

المَعْقِدُ الصَّحِيحُ



THE CORRECT  
**CREED**

That Every Muslim Must Believe

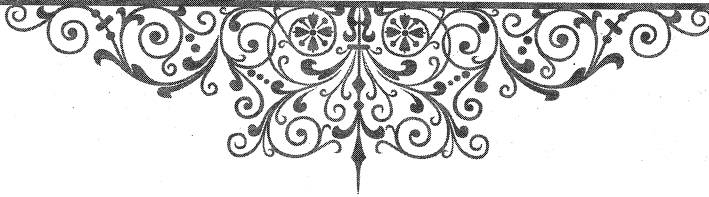


BY THE NOBLE SCHOLAR  
Abdus Salaam bin Burjis



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## The Correct Creed that Every Muslim Must Believe

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May Allāh, the Most High, reward everyone who assisted in this humble effort. We ask Allāh by His Beautiful Names and Lofty Attributes to allow this book to be knowledge that the people will benefit from until the Day of Judgment.

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## مُقَدِّمَةٌ

### Translator's Introduction

In the famous hadīth that is reported in Sahīh Muslim<sup>1</sup> and in other books of prophetic narrations<sup>2</sup>, 'Umar bin Al-Khattab (رضي الله عنه) mentions: "Once we were sitting with the Messenger of Allah (ﷺ) when a man rose upon us who had very white clothes and very black hair. No sign of travel was seen upon him, nor did anyone from amongst us know him. (He kept coming) until he sat next to the Prophet (ﷺ) and touched his knees to his knees and put his two hands on his thighs and said, 'Oh Muhammad inform me about Al-Islām. So the Messenger of Allah (ﷺ) said, 'Al-Islām is that you testify that laa ilaaha illa Allah (i.e. there is no true God except Allah or none truly deserves to be worshipped except Allah) and that Muhammad Rasool Allah (i.e. Muhammad is the messenger of Allah), and that you establish the Salat, and that you pay the Zakat, and that you fast Ramadaan, and to make pilgrimage to The House if you are able to find a way. He (i.e. the strange man) said, "You have spoken the truth.' He (i.e. 'Umar) said, "So we were amazed that he asked him (the question) and then confirmed (the truthfulness of the answer)." He (i.e. the stranger) said, 'Then inform me about Al-Imān.' He (i.e. The Prophet (ﷺ) said, 'That you believe in Allah and The

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<sup>1</sup> The Book of Faith, Chapter: What is Al-Iman, Al-Islam, Al-Qadar, and the Signs of the Hour.

<sup>2</sup> Collected by a number of Scholars including Abu Dawud, An-Nasaai, At-Tirmidhi, as well as Al-Imaam in his Musnad and others.

Angels and The Books and The Last Day and that you believe in Al-Qadar (i.e. predestination), the good of it and the bad of it.' He (i.e. the stranger) said, 'You have spoken the truth.' He (i.e. the stranger) said, 'Then inform me about Al-Ihsaan.' He (i.e. The Prophet ﷺ) said, '(It is) that you worship Allah as if you see Him, and if you do not see Him then He sees you.' He (i.e. the stranger) said, 'Then inform me about The Hour (translator's note: the stranger was asking when the Last Day would occur.)' He (i.e. The Prophet ﷺ) said, 'The one being asked is not more knowledgeable about it than the questioner.' He (i.e. the stranger) said, 'Then inform me about its signs.' He (i.e. The Prophet ﷺ) said, 'That the slave woman gives birth to her mistress, and that you see the barefoot naked destitute shepherds competing with each other in constructing high buildings. He (i.e. 'Umar, the narrator of the hadīth) said, "Then he (i.e. the stranger) departed so I remained for a while. Then he (i.e. The Prophet ﷺ) said: 'Oh 'Umar do you know whom the questioner was?' I said: 'Allah and His Messenger know best.' He said, 'Indeed it was Jibrīl he came to teach you your religion.'"

So I mentioned this hadīth because it clarifies what the pillars of the Islamic Creed are, the creed of the people of the Sunnah (i.e. Prophetic Way). It is to believe in Allah, His Angels, His Messengers (ﷺ) His Books, The Last Day, and Al-Qadar (i.e. predestination), with the understanding of the Companions of Allah's Messenger (ﷺ). So it is these six things that the Noble Sheikh Abdus Salam bin Burjis began with in his book, following the same order mentioned in the hadīth. Also he deals with some of the other important beliefs of Ahl As-Sunnah, such as the correct position concerning the status of the Companions (may Allah be pleased with them) and the family of The Messenger of





## About the Author of this Book

**W**e present to you, the reader, a summarized biography of the Sheikh who authored the original Arabic text of this book, such that you can appreciate his status as a scholar of Al-Islam and his qualifications for compiling such a book and thus be comforted about the authenticity of the information therein, Allah willing. This is just a short biography about the Sheikh and some of his accomplishments that we extracted from what one of his students wrote about him, and we found on a web site dedicated to the works of the Sheikh, and we hope that there is some benefit and enlightenment in it for you about him. May Allah have mercy on the sheikh and pardon us and him and join us together in his Paradise.

His name is Abū ‘Abdur-Rahmaan ‘Abdus-Salaam bin Burjis ibn Naasir Aal ‘Abdul Kareem. He was born in Riyadh, Kingdom of Saudi Arabia, in the year 1387 of the Islamic Calendar, the majority of that Hijri year corresponded with the year 1967 according to the Western calendar. He was raised under the care of his father in a household that encouraged religiousness and righteousness. By the time he was 13 he had finished memorizing the Qur’an and began his quest for Islamic knowledge.

As for his formal studies then the Sheikh attended the College of Sharee’ah at the University of Imām Muhammad Ibn Sa’ud in Riyaadh, after his primary and secondary education, where he received a Bachelor’s degree in the year 1410 Hijri. Afterwards he was appointed as a teacher for a short while at an institute in a town about 170 kilometers west of Riyadh before he decided to return to advance his formal studies. He then enrolled at a higher

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institute for preparing Sharee'ah judges, where he received a master's degree. Afterwards he was appointed a judge at the Ministry of Justice in Saudi Arabia. He asked to be relieved from this position and also resigned from another position which he was given later and instead became a lecturer at The Higher Institute for the Judiciary, the same school he received his Master's degree from. In 1422 Hijri he received his Doctorate and then was appointed as an assistant professor, which is the academic position he held until his death, may Allah have mercy on him.

In addition to these formal studies the Sheikh studied with and benefitted from many of the scholars of Saudi Arabia; having attended their lectures and lessons and their explanations of different classical books. From those he benefitted from was Sheikh 'Abdul 'Aziz bin Baz (may Allah have mercy on him), the former Grand Muftee of Saudi Arabia. He also benefitted immensely from the noble scholar Muhammad bin Saalih Al-'Uthaymīn, who he used to travel to Mekkah to see as a young man during school breaks in order to attend his lessons and lectures. He even lived with Sheikh Ibn Al-'Uthaymīn for a while when the Sheikh's family was not with him. He sat in the classes of the Sheikh for the explanation of several classical books, and Sheikh Ibn Al-'Uthaymīn used to regard him very highly. Sheikh 'Abdus-Salaam also studied with several other notable Islamic Scholars.

Sheikh 'Abdus-Salaam was known for being a person of very good character and a very humble person towards his family and parents and his teachers and those who would accompany him or sit with him.

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The Sheikh died in a horrifying car accident at a very young age in the year 1425 Hijri which corresponds approximately with the year 2004 according to the Western Calendar. He was only around 37 years old according to the Western Calendar. It had been said after his death by several scholars and noblemen that which means in English, "The knowledge of the Sheikh surpassed his age". May Allah have mercy on us and our respected sheikh and brother and pardon us and him and join us together in Heaven.

The Sheikh has a number of books that he authored, from them are those that have been published and printed in Arabic and others that have not been printed. Here is just a sampling of some of the books with their Arabic titles and a rough translation of the titles or the subject of the book:

1. القول المبين في حكم الاستهزاء بالمؤمنين

The Clear Statement Concerning the Ruling about Mocking the Believers

2. إيقاف النبيل على حكم التمثيل

A book about the Ruling on acting

3. عوائق الطلب

A book about some of the obstacles a student of Islamic Knowledge faces in his quest for knowledge

4. الإعلام ببعض أحكام السلام

A small book about some of the rulings of giving the greetings of Salaam

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### 5. ضرورة الاهتمام بالسنن

## The Necessity of Giving Importance to the Sunan

### 6. المعتقد الصحيح الواجب على كل مسلم اعتقاده

The Correct Creed That Every Muslim Must Believe (i.e. the book translated in front of you now). It was originally a lecture but then the Sheikh was advised to make it into a book and he did and it has undergone many printings or editions.

### 7. معاملة الحكام في ضوء الكتاب والسنة

A book about the proper way to treat and deal with the Muslim rulers according to the Qur'an and the Sunnah

### 8. الأحاديث النبوية في ذم العنصرية الجاهلية

A collection of Prophetic narrations criticizing racism, ethnocentrism, and tribalism from the times of the Pre-Islamic ignorance

Additionally there are other books which the Sheikh authored in Arabic which we have not mentioned here as well as many articles that he wrote and published and many audio recordings of lectures and lessons that he gave that are of great importance and benefit. May Allah make it easy for us to translate some more of them in the future in order to spread the benefit of the Sheikh's works to the English speaking audience, ameen!



## Section 1

### The Correct Creed Concerning Allah's Lordship

**A**hlus-Sunnah wal Jamaa'ah (i.e. the People of the Prophetic Way and the Group)<sup>3</sup> believe that Allah is alone in His ability to create things and His ownership (of all things) and His control (over all things). Allah (ﷻ) said,

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

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<sup>3</sup> **Translator's Note:** This term literally means "The People of the Sunnah (i.e. Prophetic Way) and the Group". The noble scholar of Islam Sheikh Muhammad Saalih Al-'Uthaymīn (may Allah have mercy on him) was asked the question, "Who are Ahlus-Sunnah wal Jamaa'ah?" So he answered saying, "Ahlus-Sunnah wal Jamaa'ah are those who adhere to the Sunnah (i.e. the Prophetic Way) and gather together (or unite) upon it, and they do not turn to (or consider) anything else; not in the knowledge based matters of belief nor in the practical issues related to actions. This is why they are called Ahlus-Sunnah (i.e. the People of the Prophetic Way), because they hold fast to it. And they are called Ahlul-Jamaa'ah (i.e. the People of the Group) because they group together upon it (i.e. the Sunnah, the Prophetic Way). And if you were to contemplate the situation of Ahlul-Bid'ah (i.e. the People of Innovations and Novelties in the religion) you would find them differing in their methodologies concerning matters of belief and practical matters, this is from those things which indicate that they are far from the Sunnah (i.e. the Prophetic Way) according to the extent which they have brought innovation (into the religion)." This answer was mentioned in a Collection of the Fataawaa (i.e. religious verdicts) of Sheikh Ibn Al-'Uthaymīn concerning matters of belief.

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun and the moon and the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Aalameen (i.e. mankind, jinn, and all that exists)!" [Surat Al-A'araaf:54]

And Allah (ﷻ) said,

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا  
وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ

"To Allah 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." [Surat Ash-Shooraa: 49]

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And He (ﷻ) said, "His is the Kingdom of the Heavens and the Earth, it is He Who gives life and causes death; and He is Able to do all things." [Surat Al-Hadeed: 2]

## The Idolaters Did not Dispute Concerning Allah's Oneness in His Lordship

And this aspect of At-Tawhīd (i.e. belief in the oneness of Allah)<sup>4</sup> is what is called Ar-Ruboobiyyah (i.e. His Lordship over all

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<sup>4</sup> **Translator's Note:** At-Tawhīd in the Arabic language literally means to make something one. At-Tawhīd in the Islamic terminology is sometimes defined in the following manner: "To single out Allah for all worship," or "to single out Allah in all those things which are

things and His creating and providing for all things and His giving life and death to all things and His being All-Powerful over all things). And it is that which is well grounded in the souls of men, no one from amongst mankind disputes concerning it whether Muslim or Kaafir (i.e. disbeliever).<sup>5</sup> This is as Allah (ﷻ) said,

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

"And if you (Oh Muhammad) ask them, 'Who has created the heavens and the earth?' They will certainly say, 'Allah.' Say, 'Al Hamdu lillah (i.e. all the praises and thanks belong and are due to Allah!)' But most of them know not." [Surat Luqmaan:25]

And Allah (ﷻ) also said concerning them (i.e. mankind),

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

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exclusively for Him." See Sheikh Ibn Al-Uthaymīn's explanation of the book Kashfush-Shubuhaat for a similar comprehensive definition.

<sup>5</sup> **Translator's Note:** You may be wondering about the Sheikh's statement that no one from mankind denies this aspect of At-Tawhīd and say to yourself, "Rather there are atheists in our times that do not believe in God or a god or an All-Powerful Creator Being." The Scholars explained that these people's rejection of the existence of a Creator is only out of obstinacy and arrogance. They outwardly claim to reject the existence of a Creator while deep down they are convinced about His existence. Their rejection is like the rejection of Pharaoh and his followers with regards to The Lord of Moses and the signs from His Lord that he showed them. Allah said concerning Pharaoh and those with him in Surat An-Naml, "And they belied them (i.e. those signs) wrongfully and arrogantly, though their own selves were convinced thereof (i.e. that those signs are from Allah)..." See Kitaab At-Tawhīd by Sheikh Saalih Aal-Fawzaan for the like of this explanation

"And most of them do not have Imān (i.e. faith) in Allah except that they are Mushrikoon (i.e. ascribe partners to him along with their belief in Him)." [Surat Yusuf: 106]

Mujaahid<sup>6</sup>, may Allah have mercy on him, said, "Their (i.e. the majority of mankind's) Imān (i.e. faith) is their statement: 'Allah is our Creator and He provides for us and causes us to die.' So this (statement) is (a form of) Imān (i.e. faith) alongside their associating others with Him in their worship."

### The Belief of the Mushrikoon was that Their Gods are Used as a Means of Seeking Nearness to Allah not that they Create or Provide.

So the Mushrikoon (i.e. pagan Arabs) did not believe that their gods shared with Allah in (His action of) Creating. Rather they believed that this was (the action) of Allah alone, and that their gods were (merely) to be used as a means of seeking nearness to Allah and that they were to be taken as intercessors (on their behalf) to Allah. This is as Allah (ﷻ) said,

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

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<sup>6</sup> **Translator's Note:** He is Mujaahid Bin Jabr Al-Makkee, he learned explanation of The Qur'aan from the companion of The Messenger of Allah (ﷺ), Ibn 'Abbaas. He is from the foremost of the explainers of The Qur'aan from the Muslim nation. The Muslim scholar Adh-DhahAbī said at the end of a biography of Mujaahid, "The Ummah (i.e. Islamic nation) has unanimously agreed about the Imāmah (i.e. leadership in his field) of Mujaahid and him (i.e. his statement) being used as evidence." This short identification of Mujaahid is taken from a book by Sheikh Ibn Al-'Uthaymīn.



"Surely, the religion is for Allah only. And those who take awliyaa (i.e. protectors and helpers) besides Him (say), 'We only worship them so that they will bring us near to Allah a nearness.' Verily, Allah will judge between them concerning that which they differ about. Truly, Allah does not guide he who is a liar, and a disbeliever." [Suratul Az-Zumar: 3]

And He (ﷺ) said,

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ  
بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

"Say (Oh Muhammad): 'Tell me or inform me (what) do you think about your (so-called) partner-gods whom you call upon besides Allah? 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 from it? No, the wrongdoers promise one another nothing but delusions." [Surat Faatir: 40]

And He (ﷺ) said concerning the Mushrikoon (i.e. polytheist pagans) of Quraish,

وَيَقُولُونَ أَأَنْتَ أَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ

"And (they) said: 'Are we going to abandon our aaliha (i.e. gods) for the sake of a mad poet?'" [Surat As-Saaffaat: 36]

And Allah (ﷻ) said that they said,

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ

"Has he made the aaliha (i.e. gods) into One Ilaah (i.e. God - Allah). Indeed, this is a strange thing." [Surat Saad: 5].

And verily Allah confirmed this (aspect of) At-Tawhīd (i.e. belief in the Oneness of Allah) to make it firm (in the minds of people), and to use it as evidence for the obligation of worshipping Allah alone (i.e. Tawhīd Al-Uloohiyyah). This is because the oneness of Allah in His Ruboobiyyah (i.e. His Lordship over all things and His creating and providing for all things and His giving life and death to all things and His being All-Powerful over all things and controlling all things) necessitates that none (deserves) to be worshipped except Allah.

And He (ﷻ) said,

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

"Oh mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may have taqwa (i.e. take precaution from His punishment)." [Surat Al-Baqarah:21]

And He said,

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ  
ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي  
ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَانْتَظِرُوا

"He created you (all) from a single soul (i.e. Adam); then made from it its spouse [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs. He creates you in the wombs of your mothers, creation after creation (i.e. stage after stage) in three veils of darkness; such is Allah your Lord. His is the kingdom, Laa ilaaha illa Huwa (i.e. there is no true God except Him or none deserves to be worshipped except Him). How then are you turned away?" [Surat Az-Zumar: 6]

And He (ﷻ) said (what means in English),

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لِيَلْفِ قُرَيْشٍ  
إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ  
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ  
الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

"(It is a great Grace and Protection from Allah), for the taming of the Quraish, (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear). So let them worship the Lord of this House (i.e. the Ka'bah in Makkah). Who has fed them against hunger, and has made them safe from fear." [Surat Al-Quraish]<sup>7</sup>

So He (ﷻ) mentioned that He alone is their Creator and Provider and this is something they do not doubt concerning. And He made that a proof upon them for the obligation of devoting (all) worship solely to Him alone without ascribing partners to Him.

And He (ﷻ) said,

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ  
أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ  
حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ۗ أَلَيْسَ مَعَ اللَّهِ بَلٌّ لِّهَمُّ  
قَوْمٍ يَعْدِلُونَ

<sup>7</sup> **Translator's Note:** Taken from The Noble Qur'aan translation by Al-Hilali and Khan. A lot of text in the translation of this Surah is in parentheses because it is an explanation to help the English reader understand better.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ  
 بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْهَ مَعَ اللَّهُ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ  
 أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ  
 أَلَيْهَ مَعَ اللَّهُ قَلِيلًا مَا تَذَكَّرُونَ  
 أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ  
 رَحْمَتِهِ أَلَيْهَ مَعَ اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

"Say (Oh Muhammad), Al Hamdu lillah (i.e. all praise and thanks belong and are due to Allah), and peace be upon His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?' 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 (i.e. god) with Allah? 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. Is there any ilaah (i.e. god) with Allah? Nay, but most of them do not know. 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 (i.e. god) with Allah? 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 (i.e. rain)? Is there any ilaah (i.e. god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)!" [Surat An-Naml: 59-63]

So in all of these Ayaat (i.e. Qur'anic verses) Allah (ﷻ) criticizes

the Mushrikoon (i.e. polytheists), those who affirm that He (ﷻ) alone is the Creator of the Heavens and the Earth and that He alone is the one who causes benefit and harm, because this affirmation (i.e. their affirmation of His Ruboobiyyah alone) will not benefit them since they have deified something else along with Him which they make du'aa to (i.e. invoke) just as they make du'aa to (i.e. invoke) Him. And this (i.e. this invoking of false gods while affirming Allah's oneness in His Ruboobiyyah) is the very essence of contradiction, which opposes the legislation and the intellect. This is because the one who is unique in (the doing) of all these actions as far as creating and providing and causing life and death then it is right that He should (also) be singled out for all types of obedience (i.e. worship). And that is why He (ﷻ) rebuked them with His statement,

**"Is there any ilaah (i.e. deified being that truly deserves worship and deification) with Allah?"** And He (ﷻ) didn't say, "Is there any khaaliq (i.e. creator) with Allah?" (This is) because they did not dispute concerning that (i.e. that Allah is the only Creator.) And Allah (ﷻ) clarified the invalidity of shirk in Ar-Ruboobiyyah (i.e. ascribing partners to him in His Lordship) because if that was the case then the Heavens and the Earth would fall into ruin. And this also is something grasped intuitively by the intellects. He (ﷻ) said:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ  
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

"No son (or offspring or children) did Allah beget, nor is there any ilaah (i.e. 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 Allah above all that they attribute to Him!" [Surah Al-Mu'minoon:91]



## **Section 2**

### **The Correct Creed Concerning Tawhīd of Allah's Names and Attributes**

**F**rom the totality of the creed of Ahlus-Sunnah wal-Jamaa'ah (i.e. the people of the Prophetic Way and the Group) is that they attribute to Allah that which He attributed to Himself and that which His Messenger (ﷺ) attributed to him as far as the Most Beautiful Names and the Most High Attributes. They do not go beyond the Qur'aan or the authentic narrations of The Messenger (ﷺ). They affirm the wordings of these (names and attributes) and they know what they mean in the Arabic language which the Qur'aan was sent in and they leave the (knowledge of the) kayfiyyah (i.e. the reality of how they are or how they occur) to Allah (ﷻ) because Allah alone knows it and he didn't inform anyone from mankind about it. So they approach this critical subject with established sharee'ah (i.e. Islamic law) principles. Whoever adheres to them is saved from deviation.

#### **Principle I: Describing Allah with Those Attributes which are Mentioned in The Qur'aan and The Hadīth**

The first of these (principles) is to affirm that which Allah attributed to Himself or that which His Messenger (ﷺ) attributed to Him without adding or subtracting (anything).<sup>8</sup> Because there

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<sup>8</sup> **Translator's Note:** This means we affirm all those attributes mentioned in The Qur'aan and the Sunnah without attributing any additional attributes to Allah that we did not find in these two sources of revelation and without subtracting or negating any attributes that are mentioned in them.

## The Correct Creed that Every Muslim Must Believe

is no one more knowledgeable about Allah than Himself, as Allah (ﷻ) said,

قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

"...Say (Oh Muhammad), 'Do you know better or does Allah?' And who is more unjust than he who conceals the testimony he has from Allah? And Allah is not unaware of what you do." [Surat Al-Baqarah: 140]

And there is no one more knowledgeable about Allah after Allah than The Messenger of Allah (ﷺ). He (ﷻ) said,

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ  
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زِينًا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ

"Nor does he speak of (his own) desire. It is only an Inspiration that is inspired." [Surat An-Najm: 3,4]<sup>9</sup>

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<sup>9</sup> **Translator's Note:** This Ayah makes the Sheikh's point clear. Allah is unseen; no one can claim to know about His Attributes except He Himself or someone He has informed about some of His Names and Attributes. When The Prophet Muhammad (ﷺ) spoke about the unseen, especially the Names and Attributes of Allah he did not speak from his own thoughts or philosophies or his imagination rather it was all revelation that Allah revealed to him.

**Principle 2: Allah (Majestic is His Majesty) Does Not Resemble the Creatures**

The second (of these established sharee'ah principles) is the declaration that Allah is transcendent above resembling the creatures in His attributes. He (ﷻ) said,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing like unto Him and He is The All-Hearing, The All-Seeing." [Surat Ash-Shooraa: II]

And He (ﷻ) said:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is nothing co-equal or comparable to Him." [Surat Al-Ikhlāas:4]

**Principle 3: No One Comprehends the Kayfiyyah<sup>10</sup> of His Attributes (ﷻ)**

The third of these (principles) is not attempting to comprehend the kayfiyyah of His attributes (i.e. the true nature of how His attributes are). He (ﷻ) said,

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

"...and they will never encompass anything of His Knowledge." [Surat Taa Haa: II0]

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<sup>10</sup> **Translator's Note:** The word kayfiyyah in Arabic could be translated as the manner or method or nature or state of something. In other words how something actually is or how it occurs.



And He (ﷺ) said,

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ  
لَهُ سَمِيًّا

"...Do you know of any who is similar to Him?" [Surat Maryam: 65]

So from His attributes is that which He (ﷺ) mentioned textually in His statement,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"The Most Merciful, over the Throne He rose." [Surat Taa Haa 5]

(And the like of this ayah is mentioned) in various places in The Qur'aan. So what is gained from it is the affirmation of Allah's ascension over His Throne, a real ascension. We know its meaning but we are ignorant of its kayfiyyah (i.e. the true manner or method of this ascension or how it occurs.)

### The Meaning of Istiwaa over the Throne

So then its meaning is al-'uluww (i.e. highness) and al-irtifaa' (i.e. rising). This is (the meaning) that the Arabic language dictates. And Ahlus-Sunnah wal-Jamaa'ah (i.e. the people of the Prophetic Way and the Group) have agreed upon this meaning.

### The Lack of Comprehension of the Kayfiyyah of Al-Istiwaa

As for the kayfiyyah (i.e. the manner or method) of this istiwaa (i.e. ascension) then no one knows it except Allah alone there is no partner for Him.

### Mention of the Attributes of Hearing and Vision

Also from those (attributes) also (are those affirmed) in His (ﷺ) statement, "...Truly, Allah is Ever All-Hearer, All-Seer." [Surat An Nisaa': 58] So what is gained from the Ayah and the like of it is the ascription of the attribute of hearing to Allah. And as-sama' (i.e. hearing) in the Arabic language is to grasp sounds. So we attribute to Allah (ﷻ) hearing by which He hears all noises, which does not resemble (the hearing of) the creatures of Allah. And we leave (the knowledge of) the kayfiyyah (i.e. the method or manner) of this (hearing) to Allah (ﷻ). So we do not say (for instance), "How does He hear?" And we do not (even) delve into that (knowledge) because He (ﷻ) did not inform us of this, rather He kept this knowledge to Himself (majestic and high is He).

### The Meaning of the Attribute of Al-Basr

Likewise (is our understanding of the attribute of) al-basr (i.e. vision). It means to grasp those things that are seen. This is like what has been authentically reported in Sahīh Muslim on the authority of Abū Mūsā Al-Ash'aree (رضي الله عنه) that The Prophet (ﷺ) said, "Indeed Allah does not sleep and it is not befitting for Him to sleep. He lowers the scale and raises it. The deeds of the night are raised to Him before the deeds of the day, and the deeds of the day (are raised to Him) before the deeds of the night. His veil is light, if He were to remove it than the subuhaat (i.e. light and majesty and splendor) of His face would burn all that His vision extends to of His creation."<sup>11</sup>

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<sup>11</sup>**Translator's Note:** This means that the whole of creation would burn if Allah removed that which veiled Him from their sight, since Allah's vision extends to all things. Ash-Sheikh Ibn Al-'Uthaymīn mentioned this in his explanation of the narration in Sahīh Muslim. In the life of

## The Correct Creed that Every Muslim Must Believe

So we affirm for Allah vision that is real by which He (majestic is His Majesty) grasps all seen things. But we do not know the kayfiyyah (i.e. method or manner) of this vision, but rather we know that which Allah has taught us in His statement,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

**"There is nothing like unto Him and He is The All-Hearing, The All-Seeing."** [Surat Ash-Shūraa: II]

So these are examples of the manner (in which) Ahlus-Sunnah wal-Jamaa'ah (i.e. the people of the Prophetic Way and the Group) deal with the names of Allah (ﷻ).



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this world seeing Allah is impossible. But in the Afterlife Allah will make it possible for whomsoever He wishes. Listen to the explanation of Ash-Sheikh Ibn Al-'Uthaymīn or other scholars of the *Sunnah* for the narrations related to this topic in Sahīh Muslim to gain this understanding and further details on the subject of seeing Allah.

## Section 3

### The Correct Creed Concerning Tawhīd of Worship<sup>12</sup>

**F**rom the totality of the creed of Ahlus-Sunnah (i.e. the people of the Prophetic Way) is their singling out Allah alone for (all) worship. So they do not worship alongside Allah any other deity. Rather they direct all acts of obedience (i.e. devotion or worship) which Allah commanded, whether it is an obligation or a preferred act, to Allah alone without any partners. So they do not prostrate except to Allah and they do not circumambulate except for Allah around the Ancient House (i.e. the Ka'bah) and they do not sacrifice (animals) except for Allah and they do not make vows except to Allah and they do not take oaths (or swear) except by Allah and they do not make tawakkul (i.e. rely) except on Allah and they do not make du'aa to (i.e. invoke) except Allah. And this is Tawhīd Al-Uloohiyyah (i.e. declaring Allah's singularity in deserving to be worshipped). He (ﷺ) said,

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"And worship Allah and do not make shirk of anything with Him (i.e. do not make anything as a partner with Him in your worship)..." [Surat An-Nisaa':36]

And He said,

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<sup>12</sup>**Translator's Note:** Sometimes this category of At-Tawhīd is referred to as Tawhīd Al-Uloohiyyah or Tawhīd Al-'Ibaadah. All of these phrases meaning to single out Allah alone for all forms of worship.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

"And your Lord (Oh Muhammad) has decreed that you worship none but Him." [Surat Al-Israa': 23]

And He said,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

"And they were not ordered except to worship one God." [Surat At-Tawbah: 31]

And He said,

مَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

"And they were not ordered except to worship Allah whilst devoting sincerely to Him their religion (i.e. their worship) and being Hunafaa' (i.e. turning away from all other religions which oppose At-Tawhīd) and to establish the Salat and give the Zakat and that is the religion (of the nation) that is upright [see Tafsīr Ibn Katheer and Tafsīr As Sa'dee]." [Surat Al-Bayyinah: 5]

And He said,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I have not created the Jinn and mankind except to worship Me." [Surat Adh-Dhaariyaat: 56].

And the meaning of "worship Me" is "to single Me out for (all) worship."

### The Opposite of At-Tawhīd is Ash-Shirk

And the opposite of this (i.e. At-Tawhīd) is (making) Ash-Shirk with Allah (i.e. to ascribe partners to Allah or worship anything besides Him), may Allah grant us refuge from it. And it is the greatest sin by which Allah is disobeyed. He (ﷺ) said,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ  
بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

"Indeed Allah does not forgive that shirk is made with Him (i.e. that partners are ascribed to Him or that anything other than He is worshipped) but He forgives what is less than that for whomsoever He wills. And whoever does shirk (i.e. ascribes partners to Allah or worships anything other than Allah) then he has fabricated an enormous lie." [Surat An-Nisaa':48]

And He (ﷺ) said,

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

"Indeed Allah does not forgive that shirk is made with Him (i.e. that partners are ascribed to Him or that anything other than He is worshipped) but He forgives what is less than that for whomsoever He wills. And whoever does shirk (i.e. ascribes partners to Him or worships anything other than Him) then he has strayed far away." [Surat An-Nisaa':116]

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And He (ﷺ) said,

حُنْفَاءُ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

"Hunafaa' Lillah (i.e. worshipping none but Allah), not ascribing partners to Him and whoever ascribes partners to Allah, it is as if he has fallen from the sky, and the birds have snatched him, or the wind has blown him to a far off place." [Surat Al-Hajj: 31]

And He (ﷺ) said,

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

"And (mention) when Luqmaan said to his son whilst admonishing him, 'Oh son do not do shirk with Allah (i.e. do not ascribe partners to Allah or worship anything besides Him). Indeed Ash-Shirk (i.e. the ascription of partners to Allah or the worship of anything besides Him) is a great wrongdoing." [Surat Luqmaan: 13]

And He (ﷺ) clarified that Ash-Shirk nullifies the (good) deeds and is something that takes one out of the millah (i.e. nation) of Islam. Thus He (ﷺ) said,

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

"And if they committed shirk (i.e. ascribed partners to Allah or worshipped anything besides Him) then that which they did (i.e.

of good deeds) would have been invalidated." [Surat Al-An'aam: 88]

And He (ﷺ) said,

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَ مِنَ الْخَاسِرِينَ

"And it has certainly been revealed to you (oh Muhammad) and to those (Messengers) before you that if you were to commit Ash-Shirk (i.e. ascribe partners to Allah or worship anything besides Him) your deeds would surely be nullified (i.e. in vain) and you would certainly be from the losers." [Surat Az-Zumar: 65]

And in Sahīh Muslim on the authority of Jaabir Bin 'Abdullah (رضي الله عنه) it is reported that the Messenger of Allah (ﷺ) said, "Whoever meets Allah not being one who does shirk of something with Him (i.e. while not associating something with Him or worshipping something besides Him) then he will enter Al-Jannah (i.e. Heaven), and whoever meets Allah whilst being one who does shirk of something with him, then he will enter the Fire."

And in Sahīh Al-Bukhārī on the authority of Ibn Mas'ood (رضي الله عنه) it is reported that the Messenger of Allah (ﷺ) said, "Whoever dies whilst being one who calls upon other than Allah a nidd (i.e. a rival) will enter the Fire."

**Who is a Mushrik?**



So whoever directs any type from the types of worship to other than Allah is a mushrik (i.e. polytheist) and a kaafir (i.e. disbeliever).

### Du'aa (Supplication) is not to be Made Except to Allah

So du'aa (i.e. prayer, invocation, supplication) is an act of worship that Allah ordered, so whoever makes du'aa (i.e. prayer, invocation, supplication) to Allah only then he is a muwahhid (i.e. someone who worships Allah alone) and whoever makes du'aa to other than Allah, then he has committed Ash-Shirk (i.e. he has ascribed partners to Allah, he has worshipped other than Allah). Allah (ﷻ) said,

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

"And do not make du'aa to (i.e. invoke, call upon) other than Allah that which does not benefit you nor can it cause harm to you, and if you were do that then you would be from the wrongdoers." [Surat Yunus: I06]

And He (ﷻ) said,

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

"And whoever makes du'aa to (i.e. invokes, calls upon), along with Allah, any other god, for whom he has no clear proof, then indeed his reckoning is only with his Lord, indeed the disbelievers will not be successful." [Surat Al-Mu'minoon: II7]

And He (ﷺ) said,

وَأَنَّ  
الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا  
وَأَنَّهُ لَمَّا  
قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا  
قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

"And that the masaajid<sup>13</sup> are for Allah, so do not make du'aa to (i.e. call upon or invoke) along with Allah anyone. And that when the slave of Allah (i.e. Muhammad ﷺ) stood up making du'aa to Him (i.e. invoking Him in prayer) they (i.e. the jinn) just made round him a dense crowd as if sticking one over the other (i.e. in order to listen to his recitation). Say (Oh Muhammad) I only make du'aa (i.e. invocation, supplication) to my Lord, and I associate none as partners with Him." [Surat Al-Jinn: 18-20]

And He (ﷺ) said,

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا  
كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا  
فِي ضَلَالٍ

"For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists

<sup>13</sup> Translator's Note: The masaajid could mean the mosques or the limbs that prostration is made on, see Tafsīr Ibn Kathir

and disbelievers) make du'aa to (i.e. invoke), answer them no more than one who stretches forth his hand (i.e. 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 du'aa (i.e. invocation) of the disbelievers is nothing but in error (i.e. of no use)." [Surat Ar-Ra'd:14]

And He (ﷻ) said,

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ  
أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

"Those whom they (i.e. the polytheists) make du'aa to (i.e. invoke) besides Allah have not created anything, but are themselves created. (They are) dead, lifeless, and they know not when they will be raised up." [Surat An-Nahl: 20-21]

And He (ﷻ) said,

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

"So do not make du'aa to (i.e. invoke) with Allah another god lest you be among those who are punished." [Surat Ash-Shu'araa: 213]

And He (ﷻ) said,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ  
دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشِرِكُمْ وَلَا يُبْنِتُكَ مِثْلُ خَبِيرٍ

"He merges the night into the day and He merges the day into the night. And He has subjected the Sun and the Moon; each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those, whom you make du'aa to (i.e. invoke or call upon) instead of Him, own not even a qitmeer (i.e. the thin membrane over the date-stone). If you make du'aa to (i.e. invoke or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (i.e. your request) to you. And on the Day of Resurrection, they will disown your worshipping of them. And none can inform you (Oh Muhammad) like Him Who is the All-Knower (of each and everything)." [Surat Faatir: I3-I4]

And He (ﷺ) said,

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا  
تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ  
أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ  
الْمُتَوَكِّلُونَ

"And verily, if you ask them (Oh Muhammad), 'Who created the heavens and the Earth?' Surely, they will say: 'Allah.' Say, 'Tell me

then, the things that you make du'aa to (i.e. invoke) besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?' Say , 'Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.' [Surat Az-Zumar: 38]

And He (ﷺ) said,

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا أَوْ أَنَارَةٍ مِّنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ  
وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ  
وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

"Say (Oh Muhammad to these pagans), 'Think about all that you make du'aa to (i.e. invoke) besides Allah. 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 (i.e. some trace of knowledge in support of your claims), if you are truthful!' And who is more astray than one who makes du'aa to (i.e. calls upon or invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their du'aa (i.e. calls or invocations) to them? And when mankind are gathered (i.e. on the Day of Resurrection), they (i.e. the false deities) will become enemies for them and will deny their worshipping of them." [Surat Al-Ahqaf: 4-6]

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And it has been confirmed in the Sunan (i.e. collections of Prophetic narrations) on the authority of An-Nu'maan Bin Basheer (رضي الله عنه) who said, "The Messenger of Allah said, 'Ad-du'aa (i.e. invocation, supplication), it is the worship."

### The Dispute Between The Messengers (May Allah Bestow His peace and Commendations Upon Them) and Their People is Over This Type of At-Tawhīd

And this type of At-Tawhīd, Tawhīd Al-Uloohiyyah (i.e. to single out Allah for all worship), is that in which the dispute between The Messengers (may the peace and commendations of Allah be upon them) and their people occurred.

### The Messengers Were Sent for This Type of At-Tawhīd

And it (Tawhīd Al-Uloohiyyah) is what (messengers) were sent to clarify and propagate and what scriptures were revealed to confirm and elucidate and be taken as proof for. As Allah (ﷻ) said,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And We have sent out into every nation a messenger saying, 'Worship Allah and avoid the taaghoot (i.e. false deities).'" [Surat An-Nahl: 36]

And He (ﷻ) said,

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

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“And we have not sent down any messenger before you except that We revealed to him (saying) that laa ilaaha illaa anaa (i.e. there is no true god but I or there is nothing that truly deserves to be worshipped but I), so worship Me.” [Surat Al-Anbiyaa:25]

And He (ﷺ) said,

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ  
لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

“He sends down the Angels with inspiration of His Command to whomsoever of His slaves He pleases (saying), ‘Warn mankind that laa ilaaha illa anaa (i.e. there is no true god but I or there is nothing that truly deserves to be worshipped but I), so fear Me.’” [Surat An-Nahl: 2]

And The Messengers (may the peace and commendations of Allah be upon them) began with it in their da’wah (i.e. calling) of their people to Allah. For every messenger would say to his people,

اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

“Worship Allah you have no other ilaah (i.e. god) than Him.” [Surat Al-A’araaf: 59, 65, 73, and 85]

Noah and Hood and Shu’ayb and Saalih and every messenger said it, may the peace and commendations of Allah be upon them all.

And He (ﷺ) said:

﴿وإبراهيمَ إذ قال لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ

كُنْتُمْ تَعْلَمُونَ  
إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن  
دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ  
وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ

“And Abraham when he said to his people, ‘Worship Allah and fear him, that is better for you if you only knew. Indeed you only worship besides Allah awthaan (i.e. idols or false deities) and you invent an enormous lie. Truly those who you worship besides Allah do not own any provisions for you, so seek sustenance from Allah and worship Him and thank Him. To Him you shall return (for judgment.)” [Surat Al-‘Ankabūt: I6-I7]

And Allah (ﷻ) said about His Prophet Yusuf (i.e. Joseph), peace be upon him, (that he said),

يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ  
مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنزَلَ اللَّهُ  
بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ  
الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"Oh two companions of the prison! Are many different lords (gods) better or Allah, The One, The Irresistible? You do not (truly) worship besides Him anything but names, which you have named you and your fathers, (that) for which Allah has not sent down any authority. The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most of mankind do not know." [Surat Yusuf: 39-40]



### The Mushrikoon Have No Proof for Their Shirk

And the mushrikoon (i.e. polytheists) have nothing to support their shirk (i.e. ascription of partners to Allah in worship) not from sound logic nor from that which was conveyed from the Messengers (may the peace and commendations of Allah be upon them). Allah (ﷻ) said:

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ

“And ask (oh Muhammad) those who We sent before you of Our Messengers if We had made other than Ar-Rahmaan (i.e. The Most-Merciful) deities to be worshipped.” [Surat Az-Zukhruf: 45]

And the meaning of this is that there were no messengers that called to the worship of gods alongside Allah, rather all of them from the first of them to the last of them called to the worship of Allah alone without any partner. And Allah pointed out a logical proof which invalidates the shirk (i.e. ascription of partners to Allah in worship or others aspects of His oneness) of the mushrikūn (i.e. polytheists); He (ﷻ) said,

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ اتُّنَوِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

“Say (oh Muhammad): ‘Have you not seen that which you worship besides Allah? Show me! What have they created from The Earth? Or do they have a share in (the creation of) the

**Heavens? Come to me with a Book (revealed) before this or some trace of knowledge (i.e. some trace of knowledge to support your claims) if you are truthful.” [Surat Al-Ahqaaf: 4]**

So this is an undeniable logical proof for the fact that the worship of anything besides Allah is invalid. Because they (i.e. all these false deities) did not create anything nor did they assist in creating anything. Only Allah alone is solely the one who did (all) that. So why worship them then? Then, also Allah rejected that there is any textual proof for the mushrikoon (i.e. polytheists), for what they do of shirk (i.e. ascription of partners to Allah or worship of other than Allah), from the Revealed Scriptures or the Messengers that were sent (may the peace and commendations of Allah be upon them). So it has become clear (by all this) that there is no proof at all for the mushrikoon (i.e. polytheists) and thus they are from those who will dwell in the Fire forever and what a wretched end. And from what has preceded it is known that this type (aspect) of At-Tawhīd (i.e. Tawhīd Al-Uloohiyyah, to single out Allah alone for worship) is the foremost of obligations and it is the most important of important things and it is the religion which Allah does not accept other than it from anyone.



## Section 4

### The Correct Creed Concerning the Six Pillars of Imān

**F**rom the totality of the creed of Ahlus-Sunnah wal Jamaa'ah (i.e. the people of the Prophetic Way and the Group) is Imān (i.e. true faith) in Allah and the Angels and His Books (i.e. His Scriptures) and the Messengers (may the peace and commendations of Allah be upon them) and the Resurrection after Death and Imān in Al-Qadar (i.e. the pre-decree of Allah).

So having Imān in Allah is to confirm His Ruboobiyyah (i.e. His Lordship over all things and His creating and providing for all things and giving life and death to all things and His being All-Powerful and in control over all things.) and His Uloohiyyah (i.e. His right to be worshipped to the exclusion of all other things) and His Asmā was-Sifaat (i.e. His Most Beautiful Names and Perfect and Complete Attributes). And elucidation of this has proceeded.

#### Belief in the Angels

Imān in the Angels is by believing in their existence and what was mentioned to us of their names and their tasks. He (ﷺ) said,

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ وَرُسُلِهِ لَا يُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا  
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"The Messenger believes in what was sent down to him and so do the believers. All of them believe in Allah and His Angels and His Books and His messengers..." [Surat Al-Baqarah: 285]

And He (ﷺ) said,

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

"Righteousness is not that you turn your faces to the east or the west, rather righteousness is (the characteristic of) the one who believes in Allah and The Last Day and the Angels and The Book and the Prophets..." [Surat Al-Baqarah: 177]

And (it is reported) in the Sahīh of Muslim from the long narration of 'Umar bin Al-Khattaab in which Jibrīl (ﷺ) asked the Prophet Muhammad (ﷺ) about Al-Imān, thus (in response) the Prophet (ﷺ) said, "Al-Imān is that you believe in Allah and His Angels and His Books and His Messengers and the Last Day and Al-Qadar (i.e. the pre-decree), the good of it and the bad of it."

### Description of the Angels

And Allah has described them in His Book by His statement,

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا  
يَسْتَحْسِرُونَ  
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

"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)." [Surat Al-Anbiyaa': 19 and 20]

And He (ﷻ) also said,

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ  
لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

"...Rather they are (but) honored slaves. They do not precede Him (i.e. Allah) in speech and they act (only) according to His command." [Surat Al-Anbiyaa': 26, 27]

And He (ﷻ) said,

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ  
يَسْجُدُونَ

"Indeed those who are with your Lord (i.e. the Angels) are not too proud to worship Him and they glorify Him and to Him they prostrate." [Surat Al-A'araaf: 206]<sup>14</sup>

### The Angels Are Slaves of Allah

Hence they are slaves of Allah and creatures from His tremendous creatures; they do not deserve anything of worship. He (ﷻ) said,

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<sup>14</sup> **Translator's Note:** This particular Ayah (i.e. verse) is an ayah (i.e. verse) of prostration, which means it is legislated for the person reciting it to prostrate after finishing it. And from what it is legislated to say whilst in this prostration is (what means in English), "My face is prostrated to the one Who created it and made its hearing and sight by His Ability and Strength, therefore blessed is Allah the best of creators."

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ  
قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ  
بِهِمْ مُؤْمِنُونَ

"And on the day when He will gather them all together (and) then He will say to the Angels, 'Was it you that these ones used to worship?' They will say, 'Glory be to You, You are our WALI (i.e. Lord) to the exclusion of them. Rather they used to worship the Jinn, most of them (i.e. these people) having believed them (i.e. the devils from the Jinn).'" [Surat Saba': 40,41]<sup>15</sup>

And He (ﷻ) said,

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

"Nor is it for him to order you to take the Angels or the Prophets as lords. Would he order you with disbelief after you were Muslims?" [Surat Aal-'Imraan: 80]

And in the Sahīh of Muslim (it is narrated) on the authority of 'Aaishah (may Allah be pleased with her) who said, "The

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<sup>15</sup> **Translator's Note:** The Angels will disavow themselves before Allah from those who used to worship them and they will say that it was the Jinn, meaning the devils from the Jinn, that these people truly used to worship. This is because when they claimed to worship the Angels they were actually worshipping the devils from The Jinn who used to whisper to them to worship other than Allah and they believed what these devils were telling them and complied with and obeyed these devils. See the explanation of Ibn Katheer and As-Sa'dee and Al-Jalaalain to gain this understanding of the Ayah.

Messenger of Allah (ﷺ) said, "The Angels were created from light and the Jinn were Created "min maarijin min naar" (i.e. from a flame of smokeless fire) and Adam was created from that which has been described to you."

And from the description of their physical appearance is that they have wings, so from them are those who have two wings by two wings (i.e. two wings on each side), and three wings by three wings (i.e. three wings on each side), and four wings by four wings (i.e. four wings on each side) and like this, Allah (ﷻ) said,

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ  
مُتَنِي وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

"All Praise is for Allah, the Originator 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. Indeed Allah is able to do all things." [Surat Faatir:1]

And (it is narrated) in the Sahīh of Al-Bukhārī on the authority of Ibn Mas'ood (رضي الله عنه) that the Prophet (ﷺ) saw Jibrīl (ﷺ) and he had six hundred wings.

### Their Ability to Change States

And Allah has made them able to change into beautiful forms, just as Gabriel (ﷺ) appeared to Maryam (i.e. Mary) in the form of a complete and handsome man, and like they appeared to Ibrahīm (ﷺ) when they stopped over by him as honored guests, and like when they came to Lūt (ﷺ) in order to bring down the punishment upon his people, and (in occurrences) similar to these.

### The Refutation of the Statement of the Mushrikūn: "The Angels are the Daughters of Allah"

And Allah has refuted the statement of the mushrikūn (i.e. the polytheists, Arab pagans) that the Angels are the daughters of Allah (ﷻ). He is extremely far above all that the wrongdoers say about Him. Thus He, high above and holy is He, said (in response to this claim),

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ  
لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ  
خَشْيَتِهِ مُشْفِقُونَ

"And they say, 'The Most Merciful (Allah) has begotten a son (or children)!' Glory to Him! Rather they are (but) honored slaves. They do not precede Him in speech, 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 (i.e. Allah) is pleased. And they stand in awe for fear of Him."

[Surat Al-Anbiyaa': 26-28]

فَاسْتَفْتِهِمْ أَلِرَّبِّكَ ابْنَاتٌ وَلَهُمُ ابْنُونَ  
أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ  
أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ  
وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ  
أَصْطَفَىٰ ابْنَاتٍ عَلَىٰ الْبَنِينَ  
مَا لَكُمْ كَيْفَ تَحْكُمُونَ



أَفَلَا تَذَكَّرُونَ  
أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ  
فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ

"Now ask them (Oh Muhammad), 'Are there (only) daughters for your Lord and sons for them?' Or did We create the Angels females while they were witnesses? Truly, it is of their falsehood that they (i.e. the Quraish pagans) say, 'Allah has begotten (i.e. begotten children - their statement that the Angels are the daughters of Allah).' And, indeed, 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 (i.e. a clear proof)? Then bring your Book if you are truthful!" [Surat As-Saffaat: I49-I57]

Then He (ﷻ) also Said About the Angels:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ  
وَإِنَّا لَنَحْنُ الصَّافُّونَ  
وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ

"There is not one of us (angels) but has his known place (or position); and verily we (i.e. the Angels), we stand in rows (for the prayers), and verily we (i.e. the Angels), we are they who glorify (Allah's Praises)." [Surat As-Saaffaat:I64-I66]

Jibril (ﷻ)

From them (i.e. the Angels) is Jibril (Gabriel) (ﷻ) who is entrusted with (bringing down) the revelation. He (ﷻ) said:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا  
بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

"Say (oh Muhammad) whosoever is an enemy to Jibrīl (Gabriel) then verily he is the one that brought it (i.e. the Qur'aan) down upon your heart by the permission of your Lord..." [Surat Al-Baqarah: 97]

And The Prophet (ﷺ) saw him in Al-Ubtuh and he had 600 wings, the vastness of his physique having covered the horizon. Then also he saw him the Night of Ascension, in Heaven. Just as He (ﷺ) said,

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى  
عِنْدَ سِدْرَةِ الْمُنْتَهَى  
عِنْدَهَا جَنَّةُ الْمَأْوَى

"And indeed he (Muhammad [ﷺ]) saw him (Gabriel) at a second descent (i.e. another time). Near Sidratul-Muntahaa [the lote-tree of the utmost boundary (beyond which none can pass)], near it is the Paradise of Abode." [Surat An-Najm: I3-I5]

And he did not see him in his (true) form except on these two occasions. As for all the other times (that he saw Gabriel), then (Gabriel came) in the form of a man, and mostly in the form (of a man named) Dahya Al-Kalbee.

Allah (ﷻ) said concerning Jibrīl (ﷺ)

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

ذِي قُوَّةٍ عِنْدَ ذِي  
الْعَرْشِ مَكِينٍ  
مُطَاعٍ ثَمَّ أَمِينٍ  
وَمَا صَاحِبِكُمْ بِمَجْنُونٍ  
وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ

"Verily, this is the Word (this Qur'aan brought by) a most honorable messenger [Jibrīl (Gabriel), from Allah to the Prophet Muhammad (ﷺ)], (he is a) possessor of strength (and a possessor of) high rank with the Lord of the Throne. (He is) obeyed (by the angels), trustworthy there (in the heavens). And (Oh people) your companion (Muhammad [ﷺ]) is not a madman. And indeed he saw him (i.e. Gabriel) in the clear horizon (towards the east)."

[Surat At-Takweer: 19-23]

#### Mikaa'il (ﷺ)

And from them (i.e. the Angels) is Mikaa'il (i.e. Michael) who is entrusted with the raindrops and directing them to wherever Allah (ﷻ) orders him to. Imām Ahmad cited (a narration) on the authority of Anas (who mentioned) that the Prophet (ﷺ) said to Jibrīl (Gabriel), "Why do I not see Mikaa'il (Michael) smiling ever?" So he said, "Mikaa'il (i.e. Michael) has not smiled since the Fire was created." Allah (ﷻ) said,

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ  
لِّلْكَافِرِينَ

**"Whoever is an enemy of Allah and His Angels and Messengers and Jibrīl (Gabriel) and Mikaa'il (i.e. Michael) then indeed Allah is an enemy to the disbelievers." [Surat Al-Baqarah: 98]**

### Israafeel (ﷺ)

(And from the Angels is) Israafeel and he is the one who is entrusted with the Soor (i.e. the Horn). He will blow into it three times by the command of His Lord, mighty and majestic is He. (These three instances are), the blow that will strike terror into the hearts of the creatures, the blow that will cause all the creatures to pass away except for whomsoever Allah wills to exempt, and the blow that will cause the creatures to arise in order to stand before the Lord of the 'Aalameen (i.e. mankind, jinn, and all that exists). And these three angels are those who The Messenger of Allah (ﷺ) mentioned in his du'aa (i.e. invocation) in the night prayer, "Oh Allah, Lord of Jibrīl (Gabriel) and Mikaa'il (Michael) and Israafeel, Originator of The Heavens and The Earth, Knower of the unseen and the visible; You judge between Your slaves concerning that which they used to dispute about. Guide me, by your permission, to that which is correct concerning that which was differed about of the truth. Indeed, You guide whomsoever You will to a straight path." (Narrated by Muslim)

And (it is narrated) in the Sunan of An-Nasaa'i on the authority of 'Aaishah (may Allah be pleased with her) that she said, "The Messenger of Allah (ﷺ) said, 'Oh Allah, Lord of Jibraa'il (Gabriel) and Mikaa'il (Michael) and Lord of Israafeel, I seek refuge in You from the heat of the Fire and from the punishment of the grave.'"

### The Angel of Death (﷉)

And from them is Malakul Mawt (i.e. the Angel of Death). And He is the one who is entrusted with taking the souls (at the point of death). He (﷉) said,

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

"Say, 'Malakul Mawt (i.e. the Angel of Death), who is set over you, will take your souls, then you shall be brought back to your Lord.'" [Surat As-Sajdah: II]

### The Guardian Angels (Peace be Upon Them)

And from them (i.e. the Angels) are the Angels that are entrusted with guarding the children of Adam in all of their circumstances whether they are at their places of residence or traveling or sleeping or awake. He (﷉) said,

سَوَاءٌ مِنْكُمْ مَنْ أَسْرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ

وَسَارٍ بِالنَّهَارِ

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدٍّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

"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 him (i.e. for each person), there are Mu'aqqibaat (i.e. angels in succession), before and behind him. They guard him by the Command of Allah. Indeed Allah will not change the condition of a people as long as they do not change what is within their selves. But when Allah wills a people's punishment,

there can be no turning back of it, and they will find besides Him no protector." [Surat Ar-Ra'd:10-11]

Ibn 'Abbaas (رضي الله عنه) said with regards to His (ﷺ) statement "For him, there are Mu'aqqibaat": "(They are) angels that guard him (i.e. a person) from in front of him and behind him, then if his qadar (i.e. whatever is pre-ordained for the person) comes they depart from him."

### The Noble Scribes (Peace be Upon Them)

And from them are the Noble Scribes. And they are those who write down the deeds of the slaves whether good or bad. He (ﷺ) said,

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ  
كِرَامًا كَاتِبِينَ  
يَعْلَمُونَ مَا تَفْعَلُونَ

"And indeed there are watchers over you. (They are) kiraaman kaatibeen (i.e. noble ones who are writing). They know (all) that you do." [Surat Al-Infitaar: 10-12.]

### The Great Number of Angels (Peace be Upon Them)

And he (the Prophet Muhammad), ﷺ, informed, "Verily Al-Bayt Al-Ma'moor (i.e. name of a place of worship) in Heaven; 70,000 angels enter it..." And (it is reported) in another narration "(70,000 angels) pray in it each day, then they do not return to it; that is the last (time) for them (i.e. that is the last time they enter it)."

### Whosoever Rejects the Existence of Angels Has Disbelieved

And whosoever rejects the existence of the Angels then he has disbelieved according to the consensus of the Muslims. He (ﷺ) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِهِ  
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

"Oh you who believe! Believe in Allah and His Messenger and the Book (i.e. the Qur'aan) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah and His Angels and His Books and His Messengers and the Last Day, then indeed he has strayed far away." [Surat An-Nisaa':I36]



## Section 5

### Belief in the Revealed Scriptures

And as for having Imān (i.e. faith) in the Revealed Scriptures, then indeed Allah (ﷻ) revealed with every messenger a book. Just as He (ﷻ) said,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"Indeed We have sent Our messengers with clear proofs and We revealed with them the Scripture and the Balance (the Scale), so that mankind may maintain justice..." [Surat Al-Hadeed: 25]

And He (ﷻ) said,

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"Mankind was one community, then Allah 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 it (i.e. the Scripture) was given differed concerning it after clear proofs had come to them, because of hatred for each other. Then Allah, by His Leave, guided those



who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path." [Surat Al-Baqarah: 213]

So we believe in these Scriptures and we know they are from Allah, and (we do this) in compliance with His (ﷻ) statement:

قُولُوا آمَنَّا 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

"Say (Oh Muslims), 'We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismaa'eel (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob), and to Al-Asbaat [the offspring of the twelve sons of Jacob], and that which has been given to Mūsā (Moses) and 'Iesaa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him (Allah) we have submitted (in Islām).'" [Surat Al-Baqarah:136]

And (in compliance with) His (ﷻ) statement,

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ  
وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

"Oh you who believe! Believe in Allah, and His Messenger, and The Book (The Qur'aan), which He has sent down to His Messenger, and The Scripture, which He sent down to those

before (him). And whosoever disbelieves in Allah and His Angels and His Books and His Messengers and The Last Day; then indeed he has strayed far away." [Surat An-Nisaa':136]

And (in compliance with) His (ﷺ) statement,

وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

"...And say (Oh Muhammad), 'I believe in whatsoever Allah sent down of Scripture...'" [Surat Ash-Shūraa: 15]

And He (ﷺ) said,

الم

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

"Alif-Laam-Meem. [These letters are one of the miracles of The Qur'aan and none but Allah knows their meanings]. This is the Book (The Qur'aan), whereof there is no doubt, guidance to those who are Al-Muttaqoon (i.e. the pious, the Allah-fearing). Those who believe in the unseen and perform As-Salat (i.e. the Islamic prayer), and spend out of what we have provided for them. And who believe in that which has been sent down to you and in that which was sent down before you (i.e. the previously revealed scriptures like the Torah and the Gospel, etc.) and they believe with certainty in the Afterlife." [Surat Al-Baqarah: I-4]

### The Revealed Scriptures are from The Speech of Allah (ﷻ)

And we believe that these scriptures are from the Speech of Allah (mighty and majestic is He) not from the speech of other than Him, and we believe that Allah (ﷻ) actually spoke them as He willed in the manner He desired. So from them (i.e. the types of Speech of Allah) is that which is heard from behind a veil without an intermediary (i.e. without an Angel conveying it to the human messenger), just as Allah spoke directly to Mūsā (Moses) without an intermediary. Allah (ﷻ) said,

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ

"And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord spoke to him..." [Surat Al-A'araaf:143]

And He said,

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ

"He (Allah) said: 'Oh Mūsā (Moses) I have chosen you above mankind by My Messages, and by My speaking (to you)..." [Surat Al-A'araaf: 144]

And from them (i.e. the types of Speech of Allah) is that which Allah (ﷻ) causes the angelic messenger to hear and orders him to convey to the human messenger. He (ﷻ) said,

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذنيه مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ

"It is not for any human being that Allah should speak to him unless (it be) wahyan (i.e. 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." [Surat Ash-Shooraa:51]**

### **Believing in The Laws That Are in The Scriptures**

Likewise faith in The Scriptures includes believing in what is in them of laws, and that complying with them (i.e. these Scriptures) and ruling by what is in them was obligatory upon the nations that they were revealed to.

### **The Scriptures Confirm Each Other**

And (likewise faith in The Scriptures includes) that (we believe) that these books confirm each other, they do not disprove each other.

### **Some of The Scriptures Abrogating Others is a Reality**

And (likewise it includes) that (we believe) that the earlier Scriptures abrogation of each other (i.e. the later Scriptures abrogation of the previous ones) is true, just as some of the laws of the Torah were abrogated in The Injil (i.e. Gospel). He (ﷺ) said about 'Iesaa (Jesus) (ﷺ)

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَلَأَحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**"And I have come confirming that which was before me of the Torah, and to make lawful to you part of what was forbidden to you..." [Surat Aal-'Imraan: 50]**

And just as the Qur'aan abrogated (all) that came before it of the Heavenly Scriptures. Allah (ﷻ) said,

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا  
عَلَيْهِ

"And We have sent down to you (Oh Muhammad) the Book (i.e. the Qur'aan) in truth, confirming the Scripture that came before it and Muhayminan<sup>16</sup> (i.e. a trustee, witness, or judge) over it (i.e. the old Scriptures)..." [Suratul Maa'idah: 48]

And He (ﷺ) said,

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

"And it (i.e. the Qur'aan) is not but a reminder for Al-'Aalameen (i.e. to all of Mankind and the Jinn)." [Surat Al-Qalam: 52]

And faith in the Scriptures of Allah must be in a general manner where He mentioned (them) in general and in specific where he specified (them by name).

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<sup>16</sup> **Translator's Note:** Ibn Katheer says in his explanation of this verse, "...For indeed the name Al-Muhaymin includes all of these, thus it is an ameen (i.e. trustee) and a shaahid (i.e. witness) and a haakim (i.e. judge) over every book that came before it. Allah made this Great Book which He sent down the last of the Books and the seal of them and the most comprehensive of them and the greatest of them and the most complete of them, because he gathered in it the good qualities of that which came before it (of the Heavenly Scriptures) and added to it attributes of perfection which are not in other than it..." [Translator]

### The Names of the Scriptures of Allah

So Allah (ﷻ) mentioned in particular the name of some of His Books. Allah mentioned the Torah which he sent down to Mūsā (Moses) and the Injīl (i.e. the Gospel) which he sent down upon 'Iesaa (Jesus) and the Zabūr which he sent down upon Dawood (David), and the Qur'aan which was sent down upon Muhammad (ﷺ). Allah mentioned the Suhuf (i.e. Scriptures) of Ibrāhīm (Abraham) and Mūsā (Moses), may the peace and commendations of Allah be upon them all. So we believe in these (aforementioned) Books in this specific manner, likewise Allah mentioned there being many (Revealed) Books in general which he did not specifically name at all - so we also believe in them in this general way. He (ﷻ) said,

وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

"...And say (Oh Muhammad), 'I believe in whatsoever Allah sent down of Scripture...'" [Surat Ash-Shooraa: 15]

### Al-Qur'aan Al-Kareem is the Last of the Revealed Books

And Al-Qur'aan Al-Kareem, which Allah sent down upon our Prophet (ﷺ), is the last of Heavenly Books, thus there is no Book after it. And it abrogates all Books that came before it; it is a Book that is for all of the Thaqaalayn, Mankind and Jinn. Allah (ﷻ) said,

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

"And it is not but a reminder for all of Al-'Aalameen<sup>17</sup>  
(translator's note: here referring to all of Mankind and the Jinn)"  
[Surat Al-Qalam: 52]

It contains all that mankind needs for their religion and their worldly life. Allah (ﷻ) said,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ

"...This day I have perfected your religion for you and completed my favor upon you and have chosen for you Al-Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat the above mentioned meats), indeed Allah is Oft-Forgiving, Most Merciful." [Surat Al-Maa'idah: 3]

The Qur'aan is Mu'jiz (i.e. an inimitable miracle)

The Qur'aan is inimitable no one is able to come with the like of it, Allah (ﷻ) said,

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<sup>17</sup> **Translator's Note:** The Term Al-'Aalameen literally means the Worlds, meaning all the various creatures of Allah whether they are humans, animals, angels, or jinn or any of Allah's creatures. Here in this Ayah the term Al-'Aalameen is referring to the Jinn and Mankind since they are the ones who are held responsible for following this heavenly guidance. See Tafsīr Al-Jalaalayn for this understanding.

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

"Say (Oh Muhammad), 'If Mankind and the Jinn were to gather together to come up with the like of this Qur'aan they would not be able to come with its like, even if they helped one another.'"

[Surat Al-Israa: 88]

Allah (ﷻ) said,

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

"Falsehood can not come to it from before it or behind it, it is sent down by the All-Wise, Worthy of all praise." [Surat Fussilat: 42]

The Qur'aan is Preserved

The Qur'aan is protected from additions and subtractions (being made to it). Allah (ﷻ) said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed We, We have sent down the Reminder (i.e. the Qur'aan) and indeed We shall certainly protect it." [Surat Al-Hijr: 9]





## Section 6

### Faith in the Messengers (May the Peace and Commendations of Allah be Upon Them All)

**A**nd Imān (i.e. faith) in the Messengers (may the peace and commendations of Allah be upon them all) is by having firm belief that Allah sent into every nation a messenger calling them to worship only Allah without ascribing any partners to Him and to reject (the worship of) all that is worshipped besides Him. And it is (to have firm belief) that all of them are truthful, trusted, righteous, rightly guided, honorable and obedient, pious, reliable, guides who are (themselves) well guided, and that they all conveyed the Messages of Allah. And (it is to have firm belief) that Allah took Ibrāhīm (i.e. Abraham) as a khalīl<sup>18</sup>(i.e. the closest type of friend) and that He (also) took Muhammad (may the peace and commendations of Allah be upon them both) as a khalīl (i.e. the closest type of friend).<sup>19</sup> And

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<sup>18</sup> **Translator's Note:** Proof for this is in Ayah 125 of Surat An-Nisaa'. Imām As-Sa'dee said in his explanation of the Ayah: "And al-khullah is the highest type of love but verily Allah took Ibrāhīm as a khalīl (i.e. very close friend) because he carried out that which he was ordered to do and performed that which he was tested with, thus Allah made him an Imām (i.e. leader) for mankind and took him as a khalīl (i.e. very close friend) and caused him to be highly praised (commended) in Al-'Aalameen (i.e. The Worlds)."

<sup>19</sup> **Translator's Note:** And proof that Allah took Prophet Muhammad (ﷺ) as a khalīl (i.e. the closest type of friend) is in his statement which is conveyed in Sahīh Muslim: "If I were to

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that He spoke to Mūsā (i.e. Moses) directly. And He raised Idrees to a high place. And that 'Iesaa (i.e. Jesus) is the slave of Allah and His Messenger and His Word<sup>20</sup> (i.e. He came into existence by Allah's Command "Be!") that He cast into Maryam (i.e. Mary) and a (created) spirit<sup>21</sup> from Him (i.e. from that which He created).

And (to believe) that Allah gave precedence to some over others and raised some in ranks over others. And (to believe) that Muhammad (ﷺ) will be the sayyid (i.e. the best) of the Children of Adam on The Day of Judgment, and there is no boasting in this. And (to believe) that their da'wah (i.e. what they called to) from the first of them to the last of them was the same in terms

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take a khalīl from the inhabitants of the earth I would take Ibn Abī Qahaafah (i.e. Abū Bakr) as a khalīl but your companion (i.e. The Prophet [ﷺ]) is the khalīl of Allah."

<sup>20</sup> **Translator's Note:** His Word is "Kun!" (i.e. "Be!"), that is how Jesus (ﷺ) came about. Allah said, "Kun (i.e. "Be!") and it was. The Word itself didn't become Jesus (ﷺ) rather it was by the Word that he came into existence. See Tafseer Ibn Katheer or Tafsīr As-Sa'dee for Ayah: I71 in Surat An-Nisaa' for this explanation.

<sup>21</sup> **Translator's Note:** "Wa ruhun minhu" this phrase occurs in Ayah I71 in Surat An-Nisaa'. It means: "And a spirit from Him". "From Him" in this case means from what He (Allah) created. It does not mean physically from within Allah like Christians say. The usage of "From Him" to mean it is from what He created is also found in verse I3 of Suratul Jaathiyah: **"And He has subjected to you all that is in the Heavens and all that is in the Earth; all of it is from Him."** So "from Him" means that He created it and it is a great blessing and a great favor "from Him". See Tafsīr Ibn Katheer for this explanation.

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of the basis of the religion, and that is Tawhīd of Allah (i.e. to declare and believe in Allah's Oneness) ﷻ in His Uloohiyyah (i.e. His right to be worshipped to the exclusion of all others) and His Ruboobiyyah (i.e. His Lordship, Mastery, Creation, and Control over all others, etc.) and His Asmaa' was-Sifaat (i.e. His Names and Attributes). He (ﷻ) said,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Indeed the deen (i.e. religion) with Allah is Al-Islām." [Surat Aal-'Imraan:19]<sup>22</sup>

And He said,

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

"And whosoever seeks other than Al-Islām as a religion then it (i.e. this other religion) will not be accepted from him, and he in the Afterlife will be from the losers." [Surat Aal-'Imraan: 85]

And He (ﷻ) said about Nuh (i.e. Noah),

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<sup>22</sup> **Translator's Note:** Here the author brings several Ayaat (i.e. Qur'aanic verses) to show that they all called to the same creed, though they were sent to different people in different times and some of the laws that were given to them may have differed. The essence of their message was the same. They all called the people to Al-Islām, the basis of which is to submit oneself in worship to the One and only true God alone without ascribing partners to Him.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ

"And I (i.e. Noah) was ordered to be from amongst the Muslims (i.e. those who submit to Allah's Will)." [Surat Yunus: 72]

And He (ﷺ) said about Mūsā (i.e. Moses),

وَقَالَ مُوسَى يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ

"And Mūsā (i.e. Moses) said: 'Oh my people! If you have believed in Allah, then put your trust in Him if you are Muslims (i.e. those who submit to Allah's Will).'" [Surat Yunus: 84]

And He (ﷺ) said about Sulaymaan (i.e. Solomon) in the words of Bilqees (i.e. The Queen of Sheba),

قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

"My Lord! Indeed I have wronged myself and I have made Islām (i.e. submitted) along with Sulaymaan (i.e. Solomon) to the Lord of Al-'Aalameen (i.e. all of the worlds, all of the creatures)."  
[Surat An-Naml: 44]

And He (ﷺ) said,

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 (Allah) has ordained for you the same religion which He ordained for Nooh (i.e. Noah), and that which We have inspired in you (Oh Muhammad), and that which We ordained for Ibrāhīm (i.e. Abraham), Mūsā (i.e. Moses) and 'Iesa (i.e. Jesus); (saying) that you should establish (perform) the Religion, and make no divisions in it (i.e. don't split up into different sects). Intolerable for the Mushrikūn (i.e. polytheists) is that to which you (Oh Muhammad) call them. Allah chooses for Himself whom He wills, and guides to Himself the one who turns to Him in repentance and in obedience." [Surat Ash-Shūraa: I3]

#### The Number of Prophets and Messengers (Peace and Commendations be Upon Them All)

And the number of messengers is 315. And the prophets are 124,000. This is confirmed in the narrations of The Messenger of Allah (ﷺ) from the narration of Abū Umāmah and Abū Dharr.

#### The Difference between a Prophet and a Messenger

The difference between a prophet and a messenger is that a prophet is whosoever Allah yunabbi' (i.e. gives some revelation to) and that person informs with what has been revealed to him, so if that person along with that (i.e. along with being given some revelation) is sent to someone who is in opposition to the Command of Allah to relay to them a message from Allah then they become a messenger. But as for the one who only acts according to the previous sharee'ah (i.e. he follows the divine

legislation that was given to a messenger before him), and he himself was not sent to anyone to convey to them a message from Allah, then he is a prophet but not a messenger. Mujaahid (may Allah have mercy on him) said, "(One who is) a prophet only: is the one who is spoken to and (something) is sent down upon him (revealed to him) but he is not sent as a messenger." So based on this every messenger is a prophet but not every prophet is a messenger.

**The Names of the Prophets and the Messengers (peace and commendations be upon them all)**

Allah (ﷻ) specified by name for us a portion of them, like Adam and Nuh (i.e. Noah) and Idrees and Hud and Saalih and Ibrāhīm (i.e. Abraham) and Ismaa'eel (i.e. Ishmael) and Ishaq (i.e. Isaac) and Ya'qoob (i.e. Jacob) and Yusuf (i.e. Joseph) and Loot (i.e. Lot) and Shu'ayb and Yunus (i.e. Jonah) and Mūsā (i.e. Moses) and Haaron (i.e. Aaron) and Ilyas (i.e. Elias) and Zachariah and Yahyaa (i.e. John) and Al-Yasa' and Dhul Kifl and Dawood (i.e. David) and Sulaymaan (i.e. Solomon) and Ayyub (i.e. Job) and he mentioned Al-Asbaat (i.e. the offspring of the twelve sons of Jacob) in a general manner and 'Iesaa (i.e. Jesus) and Muhammad, may the peace and commendations of Allah be upon them all. And Allah told us from their stories and accounts of them that which is sufficient and that in which there is a lesson or something to be reflected upon:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ  
اللَّهُ مُوسَى تَكْلِيمًا

"And messengers We have told you about before (oh Muhammad) and Messengers We have not told you about, and to Mūsā (i.e. Moses) Allah spoke directly." [Surat An-Nisaa': 164]

So we believe in all of them, we believe in them specifically (i.e. by their names) where Allah was specific and in a general manner where Allah mentioned them in general.

**The Messengers and Prophets (Peace and Commendations be Upon Them All) are Humans Whom Allah Honored With Prophethood and Messengership**

And we believe that the Messengers and Prophets (peace and commendations be upon them all) are humans who have been created and have no characteristics of Ruboobiyyah (i.e. Lordship and mastery and control over the creatures, creation of them, the giving of life and death, providing for the creatures, etc...) at all. Allah (ﷻ) said,

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ  
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"Say (Oh Muhammad), 'I am only a man like you. It has been revealed to me that your Ilaah (i.e. God) is one Ilaah (i.e. God). So whoever hopes for the Meeting with his Lord, let him work righteousness and not associate anything in worship with his Lord.'" [Surat Al-Kahf: 110]

And Allah (ﷻ) said,

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ  
فَلْتَوَكَّلِ الْمُؤْمِنُونَ

"Their Messengers said to them, 'We are no more than human beings like you, but Allah bestows His Grace upon whomever He wills from His slaves. It is not for us to bring you an authority (i.e. a proof) except by the Permission of Allah. And in Allah (alone) let the believers put their trust'" [Surat Ibrāhīm : II]

And Allah (ﷻ) said,

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

"And We never sent before you (oh Muhammad) any of the Messengers except that indeed 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-Seeing." [Surat Al-Furqaan: 20]

And He said,

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي  
مَلَكٌ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا  
تَتَفَكَّرُونَ



"Say (oh Muhammad), 'I am not saying to you that with me are the treasures of Allah, nor (that) I know the unseen; nor am I saying to you that I am an angel. I only follow what is revealed to me by inspiration.' Say, 'Are the blind and the one who sees equal? Will you not then think?'" [Surat Al-An'aam: 50]

And He said,

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  
لِقَوْمٍ يُؤْمِنُونَ

"Say (oh Muhammad), 'I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the unseen, I should have secured for myself an Abundance of good, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.'" [Surat Al-A'araaf: 188]

### The Messengers and Prophets (Peace and Commendations be Upon Them) Are Slaves of Allah

And we believe that they are slaves from the slaves of Allah whom Allah honored with messenger-ship and whom he described as having (the attribute of) servitude (to Him) in their most dignified situations and in the context of praising them.

**Our Prophet Muhammad (ﷺ) is The Seal of the Prophets**  
And we believe that Allah sealed (ended) The Messages with The Message of Muhammad (ﷺ). Thus He (Allah) sent him to all of the thaqalaan, Jinn and Mankind, as He (ﷻ) said,

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قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

"Say (Oh Muhammad), 'Oh mankind indeed I am The Messenger of Allah to you all...'" [Surat Al-A'araaf: 158]

And He (ﷺ) said,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you except as a mercy for Al-'Aalameen (i.e. Mankind, Jinn, and all of the creatures)." [Surat Al-Anbiyaa':107]

And He (ﷺ) said,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"And We have not sent you (Oh Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not." [Surat Saba': 28]

And He (ﷺ) informed (of the fact) that he took a pledge from the Prophets (peace be upon them) that if they were to reach the time of our Prophet Muhammad (ﷺ) that they would follow him. And in this there is a clear proof that his (ﷺ) message is the seal of the messages and that it abrogates every message that came before it.

He (ﷺ) said,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"And when Allah took the Covenant of the Prophets, saying, 'Take whatever I gave you from the Book and Hikmah (i.e. understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.' Allah 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 (i.e. rebellious, those who turn away from Allah's Obedience)." [Surat Aal 'Imraan: 81-82]

The Messengers' Conveyance of Glad Tidings About Our Prophet Muhammad (May The Peace and Commendations of Allah Be Upon All of Them)

And the Messengers (may the Peace and commendations of Allah be upon them all) conveyed the glad tidings of Muhammad's (ﷺ) Message. He (ﷺ) said,

إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

"And when 'Iesa (i.e. Jesus), son of Maryam (i.e. Mary), said, 'Oh Children of Israel! I am the Messenger of Allah to you confirming the Torah, which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (i.e. this Messenger) came to them with clear proofs, they said, 'This is plain magic.'" [Surat As-Saff: 6]

And He (ﷺ) said,

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ  
عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ  
يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

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 وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي  
أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

"And ordain for us good in this world, and in the Hereafter. Certainly we have turned to 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 (i.e. the pious, those who fear Allah), and give Zakat; and those who believe in Our Ayaat (i.e. proofs, evidences, verses, lessons, signs and revelations, etc.); Those who follow the Messenger, the Prophet who is umiyy (i.e. can neither read nor write) whom they find written with them in the Torah and the

Injil (i.e. Gospel)..." [Surat Al-A'araf: 156-157]

And in the Sahīh of Muslim (it is narrated) on the authority of Abū Hurairah (رضي الله عنه), he said, "The Messenger of Allah (ﷺ) said, 'By The One in whose Hand Muhammad's soul is in, there is no one from this Ummah<sup>23</sup> (i.e. nation) whether they be Jew or Christian who hears about me and then dies without having believed in me except that he will be from the companions of The Fire."

**Whoever Rejects The Message of Muhammad (ﷺ) Has Disbelieved**

So whoever rejects the message of Muhammad (ﷺ) then he has disbelieved in all of the Messengers, even the Messenger that he claims to believe in and follow. Allah (ﷻ) said,

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

"The people of Nuh (i.e. Noah) rejected the Messengers."

[Surat Ash-Shu'aaraa: 105]

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<sup>23</sup> **Translator's Note:** The word Ummah sometimes means nation or community in Arabic. The Scholars of Islām clarify that here, in this narration; it is referring to everyone that the Prophet Muhammad (ﷺ) was sent to, which is everyone on the earth from his time until the Day of Judgment from every race and in every place. This is called Ummat Ad-Da'wah, which means the nation whom The Message is propagated to.

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So He (Allah) declared them to be rejecters of all of the Messengers (may The Peace and commendations of Allah be upon them) despite the fact that no messenger preceded Nuh (i.e. Noah).

**Whoever Claims Prophethood After Muhammad (ﷺ)**  
And we believe that there is no prophet after Muhammad (ﷺ), thus whoever claims Prophethood after him has disbelieved. Allah (ﷻ) said,

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

**"...But rather he is The Messenger of Allah and The Seal of The Prophets."** [Surat Al-Ahzaab: 40]

And (it is narrated) in the Sahīh of Muslim on the authority of Abū Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, "I have been preferred over the (other) Prophets in six (matters). I have been given jawaamiu'l kalim (i.e. short concise speech that is filled with a lot of meaning), I have been aided by fright, the war booty has been made permissible for me, the Earth has been made a place of prayer and a means of (ritual) purification for me, I was sent to all of the creation, and The Prophets were sealed off with me."

**Whoever Rejects the Message of One of the Prophets or Messengers (May the Peace and Commendations of Allah Be Upon All of Them) Has Disbelieved**

And whoever rejects the message of one of the Prophets or

Messengers (may the peace and commendations of Allah be upon all of them) has disbelieved. Allah (ﷻ) said,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ  
وَيَقُولُونَ نُوْمِنُ بِبَعْضِ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ  
سَبِيلًا

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا  
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ  
يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

"Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (i.e. by believing in Allah and disbelieving in His Messengers) saying, 'We believe in some but reject others', and wish to adopt a way in between; they are truly disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allah and His Messengers and make no distinction between any of them (i.e. the Messengers), We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful." [Surat An-Nisaa': 150-152]



## Section 7

### Faith in the Afterlife

**A**nd [from the creed is to have] faith in the Last Day, and it is the Day of Judgment and that which will occur on it of matters and horrifying things. And Ahlus-Sunnah (i.e. the people of the Prophetic Way) are certain of this, as Allah (high above and exalted is He) said,

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

"...And of the Afterlife they are certain." [Surat Al-Baqarah: 4]

And He (high above and exalted is He) said,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ  
مِنَ اللَّهِ حَدِيثًا

"Allahu laa ilaaha illaa huwa (i.e. Allah, there is no true god or there is none that truly deserves to be worshipped but Him). Certainly, He will gather you (all) together on the Day of Judgment of which there is no doubt. And who is more truthful than Allah in speech." [Surat An-Nisaa':87]

And He (high above and exalted is He) said,

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ  
فَاصْفَحَ الصَّفْحَ الْجَمِيلَ



"...The Hour is surely coming, so overlook (Oh Muhammad) their faults with gracious forgiveness."<sup>24</sup> [Surat Al-Hijr: 85]

**Sheikh Ibn Al-'Uthaymīn On Life in The Grave<sup>25</sup>**

And [also] associated with faith in the Last Day is having faith in everything that will occur after death, like the trial of the grave: and it is the questioning of the deceased after his burial about his Lord and his Religion and his Prophet. Allah will make those who believe unwavering with the statement that stands firm; thus the one who believed will say, "My Lord is Allah and my Religion is Al-Islām and my Prophet is Muhammad (ﷺ)." And Allah will cause the wrongdoers to falter; thus the disbeliever will say (when asked these three questions), "Haah haah, I don't know." And the hypocrite or the one who had doubts will say, "I don't know; I heard the people saying something so I said it."

And like the punishment or bliss of the grave. As for the punishment of the grave then it is for the wrongdoers; the

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<sup>24</sup> **Translator's Note** : Please read from the credible books of Tafsīr (i.e. Explanation of The Qur'aan) in order to correctly understand this Ayah.

<sup>25</sup> **Translator's Note** : The following section is not from the original author. I added this section from a book by Sheikh Ibn Al-'Uthaymīn whose title translates as: Explanation of the Fundamentals of Faith. The author did not speak about the subject of life in the grave, so I added this section from the book of another scholarly author for further benefit.

hypocrites and the disbelievers.<sup>26</sup> Allah (high above and exalted is He) said,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

"...And if you could only see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying), 'Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to say against Allah other than the truth. And you used to reject His Ayaat (i.e. proofs, evidences, verses, lessons, signs, revelations, etc.) with disdain!' [Surat Al-An'aam: 93]

And He (high above and exalted is He) said concerning the people of Pharaoh,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

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<sup>26</sup> **Translator's Note:** And some of the sinful people who were believers may receive this punishment as well as we know from the Sunnah. May Allah protect us from it!

"The Fire; they are exposed to it, morning and evening, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Pharaoh's people to enter the severest torment!'" [Surat Ghaafir: 46]

And [it is narrated] in Sahīh Muslim from the narration of Zayd Ibn Thaabit that The Prophet (ﷺ) said, "If it wasn't for the fact that you wouldn't bury each other I would have prayed to Allah to let you hear from the punishment of the grave that which I hear.' (Zayd said) then he turned his face towards [us] saying: 'Seek refuge in Allah from the punishment of The Fire!' They said: 'We seek refuge in Allah from the punishment of The Fire!' He said: 'Seek refuge in Allah from the punishment of the grave!' They said, 'We seek refuge in Allah from the punishment of the grave!' He said: 'Seek refuge in Allah from the fitan (i.e. trials) that which is apparent of them and that which is not apparent!' They said: 'We seek refuge in Allah from fitan (i.e. trials) that which is apparent of them and that which is not apparent!' He said: 'Seek refuge in Allah from the trial of The Dajjaal!' They said: 'We seek refuge in Allah from the trial of The Dajjaal!'

As for the bliss of the grave then it is for the true believers. Allah (high above and exalted is He) said,

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا  
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

"Indeed those who say, 'Our Lord is Allah', and then they istaqaamoo (i.e. maintain al-istiqamah, or remain firm on the Straight Path), on them the Angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the glad

tidings of Paradise which you have been promised!" [Surat Fussilat: 30]

And He (high above and exalted is He) said,

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ  
وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ  
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ  
فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ  
تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ  
فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ  
فَرْوْحٌ وَرِيحَانٌ وَجَنَّةٌ نَعِيمٌ

"Then why do you not (intervene) when it (i.e. the soul of a dying person) reaches the throat? And you at the moment are looking on. But We (i.e. We with Our angels and Our Knowledge)<sup>27</sup> are nearer to him than you, but you see not. Then why don't you, if you are exempt from the reckoning and recompense, bring back the soul (to its body), if you are truthful? Then, if he (i.e. the dying person) is of the Muqarrabūn (i.e. those brought near to Allah), (There is for him) rest and provision, and a Garden of Bliss (Heaven)."

[Surat Al-Waaqi'ah: 83-89]

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<sup>27</sup> **Translator's Note:** See Tafsīr As-Sa'dee for this explanation of Allah's closeness in the Ayah.

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To the end of what Allah said in this surah. And it is narrated on the authority of Al-Baraa' Ibn 'Aazib (رضي الله عنه) that the Prophet (ﷺ) said concerning the situation of the believer when he answers the two angels (that come to him) in his grave, "A caller will call out from the sky saying, 'My slave has spoken the truth so furnish him from Al-Jannah (i.e. The Garden, Heaven) and clothe him from Al-Jannah and open up for him a door to Al-Jannah.' He (i.e. the Prophet Muhammad, ﷺ) said, "So some of its (i.e. Heaven's) breeze and fragrance will come to him and his grave will be expanded for him to as far as his vision extends." This is part of a longer narration which Ahmad and Abū Dawood narrated.<sup>28</sup>

### The Resurrection

And also a part of this (i.e. faith in The Afterlife) is having faith in Al-Ba'th (i.e. the Resurrection), which is the bringing to life of the dead (for The Day of Judgment). Allah (high above and exalted is He) said,

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ 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 whomsoever Allah wills. Then it will blown a second time and behold, they will be standing, looking on (waiting)." [Surat Az-Zumar: 68]

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<sup>28</sup> **Translator's Note:** This is the end of what Sheikh Ibn Al-Uthaymīn said about life in the grave in the Explanation of the Fundamentals of Faith.

And He (high above and exalted is He) said,

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ  
وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ

"...Just as We started the first creation, We shall repeat it, [it is] a promise binding upon Us. Truly, We shall do it."

[Surat Al-Anbiyaa: 104]

### The Records of Deeds

And faith in the Records of Deeds [is also part of faith in The Afterlife]. They will either be given [to people] in their right hands or from behind their backs in their left hands. Allah (high above and exalted is He) said,

"Al-Haaqqah (i.e. the Inevitable, the Day of Resurrection)! What is Al-Haaqqah? And what will make you know what Al-Haaqqah is? Thamud and 'Ad people denied the Qaari'ah (i.e. the striking Hour of Judgment)! As for Thamud, they were destroyed by the awful cry! And as for 'Ad, they were destroyed by a furious violent wind; which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms! Do you see any remnants of them? And Pharaoh, and those before him, and the cities overthrown (i.e. the towns of the people of Lot) committed sin, and they disobeyed their Lord's Messenger, so He punished them with a strong punishment. Verily! When the water rose beyond its limits (i.e. the flood that occurred in Noah's time), We carried you (mankind) in the floating [ship]. That We might make it a reminder for you, and

the keen ear may (hear and) understand it. Then when the Trumpet will be blown with one blowing (the first one) and the earth and the mountains shall be removed from their places and crushed with a single crushing; then on that Day the (Great) Event will occur. And the heaven will split asunder, for that Day it (the heaven) will be frail (weak) and torn up. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgment, not a secret of yours will be hidden. Then as for him who will be given his Record in his right hand, then he will say, 'Take, read my Record! Surely, I did believe that I would meet my reckoning!' So he will be in a life well pleasing, in a lofty garden, the Qutoof (i.e. fruits that are picked) of which will be low and near at hand (i.e. easy to pick). 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, then he will say, 'I wish that I had not been given my Record! And that I had never known how my account is. I wish that it were the 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 the length of which is seventy cubits! Verily, He used to not believe in Allah, the Most Great. And he did not encourage the feeding of Al-Miskeen (i.e. the poor). So no friend has he here this Day, nor any food except filth from the washing of wounds. None will eat it except the Khaati'oon (i.e. those who were in error, the sinners, disbelievers, polytheists, etc.).' [Surat Al-Haaqqah: I-37]

### The Scales

And faith in the scales [is also part of faith in The Afterlife]. They will be set up on The Day of Judgment and no soul will be wronged in the least. Allah (high above and exalted is He) said,

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"Then those whose scales (of good deeds) are heavy, these, they are the successful." [Surat Al-Mu'minoon: 102]

### The Intercession

And belief in the shafaa'ah (i.e. the intercession), which will occur at that time, is of different types:

- 1) **The Greatest Intercession-** This is something specifically for The Prophet Muhammad (ﷺ) to do, and it is when the people ask him to plead [to Allah] on their behalf that He (i.e. Allah) judges between them.
- 2) **The Intercession for the Gate of Al-Jannah (i.e. Heaven) to be Opened for its People-** this is something specifically for The Prophet [Muhammad] (ﷺ) to do.
- 3) **The Intercession to Lighten the Punishment Upon Those Who Deserve it-** This is something specifically for The Prophet (ﷺ) to do, and it is when he will plead on behalf of his uncle Abū Tālib that the punishment upon him in Hell-fire be lightened, and this a recompense for the fact that he (i.e. Abū Tālib ) used to protect him and become angry for his (i.e. the Prophet's (ﷺ)) sake.



4) **The intercession to raise the ranks of people in Al-Jannah (i.e. Heaven)**- It is said that this is something specifically for the Prophet (ﷺ) to do, and it is [also] said that this is not specific to him (ﷺ).

5) **Intercession on behalf of those who committed major sins**- This [intercession] is on behalf of the sinners from the Muwahhidoon (i.e. those who believed in and died upon the true monotheistic creed of Al-Islam), those who entered the Fire due to their sins, (an intercession asking) that they be removed from it. The Messenger of Allah (ﷺ) and other than him from The Messengers (peace be upon them all), (as well as) the Angels, the righteous, and the martyrs will intercede for that. And The Qur'aan and fasting will be intercessors for their companions on the Day of Judgment. Likewise the children of the believers will be intercessors for their parents.

### **The Prophetic Fountain**

And (from faith in the Afterlife) is faith in Al-Hawd (i.e. the Fountain); the fountain of our Prophet Muhammad (ﷺ). Its water is whiter than milk and sweeter than honey and more fragrant than the smell of musk. Whoever takes one drink from it will never be thirsty thereafter.

### **The Bridge**

And (from faith in The Afterlife) is faith in As-Siraat (i.e. the Bridge), which is erected over the center of Jahannam (i.e. Hell). "People will pass over it (at a speed that is) in accordance with their deeds. So the first of them (i.e. the fastest of them) will pass over it (at a speed) like that of lightning, then (there are those

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who will) pass over it (at a speed) like that of wind, then (there are those who will) pass over it (at a speed) like that of a bird.

All the while The Prophet (ﷺ) is calling out saying, "My Lord! Save! Save!" (This will continue) until the deeds of the slaves would be failing in strength to the point where there will come a man who will not be able to move (across The Bridge) except crawling. On the two sides of the bridge there are hooks that are attached; they are ordered to take certain people. So there will be those who are injured and cut but safe and those who are cast into and heaped up in the Fire.

And we believe in everything that is in the Qur'aan and the Sunnah about that day's events and horrors; may Allah aid us in dealing with them.



## Section 8

### Faith in Predestination; the Good and the Bad

**F**aith in Al-Qadaa (i.e. the execution of Allah's Will) and Al-Qadar (i.e. Predestination)- It is to have firm belief that Allah pre-ordained the maqaadeer (i.e. quantities, proportions, measures, numbers, descriptions, lifespan) of His creatures, and that whatever Allah willed occurs, and whatever he did not will, does not come about. Allah (high above and exalted is He) said,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Verily We have created everything with a qadar (i.e. divine preordainment)" [Surat Al-Qamar: 49]

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا

And He (high above and exalted is He) said, "And the Command of Allah is a decree determined." [Surat Al-Ahzaab: 38]

### The Aspects of Predestination are Four

1) **The Knowledge of Allah**- We believe that Allah (high above and exalted is He) knows all things. He knew what would be and how it would be in His eternal everlasting Knowledge (i.e. His Knowledge which has no beginning or end), so no new knowledge comes to Him after ignorance nor does forgetfulness overtake Him after knowledge. \* Translator's note: To rephrase this sentence, in order to make sure it is well understood- Allah's perfect and complete knowledge is not gained by learning because

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He always had knowledge of all things and He was never ignorant or unaware of anything, and also Allah never forgets anything ever.

2) **The Writing-** And we believe that Allah wrote everything that will happen until The Day of Judgment in Al-Lawh Al-Mahfūth (i.e. The Preserved Tablet). He (high above and exalted is He) said,

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ  
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"Don't you know that Allah knows all that is in the heaven and the earth, verily it is all in a book, verily that is easy for Allah."

[Surat Al-Hajj: 70]

He (high above and exalted is He) said,

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى

"He (i.e. Pharaoh) said, 'What about the generations of old?' He (i.e. Moses) said, 'The knowledge thereof is with my Lord in a book, my Lord does not err nor does he forget.' [Surat Taa Haa: 51-52]

And He (high above and exalted is He) said,

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ  
فِي إِمَامٍ مُّبِينٍ

"And We have taken account of all things in a Clear Book."

[Surat Yaa Sin: 12]

**And Those Things which Enter Under the Aspect of  
the Writing are:**

The Azalī (i.e. Eternal) Preordainment, which took place before the creation of the heavens and the earth, enters under this (aspect of predestination). He (high above and exalted is He) said:

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

"Say (Oh Muhammad), 'Nothing will happen to us except that which Allah has written for us.'" [Surat At-Tawbah: 51]

And (also) the writing of the Covenant on the Day (when Allah said: "Am I not you Lord?")

He (high above and exalted is He) said,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا  
عَنْ هَذَا غَافِلِينَ

"And when your Lord brought forth from the children of Adam, from their loins, their offspring (or from Adam's loins his offspring) and made them testify as to themselves saying (to them), 'Am I not your Lord?' They said, 'Yes, we testify' [Surat Al-A'araaf: 172]

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And (also) the Lifetime Preordainment, when the nutfah (i.e. the mixed male and female sexual fluids) takes form and the angel is sent to blow the spirit into the mudghah (i.e. the embryo) and he (i.e. the angel) is commanded to write four (things about the person who is being formed); their provisions, their lifespan, their deeds, and whether they will be wretched or happy.

And (also) the Yearly Preordainment, which takes place in Laylatul-Qadr [a special night that occurs once a year in the Islamic Lunar Month of Ramaadan], Allah (high above and exalted is He) said,

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

**"Therein (that night) is decreed every matter of ordainments."**

[Surat Ad-Dukhaan: 4]

Ibn 'Abbaas (رضي الله عنه) said, "That which will occur in the (coming) year of death and life and provisions and rain is written from Ummul-Kitaab (i.e. The Mother of The Book, The Preserved Tablet) in Laylatul-Qadr; even those who will make Al-Hajj (that year), it is said so and so will make Al-Hajj and such and such will make Al-Hajj."

And the Daily Preordainment (enters under this aspect), Allah (high above and exalted is He) said,

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

**"Every day He has a matter to bring forth."** [Surat Ar-Rahmaan: 29]

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So the Daily Preordainment is a part of the Yearly Preordainment, and the Yearly Preordainment is a part of the Lifetime Preordainment that takes place when the nutfah (i.e. the mixed male and female sexual fluids) takes form, and (that) Lifetime Preordainment is a part of the first Lifetime Preordainment, which took place the Day of The Covenant, and that is a part of The Azalī (i.e. Eternal) Preordainment, which The Pen wrote in Al-Imām Al-Mubeen (i.e. The Clear Book, The Preserved Tablet), and Al-Imām Al-Mubeen (i.e. The Clear Book, The Preserved Tablet) is (from) the knowledge of Allah (mighty and majestic is He).

Likewise, in the end, the knowledge of the matters that are preordained is with Allah. So the first things that were preordained are in His Eternal [Knowledge] (which has no beginning) and the last things that are preordained are in His Everlasting [Knowledge] (which has no end).

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

"And that to your Lord (Allah) is the End (i.e. return of everything)." [Surat An-Najm: 42]

3) **The Will of Allah-** So we believe that Allah decreed everything that is in The Heavens and The Earth and there is nothing that exists except by His Will. Whatever He wills comes into existence and whatever He did not will does not come about. He (high above and exalted is He) said,

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 then it is!" [Surat Yaa Seen: 82]

And He (high above and exalted is He) said,

وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَوْا

"...If Allah had willed, they would not have fought against one another..." [Surat Al-Baqarah: 253]

And He (high above and exalted is He) said,

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى

"...And had Allah willed, He could have gathered them (all) together upon guidance..." [Surat Al-An'aam: 35]

And He (high above and exalted is He) said,

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 (i.e. one nation following one religion), but they will not cease to disagree." [Surat Hud: 118]

And He (high above and exalted is He) said,

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي

"And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect..." [Surat As-Sajdah: 13]



And He (high above and exalted is He) said,

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ

"...Allah is not such that anything in the heavens or in the earth escapes Him..." [Surat Faatir: 44]

4) **The Aspect of Creation-** So He (high above and exalted is He) creates every doer and the deeds he does, and everything that moves and its movement, and everything that is still and its stillness. He (high above and exalted is He) said,

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

"While Allah has created you and what you make!" [Surat As-Saaffaat: 96]

And He (high above and exalted is He) said,

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

"Allah is the Creator of all things, and He is the Wakeel (i.e. Trustee, Disposer of affairs, Guardian, etc.) over all things." [Surat Az-Zumar: 62]

#### The Actions of the Slaves

And we believe along with (all) that (preceded), that the slaves have ability to do their deeds and they have volition and will. And Allah (high above and exalted is He) is their Creator and the Creator of their wills and abilities and statements and actions. And the statements and deeds, which come from them, are attributed to them in reality, and they will be rewarded or punished for them. And they are not able to do except that which Allah made them able to do, and they cannot will anything unless

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Allah (high above and exalted is He) willed it. He (high above and exalted is He) said,

إِنَّ هَذِهِ  
تَذِكْرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

"Verily! This (i.e. these verses of Al-Qur'aan) is an admonition, so whosoever wills, let him take a Path to his Lord. But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise." [Surat Al-Insaan: 29-30]

And He (high above and exalted is He) said,

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ  
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ  
وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

"Verily, this (i.e. The Qur'aan) is no less than a Reminder to (all) the 'Aalameen (i.e. Mankind and Jinns). To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allah wills, the Lord of the 'Aalameen (i.e. the Worlds; Mankind, Jinns, and all that exists)." [Surat At-Takweer: 27-29]

And He (high above and exalted is He) said,

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

"Allah does not burden a soul beyond its ability. It gets reward for that (good) which it has earned, and it is punished for that (evil) which it has earned..." [Surat Al-Baqarah: 286]

And He (high above and exalted is He) said,

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

"This is the Paradise which you have been made to inherit because of what you used to do." [Surat Az-Zukhruf: 72]

Meaning: because of the action (deeds) you used to do.

And He (high above and exalted is He) said,

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

"...And taste the everlasting punishment because of what you used to do." [Surat As-Sajdah: 14]

And He (high above and exalted is He) said,

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"So whosoever does good equal to the weight of a dharrah (i.e. the smallest ant), shall see it. And whosoever does evil equal to the weight of a dharrah (i.e. the smallest ant), shall see it." [Surat Az-Zalzalah:7-8]

**Preordainment should not Prohibit One from Taking the Means nor Does it Obligate Neglecting Them**

And we believe that preordainment should not prohibit one from taking the means and does not obligate neglecting them. That is why when the Prophet (ﷺ) informed his Companions about (the fact that) matters are preordained and they will occur and about the drying up of The Pen, it was said to him, "Shall we not

then be reliant on what is written for us and leave off work (i.e. taking the means)?" He said, "No! Work, for verily it is made easy for everyone (i.e. it is made easy for everyone to do that which they were created for)."

Then he (ﷺ) recited,

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

وَصَدَّقَ بِالْحُسْنَىٰ

فَسَيَسِّرُهُ لِيُسْرَىٰ

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

وَكَذَّبَ بِالْحُسْنَىٰ

فَسَيَسِّرُهُ لِّلْعُسْرَىٰ

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna<sup>29</sup>(i.e. The Best), We will make smooth for him the path of ease (i.e. goodness). But he who is miserly and thinks himself self-sufficient, and rejects Al-

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<sup>29</sup>Translator's Note: Al-Imām As-Sa'dee says in his Tafsīr in explanation of this, "Meaning: the one who believes in [the statement] laa ilaaha illa Allah (i.e. There is no true God except Allah or none has the right or deserves to be worshipped except Allah) and all that it indicates of all the beliefs of the religion and that which results from them of compensation in The Afterlife."

**Husna<sup>30</sup>(i.e. The Best); We will make smooth for him the path of difficulty (i.e. evil)." [Surat Al-Layl: 5-10]**

Thus the preordained matters have means that lead to them; so just as getting married is the means for (the attainment of) children and tilling is a reason for the presence of crops, then also good deeds are a means to enter Al-Jannah (i.e. The Garden, Heaven) and bad deeds are a means to enter An-Naar (i.e. the Fire, Hell).



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<sup>30</sup> **Translator's Note:** As-Sa'dee says in his Tafsīr in explanation of this, "Meaning: (the one who rejects) what Allah obligated the slaves to believe in of good beliefs."

## Section 9

### The Correct Creed Concerning Al-Imān

**A**nd from the totality of the creed of Ahlus-Sunnah (i.e. the people of the Prophetic Way) is that Al-Imān (i.e. Faith) is speech of the tongue; that is that one pronounces the testimony of At-Tawhīd: there is no true deity (or none deserves to be worshipped) except Allah and Muhammad is The Messenger of Allah (ﷺ). And (it is) belief in the heart: which is that one is absolutely certain of the truthfulness of the statement (declaration) of At-Tawhīd; and (faith is) actions with the limbs.

Al-Imām Ash-Shaafi'ee (may Allah have mercy on him) said, "It was the consensus among the companions and those who followed them and those who came after them and those who we caught up with that they would say, 'Al-Imān (i.e. Faith) is speech and action and intention and one of these three by itself does not suffice without the others.'" Al-Laalikaai narrated it in As-Sunnah.

#### The Increasing and Decreasing of Al-Imān

And Al-Imān (i.e. Faith) increases due to obedience (i.e. good deeds) and decreases due to disobedience (i.e. sins). He (high above and exalted is He) said,

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخَشَوْهُمْ فزَادَهُمْ إِيمَانًا  
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Those (i.e. believers) unto whom the people (i.e. the hypocrites) said, 'Verily, the people (i.e. the pagans) have gathered against you (i.e. they have gathered against you a great army), therefore, fear them.' But it (only) increased them in Imān (i.e. Faith), and they said: 'Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs.'" [Surat Aal-'Imraan: I73]

And He (high above and exalted is He) said,

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

"...And when His Verses (i.e. this Qur'aan) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)." [Surat Al-Anfaal: 2]

And He (high above and exalted is He) said,

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

"And whenever there comes down a Surah (i.e. chapter from The Qur'aan), some of them (i.e. the hypocrites) say, 'Which of you has had his Imān (i.e. Faith) increased by it?' As for those who believe, it has increased their Imān (i.e. Faith), and they rejoice." [Surat At-Tawbah: I24]

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And He (high above and exalted is He) said,

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

"And when the believers saw Al-Ahzaab (i.e. the Confederates), they said: 'This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.' And it only added to their faith and to their submissiveness (i.e. their submissiveness to Allah)." [Surat Al-Ahzaab: 22]

And He (high above and exalted is He) said,

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ  
وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"He it is Who sent down As-Sakeenah (i.e. calmness and tranquility) into the hearts of the believers, that they may grow more in Imān (i.e. Faith) along with their (present) Imān (i.e. Faith)." [Surat Al-Fath:4]

And He (high above and exalted is He) said,

يَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا

"...And (in order that) the believers may increase in Imān (i.e. Faith)..." [Surat Al-Muddaththir: 31]

And [it is narrated] in Sahīh Al-Bukhārī and Sahīh Muslim, on the authority of Ibn 'Umar (may Allah be pleased with both of them), that The Prophet (ﷺ) admonished the women and he said to them, "I have not seen anyone deficient in intelligence and



religion who could make a strong-willed man loose his intellect more than one of you." So this is a proof that Al-Imān (i.e. Faith) decreases.

And similar to this is his (ﷺ) statement, "The most complete of believers in Imān (i.e. Faith) are those who have the best character (manners)." Ahmad and other than him narrated it on the authority of Abū Hurairah. So if the one who is described as having good character is the most complete of believers in Imān (i.e. Faith), then other than him, whose character is poor, has less Imān (i.e. Faith).

#### **Al- Imān is not without Conviction**

And Al-Imān (i.e. Faith) is not (just) statements and actions without conviction (in the heart), for this is the Imān of the hypocrites. Allah (high above and exalted is He) said,

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

"And of mankind, there are some who say, 'We believe in Allah and the Last Day.' While in fact they do not believe." [Surat Al-Baqarah: 8)

#### **Al-Imān is not Just Having the Knowledge**

And Al-Imān (i.e. Faith) is not just having the knowledge, because that is The Imān of the disbelievers and those who make juhood (i.e. reject, while knowing the truth). He (high above and exalted is He) said,

وَجَحَدُوا بِهَا وَاسْتَيْفَنَتَهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ

"And they made juhood of (i.e. rejected) them (i.e. those signs) wrongfully and arrogantly, though their own selves were convinced thereof..." (Surat An-Naml: 14)

And He (high above and exalted is He) said,

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ  
بِآيَاتِ اللَّهِ يَجْحَدُونَ

"...It is not you (Oh Muhammad) that they make takdheeb of (i.e. that they see as being untruthful), rather it is the Ayaat of Allah that the thaalimūn (i.e. polytheists, wrongdoers) make juhood of (i.e. reject while knowing the truth thereof). [Surat Al-An'aam: 33]

And He (high above and exalted is He) said,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ  
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

"Those to whom We gave the Scripture to (i.e. the Jews and Christians) recognize him (i.e. Muhammad ﷺ) or the Ka'bah at Makkah) as they recognize their sons." [Surat Al-Baqarah: 146]

And He (high above and exalted is He) said,

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا

"...Then when there came to them that which they had recognized, they disbelieved in it." [Surat Al-Baqarah: 89]

And He (high above and exalted is He) said,

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ  
فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ

"And 'Aad and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Satan made their deeds seem fair to them, and turned them away from the (Right) Path, though they were mustabsirūn (i.e. intelligent)." [Surat Al-'Ankabūt: 38]

#### Al-Imān is not Without Action

And it (i.e. Al-Imān) is not speech and conviction without action (deeds), because Allah called (good) deeds Imān (i.e. faith). Hence He (high above and exalted is He) said,

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

"And Allah would never make your Imān (i.e. faith) to be lost." [Suratul Baqarah:143]

This means: (He will not make) your prayers towards Jerusalem lost (i.e. the prayers that they did before the Ayah commanding them to turn towards The Ka'bah was revealed).

And (it is narrated) in the two Sahīhs (i.e. the two most authentic collections of Prophetic Narrations by Al-Bukhārī and Muslim) from the narration of Ibn 'Abbaas (may Allah be pleased with

them both) that the Prophet (ﷺ) said to the delegation of 'Abdul Qays, "I order you with four things: to have Al-Imān (i.e. Faith) in Allah, do you know what Al-Imān (i.e. Faith) in Allah is? It is to testify that laa ilaaha illa Allah (i.e. there is no true God except Allah or none truly deserves to be worshipped except Allah), and to establish the Salat (i.e. the five daily prayers) and to give the Zakat (i.e. a fixed annual charity), and to fast in Ramadan, and that you give a fifth of the war booty."

And also in the two Saḥīḥs (i.e. the two most authentic collections of Prophetic Narrations by Al-Bukhārī and Muslim) it is narrated on the authority of Abū Hurairah that The Messenger of Allah (ﷺ) said, "**Al-Imān (i.e. Faith) is 70 some or 60 some odd branches, the best of those (branches) is the statement laa ilaaha illa Allah (i.e. there is no true God except Allah or none truly deserves to be worshipped except Allah) and the lowest of them is removing some harm (obstruction) from the road, and shyness is a branch of Al-Imān (i.e. Faith).**"

#### The Ruling in Regards to Deeds

And there is no action, which if it is abandoned, is disbelief except the Salat (i.e. the five daily prayers). So whoever abandons it completely then he has disbelieved. The Companions of The Messenger of Allah (ﷺ) had a consensus about this. 'Abdullah bin Shaqeeq said, "**The Companions of The Messenger of Allah (ﷺ) did not see the abandonment of any action as being disbelief except (for the abandonment of) the Salat.**" At-Tirmidhī narrated this.

#### The Ruling in Regards to Declaring Someone to be a Disbeliever

And At-Takfeer (i.e. declaring someone to be a disbeliever) is a right that belongs to Allah (alone), so no one is declared to be a kāfir (i.e. disbeliever) except he who Allah or His Messenger (ﷺ) declares to be a kāfir (i.e. disbeliever), or he who the Muslims have a consensus about declaring to be a kaafir (i.e. disbeliever). So whoever declares someone to be a disbeliever for a reason that does not have a clear proof from The Qur'aan or the authentic Sunnah or the consensus of the Muslims, then he deserves to be punished and reprimanded harshly, this is because, "Whoever accuses a believer of kufr (i.e. disbelief) then it is like killing him." This is narrated in Al-Bukhārī on the authority of Thābit Ibn Ad-Dahhaak from The Prophet (ﷺ).

And kufr (i.e. disbelief) occurs by a statement of disbelief, of which there is no difference of opinion, that is worthy of consideration, about (it being a statement of disbelief); the same is the case for actions and beliefs (of kufr). And Al-Istihlāl (i.e. declaring that which Allah made prohibited to be permissible) is not a pre-condition for disbelief (to occur). And there is a difference between a general pronouncement of takfeer (i.e. saying in general that whoever does or believes or says such and such is a disbeliever) and making takfeer of a specific person (i.e. declaring a specific person a disbeliever). A general takfeer is similar to a general threat (by Allah) in that it is necessary to speak generally with it, like for instance the statement of the Imāms (i.e. the Scholars), "Whoever says The Qur'aan is created is a kaafir (i.e. disbeliever)." And like the statement of Ibn Khuzaymah (may Allah have mercy on him), "Whoever does not confirm that Allah is above His Throne; He is ascended above His Seven Heavens, then he is a kaafir (i.e. disbeliever); his blood is permissible (to shed) and his wealth is booty (i.e. booty for the Muslim treasury)."

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And to declare a specific person to be a kaafir (i.e. disbeliever) it is necessary that the pre-conditions are fulfilled and those things that would obstruct (one from being called a disbeliever) are negated. Thus it is not necessary that from a general takfeer that a specific person is made takfeer of (i.e. declared to be a disbeliever), until the pre-conditions of takfeer are fulfilled and those things that would obstruct it from occurring have been negated.



## Section 10

### The Correct Creed Concerning the Status of Those Who Fall Into Major Sins

**A**nd from the totality of the creed of Ahlus-Sunnah wal Jamaa'ah (i.e. the People of the Prophetic Way and the Group) is that none of the sins, other than Ash-Shirk (i.e. ascribing partners to Allah), remove the Muslim from the religion of Al-Islām (i.e. cause him to be a disbeliever); except if he regards these (sins) as halaal (i.e. lawful or permissible to do). This is the case whether he does it (i.e. the prohibited deed) while believing it to be halaal (i.e. lawful or permissible to do) or (even if) he believes it to be halaal (i.e. lawful or permissible to do) but does not do it, this is because (if he deemed it lawful) he would be rejecting the Book (i.e. The Qur'aan) and the Messenger (ﷺ), and this is disbelief in The Book (i.e. The Qur'aan) and the Sunnah (i.e. the Prophetic Way) and the ijmaa' (i.e. consensus).

And no sin that is less than Ash-Shirk (i.e. ascription of partners to Allah) will cause its doer to dwell eternally in the fire of Hell, as Allah says,

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

"Verily Allah does not forgive that Ash-Shirk is made with Him (i.e. that partners are ascribed to Him or others are worshipped besides Him) and he forgives whatever is less than that for whomsoever He wills..." [Surat An-Nisaa': 48]

So this ayah states that the person of sins is left to the will of

Allah (ﷻ), if He (high above and exalted is He) wills He may pardon him by His graciousness and generosity and if He wills He may enter him into the Fire (for a time that is) in accordance with the amount of his sins, so that He (Allah) will purify him by it. Then He will take him out of it due to his Tawhīd (i.e. due to the person's belief in the oneness of Allah).

### The One Who Commits Major Sins is Deficient in Imān

And Allah mentioned some of the major sins like murder and transgression in His Book (i.e. The Qur'aan) and confirmed that those who do them have Imān (i.e. Faith).<sup>31</sup> So they are believers because of their Imān (i.e. Faith) and faasiqoon (i.e. those who leave obedience, extremely sinful people) due to their disobedience. He (high above and exalted is He) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ  
بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ  
وَأَدِّءِ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ  
ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

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<sup>31</sup> **Translator's Note:** Let the new Muslim or non-Muslim reader be aware that the point the author is making here is not that Islam sees these terrible deeds as being something light rather the point is that the believer who does these types of deeds that are less than the major disbelief and polytheism can still have some Imān (i.e. Faith) in their heart, though they would be severely deficient in Imān (i.e. Faith).



"Oh you who believe! Al-Qisaas (i.e. 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 he (i.e. the killer) is forgiven by his brother (i.e. a relative or some relatives of the one who was killed) against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness..."

[Surat Al-Baqarah: 178]

So He (high above and exalted is He) confirmed that both the killer and the killed from the believers have Imān (i.e. Faith), and He confirmed for them both the brotherhood of Al-Imān (i.e. Faith).

#### **A Person can be called a Faasiq and a Muslim without Contradiction**

And there is no contradiction between deeming a deed to be fisq (i.e. leaving obedience) and its doer (i.e. and deeming its doer a person of fisq) and calling them a Muslim and applying the rules that apply to Muslims on them. And the story of 'Abdullah Himaar, related by Al-Bukhārī in his Sahīh, clarifies this to the utmost extent; this is due to the fact that 'Abdullah Himaar drank some alcohol, so then he was taken to The Prophet (ﷺ), whereupon one of the Companions (رضي الله عنه) said, "May Allah curse him! How often he is brought!" So then the Prophet (ﷺ) said, "Do not curse him, for indeed he loves Allah and His Messenger (ﷺ)." So he ('Abdullah Himaar) did not exit Al-Islām just because of this major sin he did, rather he (i.e. the Prophet, ﷺ) affirmed that he (i.e. 'Abdullah) had Al-Imān (i.e. Faith) despite

the fact that he fell into this major sin.

### The Categories of Al-Kufr and Ash-Shirk

And the clarification of this (categorization) is that each of the (following) terms, Al-Kufr (i.e. disbelief), Ash-Shirk (i.e. associating partners with Allah), Ath-Thulm (i.e. wrongdoing or injustice), Al-Fisq (i.e. leaving obedience), and An-Nifaaq (i.e. hypocrisy) are all divided into two categories in the Islāmic law:

1. **The major type-** This (type) takes one out of the religion (if done), due to its violation of the basis of the religion.
  2. **The minor type-** This (if done) takes away from the completeness of Al-Imān (i.e. Faith), and it does not take its doer out of the religion.
- And this categorization was one the Salaf (i.e. the predecessors, the companions and those who learned from them and those who learned from their students, the early generations of Muslim scholars upon the Prophetic Way) made, may Allah be pleased with them. The scholar of this Ummah (i.e. Islāmic nation) and the explainer (interpreter) of The Qur'aan, Ibn 'Abbaas (may Allah be pleased with them both), confirmed that there is a type of kufr (i.e. disbelief) that is less than Kufr (i.e. the major disbelief) and a type of thulm (i.e. wrongdoing, injustice) that is less than (the major type of) Thulm and a type of fusooq (i.e. leaving obedience) that is less than (the major) Fusooq and a type of nifaaq (i.e. hypocrisy) that is less than (the major type of) Nifaaq.

The Major Type of Kufir

Allah (high above and exalted is He) called the one who invokes other than Him in prayer a kaafir (i.e. disbeliever) and a mushrik (i.e. one who deifies or worships other than Allah or associates anything with Allah) and a thaalim (i.e. wrongdoer or oppressor).

Allah (high above and exalted is He) said,

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

"And whoever invokes (or worships), besides Allah, any other ilaah (i.e. god), which he has no proof for, then his reckoning is only with his Lord (i.e. Allah). Surely! Al-Kaafiroon (i.e. the disbelievers) will not be successful." [Surat Al-Mu'minon:II7]

And He (high above and exalted is He) said,

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

"Say (Oh Muhammad), 'I invoke only my Lord, and I do not do shirk of anything with Him (i.e. I do not worship anything along with Him or associate anything with Him).'" [Surat Al-Jinn: 20]

And He (high above and exalted is He) said,

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ

"And invoke not other than Allah that which will neither benefit you nor harm you, but if you were to do so then you would certainly be one of the *thaalimoon* (i.e. wrongdoers)." [Surat Yunus: 106]

And He (high above and exalted is He) said,

إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

"...Except Iblees (i.e. Satan). He was one of the *jinn*, he *fasaqa* (i.e. rebelled) against the Command of his Lord." [Surat Al-Kahf: 50]

So this (i.e. all those ayahs just mentioned) is concerning the major *Kufr* (i.e. disbelief) and the major *Shirk* (i.e. polytheism) and the major *Thulm* (i.e. wrongdoing) and the major *Fisq* (i.e. leaving obedience), the type which does not mix with *Imān* (i.e. Faith).

#### The Lesser *Kufr*

Allah (high above and exalted is He) said,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

"...And whosoever does not judge by what Allah has sent down (revealed), such are the *kaafiroon* (i.e. disbelievers)."<sup>32</sup> [Surat Al-

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<sup>32</sup> **Translators Note:** Al-Imām As-Sa'dee said in explanation of this portion of the Ayah: "Thus ruling by other than what Allah sent down (revealed) is from the actions of the people of *Kufr* (i.e. disbelief). And it could be an action that takes one out of *Al-Millah* (i.e. the Islamic nation) and that is if he (i.e. a person)

Maa'idah:

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And He (high above and exalted is He) said,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"...And whosoever does not judge by what Allah revealed, such are the thaalimoon (i.e. the wrongdoers)." [Surat Al-Maa'idah:45]

And He (high above and exalted is He) said,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الفَاسِقُونَ

"...And whosoever does not judge by what Allah revealed, such are the faasiqoon (i.e. the rebellious, those who leave obedience)."

[Surat Al-Maa'idah: 47]

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believes it to be legal and permissible. And it could be an enormity from amongst the major sins. And it is from the actions of kufr (i.e. disbelief)..." So the point of bringing this portion of explanation from this scholar is to show that the scholars of the Sunnah (i.e. the Prophetic Way) distinguish in this issue between major Kufr (i.e. the disbelief that takes one out of Islam) for those who rule by other than what Allah revealed whilst believing it to be permissible to do so and lesser kufr (i.e. disbelief) in actions which occurs when someone rules by other than what Allah revealed without believing that it is permissible. And this subject in general requires many details so please refer to the works of the credible upright scholars of the Sunnah (i.e. the Prophetic Way) concerning it and not to the books of modern day renegades and rabble rousers.

And Allah (high above and exalted is He) said:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِن يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا  
وَسَيَصْلُونَ سَعِيرًا

“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!” [Surah An-Nisaa: 10]

And he (i.e. The Prophet (ﷺ)) said, "Insulting a Muslim is fusooq<sup>33</sup> (i.e. leaving obedience) and fighting him is kufr (i.e. disbelief)."

And he (ﷺ) said, "Whosoever swears by other than Allah then he has kafara (i.e. disbelieved) or ashraaka (i.e. committed polytheism)."

And this (i.e. these texts just mentioned) is concerning the lesser kufr (i.e. a lesser level of disbelief that does not expel one from Al-Islam) and the lesser shirk (i.e. a lesser level of polytheism) and the lesser thulm (i.e. a lesser level of wrongdoing) and the lesser fisq (i.e. leaving obedience to a lesser extent). And these can accompany (i.e. be present alongside) Al-Imān (i.e. Faith), just as the Book (i.e. The Qur'aan) and the Sunnah (i.e. Prophetic Way) have stated and the Salaf (i.e. predecessors) concurred. And it (i.e. these forms of lesser disbelief and polytheism and rebellion and

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<sup>33</sup> **Translators Note:** Fisq and fusooq mean leaving the obedience of Allah and His Messenger (ﷺ). See the explanation of this narration in Fathul Baaree by Imām Ibn Hajr for this definition.

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wrongdoing) decreases Al-Imān (i.e. Faith), and it makes it incomplete.



## Section 11

### The Correct Creed Concerning the Companions of the Messenger of Allah (ﷺ)

**A**nd from the beliefs of Ahlus-Sunnah wal Jamaa'ah (i.e. the People of the Prophetic Way and the Group) is having love for the Companions of the Messenger of Allah (ﷺ) and loyalty to them and making taraddee upon them (i.e. saying radia Allahu 'anhum: may Allah pleased with them) and making istighfaar for them (i.e. asking Allah to forgive them) and commending (praising) them. Allah (ﷻ) said,

وَالسَّابِقُونَ الْأَوْلَىٰ وَمِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the foremost among the Muhaajiroon (i.e. those companions who migrated from Mekkah to Al-Madinah) and the Ansaar (i.e. the companions who inhabited Al-Madinah who took in the migrants from Mekkah and gave aid and support to them) and also those who followed them with Ihsaan (i.e. with exactness or in goodness), Allah is pleased with them and they are pleased with Him and He has prepared for them gardens beneath which rivers flow, they will dwell therein forever. That is the great victory." [Surat At-Tawbah: 100]

So Allah's pleasure with the forerunners is without him having made Al-Ihsaan (i.e. goodness, because they are already upon



goodness to begin with) a condition on them and he is not pleased with those who follow them unless they follow them with Al-Ihsaan (i.e. exactness).

And He (ﷺ) said,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

"Indeed Allah was pleased with the believers when they gave the pledge to you (Oh Muhammad) under the tree: He knew what was in their hearts, and He sent down As-Sakeenah (i.e. calmness and tranquility) upon them, and He rewarded them with a near victory." [Surat Al-Fath: 18]

And whosoever Allah is pleased with He will never be angry with ever. It is confirmed in the authentic hadīth (i.e. Prophetic Narration) that he (ﷺ) said, "No one will enter the Fire who gave the pledge under the tree."

#### The Virtue of the Muhaajiroon (i.e. Those Companions Who Migrated From Mekkah to Al-Madinah)

And Allah mentioned the Muhaajiroon and described them as being the truthful ones, He (ﷺ) said,

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

"(And there is also a share in this booty) for the poor Muhaajiroon, who were expelled from their homes and their

property, seeking bounties from Allah and to please Him and helping Allah (i.e. helping His religion) and His Messenger. Such are indeed the truthful." [Surat Al-Hashr: 8]

The Virtue of the Ansaar (i.e. Those Companions Who Inhabited Al-Madinah and Helped the Muhaajiroon Who Came to Them)

Then Allah (ﷻ) mentioned the Ansaar and said,

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their chests for that which they have been given (i.e. for that which the emigrants have been given from the booty of Banu An-Nadeer), and give them (i.e. the Muhaajiroon) preference over themselves even though they themselves were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful." [Surat Al-Hashr: 9]

Then He (ﷻ) mentioned the status of those believers who come after them from those who follow the companions of the Messenger of Allah (ﷺ) with Al-Ihsaan (i.e. in goodness or with exactness). So He (ﷻ) said,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

"And those who came after them say, 'Our Lord forgive us and our brothers who 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.'" [Surat Al-Hashr: 10]

And He (ﷺ) said,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ  
رُكْعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مَنْ  
أَثَرَ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ  
شَطَأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ  
الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا

"Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer) seeking bounty from Allah and His Pleasure. The mark of them (i.e. the mark of their Faith) is on their faces (foreheads) from the traces of prostration. This is their description in the Torah. But their description in the Injil (i.e. the Gospel) is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting those who sowed (it), that he may enrage the disbelievers with them.

Allah has promised those among them who believe and do righteous deeds, forgiveness and a great reward." [Surat Al-Fath: 29]

### The Ruling Concerning the One Who Hates the Companions

Al-Imām Maalik (may Allah have mercy on him) said,

"Whoever from amongst the people who has some rage come upon his heart toward one of the companions of the Messenger of Allah (ﷺ) then this Ayah (i.e. Surat Al-Fath: 29) applies to him."

And He (ﷺ) said,

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا  
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

"And those who believed, and emigrated (i.e. the Muhaajiroon) and strove hard (i.e. made jihad) for the cause of Allah, as well as those who gave (them) asylum and aid (i.e. the Ansaar) - these are truly the believers, for them is forgiveness and a generous provision." [Surat Al-Anfaal: 74]

### The Variation in Degrees of Virtue amongst the Companions

And Allah (ﷻ) said concerning the companions- clarifying the virtue of those who spent (for His Cause) before Al-Fath (i.e. the Conquest or Victory), and that was the Treaty of Al-Hudaibiyah, and fought (before then) over those who spent (for His Cause) and fought afterwards, though to both of those two types who spent (and fought)- before Al-Fath (i.e. the Conquest

or Victory) and afterwards- Allah promised Al-Jannah (i.e. Heaven), He (ﷺ) said,

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مَنِ  
الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ

"...Not equal among you are those who spent before Al-Fath (i.e. the Conquest) and fought; those ones are higher in degree than the ones who spent after that and fought (after that). But to all Allah has promised the best. And Allah is All-Aware of what you do." [Surat Al-Hadeed: 10]

### The Prohibition of Insulting the Companions

And it is related in the two Sahīhs (i.e. the two most authentic collections of Prophetic Narrations, Al-Bukhārī and Muslim) that Abū Sa'eed Al-Khudree said, "The Messenger of Allah (ﷺ) said, 'Do not insult my companions for indeed if one of you were to spend (i.e. spend for the Cause of Allah) like the amount of the Mountain of Uhud in gold you would not reach a mudd (i.e. an ancient Arabic measurement that is two hands of an average man cupped together) of what they spent or even half of that.'" And a mudd is a quarter of a Saa', and half of that (which is mentioned in the hadīth), means half of a mudd. This means that he (i.e. a person who comes after them and spends all that wealth) does not reach their (level of) virtue in that small amount (they spent), and not even half of that.

### The Testimony of the Messenger of Allah (ﷺ) that the Companions are Upon Goodness

And also in the Sahīhayn (i.e. the two most authentic collections of Prophetic Narrations, Al-Bukhārī and Muslim) on the authority of 'Imraan Bin Husayn (رضي الله عنه) who said that the Prophet (ﷺ) said, "The best of people are my generation then those who come after them, then those who come after them." 'Imraan (then) said, "I don't know if he mentioned after his generation two or three generations." ('Imraan continued narrating what the Prophet [ﷺ] then said), "Then there will be after them a people who give testimony but they were not requested to give testimony and they will betray and they will not be relied upon (entrusted) and they will make vows but not fulfill them, and obesity will be apparent amongst them."

### The Virtue of the Ansaar

And it is narrated in them as well, on the authority of Anas (رضي الله عنه), that the Prophet (ﷺ) said, "The sign of faith is love for the Ansaar (i.e. those companions who lived in Al-Madinah and took in and aided the emigrants from Mekkah) and the sign of hypocrisy is hatred for the Ansaar."

And it is also related in them on the authority of Al-Baraa' Bin 'Aazib (رضي الله عنه) that the Prophet (ﷺ) said concerning the Ansaar, "No one loves them except a believer and no one hates them except a hypocrite, whoever loves them then Allah loves him and whoever hates them then Allah hates him."

And in the Sahīh of Muslim it is narrated on the authority of Abū Hurairah from the narration of Abū Sa'eed (may Allah be

pleased with them both) that the Prophet (ﷺ) said, "A man who believes in Allah and the Last Day will not hate the Ansaar."

And in the (i.e. the authentic collections of Al-Bukhārī and Muslim) from the narration of 'Alī Bin Abī Tālib (رضي الله عنه) that the Prophet (ﷺ) said in the story about Hātib Bin Abī Balta'ah, "...Indeed he had witnessed (the battle of) Badr, and what will make you know, that Allah might have looked upon the people of Badr and said, 'Do as you will for indeed I have forgiven you.'"

### The Virtue of the Companions of the Pledge of Ar-Ridwaan

And in the Sahīh of Muslim on the authority of Jaabir Bin 'Abdullah (رضي الله عنه) who said, "Umm Mubashshir informed me that she heard the Prophet (ﷺ) say in the company of Hafsah, 'No one will enter the fire, in shaa Allah (i.e. Allah willing), from the companions of the tree, those who gave the pledge underneath it.'"

And their number was 1400, from amongst them was Abū Bakr and 'Umar and 'Uthmān and 'Alī.

### The Ranking of the Companions With Regards to Their Virtue

And Ahlus-Sunnah (i.e. the people of the Prophetic Way) believe that the best of this Ummah (i.e. this Islamic Nation) after its Prophet (ﷺ) is Abū Bakr As-Siddeeq and then 'Umar Al-Farooq, and this is the consensus of the companions and the tabi'een (i.e. those who came after them and studied with them and followed them), none of them differed concerning this. And it is has been related in mutawaatir form (i.e. by a large number of people who it would have been impossible for to gather upon a lie) that 'Alī Bin Abī Tālib said that, "The best of this Ummah

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(i.e. this Islamic Nation) after its Prophet (ﷺ) is Abū Bakr and then 'Umar." And Ahlus-Sunnah (i.e. the People of the Prophetic Way) declare 'Uthmān Bin 'Affān to be the third (best) and 'Alī Bin Abī Tālib to be the fourth (best), may Allah be pleased with them both.





## Section 12

### The Correct Creed Concerning the People of the Household of the Messenger of Allah (ﷺ)

**A**nd from the beliefs of Ahlus-Sunnah wal Jamaa'ah (i.e. the People of the Prophetic Way and the Group) is having love for Ahlul-Bayt (i.e. the people of the household) of the Messenger of Allah (ﷺ) and recognizing their virtue and honorable position, this is acting in accordance with the admonishment of the Prophet (ﷺ) the day of Ghadeer Khum, where he praised Allah and commended Him and admonished and gave a reminder and then said, "To proceed: Indeed, oh people, indeed I am only a man and the Messenger of my Lord (i.e. the Angel of Death) is about to come to me and I will respond, and I will leave amongst you two heavy things, the first of them is the Book of Allah, in it is the Guidance and the Light, so take the Book of Allah and hold fast to it." So he encouraged (the people) toward the Book of Allah and urged (them) to it. And then he said, "And the people of my household, I remind you of Allah concerning the people of my household, I remind you of Allah concerning the people of my household, I remind you of Allah concerning the people of my household." This is related by Muslim in his Sahīh on the authority of Zayd Bin Arqam.

Ibn Katheer said in his Tafsīr: "And we do not reject those who admonish concerning Ahlul-Bayt (i.e. the people of the Prophetic Household) nor the order to have Al-Ihsaan (i.e. good and kind treatment) towards them or to respect them and honor them, for indeed they are from a pure offspring from the most noble household ever found on the face of the Earth in terms of honor

and esteem and lineage, and especially if they are followers of the authentic Sunnah (i.e. Prophetic Way) which is clear and manifest, just like their predecessors were, like Al-'Abbaas and his children and 'Alī and the people of his household and his descendants (ﷺ)."

### The Wives of the Prophet (ﷺ) are From His Household

And they are from the people of his household (ﷺ). Allah (ﷻ) said in a context where He is addressing them,

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

"And stay in your houses and do not display yourselves like the displaying of the times of ignorance, and perform As-Salat (i.e. the Islamic prayers) and give Az-Zakat (i.e. the Islamic charity) and obey Allah and His Messenger. Indeed Allah wishes only to remove Ar-Rijs (i.e. evil deeds and sins) from you, Oh Ahlul-Bayt (i.e. people of the Prophetic Household), and to purify you with a thorough purification. And remember that which is recited in your houses of the Ayaat (i.e. Verses) of Allah and Al-Hikmah (i.e. the Wisdom, the Prophetic Way). Indeed Allah is Ever Most Courteous, Well-Acquainted with all things." [Surat Al-Ahzaab: 33-34]

Ibn Katheer said in his Tafsīr (in explanation of the latter part of the first verse),

"And this is a text which shows that the wives of the Prophet (ﷺ) are included amongst Ahlul-Bayt (i.e. the People of the Prophetic Household) here, because they are the reason for the revelation of this Ayah (i.e. verse of Al-Qur'aan)..."<sup>34</sup>

So also included in this Ayah (i.e. Qur'aanic Verse) is the Leader of the Believers, 'Alī Bin Abī Tālib , and Faatimah the daughter of the Messenger of Allah (ﷺ) and Al-Hasan and Al-Hussein (the two children of Faatimah and 'Alī), may Allah be pleased with all of them. This is due to the narration reported by 'Aaisha (may Allah be pleased with her),

"The Messenger of Allah (ﷺ) came out in the morning and upon him was mirt murahhal (i.e. a type of garment that had an image of a camel's saddle on it, see explanation of Imām An-Nawawee) made from black fur, then Al-Hasan the son of 'Alī came out so he brought him in (to the garment) then Al-Hussein came and he entered with him, then Faatimah came so he brought her in, then 'Alī came so he brought him in and then he said, "...Indeed Allah wishes only to remove Ar-Rijs (i.e. evil deeds and sins) from you, oh Ahlal-Bayt (i.e. people of the Prophetic Household), and to purify you a thorough purification." [Surat Al-Ahzaab: 33] Collected by Sahīh Muslim.



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<sup>34</sup> [Quote abbreviated by Translator].

## Section 13

### The Correct Belief Concerning the Miracles of the Awliyaa

And Ahlus-Sunnah wal Jamaa'ah (i.e. the people of the Prophetic Way and the Group) believe in the occurrence of those miracles from Allah for His Awliyaa (i.e. close and beloved ones of Allah) which were related in the texts with tawaatur (i.e. by a large number of people whom it would have been impossible for to gather upon a lie).

#### The Definition of a Walī

And a walī (i.e. a close and beloved one of Allah) according to them is someone who performs those actions which are obligatory according to the Islamic Law and stays away from that which the Islamic Law prohibited. Allah (ﷻ) said concerning the Awliyaa (i.e. those who are close to Allah and beloved to Him),

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

"Indeed, certainly the Awliyaa of Allah there is no fear upon them nor shall they grieve. Those who believed and did yattaqoon (i.e. had taqwaa, fear of Allah and piety)." [Surat Yunus: 62-63]

So by Al-Imān (i.e. Faith) and At-Taqwaa (i.e. fear of Allah and piety), Al-Walaayah (i.e. being close and beloved to Allah) comes about.

### Definition of Al-Karaamah

And a karaamah (i.e. a miracle) is an occurrence which breaks the norm of that which usually occurs, which Allah makes happen at the hand of a walī (i.e. a close and beloved one to Him) from his Awliyaa (i.e. plural of walī, close and beloved ones), as an aid to him in an affair that can be related to religion or worldly life. But the karaamah (i.e. miracle) of a walī (i.e. one who is beloved and close to Allah) does not reach the level of the mu'jizaat (i.e. inimitable miracles) of the Prophets and Messengers (may the peace and commendations of Allah be upon them all.)

### Some of the Miracles of Allah for His Awliyaa

And from the miracles of Allah for His Awliyaa (i.e. close and beloved ones) is the story of the companions (i.e. the youth) of Al-Kahf [note: This story is mentioned in the Qur'aan in Surah Al-Kahf]. Also the story of Maryam (Mary mother of Jesus, peace be upon them both) when the pains of childbirth drove her to the trunk of a date-palm tree, so Allah ordered her to shake the trunk of the date-palm tree towards her so that it would let fresh ripe-dates fall upon her. [note: This story is mentioned in Surat Maryam]. And Allah provided for her (peace be upon her) by making the fruits of winter present with her in the summer and the fruits of summer present with her in the winter.<sup>35</sup> And also there is the story of Asif the scribe of Sulaiman. And the story of the man who Allah caused to die for 100 years and then resurrected him.<sup>36</sup> And the story of Jurayj the Monk.<sup>37</sup> And the story of the group of three from the Children of Israel who

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<sup>35</sup> See the explanation of verse 37 of Surat Aal 'Imraan

<sup>36</sup> This story is mentioned in Surat Al-Baqarah, Ayah: 259

<sup>37</sup> Mentioned in Sahīh Al-Bukhārī

sought shelter in a cave and then a boulder closed them up in it.<sup>38</sup> Also other than that from that which is well-known amongst the people of knowledge, affirmed in the Qur'aan or the authentic Sunnah (i.e. Prophetic narrations), or is authenticated about the predecessors and those who came after them.

And miracles are present in this Ummah (i.e. Islamic Nation) until the establishment of the Hour (i.e. the Day of Judgment), because the reason for them is Al-Walaayah (i.e. being beloved and close to Allah), and Al-Walaayah (i.e. some people being beloved and close to Allah) will continue until the establishment of the Hour. And whoever comes with some affair that breaks the norm of that which usually occurs then this is not something that makes him praiseworthy or something that indicates his walaayah (i.e. his being beloved or close to Allah) until all of his deeds are put up against the Qur'aan and the Sunnah (i.e. the Prophetic Way), so then it will be known (i.e. so then it will be known whether this person was really a walī) by his conforming to them and his following of them, both outwardly and inwardly.

### The Virtues of a Walī

And from the virtues of a walī (i.e. a person who is beloved or close to Allah) is what Al-Bukhārī narrated in his Sahīh on the authority of Abū Hurairah who said, "The Messenger of Allah, (ﷺ) said, 'Indeed Allah, blessed and ﷻ, said, 'Whoever opposes a walī of mine then I have declared war upon him.'"



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<sup>38</sup> Mentioned in Sahīh Al-Bukhārī

## Section 14

### The Correct Creed Concerning Obligations towards the Muslim Rulers

**A**nd Ahlus-Sunnah wal Jamaa'ah (i.e. the people of the Prophetic Way and the Group) believe that Allah obligated upon the believers obedience to those who are in authority over their affairs except for in disobedience to Allah. And they believe in the meaning of his (i.e. the Prophet's ﷺ) statement in a narration reported on the authority of 'Ubaadah Bin As-Saamit (رضي الله عنه): "Listen and obey in your times of difficulty and in your times of ease and when you are motivated and when you are not motivated (i.e. because you dislike what you were ordered with) and when preference is made over you (i.e. they prefer themselves and their family and associates over you in wealth and positions) even if they eat your wealth and strike your back, except if you are ordered to do an act of disobedience (i.e. a sin, an act of disobedience to Allah)." Ibn Hibbaan cited this narration in his Sahīh with a good chain of narration, and its origin is in Al-Bukhārī and Muslim.

And they believe that it is prohibited to rebel against the people in authority even if they oppress and transgress as long as they do not see from them open and clear disbelief which they have a clear proof from Allah for. This is due to the statement of the Messenger of Allah (ﷺ), **"The best of your rulers are those who you love and they love you, and you pray for them and they pray for you. And the worst of your rulers are those who you hate and they hate you and you curse them and they curse you."**

It was said, "Oh Messenger of Allah shouldn't we fight them with the sword?" So he said, "No as long as they establish the Salat (i.e. the five daily prayers) with you. And if you see from your rulers something that you hate then hate his action. And do not remove a hand from obedience (i.e. don't rebel)." And in another wording (of the same narration), "...Whoever has a ruler placed over him and sees him do something that is disobedience to Allah, then he should hate what he has done from disobedience to Allah, and he (i.e. the person who saw the disobedience from his ruler) should certainly not remove a hand from obedience (i.e. he should not rebel)." This narration was cited by Muslim on the authority of 'Awf Bin Maalik.

### **The Consequences and Punishments for the One Who Rebels Against Them**

And the one who leaves the group (i.e. the group of Muslims united under their ruler), the legislator has placed for him severe consequences in the worldly-life and in the Afterlife that suit the enormity of his crime. From them is that the one who dies while being outside of obedience (i.e. in a state of rebellion against the Muslim authorities) and being separate from the group (i.e. separating himself from the group of Muslims united under their ruler) then he has died a death of jaahiliyyah (i.e. the times of pre-Islamic ignorance). And whoever leaves the group (i.e. the group of Muslims united under their ruler), he is not to be asked about, this is a way of showing the seriousness of his sin. And whoever splits from the group (i.e. the group of Muslims united under their ruler) then he has no proof with Allah on the Day of Judgment. And whoever leaves the group (i.e. the group of Muslims united under the ruler) then Satan is running with him.



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And who ever splits from the group (i.e. the group of Muslims united under the ruler) then his blood becomes permissible.

### **Ahluṣ-Sunnah wal Jamaa'ah Believe in Praying for the Rulers**

And Ahluṣ-Sunnah wal Jamaa'ah (i.e. the people of the Prophetic Way and the Group) believe that making du'aa for (i.e. praying for) the ruler is something praiseworthy and certainly good (according to the Sunnah). And this is a sign of a man being from amongst Ahluṣ-Sunnah (i.e. the people of the Prophetic Way), as Al-Imām Al-Barbahaari said in Kitaab As-Sunnah: "If you see a man praying against the Sultan, then know he is a person of desires and if you hear a man praying for the Sultan to be upright, then know he is a person of the Sunnah, in shaa Allah (i.e. Allah willing)."

Al-Fudayl Ibn 'Iyyaad<sup>39</sup> said, "If I had one supplication (that was sure to be answered) I would not make it except for the Sultan. Because we were ordered to pray for them to be upright and we were not ordered to pray against them even if they oppress and transgress, because their oppression is upon themselves and upon the Muslims and their being upright is for themselves and for the Muslims."

Al-Imām As-Saabūnee said in The Creed of the Predecessors, Companions of the Hadīth, "And they have the view that they (i.e. the Muslim rulers) should have prayer made for them that they be reformers and that they be granted success and be upright.

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<sup>39</sup> **Translators Note:** Al-Fudayl Bin 'Iyyaad was from the Scholars of the early generations of Muslims, he died in the year 187 after the Hijrah.

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And they see insulting them (i.e. the Muslim rulers) as something that has been prohibited in the legislation due to the agreement of the major companions of the Messenger of Allah (ﷺ).”

Anas Bin Maalik said, “Our superiors from the companions of the Messenger of Allah (ﷺ) prohibited us - he said - Do not insult your leaders and do not cheat them and do not hate them and fear Allah and have patience for indeed the affair is near (i.e. the Day of Judgment is near).” Abū 'Aasim narrated this in his As-Sunnah and other than him narrated it.



## Section 15

### The Prohibition of Al-Jidaal (i.e. Disputing) Concerning the Religion

**A**nd Ahlus-Sunnah wal Jamaa'ah (i.e. the people of the Prophetic Way and the Group) prohibit argumentation and disputes in the religion. This is because the Prophet (ﷺ) prohibited that. And also in the Sahīḥayn (i.e. Al-Bukhārī, Muslim) it is related that the Prophet (ﷺ) said, "Recite the Qur'aan as long as your hearts are in harmony but if you differ with each other (over it) then stop it (i.e. stop reciting or reading)."<sup>40</sup>

And it is reported in the Musnad and the Sunan of Ibn Mājah, and it's origin is in Sahīḥ Muslim, on the authority of 'Abdullah Bin 'Amr Bin Al-'Aas, that the Prophet (ﷺ) came out whilst people were disputing concerning Al-Qadar (i.e. Predestination), so it was if a pomegranate seed was split open in his face (i.e. his face was very red) due to his anger” So he said, “Is this what you were ordered to do!? Or is this what you were created for!? You strike some of the Qur'aan against other parts of it!? Through this the nations before you were destroyed.”

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<sup>40</sup> **Translator's Note** : In the explanation of this narration by Sheikh Ibn Al-Uthaymīn, he mentioned that this means that if you are in a gathering and you are reading or reciting the Qur'aan or if you are going over any issues of knowledge and benefitting from it and your hearts are in harmony then do it, but if you begin to differ to the point where your differing will cause intense argumentation and dispute that may even lead to fighting then cease your reading in this situation so as to avoid trouble.

Rather, a narration has come to the effect that Al-Jidaal (i.e. disputing, argumentation) is a punishment from the punishments of Allah in this Ummah (i.e. this Islamic nation). So in the Sunan of At-Tirmidhī and Ibn Mājah it is reported from the narration of Abū Umāmah who said, The Messenger of Allah (ﷺ) said, 'No people became misguided after having guidance except that they were given al-jadl (i.e. arguing, disputation).' Then he recited,

وَقَالُوا أَلَّهِتُنَّا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

'...They did not cite this example for you except for argument...'  
(Surat Az-Zukhruf: 58)

Al-Imām Ahmad (may Allah have mercy on him) said, "The Foundations of the Sunnah are:

- 1) Holding fast to that which the companions of the Messenger of Allah (ﷺ) were upon and emulating them.
- 2) Leaving off innovations (in the religion), and every innovation is a misguidance.
- 3) Leaving off disputations and sitting with the people of desires.
- 4) Leaving off arguments and debating and disputations concerning the religion."

#### The Type of debating that is blameworthy

And all of this speech is concerning the arguing that is done in falsehood or arguing for the truth that is done after it has been made clear (already) or arguing about an issue which the one who is debating has no knowledge about or arguing about those things

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in the Qur'aan which are mutashaabih (i.e. those verses whose meanings are not entirely clear) or arguing whilst having the wrong intention and things like this.

### The Praiseworthy Debating

As for if the debating is done to clarify the truth and make it apparent, if it is done by a person who has knowledge and a correct intention and who adheres to the manners (of debate), then that is something that is praiseworthy. Allah (ﷻ) said,

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

**"Invite to the Path of your Lord with wisdom and fair preaching, and argue with them in a way that is better."**

[Surat An-Nahl: 125]

And He (ﷻ) said,

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

**"And do not argue with the People of the Scripture (i.e. the Jews and the Christians) unless it is in a way that is better..."** [Surat Al-Ankabūt: 46]

And He (ﷻ) said,

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ

"They said, 'Oh Noah! You have disputed with us and much have you prolonged the dispute with us, now bring upon us that which you threaten us with, if you are from the truthful ones.'"

[Surat Hud: 32]

### Some Islamically Legislated Debates

And Allah (ﷻ) informed about Abraham's (ﷺ) debating with his people and Moses's (ﷺ) debating with Pharaoh. And in the Sunnah (i.e. the Prophetic narrations) the debate between Adam and Moses is mentioned, may peace and commendations be upon them both. And the righteous predecessors were reported to have had many debates, all of them from the praiseworthy type of debating in which the following conditions are present:

- 1) Knowledge
- 2) The Correct Intention
- 3) Following (i.e. following of the Prophetic Way and the way of the Pious Predecessors)
- 4) The Manners of Debate



## Section 16

### A Warning against Associating With the People of Desires

**A**nd Ahlus-Sunnah wal Jamaa'ah (i.e. the people of the Prophetic Way and the Group) warn against sitting with (associating with) the people of desires and innovations (in the religion) a strong warning. This is because sitting with (associating with) them is in opposition to the order of Allah and it is a sign of having love for them and the one who sits with (associates with) them is in danger of complying with their misguidance and following them upon their falsehood.

Ibn Taymiyyah (may Allah have mercy on him) said, "And the innovation by which a man is considered to be from the people of desires is that which is well known amongst the people who have knowledge of the Sunnah (i.e. the Prophetic Way) to be in opposition to the Book and the Sunnah, like the innovation of the Khawaarij (i.e. the Rebels, Renegades who rebel against the Muslim authorities deeming it to be part of the religion) and the Rawaafid (i.e. the Rejectionists, a sect of Shi'ites) and the Qadariyyah (i.e. those who deny the pre-decree of Allah) and the Murji'ah (i.e. those who do not deem actions to be a part of faith)." Allah (ﷻ) said:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي  
حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ  
الظَّالِمِينَ

"And when you (Oh Muhammad) see those who engage in a false conversation about Our Verses by mocking at them, stay away from them until they turn to another topic. And if Satan causes you to forget, then after the remembrance do not sit in the company of those who are the wrong-doers." [Surat Al-'An'aam: 68]

Ibn 'Abbaas said, "Every person who brings something new into this religion enters under this Verse and every innovator (in the religion) until the Day of Judgement." Al-Baghawee reported this statement attributed to him in his Tafsir (of the Qur'aan).

And Ibn Jareer At-Tabari said, "And in this Verse there is a clear indication of the prohibition of sitting with (associating with) the people of falsehood of every type from the muftadi'ah (i.e. innovators in the religion) and the fasaqah (i.e. wicked, evil, very sinful and disobedient people) when they delve into their falsehood."

Ibn 'Abbaas said, 'Do not sit with the people of desires, for indeed sitting with them sickens the hearts.'<sup>41</sup>



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<sup>41</sup> Collected by Al-Aajūri in Ash-Sharia' (I/453)



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The Book: "The Correct Creed Which Every Muslim Must Believe", praise is due and belongs to Allah, is completed with Allah's granting of tawfeeq (i.e. guidance and success). I ask Allah to make this act a sincere one done for His Noble Face, and in accordance with the Sunnah (i.e. the Way) of His Prophet Muhammad (ﷺ), and that He causes to benefit by it the general mass of Muslims. And may the peace and commendations of Allah be upon our Prophet Muhammad and upon the pure people of his household and his righteous companions and whoever follows them in Ihsaan (i.e. exactly or in good) until the Day of Judgement.

'Abdus-Salaam Burjis Aal 'Abdul Kareem (may Allah have mercy on him)

