



مُؤَيِّدَةُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ

The Creed *of the*
Ahlu-Sunnah
Wal-Jama'ah

By


The Eminent *Shaykh, al-'Allamah*

Muhammad bin Salih al-'Uthaymin

(May Allah forgive him, his parents and the Muslims)

Translated and Annotated by:

Abu Naasir Ibrahim Abdur-Rauf



عقيدة أهل السنة والجماعة

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Translator's Note

All praise belongs to Allah Alone, the Lord of all that exists. May Allah shower peace, salutations and blessings upon His slave and Messenger, our Prophet, Muhammad; and upon his household, his companions and those who follow him upon goodness till the Day of Recompense.

To proceed:

Allah - the Mighty and Sublime - mentioned in many verses of the Qur'an that the main duty of the Prophet, Muhammad (sallallahu alayhi wasallam) is to explain His message to the people. He had the duty to invite people unto the path, and nurture those who follow him upon the path. Allah - the Exalted - says,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ ﴾

"Say (O Muhammad): 'This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me...' (Yusuf vs 108)

The Prophet's companions - radiya Allahu anhum - matured upon this path, the *Sunnah*, being well-pleased with Allah - the Exalted -, gaining His pleasure and the Paradise such that Allah - the Exalted - affirmed that whosoever follows upon the same path of these companions - radiya Allahu anhum - has indeed achieved the greatest success. Allah says,

﴿ وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ 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 to embrace Islam of the *Muhajirun* (those who migrated from Makkah to al-Madinah) and the *Ansar* (the citizens of al-Madinah who helped and gave aid to the *Muhajirun*) and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (i.e., the Paradise), to dwell therein forever. That is the Supreme success." (At-Tawbah vs 100)

Similarly, Allah – the Mighty and Sublime – strictly warned against following any other path different from the way of the Messenger (sallallahu alayhi wasallam) and his companions (radiya Allahu anhum). He – the Exalted – says,

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ

وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

“And whoever contradicts and opposes the Messenger (sallallahu alayhi wasallam) after the right path has been shown clearly to him and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination.” (An-Nisa vs 115)

Likewise, the Messenger of Allah (sallallahu alayhi wasallam) adjured the people to adhere to his *Sunnah* and the way of his companions (radiya Allah anhum) in order to earn Allah’s protection from misguidance and stray in this world and the Hell in the Hereafter. He – peace and blessings be upon him – said,

وَأَنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً؛ وَتَفَرَّقَ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً؛ كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً

“Certainly, the Children of Israil became divided into seventy-two sects and my *Ummah* will divide into seventy-three sects. They will all enter the Fire except a single sect.” He was asked, “What is that (one sect), Messenger of Allah?” And he said,

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“What I and my companions are upon.”¹

¹ Collected by al-Imam Ahmad in his *Musnad* (16876), (8377), at-Tirmidhiy (2641), Ibn Majah (3992), al-Aajurriyy in *Ash-Shari’ah* (23), (24) and al-Hakim in *al-Mustadrak* (1/337) among others, and the wording here is of *Sunan at-Tirmidhiy*. This hadith has been reported by a number of companions including Abu Hurayrah, Mu’awiyah bin Abi Sufyan, Anas bin Malik, Abu Umamah al-Bahiliy, Sa’d bin Abi Waqqas, Abdullah bin ‘Amr bin al-’Aas and others – radiya Allahu anhum -. It has been graded authentic by the great scholars of hadith like al-Imam at-Tirmidhiy, al-Aajurriyy, Ibn Hibban, al-Hakim an-Nisaburiy, al-Bayhaqiyy, an-Nawawiy, Shaykh al-Islam Ibn Taimiyyah, al-Hafidh Ibn Kathir, al-Imam Adh-Dhahabiyy, al-Imam Ash-Shatibiyy, al-Hafidh Ibn Hajar, al-Imam as-Sindiyy, Shaykh Ahmad Shakir and many others. Refer to: *Silsilat al-Ahadith as-Sahihah* (203), (204),

And in some wordings, it says,

وهي الجماعة

“And that is the *Jama’ah*.”²

This treatise is a brief enunciation of the Creed of the *Ahlu-Sunnah wal-Jama’ah*³; those who stick to the teachings of the Prophet, Muhammad (sallallahu alayhi

(1492), *Ash-Shari’ah* by al-Imam al-Aajurriy with the checking and editing of Dr. Abdullah bin ‘Umar ad-Dumayjiy (1/176-184). Refer to: *Dafu al-Mira’an Hadith al-Iftiraq* pg. 4.

² Ahmad in his *Musnad* (16876), Ibn Majah (3992), Al-Aajurriy in *Ash-Shari’ah* (29), Al-Hakim in *al-Mustadrak* (1/336) and others. Explaining this wording, al-Imam as-Sindiyy – may Allah shower blessings on him – said, “That is, those in accordance with the *Jama’ah* of the companions; those who affirm their creed and adhere strictly to their views.” *Kifayat al-Hajah fi Sharh Sunan Ibn Majah* (4/181-182).

In this hadith, the Messenger – sallallahu alayhi wasallam – affirms that those who will stick to his *Sunnah* and the way of his companions are **The Jama’ah** who will be saved from the evil consequences of the deplorable difference among the Muslims. This *Jama’ah* – being upon the *Sunnah* and the way of the companions – is what we believe and have been inviting to since over 15 years ago – out of Allah’s mercy and favours on me –. Some grudge-bearing fellows now begin to falsely ascribe, saying that we claim there should be no *Jama’ah* at all among the Muslims. *Allahu al-Musta’an!*

³ Among the appellations with which those who strictly adhere to the *Sunnah* of the Messenger and the way of the companions – *radiya Allahu anhum* – have been known are:

- a. *Ahl al-Hadith* or *Ashab al-Hadith* (People of Hadith) – It is commonly found in the expressions of the early Muslims like al-Imam Ahmad bin Hanbal, his colleague, Aliy bin al-Madiniy and their student, al-Imam al-Bukhariy, and Shaykh al-Islam Ibn Taimiyyah, al-Hafidh Ibn Kathir and others in subsequent generations. In his treatise on the ‘*Aqidah of Ahlis-Sunnah wal-Jama’ah*, al-Imam Abu ‘Uthman As-Sabuniy (d. 449H) said, “Certainly, the People of Hadith; those who strictly adhere to the Book and the *Sunnah* – may Allah preserve those who are alive among them and shower blessings on the dead -...” ‘*Aqidatus-Salaf, Ashabul-Hadith* (7). Al-Imam Al-Laalka’iy (d. 418) has similar statements in his book *Sharh Usul al-‘Itiqad Ahlus-Sunnah wal-Jama’ah* (1/23-30). Hence, this term may not necessarily refer to those who busy with collecting and reporting narrations; it rather refers to those who stick to the *Sunnah* and the ways of the companions – *radiya Allahu anhum*.
- b. *Ahl al-Athar* (People of Texts) – Also found in the expressions of the early Muslims in their descriptions of those who stick to the *Sunnah* and the views of the companions – *radiya Allahu anhum*. For instance, in his masterpiece on ‘*Aqidah* which was a compilation of the Creed which al-Imam Abu Hatim ar-Raziy (d. 277H) and his colleague Abu Zur’ah ar-Raziy (d. 264H) both conveyed from the scholars of Hijaz, ‘Iraq, Egypt, Ancient Syria and Yemen, al-Imam Ibn Abi Hatim (d. 327H) said, “Among the signs of the people of Innovations is defaming and insulting *Ahl al-Athar* (the People of Texts)...” *Sharh ‘Aqidat Aimmatil-Amsar* (17)
- c. *Al-Firqat an-Najiyah* (The Saved Sect) – that is, those who were exempted in the hadith wherein the Messenger (sallallahu alayhi wasallam) mentioned that all the differing sects will enter the Fire. The hadith mentioned the Saved sect to be those who are upon the *Sunnah* along with the companions – *radiya Allahu anhum*. Shaykh al-Islam Ibn Taimiyyah

wasallam) – his *Sunnah* -, in the matters of creed, good deeds, noble character and lofty manners, and are together upon it, *Jama'ah*.⁴

In his usual profound, evidence-based approach, the great scholar, Shaykh Muhammad bin Salih Al-'Uthaymin – may Allah shower blessings on him - packaged the major matters of Creed in this piece in excellent, succinct, easy-to-grab expressions many of which were either direct phrases from the Qur'an or the *Sunnah* or statements of the pious early Muslims. This approach makes the piece quite suitable as a basic text to learn the fundamental issues of Creed.

Hence, this presentation chose to retain the Arabic text of the Shaykh's work – may Allah shower His blessings on him - while giving the translation – by Allah's will - in simple and ordinary language. It is also hoped that that will further acquaint the reader with the work and inspire deeper study and understanding of the matters of creed.

(d. 728H) said at the beginning of his great work on creed, *al-'Aqidat al-Wasitiyyah*, "This is the 'Aqidah of the *Firqat an-Najiyah* (the Saved Sect) which will be victorious till the Hour will be established, the *Ahlus-Sunnah wal-Jama'ah*." *Sharh al-'Aqidat al-Wasitiyyah li Ibn al-'Uthaymin* (1/50-51).

- d. *Salafiyyah* (The Way of the *Salaf*); the companions – *radiya Allahu anhum* - and their students, the *Tabi'un* who were upon their teachings have been referred to as *Salaf* since a long time in Islamic history while *Salafiyyah* referred to the entirety of their creed, worship and lines of conduct. An individual who truly adhered to their way was called *Salafiy*. Maymun bin Mihran (d. 117H) was a *Tabi'iy*, he said, "If anyone among the *Salaf* were to come back to life in your midst now, he will not recognize anything except your *Qiblah*." Al-Imam Abdur-Rahman al-Awza'i (d. 157H), a student of the *Tabi'in* said, "You should stick to the texts from the *Salaf* even if the people avoid you..." al-Imam Muhammad bin Khalaf bin Hayyan (d. 306H) in his work on the biographies of Judges, *Akhbar Qudat* (pg. 342) said, "They said: 'Isma'il bin Hammad bin Abi Hanifah was a sound *Salafiy*.'" It would imply that the term *Salafiy* was widely in use at the time - early 300s H - to describe individuals who held strictly to the *Sunnah* and the ways of the companions. Al-Imam Adh-Dhahabiy (d. 748H) described al-Imam al-Fasawiy (d. 277H) and said, "I do not know al-Fasawiy except that he was a *Salafiy*; he even compiled a treatise about *As-Sunnah*." Refer to: *Hal lana biha min Salafin* by Ahmad Muhammad Sa'id; the entire book is regarding the fact that these terms have been in very wide usage among the early Muslims to describe those who stick to the *Sunnah* and the ways of the companions – *radiya Allahu anhum*. Refer to: *Majmu'at al-Fatawah* (4/149).

⁴ Another major point of benefit in connecting the word, *Jama'ah* to *Sunnah* in the ascription is that, "there are those who only claim the *Sunnah* but are not in accordance with the *Jama'ah*; in fact, they are with the heretics. Similarly, some will claim to be of the *Jama'ah* but they are not followers of the *Sunnah*; (they are rather followers) of the innovations." *Sharh 'Aqidat Aimmatil-Amsar* (28). The texts of the Qur'an and the authentic hadiths all prove that the companions – *radiya Allahu anhum* – , the *Jama'ah*, were upon the *Sunnah* of the Prophet (sallallahu alayhi wasallam). And so, any claim to follow the *Sunnah* leaving the *Jama'ah* or vice versa is inherently null and void.

To increase benefits, brief notes were supplied in some areas as appropriate. And following the pattern of the author of the text, the notes are either outright translations of explanations of the scholars of *Sunnah* regarding the point being established or some mention of the main points of their explanations, all of which were suitably ascribed to their sources – by Allah’s Will. Such notes were followed with a [TN] sign, meaning “Translator’s Note” by way of differentiating them from the few footnotes that occur in the original Arabic text of the work.

I beg Allah – the Mighty and Sublime - to keep us firm upon this Creed, make us truly gain its benefits in this world and the Hereafter, and increase His favors on us. And may He not allow our hearts stray after He has guided us; may He grant us mercy from Himself for He is the Granter (of favors).

And all praise belongs to Him. May Allah’s peace and blessings be upon our Prophet, Muhammad, and upon his household, his companions and those who follow them upon righteousness.

Abu Naasir Ibrahim Abdur-Rauf

Completed: Wednesday, (30th November, 2016).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَقْدِيمٌ

لِسَمَاحَةِ الشَّيْخِ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ

In the Name of Allah, the Most Beneficent, the Most Merciful

Forward by the Virtuous Shaykh, 'Abdul-'Aziz bin 'Abdullah bin Baz

الْحَمْدُ لِلَّهِ وَحْدَهُ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ، وَعَلَى آلِهِ وَصَحْبِهِ، أَمَا بَعْدُ:

All praise belong to Allah Alone, and may abundant peace and blessings be upon the one after whom there will be no other Prophet, and upon his household and companions.

After that:

فَقَدْ اطَّلَعْتُ عَلَى الْعَقِيدَةِ الْقَيِّمَةِ الْمَوْجُزَةِ، الَّتِي جَمَعَهَا أَحْوَنُ الْعُلَمَاءِ فَضِيلَةُ الشَّيْخِ: مُحَمَّدُ بْنُ صَالِحِ الْعُثَيْمِينَ، وَسَمِعْتُهَا كُلَّهَا، فَأَلْفَيْتُهَا مُشْتَمِلَةً عَلَى بَيَانِ عَقِيدَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فِي بَابِ: تَوْحِيدِ اللَّهِ وَأَسْمَائِهِ وَصِفَاتِهِ، وَفِي أَبْوَابِ: الْإِيمَانِ بِالْمَلَائِكَةِ وَالْكِتَابِ وَالرُّسُلِ وَالْيَوْمِ الْآخِرِ، وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

I have gone over this precious and concise book regarding the Creed compiled by our brother, *al-'Allamah*, the virtuous *Shaykh*, Muhammad bin Salih al-'Uthaymin. I listened to the entirety of it and found that it contains an explanation of the Creed of the *Ahl as-Sunnah wal-Jama'ah* in the aspects of the Oneness of Allah and His Names and Attributes, and the areas regarding: Belief in the Angels, the Books, the Messengers and the Last Day, and Belief in Preordainments; its good and its bad.

وَقَدْ أَجَادَ فِي جَمْعِهَا وَأَفَادَ وَذَكَرَ فِيهَا مَا يَحْتَاجُهُ طَالِبُ الْعِلْمِ ، وَكُلُّ مُسْلِمٍ فِي إِيْمَانِهِ بِاللَّهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، وَقَدْ ضَمَّ إِلَى ذَلِكَ قَوَائِدَ جَمَّةً تَتَعَلَّقُ بِالْعَقِيدَةِ قَدْ لَا تَوْجَدُ فِي كَثِيرٍ مِنَ الْكُتُبِ الْمُؤَلَّفَةِ فِي الْعَقَائِدِ

He has proficiently and beneficially compiled it; he mentioned in it what the student of knowledge and every Muslim requires regarding his belief in Allah, His Angels, His Books, His Messengers and the Last Day, and about Preordainment; the good of it and the bad of it. In addition, he mentioned other tremendously beneficial points regarding the subject of Creed which may not be found in many of the books compiled about the matters of Creed.

فجزاه الله خيراً وزاده من العلم والهدى، ونفع بكتابه هذا وبسائر مؤلفاته، وجعلنا وإياه وسائر إخواننا من الهداة المهتدين، الدّاعين إلى الله على بصيرة، إنه سميع قريب

May Allah reward him with abundant good and increase him in knowledge and guidance. May He make this book of his beneficial and so the rest of his works, and make us and him and the rest of our brothers be among the guided ones who guide others; those who invite to Allah upon clear knowledge, certainly He Hears and is Near.

قاله مملّيه الفقير إلى الله تعالى: عبد العزيز بن عبد الله بن باز ساعه الله ، وصلى الله وسلم على نبينا محمد وآله وصحبه.

Spoken by the one who dictated it, the one in need of Allah – the Exalted -, ‘Abdul-‘Aziz bin ‘Abdullah bin Baz, may Allah pardon him.

May Allah’s peace and blessings be upon our Prophet, Muhammad, his household and his entire companions.

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

The Director,

Directorate for Research, Verdicts, Call and Guidance.

In the Name of Allah the Most Beneficent, the Most Merciful

All praise belongs to Allah, and the good end is certainly for the god-fearing. And there is no showing hostility except towards the wrongdoers.⁵ I bear witness that: there is no deity worthy of worship but Allah Alone – He has not any partner -, He is the Supreme, the Truth, the Manifest, and I testify that: Muhammad is His servant and Messenger, the end of Prophets and leader of the righteous.

May Allah's peace be upon him, his household and companions, and upon whosoever follows them upon righteousness till the Day of Recompense. After that:

Allah the Exalted certainly sent His Messenger, Muhammad (sallallahu alayhi wasallam), with guidance and the true religion as a mercy to the entire creation, model for the obedient and evidence for the entire creatures. He made clear through him and with the Book and wisdom that He revealed to him, all that contains benefit for the creatures and uprightness in their religious and worldly affairs among the matters of the right creed, good deeds, noble character and lofty manners.

So, he – sallallahu alayhi wasallam - left his *Ummah* upon a clear path whose night is like its day, and no one strays from it except that he becomes doomed. Consequently, those in his *Ummah* who heeded the invitation from Allah and His Messenger followed it; the best of creatures, the companions and their followers and all those who follow their footsteps upon righteousness. They implemented his legislations and stuck to his lines of conduct, they clung to it with the molars in the aspects of Creed, worship, character, manners and became those who would ever be manifest upon the truth; no one who betrayed or opposed them would ever harm them till the order of Allah – the Exalted – becomes established while they are still upon that.⁶

⁵ Shaykh Muhammad bin Salih al-'Uthaymin – may Allah shower blessings on him – explained that showing hostility here refers to hostility of reprisal and not one of instigation because instigating hostility is wrongdoing, and the wrongdoers will not be successful. However, when showing hostility has to do with putting away wrongdoing; then such is directed against the wrongdoers. Refer to: *Sharh 'Aqidah Ahl as-Sunnah wal-Jama'ah* pg. 8. (TN)

⁶ The order of Allah – the Exalted - here refers to His Universe-related command that the righteous will be taken away during the last days preceding the Last Hour as is authentically reported in narrations from the Prophet (sallallahu alayhi wasallam). Abdullah bin 'Amr bin al-'Aas (may Allah be pleased with him) in a lengthy hadith reported that the Messenger (sallallahu alayhi wasallam) said, "Then Allah will send a wind, like the fragrance of musk. Its touch will be like the feel of silk, it will not leave anyone with the mustard seed size of Faith in his heart except that it took him. Then it will remain the worst of people and the Last Hour shall be established upon them." Collected by

And we are – and all praise belongs to Allah –, following upon their path, being guided by their life which they conducted according to the Book and the *Sunnah*. We affirm this by way of speaking about the favors of Allah – the Exalted -, and in order to explain what every believer should be upon.

We ask Allah the Exalted to grant us and our brothers, the Muslims, firmness with the Statement of Testimony in this life and the Hereafter, and grant us mercy from Himself; He is certainly the Granter of favors.

Considering the importance of this subject, and the varying views of the people regarding it, I preferred to write concisely, our Creed, the Creed of the *Ahlu-Sunnah wal-Jama'ah*; and that is: Belief in Allah, His Angels, His Books, His Messengers and the Last Day and Preordainment – the good of it and the bad of it, while asking Allah – the Exalted -, to make that be a means of seeking His Face Alone, in line with what He is pleased with and beneficial to His slaves.

The Author.

Our Creed

Our Creed is: Belief in Allah, His Angels, His Books, His Messengers, the Last Day and Preordainment; its good and its bad.

So, we believe in the *Rububiyyah* (Lordship) of Allah - the Exalted; that is, that He is the *Rabb* (Lord), the Creator, the Owner and the Disposer of all affairs.

And we believe in the *Uluhiyyah* of Allah - the Exalted; that is, that He Alone is the True *Ilaah* (deity); and all that is worshipped besides Him is null and void.

We believe in His Names and Attributes; that is, that He has Beautiful Names and Perfect, Lofty Attributes.⁷

We believe in His Oneness regarding that; i.e., that He has not any partner in His *Rububiyyah* (Lordship) nor in His *Uluhiyyah*, or in His Names and Attributes.⁸

⁷ The eminent scholar of *Tafsir*, Al-Imam Muhammad al-Amin Ash-Shinqitiy – may Allah shower blessings on him - said, "Painstakingly studying the glorious Qur'an shows that the Oneness of Allah (*at-Tawhid*) has three categories – and he mentioned *Ar-Rububiyyah*, *al-'Ibadah* and *Asma was-Sifat*." Statements that indicate these three categories of *Tawhid* have been given by al-Imam Abu Hanifah (d. 150H), Abu Yusuf al-Ansariy (d. 182H), Ibn Jarir at-Tabariy (d. 310H), Ibn Hibban al-Bustiy (d. 354H), Abu Zayd al-Qayrawaniy (d. 386), Ibn Battah al-'Ukbariy (d. 387H), Abu Bakr at-Tartushiy (d. 520H), Abu Abdillah al-Qurtubiy (d. 671H) among others. Refer to: *Al-Mukhtasar al-Mufid fi Bayan Dalail Aqsami at-Tawhid* (36-52). Shaykh Salih bin Abdillah al-Fawzan – may Allah preserve him upon goodness – cautioned, "This is what the *Ahlu-Sunnah wal-Jama'ah* are agreed upon; whosoever adds a fourth category or fifth has introduced the addition from himself because the leading scholars have only categorized *Tawhid* into three from the Book and the *Sunnah*. So every verse of the Qur'an and the hadiths regarding the matters of Creed will not go beyond these three categories." *At-Ta'liqat al-Mukhtasarah 'ala matn al-'Aqeedati at-Tahawiyyah* (28). [TN]

⁸ While the first points are related to Affirming Allah's Oneness in the various categories of *Tawhid*, this phrase relates to Rejecting that any partners be joined with Him – and free is Allah from all imperfections – in the various categories of *Tawhid*. Hence, an individual's declaring Allah's Oneness (*at-Tawhid*) does not suffice by only affirming the Oneness of Allah – the Mighty and Sublime – without negating any partners the people may join with Him (*Shirk*) – whether regarding His *Rububiyyah* such as the claim of those who think that there is another creator besides Allah – and free is Allah from all imperfections -, or regarding His *Uluhiyyah* such as those who take pious men, or prophets of Allah or angels as deities for worship besides Allah – the Mighty and Sublime -, or about His Names and Attributes such as those who describe other than Allah with attributes like knowing the Unseen. Allah – the Mighty and Exalted – says,

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

"Worship Allah and join none with Him (in worship)..." (An-Nisa vs 36)

Allah – the Exalted – says:

﴿ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾ مريم: ٦٥

“Lord of the heavens and the earth, and all that is between them, so worship Him (Alone), and be constant and patient in His worship. Do you know of any who is similar to Him?!” (Maryam: 65)⁹

We also believe that He is:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

البقرة: ٢٥٥

“Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His *Kursi* extends over the heavens and the earth,

He – Exalted is He – said,

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

“And verily, We have sent among every *Ummah*, a Messenger (proclaiming): ‘Worship Allah (Alone) and avoid (keep away from) *Tagut*...’ (An-Nahl vs 36).

Hence, *at-Tawhid* involves Affirming Allah’s Oneness and Rejecting joining partners with Him – the Mighty and Sublime. Refer to: *Al-Qawl al-Mufid ‘ala Kitab at-Tawhid* (1/29). [TN]

⁹ The verse mentions the three categories of *Tawhid*: *Ar-Rububiyah* (Lordship), *al-Uluhiyyah* (His Oneness regarding worship) and *Al-Asma was-Sifat* (His Oneness regarding His Names and Attributes). [TN]

and He feels no fatigue in guarding and preserving them. And He is the most High the most Great." (Al-Baqarah: 255)

And we believe that:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ (٢٢) هُوَ اللَّهُ
 الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْبُ الْعَزِيزُ الْجَبَّارُ
 الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
 الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ الحشر: ٢٢ - ٢٤

"He is Allah, beside Whom none has the right to be worshipped but He, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah beside Whom none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise." (Al-Hashr: 22-24)¹⁰

¹⁰ This verse and the preceding one are evidences Affirming Allah's Beautiful Names and His Lofty Attributes. While twenty of Allah's Beautiful Names were mentioned in both verses - Four in the first and Sixteen in the second -, Allah's Lofty Attributes mentioned in them are many. The verses also have evidences Rejecting any form of deficiency and imperfection regarding Allah - the Mighty and Sublime. It may then be asked: What is the difference between His Names and His Attributes? Shaykh Muhammad bin Salih al-'Uthaymin - may Allah shower blessings on him - explains, "The difference between them both is that Allah named Himself by the Names. As for the Attributes, Allah described Himself with them. And then, the Attributes are wider in scope than the Names because every Name entails an Attribute and not every Attribute entails a Name. As such, we would describe Allah that He is a *Sani'* (worker) as He said,

﴿صُنِعَ اللَّهُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ النمل: ٨٨

"...The work of Allah, Who perfected all things..." [An-Naml: 88] but we would not name Him 'The Worker'. Similarly, we would describe Allah - Exalted is He -, that He with the hypocrites but we would not name Him *al-Mustah'zih* (The Jester)." Refer to: *Sharh 'Aqidah Ahl as-Sunnah wal-Jama'ah* pg. 19. (TN)

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَرَ

﴿٤٩﴾ أَوْ بُرُوجُهُمْ ذَكَرًا وَإِنثًا ۖ وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

الشورى: ٤٩ - ٥٠

“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. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.” (Ash-Shurah: 49-50)

We believe that:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۗ يَسْطُرُ الرِّزْقَ

﴿١٢﴾﴾ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾﴾ الشورى: ١١ - ١٢

“There is nothing like Him; and He is the All-Hearer, the All-Seer. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Certainly He is the All-Knower of all things.” (Ash-Shurah: 11-12)¹¹

¹¹ While the verses mentioned three of Allah’s Beautiful Names – *As-Sami’* (The All-Hearer), *Al-Basir* (The All-Seer) and *al-‘Alim* (The All-Knower) – and the Attributes these Names entail among other Attributes, the first phrase of the first verse rejects giving any resemblance to Allah – the Mighty and Sublime – from the attributes of the creatures. That is to say, Allah – and free is He from all imperfections – affirmed Attributes for Himself such as hearing and seeing as in the verse above and many others – and these Attributes must be affirmed regarding Him. But He negates that He – the Exalted – resembles any of His creatures in these Attributes. Hence, we affirm for Him – the Exalted – what He affirmed regarding Himself, such as hearing and seeing as in His saying, **“and He is the All-Hearer, the All-Seer”** above, and negate regarding Him whatever He has negated regarding Himself, like His saying,

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

“So put not forward similitudes for Allah (as there is nothing similar to Him, nor He resembles anything)” (An-Nahl vs 74). This is the balanced position of the *Ahlu-Sunnah wal-Jama’ah*. Al-Imam Abu Hanifah – may Allah shower blessings on him – said, “He does not resemble

We believe that:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

هود: ٦

“...no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (the Book of Decrees).” (Hud: 6)¹²

We also believe that Allah:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا

يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾ الأنعام: ٥٩

“...with Him are the keys of all that is hidden; none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.” (Al-An’am: 59)

We also believe that Allah,

﴿عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا

تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾ لقمان: ٣٤

any of His creatures, and nothing among His creatures resemble Him” - and then he said - “All His Attributes are different from the attributes of the creatures; He Knows, but not like our own knowing, He is Able, but not like our own ability and He sees, not like our own seeing.” *Sharh ‘Aqidat at-Tahawiyyah li Ibn Abi ‘Izz al-Hanafiy (1/178).*

Al-Imam Nu’aym bin Hammad (d. 228H) - may Allah shower blessings on him - said, “Whoever gives resemblance for Allah with a thing has disbelieved. And whoever rejects whatever Allah describes Himself with has disbelieved. There is not giving resemblance regarding all that Allah describes Himself with or His Messenger (described Him with).” *Sharh Usul al-Itiqad Ahlus-Sunnah wal-Jama’ah (3/587).* [TN]

¹² The verse affirms the Attribute of Knowledge regarding Allah - the Exalted - and highlights the fact that He provides for them all; they depend on Him - the Mighty and Sublime. [TN]

“...with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows that he will earn tomorrow, and no person knows in what land he will die. Certainly, Allah is All-Knower, All-Aware (of things).” (Luqman: 34)¹³

We believe likewise, that Allah says what He wills, when He wills and how He wills:¹⁴

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾ النساء: ١٦٤

“...and to Musa Allah spoke directly.” (An-Nisaa: 164)¹⁵

¹³ This verse explains the keys of all that is Unseen which no one knows but Allah as in the preceding verse. No one knows when the Last Hour will be established; neither does anyone know when *al-gayth* (the rains that bring about the growth of vegetation) will occur. Similarly, no one knows the all about the unborn child: how long will it live, how rich or poor will it be on earth and so on. Even the outcomes of the matters that may be studied regarding the fetus are not absolute. No one actually determines daily occurrences except Allah, and no one can state where it will pass away. Abdullah bin ‘Umar reported from the Prophet (sallallahu alayhi wasallam) that, “The keys of the Unseen are five; none knows them except Allah: No one knows what the wombs conceal except Allah, no one knows what tomorrow holds except Allah, no one knows when the rains will fall except Allah, no one knows on which land he will die except Allah and no one knows when the Hour will be established except Allah.” Collected by al-Bukhariy, Book of *Tawhid*; no. 7379. Refer to: *Sharh ‘Aqidah Ahl as-Sunnah wal-Jama’ah* pg. 64-67. [TN]

¹⁴ And speech is from the attributes of perfection. It is from the aspects of superiority of the humans over other lower animals and inanimate objects. As such, when *Nabiy Ibrahim* – peace be upon him – was asked why he broke the idols his people worshipped; the talking-to they received from him was that he said,

﴿ فَسْتَلَوْهُمْ إِنْ كَانُوا يَطْفُرُونَ ﴾

“Ask them if they can speak!” (Al-Anbiya: 63)

Similarly, when the Children of Israil took to the worship of a calf they had made with their own hands after Allah - the Mighty and Sublime - saved them from the onslaught of Firawn, one of the aspects of condemnation they received was that,

﴿ أَفَلَا يَرَوْنَ أَنَّ رِجْعَ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا ﴾

“Did they not see that it could not return them a word (for answer)??” (Taha: 89).

“So the object lacking perfection - speech and action - does not deserve to be worshipped. It is even more deficient than its worshippers!” *Taysir al-Karim ar-Rahman* (511). Refer to: *Fath al-Qadir* (919), *Sahih Tafsir al-Jalalayn* (425) and *Sharh Usul as-Sunnah lish-Shaykh Rabi’* (26). [TN]

¹⁵ Regarding the word, *Takliman* (as in the Arabic text, rendered as *directly*) Shaykh Muhammad bin Salih al-Uthaymin (may Allah shower blessings on him) said, “It is a verbal noun that expresses an emphasis; and a verbal noun expressing emphasis according to the scholars: negates any possibility of metaphor. So it proves that it was real and true speech.” *Sharh ‘Aqidat al-Wasitiyyah li Ibn al-Uthaymin* (1/421). [TN]

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ الأعراف: ١٤٣

“And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him...” (Al-A’raf: 143)

﴿وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ مريم: ٥٢

“And we called him from the right side of the mount, and made him draw near to Us for a talk with him.” (Maryam: 52)¹⁶

And we believe that:

﴿لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تُنْفَدَ كَلِمَاتُ رَبِّي﴾ الكهف: ١٠٩

“If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished...” (Al-Kahf: 109)

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرٍ أَقْلَمٌ وَالْبَحْرُ يُمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾ لقمان: ٢٧

﴿لَقَدْ عَلِمْتُمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ لقمان: ٢٧

“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is Almighty, All-Wise.” (Luqman: 27)¹⁷

¹⁶ The verses affirm the Attribute of Speech regarding Allah – the Exalted -; He says whatever He Wills, whenever He Wills and however He Wills even though we know not “the how” of this Attribute as with other Attributes. [TN]

¹⁷ Ascriptions to Allah – and free is He from all imperfections – such as saying *Kalamu-llah* (Allah’s Speech), *‘Ilmu-llah* (Allah’s Knowledge), *Qudratu-llah* (Allah’s Power) or *Naqatu-llah* (Allah’s camel), *Baytu-llah* (Allah’s House) and the likes are of two forms: 1. Those ascribed to Allah – the Exalted – by way of ascribing an Attribute to the Noun to which it is ascribed. The attribute does not be of itself, such as knowledge, speech, pleasure and so on. Speech – for example – cannot be by

Similarly, we believe that His Words are the most perfect of words; truest in its narrations, most just in its rulings and the best speech. Allah - the Exalted - says:

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ الْأَنْعَامُ: ١١٥ ﴾

“And the Word of your Lord has been fulfilled in truth and in justice”

(Al-An'am: 115)

He also says:

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۗ النِّسَاءُ: ٨٧ ﴾

“And who is truer in statement than Allah?” (An-Nisaa: 87)¹⁸

itself except that there is a speaker and ascribing it to the speaker is from the aspects of ascribing an attribute to the one to whom it is ascribed (i.e., the speaker). When ascribed to Allah - the Exalted -, they are ever with Him eternally and everlastingly. He - the Exalted - said,

﴿ لَكِنَّ اللَّهَ شَهِدٌ يَمَا أَنْزَلَ إِلَيْكَ ۗ أَنْزَلَهُ بِعِلْمِهِ ۗ ﴾

“But Allah bears witness to that which He sent down (the Qur'an) unto you (O Muhammad); He has sent it down with His Knowledge...” (An-Nisa: 166)

So “His Knowledge” here, referring to “Allah’s Knowledge” is from the aspects of ascribing an Attribute (Knowledge) to the one to whom it is ascribed (Allah - the Exalted).

2. Ascriptions to Allah - the Exalted - by way of ascribing the created to the Creator or the owned thing to its Owner. And those are the things ascribed to Allah which are material things with their own essence such as *Baytu-llah* (Allah’s House) or *Naqatu-llah* (Allah’s Camel) or *Rasulu-llah* (Allah’s Messenger). All these are ascribed to Allah - the Exalted -, the Creator or Owner of these things, by way of showing honour and nobility for them. So, Allah’s saying,

﴿ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ ﴾

“But the Messenger of Allah (Salih - peace be upon him) said to them, ‘Be cautious! That is the she-camel of Allah!’ (Ash-Shams: 13) contains ascription of created beings (the Messenger and the she-camel) to their Creator, Allah - the Exalted -, by way of showing the high rank and dignity of these creatures. Refer to: *Sharh 'Aqidat Aimmatil-Amsar* (58-59). [TN]

¹⁸ While affirming absolute truth, fairness and perfection of Allah’s Speech, they also prove that Allah’s Speech - the Mighty and Sublime - is free of any defect such as lies, inaccuracies, unfairness and other defects.

And we believe that the Noble Qur'an is the Speech of Allah the Exalted; He spoke it really and truly, and gave it to Jibril who brought it down upon the heart of the Prophet (sallallahu alayhi wasallam):

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ ﴾

﴿ ١٠٢ ﴾ الْمُسْلِمِينَ ﴿ النحل: ١٠٢ ﴾

“Say (O Muhammad – sallallahu alayhi wasallam): The Holy Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.” (An-Nahl: 102)

﴿ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلسَانٍ ﴾

﴿ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ ﴾ الشعراء: ١٩٢ – ١٩٥

“And truly, this (the Qur'an) is a revelation from the Lord of that exists. Which the trustworthy *Ruh* has brought down, upon your heart (O Muhammad – sallallahu alayhi wasallam), that you may be one of the warners, in the plain Arabic language.” (Ash-Shu'ara: 192-195)¹⁹

¹⁹ Consequently, whenever the Qur'an is ascribed to Jibril – peace be upon him – as in:

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴾

“Verily, this is the Word (brought by) a most honourable messenger (i.e., Jibril).” (at-Takwir: 19), it only refers to him as the conveyer of the message from Allah – the Exalted –. But in terms of the one from whom the speech came, that is Allah – the Mighty and Sublime. Likewise when it is ascribed to the Prophet, Muhammad (sallallahu alayhi wasallam), as in:

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ﴾

“That this is verily, the word of an honoured messenger. It is not the word of a poet.” (Al-Haqqah: 40-41). There are many verses in the Qur'an that express the fact that the Messenger (sallallahu alayhi wasallam) was only conveying Allah's revelation to him; he was not the author of the words. Allah – the Exalted – revealed the message, the Qur'an, Jibril is the messenger that conveyed it to the Prophet, Muhammad (sallallahu alayhi wasallam) who is the Messenger sent to mankind and Jinns. Refer to: *Sharh 'Aqidat Aimmatil-Amsar* (62), *Tamam al-Minnah fi Sharh Usul as-Sunnah* (49-51), *Sharh 'Aqidat al-Wasitiyyah li Ibn al-'Uthaymin* (1/427). [TN]

We also believe that He, Exalted is He, is with His creatures, and He is High over His Throne. He knows their conditions, hears their utterances, sees their actions and disposes their affairs. He provides for the poor, strengthens the shattered, grants power to whomever He wills and He removes whomever He wills from power. He bestows honor upon whomever He wills and disgraces whomever He wills; absolute good lies in His Hands and He is Able to do all things.

The One whose affair is as described is certainly with His creatures actually even though He is High above them over His Throne really and truly²³:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ الشورى: ١١

“There is nothing like Him; and He is the All-Hearer, the All-Seer.”

(Ash-Shurah: 11-12)

We do not opine as the pantheists among the Jahmites and others do, that: He is with His creatures on the earth.²⁴ We affirm that whoever holds that belief is either

Innovation. I fear that you are a misguided person.’ He ordered that he should be taken away.” *Mukhtasar al-Uluww* pg. 141 and *Sharh ‘Aqidat Aimmatil-Amsar* (185).

- Abu Nu’aym al-Asbahaniy (d. 430H) – may Allah shower blessings on him – said, “Our way is the path of the *Salaf* - the followers of the Book and the *Sunnah* and the consensus of the *Ummah* -. And among their creed is that: The hadiths that affirm the ‘*Arsh* (Allah’s Throne) and Allah’s Rising over it, they accept and affirm them without (asking) its ‘how’ or giving it resemblances. And that Allah is distinct from His creatures and the creatures are different from Him; He is not one and the same thing with them, and He rose over His Throne above His heavens, not upon His earth.” *Mukhtasar al-Uluww* pg. 261.

²³ Allah – the Mighty and Sublime – described of Himself that He is High above His Throne and He is with us. And it is impossible that Allah – the Exalted – combines contradictions regarding Himself – and free is Allah from all imperfections. So, that He mentioned them both is evidence that they both combine; it forecloses any contradictions. More so, His *‘Uluww* (being High above all things) does not contradict being with us. Arabs would say, “We continued on the journey while the moon was with us.” They would be right here on the earth while the moon is in the sky. Yet they never considered this expression to be any contradictory neither did it violate the meanings of “being with”. So if such is well-known even among the creatures, then that Allah – the Mighty and Sublime – is with His creatures really and truly while on His Throne really and truly is not contradictory at all.

If it becomes absolutely compelling to consider it impossible among the creatures that something is far up in the sky and is yet with you, then it is allowed regarding Allah – the Mighty and Sublime – since He – Exalted is He – is not estimated based on His creatures. Isn’t slumber and good sleep from the aspects of perfection regarding the creatures? Yet, it is perfect and lofty for Him not to sleep. He never slumbers nor sleeps – and free is Allah from all imperfections. He does not resemble His creatures. Refer to: *Sharh ‘Aqidat al-Wasitiyyah li Ibn al-Uthaymin* (1/404) and *Sharh ‘Aqidah Ahl as-Sunnah wal-Jama’ah* pg. 91-92. [TN]

a disbeliever or an errant,²⁵ because such has described Allah improperly, attributing defects to Him.

In addition, we believe all that His Messenger (sallallahu alayhi wasallam) has described of Him; that He descends every night to the earthly heaven during the last third of the night²⁶ and says,

²⁴ The Jahmites – followers of a man called Jahm bin Safwan as-Samarqandiy who denied that Allah the Exalted has any Attributes – believe that Allah is with His creatures on the earth; commingled with them! They also reject the entirety of the Attributes of Allah – the Mighty and Sublime -. So they worship nothingness! Al-Imam Abu Muhammad al-Barbahariy – may Allah shower blessings on him – said, “The people of knowledge continued to refute the views of the Jahmites till the reign of Banu Abbass when a lowly and despicable made a comment on a matter of general importance, disparaged the narrations from the Messenger of Allah (sallallahu alayhi wasallam), took to (erring) deductive analogy and declared anyone who opposed them as disbelievers. So, the ignorant and the negligent and those without knowledge became carried away by their views till they disbelieved without knowing. The Ummah fell into great troubles; it fell into disbelief in a number of ways, became heretic from many angles, and strayed in many areas. It divided into sects and innovated matters from many perspectives except for whosoever was steadfast upon the statements of the Messenger of Allah (sallallahu alayhi wasallam), his ways and the path of his companions without overstepping anyone of them or exceeding their path and sufficed with what they sufficed with and did not show aversion to their ways and positions knowing that they were certainly upon the sound Islam and correct Faith. Such a person then made his religion to follow theirs and found rest. He knew that the religion is about following, and following is only due for the companions of Muhammad (sallallahu alayhi wasallam).” *Ithaf al-Qariy bit-Ta’liqat ‘ala Sharh as-Sunnah (2/7-17)* [TN]

²⁵ Al-Imam Al-Barbahariy – may Allah shower blessings on him – said, “The Jahmites became destroyed because they began to employ their thoughts to perceive the Lord – the Mighty and Sublime – and fell into (wondering): ‘why’, ‘how’. They abandoned the narrations and took to erring deductive analogy. They began to think out the religion according to their own ideas and emerged with plain and clear disbelief. They became disbelievers and declared others disbelievers. The situation constrained them to reject the entirety of Allah’s Attributes. And then some of the scholars – amongst who was al-Imam Ahmad bin Hanbal – said, “The Jahmite is a disbeliever and not from the people of the Qiblah; shedding his blood is lawful, he should not inherit or be inherited.” *Ithaf al-Qariy bit-Ta’liqat ‘ala Sharh as-Sunnah (2/17-19)*.

- Ibn Khuzaymah (d. 311H), one of those from whom al-Imam al-Bukhariy and Muslim took knowledge – may Allah shower blessings on him – said concerning the Jahmites, “Whoever does not affirm that Allah rose over His Throne above His seven heavens, and that He is distinct from His creatures is a disbeliever. He should be asked to repent...”
- Al-Imam Harb al-Kirmaniy (d. 280H) – one of the students of al-Imam Ahmad - gave a similar statement. *Mukhtasar al-Uluww* pg. 225-226 and pg. 213.

Regarding the person being a disbeliever or errant, Shaykh Muhammad bin Salih al-’Uthaymin – may Allah shower blessings on him – said, “That will depend upon the condition.” *Sharh ‘Aqidah Ahl as-Sunnah wal-Jama’ah* pg. 94. [TN]

²⁶ Shaykh Muhammad bin Salih al-’Uthaymin – may Allah shower blessings on him – further explained, “The people of the later times who know that the earth is spherical and that the sun (its rays) change location on the earth, bring about a problem that, ‘How does He descend in the last

مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيهِ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

“Who will supplicate to Me, that I may answer him? Who will request from Me, that I may grant him? Who will ask forgiveness of Me that I may forgive him?”²⁷

We believe similarly, that He – and free is Allah from all imperfections and Exalted is He -, will come on the Day of Return to judge among the creatures according to His saying, Exalted is He, that:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿١١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٣﴾ وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ

يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ وَأَنَّهُ لَهُ الَّذِكْرَى ﴿٢٣﴾ الفجر: ٢١ - ٢٣

“Nay! When the earth is ground to powder. And you Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?” (Al-Fajr: 21-25)

Also, we believe that He – the Exalted - is:

﴿ فَعَالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ هود:

“...the Doer of whatsoever He intends (or wills).” (Hud: 107)

And we believe that His Will – and Exalted is He -, is in two forms:

one-third of the night? If the last one-third of the night leaves the Kingdom of Saudi Arabia, it moves to Europe and its environs; will He remain forever descending?!

We answer saying: Firstly, believe that Allah descends at this particular period. If you believe, there is nothing compulsory upon you besides that. Do not say: ‘How?’ ‘How?’ You should rather say, ‘When it is the last one-third of the night in Saudi Arabia, Allah will descend and when it is the last one-third in America, Allah’s coming down will also occur. When the dawn breaks, the period of the coming-down would end at every place according to its situation. Therefore, our position regarding this matter is to say: We believe in what got to us from Muhammad, the Messenger of Allah: that Allah descends to the lowest heaven when it remains the last one-third of the night.” *Sharh ‘Aqidat al-Wasitiyyah li Ibn al-Uthaymin* (2/17). Refer to: *Sharh ‘Aqidah Ahl as-Sunnah wal-Jama’ah* pg. 94.

[TN]

²⁷ Collected by Al-Bukhariy, Book of Late-Night Prayer, no. 1145, and Muslim, Book on the Prayer of Traveling Persons, no. 758.

Kawniyyah (the Universe-related): regarding which whatever He intends occurs, and it does not have to be what He likes. This is the form that has the meaning of *Mashi'ah* (Wish), such as in His saying:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْتُمْ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ البقرة: ٢٥٣

“If Allah had wished (*sha-a*), they would not have fought against one another, but Allah does what He wills (*yurid*).” (Al-Baqarah: 253)²⁸

﴿إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ﴾ هود: ٣٤

“If Allah’s Will is to keep you astray, He is your Lord!” (Hud: 34)²⁹

Shar’iyyah (Legislation-related): regarding which the intended may not necessarily occur, and the intended must be what He likes such as in His saying – Exalted is He :-

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ﴾ النساء: ٢٧

“Allah wishes to accept your repentance” (An-Nisaa: 27)

We believe that His Universe-related and Legislation-related Wills follow His Wisdom; hence, whatever He ordains in the universe or that His creatures give as worship according to His legislation is for a wisdom and in conformity with that wisdom; whether we understand anything from it or our intellect falls short of that:

﴿الَّذِينَ أَحْكَمَ الْأَحْكَامَ﴾ التين: ٨

²⁸ The verse affirms: a) Allah’s Will (*Iradah*), b) And that the Will happened as He willed – if He had willed that it should not happen, it will not, c) This Will may involve a thing He does not like since His clear verses showed that it was unlawful for the people to do that. And He likes not whatever He prohibited. [TN]

²⁹ That is, if He – the Mighty and Sublime – had willed it among the things that will occur in His universe – and nothing happens except by His Will which is connected to His Absolute knowledge and wisdom, necessitating that such individuals only received their fair treatment. He is their Lord and He will never be unjust to them.....

“Is not Allah the Best of judges?” (At-Tin: 8)

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾ المائدة: ٥٠

“And who is better in judgment than Allah for a people who have firm faith?”

(Al-Maidah: 50)

Likewise, we believe that Allah – Exalted is He – Loves His friends and they love Him too:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾ آل عمران: ٣١

“Say (O Muhammad – sallallahu alayhi wasallam): ‘If you really love Allah, then follow me, Allah will love you...’ (Aal-‘Imran: 31)

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾ المائدة: ٥٤

“Allah will bring a people whom He will love and they will love Him” (Al-Maidah: 54)

﴿ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴾ آل عمران: ١٤٦

“And Allah loves the patient.” (Aal-‘Imran: 146)

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ الحجرات: ٩

“Verily Allah loves those who are equitable.” (Al-Hujurat: 9)

﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ البقرة: ١٩٥

“...And do good; truly, Allah loves the good-doers.” (Al-Baqarah: 195)³⁰

And we believe that Allah is pleased with whatever deeds and statements He approves, and He dislikes whatever He prohibits among them:

﴿ إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ﴾ الزمر: ٧

“If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you...” (Az-Zumar: 7)

﴿ وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴾ التوبة: ٤٦

“...but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), ‘Sit among those who sit (at home).’ (At-Tawbah: 46)

Also, we believe that Allah is pleased with those who believe and perform good deeds:

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنِ خَشِيَ رَبَّهُ ﴾ البينة: ٨

“Allah is pleased with them, and they with Him. That is for him who fears his Lord.” (Al-Bayyinah: 8)

We believe similarly, that Allah – Exalted is He -, gets angry with those who deserve anger among the disbelievers and others apart from them:

﴿ الظَّالِمِينَ بِاللَّهِ ظَنَنَّا السَّوءَ عَلَيْهِمْ دَائِرَةُ السَّوءِ وَعَصَبَ اللَّهُ عَلَيْهِمْ ﴾ الفتح: ٦

“...those who think evil thoughts about Allah: for them is a disgraceful torment. And the anger of Allah is upon them...” (Al-Fath: 6)

³⁰ The verses affirm the Attributes of Love regarding Allah – the Mighty and Sublime. Allah loves good deeds and the righteous, and He is loved by His servants. Refer to: *Sharh ‘Aqidat al-Wasitiyyah li Ibn al-‘Uthaymin* (1/224-247). [TN]

﴿ وَلَئِنْ مَن شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ (١٠٦)

النحل: ١٠٦

“...but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.” (An-Nahl: 106)³¹

And we believe that Allah – Exalted is He - has a Face described to be full of Majesty and Honor:

﴿ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾ (٢٧) الرحمن: ٢٧

“And the Face of your Lord full of Majesty and Honor will remain forever.”

(Ar-Rahman: 27)

We believe that Allah – Exalted is He -, has two Gracious and Majestic Hands³²:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴾ المائدة: ٦٤

“Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills...” (Al-Maidah: 63)

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ

بِيمِينِهِ ۗ سُبْحٰنَهُ ۗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴾ (٢٧) الزمر: ٦٧

“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the

³¹ Anger is the opposite of pleasure, and from the creed of the Ahl as-Sunnah wal-Jama'ah is affirming the Attribute of anger regarding Allah – the Exalted – as He mentions of Himself with respect to those deserving of it such as the disbelievers and others. The word, *Gadab* (anger), is known and it is obligatory to believe it since He mentions it of Himself but the 'how' of His Attributes are known to Him Alone – and free is Allah from all imperfections. Refer to: *Sharh 'Aqidat al-Wasitiyyah li Ibn al-'Uthaymin* (1/261-271). [TN]

³² “And the pious predecessors are agreed that Allah only has Two Hands, not more.” *Sharh 'Aqidat al-Wasitiyyah li Ibn al-'Uthaymin* (1/301). [TN]

heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!” (Az-Zumar: 67)

And we believe that Allah – Exalted is He -, has Two Real Eyes according to His saying – Exalted is He -, that:

﴿ وَأَصْنَعُ الْفُلَّكَ بِأَعْيُنِنَا وَوَحِّينَا ﴾ هود: ٣٧

“And construct the ship under Our Eyes and with Our Revelation...” (Hud: 37)

And the Prophet (sallallahu alayhi wasallam) said,

حِجَابُهُ النُّورَ لَوْ كَشَفَهُ لَأَحْرَقَتْ سَبْحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

“His covering is light, if He were to remove it; the splendor of His Face would burn up the entirety of the creatures in His sight.”³³

The People of the *Sunnah* and *al-Jama'ah* have a consensus that the Eyes are Two³⁴; and that is supported by the statement of the Prophet (sallallahu alayhi wasallam) regarding the *Dajjal* (i.e., the Anti-Christ), that:

إِنَّهُ أَعْوَرٌ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرٍ

“He is one-eyed, and your Lord is not one-eyed.”³⁵

In addition, we believe that Allah – Exalted is He -:

﴿ لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾ الأنعام: ١٠٣

“No vision can grasp Him, but He grasps all vision. He is the most Subtle and Courteous, Well-Acquainted with all things.” (Al-An'am: 103)³⁶

³³ Collected by Muslim, Book of Faith; no. 179.

³⁴ Al-Imam 'Uthman bin Sa'id ad-Darimi, Ibn Khuzaymah, Abu al-Hasan al-Ash'ari, Abu Bakr al-Baqilani – may Allah shower blessings on him – have all variously mentioned consensus of the early Muslims regarding this point. *Sharh 'Aqidat al-Wasitiyyah li Ibn al-Uthaymin* (1/314). [TN]

³⁵ Collected by al-Bukhari, Book of Trials and Tribulations; no. 7131, and Muslim, Book of Trials and Tribulations, no. 2933.

We believe that the believers will see their Lord on the Day of Resurrection³⁷:

﴿سُجُودٌ يُوسِّدُونَ نَاصِرَةً ۚ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾ القيامة: ٢٢ - ٢٣

“Some faces that Day shall be shining and radiant. Looking at their Lord.”

(Al-Qiyamah: 22-23)

We believe likewise, that Allah – Exalted is He -, has not any like because His Own Attributes are Perfect³⁸:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾﴾ الشورى: ١١

“There is nothing like Him; and He is the All-Hearer, the All-Seer.”

(Ash-Shurah: 11-12)

³⁶ The verse is rather evidence that Allah – the Mighty and Sublime – may be seen; so He negated “grasp”, being encompassed, and not the entirety of being seen. If it were entirely impossible that He – Exalted is He - may be seen, negating that He can be encompassed by vision would be merely literal and meaningless – and free is Allah from all imperfections.

However, Allah – the Mighty and Sublime – cannot be seen in this worldly life in wakefulness due to man’s weakness. Refer to: *Sharh ‘Aqidah Ahl as-Sunnah wal-Jama’ah* pg. 130-131. Refer to: *Sharh ‘Aqidat Aimmatil-Amsar* (208). [TN]

³⁷ The verse is clear-cut proof that Allah – the Mighty and Sublime – will be seen with the eyes really and truly in the Hereafter by the believers – may Allah count me and you among those who will see Him and this Day, Amin. The hadiths regarding seeing Allah – the Exalted – is reported by a large number of companions from the Prophet – sallallahu alayhi wasallam – including A’isha, Abu Hurayrah, Ibn ‘Umar, Jabir bin Abdillah, Ibn Mas’ud, ‘Ammar bin Yasir, Anas bin Malik – may Allah be pleased with them all. Refer to: *Kitab at-Tawhid li Ibn Khuzaymah* (1/341-401). Refer to: *Sharh ‘Aqidat al-Wasitiyyah li Ibn al-‘Uthaymin* (1/448). [TN]

³⁸ This point emphasizes the necessity of depending on the verses of the Qur’an and the authentic narrations from the Messenger (sallallahu alayhi wasallam) in the matters of Creed. The individual who seeks to imagine or think out attributes for Allah – and free is He from all imperfections - will most likely arrive at attributes similar to those of the creatures he had seen or heard of; and the Creator, Allah – the Exalted - is not equal or similar or comparable to any of His creatures. He says,

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

“So put not forward similitudes for Allah (as there is nothing similar to Him, nor He resembles anything)” (An-Nahl: 74). [TN]

Also, we believe that:

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ البقرة: ٢٥٥

“Neither slumber nor sleep overtakes Him.” (Al-Baqarah: 255)³⁹

And that is owing to His Perfect Life and Eternalness.

We believe that He is never unjust to anyone owing to His Perfect Justice, and because He is never unmindful of the deeds of His servants due to His Perfect Watch over them and His All-Encompassing Knowledge of them.

We believe also, that nothing in the heavens or the earth can escape Him owing to His Perfect Knowledge and Ability:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ يس: ٨٢

“Verily, His command, when He intends a thing, is only that He says to it, ‘Be!’ - and it is!” (Yasin: 82)

And that neither tiredness nor exhaustion of any sort will ever reach Him owing to His Absolute Power:

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

ق: ٣٨

“And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.” (Qaf: 38)

³⁹ All these further affirm that He does not resemble His creatures. While sleep is from the aspects of perfection among His creatures - when a person does not sleep, he is sick -, it is imperfection regarding Him - Exalted is He. Likewise death; His creatures cease to exist and their existence itself began; but His existence is absolutely perfect without beginning and He never dies. *At-Ta'liqat al-Mukhtasarah 'ala matn al-'Aqidati at-Tahawiyiyah* (38). This indicates the nullity in the action of those who direct their worship to other human beings like saints, people considered pious and even Prophets and Messengers of Allah; such as the Sufis and the Christians and Jews. These human beings they worship were not in existence sometime, when they existed, they slumbered and slept and then many will cease to exist. So they do not deserve to be worshipped at all! [TN]

Meaning: Not any bit of tiredness or exhaustion.⁴⁰

And we believe in the correctness of all that Allah has affirmed for Himself, or that His Messenger (sallallahu alayhi wasallam) affirmed for Him of Names and Attributes, but we dissociate ourselves from two great evils:

At-Tamthil (Likening); that the individual imagines or says with his tongue that: the Attributes of Allah are like the attributes of the creatures.

And **At-Takyif** (saying how): that he forms a picture in his mind or says with his tongue that: "the how" of Allah's Attributes is such-and-such.

Likewise, we believe in the negation of all that Allah negates of Himself, or that His Messenger (sallallahu alayhi wasallam) negates regarding Him, and that such negation involves affirming its perfect opposite.

We will also remain silent regarding what Allah and His Messenger were silent about.

We assert that following upon this path is obligatory, and unavoidable⁴¹, because whatever Allah affirms regarding His Self or negates regarding It – and free is Allah from all imperfections -, is information given by Allah regarding Himself. And He – Glorified is He – is most knowledgeable of Himself, most Truthful in speech and Best in utterance. More so, the creatures cannot entirely comprehend Him.

And whatever His Messenger affirms regarding Him or negates of Him is information he gave about Him; and he is the most knowledgeable of people regarding His Lord, the most sincere of the creatures, the most truthful and eloquent.

⁴⁰ The preceding verses have been about attributes Allah – the Mighty and Sublime – negates regarding Himself such as slumber, sleep, tiredness and so on. These matters mean that: 1. The particular attribute Allah negates regarding Himself – and free is Allah from all imperfections – must be negated regarding Him. 2. The opposite of the negated Attribute is affirmed regarding Him – the Mighty and Sublime. So when Allah – the Exalted – rejects injustice regarding Himself, it affirms the attribute of Justice regarding Him – the Mighty and Sublime. Refer to: *Sharh 'Aqidah Ahl as-Sunnah wal-Jama'ah* pg. 138.

⁴¹ The path of the *Ahl as-Sunnah wal-Jama'ah*, and that is:

1. Affirming what Allah – the Mighty and Sublime – affirms regarding His Self.
2. Negating what He – the Exalted – negates of Himself.
3. Remaining silent regarding what Allah – Exalted is He – is silent about. [TN]

Therefore, the sayings of Allah - Exalted is He - and those of His Messenger (sallallahu alayhi wasallam) contain perfect knowledge, truth and clarity. And as such, there is no excuse to reject them or be confused about accepting them.

SECTION

All that we have mentioned of the Attributes of Allah – Exalted is He -, in details or summary,⁴² affirming or negating, we have, in that, depended upon the Book of our Lord and the *Sunnah* of our Prophet, and upon what the *Salaf* of the *Ummah* and the leaders upon guidance after them followed.

We assert that it is obligatory to admit the texts of the Book and the *Sunnah* regarding that according to their apparent meanings, and take them upon their actual imports as appropriate regarding Allah – the Mighty and Sublime.⁴³

We dissociate ourselves from: the ways of those who make *Tahrif* (Distortion) of these texts; those who twist them to denote other than what Allah intends regarding them and His Messenger.

And from the ways of those who make *Ta'til* (Denial) of them; those who reject the actual meanings that Allah intended and His Messenger.

And from the ways of those who go to extremes regarding them; those who take them to imply *Tamthil* (Likening) or overburdened them to give *Takyif* (Depiction).

⁴² That is, in some of the verses mentioned above, the Names of Allah (including the Attribute each Name entails) were mentioned, listed, as in *Surat al-Hashr* (22 – to the end) but summarized in other places such as His saying in *Surat al-A'raf* (180). [TN]

⁴³ Al-Imam Ahmad bin Hanbal (d. ...) – may Allah be pleased with him – said, “Allah must not be described except by what He has attributed to Himself or what His Messenger described of Him. The Qur’an and the hadith must not be overstepped.” *Majmu’ al-Fatawah* (5/26)

- Al-Imam Abu ‘Uthman As-Sabuniy (d. 449) – may Allah shower blessings on him – mentioned the creed of the pious predecessors, *Ashab al-Hadith* regarding these matters, he said, “They stop regarding them at what Allah the Exalted says and that His Messenger (sallallahu alayhi wasallam) says without any addition to it or supplement, and without making *Takyif* (Depiction) of it or *Tashbih* (Giving resemblance) or *Tahrif* (Distortion) or *Tabdil* (Replacing) or *Tagyir* (Changing) nor removing the actual wordings of the reports away from what the Arabs know and have placed the word to mean by giving them (i.e., the wordings) strange interpretations and twisting them away from their apparent meanings.” *Aqidat as-Salaf Ashab al-Hadith* pg. 10.
- Al-Imam Ibn Qudamah al-Maqdisiy – may Allah shower blessings on him – said, “The way of the *Salaf* – may Allah shower blessings on them – is to believe the Attributes of Allah the Exalted and His Names which He described of His Self in the verses and revelation or upon the lips of His Messenger without any addition to it or reduction from it.” *Al-Athar al-Waridah ‘an as-Salaf fil-Aqidah* (1/180).

Similar statements about from the pious predecessors – may Allah shower blessings on them. [TN]

And we know certainly, that whatever occurs in the Book of Allah – the Exalted -, or the *Sunnah* of His Prophet (sallallahu alayhi wasallam) is absolutely true, no part of it ever contradicts the other based on His saying – Exalted is He -, that:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾ النساء: ٨٢

“Do they not then consider the Qur’an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction.”

(An-Nisaa: 82)

And for the fact that contradictions in reports necessarily implies a part belying the other, and this is impossible regarding information from Allah – Exalted is He -, and His Messenger (sallallahu alayhi wasallam).

Whoever supposes any contradictions in the Book of Allah – Exalted is He -, or the *Sunnah* of His Messenger (sallallahu alayhi wasallam) or between them both, that is certainly owing to his own little knowledge or some deficiency in his understanding or slackness in his contemplations. So, he should search for knowledge and give deep contemplations until the truth becomes clear to him.⁴⁴

But if he still does not understand it, then he should leave to it those who know it and avoid his own guesses. He should say as those well-grounded in knowledge say, that:

﴿ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ﴾ آل عمران: ٧

“We believe in it; the whole of it are from our Lord.” (Aal-‘Imran: 7)⁴⁵

⁴⁴ People certainly vary in their ability to give comprehension and good understanding; so it is the duty of the one who does not understand a matter to seek understanding from the people of knowledge. The individual must not hold back from seeking beneficial knowledge and good understanding till he knows and understands. Allah – the Mighty and Sublime – says,

﴿ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“Ask those who know the scripture if you know not.” (An-Nahl: 43) [TN]

⁴⁵ Al-Imam Ahmad bin Hanbal – may Allah be pleased with him – said, “Whoever does not understand the meaning of a hadith by his intellect not grasping it such is sufficed and given a ruling. The incumbent upon him is to believe it and submit to it such as the hadith of *as-Sadiq al-Masduq* (The Truthful who is ever believed) and such as the like of it on the matters of

He must understand that the Book and the *Sunnah* has not any contradictions in them or between them or any varying opinions.

Preordainment and such as the narrations regarding Seeing Allah in the Hereafter even if they sound strange to the hearing and the listener would find them unfamiliar. He is only required to believe them and not reject any letter thereof and similar others among the hadiths that have been reported by dependable narrators." *At-Taqrir al-Ahmad bi Sharh Usulis-Sunnah li al-Imam Ahmad* pg. 43-47. [TN]

SECTION

And we believe in the Angels of Allah – Exalted is He -,⁴⁶ and that they are:

﴿عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْقُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾ الأنبياء: ٢٦ – ٢٧

“...honored slaves. They speak not until He has spoken, and they act on His command.” (Al-Anbiyaa: 26-27)

Allah – the Exalted – created them from light, and they adhere to His worship and submit to His obedience,

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾﴾

الأنبياء: ١٩ – ٢٠

“...they are not too proud to worship Him, nor are they weary (of His worship). They glorify His praises night and day, (and) they never slacken (to do so).”

(Al-Anbiyaa: 19-20)

Allah concealed them from us; and so, we do not see them,⁴⁷ even though He may reveal them to some of His slaves. The Prophet (sallallahu alayhi wasallam) saw Jibril in his actual form having six hundred wings and covering up the horizon.⁴⁸

Jibril also appeared to Maryam in the physical form of a man in all respects; she talked to him and he spoke to her.⁴⁹ Likewise, he approached the Prophet (sallallahu

⁴⁶ In the hadith of Jibril – peace be upon him -, the Messenger (sallallahu alayhi wasallam) while stating the foundations of Faith mentioned Belief in the Angels after Belief in Allah; hence this sequence. Refer to: *Sharh 'Aqidah Ahl as-Sunnah wal-Jama'ah* pg. 157. [TN]

⁴⁷ Shaykh Muhammad bin Salih al-'Uthaymin – may Allah shower blessings on him – explained, “The wisdom in that may be from two angles: 1. That our belief should be in the Unseen since believing the Unseen is what for which the individual is really praised.

2. That we do not become inconvenienced. If we see the angels with us; sitting down on our right and left sides, attending our classes, sitting down at the doors of the mosques on Fridays, noting those who come first and then those after them and so on and the like, this will cause apprehension and discomfort especially for those without much psychological maturity. Hence, it forms part of wisdom that Allah concealed them from us.” *Sharh 'Aqidah Ahl as-Sunnah wal-Jama'ah* pg. 157. [TN]

⁴⁸ Sahih al-Bukhariy, Book of Commencement of Revelation; no. 3232, and Muslim, Book of *Iman*; no. 174.

alayhi wasallam) while the companions were with him in the form of a man who was unknown and no trace of journey was seen on him. His garment was very white and his hair was very dark. He proceeded and sat before the Prophet (sallallahu alayhi wasallam); he caused his knees to touch the knees of the Prophet (sallallahu alayhi wasallam) and placed his palms on his thighs.

He then talked to the Prophet (sallallahu alayhi wasallam), and the Prophet (sallallahu alayhi wasallam) talked to him too. The Prophet (sallallahu alayhi wasallam) later explained to his companions that it was Jibril.⁵⁰

We also believe that the Angels have duties assigned to them; such as Jibril, the one entrusted with Revelation. He would descend with it from Allah to whomever He wills among His Prophets and Messengers.

And among them was Mikail: who is placed in charge of rain and vegetation.

And among them was Israfil: who is made in charge of blowing into *As-Sur* (i.e., the Trumpet) at the time of *As-Sa'iq* (when all who are in the heavens and the earth except those Allah wills will swoon away), and at *An-Nushur* (when they will all resurrect for Reckoning).⁵¹

And among them is the Angel of Death placed in charge of taking the souls at the time of death.⁵²

And among them is the Angel in charge of the mountains, assigned to it.

And Malik, the gate-keeper of the Fire.⁵³

And among the angels are those entrusted with the fetus in the wombs,⁵⁴ and others placed in charge of protecting the humans, and others are put in charge of recording their deeds; there are two angels for each person:

⁴⁹ Refer to: *Surah Maryam*: 17-19. [TN]

⁵⁰ Sahih al-Bukhariy, Book of Faith; no. 50, and Muslim, Book of Faith; no. 8.

⁵¹ Refer to: *Surat az-Zumar*: 267-68. [TN]

⁵² It occurs in some Jewish-based traditions that his name is *Izrail*; but this is not so because it is not so established from Allah – the Exalted – or His Messenger (sallallahu alayhi wasallam). And the matters of the Unseen such as this can only be known through these two sources. *Sharh 'Aqidah Ahl as-Sunnah wal-Jama'ah* pg. 160. [TN]

⁵³ Refer to: *Surat az-Zukhruf*: 77

⁵⁴ As is mentioned in the lengthy hadith of Ibn Mas'ud called Hadith *as-Sadiq al-Masduq* (The Truthful One who is ever believed) collected by al-Bukhariy (7454) and Muslim (2643). [TN]

﴿عَنِ الِّيمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عِنْدٌ ﴿١٨﴾﴾ ق: ١٧ - ١٨

“...one sitting on the right and one on the left. Not a word does he (or she) utter but there is a watcher by him ready (to record it).” (Qaf: 17-18)

And others are entrusted with questioning the dead after he is placed in his grave; two angels approach him and question him about his Lord, his religion, and his Prophet. And:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ

الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾ إبراهيم: ٢٧

“Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause to go astray those who are *Dhalimun* (the polytheists and wrongdoers), and Allah does what He wills.” (Ibrahim: 27)

And among them are those assigned to the dwellers of the Paradise:

﴿يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾﴾ الرعد: ٢٣ - ٢٤

“...they shall enter unto them from every gate (saying): ‘*Salamun ‘alaykum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home.’” (Ar-Ra’d: 23-24)

And the Prophet (sallallahu alayhi wasallam) had explained that *al-Bayt al-Ma’mur* (The Oft-Visited House) in the heavens is visited – and in another version, the Prayer is observed therein – everyday by seventy thousand angels, and they never return to it; being their last stint.⁵⁵

⁵⁵ Collected by al-Bukhariy, Book on Beginning of Revelation no; 3207, and Muslim, Book of Faith, no. 164.

SECTION

And we believe likewise, that Allah – the Exalted - sent down to His Messengers, Books, as evidences against the entire creatures, and guide for the good-doers. They teach them from the contents of the Books, wisdom, and impart good character to them.

And we believe that Allah – Exalted is He - has sent down along with each Messenger, a Book, based on His saying – and Exalted is He -, that:

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

الحديد: ٢٥

“Indeed We have sent our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice” (Al-Hadid: 25)

And those we know among these Books are:

1. ***At-Tawrat***: which Allah – the Exalted – sent down to Musa (peace and blessings be upon him), and is the greatest book given to the Children of Israil:

﴿فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ

وَالْأَجْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ﴾ المائدة: ٤٤

“...therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s Will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the *Tawrat* after those Prophets), for to them was entrusted the protection of Allah’s Book, and they were witnesses thereto.” (Al-Maidah: 44)⁵⁶

⁵⁶ Allah – the Mighty and Sublime – cited other matters that were mentioned in *Tawrat* such as the laws of retribution as in *Surat al-Maidah*: 45. Likewise, in *Surat al-A'raf*: 157, Allah – Exalted is He – cited that the attributes of the Prophet, Muhammad (sallallahu alayhi wasallam) were mentioned in the *Tawrat*. But quite badly, the Children of Israil for their disbelief and deceitfulness, they rejected

2. **Al-Injil:** which Allah – Exalted is He – sent down to ‘Eesa (peace and blessings be upon him); as confirmation for the *Tawrat* and perfection for it:

﴿وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً

لِّلْمُتَّقِينَ ﴿٤٦﴾ المائدة: ٤٦

“...and We gave him the *Injil* in which was guidance and light and confirmation of the *Tawrat* that had come before it, a guidance and admonition for the pious.” (Al-Maidah: 46)

﴿وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ؕ آل عمران: ٥٠

“...and to make lawful to you part of what was forbidden to you...”
(Aal-‘Imran: 50)

3. **Az-Zabur:** which Allah – Exalted is He – gave to Dawud - peace and blessings be upon him.⁵⁷

4. **The Scrolls of Ibrahim and Musa** – peace and blessings be upon them both.⁵⁸

5. **The Magnificent Qur’an:** which Allah revealed to His Prophet, Muhammad, the end of all Prophets:

﴿هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۗ البقرة: ١٨٥

“...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).” (Al-Baqarah: 185)

﴿مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۗ المائدة: ٤٨

it despite the fact that it was clearly written down in their own Book, the *Tawrat*. Refer to: *Al-Baqarah*: 89. [TN]

⁵⁷ Refer to: *Surat al-Anbiya*: 105. [TN]

⁵⁸ Refer to: *Surat al-A’ala*: 19 and *Surat an-Najm*: 36-37. [TN]

“...confirming the Scripture that came before it and a judge over it...”

(Al-Maidah: 48)

So, with it, Allah abrogated the entire Books that preceded it, and guaranteed its protection from abuse by the mischievous and distortion by the deviant.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾ الحجر: ٩

“Verily, We, it is We Who have sent down the *Dhikr* and surely, We will guard it (from corruption).” (Al-Hijr: 9)

And that is because it will ever remain a proof against the entire mankind till the Day of Resurrection.

As for the earlier Books, they were restricted by time that ended upon the coming down of what will abrogate them and point out the distortions and alterations that affected them. So, they have not been free from them; they have suffered distortions; additions and removals.

﴿ مِنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۗ وَالنِّسَاءُ: ٤٦ ﴾

“Among those who are Jews, there are some who displace words from their right places...” (An-Nisaa: 46)

﴿ فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ۗ ﴾

﴿ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ ﴾ البقرة: ٧٩

“Then woe to those who write the Book with their own hands and then say, ‘This is from Allah,’ to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.” (Al-Baqarah: 79)

﴿ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ لِيَجْزِيَوا قُرْآنِهِمْ بِئْسَ بُدْوَتِهَا

وَتُخْفُونَ كَثِيرًا ﴿ الأنعام: ٩١

“Say (O Muhammad – sallallahu alayhi wasallam): ‘Who then sent down the Book which Musa brought, a light and a guidance to mankind which you have made into separate paper sheets, disclosing (some of it) and concealing much...’ (Al-An’am: 91)

﴿ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ السِّنْتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ

الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكِذِبَ وَهُمْ

يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ

كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ ﴿ آل عمران: ٧٨ - ٧٩

“And verily among them is party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say, ‘This is from Allah’ but it is not from Allah; and they speak a lie against Allah while they know it. It is not (possible) for any human being to whom Allah has given the Book and *al-Hukm* (the knowledge and understanding of the laws of religion) and prophethood to say to the people, ‘Be my worshippers rather than Allah’s.’” (Aal-‘Imran: 78-79)

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا

كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ ﴿

“O people of the Scripture (Jews and Christians)! Now has come to you our Messenger (Muhammad – sallallahu alayhi wasallam) explain to you much of that which you used to hide...”

Up to His saying:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ﴾ المائدة: ١٥ - ١٧

"Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam..." (Al-Maidah: 15-17)

SECTION

And we believe that Allah – Exalted is He - has sent Messengers to the people:

﴿مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

النساء: ١٦٥

“...as bearers of good news as well as of warning, in order that mankind should have no plea against Allah after the (coming of) the Messengers. And Allah is Ever All-Powerful, All-Wise.” (An-Nisa: 165)

Likewise, we believe that the first of them was Nuh, and that the last of them was Muhammad – may Allah’s peace and blessings be upon them all:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ النساء: ١٦٣

“Verily, We have sent the revelation to you (O Muhammad – sallallahu alayhi wasallam) as We sent the revelation to Nuh and the Prophets after him...”

(An-Nisa: 163)

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ الأحزاب: ٤٠

“Muhammad (sallallahu alayhi wasallam) is not the father of any of your men, but he is the Messenger of Allah and the end of the Prophets.” (Al-Ahزاب: 40)

And that the best of them is Muhammad, and then Ibrahim, then Musa, and after him, Nuh and ‘Eesa son of Maryam, they were the select persons mentioned in His saying – and Exalted is He – that:

﴿وَلِذَٰلِكَ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ

مِيثَاقًا غَلِيظًا ﴿٧﴾ الأحزاب: ٧

“And (remember) when We took from the Prophets their covenant, and from you (O Muhammad – sallallahu alayhi wasallam) and from Nuh, Ibrahim, Musa and ‘Eesa son of Maryam. We took from them a strong covenant.” (Al-Ahzab: 7)

Similarly, we believe that the Legislation brought by Muhammad (sallallahu alayhi wasallam) entails the virtues of the Legislations of those other Messengers who were bestowed special virtues. This is based on His saying – and Exalted is He -, that:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾ الشورى: ١٣

“He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you (O Muhammad – sallallahu alayhi wasallam), and that which We ordained for Ibrahim, Musa and ‘Eesa saying you should establish religion, and make no divisions in it.” (Ash-Shurah: 13)

And we believe that the Messengers were all human beings, creatures; they do not share in any of the specific rights of *Ar-Rububiyyah* (Allah’s Lordship). Allah – the Exalted – said regarding Nuh who was the first of them:

﴿ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ ﴾ هود: ٣١

“And I do not say to you that with me are the treasures of Allah, nor that I know the Unseen, nor do I say I am an angel.” (Hood: 31)

And Allah – Exalted is He - ordered Muhammad who is the last of them to say:

﴿ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ﴾ الأنعام: ٥٠

“I don’t tell you that with me are the treasures of Allah, not that I know the Unseen; nor I tell you that I am an angel.” (Al-An’am: 50)

And that he should say:

﴿لَا أَمَلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾ الأعراف: ١٨٨

“I possess no power over benefit or hurt to myself except as Allah wills.”

(Al-A'raf: 188)

And that he should explain that:

﴿إِنِّي لَا أَمَلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾ ﴿١١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾

الجن: ٢١ - ٢٢

“It is not in my power to cause you harm, or to bring you to the Right Path. Say (O Muhammad – sallallahu alayhi wasallam), ‘None can protect me from Allah’s punishment (If I were to disobey Him), nor can I find refuge except in Him.’ (Al-Jinn: 21-22)

And we believe that they are slaves among the slaves of Allah; Allah – Exalted is He - specially honored them with (conveying) the Message. On their highest occasions of prestige, Allah described them with service of Him; likewise in the contexts of praising them. He said regarding the first of them, Nuh:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ ﴿٣﴾ الإسراء: ٣

“O offspring of those whom We carried (in the ship) with Nuh! Verily he was a grateful servant.” (Al-Israa: 3)

And He said concerning the last of them, Muhammad:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ ﴿١﴾ الفرقان: ١

“Blessed is He Who sent down the criterion (of right and wrong, the Qur’an) to His slave (Muhammad – sallallahu alayhi wasallam), that he may be a warner to the ‘Alamin (mankind and Jinn).” (Al-Furqan: 1)

Similarly, He said regarding other Messengers:

﴿ وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ ﴾ ص: ٤٥

“And remember our servants, Ibrahim, Ishaq and Ya’qub; all owners of strength (in worshipping us) and also of religious understanding.” (Sad: 45)

﴿ وَأَذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ ﴾ ص: ١٧

“...and remember Our servant Dawud, endued with power. Verily He was ever oft-returning in all matters and in repentance.” (Sad: 17)

﴿ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ ﴾ ص: ٣٠

“And to Dawud We gave Sulayman. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!” (Sad: 30)

And He said concerning ‘Eesa son of Maryam:

﴿ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾ ﴾ الزخرف: ٥٩

“He (‘Eesa son of Maryam) was not more than a slave. We granted our favor to him, and We made Him an example for the children of Israel.” (Az-Zukhruf: 59)

Similarly, we believe that Allah - Exalted is He -, ended the messages with the message of Muhammad (sallallahu alayhi wasallam), and that He sent him to the entirety of human beings. This is based on His saying - Exalted is He -, that:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا

إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ

﴿ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ ﴾ الأعراف: ١٥٨

“Say (O Muhammad - sallallahu alayhi wasallam), ‘O Mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of

the heavens and the earth. *La ilaha illa Huwa* (None has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad – sallallahu alayhi wasallam), the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided.” (Al-A’raf: 158)

And we believe that his *Shari’ah* – peace and blessings be upon him -, is the religion of Islam that Allah – the Exalted – is pleased with for His servants, and that Allah – Exalted is He –, will not accept any other religion except that, based on His saying - Exalted is He -, that:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾ آل عمران: ١٩

“Truly, the religion with Allah is Islam.” (Aal-’Imran: 19)

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾ المائدة: ٣

“This day, I have perfected your religion for you, completed My favor upon you and chosen for you Islam as your religion.” (Al-Maidah: 3)

And His saying:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾ آل عمران: ٨٥

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (Aal-’Imran: 85)

And we affirm that whosoever today that claims any religion to be established and accepted with Allah apart from Islam, whether it be Judaism, or Christianity, or any other than them is a disbeliever. And if he were originally a Muslim, he would be asked to repent. If he repents, (good), otherwise, he will be executed as a renegade because he denies the Qur’an.

We affirm also, that whosoever disbelieves in the message of Muhammad (sallallahu alayhi wasallam) to the entire mankind has disbelieved in all the Messengers,

including the Messenger he claims to believe in and follow. This is based on His saying – and Exalted is He -, that:

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

“The people of Nuh belied the Messengers.” (Ash-Shu’araa: 105)

Hence, He referred to them as deniers of all the Messengers, even when no Messenger had come before Nuh. He – Exalted is He – also said:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ ۖ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ ۖ وَيَقُولُونَ
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ
 حَقًّا ۖ وَأَعَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾ النساء: ١٥٠ - ١٥١ ﴾

“Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (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 in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.” (An-Nisaa: 150-151)

And we believe that there will be no other Prophet after Muhammad (sallallahu alayhi wasallam), the Messenger of Allah. Whosoever claims prophethood after him or believes anyone who claims it is as such, a disbeliever, because he belies the Book, the *Sunnah*, and the consensus of the Muslims.⁵⁹

We believe too, that the Prophet (sallallahu alayhi wasallam) has Rightly-guided successors who succeeded him in his *Ummah* in terms of knowledge, calling to his path and governance. We affirm that the best of them and most deserving of the caliphate amongst them was Abu Bakr as-Siddiq, and then ‘Umar bin al-Khattaab,

⁵⁹ The Messenger of Allah – sallallahu alayhi wasallam – said, “There will be thirty impostors in my *Ummah*, ardent liars, each of them claiming to be a Prophet; but I am the end of the Prophets, there is no other Prophet after me.” Collected by Muslim (7342), Abu Dawud (4252) and others. [TN]

then 'Uthman bin 'Affan and then 'Ali bin Abi Talib – may Allah be pleased with them all.⁶⁰

And that was how they followed in the caliphate; just as they rank in excellence according to the (texts of the) *Shari'ah*. Allah the Exalted – and His is Perfect Wisdom -, would not make a man a ruler over the best of generations while there was among them someone better than him and more suitable for the caliphate.

We believe that the lesser in rank among them may stand out with a trait in which he would surpass the person who is (generally) better than him; yet, he does not as a result, deserve general superiority over the better person since the indices of excellence are many and varying.

We believe likewise, that this *Ummah* is the best of *Ummahs* and the most honorable in the sight of Allah – the Mighty and Sublime –, based on His saying – Exalted is He -, that:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

آل عمران: ١١٠

“You (true believers) in Allah and followers of Prophet Muhammad – sallallahu alayhi wasallam – and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allah...” (Aal-'Imran: 110)

⁶⁰ Al-Imam Abu Bakr al-Isma'iliy (d. 371H) – may Allah shower blessings on him – prefaced his book, *I'tiqad Ahl as-Sunnah* by saying, “You should know – may Allah shower blessings on us and you all – that the position of the *Ahl al-Hadith*, the *Ahl as-Sunnah wal-Jama'ah* is that, (Then he mentioned the matters of creed and then said): They affirm the caliphate of Abu Bakr – may Allah be pleased with him – after the Messenger of Allah (sallallahu alayhi wasallam) by the preference of the companions for him. And then the caliphate of 'Umar (may Allah be pleased with him) after Abu Bakr (may Allah be pleased with) by Abu Bakr's choosing him as the caliph. Then the caliphate of 'Uthman (may Allah be pleased with him) by the agreement of the people of consultation and the rest of the Muslims regarding him based on an order given by 'Umar. And later on in the caliphate of 'Aliy bin Abe Talib (may Allah be pleased with him) by the allegiance of those among the participants of the Badr campaign such as 'Ammar bin Yasir, Sahl bin Hunayf and those who followed them among the rest of the companions bearing in mind his high rank and eminence.” *I'tiqad Ahl as-Sunnah li al-Imam al-Isma'iliy* (51). [TN]

And we believe that the best of this *Ummah* are the Companions,⁶¹ then the Followers (of the Companions), and then their followers, and that a group of this *Ummah* will ever be outstanding upon the truth; whoever abandons or opposes them will not harm them until the order of Allah – the Mighty and Sublimes – comes.

We believe that the tribulations among the Companions – may Allah be pleased with them – was as a result of some jurisprudential interpretations regarding which they tried hard. Hence, whoever among them was correct would have double rewards, and whoever among them that erred would have a single reward while his error is forgiven.⁶²

And we believe that it is obligatory to avoid their faults; and so, we will not mention them except by what they deserve of praise and admiration.⁶³ Similarly, we must

⁶¹ Al-Imam Ash-Shafi'iy – may Allah be pleased with him – said regarding the companions, “Allah – Blessed is He and Exalted – has extolled the virtues of the companions of the Messenger of Allah – sallallahu alayhi wasallam – in the Qur'an, the *Tawrat* and the *Injil*. Likewise, the Messenger of Allah – sallallahu alayhi wasallam – mentioned virtues regarding them no one after them had. So Allah shower blessings on them and commended them for what he bestowed on them of those favours by their attaining the highest level of *Siddiqin* (the most truthful to Faith), the Martyrs and the Pious. They conveyed the *Sunan* of the Messenger of Allah – sallallahu alayhi wasallam – and witnessed revelation coming down upon him. So they knew what the Messenger of Allah – sallallahu alayhi wasallam – intended; in the general and specific sense, and whether imperative or advisory. Similarly, they recognized from his *Sunnah* both what we know and what we do not know. They are above us in terms of every knowledge and juristic deduction, piety and intellect, and the issues he regarding which he gave corrections and legal rulings with. And their views regarding us are more praiseworthy and preferred for us than our own views regarding ourselves. And Allah knows best.” *Manaqib ash-Shafi'iy li al-Bayhaqiy* (1/442) [TN]

⁶² *Hafidh* Ibn Kathir (d. 774) – may Allah shower blessings on him – said, “As for what transpired among them after him – may Allah's peace and blessings be upon him -, some occurred unintentionally – such as the (skirmish on the) Day of the Camel -, and some happened out of some jurisprudential deductions – such as the (battle on the) Day of Siffin. And jurisprudential deductions may be incorrect or correct but the individual who carried it out is excused if he erred even though he is still rewarded. As for the person who is right then he has double rewards.” *Al-Ba'ith al-Hathith* (2/499). [TN]

⁶³ Al-Imam Abu Bakr al-Marrudhiy reported that al-Imam Abu Abdillah Ahmad bin Hanbal was asked, “O Abu Abdillah! What would you say about what transpired between 'Aliy and Mu'awiyah?” Abu Abdillah then said, “I do not say regarding them except that which is good.” *Manaqib al-Imam Ahmad li Ibn al-Jawziy* pg. 165.

- Al-Imam Al-Marrudhiy – may Allah shower blessings on him – also said, “I heard Abu Abdillah when the companions were mentioned to him. He said, ‘May Allah shower blessings on them all. Mu'awiyah, 'Amr bin al-'Aas, Abu Musa al-'Ash'ariy and al-Mugirah; Allah described them all in His Book and said,

﴿سَيَمَاقَهُمْ فِي رُحُوهمِ مِنَ اَثَرِ السُّجُوْدِ﴾

purify our hearts from any grievance or hatred towards anyone among them based on His saying - and Exalted is He -, that:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّتِكَ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا
وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى ﴿١٠﴾ الحديد:

“Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).” (Al-Hadid: 10)

And the statement of Allah - Exalted is He - regarding us, that:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ الحشر:

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Al-Hashr: 10)

“The mark of them is on their faces from the traces of prostration.” [Al-Fath: 29]
Manaqib al-Imam Ahmad li Ibn al-Jawziy pg. 165.

Speaking evil of the companions - may Allah be pleased with them - implies making evil speech from four angles: 1. It implies speaking evil of them; and that is clear.

2. It implies speaking evil of the *Shari'ah* since they are the link between us and the Prophet - sallallahu alayhi wasallam. They transmitted the *Shari'ah* to us; so speaking evil of them implies speaking evil of the *Shari'ah* they have conveyed. 3. It implies speaking evil of the Messenger - sallallahu alayhi wasallam - since that would imply that those who kept his companionship were evil - we ask Allah's refuge. 4. It also implies directing evil speech to Allah - the Mighty and Sublime - since it implicitly questions Allah's wisdom in His giving evil companions to His Own Messenger - sallallahu alayhi wasallam - who was the best of mankind! Hence, the Muslim must avoid making any negative comment regarding the companions of the Messenger - sallallahu alayhi wasallam. Refer to: *Sharh 'Aqidah Ahl as-Sunnah wal-Jama'ah* pg. 193. [TN]

SECTION

And we believe in the Last Day after which there will be no other day; when the people will be raised up for eternity either in the Abode of Bliss or the Abode of Severe Punishment.

So, we believe in Resurrection; that Allah - Exalted is He - will give back life to the dead upon the blowing of Israfil into the Trumpet in the second blowing:

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

فَإِذَا هُمْ وَيَامٌ يَنْظُرُونَ ﴿٦٨﴾ الزمر: ٦٨

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

(Az-Zumar: 68)

So mankind will stand up from their graves before the Lord of all the worlds; barefooted, without shoes; naked, without wearing any clothes; and not having been circumcised:

﴿ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا

كُنَّا فَاعِلِينَ ﴿١٠٤﴾ الأنبياء: ١٠٤

“And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.” (Al-Anbiyaa: 104)

And we believe in the Scrolls of Deeds which shall be given in the right hand or from behind the backs with the left hand:

﴿ فَأَمَّا مَنْ أُوْفٍ كِتَابِهِ، بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

وَأَمَّا مَنْ أُوْفٍ كِتَابِهِ، وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصَلِّي سَعِيرًا ﴿١٢﴾ الانشقاق: ٧ - ١٢

“Then as for him who will be given his Record in his right hand, he surely will receive an easy reckoning, and will return to his family in joy! But whosoever is given his Record behind his back, he will invoke (for his) destruction, and he shall enter a blazing Fire, and be made to taste its burning.” (Al-Inshiqaq: 7-12)

12)

﴿ وَكُلَّ إِنْسَانٍ أَلْمَمْتَهُ طَطِيرَةٌ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾ أَقْرَأْ ﴾

﴿ كُنْتَبَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ ﴾ الإسراء: ١٣ - ١٤

“And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): ‘Read your book. You yourself are sufficient as a reckoner against you this day.’ (Al-Israa: 13-14)

And we believe in the Scales that shall be placed on the Day of Resurrection; so, no soul shall be treated unjustly in the least,

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

الزلزلة: ٧ - ٨

“So whomsoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or an ant) shall see it.” (Az-Zalzalah: 7-8)

﴿ فَمَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ ﴾

﴿ أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ ﴾

المؤمنون: ١٠٢ - ١٠٤

“Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their

own selves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).” (Al-Mu’minun: 102-104)

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴾

الأَنْعَامُ: ١٦٠

“Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the like thereof, and they will not be wronged.” (Al-An’am: 160)

Likewise, we believe in the Major Intercession by the Messenger of Allah (sallallahu alayhi wasallam) specially; he will intercede before Allah – and Exalted is He -, by His permission, that He should judge between His creatures when they will be afflicted by unbearable grief and suffering. They will go to Adam and then Nuh, then Ibrahim, then Musa and then ‘Eesa till it gets to the Messenger of Allah (sallallahu alayhi wasallam).⁶⁴

We believe similarly, in the Intercession for whoever enters the Fire among the believers, that they should be removed from it. It will be made by the Prophet (sallallahu alayhi wasallam) and others among the Prophets, the believers and the Angels. And that Allah – Exalted is He -, will remove some among the believers from the Fire without Intercession by anyone but out of His favor and mercy.⁶⁵

We believe in the Pool of the Messenger of Allah (sallallahu alayhi wasallam); it is water is whiter than milk, sweeter than honey and more pleasant-smelling than the musk. Its length is a month’s journey and its width is a month’s journey. Its containers are like the stars in the sky in their beauty and large number. The Muslims in his *Ummah* will come to it; whoever drinks from it will never be thirsty afterwards.⁶⁶

And we believe in the Bridge laid across the Hell; people will pass over it according to the level of their deeds. So, the foremost among them will cross it like the

⁶⁴ Collected by al-Bukhariy from the hadith of Abu Hurayrah, Book of Narrations Regarding the Prophets; no. 3361, and Muslim, Book of *Eeman*; no. 194.

⁶⁵ Collected by al-Bukhariy from the hadith of Abu Sa’id al-Khudriy, Book of *Tawhid*; no. 7439, and Muslim, Book of *Eeman*; no. 183.

⁶⁶ Collected by al-Bukhariy from the hadith of Abdullah bin ‘Amr, Book of Mind-softeners; no. 6579, 6580, and Muslim, Book of Virtues; no. 2300 and 2301.

lightning, and then (others will), like the speed of wind, then (some will pass over) like the flight of birds and (some others), like the man on a good ride. The Prophet (sallallahu alayhi wasallam) will be standing upon the Bridge, saying,

يا ربِّ سَلِّمْ سَلِّمْ

“O Lord! Deliver! Deliver!”

Until people’s deeds will be short when some will cross crawling. The two sides of the Bridge have suspended and instructed hooks which will pick whomever it was instructed to take. Hence, some will be scratched but safe while some others will fall down into the Fire.⁶⁷

We believe in all that is mentioned in the Book and the *Sunnah* regarding the events of that Day and its tribulations – may Allah assist us regarding them and ease them for us out of His Favor and Benevolence.

We believe also in the Intercession by the Prophet (sallallahu alayhi wasallam) for the People of the Paradise to be allowed entry into it. And this is solely for the Prophet (sallallahu alayhi wasallam) alone.

We believe in the Paradise and the Fire; the Paradise is the abode of bliss that Allah – Exalted is He -, has prepared for the believers and the god-fearing. It has in it, enjoyment and delight that no eye ever saw, no ear ever heard of and which never crossed any human mind.

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾ السجدة: ١٧

“No person knows what is kept hidden for them of joy as a reward for what they used to do.” (As-Sajdah: 17)

And the Fire is the abode of punishment which Allah – Exalted is He – has made ready for the disbelievers and the wrongdoers. It has punishment and torment that could not be imagined:

⁶⁷ Collected by al-Bukhariy, Book of Tawhid; no. 7439, and Book of Mind-softeners; no. 7573, and Muslim, Book of Eeman; no. 183, 195.

﴿ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ

بِسُكِّ الشَّرَابِ وَسَاءَتْ مُرْتَفَقًا ﴿ الكهف: ٢٩

“We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil dwelling place!” (Al-Kahf: 29)

And they both exist currently and will never go extinct forever.

﴿ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ

اللَّهُ لَهُ رِزْقًا ﴿١١﴾ الطلاق: ١١

“And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allah has indeed granted for him an excellent provision.” (At-Talaq:

11)

﴿ إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خٰلِدِينَ فِيهَا اَبَدًا لَا يَجِدُونَ وِلِيًا وَلَا نٰصِرًا ﴿٦٥﴾ يَوْمَ

تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يٰلَيْتَنَّا اطعنا الله واطعنا الرسولاً ﴿٦٦﴾ الأحزاب: ٦٤ - ٦٦

“Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire. Wherein they will abide forever, and they will find neither a protector nor helper. On the Day when their faces will be turned over in the Fire, they will say, ‘Oh, would that we obeyed Allah and obeyed the Messenger (Muhammad – sallallahu alayhi wasallam).” (Al-Ahzab: 64-66)

We affirm the Paradise for whomever the Book and the *Sunnah* affirm, whether specifically or by attribute.

From the aspects of specific affirmation is the confirmation for Abu Bakr, 'Umar, 'Uthman and 'Ali, and others like them among those the Prophet (sallallahu alayhi wasallam) clearly and explicitly mentioned.

And from affirmation by attribute is the confirmation for every believer or god-fearing.

We affirm the Fire for whomever the Book and the *Sunnah* affirm, whether specifically or by attribute.

An example of specific affirmation is the confirmation regarding Abu Lahb, 'Amr bin Luhay' al-Khazza'iy and their ilk.

And from affirmation by attribute is the affirmation regarding every disbeliever or polytheist guilty of Major polytheism or hypocrisy.

We believe in the Trial of the Grave: that is the questioning of the dead in his grave about his Lord, his religion and his prophet, and:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ إبراهيم: ٢٧

“...Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.” (Ibrahim: 27)

And the believer says, “My Lord is Allah, Islam is my religion, and my prophet is Muhammad.”

As for the disbeliever and the hypocrite, he says, “I do not know. I heard the people saying something, so I said it.”

And we believe in the enjoyment in the grave for the believers:

﴿الَّذِينَ نُوَفِّقُهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ النحل: ٣٢

النحل: ٣٢

“Those whose lives the angels take while they are in a pious state, saying (to them), ‘Salamun ‘alaykum (peace be upon you), enter you Paradise, because of that (the good) which you used to do (in the world).’ (An-Nahl: 32)

We believe likewise, in the punishment of the grave for the wrongdoers and the disbelievers:

﴿ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ ﴾

الأنعام: ٩٣

“And if you could but see when the *Zalimun* (polytheists and 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 utter against Allah other than the truth. And you used to reject His signs with disrespect.’ (Al-An’am: 93)

And the hadiths regarding these are numerous and well-known. Hence, it behooves the believer to affirm the entirety of what the Book and the *Sunnah* have mentioned concerning these matters of the Unseen. He should not contradict them based on what he witnesses in this worldly life; for the affairs of the Hereafter should not be reasoned out based on the affairs of this world owing to the huge obvious difference between the both of them.

And Allah Alone is the source of help.

SECTION

And we believe in Preordainment: the good of it and the bad of it.⁶⁸ It refers to the decree of Allah – Exalted is He - on the creatures, as preceded by His Knowledge and necessitated by His Wisdom.

Belief in Preordainment has four levels:

The first level: Knowledge: So, we believe that Allah – Exalted is He -, has full knowledge of all things; He knows all that has ever happened, all that will happen and how they will happen from His ageless and everlasting Knowledge. Hence, no knowledge becomes new to Him, following ignorance, and no forgetfulness reaches Him, following knowledge.

The second level: Writing: We believe that Allah – Exalted is He -, has written down in *al-Lawh al-Mahfuz* (The Preserved Tablet), all that shall happen until the Day of Resurrection:

﴿الَّذِينَ كَفَرُوا سَاءَ مَا يَحْكُمُونَ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ الْمَمْنُونِ ۗ إِنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ وَإِنَّ ذَلِكَ فِي كِتَابٍ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۗ﴾

الحج: ٧٠

“Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*al-Lawh al-Mahfuz*). Verily, that is easy for Allah.”
(Al-Hajj: 70)

The third level: Will: We believe that Allah – Exalted is He -, has willed all that is in the heavens and the earth; nothing can exist except by His Will. Whatever He wills shall happen, and whatever He has not willed cannot happen.

The fourth level: Creation: We believe that Allah – Exalted is He -,

﴿خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۗ﴾

الزمر: ٦٢ - ٦٣

⁶⁸ The Prophet – sallallahu alayhi wasallam – said, “The servant would not have believed until he believes in the Preordainment – the good of it and the evil of it.” Collected by Al-Imam Al-Aajurriy in *Ash-Shari’ah* no. 376 and 377; graded *Hasan* (sound) by Dr. Abdullah bin ‘Umar ad-Dumayyij. [TN]

"...is the Creator of all things, and He is the *Wakil* (Disposer of affairs, Guardian) over all things. To Him belong the keys of the heavens and the earth." (Az-Zumar: 62-63)

And these four levels include what occurs of Allah – the Exalted – Himself and what occurs of the creatures. Whatever the servant does, of statements or deeds or inactions are all known to Allah – the Exalted -, written down with Him. And Allah – Exalted is He -, has willed them and created them.

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾ ﴾

التكوير: ٢٨ - ٢٩

"To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allah wills – the Lord of the 'Alamin (mankind and Jinn and all that exists)." (At-Takwir: 28-29)

﴿ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْتُمْ وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ البقرة: ٢٥٣ ﴾

"If Allah had willed, they would not have fought against one another, but Allah does what He likes." (Al-Baqarah: 253)

﴿ وَلَوْ شَاءَ اللَّهُ مَا فَعَلْتُمْ فذرهم وما يفترون ﴿١٣٧﴾ الأنعام: ١٣٧ ﴾

"And if Allah had willed, they would not have done so. So leave them alone with their fabrications." (Al-An'am: 137)

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ الصافات: ٩٦ ﴾

"While Allah has created you and what you make." (As-Saafaat: 96)

But in addition to that, we believe that Allah – Exalted is He – has made the servant to have choice and ability by which he carries out actions. The evidence that the actions of the servant occur by his own choice and ability include a number of things⁶⁹:

The first: His saying – Exalted is He –,

﴿ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ﴾ البقرة: ٢٢٣

“...so go to your tilth when or how you will...” (Al-Baqarah: 223)

﴿ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً ﴾ التوبة: ٤٦

“And if they had intended to march out, certainly, they would have made some preparation for it...” (Al-Baqarah: 46)

Hence, He affirmed for the servant, an implementation of his own will and some preparation for what he intended.

The second: giving the servant orders and prohibitions; if he has not any choice and ability, directing all that to him would be from the aspects of giving legislations that are beyond ability. And this is something the Wisdom of Allah – Exalted is He – and His Mercy absolutely reject; likewise His True Words as is in His saying:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾ البقرة: ٢٨٦

“Allah burdens not a person beyond his scope...” (Al-Baqarah: 286)

The third: Praising the virtuous for his righteous deeds and blaming the evil for his sins, and rewarding either of them both with what they deserve; if the actions did not occur by the servant’s will and choice, praising the virtuous would be absolutely needless, and punishing the sinful would amount to sheer injustice. And Allah – Exalted is He –, is high above needlessness and injustice.

⁶⁹ Refer to: *Sharh Usul ath-Thalatha li-Shaykh Ibn al-'Uthaymin* pg. 71-73. [TN]

The fourth: Allah - Exalted is He - sent Messengers:

﴿مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ النساء: ١٦٥

“...as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers.” (An-Nisaa: 165)

And if not that the actions of the slaves occur out of his will and choice, his plea will not be vain after the sending of the Messengers.

The fifth: Every person who carries out an action is consciously aware of performing an action or leaving it without any sense of coercion; he would stand up and sit down, go in and out, he would travel and stay at home, all out of his own volition, without feeling that any person has coerced him to do that. In fact, he would clearly differentiate between doing something deliberately and being compelled to do it by a force.

Similarly, the *Shari'ah* has differentiated between them in terms of their rulings; thus, it would not hold an individual responsible for what he does out of compulsion regarding the rights of Allah - Exalted is He.

We also believe that the sinful has not any proof for his sinfulness from the preordainments of Allah - Exalted is He -. This is because the sinful approached the sin out of his own will without any knowledge that Allah - Exalted is He - has preordained it on him considering the fact that no one knows the preordainments of Allah - the Exalted -, until after His preordainments occur:

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾ لقمان: ٣٤

“No person knows what he will earn tomorrow...” (Luqman: 34)

So how will it be right to give evidence with a proof not known to the person presenting it at the time he moves to do the same thing with which he seeks to give an excuse? Allah - the Exalted - has nullified this evidence with His saying:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ

الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا

الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ الأنعام: ١٤٨

“Those who took partners (in worship) with Allah will say, ‘If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).’ Likewise belied those who were before them, (they argued falsely with Allah’s Messengers), till they tasted Our Wrath. Say, ‘Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.’” (Al-An’am: 148)

We also say to the sinful who gives preordainment as reason (for his sin): Why not approach obedience while supposing that Allah – the Exalted – has written it down for you. Because there is no difference between that and committing sin while not knowing the preordained affair before you carried out the action?

Therefore, when the Prophet – sallallahu alayhi wasallam – told the Companions that every person has his abode in the Paradise and in the Fire written down; they retorted, “Should we not then take our ease and leave working?” He – sallallahu alayhi wasallam – answered,

لَا، اَعْمَلُوا فِكُلِّ مَيْسَّرٍ لِمَا خُلِقَ لَهُ

“No, keep working, for each person is made easy for that for which he was created.”⁷⁰

We say to the sinful who gives preordainment as excuse: If you intend to travel to Makkah and it has two routes, and a truthful person told you that one of them is frightening and rough while the second is safe and easy. You will certainly follow the second; it is not possible that you follow the second and then say, “You were preordained for me.” If you do that, the people will classify you among the brainsick.

⁷⁰ Collected by al-Bukhariy, Book of Funerals; no. 1362, and Muslim, Book on Preordainment; no. 2647.

We say to him similarly: If two jobs were presented to you one of which has a bigger salary; you will certainly take it and not that with a lesser one. So why should you choose something lesser for yourself concerning the Hereafter and then give Preordainment as an excuse?!

And we say to him too: We find that when you are afflicted by a bodily ailment, you knock the door of every doctor, seeking cure for your ailment, and you give patience over whatever pains you feel during surgery and the discomfort of cure. Why don't you do a similar thing regarding the ailment of your hearts caused by sins?!

And we believe that evil is not ascribed to Allah – the Exalted – for His Perfect Mercy and Wisdom. The Prophet – sallallahu alayhi wasallam – said,

وَالْمَثْرُ كَيْسَ إِلَيْكَ

“And evil is not ascribed to you.” Collected by Muslim.⁷¹

So, the preordainment of Allah – the Exalted – itself never includes any evil because it results from mercy and wisdom. The evil is only caused by its implication. This is based on the saying of the Prophet – sallallahu alayhi wasallam – in the supplications of *Qunut* that he taught al-Hasan, that:

وَقِنِي شَرَّ مَا قَضَيْتَ

“...and protect me from the evils from your preordainments.”⁷²

So, he connected the evil to what He has preordained. Yet, the evil in the implications (of His preordainments) are not absolute evils in their entirety. They are rather evils in their places from an angle and good from another angle; or evil in a circumstance and good in another.

Hence, the corruption on the earth: such as drought, sickness, poverty and fear are evils but they are good in other circumstances. Allah – Exalted is He – said,

⁷¹ Collected by Muslim, Book on the Prayer of the Traveling-persons; no. 771.

⁷² Collected by Abu Dawud, Book on The Odd Late-Night Prayers; no. 1425, At-Tirmidhiy, Chapters on the Odd Late-Night Prayers; no. 464, an-Nasa'iy, Book on the Late-Night Prayers; no. 1745, and Ibn Majah, Book on Establishing the Prayer; no. 1178.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ مِمَّا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

الروم: ٤١

“Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His pardon).” (Ar-Room: 41)

Similarly, cutting the hand of the thief and stoning the adulterer are evils regarding the thief and the adulterer, looking at the hand-cut and life-loss; but it is good for them both from another angle considering the fact that it will be atonement for them, and the two punishments of the world and the Hereafter will not be combined for them.

It is also good from another angle in view of the fact that it involves preserving properties, honor and lineages.

SECTION

This noble Creed entailing these great principles will bring about numerous lofty benefits for the person who believes in it:

So, belief in Allah - Exalted is He - and His Names and Attributes will bring about for the servant, the love of Allah and reverence for Him, both of which necessarily result in the servant's implementing His orders and staying away from His prohibitions. And implementing the orders of Allah - Exalted is He - and avoiding His prohibitions both bring about perfect success in this world and the Hereafter for the individual and the society:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمُ

بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ النحل: ٩٧

"Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do."

(An-Nahl: 97)

Among the benefits of belief in the Angels:

Firstly: The knowledge of the greatness of their Creator - Blessed is He and Exalted - and His Power and Dominion.

Secondly: Giving thanks to Him - Exalted is He - for His care over His slaves in view of the fact that He entrusted them to those angels who will protect them and record their deeds among other things of benefit to them.

Thirdly: Loving the angels for their steadfastness upon worshipping Allah - Exalted is He -, in the most perfect way, and their asking for forgiveness for the believers.

Among the benefits of belief in the Books:

Firstly: Knowledge of the Mercy of Allah - Exalted is He -, and His care for His creatures considering His sending down a Book to every people with which He guides them.

Secondly: Manifestation of the Wisdom of Allah – the Exalted -, looking at His giving legislations in these Books such that each people have what is appropriate for them. And the last of these Books is the Magnificent Qur’an which is suitable for the entire creatures in every age and place till the Day of Resurrection.

Thirdly: Giving thanks over the Favor of Allah – Exalted is He -, regarding that.

Among the benefits of belief in the Messengers:

Firstly: Knowledge of the Mercy of Allah – the Exalted – and His care for His creatures considering His sending those noble Messengers for guidance and counsel.

Second: Giving thanks to Him – Exalted is He -, for such a tremendous favor.

Thirdly: Loving the Messengers, respecting them and extolling their virtues as is appropriate regarding them considering the fact that they are the Messengers of Allah – the Exalted -, and the select among His servants. They established His worship, conveying His message and being truthful and beneficial towards His slaves and patient over the harm from them.

Among the benefits of belief in the Last Day:

Firstly: The desire to obey Allah – the Exalted –, out of crave for the rewards of that Day, while keeping away from disobeying Him, fearing the punishments of that Day.

Secondly: Calming the believer over whatever he could have missed of the enjoyments of this world and its delight by what he would look forward to of the enjoyments of the Hereafter and its reward.

Among the benefits of belief in Preordainment:

Firstly: Depending on Allah – the Exalted – while following the means (to particular goals), because both the means and cause are by Allah’s Decree and Preordainment.

Secondly: Peace of mind and tranquility; because when he recognizes that (it occurred) by the Decree of Allah – the Exalted -, and that the disliked shall happen definitely, the mind will be at rest, the hearts will ease and be pleased about the Preordainments of the Lord. So no one lives a better life and has a pleasantly calmer mind than the person who believes in Preordainments.

Thirdly: Getting rid of exaggerated sense of self-importance upon the attainment of goals since achieving that was a favor from Allah by what He has preordained of the

means to good and success. So, he would give thanks to Allah - the Exalted - regarding that and leave off vainglory.

Fourthly: Getting rid of apprehension and restlessness whenever a goal was not achieved or when the disliked happens since that was by the preordainment of Allah - the Exalted -, to Whom belongs the dominion of the heavens and the earth. And it was something to happen inevitably. So, he would be patient over that and hope for the rewards.

Allah - Exalted is He -, referred to this in His saying:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ

عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ

مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الحديد: ٢٢ - ٢٣

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*al-Lawh al-Mahfooz*) before We bring it into existence. Verily, that is easy for Allah. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters.”

(Al-Hadid: 22-23)

We ask Allah - the Exalted -, to keep us firm upon this Creed, make us truly gain its benefits and increase His favors on us. And may He not allow our hearts stray after He has guided us; may He grant us mercy from Himself for He is the Granter (of favors).

And all praise belongs to Him. May Allah's peace and blessings be upon our Prophet, Muhammad, and upon his household, his companions and those who follow them upon righteousness.

Completed with the pen of the author

Muhammad as-Salih al-'Uthaymin

On 30th Shawwal, year 1404 AH.



محيبة أهل السنة والجماعة

