: The Efforts of the Muslim Imaams in Spreading the Islamic Creed): It is a wonderful book containing lots of benefit. It consists of a list of the books of the *Salaf* on creed along with brief biographies for each of their authors. The Shaykh originally intended to make the book two volumes, the first one consisting of books from the first century to the end of the seventh century, and the second one from the beginning of the eighth century to modern times. The Shaykh completed the first volume. As for the second volume, he did not begin writing it, according to my limited knowledge. The first volume is formatted and ready for publication. I have a photocopy of it in my library.

- ❁ A book on *Fiqh*: The Shaykh would mention it often and he said he was revising it and examining it in depth. I don't know how much he cut off from it.
- ❁ *Taraajim Li Ba'adil-'Ulamaa* (Biographies of Some of the Scholars): I do not have any information on this book other than that the noble Shaykh, 'Abdul-Kareem Ibn Muhammad al-Muneef, mentioned it to me and told me that Shaykh 'Abdus-Salaam told him about it.
- ❁ *Bayaan Mashroo'iyatid-Du'aa 'alal-Kaafireen bil-'Umoom* (A Clarification on the Legality of Supplicating against the Disbelievers in General): This is a small booklet on this subject, printed in eight pages and widely available.
- ❁ *Darbul-Mar'ah bayna Hukmish-Shara' wa Waaqi'in-Naas* (Hitting Women between its Legal Ruling and the Actions of People).

There may be other books that I am not aware of.⁶ The Shaykh has also written numerous articles which have been distributed in newspapers and magazines.

His Verifications

The Shaykh also gave special importance and time to verifying, spreading, and working hard to distribute the books of the scholars of Najd. He deserves credit, after Allaah, for reprinting the book: *Majmoo'ur-Rasaa'il wal-Masaa'il an-Najdiyyah*. This book was originally

⁶ Translator's note: This does not include the many lectures he gave which were later transcribed and published into booklets. Some of these transcribed treatises were available on the Al-Ibaanah on-line Bookstore (now defunct).

published in 1346H. He, may Allaah have mercy on him, also took on the task of verifying many of the treatises that were published in two volumes, the first with the title *Silsilaat Rasaa'il wa Kutub 'Ulamaa Najdil-A'laam*, and the second with the title *Min Rasaa'il 'Ulamaa Najd al-Fiqhiyyah*. They are as follows:

- ❁ “*Dahd Shubuhaat 'alaat-Tawheed*” of Shaykh ‘Abdullaah Abaa Butayn
- ❁ “*Al-Fawaa'idul-' Udhaab*” of Shaykh Hamad Ibn Mu'amar
- ❁ “*Ar-Radd 'alal-Qubooriyeen*” of Shaykh Hamad Ibn Mu'amar
- ❁ “*Ad-Diyaa-ush-Shaariq*” of Shaykh Sulaymaan Ibn Sahmaan
- ❁ “*Su'aal wa Jawaab fee Ahammil-Muhimmaat*” of Shaykh ‘Abdur-Rahmaan Ibn Sa'dee
- ❁ “*Tuhfatut-Taalib wal-Jalees*” of Shaykh ‘Abdul-Lateef Aali Shaykh
- ❁ “*As-Sawaa'iqul-Mursalah ash-Shihaabiyyah*” of Shaykh Sulaymaan Ibn Sahmaan
- ❁ “*Ar-Radd 'alaa Shubuhaat al-Musta'iyeeeneen bi-Ghairillaah*” of Shaykh Ahmad Ibn 'Eesaa
- ❁ “*Kashfush-Shubhatain*” of Shaykh Sulaymaan Ibn Sahmaan
- ❁ “*Iqaamatul-Hujjah wad-Daleel*” of Shaykh Sulaymaan Ibn Sahmaan
- ❁ “*Shifaa-us-Sudoor fir-Radd 'alal-Jawaabil-Mashkoor*” of Shaykh Muhammad Ibn Ibraaheem
- ❁ “*Ar-Radd 'alaa Jareedatil-Qiblah*” of Shaykh Sulaymaan Ibn Sahmaan
- ❁ “*At-Tuhfat-ul-Madaniyyah fil-'Aqeedat-is-Salafiyyah*” of Shaykh Hamad Ibn Mu'amar
- ❁ “*Usool wa Dawaabit fit-Takfeer*” of Shaykh ‘Abdul-Lateef Aali Shaykh
- ❁ “*Naseehah Muhimmah fee Thalaatha Qadaayaa*” of several scholars
- ❁ “*Minhaaj Ahlul-Haqqi wal-Ittibaa*” of Shaykh Sulaymaan Ibn Sahmaan

- ❁ “*Ar-Rasaa’ilul-Hisaan*” of Shaykh ‘Abdullaah Ibn Humayd
- ❁ “*Naseehah fit-Tahdheer min al-Madaaris al-Ajnabiyyah*” of Shaykh ‘Abdur-Rahmaan Ibn Naasir as-Sa’dee
- ❁ “*At-Ta’sees wat-Taqdees fee Kashf Talbees Duwaad Ibn Jarjees*” of Shaykh ‘Abdullaah Abaa Butayn
- ❁ “*Al-Jahr bidh-Dhikr ba’adas-Salaat*” of Shaykh Sulaymaan Ibn Sahmaan
- ❁ “*Munaasahatul-Imaam Wahb Ibn Munabbih*” of Shaykh Sulaymaan Ibn Sahmaan
- ❁ “*Al-Fawaa’idul-Muntakhibaat fee Sharh Akhsar al-Mukhtasaraat*” of Ibn Jaami’ an-Najdee: The Shaykh verified this book and presented it to the Advanced Judicial Institute to obtain his Doctorate’s degree in Comparative *Fiqh*. He verified the book from the beginning to the end of the chapter on gifts. The person in charge of supervising this treatise was the current Muftee, Shaykh ‘Abdul-‘Azeez Aalush-Shaykh; may Allaah prolong his life.

There are other books that the Shaykh verified but which have not yet been printed.

Shaykh ‘Abdus-Salaam was eager to spread the books of knowledge in general and the books of the scholars of the *Salafee da’wah* in particular. He would at times make photocopies of manuscripts or strive to obtain them for those who would take on the task of verifying them. More than thirty books and treatises were counted in which the verifiers mentioned that they used some of the manuscript copies that were found in the Shaykh’s library for their verifications. There are many other stories and reports which are hard to enumerate here; may Allaah facilitate their compilation and arrangement.





Author's Introduction

All praise is due to Allaah, and may peace and blessings be upon the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and upon his family and those who follow them.

Indeed, the belief of *Ahlus-Sunnah wal-Jamaa'ah* is the religion of truth that every Muslim is obligated to believe in. For it is the belief of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and his noble Companions (*radhiyyallaahu 'anhum*). So whoever opposes them in that has set himself up for the anger of Allaah and His extreme punishment. The Prophet (*sallallaahu 'alayhi wa sallam*) said about the seventy-three sects that shall appear in his *Ummah*, **"All of them are in the Fire except one, and they are the *Jamaa'ah*."**⁷

The Prophet (*sallallaahu 'alayhi wa sallam*) has described this group that will be safe from the threat of the Fire when he (*sallallaahu 'alayhi wa sallam*) said, **"Those who are upon what I and my Companions are upon today."**⁸

So this is the standard of *Ahlus-Sunnah wal-Jamaa'ah*. They stick firm to the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and

⁷ Transmitted by Imaam Ahmad, Abu Daawood, from the *hadeeth* of Mu'awiyah, Ibn Majah, and Ibn Abee Aasim in the *hadeeth* of Anas.

⁸ Narrated by al-Aajuree in *Ash-Sharee'ah* on the authority of 'Abdullaah Ibn 'Amr, at-Tabarane in *As-Sagheer*, and al-Awsaat, on the authority of Anas Ibn Maalik.

the *Sunnah* of his rightly-guided predecessors. They hold on tight to it with their molars and for this, they are the saved sect.

They are saved from the Fire on the Last Day, and they are safe from innovations in this world. They are the aided sect as the Prophet (*sallallaahu 'alayhi wa sallam*) said about them, **“There shall not cease to be a group from my *Ummah* who will remain victorious until the order of Allaah (the last hour) comes and they are still victorious.”**⁹

Victorious here means aid and assistance (of Allaah).

Allaah says:

﴿ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

So We gave power to those who believed against their enemies, and they became the uppermost.

[Sooratus-Saff, 61:14]

And Allaah says:

﴿ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴾

And that Our hosts, they verily would be the victors.

[Sooratus-Saffat, 37:173]

They are the victors with the sword and the tongue or with the irrefutable arguments and proofs. They are one group, that does not divide, and for this reason they are known as the '*Jamaa'ah*.'

Allaah says:

⁹ Narrated in the two *Saheehs* on the authority of al-Mughirah Ibn Shu'bah.

﴿ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنْ تَضَرُّوْنَ ﴾

So after the truth, what else can there be, save error?

How then are you turned away?

[Soorah Yoonus, 10:32]

They do not have a name that they are known by other than Islam and the *Sunnah* and other names that are derived from the above two.¹⁰

Imaam Maalik (*rahimahullaah*) said, “*Ahlus-Sunnah* do not have a title that they are known by (except those derived from the Islam and the *Sunnah*), not *Jahmee*, not *Qadree*, and not *Raafidhee*.” He (*rahimahullaah*) was asked about the *Sunnah*. He replied, “They do not have a name other than the *Sunnah*.” Meaning *Ahlus-Sunnah* does not have any other name that they are recognized by except for this.

The creed of the *Salafus-Saalih* is preserved by evidences and the various explanations that have been put forth by many of the major scholars in numerous writings—small and large. Many of these writings begin with ‘*As-Sunnah*’ which in this context means, the creed. There are more than two hundred and fifty titles beginning with *As-Sunnah*.

From these magnificent writings:

❁ *The Sunnah* of Ibn Abee Shaybah


¹⁰ Shaykh Muhammad Ibn Ramzaan: And this is correct; they are not known by any thing other than Islam and the *Sunnah*. Likewise, they are called *Ahlul-Hadeeth* in contrast to *Ahlur-Ra’i* (the people of opinions). They are also called *Ahlul-Athar* in contrast to *Ahlul-Kalaam* (the people of philosophical false speech). And they are also called Followers of the *Salaf* in contrast to those who oppose (them) from the followers of the *Khalaf*. Likewise, they are called *Salafiyoon* because of their compliance with the *Salafus-Saalih* and because they follow their predecessors.

- ❁ *The Sunnah* of Imaam Ahmad
- ❁ *The Sunnah* of Ibn Abee 'Aasim
- ❁ *The Sunnah* of 'Abdullaah Ibn Ahmad
- ❁ *The Sunnah* of al-Khalaal
- ❁ *The Sunnah* of Ahmad Ibn al-Furaat Abee Mas'ood ar-Raazee
- ❁ *The Sunnah* of Asad Ibn Moosaa
- ❁ *The Sunnah* of Ibn Qassim (companion of Ibn Maalik)
- ❁ *The Sunnah* of Muhammad Ibn Salaam al-Bikandee
- ❁ *The Attributes and the Refutation against the Jahmiyyah* by Na'eem Ibn Hammad
- ❁ *The Sunnah* of al-Athram
- ❁ *The Sunnah* of Harb Ibn Ismaeel al-Kharmaanee
- ❁ *The Sunnah* of Ibn Abee Haatim
- ❁ *The Sunnah* of Ibn Abee Dunyaa
- ❁ *The Sunnah* of Ibn Jareer at-Tabaree
- ❁ *At-Tabseer fee Ma'aalim ad-Deen* by Ibn Jareer at-Tabaree
- ❁ *The Sunnah* of at-Tabaraanee
- ❁ *The Sunnah* of Abee Shaykh al-Asbahaanee
- ❁ *The Sunnah* of Abee al-Qassim al-Laalakaanee
- ❁ *The Sunnah* of Muhammad Ibn Nasr al-Marwazee
- ❁ *The Creed of the Salaf and the People of Hadeeth* by as-Saaboonnee
- ❁ *Al-Ibaanah* by Ibn Battah
- ❁ *At-Tawheed* by Ibn Khuzaymah
- ❁ *At-Tawheed* by Ibn Mandah
- ❁ *Al-Eemaan* by Ibn Abee Shaybah
- ❁ *Al-Eemaan* by Abee 'Ubayd al-Qaasim Ibn Salaam
- ❁ *Explanation of the Sunnah* by al-Muznee, a companion of Imaam as-Shaafi'ee
- ❁ *Explanation of the Madhaahib of Ahlus-Sunnah* by Ibn Shaaheen
- ❁ *The Sunnah* known as *The Argument in Clarifying The Dispute and an Explanation of the Belief of Ahlus-Sunnah* by the great defender of the *Sunnah*, Abu Qaasim at-Taymee al-Asbahaanee

- ❁ *Usoolus-Sunnah* by Abu 'Abdillaah Ibn Abee Zamneen
- ❁ *Ash-Sharee'ah* by al-Aajurree
- ❁ *The Belief of Ahlus-Sunnah* by Abu Bakr al-Ismaa'eelee
- ❁ *Al-Eemaan* by Ibn Mindah
- ❁ *Al-Eemaan* by al-Adanee Shaybah
- ❁ *The Qadr* by Ibn Wahb
- ❁ *The Throne* by Muhammad Ibn Abee
- ❁ *The Qadr* by Abu Daawood
- ❁ *The Ru'ya, As-Sifaat, and An-Nuzool* by Ad-Darqutnee
- ❁ *The Sijzee Letter to the People of Zabeed* by Abu Nasr as-Sijzee
- ❁ *The Sunnah* of al-Barbahaaree
- ❁ *The Sunnah* of Abee Ahmad al-Asbahaanee (known as al-Asaal)
- ❁ *The Sunnah* of Yaaqoob al-Fasawee
- ❁ *The Sunnah* of al-Qassab
- ❁ *The Sunnah* of Hanbal Ibn Ishaaq
- ❁ *The Answer to the People of Damascus Regarding the Attributes* by al-Khateeb al-Baghdadee
- ❁ *Principles of the Sunnah* by Abu Bakr Ibn 'Abdillaah Ibn az-Zubayr al-Humaydee
- ❁ *The Principles* by Abu 'Amr at-Talamankee

And there are many others. Likewise, there are the books that came after them from *AhluS-Sunnah*, such as the books of:

- ❁ Ibn 'Abdul Barr
- ❁ 'Abdul-Ghaneer al-Maqdisee
- ❁ Ibn Qudamah al-Maqdisee
- ❁ Ibn Taymiyyah
- ❁ Ibn Qayyim
- ❁ Imaam adh-Dhahabee
- ❁ Ibn Katheer
- ❁ Muhammad Ibn 'Abdul-Wahhaab



And other than them, who have clarified the correct belief, defended it, and exposed the misconceptions of the people of desires.

We shall mention in general the belief of these great examples in an abridged fashion, and my success is only due to Allaah, and on Him I rely upon, and to Him I shall return.



The Correct Belief Regarding: *Tawheed ar-Rooboobiyyah*¹¹

Ahlu-Sunnah wal-Jamaa'ah believe that Allaah *ta'aala* is one and alone in His creation, dominion, and arrangement of affairs.

Allaah says:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

Indeed your Lord is Allaah, Who created the heavens and the earth in six Days, and then He *Istawaa* [rose over] the Throne [really in a manner that suits His Majesty]. He brings the night as a cover over the day, seeking it rapidly, and [He created] the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the '*Alameen* [mankind, *jinns* and all that exists]!
[Sooratul-A'raaf, 7:54]

And Allaah says:

﴿ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۗ يَهَبُ لِمَن يَشَاءُ إِنشَاءً

¹¹ Singling out Allaah alone in his lordship and actions.

﴿ وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ۝ ﴾

To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female [offspring] upon whom He wills, and bestows male [offspring] upon whom He wills.

[Sooratush-Shooraa, 42:49]

And he says:

﴿ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝ ﴾

His is the kingdom of the heavens and the earth. And to Allaah returns all the matters [for decision].

[Sooratul-Hadeed, 57:5]

The Polytheists Never Disputed *Tawheed Ar-Rooboobiyyah*

This category of *Tawheed* is called *Tawheed ar-Rooboobiyyah*. It is something that is inherently natural in the souls of human beings, and no one from mankind disputes this whether he is a Muslim or a disbeliever¹² as Allaah says:

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ ۝ ﴾

﴿ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ ﴾

And if you [O Muhammad (*sallallaahu 'alayhi wa sallam*)] ask them: "Who has created the heavens and the earth," they will certainly say:

¹² Translators note: You will find that even an alleged atheist cannot even deny this fact. When an atheist is caught in a situation of dire need—such as an automobile accident—you will find him calling upon his Creator saying, "Oh God!" Due to his ingratitude, he chooses to deny his Lord.

“Allaah.” Say: “All the praises and thanks be to Allaah!” But most of them know not.

[Soorah Luqmaan, 31:25]

Allaah, *subhaanahu wa ta’aala*, also says about them:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾

And most of them believe not in Allaah except that they attribute partners unto Him.

[Soorah Yoosuf, 12:106]

Mujaahid, *rahimahullaah*, said, “Their belief is their saying that Allaah is our Creator, He provides for us, and He causes us to die. This belief is [accompanied] with *shirk* in their worship of other than Him.”¹³

The Belief of the Polytheists that Their Gods Intercede for Them before Allaah and Not Because They Create and Provide

The polytheists¹⁴ did not believe that their gods participated with Allaah in His creation. Rather, they used to believe that Allaah was one and their gods were beseeched upon on their behalf before Allaah. They were taken as intermediaries with Allaah *ta’aala*; as Allaah says:

¹³ At-Tabaree, *Jaami’ al-Bayaan* (78-8/13/77).

¹⁴ Translator’s note: Meaning the people of Makkah in the time of the Prophet (*sallallaahu ‘alayhi wa sallam*) who did not believe that others created, (i.e. only Allaah creates), and those of today from the Muslims who have fallen into major *shirk* (despite affirming Allaah as the creator).

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ

كَفَّارٌ ﴿٣٩﴾

Surely, the religion [i.e. the worship and the obedience] is for Allaah only. And those who take *Awliyaa'* [protectors and helpers] besides Him [say]: "We worship them only that they may bring us near to Allaah." Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar and a disbeliever.

[Sooratuz-Zumar, 39:3]

And He says:

﴿قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ لَهُمْ اتِّبَانٌ لَهُمْ فَعَلَّمْنَا الْقَوْمَ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا

إِلَّا غُرُورًا ﴿٤٠﴾

Say [O Muhammad (*sallallaahu 'alayhi wa sallam*)]: "Tell me or inform me [what] do you think about your [so-called] partner-gods to whom you call upon besides Allaah; show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book so that they act on clear proof therefrom? Nay, the *Zaalimoon* [polytheists and wrong-doers, etc.] promise one another nothing but delusions."

[Soorah Faatir, 35:40]

Allaah says about the polytheists of Quraysh:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾﴾

﴿وَيَقُولُونَ أَبِنَا لَتَنَارِكُوا إِلَهَيْنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾﴾

Truly, when it was said to them: *Laa ilaaha ill-Allaah* “[none has the right to be worshipped but Allaah],” they puffed themselves up with pride [i.e. denied it]. And [they] said: “Are we going to abandon our *aaliha* [gods] for the sake of a mad poet?”

[Sooratus-Saffat, 37:35–36]

﴿أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٣٧﴾﴾

Has he made the *aaliha* [gods] [all] into One *Ilaah* [God – Allaah]?
Verily, this is a curious thing!

[Soorah Saad, 38:5]

The Benefits of Allaah Affirming *Tawheed ar-Rooboobiyyah*

Allaah has established this (category of) *Tawheed* as proof and certainty (of His existence) and as an established evidence indicating the obligation of *Tawheed al-Uloohiyyah*. Thus, *Tawheed ar-Rooboobiyyah* necessitates that one worships none but Allaah alone.

He, The Most High says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾﴾

O Mankind! Worship your Lord [Allaah], Who created you and those who were before you so that you may become *al-Muttaqoon* [the pious
— see V.2:2].

[Sooratul-Baqarah 2:21]

And He says:

﴿ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾ ﴾

...such is Allaah your Lord. His is the kingdom, *Laa ilaaha illa Huwa* [none has the right to be worshipped but He]. How then are you turned away?

[Sooratuz-Zumar, 39:6]

And The Most High says:

﴿ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٦﴾ الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ﴿٧﴾ ﴾

So let them worship [Allaah] the Lord of this House [the *Ka'bah* in Makkah]. [He] Who has fed them against hunger, and has made them safe from fear.

[Soorah Quraish, 106:3-4]

So Allaah, *subhaanahu wa ta'aala*, mentions that He is their only Creator and their only Provider. There is no doubting this. He has made this an argument against them in making sincere worship to Him alone and not associate any partners to Him.

Allaah says:

﴿ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ ؕ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ ﴿٦﴾ أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ ؕ أَلَيْسَ مَعَ اللَّهِ بَلٌّ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٧﴾ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ ؕ أَلَيْسَ مَعَ اللَّهِ بَلٌّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٨﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

وَجَعَلَكُمْ خُلَفَاءَ الْأَرْضِ أَأَلَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿٣٧﴾ أَمَّنْ يَهْدِيكُمْ فِي
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَأَلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ
عَمَّا يُشْرِكُونَ ﴿٣٨﴾

Say [O Muhammad (*sallallaahu 'alayhi wa sallam*)]: "Praise and thanks be to Allaah, and peace be on His slaves whom He has chosen [for His Message]! Is Allaah better, or [all] that you ascribe as partners [to Him]?" [Of course, Allaah is better]. Is not He [better than your gods] Who created the heavens and the earth, and sends down for you water [rain] from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilaah* [god] with Allaah? Nay, but they are a people who ascribe equals [to Him]! Is not He [better than your gods] Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas [of salt and sweet water]. Is there any *ilaah* [god] with Allaah? Nay, but most of them know not. Is not He [better than your gods] Who responds to the distressed one when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any *ilaah* [god] with Allaah? Little is that you remember! Is not He [better than your gods] Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy [rain]? Is there any *ilaah* [god] with Allaah? High Exalted be Allaah above all that they associate as partners [to Him]!

[Sooratun-Naml, 27:59–63]

So, in all of these verses Allaah renounces the polytheists—those who affirm that He alone is the Most High, that He is the one and only Creator of the heavens and earth, and that He alone brings benefit and (allows) harm—by informing them that this affirmation does not benefit

them due to them joining another partner with Him and calling upon it as they call upon Allaah. This is nothing more than a major contradiction to the divine law, as well as to the intellect. Thus, the one who is singled out in actions, such as creation, provision, re-creation, causing creation to die, is naturally the same one who should be singled out in all areas of obedience.

Thus, Allaah, The Most High refutes them (the polytheists) when He said: **“Is there any *ilaah* (god) with Allaah?”** He did not say “Is there a Creator with Allaah?” since they do not dispute this point.

The Invalidity of *Shirk* in *Rooboobiyyah*, Intellectually and Textually (Based upon the Verses)

Allaah clarifies the falsehood of *shirk* in *ar-Rooboobiyyah* and clarifies that if such (*shirk*) were to be correct, then the heavens and earth would have been corrupted. This is also understood through one's innate intellect.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴾ [23:91]

No son [or offspring or children] did Allaah beget, nor is there any *ilaah* [god] along with Him; [if there had been many gods], behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allaah above all that they attribute to Him!

[Sooratul-Mu'minoon, 23:91]

And He says:

﴿لَوْ كَانَ فِيهِمَا ءِالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۖ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾﴾

Had there been therein [in the heavens and the earth] gods besides Allaah, then verily both would have been ruined. Glorified be Allaah, the Lord of the Throne, [High is He] above what they attribute to Him!

[Sooratul-Anbiyaa', 21:22]



The Correct Belief Regarding: *Tawheed al-Asmaa' was-Sifaat*¹⁵

From the general belief of *Ahlu-Sunnah wal-Jamaa'ah* is that they affirm for Allaah the Most High that which he affirms for Himself and that which the Messenger (*sallallaahu 'alayhi wa sallam*) has affirmed for Him from His perfect Names and glorious Attributes. They do not exceed the limits of the Qur'an and the sound *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

They affirm the terms used and know their meaning in the tongue of the Arab in which the Qur'an was revealed. They leave the meaning of how these attributes are with Allaah alone. Allaah, *ta'aala*, is distinguished and characterized by how these attributes are and has not informed anyone from mankind (concerning their details).

Ahlu-Sunnah are the ones who approach this dangerous chapter upon the following firmly-established principles of the *Sharee'ah*. Whoever sticks firm to them is indeed safe from corruption:

The First Principle

Affirmation of that which Allaah affirms for Himself or that which His Messenger (*sallallaahu 'alayhi wa sallam*) has affirmed, without any

¹⁵ Singling out Allaah alone in His names and attributes.

addition to or lessening of them: This is because there is no one more knowledgeable about Allaah than Himself.

He, The Most High says:

﴿ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللّٰهُ ﴾

...Say, "Do you know better or does Allaah?..."

[Sooratul-Baqarah, 2:140]

Likewise, there is no one more knowledgeable about Allaah after Allaah than the Messenger (*sallallaahu 'alayhi wa sallam*).

Allaah says:

﴿ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿١﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٢﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٣﴾ ﴾

Your companion [Muhammad (*sallallaahu 'alayhi wa sallam*)] has neither gone astray nor has erred. Nor does he speak of [his own] desire. It is only an Inspiration that is inspired.

[Sooratun-Najm, 53:2-4]

The Second Principle

Exalting and freeing Allaah, *subhaanahu wa ta'aala* from resembling the creation in His Attributes.

Allaah *subhaanahu wa ta'aala* says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

...There is nothing like unto Him, and He
is the All-Hearer, the All-Seer.

[Sooratush-Shooraa, 42:11]

And Allaah says:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none co-equal or comparable unto Him.

[Sooratul-Ikhlaas, 112:4]

The Third Principle

Not attempting to comprehend how Allaah's Attributes are.

Allaah says:

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

...And they will never encompass anything of His Knowledge.

[Soorah Taa Haa, 20:110]

And He says:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

Do you know of any who is similar to Him?

[Soorah Maryam, 19:65]

Describing His Ascension above the Throne

So from His exalted Attributes is that which He has mentioned in several places of the Qur'an when He said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

**The Most Beneficent [Allaah] *istawaa* [rose over]
the [Mighty] Throne.
[Soorah Taa Haa, 20:5]**

From this we learn: affirmation that Allaah rose above the throne in reality. We know its meaning, but we do not know the *kayf* (howness).

The Meaning of 'Istiwaa'

As for its meaning, then it is synonymous with elevation and ascension. This is what the Arabic tongue has come with, and it is the definition that *Ahlus-Sunnah* has agreed upon.

Not Knowing How this *Istiwaa* Took Place

As for how this *istiwaa* (ascension) took place, then no one knows this except Allaah alone who has no partners.

The Attributes of Hearing and Seeing

Likewise, (from these exalted attributes) is the saying of Allaah, *subhaanahu wa ta'aala* :

﴿ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

...Truly, Allaah is Ever All-Hearer, All-Seer

[Sooratun-Nisaa', 4:58]

We gather from this verse, and others similar to it, the affirmation of the attribute of hearing for Allaah. Hearing in the Arabic language means to grasp sounds.

The Meaning of the Attribute of Hearing

Thus, it is affirmed that Allaah, *subhaanahu wa ta'aala* hears. He hears in a manner that does not resemble his creation. We leave the meaning of how this is done with Allaah *ta'aala*. So we do not say, "How does He hear?" Nor do we attempt to decipher it, as He, The Most High, has not informed us of these matters. Rather He, The Most Magnificent, has given us what He has willed from His knowledge.

The Meaning of the Attribute of Seeing

Likewise, seeing or the ability to view things has been narrated in *Saheeh Muslim* on the authority of Abu Moosaa al-Ash'aree, *radhiyyallaahu 'anhu*, who stated that the Prophet (*sallallaahu 'alayhi wa sallam*) said:

Indeed, Allaah does not sleep and it is not befitting for him to sleep. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of day. His

veil is light, and if He removes it, the rays from His face would burn whatever His sight reaches of His creation.

So, actual sight is affirmed for Allaah in which He sees in a manner befitting His majesty. How this vision is, we do not know; rather, we know what Allaah has taught us when He said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

...There is nothing like unto Him, and He is the
All-Hearer, the All-Seer
[Sooratush-Shooraa, 42:11]

These examples are from the methodology of *Ahlu-Sunnah* regarding the Names and Attributes of Allaah the Most High.



The Correct Belief Regarding: *Tawheed al-Ilaahiyyah*¹⁶

From the belief of *Ahlu-Sunnah* is that we single out Allaah, *subhaanahu wa ta'aala*, alone in worship. Thus, we do not worship any god along with Him. Rather, all acts of obedience in which Allaah's commands are to be acted upon and answered are for Allaah alone.

Thus,

- ❁ we do not make prostration to anyone except Allaah;
- ❁ we do not circle the *Ka'bah*, his blessed house, for anyone except Allaah;
- ❁ we do not slaughter except for Allaah;
- ❁ we do not swear by anyone except Allaah;
- ❁ we do not make an oath by anyone except Allaah;
- ❁ we do not depend upon anyone except Allaah;
- ❁ and we do not call upon anyone except Allaah.

This is singling out Allaah alone in worship.

Allaah says:

¹⁶ Singling out Allaah in worship. Note: The scholars use the terms '*Uloohiyyah*' and '*Ilaahiyyah*' interchangeably.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

Worship Allaah and join none with Him in worship...

[Sooratun-Nisaa', 4:36]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

...And your Lord has decreed that you worship none but Him

[Sooratul-Israa', 17:23]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ﴾

... while they [Jews and Christians] were commanded [in the *Tawraat* (Torah) and the *Injeel* (Gospel)] to worship none but One *Ilaah* (God—Allaah). None has the right to be worshipped except Him.

[Sooratut-Tawbah, 9:31]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone...

[Sooratul-Bayyinah, 98:5]

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾﴾

And I [Allaah] created not the *jinn*s and humans except they should worship Me (Alone).

[Sooratudh-Dhaariyaat, 51:56]

And the meaning of 'worship' is to single out (Allaah).

The Opposite of *Tawheed* Is Associating Partners with Allaah

The opposite of this, which is ascribing a partner to Allaah, is the greatest sin one can commit against Allaah—may Allaah protect us from it.

And Allaah says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝ ﴾

Verily! Allaah forgives not [the sin of] setting up partners in worship with Him, but He forgives whom he pleases, sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.

[Sooratun-Nisaa', 4:116]

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ آفَتَرَىٰ إِثْمًا عَظِيمًا ۝ ﴾

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that [anything else] to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.

[Sooratun-Nisaa', 4:48]

﴿ حَتَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهَوَّىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ۝ ﴾

Hunafaa' Lillaah [i.e. to worship none but Allaah], not associating partners [in worship, etc.] unto Him and whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

[Sooratul-Hajj, 22:31]

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٣١﴾ ﴾

And [remember] when Luqmaan said to his son when he was advising him: "O my son! Join not in worship others with Allaah. Verily!

Joining others in worship with Allaah
is a great *dhulm* [wrong] indeed."

[Soorah Luqmaan, 31:13]

Allaah, *subhaanahu wa ta'aala*, clarifies that *shirk* nullifies deeds and takes one out of the fold of Islam.

Allaah says:

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾ ﴾

...but if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them.

[Sooratul-An'aam, 6:88]

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ

عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ ﴾

And indeed it has been revealed to you [O Muhammad (*sallallaahu 'alayhi wa sallam*)], as it was to those [Allaah's Messengers] before you: "If you join others in worship with Allaah, [then] surely [all] your deeds will be in vain, and you will certainly be among the losers."

[Sooratuz-Zumar, 39:65]

In *Saheeh Muslim*, on the authority of Jaabir Ibn 'Abdullaah, *radhiyyallaahu 'anhu*, who said that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "Whoever meets Allaah not ascribing any

partners to Him then he shall enter Paradise, and whoever meets him ascribing partners with Him then he shall enter the Fire.”¹⁷

In *Saheeh Bukhaaree*, on the authority Ibn Mas’ood, *radhiyyallaahu ‘anhu*, who said that the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) said: “Whoever dies calling upon another besides Allaah shall enter the Fire.”¹⁸

Who Is a Polytheist?

So whoever directs any form of worship to other than Allaah is a disbelieving polytheist.

Du’aa Is Not to be Directed to Anyone Except Allaah

Du’aa is a form of worship which Allaah commands, so whoever calls upon Allaah alone is a *muwaahid* (one who singles out Allaah alone in worship). And whoever calls upon other than Allaah has ascribed partners to Allaah.¹⁹

Allaah, *subhaanahu wa ta’aala*, says:

﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴾

¹⁷ Collected by Muslim (93), narrated by Jaabir

¹⁸ *Saheeh al-Bukhaaree*, “The Book of Tafseer of the Qur’an” (4497).

¹⁹ Translator’ note: Examples of *du’aa* to other than Allaah are to say, “O Muhammad please cure me” or “O Husayn please grant me a child.”

And invoke not besides Allaah, any that will neither profit you, nor hurt you, but if [in case] you did so, you shall certainly be one of the *Dhaalimoon* [polytheists and wrong-doers].

[Soorah Yoonus, 10:106]

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٠٦﴾ ﴾

And whoever invokes [or worships], besides Allaah, any other *ilaaah* [god], of whom he has no proof, then his reckoning is only with his Lord. Surely *al-Kaafiroon* [the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.] will not be successful.

[Sooratul-Mu'minoon, 23:117]

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٠٧﴾ ﴾

And the mosques are for Allaah [Alone], so invoke not anyone along with Allaah.

[Sooratul-Jinn, 72:18]

﴿ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٠٨﴾ ﴾

For Him [Alone] is the Word of Truth [i.e. none has the right to be worshipped but He]. And those whom they [polytheists and disbelievers] invoke answer them no more than one who stretches forth his hand [at the edge of a deep well] for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error [i.e. of no use].

[Sooratur-Ra'd, 13:14]

﴿ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوتُ غَيْرُ أَحْيَاءٍ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ ﴾

Those whom they [*al-Mushrikoon*] invoke besides Allaah have not created anything, but are themselves created. [They are] dead, lifeless, and they know not when they will be raised up.

[Sooratun-Nahl, 16:20–21]

﴿ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمَعْدُوبِينَ ﴿٢٦﴾ ﴾

So invoke not with Allaah another *ilaaah* [god] lest you be among those who receive punishment.

[Sooratush-Shua'raa', 26:213]

﴿ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا لِمَجْرَى لَأَجَلٍ
مُسَمًّى ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ
﴿٢٧﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشْرِكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿٢٨﴾ ﴾

He merges the night into the day [i.e. the decrease in the hours of the night are added to the hours of the day], and He merges the day into the night [i.e. the decrease in the hours of the day are added to the hours of the night]. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allaah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmeer* [the thin membrane over the date-stone].

If you invoke [or call upon] them, they hear not your call, and if [in case] they were to hear, they could not grant it [your request] to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you [O Muhammad (*sallallaahu 'alayhi wa sallam*)] like Him Who is the All-Knower [of each and everything].

[Soorah Faatir, 35:13-14]

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ ۗ اللَّهُ ۗ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ ۚ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ ۗ مُمَسِّكَةٌ رَحْمَتِي ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿١٣﴾ ﴾

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allaah [has created them]." Say: "Tell me then, the things that you invoke besides Allaah, if Allaah intended some harm for me, could they remove His harm, or if He [Allaah] intended some mercy for me, could they withhold His Mercy?"

Say : "Sufficient for me is Allaah; in Him those who trust [i.e. believers] must put their trust.

[Sooratuz-Zumar, 39:38]

﴿ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۗ أَتَتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ ۚ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿١٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿١٦﴾ ﴾

Say [O Muhammad to these pagans]: "Think! All that you invoke besides Allaah show me! What have they created of the earth? Or have they a share in [the creation of] the heavens? Bring me a Book [revealed before this], or some trace of knowledge [in support of your claims], if you are truthful! And who is more astray than one who calls [invokes] besides Allaah, such as will not answer him till the Day of Resurrection, and who are [even] unaware of their calls [invocations] to them? And when Mankind are gathered [on the Day of Resurrection], they [false deities] will become enemies for them and will deny their worshipping.

[Sooratul-Ahqaaf, 46:4–6]

It has been authentically reported on the authority of an-Nu'maan Ibn Basheer, *radhiyyallaahu 'anhu*, who said the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "**Du'aa [supplication] is worship.**"²⁰

Messengers Were Sent for the Sake of This Aspect of *Tawheed*

This aspect of *Tawheed*, *Tawheed* of Worship, is that which all of the messengers conflicted and disputed with their people over.

For this reason, Allaah sent His messengers to explain it (*tawheed*) and call to it. He revealed the books to affirm it and clarify it and argue the point.

Allaah says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And verily, We have sent among every *Ummah* [community, nation] a Messenger [proclaiming]: "Worship Allaah [Alone], and avoid [or keep away from] *Taaghoot* [all false deities, etc. i.e. do not worship *Taaghoot* besides Allaah].

[Sooratun-Nahl, 16:36]

And He says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

²⁰ Musnad of Imaam Ahmad, Ibn Habban, Abu Daawood.

And We did not send any Messenger before you [O Muhammad (sallallaahu 'alayhi wa sallam)] but We inspired him [saying]: *Laa ilaaha illa Ana* [none has the right to be worshipped but I (Allaah)], so worship Me [Alone and none else].

[Sooratul-Anbiyaa', 21:25]

﴿ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢٥﴾ ﴾

He sends down the angels with inspiration of His Command to whom of His slaves He pleases [saying]: “Warn mankind that *Laa ilaaha illa Ana* [none has the right to be worshipped but I], so fear Me [by abstaining from sins and evil deeds].”

[Sooratum-Nahl, 16:2]

Each of the messengers began calling their people to Allaah. Each messenger said to his people, “Worship Allaah, you have no other god besides Him.”²¹ Nooh, Hud, Saalih, Shu'ayb, and the remainder of the messengers—may the peace and blessings of Allaah be upon them all—proclaimed this point.

And Allaah says:

﴿ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦١﴾ إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَخُلُقُونَ إِفْكًا إِنَّ الَّذِينَ وَرَبَّ تَعْبُدُوا مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ ﴿٦٢﴾ إِلَيْهِ تُرْجَعُونَ ﴿٦٣﴾ ﴾

²¹ Sooratul-'Araaf: 59, 65, 73, 75.

And [remember] Ibraaheem [Abraham] when he said to his people: “Worship Allaah [alone], and fear Him; that is better for you if you did but know. You worship besides Allaah only idols, and you only invent falsehood. Verily, those whom you worship besides Allaah have no power to give you provision, so seek your provision from Allaah [alone], and worship Him [alone], and be grateful to Him. To Him [alone] you will be brought back.”

[Sooratul-'Ankaboot, 29:16-17]

Allaah says about His prophet Yoosuf:

﴿ يَصْنَعِي السِّجْنَ ءَازْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ ﴾

O two companions of the prison! Are many different lords [gods] better or Allaah, the One, the Irresistible? You do not worship besides Him but only names which you have named [forged], you and your fathers, for which Allaah has sent down no authority. The command [or the judgement] is for none but Allaah. He has commanded that you worship none but Him [i.e. His Monotheism], that is the [true] straight religion, but most men know not.

[Soorah Yoosuf, 12:39–40]

The Polytheists Have no Argument Supporting Their *Shirk*

The polytheists have no foundation or excuse for their polytheism, not from any intelligent standpoint or any narration from the messengers.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَسْئَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَةً يُعْبُدُونَ ﴾

And ask [O Muhammad (*sallallaahu 'alayhi wa sallam*)] those of Our Messengers whom We sent before you: “Did We ever appoint *aalihah* [gods] to be worshipped besides the Most Beneficent [Allaah]?”

[Sooratuz-Zukhruf, 43:45]

Meaning, that no one from the messengers called to worshipping other gods besides or along with Allaah. Rather, all of them—from the first to the last—called to the worship of Allaah alone.

Allaah, *subhaanahu wa ta'aala*, also points to rational evidence that refute the *shirk* of the polytheists.

He says:

﴿ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَئْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴾

Say [O Muhammad (*sallallaahu 'alayhi wa sallam*)] to these pagans: “Think! All that you invoke besides Allaah show me! What have they created of the earth? Or have they a share in [the creation of] the heavens? Bring me a Book [revealed before this], or some trace of knowledge [in support of your claims], if you are truthful!”

[Sooratul-Ahqaaf, 46:4]

Here, Allaah refutes them with logical and irrefutable evidence that everything worshipped besides Him is invalid as they have not created anything nor have they played any part in assisting in creation. Indeed, Allaah is One and Alone in that so why then are these others worshipped? Then Allaah negates that the polytheists have any evidence from revelation in any of the revealed books or from any of the sent

messengers concerning their *shirk*. He makes it clear that there is not a single argument for the polytheists at all; thus, they shall remain in the fire of Hell forever, and what an evil abode.

From that which has been mentioned, we now know that this aspect of *tawheed* is the first obligation and most important of duties. Allaah will not accept any other religion besides it.



The Correct Belief Regarding: The Six Pillars of *Eemaan* (Faith)

From the general belief of *Ahlus-Sunnah wal-Jamaa'ah* is that we have belief in Allaah, His angels, His books, His messengers, the resurrection after death, and belief in the divine predestination.

Belief in Allaah

This consists of affirming Allaah by singling Him out in *Rooboobiyyah*,²² *Uloohiyyah*,²³ and *Asmaa' was-Sifaat*.²⁴ Clarification for these three points has already preceded.

Belief in the Angels

This is by believing in their existence and what has been mentioned to us concerning their names and their actions.

Allaah says:

²² The act of singling out Allaah alone in His lordship.

²³ The act of singling out Allaah alone in worship.

²⁴ The act of singling out Allaah alone in His Names and Attributes.

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۚ وَرُسُلِهِ ۚ وَكُتُبِهِ ۚ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ

الْمَصِيرُ ﴿٢٨٥﴾

'The Messenger believes in what has been sent down to him from his Lord, and [so do] the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers."

[Sooratul-Baqarah, 2:285]

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ ۖ وَالْمَلَائِكَةَ ۖ وَالْكِتَابَ ۖ وَالنَّبِيِّينَ ۖ

It is not *al-Birr* [piety, righteousness, and each and every act of obedience to Allaah, etc.] that you turn your faces towards east and [or] west [in prayers]; but *al-Birr* is [the quality of] the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets.

[Sooratul-Baqarah, 2:177]

On the authority of 'Umar Ibn Khattaab, *radhiyyallaahu 'anhu*, concerning the lengthy question about belief asked by Jibreel to the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*); he said, "Belief is that you affirm your faith in Allaah, His angels, His books, His messengers, and the resurrection, and to believe in the divine destiny, the good and evil thereof."²⁵

Description of the Angels

Allaah has described them in His book:

²⁵ Saheeh Muslim.

﴿وَلَهُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ
﴿۱۹﴾ يُسَبِّحُوْنَ اَلَيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ﴿۲۰﴾﴾

To Him belongs whosoever is in the heavens and on earth. And those who are near Him [i.e. the angels] are not too proud to worship Him, nor are they weary [of His worship]. They [i.e. the angels] glorify His Praises night and day, [and] they never slacken [to do so].

[Sooratul-Anbiyaa', 21:19–20]

﴿بَلْ عِبَادٌ مُّكْرَمُوْنَ ﴿۲۶﴾ لَا يَسْبِقُوْنَهُ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ﴿۲۷﴾﴾

They are but honored slaves. They speak not until He has spoken, and they act on His Command.

[Sooratul-Anbiyaa', 21:26–27]

﴿۲۸﴾ اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهُ وَلَا يَسْجُدُوْنَ ﴿۲۹﴾﴾

Surely, those who are with your Lord [angels] are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.

[Sooratul-A'raaf, 7:206]

So they are servants of Allaah and a creation from His remarkable creations. They do not deserve any sort of worship.

Allaah says:

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰتُوْا لِيْ اِيَّاكُمْ كَاثُرًا يَّعْبُدُوْنَ ﴿۳۰﴾ قَالُوْا

﴿سُبْحٰنَكَ اَنْتَ وَاٰلِنَّا مِنْ دُوْنِهِمْ بَلْ كَاثُرًا يَّعْبُدُوْنَ اَلْحٰجَّ اَكْثَرُهُمْ بِحِمِّ مُّؤْمِنُوْنَ ﴿۳۱﴾﴾

And [remember] the Day when He will gather them all together, and then will say to the angels: “Was it you that these people used to

worship?" They [angels] will say: "Glorified be You! You are our *Walee* [Lord] instead of them. Nay, but they used to worship the *jinn*s; most of them were believers in them."

[Soorah Saba', 34:40-41]

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ
أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾

Nor would he order you to take angels and prophets for lords [gods].
Would he order you to disbelieve after you have
submitted to Allaah's Will?

[Soorah Aali-Imraan, 3:80]

Description of the Creation of the Angels

In *Saheeh Muslim*, on the authority of Aa'ishah, *radhiyyallaahu 'anha*, who said the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "The angels were created from light, the *jinn* were created from a smokeless fire, and Aadam was created from that which has been described to you."

From the characteristics of their creation is that they have wings. So from them there are those who have two wings, three wings, four wings, etc.

Allaah says:

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ
وَرُبْعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

All the praises and thanks be to Allaah, the [only] Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings—two or three or four. He increases in creation what He wills. Verily, Allaah is able to do all things.
[Soorah Faatir, 35:1]

It was narrated in *Saheeh Bukhaaree* on the authority of Ibn Mas'ood, *radhiyyallaahu 'anhu*, who said the Prophet (*sallallaahu 'alayhi wa sallam*) saw Jibreel and that he had six hundred wings.

Likewise, Allaah has given them the ability to take beautiful body forms as Jibreel took the form of a man in front of Maryam. Similarly, are those who came to Ibraaheem, *'alayhis-salaam*, in the form of his noble guests, and also those who came to Loot when they were ordered to send down the punishment upon his people.

Allaah Refutes the Polytheists Who Say, "The Angels are Allaah's Daughters"

Allaah has refuted the polytheists who claimed that the angels were from the daughters of Allaah. Glory be to Allaah above all that the wrongdoers say about Him.

Allaah The Most High says:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿١٦﴾ لَا يَسْبِقُونَهُ ۚ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿١٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ أَرْتَضَىٰ وَهُمْ مِّنْ حَشِيَّتِهِ ۚ مُّشْفِقُونَ ﴿١٨﴾ ﴾

And they say: "The Most Beneficent [Allaah] has begotten a son [or children]." Glory to Him! They [those whom they call children of

Allaah i.e. the angels, 'Eesa (Jesus) son of Maryam (Mary), 'Uzayr (Ezra), etc.], are but honoured slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

[Sooratul-Anbiyaa', 21:26-28]

And He says:

﴿ فَاسْتَفْتِهِمَ الرِّبَّكَ الْبَنَاتُ وَالَهُمُ الْبَنُونَ ۚ ﴿٢٦﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ۚ ﴿٢٧﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿٢٨﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٩﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿٣٠﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣١﴾ أَفَلَا تَذَكَّرُونَ ﴿٣٢﴾ أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿٣٣﴾ فَآتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٣٤﴾ ﴾

Now ask them [O Muhammad (*sallallahu 'alayhi wa sallam*)]: "Are there [only] daughters for your Lord and sons for them?" Or did We create the angels females while they were witnesses? Verily, it is of their falsehood that they [Quraysh pagans] say: "Allaah has begotten offspring or children [i.e. angels are the daughters of Allaah]?" And, verily, they are liars! Has He [then] chosen daughters rather than sons? What is the matter with you? How do you decide? Will you not then remember? Or is there for you a plain authority? Then bring your Book if you are truthful!

[Sooraus-Saaffaat, 37:149-157]

Then He says about the angels:

﴿ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿٣٥﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿٣٦﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿٣٧﴾ ﴾

There is not one of us [angels] but has his known place [or position]; Verily, we [angels], we stand in rows for the prayers [as You Muslims

stand in rows for your prayers]; Verily, we [angels], we are they who glorify [Allaah's praises i.e. perform prayers].

[Sooratus-Saaffaat, 37:164–166]

Jibreel, 'Alayhis-Salaam

From these angels is Jibreel, 'alayhis-salaam, the one entrusted with the Revelation.

Allaah says:

﴿ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ ﴾

Say: "Whoever is an enemy to Jibreel [Gabriel] [let him die in his fury], for indeed he has brought it [this Qur'aan] down to your heart by Allaah's Permission..."

[Sooratul-Baqarah, 2:97]

Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) saw him and he had six hundred wings. He was able to see the magnificence of his creation across the entire horizon. Then he saw him on the Night of the *Mi'raaj*²⁶ in the sky as well.

Allaah says:

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ ﴾

And indeed he [Muhammad (*sallallaahu 'alayhi wa sallam*)] saw him [Jibrael (Gabriel)] at a second descent [i.e. another time]. Near *Sidrat-*

²⁶ His (*sallallaahu 'alayhi wa sallam*) ascension to Heaven.

***ul-Muntahaa* [lote-tree of the utmost boundary (beyond which none can pass)]. Near it is the Paradise of Abode.**

[Sooratum-Najm, 53:13–15]

He never saw him in this image except on these two occasions. As for all other times, then he came in the image of a man and in the form of the companion Dihyah al-Kalbee.²⁷

Allaah The Most High says:

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾ ﴾

Verily, this is the Word [this Qur'an brought by] a most honourable messenger [Jibreel (Gabriel), from Allaah to the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*)]. Owner of power, and high rank with [Allaah] the Lord of the Throne, Obeyed [by the angels], trustworthy there [in the heavens]. And [O people] your companion [Muhammad (*sallallaahu 'alayhi wa sallam*)] is not a madman; And indeed he [Muhammad (*sallallaahu 'alayhi wa sallam*)] saw him [Jibreel (Gabriel)] in the clear horizon [towards the east].

[Sooratut-Takwir, 81:19-23]

²⁷ Narrated by Abu 'Uthmaan who said: "I was informed that Jibreel came to the Prophet (*sallallaahu 'alayhi wa sallam*) while Umm Salamah was with him. Jibreel started talking [to the Prophet (*sallallaahu 'alayhi wa sallam*)]. Then the Prophet (*sallallaahu 'alayhi wa sallam*) asked Umm Salamah, 'Who is this?' She replied, 'He is Dihyah [al-Kalbee].' When Jibreel had left, Umm Salamah said, 'By Allaah, I did not take him for anybody other than him [i.e. Dihyah] till I heard the sermon of the Prophet (*sallallaahu 'alayhi wa sallam*) wherein he informed about the news of Jibreel.'" The sub narrator asked Abu 'Uthmaan: "From who have you heard that?" Abu 'Uthmaan said: "From Usaamah Ibn Zayd." (*Bukhaaree*)

Mikaa'eel, 'Alayhis-Salaam

From the angels is the angel Mikaa'eel, 'alayhis-salaam, who is responsible for the rain and other duties which Allaah, *subhaanahu wa ta'aala*, commands him to do.

Narrated by Imaam Ahmad, on the authority of Anas, *radhiyyallaahu 'anhu*, who said that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said to Jibreel, "Why is it that I have never seen Mikaa'eel laughing? So he (Jibreel) said, "He has not laughed since the creation of the Fire."

Allaah says about Mikaa'eel:

﴿ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴾

Whoever is an enemy to Allaah, His Angels, His Messengers, Jibrael [Gabriel] and Mikael [Michael], then verily, Allaah is an enemy to the disbelievers.

[Sooratul-Baqarah, 2:98]

Israafil, 'Alayhis-Salaam

From the angels is Israafil, 'alayhis-salaam, who is responsible for the Trumpet. He will blow it three times at the command of his Lord. The first of the blows will be to frighten, the second will amaze, and the third will be for standing before the Lord of the Worlds.

These three angels mentioned are those mentioned by the Prophet (*sallallaahu 'alayhi wa sallam*) in his supplication of the night prayer: "O Allaah, Lord of Jibreel, Mikaa'eel, and Israafil, Creator of the heavens and earth, Knower of the seen and unseen, you shall judge between your servants in that which they used to differ. Guide me in matters

that have been disputed upon by your leave. For verily, you guide whom you will to the straight path."²⁸

On the authority of Aa'ishah, *radhiyyallaahu 'anha*, who said, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "O Allaah, Lord of Jibreel, Mikaa'eel, and Israafil, I seek refuge with you from the heat of the Fire and from the punishment of the grave."²⁹

The Angel of Death, 'Alayhis-Salaam

From the angels is the Angel of Death, *'alayhis-salaam*, who is responsible for taking the souls.

Allaah says:

﴿ قُلْ يَتَوَفَّنُكُمْ مَلِكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴾

Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."

[Sooratus-Sajdah, 32:11]

The Guardian Angels, 'Alayhimus-Salaam

From them are the angels entrusted to protect mankind at every moment, including while sleeping, while awake, and while traveling.

Allaah, The Most High says:

²⁸ Collected by Muslim in: "The Book of The Prayer of the Traveller and Shortening it." Chapter, "Supplication during the Night Prayer" (770).

²⁹ An-Nasaa'ee.

﴿ سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾
 لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ﴿١١﴾ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
 حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ﴿١٢﴾ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ﴿١٣﴾
 لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١٤﴾ ﴾

It is the same [to Him] whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. For each [person], there are angels in succession, before and behind him. They guard him by the Command of Allaah. Verily! Allaah will not change the good condition of a people as long as they do not change their state of goodness themselves [by committing sins and by being ungrateful and disobedient to Allaah]. But when Allaah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

[Sooratur-Ra'd, 10-11]

Ibn 'Abbaas, *radhiyyallaahu 'anhu*, said regarding "For each [person], there are angels": Angels protecting them before them and behind them, but when his time comes they depart from him.

The Honorable Scribes, 'Alayhimus-Salaam

And from them are the honorable scribes, *'alayhimussalaam*. They are those who write the good and bad deeds of the servants.

Allaah says:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٥﴾ كِرَامًا كَاتِبِينَ ﴿١٦﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٧﴾ ﴾

But verily, over you [are appointed angels in charge of mankind] to watch you, *Kiraaman* [honourable] *Kaatibeen* writing down (your deeds). They know all that you do.

[Sooratul-Infitaar, 82:10–12]

Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Indeed the *Bayt al-Ma'moor* is in the sky. Each day seventy thousand angels enter it [in another narration, “pray in it”] then they do not return from it.”³⁰

Whoever Rejects the Existence of Angels Has Disbelieved

Whoever rejects the existence of the angels has indeed disbelieved by consensus of the Muslims.

Allaah says:

﴿ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْأَخِيرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝ ﴾

...And whosoever disbelieves in Allaah, His Angels, His Books, His Messengers, and the Last Day then indeed he has strayed far away.

[Sooratun-Nisaa', 4:136]

Belief in the Revealed Books

As for belief in the revealed books, then indeed, Allaah has sent every messenger with a book, as Allaah, *subhaanahu wa ta'aala*, says:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۝ ﴾

³⁰ Bukhaaree, Muslim, Musnad Imaam Ahmad.

Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance [justice] that mankind may keep up justice.

[Sooratul-Hadeed, 57:25]

And Allaah says:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا آخْتَلَفُوا فِيهِ وَمَا آخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا آخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝٢٥﴾

Mankind was one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom [the Scripture] was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then

Allaah by His Leave guided those who believed to the truth of that wherein they differed. And Allaah guides whom He wills to a Straight Path.

[Sooratul-Baqarah, 2:213]

Therefore, we believe in these books and know with certainty that they are from Allaah and thus following His sayings:

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ۝٢٥﴾

Say [O Muslim], "We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraahim [Abraham], Ismaa'il [Ishmael], Ishaaque [Isaac], Ya'qoob [Jacob], and to al-Asbaat [the twelve sons of Ya'qoob (Jacob)], and that which has been given to Moosaa [Moses] and 'Iesa [Jesus], and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted [in Islam].

[Sooratul-Baqarah, 2:136]

And The Most High says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالِكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَالِكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾﴾

O you who believe! Believe in Allaah, and His Messenger [Muhammad (*sallallaahu 'alayhi wa sallam*)], and the Book [the Qur'an] which He has sent down to His Messenger, and the Scripture which He sent down to those before [him], and whosoever disbelieves in Allaah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

[Sooratun-Nisaa', 4:136]

And Allaah says:

﴿وَقُلْ ءَامَنْتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ﴾

...But say: "I believe in whatsoever Allaah has sent down of the Book..."

[Sooratush-Shooraa', 42:15]

And He also says:

﴿ اَلْم ۙ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿۱﴾ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ
 الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۲﴾ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ
 وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ﴿۳﴾ ﴾

Alif-Laam-Meem. [These letters are one of the miracles of the Qur'an and none but Allaah (Alone) knows their meanings]. This is the Book [the Qur'an], whereof there is no doubt, a guidance to those who are *al-Muttaqoon* [the pious and righteous persons who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained)]. Who believe in the *Ghaib* and perform *as-Salaat* [*Iqaamat-as-Salaat*], and spend out of what we have provided for them [i.e. give *Zakaat*, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allaah's Cause - *Jihaad*, etc.]. And who believe in [the Qur'an and the *Sunnah*] which has been sent down [revealed] to you (Muhammad (*sallallaahu 'alayhi wa sallam*)) and in [the *Tawraat* (Torah) and the *Injeel* (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. [Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.].

[Sooratul-Baqarah, 2:1-4]

The Revealed Books Are the Speech of Allaah *Ta'aala*

We also believe that these books are the actual speech of Allaah, *subhaanahu wa ta'aala*, and not the speech of anyone other than Him. We believe that Allaah spoke this speech in truth as He has willed and in a manner He has chosen.

Types of Revelation

From this (speech) is that which was heard in truth from behind a cover and with no intermediary, such as when He spoke to Moosaa, *'alayhis-salaam*.

Allaah says:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

**And when Moosaa [Moses] came at the time and place appointed by us
and his Lord spoke to him...**

[Sooratul-A'raaf, 7:143]

﴿قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَىٰ فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ

الشَّاكِرِينَ ﴿١٤٤﴾﴾

**[Allaah] said: "O Moosaa [Moses] I have chosen you above men by My
Messages, and by My speaking to you."**

[Sooratul-A'raaf, 7:144]

From this speech is that which Allaah allows a messenger from the angels to hear and then commands him to inform a messenger from mankind.

Allaah says:

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ

بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴿١٤٥﴾﴾

**It is not given to any human being that Allaah should speak to him
unless [it be] by Inspiration, or from behind a veil, or [that] He sends a**

**Messenger to reveal what He wills by His Leave. Verily,
He is Most High, Most Wise.**

[Sooratush-Shoora, 42:51]

Belief in the books also consists of belief in all that they contain from laws. It was an obligation upon those to whom these books were revealed that they obey them and rule by them.

The Books Confirm One Another

The revealed books also confirm and affirm one another. They do not contradict each other. Also, the texts of the first revealed books were abrogated by the truth within the books that followed them, just as some of the laws of the Torah were abrogated by the Bible.

Allaah The Most High says concerning Jesus, *'alayhis-salaam*:

﴿ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُمْكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴾

And I have come confirming that which was before me of the *Tauraat* [Torah], and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allaah and obey me.

[Soorah Aali-'Imraan, 3:50]

We also believe that the Qur'an abrogates all previous revealed books. Allaah says:

﴿ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ﴾

...confirming the Scripture that came before it and *Mohayminan* [trustworthy in highness and a witness] over it [old Scriptures]...

[Sooratul-Maa'idah, 5:48]

And Allaah says concerning all of these books:

﴿ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴾

But it is nothing else than a Reminder to all the 'Aalameen [mankind, jinns and all that exists].

[Sooratul-Qalam, 68:52]

Belief in the revealed books of Allaah must be general in areas where Allaah has left them general and specific and detailed in areas where Allaah has left them specific and detailed.

The Names of Allaah's Books

Indeed, Allaah has detailed the names of some of the Books. He has named the Torah (by name) which was revealed to Moosaa, '*alayhis-salaam* and the Bible which was revealed to 'Eesaa, '*alayhis-salaam* and the *Zaboor* which was revealed to Daawood '*alayhis-salaam* and finally the Qur'an which was revealed to Muhammad (*sallallaahu 'alayhi wa sallam*). Allaah also mentions *Suhuf* (small books or papers) revealed to Ibraaheem and Moosaa, may the peace and blessings of Allaah be upon all of them.

So we believe in the aforementioned books in the detail and manner Allaah details them. Likewise, Allaah has mentioned many other books in general but has not mentioned their names. So we also believe in these books (in the manner Allaah has mentioned them).

Allaah says:

﴿ وَقُلْ ءَامَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ ﴾

Say: "I believe in whatsoever Allaah has sent down of the Book [all the holy Books]..."

[Sooratush-Shooraa, 42:15]

The Noble Qur'an Is the Final Book and It Abrogates All Other Books

The Noble Qur'an that Allaah revealed to our Prophet Muhammad (*sallallahu 'alayhi wa sallam*) is the last of the heavenly books revealed—there shall be no book after it. It abrogates all previous books for both mankind and *jinn*.

Allaah says:

﴿ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴾

But it is nothing else than a Reminder to all the 'Aalameen [mankind, jinns and all that exists].

[Sooratul-Qalam, 68:52]

The Qur'an contains all of mankind's needs. It consists of everything mankind needs for their life in this world and their life in the hereafter.

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin

[such can eat these above-mentioned meats], then surely, Allaah is Oft-Forgiving, Most Merciful.

[Sooratul-Maa'idah, 5:3]

The Qur'an Is a Miracle

The Qur'an is a miracle that cannot be reproduced by anyone.

Allaah says:

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾ ﴿١٧٨﴾

Say: "If the mankind and the *jinn*s were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."

[Sooratul-Israa', 17:88]

And He says:

﴿ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴾ ﴿٤٢﴾

Falsehood cannot come to it from before it or behind it [it is] sent down by the All-Wise, Worthy of all praise [Allaah].

[Soorah Fussilat, 41:42]

The Qur'an Is Protected

It is protected from anything being added to or taken away from it as Allaah says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ حَافِظُونَ ﴾

Verily We: It is We Who have sent down the *Dhikr* [i.e. the Qur'an] and surely, We will guard it [from corruption].

[Sooraul-Hijr, 15:9]

Belief in the Messengers

Belief in the messengers consists of a firm unwavering conviction that Allaah has sent a messenger to every nation, calling them to the worship of Allaah and Allaah alone and proclaiming that He is free of partners as well as disbelieving in all others worshipped besides Him.

All of them were trustworthy, honest, upright, guiders, and caring individuals. They all delivered the message of Allaah (without deviation).

We believe that Allaah took Ibraaheem (Abraham), '*alayhis-salaam* and Muhammad (*sallallaahu 'alayhi wa sallam*) as intimate friends. We believe that Allaah actually spoke to Moosaa (Moses) and raised Idrees (Enoch) to a high ranking position, and that 'Eesaa (Jesus) was His slave and messenger, and His word was delivered to Maryam (Mary) and the Ruh al-Qudus (Gabriel).

Virtues of the Prophets

We believe that Allaah has favoured some Prophets over others and has raised some in ranks higher than others, and that Muhammad is the chief of all of Aadam's progeny on the Last Day; and we say this without boasting.

The Call of the Messengers Agreed in the Foundation of the Religion

We believe that their call—from the first of them to the last of them—agreed in the fundamental foundation of the religion which was the oneness of Allaah in His worship, lordship, and names and attributes.

He says:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

Truly, the religion with Allaah is Islam...

[Soorah Aali-'Imraan, 3:19]

﴿ وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.

[Soorah Aali-'Imraan, 3:85]

And Allaah says about Noah:

﴿ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴾

...And I have been commanded to be one of the Muslims [those who submit to Allaah's Will].

[Soorah Yoonus, 10:72]

And He says about Moses:

﴿ وَقَالَ مُوسَىٰ يَنْقُومُ إِنْ كُنْتُمْ بِاللَّهِ فَاعْلِيهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴾

And Moosaa [Moses] said: "O my people! If you have believed in Allaah, then put your trust in Him if you are Muslims [those who submit to Allaah's Will]."

[Soorah Yoonus, 10:84]

And Allaah, *subhaanahu wa ta'aala*, says about Sulaymaan, '*alayhis-salaam*:

﴿ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

... "My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Sulaymaan (Solomon), to Allaah, the Lord of the 'Aalameen (mankind, jinns and all that exists)]."

[Sooratun-Naml, 27:44]

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾

He [Allaah] has ordained for you the same religion [Islam] which He ordained for Nooh [Noah], and that which We have inspired in you [O Muhammad (*sallallaahu 'alayhi wa sallam*)], and that which We ordained for Ibraaheem [Abraham], Moosaa [Moses] and 'Eesaa [Jesus] saying you should establish religion [i.e. to do what it orders you to do practically], and make no divisions in it [religion] [i.e. various sects in religion]. Intolerable for the *Mushrikoon*, is that to which you [O Muhammad (*sallallaahu 'alayhi wa sallam*)] call them. Allaah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

[Sooratush-Shooraa, 42:13]

The Number of Prophets and Messengers

The total number of messengers was three hundred and fifteen, and there were one hundred and twenty-four thousand prophets. This is confirmed by the authentic *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) on the authority of Abu Umaamah and the *hadeeth* of Abu Dharr.³¹

The Difference between a Prophet and a Messenger³²

As for the difference between a prophet and a messenger, then a prophet is one who Allaah has informed or given information. He then informs his people of that which Allaah has informed him of. However, if he is sent with that information to a people who have deviated from the command of Allaah and informs them of the message of Allaah then he becomes a messenger. If he was one who was implementing the law that came before him and thus, was not sent to deliver any message from Allaah, then he is a prophet and not a messenger.

Mujaahid, *rahimahullaah*, said "The prophet alone is the one whom is spoken to directly [by Allaah] and information is revealed to him. He is not sent forth."³³ So every messenger is in fact a prophet, but every prophet is not a messenger.

³¹ From the Musnad of Imaam Ahmad. In the narration of Abu Umaamah from Abu Dharr, who said: "O Allaah's Messenger! How many prophets were there?" The Prophet (*sallallaahu 'alayhi wa sallam*) said: "One hundred and twenty-four thousand, and there were three hundred and fifteen messengers from among them." Al-Albaanee said: "It is a sound *hadeeth*."

³² The book, *Enlightenment for the Mind in Explanation of: The Difference between a Prophet and a Messenger* by Shaykh Abu Nasr Muhammad Ibn 'Abdullaah al-Imaam is published by TROID Publications.

³³ Narrated from Ibn al-Mundhir from the *tafseer* of Mujaahid Ibn Jabr.

Names of the Prophets and Messengers

Allaah has named a number of these prophets and messengers for us. They are Aadam, Nooh (Noah), Idrees (Enoch), Hood, Saalih, Ibraaheem (Abraham), Ismaa'eel, Ishaq (Isaac), Ya'qoob (Jacob), Yoosuf (Joseph), Loot (Lot), Shu'ayb, Yoonus (Jonah), Moosaa (Moses), Haaron (Aaron), Ilyaaas (Elias), Zakariyyah (Zakariah), Yahyaa (John), al-Yasaa, Dhul-Kifl, Daawood (David), Sulaymaan (Solomon), Ayoob (Job), 'Eesaa (Jesus) and Muhammad (may the peace and blessing of Allaah be upon them all).

He (Allaah) has informed us of the story of their message and that which it contains from its sufficiency, lessons, and insight:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾

**And Messengers We have mentioned to you before, and
Messengers We have not mentioned to you, and to
Moosaa [Moses] Allaah spoke directly.**

[Sooratun-Nisaa', 4:164]

Hence, we believe in all of them in the detail that Allaah has mentioned as well as in the general manner that Allaah has generalized them.

The Prophets and Messengers Were Men Whom Allaah Blessed with Prophethood and the Message

We believe that all of the prophets and messengers were created men not having any special divine capabilities.

Allaah says:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٠٨﴾ ﴾

Say [O Muhammad]: "I am only a man like you. It has been inspired to me that your *Ilaah* [God] is One *Ilaah* [God i.e. Allaah]. So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

[Sooratul-Kahf, 18:110]

Allaah says:

﴿ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ خُنُّوا إِلَّا بِبَشَرٍ مِّثْلِكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُم بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠٩﴾ ﴾

Their Messengers said to them: "We are no more than human beings like you, but Allaah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority [proof] except by the Permission of Allaah. And in Allaah [Alone] let the believers put their trust.

[Soorah Ibraaheem, 14:11]

And Allaah says:

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿١١٠﴾ ﴾

And We never sent before you [O Muhammad (*sallallahu 'alayhi wa sallam*)] any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer [of everything].

[Sooratul-Furqaan, 25:20]

And,

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٢٠﴾ ﴾

Say [O Muhammad (*sallallaahu 'alayhi wa sallam*)]: "I don't tell you that with me are the treasures of Allaah, nor [that] I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

[Sooratul-An'aam, 6:50]

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢١﴾ ﴾

Say [O Muhammad (*sallallaahu 'alayhi wa sallam*)]: "I possess no power of benefit or hurt to myself except as Allaah wills. If I had the knowledge of the *Ghayb* (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

[Sooratul-A'raaf, 7:188]

We believe that they are servants of Allaah, and Allaah has favoured them to deliver the Message. He has described them as possessing the highest level of worship of Allaah and He has, indeed, praised them.

Our Prophet Muhammad (*Sallallaahu 'Alayhi wa Sallam*) Is the Seal of the Prophets

We believe that Allaah has sealed this message with Muhammad (*sallallaahu 'alayhi wa sallam*) to both mankind and *jinn*.

Allaah, *subhaanahu wa ta'aala*, said:

﴿ قُلْ يَتَأْتِيهَا النَّاسُ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

Say [O Muhammad (*sallallaahu 'alayhi wa sallam*): "O mankind!
Verily, I am sent to you all as the Messenger of Allaah..."

[Sooratul-A'raaf, 7:158]

And He says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

And We have sent you [O Muhammad (*sallallaahu 'alayhi wa sallam*)]
not but as a mercy for the 'Aalameen [mankind, jinns and all that
exists].

[Sooratul-Anbiyaa', 21:107]

And He says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

And We have not sent you [O Muhammad (*sallallaahu 'alayhi wa sallam*)]
except as a giver of glad tidings and a warner to all mankind,
but most of men know not.

[Soorah Sabaah', 34:28]

The Sacred Pact of the Messengers with Our Prophet (*Sallallaahu 'Alayhi wa Sallam*)

Allaah informs us that He has taken a pact with the prophets that if they were to meet in the time of our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) that they would follow him. This is the clear evidence that his (*sallallaahu 'alayhi wa sallam*) call was the final message and that it abrogates all preceding messages.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾ ﴾

And [remember] when Allaah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* [understanding of the Laws of Allaah, etc.], and afterwards there will come to you a Messenger [Muhammad (*sallallaahu 'alayhi wa sallam*)] confirming what is with you; you must, then, believe in him and help him." Allaah said: "Do you agree [to it] and will you take up My Covenant [which I conclude with you]?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses [for this]." Then whoever turns away after this, they are the *Faasiqoon* [rebellious: those who turn away from Allaah's Obedience].

[Soorah Aali-'Imraan, 3:81–82]

Allaah says:

﴿ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦١﴾ ﴾

And [remember] when 'Eesaa [Jesus], son of Maryam [Mary], said: "O Children of Israel! I am the Messenger of Allaah unto you confirming the *Tawraat* [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he [Ahmad i.e. Muhammad (*sallallaahu 'alayhi wa sallam*)] came to them with clear proofs, they said: "This is plain magic."

[Sooratus-Saff, 61:6]

And He says:

﴿ وَآكُتِبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ
مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ
بِآيَاتِنَا يُؤْمِنُونَ ﴿٦٢﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ
فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ
وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٦٣﴾ ﴾

"And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: [As to] My Punishment I afflict therewith whom I will and My Mercy embraces all things. That [Mercy] I shall ordain for those who are the *Muttaqoon* (pious), and give *Zakaat*; and those who believe in Our *Ayaat* (proofs, evidences, verses, lessons, signs and revelations, etc.); Those who follow the Messenger, the Prophet who can neither read nor write [i.e. Muhammad (*sallallaahu 'alayhi wa sallam*)] whom they find written

with them in the *Tawraat* [Torah] and the *Injeel* (Gospel), he commands them for *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam has ordained]; and forbids them from *al-Munkar* [i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden]; he allows them as lawful *at-Tayyibaat* [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful *al-Khabaa'ith* [i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.], he releases them from their heavy burdens [of Allaah's Covenant], and from the fetters [bindings] that were upon them. So those who believe in him [Muhammad (*sallallaahu 'alayhi wa sallam*)], honour him, help him, and follow the light [the Qur'an] which has been sent down with him, it is they who will be successful.

[Sooratul-A'raaf, 7:156–157]

On the authority of Abu Hurayrah, *radhiyyallaahu 'anhu*, who said that the Prophet, (*sallallaahu 'alayhi wa sallam*) said: “By the one whose hand Muhammad's soul is in, no one who hears of me from this nation³⁴ be he Jew or Christian, then dies and does not believe in that which I have been sent with, then he is from the inhabitants of the fire.”³⁵

Whoever Denies the Message of Muhammad (*Sallallaahu 'Alayhi wa Sallam*) Has Disbelieved

³⁴ The term *ummah* as used in the *hadeeth* is divided into two categories:

- ❁ The first being the *ummah* of *da'wah* or those who have heard the name and call of Muhammad (*sallallaahu 'alayhi wa sallam*) from the Jews and Christians.
- ❁ The second is the *ummah* of *istijaabah* or those who have heard the call of Muhammad (*sallallaahu 'alayhi wa sallam*) and have answered it by embracing Islam.

³⁵ *Saheeh Muslim*.

So, whoever denies the message of Muhammad (*sallallaahu 'alayhi wa sallam*) being sent to all of mankind has disbelieved, and he disbelieves even if he claims to be a believer and follower.

Allaah says:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾

The people of Nooh [Noah] belied the Messengers.
[Sooratush-Shua'raa', 26:105]

So Allaah has declared all of them disbelievers in all of the messengers even though no messenger preceded Nooh, *'alayhis-salaam*.

Whoever Claims Prophethood after Muhammad (*Sallallaahu 'Alayhi wa Sallam*) Has Disbelieved

We believe that there shall be no prophet after Muhammad (*sallallaahu 'alayhi wa sallam*), so whoever claims prophethood has lied and disbelieved.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ ﴾

﴿ عَلِيمًا ﴾

Muhammad (*sallallaahu 'alayhi wa sallam*) is not the father of any man among you, but he is the Messenger of Allaah and the last [end of the Prophets]. And Allaah is Ever All-Aware of everything.

[Sooratul-Ahzaab, 33:40]

On the authority of Abu Hurayrah, *radhiyyallaahu ‘anhu*, the Prophet (*sallallaahu ‘alayhi wa sallam*) said: "I have been favoured over all of the prophets with six things:

1. I have been given *Jawaami'ul-Kalam*,³⁶
2. I was granted victory owing to my awe,
3. the spoils of war have been made permissible for me,
4. all of the earth has been made a *masjid* for me,
5. I have been sent to all of mankind, and
6. I am the seal of the prophets."³⁷

Whoever Denies the Message of Any of the Prophets and Messengers Has Disbelieved

Whoever disbelieves in the message of any of the prophets and messengers has disbelieved according to consensus of the Muslims.

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۗ أُولَٰئِكَ هُمُ
 الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۗ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا
 بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۗ ﴾

Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers [by believing in Allaah and disbelieving in His Messengers] saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a

³⁶ *Jawaami'ul-Kalam*: The gift of using few words which contain many benefits and knowledge.

³⁷ *Saheeh Muslim*.

humiliating torment. And those who believe in Allaah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allaah is Ever Oft-Forgiving, Most Merciful.

[Sooratun-Nisaa', 4:150-152]

Belief in the Last Day

It is the Day of Judgement and that which will occur on that day. *Ahlu-Sunnah* has firm belief in this; as Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ ﴾

...And they believe with certainty in the Hereafter.

[Sooratul-Baqarah, 2:4]

And Allaah says:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ ﴾

أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٥٧﴾

Allaah! Laa ilaaha illa Huwa [none has the right to be worshipped but He]. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allaah?

[Sooratun-Nisaa', 4:87]

And,

﴿ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ ﴾

الصَّفْحَ الْجَمِيلَ ﴿٥٨﴾

And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook [O Muhammad (*sallallaahu 'alayhi wa sallam*)], their faults with gracious forgiveness. [This was before the ordainment of *Jihaad* (holy fighting) in Allaah's Cause].

[Sooratul-Hijr, 15:85]

The Resurrection

Inclusive in this is belief in the *ba'th* (resurrection) in which the dead will be brought back to life.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah wills. Then it will be blown a second time and behold, they will be standing, looking on [waiting].

[Sooratuz-Zumar, 39:68]

And,

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴾

...As We began the first creation, We shall repeat it, [it is] a promise binding upon Us. Truly, We shall do it.

[Sooratul-Anbiyaa', 21:104]

Book of Deeds

There is also belief in the Book of Deeds that shall be given in either the right hand, from behind one's back, or in the left hand.

Allaah says:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ مَآءٌ أَوْ كِتَابِيَّةٌ ۚ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةً ۚ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۚ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَابِيَّةٌ ۚ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۚ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لِمَ أُوتِيَ كِتَابِيَّةً ۚ وَلِمَ أَدْرِمَ مَا حِسَابِيَّةً ۚ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۚ مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ۚ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ۚ خُدُوهُ فَغُلُّوهُ ۚ ثُمَّ الْجَحِيمَ صَلُّوهُ ۚ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۚ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۚ وَلَا تَحْضُ عَلَىٰ طَعَامِ الْمَشْكِينِ ۚ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۚ وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينَ ۚ لَا يَأْكُلُهُمْ إِلَّا الْخَاطِئُونَ ۚ ﴾

Then as for him who will be given his Record in his right hand will say: "Take, read my Record! Surely, I did believe that I shall meet my Account!" So he shall be in a life, well-pleasing. In a lofty Paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! And that I had never known, how my Account is? I wish, would that it had been my end [death]! My wealth has not availed me, my power and arguments [to defend myself] have gone from me!" [It will be said]: "Seize him and fetter him, then throw him in the blazing Fire." Then fasten him with a chain whereof the length is seventy cubits!" Verily, He used not to believe in Allaah, the Most Great. And urged not on the feeding of *al-Miskeen* [the poor]. So no friend has he here this Day, Nor any food

except filth from the washing of wounds. None will eat except the
Khaati'oon [sinners, disbelievers, polytheists, etc.]

[Sooratul-Haaqqah, 69:19–37]

The Scales

We also believe in the Scales that shall be placed on the Day of Resurrection, and indeed, no soul shall be oppressed that day.

Allaah, *subhaanahu wa ta'aala*, says:

﴿فَمَنْ ثُقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

**Then, those whose scales [of good deeds] are heavy,
these, they are the successful.**

[Sooratul-Mu'minoon, 23:102]

The Intercession

We believe in the Intercession on that day, and it can be categorized as follows:

- ❁ *Ash-Shafaa'atul 'Uthmaa* (The Major Intercession): It will be specifically designated for the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) to intercede for the people who have been gathered to be judged.
- ❁ Intercession seeking the opening of the doors of Paradise for its people. This will also be specifically for the Prophet (*sallallaahu 'alayhi wa sallam*).

- ❁ Intercession to lighten the punishment for those deserving of it. This is also specified for the Prophet (*sallallaahu 'alayhi wa sallam*) as he will intercede on behalf of his uncle Abu Taalib to lighten his (Abu Taalib's) punishment in the Hellfire such that it will be a punishment that will encompass him and anger him.
- ❁ Intercession to seek the raising in rank of the people of Paradise. It has been said (by the people of knowledge) that this is specifically for the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*), and it has been said that it is not specifically for him.
- ❁ The Intercession for the people of major sin. They are the sinners from the believers who have entered the Fire as a result of their sins. The intercession will be to remove them from the Fire. The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) will intercede, as well as other messengers, angels, the righteous, and the martyrs.

The Qur'an and fasting shall also intercede for its people on the Day of Judgement. Likewise, believing children shall intercede for their parents.

The Fountain

We believe in The *Hawd* (The fountain). This is the fountain of our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*). Its liquid will be exceptionally white milk and it will be sweeter than honey. Its smell will be better than the best perfume. Whoever drinks from it shall never thirst again.

The Bridge

We believe in the bridge that shall pass over a portion of the Hellfire. The people shall pass over it according to their deeds. The first will pass over like a flash of lightening, then like wind, then like a flying bird. And the Prophet (*sallallaahu 'alayhi wa sallam*) shall be standing on the bridge saying, "**O my Lord, give safety, give safety**"³⁸ until all of the deeds of the servants have passed. Until a man will try to pass and he will have no way to pass except by crawling.

And on both sides of the bridge there shall be hooks attached. They will be commanded to take hold of anyone ordered—either he passes safely but scared and scratched, or he is flung into the Fire.

We believe in all that has come in the Book and the *Sunnah* informing us of that day and what will occur on it—May Allaah give us safety on that day.

Belief in the Divine Predestination—Its Good and Its Bad: *Qadr* and *Qadhaa'*

We have a firm unwavering belief that Allaah has preordained everything for creation, and whatever Allaah has willed shall come to pass, and whatever He has not willed shall never come to pass.

Allaah says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

³⁸ Narrated by al-Mugheerah Ibn Shu'bah in the book *Al-Mustadrak alaa as-Saheehayn*.

Verily, We have created all things with *Qadr* [Divine Preordainments of all things before their creation, as written in the Book of Decrees (*Al-Lawh Al-Mahfoodth*)].

[Sooratul-Qamar, 54:49]

And,

﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾﴾

...And the Command of Allaah is a decree determined.

[Sooratul-Ahzaab, 33:38]

Principles of *al-Qadr*

The proper manner in which to understand the *Qadr* can be outlined in four categories:

1. *Al-'Ilm* (Knowledge): We believe that Allaah The Most High has knowledge over everything. He knows what was not, what will be, and how it would be. His knowledge is eternal and everlasting. His knowledge does not originate from ignorance nor is His knowledge coupled with forgetfulness after knowing.
2. *Al-Kitaabah* (The Writing): We believe that written in the *Lawh al-Mahfoodth* (The Preserved Tablet) is that which will take place until The Day of Judgement.

Allaah says:

﴿الَّذِينَ كَفَرُوا سَاءَ مَا يَحْكُمُونَ ﴿١٠٠﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَاءَ مَا يَحْكُمُونَ ﴿١٠١﴾ وَالَّذِينَ كَفَرُوا سَاءَ مَا يَحْكُمُونَ ﴿١٠٢﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَاءَ مَا يَحْكُمُونَ ﴿١٠٣﴾﴾

﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٠٤﴾﴾

Know you not that Allaah knows all that is in heaven and on earth? Verily, it is [all] in the Book [*Al-Lawh Al-Mahfoodh*].

Verily! That is easy for Allaah.

[Sooratul-Hajj, 22:70]

And He says:

﴿ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ۗ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ۗ ﴾

[Fir'awn (Pharaoh)] said: "What about the generations of old?"

[Moosaa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget."

[Soorah Taa Haa, 20:51-52]

And Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۗ ﴾

And all things We have recorded with numbers [as a record] in a Clear Book.

[Soorah Yaa-Seen, 36:12]

Inclusive in this belief of that which is written from the *Qadr* are:

- ❁ The eternal predetermination before the creation of the heavens and earth.³⁹ Allaah says:

³⁹ That which will occur to the end of time.

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

﴿ الْمُؤْمِنُونَ ﴾

Say: "Nothing shall ever happen to us except what Allaah has ordained for us. He is our *Mawlaa* [Lord, Helper and Protector]." And in Allaah let the believers put their trust.

[Sooratut-Tawbah, 9:51]

- ✽ The writing of the covenant the day Allaah said, "Am I not your Lord?"

And Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا ﴾

And [remember] when your Lord brought forth from the Children of Aadam, from their loins, their seed [or from Adam's loin his offspring] and made them testify as to themselves [saying]: "Am I not your Lord?" They said: "Yes! We testify..."

[Sooratul-A'raaf, 7:172]

- ✽ The predetermined lifespan during the creation of the *nutfah* (mixed male and female discharge).

An angel is sent to blow the soul into the embryo and likewise, four things are written for it: its provisions, its time of demise, its deeds, and whether it shall be miserable or happy.

- ❁ The annual predetermination of (*Laylatul-Qadr*) The Night of Power. As Allaah, *subhaanahu wa ta'aala*, says:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿١﴾ ﴾

Therein [that night] is decreed every matter of ordainments.

[Sooratud-Dukhaan, 44:4]

Regarding this verse, Ibn 'Abbaas, *radhiyyallaahu 'anhu*, said, "Written in the Mother of the Book (*al-Lawh al-Mahfoodh*), on the Night of Power shall be all the deeds for that year, from death, life, provisions, and rain, even those who will be making *Hajj*. It is said, "So and so shall make *Hajj* and so and so shall make *Hajj*."⁴⁰

- ❁ The daily predetermination. As Allaah says:

﴿ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ ﴾

Every day He has a matter to bring forth [such as giving honor to some, disgrace to some, life to some, death to some, etc.]!

[Sooratur-Rahmaan, 55:29]

The daily predetermination is a detailing of the annual predetermination; the annual predetermination is a detailing of the predetermined lifespan upon creation of the *nutfah*; and the predetermined lifespan is a detailing

⁴⁰ *Tafseer al-Qurtubee*. Ibn 'Abbaas also said concerning the verse, "Verily you shall see a man walking in the market, and indeed, his name may be written as from those who shall die [that year]."

of what was previously determined on the Day of the Covenant, which is a detailing of the eternal predetermination written by the Pen in *al-Lawh al-Mahfoodth*.

Al-Lawh al-Mahfoodth contains knowledge from Allaah, *subhaanahu wa ta'aala*. Thus, the end of all and its determination is knowledge that is left with Allaah. So, everything in the beginning shall end where it began and everything in the end shall end (by returning to Allaah).

﴿ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴾

And that to your Lord [Allaah] is the End [Return of everything].

[Sooratun-Najm, 53:42]

3. *Al-Mashi'ah* (The Will of Allaah): We believe that Allaah, *subhaanahu wa ta'aala*, has willed everything in the heavens and earth. Nothing exists except by His will. What He wills was and will be, and what He does not shall never be.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!

[Soorah Yaa-Seen, 36:82]

﴿ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

...If Allaah had willed, they would not have fought against one another, but Allaah does what He likes.

[Sooratul-Baqarah, 2:253]

﴿ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ﴾

...And had Allaah willed, He could have gathered them together [all] unto true guidance...

[Sooratul-An'aam, 6:35]

﴿ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ۗ ﴾

And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion only, i.e. Islam)].

[Soorah Hood, 11:118]

﴿ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي ﴾

And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect...

[Sooratus-Sajdah, 32:13]

﴿ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ ﴾

Have they not traveled in the land, and seen what was the end of those before them, and they were superior to them in power? Allaah is not such that anything in the heavens or in the earth escapes Him...

[Soorah Faatir, 35:44]

4. *Al-Khalq* (Creation): He, Allaah, created every doer of an action and his action; everything that moves and its movements; everything that is inactive or does not move and its immobility.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

While Allaah has created you and what you make!

[Sooratus-Saafaat, 37:96]

﴿ اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾

**Allaah is the Creator of all things, and He is the Wakeel
[Trustee, Disposer of affairs, Guardian, etc.] over all things.**

[Sooratuz-Zumar, 39:62]

The Servant's Deeds

We believe, along with this, that every servant has ability over his actions and has free will and choice of them. Allaah, *subhaanahu wa ta'aala*, is their creator and the creator of their will, their ability, their speech, and their deeds. Their speech and actions come from them and is their responsibility, and for them they shall be rewarded or punished.

They do not have the ability to do anything unless Allaah has given them that ability. They do not have any desire or will unless Allaah desires or wills.

Allaah says:

﴿ إِنَّ هُدْيَهُ تَذَكُّرٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۚ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ

﴿ كَانَ عَلِيمًا حَكِيمًا ﴾

Verily! This [Verses of the Qur'an] is an admonition, so whosoever wills, let him take a Path to his Lord [Allaah]. But you cannot will, unless Allaah wills. Verily, Allaah is Ever All-Knowing, All-Wise.

[Sooratul-Ihsaan, 76:29-30]

﴿ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٩﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٣٠﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣١﴾ ﴾

Verily, this [the Qur'an] is no less than a Reminder to [all] the 'Aalameen [mankind and jinns]. To whomsoever among you who wills to walk straight. And you will not, unless [it be] that Allaah wills, the Lord of the 'Aalameen [mankind, jinns and all that exists].

[Sooratut-Takwir, 81:27-29]

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ﴾

Allaah burdens not a person beyond his scope. He gets reward for that [good] which he has earned, and he is punished for that [evil] which he has earned...

[Sooratul-Baqarah, 2:286]

﴿ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ ﴾

This is the Paradise which you have been made to inherit because of your deeds which you used to do [in the life of the world].

[Sooratuz-Zukhruf, 43:72]

Meaning; as a result of deeds.

﴿ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾ ﴾

Then taste you [the torment of the Fire] because of your forgetting the Meeting of this Day of yours, [and] surely! We too will forget you, so taste you the abiding torment for what you used to do.

[Sooratus-Sajdah, 32:14]

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ ﴿١٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ ﴿١٥﴾ ﴾

So whoever does good equal to the weight of an atom [or a small ant], shall see it. And whoever does evil equal to the weight of an atom [or a small ant], shall see it.

[Sooratuz-Zalzalah, 99:7–8]

That Which Has Been Written (Decreed) Should Not Prevent One from Actions

And we believe that anything which has been written for us does not prevent us from doing actions nor oblige us to rely solely upon our deeds. For this we see the Prophet (*sallallaahu 'alayhi wa sallam*) informing his Companions of the following:

On the authority of 'Alee, *radhiyyallaahu 'anhu*, who said, "We were in the company of the Prophet (*sallallaahu 'alayhi wa sallam*) in a funeral procession at Baqi al-Gharqad. He (*sallallaahu 'alayhi wa sallam*) said, "There is none of you but has his place written for him in Paradise or in the Hellfire." They said, "O Messenger of Allaah! Shall we depend [on this fact and give up actions]?" He said, "Carry on doing [good deeds]; for everybody will find it easy to do [what will lead him to his destined place]." Then he recited:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿١٤﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿١٥﴾ فَسَنِيَرُهُ لِلْمَسْرَىٰ ﴿١٦﴾ وَأَمَّا مَنْ بَخِلَ ﴿١٧﴾

﴿ وَاسْتَفْتَىٰ ﴿١٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿١٩﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ﴿٢٠﴾ ﴾

As for him who gives [in charity] and keeps his duty to Allaah, and believes in *al-husna* [the Best reward] from Allaah [i.e. Allaah will compensate him for what he will spend in Allaah's way]. So, We will make smooth for him the path of ease [goodness]. But he who is a greedy miser.... for him, the path for evil.⁴¹

[Sooratul-Layl, 92:5–10]

Thus, destiny has outlining reasons that must be achieved. Just as the purpose of marriage is to have a child, and inheritance is a reason to attain land, thus, righteous deeds are the reason for entering Paradise and evil deeds result in entering the Fire—may Allaah protect us.

⁴¹ *Saheeh Bukhaaree*, "Book of Tafseer."



The Correct Belief Regarding: *Eemaan* (Faith)

From the general belief of *Ahlu-Sunnah wal-Jamaa'ah* is that *eemaan* is:

- ❁ A statement on the tongue, meaning a person will recite the testimony of the oneness of Allaah by saying: *Laailaaha illallaah, Muhammadur-rasoolullaah*.⁴²
- ❁ A belief in the heart, meaning that the person has the unwavering, firm, and steadfast belief of that which he has stated upon his tongue.
- ❁ And finally, actions with the body parts.

Imaam ash-Shaafi'ee, *rahimahullaah*, said:

It was the consensus of the Companions, *Taabi'een*, those that followed them, and all those whom we have come in contact with, that they have said, '*al-Eemaan*: [is] a statement [on the tongue], actions [with the body parts], and intention [belief in the heart], and none of the three can be sufficed except with the others.'⁴³

The Increasing and Decreasing of Faith

Eemaan increases with obedience and it decreases with disobedience.

⁴² None has the right to be worshipped in truth except for Allaah, and Muhammad is His Messenger.

⁴³ Narrated by al-Laalaka'ee in *As-Sunnah*.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ﴾

Those [i.e. believers] unto whom the people [hypocrites] said, "Verily, the people [pagans] have gathered against you [a great army], therefore, fear them." But it [only] increased them in Faith...

[Soorah Aali-Imraan, 3:173]

﴿ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٨٢﴾ ﴾

...And when His Verses [this Qur'an] are recited unto them, they [i.e. the Verses] increase their Faith; and they put their trust in their Lord [Alone].

[Sooratul-Anfaal, 8:2]

﴿ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ ﴾

And whenever there comes down a *Soorah* [chapter from the Qur'an], some of them [hypocrites] say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

[Sooratut-Tawbah, 9:124]

﴿ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿١٢٤﴾ ﴾

And when the believers saw *al-Ahzaab* [the Confederates], they said: "This is what Allaah and His Messenger [Muhammad (*sallallaahu 'alayhi wa sallam*)] had promised us, and Allaah and His Messenger (Muhammad (*sallallaahu 'alayhi wa sallam*)] had spoken the truth, and it only added to their faith and to their submissiveness [to Allaah].

[Sooratul-Ahzaab, 33:22]

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

He it is Who sent down *as-Sakeenah* [calmness and tranquillity] into the hearts of the believers, that they may grow more in Faith along with their [present] Faith...

[Sooratul-Fath, 48:4]

﴿وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا﴾

...And the believers may increase in Faith...

[Sooratul-Muddathhir, 74:31]

On the authority of Ibn 'Umar, *radhiyyallaahu 'anhu*, who said that the Prophet (*sallallaahu 'alayhi wa sallam*) admonished the women; he said to them, "I have seen none lacking in common sense and failing in religion but [at the same time] robbing the wisdom of the wise beside you."⁴⁴ This is the evidence that *eemaan* weakens.⁴⁵

He (*sallallaahu 'alayhi wa sallam*) also said, "The best of believers in faith are the best of them in character."⁴⁶

So if one is described as having had good character, then he has the strongest *eemaan*, unlike the one whose character is bad and as a result has the weakest *eemaan*.

⁴⁴ *Saheeh Bukhaaree* and *Muslim*.

⁴⁵ As a result of a woman's menstrual cycle and post-natal bleeding, she leaves off both prayer and fasting, and because of this her *eemaan* weakens.

⁴⁶ On the authority of Abu Hurairah, *radhiyyallaahu 'anhu*, from the *Musnad* of Imaam Ahmad.

Faith Is Not Simply Belief

Eemaan (faith) is not a statement on the tongue or actions with the body parts without having belief. This is the faith of the *munaafiq*.⁴⁷

Allaah says:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨٧﴾ ﴾

And of mankind, there are some [hypocrites] who say: “We believe in Allaah and the Last Day” while in fact they believe not.

[Sooratul-Baqarah, 2:8]

Faith Is Not Simply Recognition

Likewise, it is not just a mere recognition (of Allaah's existence) as this is the faith of the disbelievers and those who reject (true) faith.

Allaah says:

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٨﴾ ﴾

And they belied them [those *Ayaat*] wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayaat*) are from Allaah, and Moosaa (Moses) is the Messenger of Allaah in truth, but they disliked to obey Moosaa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *mufsidoon* (disbelievers, disobedient to Allaah, evil-doers, liars).

⁴⁷ *Munaafiq* is commonly translated as hypocrite (its linguistic meaning); however, this does not accurately define its Islamic meaning. A *munaafiq* is a person who outwardly expresses Islam while inwardly disbelieving in it and hating it.

[Sooratum-Naml, 27:14]

﴿ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ ﴾

...It is not you that they deny, but it is the Verses [the Qur'an] of Allaah that the *zaalimoon* [polytheists and wrong-doers] deny.

[Sooratul-An'aam, 6:33]

﴿ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ﴾

Those to whom We gave the Scripture [Jews and Christians] recognize him [Muhammad (*sallallaahu 'alayhi wa sallam*) or the Ka'bah at Makkah] as they recognize their sons...

[Sooratul-Baqarah, 2:146]

﴿ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ﴾

Then when there came to them that which they had recognized, they disbelieved in it...

[Sooratul-Baqarah, 2:89]

﴿ وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ ﴾

﴿ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴾

And 'Aad and Thamood [people]! And indeed [their destruction] is clearly apparent to you from their [ruined] dwellings. Shaytaan [Satan] made their deeds fair-seeming to them, and turned them away from the [Right] Path, though they were intelligent.

[Sooratul-'Ankaboot, 29:38]

There Is Not Faith without Deeds

Also, it (*eemaan*, i.e. faith) is not just a statement on the tongue and a belief in the heart with no actions because Allaah has referred to actions as faith.

He says:

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾

...And Allaah would never make your faith [prayers] to be lost [i.e. your prayers offered towards Jerusalem]...

[Sooratul-Baqarah, 2:143]

Meaning, your prayers in Aqsa mosque.

On the authority of Ibn 'Abbaas, *radhiyallaahu 'anhu*, who said that the Prophet (*sallallaahu 'alayhi wa sallam*) said to a delegation of 'Abdul-Qays:

I command you to do four things and prohibit you against four acts. [The four deeds which you are commanded to do are]: [*al-Eemaan*] Faith in Allaah, and then he asked, "Do you know what *al-Eemaan* in Allaah means?" Then he said, 'Testifying that none has the right to be worshipped in truth except for Allaah and that Muhammad is the Messenger of Allaah, establishing the prayer, payment of charity, fasting in Ramadaan, and that you pay *khums* [one-fifth] of the booty fallen to your lot...'⁴⁸

And on the authority of Abu Hurayrah, *radhiyallaahu 'anhu*, who said that the Prophet (*sallallaahu 'alayhi wa sallam*) said, "***Al-Eemaan* has over seventy branches or sixty branches. The highest of them is the saying,**

⁴⁸ *Saheeh Bukhaaree* and Muslim.

'None has the right to be worshipped except for Allaah and the lowest of them is removing something harmful from the path, and shyness is from *eemaan*.'"⁴⁹

The Ruling of Actions

There are no actions that are left that would constitute disbelief except for the prayer. So whoever leaves off the prayer completely⁵⁰ then he has become a disbeliever. The Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) have come to a consensus concerning this issue.

'Abdullaah Ibn Shaqeeq said, "The Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) did not see any actions that were left off as disbelief except for the prayer."⁵¹

The Ruling of *Takfeer*

Takfeer (declaring another Muslim to be a disbeliever) is the right of Allaah alone; thus, no one is declared a disbeliever unless Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have declared them as such or one who the Muslims⁵² have come to a consensus upon.

⁴⁹ *Saheeh Bukhaaree*, Ibn Maajah

⁵⁰ Shaykh Muhammad Ibn Ramzaan: There is no doubt that the one who leaves off the prayer intentionally by rejecting its obligation is a disbeliever. As for the one who is lazy with the prayer, then there is a difference of opinion amongst the people of knowledge concerning this. However, the prominent opinion is that he is a disbeliever.

⁵¹ At-Tirmidhee.

⁵² Consensus of the Companions during their time and those qualified from the Muslims to make such a judgement—namely the scholars of this religion after the time of the Companions.

So whoever declares another Muslim a disbeliever with an aspect of disbelief not established by **clear** proofs based upon texts of the Book, the authentic *Sunnah*, and consensus (of the scholars) then he is deserving of a severe punishment and rebuke.⁵³ Thus, "whoever accuses a believer of disbelief then it is as if he killed him."⁵⁴

Kufr (disbelief) occurs by a statement of disbelief that cannot be disputed. Likewise, it may occur through an action and/or through a belief. Likewise, *istihlaal* (considering a prohibited matter as lawful) is not a condition of disbelief.⁵⁵

There is a difference between a general declaration of disbelief and referring to a specific person as a disbeliever. This general declaration of disbelief is the same as a general threat (from Allaah). The pronouncement should be made in general.⁵⁶ For example, the scholars would say, "Whoever alleges that the Qur'an is created is a disbeliever" or like the statement of Ibn Khuzaymah, *rahimahullaah*, who said, "Whoever does not affirm that Allaah is above His throne and has indeed risen

⁵³ He is to be corrected by the ruler of the Muslims.

⁵⁴ *Saheeh Bukhaaree*. On the authority of Thaabit Ibn ad-Dahhaak.

⁵⁵ Shaykh Muhammad Ibn Ramzaan: Whoever falls into disbelief regardless of whether it was speech or actions is a disbeliever. As for the matter of *istihlaal*, then there are those who say, 'We do not declare anyone from the people of the *Qiblah* a disbeliever until he makes the unlawful lawful.' It is possible for a person to fall into disbelief; he does not deem it lawful, but the matter he has fallen into is still disbelief. In this case, we can attribute disbelief to him (but not deem him to be a disbeliever).

⁵⁶ Shaykh Muhammad Ibn Ramzaan: An example of this would be the statement of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), "**Whoever goes to a woman anally has indeed disbelieved in that which has been revealed to Muhammad.**" This is a general declaration of disbelief and a general warning. So if a man were to come to us and say, "I've had anal relations with a woman, am I a disbeliever?" This person would have a specific ruling that differs from the general ruling of one who did this or said that (as outlined in the verses and *ahaadeeth* that have such warnings).

above His seven heavens is a disbeliever whose blood, money, and spoils becomes permissible."⁵⁷

As for declaring a specific individual a disbeliever, then it must be fulfilled by conditions with an absence of all matters that would prevent such a ruling.⁵⁸ So a general declaration of disbelief does not indicate a specific declaration upon a specific individual unless all conditions are fulfilled and all matters preventing such a ruling on it are absent.⁵⁹

⁵⁷ Al-Haakim, *The Knowledge of Science of Hadeeth*, pg. 285.

⁵⁸ Shaykh Muhammad Ibn Ramzaan: There must be conditions before declaring one a disbeliever. These conditions include knowledge of the action and a choice to do it. As for those matters that must not be present when declaring a Muslim to be a disbeliever, then they include ignorance, duress, and false interpretation. These are just some of the conditions and limitations of *takfeer*.

⁵⁹ Shaykh Muhammad Ibn Ramzaan: This is similar to the aforementioned example in the *hadeeth* that the one who goes to his woman anally has disbelieved in that which has been revealed to Muhammad (*sallallaahu 'alayhi wa sallam*). This is a general ruling, but he is under a severe threat. This differs from a person who actually does the action which now makes the ruling specific. The issue of declaring a Muslim to be a disbeliever is handled by the scholars of this religion and not by the common people. If one is known to be suspected of having fallen into *kufur* that will remove him from the fold of Islam, then his matter is taken to the people of knowledge where a determination will be made.



The Correct Belief Regarding: The Ruling of One Who Has Fallen into Major Sin

From the general belief of *Ahlu-Sunnah wal-Jamaa'ah* is that all sins—other than ascribing partners with Allaah—do not remove a Muslim from the fold of Islam; unless he deems them (sins) permissible, and this is whether he does the action because he believes it to be permissible or believes it to be permissible without doing the action.⁶⁰ In such case, this individual belies the Qur'an and belies the Messenger (*sallallaahu 'alayhi wa sallam*) and this is disbelief according to the Book, the *Sunnah*, and the consensus of the scholars.

Every sin with the exception of ascribing partners with Allaah will not keep its doer in the Hellfire for eternity, as Allaah says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that [anything else] to whom He pleases...

[Sooratu-Nisaa', 4:48]

The text of the verse indicates that the sinner is under the will of Allaah *subhaanahu wa ta'aala*; if He wills, He will pardon him with His lofty mercy and kindness and if He so wills, He will enter him into the Fire depending

⁶⁰ An example of this is one who leaves off an obligation of the religion and claims its permissibility while knowing full-well of its prohibition.

on his sins, (in order) to purify him, and then remove him from it based upon his belief in His oneness and enter him into Paradise.

The One Who Commits a Major Sin Has Weak Faith

Allaah has indeed mentioned some of the major sins, such as murder and fornication in His Book and has affirmed belief for those who commit these sins. Thus, they are believers based on their belief but evil-doers due to their sins.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ
بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ مِنْ إِحْسَنِ ۙ﴾

O you who believe! *Al-Qisaas* [the Law of Equality in punishment] is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother [or the relatives, etc.] of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness.

[Sooratul-Baqarah, 2:178]

So Allaah affirms belief for the murderer and the murdered and also affirms that they may be brothers in faith.

No Contradiction between One Being an Evil-Doer and a Muslim

There is no contradiction when we refer to one who does an evil act or an evil-doer as being Muslim.⁶¹ The rules of Islam and the Muslims still apply to him. We see the story of the noble Companion, ‘Abdullaah Himaar, which explains this principle clearly.

‘Abdullaah Himaar drank alcohol and was subsequently brought to the Prophet (*sallallaahu ‘alayhi wa sallam*). One of the Companions (may Allaah be pleased with them) said, "May Allaah curse him,⁶² how many times has he been brought here?" So the Prophet (*sallallaahu ‘alayhi wa sallam*) said, **"Do not curse him for indeed he loves Allaah and His messenger."**⁶³

So we see that he did not leave the fold of Islam simply because of his major sin. Rather, faith was affirmed for him [by the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*)] even though he fell into this major sin.⁶⁴

⁶¹ Shaykh Muhammad Ibn Ramzaan: We refer to the doer of the sin as a Muslim, and the rules of the Muslims apply to him. So if a person were to commit fornication for example, fornication is an evil deed and its doer is an evil-doer. So he is now attributed with two characteristics. But does this evil deed and the fact that he is an evil-doer negate his Islam? No, he is a Muslim and the punishment is established against him.

⁶² Shaykh Muhammad Ibn Ramzaan: When one falls into an evil action, it does not necessitate that you slander his honour or curse him. Rather, such a person has fallen into a deed that deserves punishment. Insulting him causes the *Shaytaan* to assist him. So, one who has fallen into evil deeds, his Islam is not negated.

⁶³ *Saheeh Bukhaaree*. Regarding the cursing of someone specifically, Shaykh Muhammad Ibn Ramzaan: Cursing is not allowed to be done upon a specific individual (eg: May the curse of Allaah be upon so and so). This is different from that which the Prophet (*sallallaahu ‘alayhi wa sallam*) has done when he said, **"So curse them [i.e. women who do not cover] for verily they are from the cursed."** So does this mean that each time you see a woman you say to her, "Allaah curse you?" No, rather we say "May the curse of Allaah be upon those women who are uncovered" (without being specific) and even then, perhaps Allaah wants to curse her or perhaps Allaah wants repentance for her.

⁶⁴ Translator's note: Similar to this, is what we hear many ignorant Muslims stating when they see a Muslim falling into a major sin such as selling alcohol or doing drugs, etc. They say, "He

The Categories of Disbelief, *Shirk*, Oppression, Evil, and Apostasy

To further clarify: disbelief, ascribing partners with Allaah, oppression, evil-doing, and hypocrisy have appeared in the texts of the Qur'an and the *Sunnah* in two ways:

1. *Akbar* (major): This takes the person outside the fold of Islam due to his complete opposition to the foundation of the religion.
2. *Asghar* (minor): This negates the completeness of one's *eemaan* and does not remove an individual from the fold of Islam.

And this is the categorization of the *Salaf* (may Allaah be pleased with all of them). It is also affirmed by *Hibrul-Ummah*, *Turjumaanul-Qur'aan*,⁶⁵ Ibn 'Abbaas, *radhiyallaahu 'anhu*, that there is disbelief (*kufur*) less than disbelief, oppression (*dhulm*) less than oppression, open sinning (*falsooq*) less than debauchery, and hypocrisy (*nifaaq*) less than hypocrisy.⁶⁶

Major Disbelief

So Allaah refers to the one who calls upon other than Him as a disbeliever, idol worshipper, and oppressor:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ ﴾

cannot be Muslim" or "A real Muslim would not do this or that." Statements such as these constitute declaring another Muslim a disbeliever and are hence impermissible.

⁶⁵ These two titles: *Hibrul-Ummah* (Scholar of the Nation) and *Turjumaanul-Qur'aan* (The Qur'an's Interpreter) were given to Ibn 'Abbaas by the Prophet (*sallallaahu 'alayhi wa sallam*) for his immense knowledge and understanding of the religion and its rulings.

⁶⁶ One can have or commit these actions but not be considered a disbeliever, an oppressor, an evil-doer, or a hypocrite.

عِنْدَ رَبِّهِمْ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

And whoever invokes [or worships], besides Allaah, any other *ilaaah* [god], of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kaafiroon* [the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.] will not be successful.

[Sooratul-Mu'minoon, 23:117]

﴿ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿١٢٠﴾ ﴾

Say [(O Muhammad *sallallaahu 'alayhi wa sallam*)]: "I invoke only my Lord [Allaah alone], and I associate none as partners along with Him.

[Sooratul-Jinn, 72:20]

﴿ وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ ﴿١٠٦﴾ ﴾

And invoke not besides Allaah, any that will neither profit you, nor hurt you, but if [in case] you did so, you shall certainly be one of the *Dhaalimoon* (polytheists and wrong-doers).

[Soorah Yoonus, 10:106]

﴿ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ﴾

...Except Iblees [Satan]. He was one of the *jinn*s; he disobeyed the Command of his Lord...

[Sooratul-Kahf, 18:50]

Minor Disbelief

Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١١٧﴾ ﴾

...And whosoever does not judge by what Allaah has revealed, such are the *Kaafiroon* [i.e. disbelievers of a lesser degree as they do not act on Allaah's laws].

[Sooratul-Maa'idah, 5:44]

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾ [٥٤]

...And whosoever does not judge by what Allaah has revealed such are the *Dhaalimoon* [the polytheists and wrong-doers, of a lesser degree]

[Sooratul-Maa'idah, 5:45]

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الفَاسِقُونَ ﴾ [٥٥]

... And whosoever does not judge by that which Allaah has revealed, [then] such [people] are the *Faasiqoon* [the rebellious, ie. disobedient (of a lesser degree) to Allaah].

[Sooratul-Maa'idah, 5:47]

﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۗ

وَسَيَصْلَوْنَ سَعِيرًا ﴾ [٤١٠]

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

[Sooratun-Nisaa', 4:10]

And the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Insulting a Muslim is debauchery and killing him is disbelief." And He said, "Whoever takes an oath by other than Allaah then he has indeed disbelieved or fallen into polytheism."⁶⁷

⁶⁷ *Sunan Ibn Maajah*, narrated by Ibn Mas'ood. No. 3939; Collected by at-Tirmidhee, narrated by Ibn 'Umar. No. 1535.

These indicate minor disbelief (*kufir*), minor polytheism (*shirk*), minor oppression (*dhulm*), and minor evil action (*fisq*). *Eemaan* can co-exist with these matters as the text of the Book and the *Sunnah* and consensus of the *Salaf* specify, and it merely signifies weak faith and lack of its completeness.



The Correct Belief Regarding: The Companions of the Messenger of Allaah (*Sallallaahu 'Alayhi wa Sallam*)

From the general belief of *Ahlu-Sunnah wal-Jamaa'ah* is their love for the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), their loyalty to them, their being pleased with them, their seeking forgiveness for them, and their praising them.

Allaah says:

﴿ وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْكُمْ أُولُو الْأُولُونَ مِنَ الْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

And the first to embrace Islam of the *Muhaajiroon* [those who migrated from Makkah to al-Madeenah] and the *Ansaar* [the citizens of al-Madeenah who helped and gave aid to the *Muhaajiroon*] and also those who followed them exactly [in Faith]. Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow [Paradise], to dwell therein forever. That is the supreme success.

[Sooratut-Tawbah, 9:100]

So Allaah is pleased with the first (generation) who embraced Islam and He did not stipulate, as a condition, *al ihsaan* (precision) (as he did for those after them), and He is not pleased with those later generations except if they follow them (the first generation) with *ihsaan*.

Allaah, *subhaanahu wa ta'aala*, says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴾

Indeed, Allaah was pleased with the believers when they gave their Bay'a' [pledge] to you [O Muhammad (*sallallaahu 'alayhi wa sallam*)] under the tree...

[Sooratul-Fath, 48:18]

And whoever Allaah is pleased with then he will never become discontent. It has been authentically reported in a *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, **"No one who gave the pledge of allegiance from under the tree shall enter the Fire."**⁶⁸

The Virtue of the *Muhaajiroon*

And when Allaah mentioned the *Muhaajiroon*, He described them as being truthful. He says:

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

[And there is also a share in this booty] for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him. And helping Allaah [i.e. helping His religion] and His Messenger [Muhammad (*sallallaahu 'alayhi wa sallam*)]. Such are indeed the truthful [to what they say].

[Sooratul-Hashr, 59:8]

⁶⁸ *Sunan Abu Daawood*, narrated from Jaabir. No. 4653.

Then He mentions the *Ansaar* when He says:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ ﴾

And those who, before them, had homes [in al-Madeenah] and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given [from the booty of Bane an-Nadeer], and give them [emigrants] preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

[Sooratul-Hashr, 59:9]

Then He mentions the condition of the believers that will come after them who will follow the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) exactly.

He says:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيْمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ ﴾

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."

[Sooratul-Hashr, 59:10]

And He, *subhaanahu wa ta'aala*, says:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْفُهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يَعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾ ﴾

Muhammad [(*sallallaahu 'alayhi wa sallam*)] is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate [in prayer], seeking Bounty from Allaah and [His] Good Pleasure. The mark of them [i.e. of their Faith] is on their faces from the traces of prostration. This is their description in the *Tawraat* [Torah]. But their description in the *Injeel* [Gospel] is like a [sown] seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward [i.e. Paradise].

[Sooratul-Fath, 48:29]

The Ruling of the One Who Hates the Companions

Imaam Maalik, *rahimahullaah*, says, "Whoever from the people develops in his heart any anger towards anyone from the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), then this verse is directed at them."

And Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأَ وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٩﴾ ﴾

And those who believed, and emigrated and strove hard in the Cause of Allaah [*al-Jihaad*], as well as those who gave (them) asylum and aid; These are the believers in truth, for them is forgiveness and *Rizqun Kareem* [a generous provision i.e. Paradise].
[Sooratul-Anfaal, 8:74]

The Virtue of the Companions

Concerning the virtue of the Companions who gave their wealth before the conquest of Makkah and the virtue of each of the parties who gave and fought after the conquest, Allaah, *subhaanahu wa ta'aala*, promises them Paradise.

He, *subhaanahu wa ta'aala*, says:

﴿ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَّلَ أُولَئِكَ أَكْبَرُ مَنْ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتَّلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

...Not equal among you are those who spent and fought before the conquering [of Makkah] [with those among you who did so later]. Such are higher in degree than those who spent and fought afterwards. But to all, Allaah has promised the best [reward]. And Allaah is All-Aware of what You do.

[Sooratul-Hadeed, 57:10]

Prohibition of Insulting the Companions

On the authority of Abu Sa'eed al-Khudree, *radhiyallaahu 'anhu*, who said the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Do not insult

my Companions"⁶⁹ and in the narration of *Saheeh Muslim* he states, **"Do not insult anyone from my Companions for verily if one were to give gold in the size of Mount Uhud then it will not reach even a muddu of the reward of any one of them or even a naseef of that."**⁷⁰ Meaning, one will not even reach this small level of their virtue or even half of it.

The Messenger of Allaah (Sallallaahu 'Alayhi wa Sallam) Bears Witness to Their Righteousness

On the authority of 'Imraan Ibn Husayn, *radhiyyallaahu 'anhu*, who said that the Prophet (*sallallaahu 'alayhi wa sallam*) said, **"The best generation is my generation then those that follow them and then those that follow them."** 'Imraan then said, 'I do not recall when he mentioned his generation whether there were two more or three more generations,' **"then after them will be a people who will bear witness without being asked to bear witness, they will betray and are not trusted, they swear oaths and do not fulfill them, and fatness will appear amongst them."**⁷¹

Virtue of the Ansaar

On the authority of Anas, *radhiyyallaahu 'anhu*, who said the Prophet (*sallallaahu 'alayhi wa sallam*) said, **"Love of the Ansaar is a sign of faith and hatred for them is a sign of dissemblance [hypocrisy]."**⁷²

Also, on the authority of al-Bara'a Ibn 'Aazib who said the Prophet (*sallallaahu 'alayhi wa sallam*) said concerning the *Ansaar*, **"No one loves them except that he is a believer and none hates them except that he is a**

⁶⁹ *Sunan Abu Daawood*, no. 4658.

⁷⁰ *Saheeh Muslim*. *Al-mudd* is 750ml or quarter of a *Saa'*. *Naseef* is half a *mudd*.

⁷¹ The *hadeeth* is narrated in both *Saheeh Muslim* and *Saheeh Bukhaaree*.

⁷² *Saheeh Muslim*.

hypocrite. Whoever loves them then Allaah loves him and whoever despises them then Allaah despises him."⁷³

It was reported on the authority of Abu Hurayrah, *radhiyyallaahu 'anhu* that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "**A man who believes in Allaah and the Last Day never hates the Ansaar.**"⁷⁴

On the authority of 'Alee, who said that the Prophet (*sallallaahu 'alayhi wa sallam*) said regarding Haatib Ibn Balta'ah, *radhiyyallaahu 'anhu*,⁷⁵ "**...he was a participant in Badr and maybe Allaah looked at the people of Badr and said: "Do what you like for there is forgiveness for you.**"⁷⁶

Virtue of Those Who Gave Their Allegiance at Ridwaan

On the authority of Jaabir Ibn 'Abdillaah who said that Umm Mubashir reported that she heard the Prophet (*sallallaahu 'alayhi wa sallam*) saying in the presence of Hafsaah: "**Insha'Allaah, the people of the tree would never enter the Hellfire, they were those who gave their allegiance under it.**"⁷⁷

Their number was around one thousand and four hundred, including Abu Bakr, 'Umar, 'Uthmaan, and 'Alee.

Classification of the Companions by Virtue

Ahlu-Sunnah believe that the best of the nation after its Prophet (*sallallaahu 'alayhi wa sallam*) was Abu Bakr as-Siddeeq, then 'Umar al-Farooq, and this

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ The Companion who warned the Quraysh of the Prophet's impending attack on Makkah.

⁷⁶ *Saheeh Bukhaaree and Muslim.*

⁷⁷ Collected by Muslim. No. 2496.

was the consensus of all of the Companions and the *Taabi'een*, and no one from amongst them ever disagreed about this.

Several narrations have come on the authority of the Commander of the Faithful, 'Alee Ibn Abee Taalib, stating, "The best of this nation after its Prophet (*sallallaahu 'alayhi wa sallam*) is indeed Abu Bakr and then 'Umar."⁷⁸

After this, *Ahlus-Sunnah* considers the third to be 'Uthmaan Ibn 'Afaan and the fourth, 'Alee Ibn Abee Taalib as the best of this nation.

⁷⁸ These numerous narrations can be found in the Musnad of Imaam Ahmad, as well as the famous book *Al-Bidaayah wan-Nihaayah* by Ibn Katheer, which documents the history of Islam.



The Correct Belief Regarding: The Family of the Prophet (*sallallaahu 'alayhi wa sallam*)

From the beliefs of *Ahlu-Sunnah wal-Jamaa'ah* is their love for the family of the Prophet (*sallallaahu 'alayhi wa sallam*), recognizing their virtue and honour as this is following the bequest of the Prophet (*sallallaahu 'alayhi wa sallam*) on the day of *Ghadeer Khumm*⁷⁹ where he praised Allaah, extolled Him, delivered the sermon, and exhorted (us) saying:

As to what proceeds. O people, I am a human being. I am about to receive a messenger [the Angel of Death] from my Lord and I, in response to Allaah's call, [would bid farewell to you], but I am leaving among you two weighty things: one being the Book of Allaah in which there is right guidance and light, so hold fast to the Book of Allaah and adhere to it.

He exhorted (us) (to hold fast) to the Book of Allaah and then said: **"And the members of my household; I remind you [of your duties] to the members of my family; I remind you [of your duties] to the members of my family; I remind you [of your duties] to the members of my family."**⁸⁰

Ibn Katheer says in his *tafseer*:

⁷⁹ A location half-way (200 miles) between Makkah and Madeenah, the location of the final sermon.

⁸⁰ *Saheeh Muslim*, on the authority of Zayd Ibn Arqam.

The bequest to respect the members of the [Prophet's (*sallallaahu 'alayhi wa sallam*)] household, following them precisely, respecting them, and honouring them, cannot be denied. For indeed, they are from a pure offspring and from the noblest of houses found on the face of the earth by way of pride, reward, and lineage. Even more so if they [those part of the Prophet's lineage] were followers of the clear prophetic *Sunnah*. Those such as al-'Abbaas and his son and 'Alee and those of his house and lineage; may Allaah be pleased with all of them.

His (*sallallaahu 'alayhi wa sallam*) Wives Are from Ahlul-Bayt

And from his household were indeed his wives. Allaah, *subhaanahu wa ta'aala*, says:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
 وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾
 وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ
 إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ ﴾

And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *as-Salaat* [*Iqamaatus-Salaat*], and give *Zakaat* and obey Allaah and His Messenger. Allaah wishes only to remove *Ar-Rijs* [evil deeds and sins, etc.] from you, O members of the family [of the Prophet (*sallallaahu 'alayhi wa sallam*)], and to purify you with a thorough purification. And remember [O you the members of the Prophet's (*sallallaahu 'alayhi wa sallam*) family, the Graces of your Lord], that which is recited in your houses of the Verses of Allaah and *al-Hikmah* [the Prophet's *Sunnah*, legal ways, etc. so give your thanks to

**Allaah and glorify His Praises for this Qur'an and the *Sunnah*]. Verily,
Allaah is Ever Most Courteous, Well Acquainted with all things.**

[Sooratul-Ahzaab, 33:33–34]

Ibn Katheer said in his *tafseer*, "This is a clear statement that the wives of the Prophet (*sallallaahu 'alayhi wa sallam*) are included among the members of his family [*Ahlul-Bayt*] here, because they are the reason this verse was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case."

Also, inclusive in this verse is the Commander of the Faithful, 'Alee Ibn Abee Taalib, Faatimah, daughter of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), al-Hasan, and al-Husayn; may Allaah be pleased with all of them.

In the *hadeeth* of 'Aa'ishah, *radhiyyallaahu 'anha*, she reported that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) went out one morning wearing a striped cloak of the black camel's hair. Then Hasan Ibn 'Alee came and he wrapped him under it, then Husayn came and he wrapped him under it along with him (Hasan). Faatimah then came and he took her under it, then came 'Alee and he also took him under it and then said: "Allaah wishes only to remove *ar-Rijs* [evil deeds and sins, etc.] from you, O members of the family [of the Prophet (*sallallaahu 'alayhi wa sallam*)], and to purify you with a thorough purification."⁸¹

⁸¹ *Saheeh Muslim.*



The Correct Belief Regarding: The Blessings of Allaah's Friends

Ahlu-Sunnah wal-Jamaa'ah believe in what the numerous texts have stated concerning the blessings of Allaah, *subhaanahu wa ta'aala*, that will befall His friends/allies.

Definition of *Walee*

The term '*walee*' (friend or ally) relates to whoever implements the commands of the *Sharee'ah* and stays away from whatever it has prohibited.

Allaah says:

﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٢﴾
﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾

No doubt! Verily, the *Awliyaa'* of Allaah [those who believe in the Oneness of Allaah and love Allaah much [abstain from all kinds of sins and evil deeds which he has forbidden] and love Allaah much [perform all kinds of good deeds which He has ordained], no fear shall come upon them nor shall they grieve. Those who believed [in the Oneness of Allaah - Islamic Monotheism], and used to fear Allaah much [by abstaining from evil deeds and sins and by doing righteous deeds].

[Soorah Yoonus, 10:62–63]

So, as the verse indicates, with faith and *taqwa* (fear of Allaah) comes His friendship.

And as for the term '*kiraamah*' then it is defined as an out of the ordinary event which Allaah bestows upon His friends to aid them in matters of His religion and in worldly affairs.⁸² It should be noted, however, that these marvels do not reach this person by way of miracles similar to that of the prophets and messengers.

Some of the Blessings that Allaah Has Given to His *Awliyaa'*

From the wonders of Allaah upon His *Awliyaa'*:

- ❁ The story of the people of the cave
- ❁ The story of Maryam during her labour at the trunk of the date palm tree. Allaah commanded her to shake the branch so that some of the ripe dates would fall in order for her to gain relief. Likewise, Allaah provided for her; may Allaah be pleased with her. He gave her winter fruits in the summer months and summer fruits in the winter months
- ❁ The stories of Aasif the scribe of Sulaymaan, the man who Allaah caused to die for one hundred years and then brought him back to life⁸³

⁸² Shaykh Muhammad Ibn Ramzaan: Any extraordinary event that happens to anyone besides the Prophets. Examples of this are: difficult tasks made easy for them when they are usually difficult for anyone else to achieve, such as being saved from destruction, or being given food or water during extreme hunger or thirst, or rain as a result of his *du'aa*, etc.

⁸³ Allaah says,

﴿ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ ﴿١٠٠﴾ قَالَ كَيْفَ لِي بَعَثْتَهُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتُ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ ۖ ﴿١٠١﴾

- ❁ The story of Jurayj, the monk
- ❁ The story of the three men from the people of Israa'eel who sought refuge in a cave and as a result became stuck in it

And likewise, other well-known narrations from the people of knowledge that are firmly supported by the Qur'an and the authentic *Sunnah* and that which has been authentically reported by way of the *Salaf* and those after them.

These blessings will be present in this nation until the establishment of the Hour as it is a result of being an ally, and one being an ally shall also remain until the establishment of the Hour.

So whoever comes with such extraordinary occurrences then he shall not be recognized nor shall he be considered being an ally of Allaah unless all of his actions were in accordance with the Qur'an and the *Sunnah*. Thus, he would be known for his firmness and his following of them (the Qur'an and the *Sunnah*) both outwardly and inwardly.⁸⁴

إِلَى جِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَنَنْظُرُ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ، قَالَ أَعْلَمُ
أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allaah ever bring it to life after its death?" So Allaah caused him to die for a hundred years, then raised him up [again]. He said: "How long did you remain [dead]?" He [the man] said: "[Perhaps] I remained [dead] a day or part of a day". He said: "Nay, you have remained [dead] for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allaah is Able to do all things.

[Sooratul-Baqarah, 2:259]

⁸⁴ Shaykh Muhammad Ibn Ramzaan: If a man were to walk on water then this is an extraordinary event. It is not, however, evidence that he is a righteous man; similarly, a person whom Allaah has preserved his feet from being burned by fire if he were to walk on it. We ۞

From the virtues of these allies is that which has been authentically reported from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) when he said: "Verily Allaah, *subhaanahu wa ta'aala*, says, **"Whoever becomes an enemy to one of my allies then indeed I have declared war against him."**⁸⁵

look to his deeds. Does he pray, is he upon the *Sunnah*, etc.? We look at this whether he flies in the air or walks upon water.

⁸⁵ *Hadeeth Qudsee*, no. 182. Narrated by Abu Hurayrah.



The Correct Belief Regarding: The Obligation Towards and Respect Given to the Leaders of the Muslims

Ahlus-Sunnah wal-Jamaa'ah believe that Allaah, *subhaanahu wa ta'aala*, has obligated the believers to obey those in authority from amongst them, without disobeying Allaah.⁸⁶

And they literally believe the statement of the Messenger (*sallallaahu 'alayhi wa sallam*) in the *hadeeth* of 'Ubaadah Ibn as-Saamit, *radhiyyallaahu 'anhu*: **"Listen and obey [those in authority] in times of difficulty and in times of prosperity, in times of enthusiasm [high *eemaan*] and times of low activity, to endure unfairness, even if he were to take your wealth and beat your back, so long as there is no disobedience."**⁸⁷

Prohibition of Overthrowing the Rulers

Ahlus-Sunnah believe that it is prohibited to overthrow the leaders of the Muslims, even if they were to be tyrannical and oppressive, so long as clear

⁸⁶ Shaykh Muhammad Ibn Ramzaan: The rights of the rulers include, supplicating for them, giving the pledge of allegiance to them, and hearing and obeying them in obedience of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) for there is no obedience to the creation in disobedience to the Creator. Other rights of the ruler include, not turning the people against him, being unified with him, refraining from calling to overthrow him. The right of the Imaam is that he be advised upon the truth and warned from falsehood, and from other than these, and the obligations are many.

⁸⁷ *Saheeh Muslim*, from the *hadeeth* of Abu Hurayrah.

indisputable *kufr* is not seen from them, such that were to be proven from (the *sharee'ah* of) Allaah. This is in accordance with the statement of Messenger (*sallallaahu 'alayhi wa sallam*): **“The best of your leaders are those whom you love and they love you, those whom you pray for and they pray for you. The most evil of your leaders are those whom you hate and they hate you and those whom you curse and they curse you.”**

It was said, “O Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), shall we not overtake them with the sword?” So he said, **“No, so long as he establishes the prayer amongst you. And if you see anything from your leader that you despise then despise his action and do not pull your hand from his obedience.”**⁸⁸

In another narration: **“Whoever has a leader over him and sees him disobeying Allaah then let him hate the action that is of disobedience to Allaah, and he must never remove his hand from his obedience.”**⁸⁹

The Punishments of One Who Overthrows the Ruler

Whoever leaves the main body of the Muslims then the *Sharee'ah* contends that such a person shall be met with a severe punishment in this life and the next according to the magnitude of his crime:

From such punishments:

- ✿ Whoever dies and is in disobedience and opposition to the main body of Muslims then he dies the death of *jaahiliyyah* (time of ignorance before Islam).

⁸⁸ At-Tirmidhee, from the *hadeeth* of Umm Salamah.

⁸⁹ Muslim.

- ❁ Whoever divides the main body of Muslims then he shall not be questioned about it, indicating the severity of his sin.⁹⁰
- ❁ Whoever divides the main body of the Muslims then there shall be no argument or excuse for him before Allaah on the Day of Judgement.
- ❁ Whoever divides the main body of the Muslims then indeed, the Shaytaan is a partner to him.
- ❁ Whoever divides the main body of the Muslims then his blood becomes *halaal*.

Supplicating for the Rulers

Ahlu-Sunnah wal-Jamaa'ah believe that supplication for good and success for the leader of the Muslims is something praiseworthy and highly recommended, and it is a sign of a man from *Ahlu-Sunnah* as Imaam al-Barbahaaree states in his book: "If you see a man supplicating against the ruler then know he is a person of his desires."⁹¹

Imaam as-Saaboonee, *rahimahullaah*, said: "And they [*Ahlu-Sunnah*] view supplication for them [the leaders] to be upright, correct and righteous."⁹²

Prohibition of Insulting the Rulers

They (*Ahlu-Sunnah*) view insulting them (the rulers) as something the *Sharee'ah* has forbidden by way of unanimous agreement of the major Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

⁹⁰ *Because of the shame associated with it.

⁹¹ Al-Barbahaaree, *Explanation of the Sunnah*, pg. 113.

⁹² *Sharh 'Aqeedatus-Salaf wa Ashaabul-Hadeeth*.

Anas Ibn Maalik, *rahimahullaah*, said, "Do not insult, cheat, or hate your leaders. And fear Allaah! Be patient for verily the affair is near."



Prohibition of Disputing About the Religion

Ahlu-Sunnah wal-Jaama'ah forbid disputing and quarreling over the religion as the Prophet (*sallallaahu 'alayhi wa sallam*) has forbidden such.

The Prophet (*sallallaahu 'alayhi wa sallam*) said: **“Recite the Qur’an as long as your hearts agree upon it, and when you feel variance between them [between your hearts and tongues], then get up [and leave its recital for the time being].”**⁹³

Likewise, on the authority of ‘Abdullaah Ibn ‘Amr who said that the Prophet (*sallallaahu 'alayhi wa sallam*) came out to his Companions who were disputing about the *qadr*, and it was as if a pomegranate seed had burst on his face (i.e. his face was red with anger). He said, **“Is this what you were commanded to do? Is this what you were created for? Are you using some parts of the Qur’an to contradict others? The nations before you were destroyed by this!”**⁹⁴

Rather, there is a narration that says disputing is a punishment from the punishments of Allaah upon the nation.

On the authority of Abee Umaamah, *radhiyallaahu 'anhu*, who said that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, **“A people have not**

⁹³ *Saheeh Muslim.*

⁹⁴ Ibn Maajah, *Musnad, Saheeh Muslim.*

gone astray after the guidance that they were upon except that they were given to quarrelling,” then he read the verse:

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ﴾

They quoted not the above example except for argument.

[Sooraturuz-Zukhruf, 43:58]⁹⁵

Imaam Ahmad (*rahimahullaah*) said: “The principles of the *Sunnah* with us are:

- ❁ Holding firm to that which the Companions of the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) were upon and following them,
- ❁ Leaving off innovation, and every innovation is misguidance,
- ❁ Leaving off disputing and sitting with the people of desires,
- ❁ Leaving off quarrelling, arguing, and conflicting in the religion.”

Blameworthy Arguing

This refers to:

- ❁ Arguing and debating with falsehood
- ❁ Arguing about the truth after it has been made apparent
- ❁ A disputer arguing about matters he has no knowledge of
- ❁ Arguing about the matters that are unclear within the Qur’an
- ❁ Arguing without a pure intention (for seeking the truth), etc.

If the purpose of the debate is making the truth known and clarifying (and gathering) it from a person of knowledge with pure intentions and proper mannerism, then this is from the praiseworthy affairs.

⁹⁵ Refer to the previous verse (verse, 57) for further clarity.

Allaah says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٦٥﴾ ﴾

Invite [mankind, O Muhammad (*sallallahu 'alayhi wa sallam*)] to the Way of your Lord [i.e. Islam] with wisdom [i.e. with the Divine Inspiration and the Qur'an] and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

[Sooratur-Naml, 16:125]

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي
أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٦٥﴾ ﴾

And argue not with the people of the Scripture [Jews and Christians], unless it be in [a way] that is better [with good words and in good manner, inviting them to Islamic Monotheism with His Verses], except with such of them as do wrong, and say [to them]: "We believe in that which has been revealed to us and revealed to you; our *Ilaah* [God] and your *Ilaah* [God] is One [i.e. Allaah], and to Him we have submitted [as Muslims].

[Sooratul-'Ankaboot, 29:46]

﴿ قَالُوا يَنْبُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٣٢﴾ ﴾

They said: "O Nooh [Noah]! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

[Soorah Hood, 11:32]

Debates from the *Sharee'ah*

Allaah informs us of the dispute between Ibraaheem, *'alayhis-salaam*, and his people and Moosaa, *'alayhis-salaam*, and Pharaoh. Likewise, in the *Sunnah* we see the debate between Aadam and Moosaa. Many debates have also been transmitted from the pious predecessors; all of them praiseworthy disputes which all contained knowledge, proper intention, following of the *Sunnah*, and proper mannerism.



Prohibition of Sitting with the People of Desires

Ahlu-Sunnah wal-Jaama'ah severely caution against sitting with the people of desires and innovation. Sitting with them is in direct opposition to the command of Allaah and is also a sign of one's love for them. Sitting ultimately means submission to their misguidance and following them in their falsehood.

Classification of the People of Desires

Ibn Taymiyyah, *rahimahullaah*, said:

The innovation that regards a man to be from the people of desires is that which has become known with the people of knowledge of the *Sunnah* and deemed to be in opposition to the Book and the *Sunnah*, such as the innovation of the *Khawaarij*, *Raafidhah*, *Qadriyyah*, and *Murji'ah*.⁹⁶

Permissibility of Avoiding Sitting with Them

Allaah, *subhaanahu wa ta'aala*, says:

⁹⁶ For a quick overview of these groups, read *A Glimpse at the Deviated Sects* by Dr. Saalih Ibn Fawzaan al-Fawzaan. Salafi Publications, 2003.

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٥٨﴾ ﴾

And when you [Muhammad *sallallaahu 'alayhi wa sallam*)] see those who engage in a false conversation about Our Verses [of the Qur'an] by mocking at them, stay away from them till they turn to another topic. And if Shaytaan [Satan] causes you to forget, then after the remembrance sit not you in the company of those people who are the *Dhaalimoon* [polytheists and wrong-doers, etc.].

[Sooratul-An'aam, 6:68]

Ibn 'Abbaas, *radhiyyallaahu 'anhu*, said: "This verse refers to any and every innovator in the religion and every innovator until the Day of Judgement."⁹⁷

Ibn Jareer at-Tabaree said: "In this verse is clear proof of the prohibition from sitting with the people of falsehood of every kind—from the innovator to the transgressor—when they engage in their falsehood."⁹⁸

Ibn 'Abbaas, *radhiyyallaahu 'anhu*, also said: "Do not sit with the people of desires for verily sitting with them is a sickness of the heart."⁹⁹

⁹⁷ *Tafseer al-Baghawee*.

⁹⁸ *Jaami'ul-Bayaan*.

⁹⁹ *Ash-Sharee'ah* by al-Aajuree, pg. 65.



Conclusion

By the grace of Allaah, this completes the book:

The Correct Creed That Every Muslim Must Believe In

I ask Allaah, *subhaanahu wa ta'aala*, to make it solely and sincerely for His face and keep it in agreement with the *Sunnah* of His Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) and to allow the Muslims to benefit from it.

May peace and prayers forever be upon our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) and upon his pure family, his noble Companions, and those that follow them precisely until the Last Day!

Wal Hamdulillaahi Rabbil-'Aalameen!





Glossary of Important Arabic Words and Phrases

A

'Aalim (pl.
'Ulamaa) A learned Scholar.

Ahlu-Sunnah
wal-Jamaa'ah The people of the *Sunnah*, those who follow the Sunnah of the Prophet (*sallallaahu 'alayhi wa sallam*) and cling to the main body of the Muslims.

'Aqeedah The principles and specific details of belief one holds in his heart.

B

Bayt al-Ma'moor The house in *Jannah* where the angels congregate to worship Allaah.

D

Da'wah Invitation or call to Allaah.

Deen Religion.

F

Fataawa
(Sing. Fatwaa)

Religious verdicts.

H

Hadeeth
(Pl. Ahaadeth)

The sayings, actions, and approvals accurately narrated from the Prophet (*sallallaahu 'alayhi wa sallam*).

Hadeeth Qudsee

Hizbee

Haqq

Truth.

I

I'tikaaf

Remaining in the mosque for a long time (usually a number of days during Ramadan) with the intention of gaining nearness to Allaah.

Ijtihad

Independent reasoning by a scholar that leads to a ruling on an issue where there is no clear text from the Qur'an or *Sunnah*.

J

Jabbariyyah

The sect that innovated the belief that Allaah compels people to do good and evil deeds and that they have neither the power nor the will to act.

Jahmiyyah

Those who follow the ideas of Jahm Ibn Safwaan



who propagated the belief that Allaah's Names and Attributes are not real, so their apparent meanings must be distorted and denied.

Jihaad

To strive hard against one's inner self, or to defend one's wealth, property, freedom, and religion, making Allaah's word (that none is worth of worship except Him) supreme.

K

Khalaf

Those who came after, the opposite of the *Salaf* (those who opposed their methodology).

Khawaarij

A deviant group which declares that a Muslim becomes a disbeliever due to committing a major sin alone, and deem it permissible to fight against the Muslim rulers. Their roots trace back to Dhul-Khuwaysirah, one who questioned the social justice of the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*).

M

**Minhaj
(Sing. Manhaj)**

Methodologies. The methodologies of the Muslim in the derivation, understanding, and application of his religion

Murji'ah

A deviant sect that ascribes to Islam. They claim that neither good deeds nor sins affect a person's faith.

Mu'tazilah The followers of 'Amr Ibn 'Ubayd and Waasil Ibn 'Ataa, from their beliefs is that the Qur'an is created and the denial of Allaah's Attributes.

Q

Qadriyyah The deviant group who denied the devine decree of Allaah.

R

Raafidhah An extremist *Shee'ah* sect that curses and reviles the companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and believes that the Qur'an is incomplete. They also believe that their Imaams have knowledge of the unseen and that 'Alee (may Allaah be pleased with him) has within him divinity. For more see *Talbees Iblees* by Ibnul-Jawzee.

Rabb Lord.

S

Salaf/Salafus-Saalih The Righteous Predecessors; the first three righteous generations of Muslims as well as those who came after them and traversed their Methodology.

Salafee One who follows the Qur'an and the *Sunnah* of the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) upon the Methodology of the *Salafus-Saalih*.

Sharee'ah	The Islamic legislation.
Shaykh (pl. Shuyook)	An elder or a religious scholar.
Shirk	The association of partners with Allaah.
Shee'ah	A number of deviant sects that ascribe themselves to Islam; they prefer some of the companions to others in an unlegislated way. Some of them have enmity for some of the companions; others curse and revile them as a form of worship.
Soofee (pl. Soofiyyah)	One who follows the deviant creed of <i>at-Tasawwuf</i> (soofism). From their beliefs is <i>Wahdatul-Woojud</i> (unity of existence) i.e. that Allaah and His creation are one and the same. Some of them also believe in <i>al-Hulul</i> (incarnation), ie. that Allaah is incarnate within His creation. For more details see <i>Haqeeqatus-Soofiyyah fee Daw'il-Kitaab was-Sunnah</i> by Shaykh Muhammad Ibn Rabee' Ibn Haadee al-Madkhaalee.
Sunnah	The statements, actions and tacit approvals of the Prophet Muhammad (<i>sallallaahu alayhi wa sallam</i>).
T	
Tafseer	Commentary to the Noble Qur'an.
Taabi'oon	The generation after the companions of the Prophet (<i>sallallaahu 'alayhi wa sallam</i>).



U

Ummah

Nation.



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