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## Fundamentals of 'Eemaan (Faith) – Shaykh Ibn Baaz (رَحْمَةُ اللهِ)

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### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allaah, the Lord of the Worlds. May peace and blessings be upon the Servant of Allaah, His Messenger, the best of His Creatures, and His Trustee over His revelation, our Prophet, Imaam, Muhammad ibn `Abdullaah. May Allaah's Peace and Blessings be upon his family, Companions, and those who adopt his way and follow his guidance until the Day of Resurrection!

Dear honourable brothers, my address to you will be on the *fundamentals of 'Eemaan*. This topic was chosen by the university and I agreed to deliver this speech because it is an *exceptionally important matter*. It is acknowledged that our Deen (Islaam) is established upon these tenets, as our Ummah (nation) cannot succeed, live in a state of happiness, security, and glory above other nations except through holding fast to these tenets and acting accordingly in terms of its statements, actions, general conduct, Jihaad, and all its affairs.

The Qur'aan makes these fundamentals clear in many Ayahs (Qur'aanic verses) and are also explained in the Prophet's ahadeeth (صلى الله عليه وسلم)<sup>1</sup>. *The six fundamentals of 'Eemaan* are themselves the tenets of the Islaamic faith, for preaching 'Eemaan in Allaah is the foremost objective of this Deen which awakens people's inclination towards piety, guidance, and Taqwaa (fearing Allaah as He should be feared). It is the essence of the Message of the Prophet (صلى الله عليه وسلم) who propagated beneficial knowledge and practicing good deeds. All this falls under the realm of 'Eemaan.

These six fundamentals have been explained in the Noble Book in different Ayahs, and highlighted in the Prophet's (صلى الله عليه وسلم) ahadeeth. Allaah (may He be Praised) states in His Book: **[Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allaah, the Last Day, the angels, the Book, and the prophets]**<sup>2</sup> Allaah (may He be Praised and Exalted) mentions in this Ayah five fundamentals of 'Eemaan: To believe In Allaah, the Last Day, His angels, Books, and Messengers. These are five matters upon which Islaam is based in all its aspects. Allaah (سبحانه وتعالى)<sup>3</sup> also states: **[The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allaah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers."]**<sup>4</sup>

In this Ayah, Allaah mentions four matters in His statement: **[Each one believes in Allaah, His Angels, His Books, and His Messengers.]** Allaah makes no mention of the Last Day although He mentioned it in the previous Ayah and others. This is Allaah's Law in His Book, as He variegates the discourse about His omnipotence (سبحانه وتعالى), His Names, and Attributes, the tenets of this Deen, the events of the Day of Resurrection, about Jannah (Paradise) and Hellfire, His messengers and their nations, for the

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<sup>1</sup> (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him

<sup>2</sup> Soorah Baqarah [2:177]

<sup>3</sup> (سبحانه وتعالى) Subhanahu wa-ta'ala May He be glorified and exalted

<sup>4</sup> Soorah Baqarah [2:285]

purpose of increasing the 'Eemaan and knowledge of those who ponder over the Ayahs of His Book and seek more knowledge with every Soorah, even every Ayah of this Glorious Book or every

Hadeeth narrated from the Messenger of Allaah (صلى الله عليه وسلم). However, Allaah (سبحانه وتعالى) mentions the Last Day at the end of the Ayah, as He states: **[We seek] Your forgiveness, our Lord, and to You is the [final] destination.**<sup>5</sup> He (سبحانه وتعالى) also states: **[O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allaah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.]**<sup>6</sup>

Allaah explains in this Ayah so that whoever disbelieves in these fundamental articles of 'Eemaan has strayed far from the Straight Path. There are many Ayahs to the same effect. At some places of the Qur'aan, Allaah mentions independently believing in Him alone, because all the articles of faith are part and parcel of having 'Eemaan in Allaah, while in others He mentions belief in Him and His Messenger, or in Him and the Last Day. This is because believing in Allaah naturally includes other matters of 'Eemaan mentioned in the other Ayahs, such as believing in angels, Books, messengers, and the Last Day. In this regard, Allaah (سبحانه وتعالى) states: **[Believe in Allaah, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'aan) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)]** Allaah confined this Ayah to having 'Eemaan in Allaah, His Messenger, the Book sent down upon Muhammad (صلى الله عليه وسلم), and the Book revealed before. He did not mention the other articles of 'Eemaan because they are included in the belief in Allaah. Allaah (سبحانه وتعالى) further states: **[Therefore, believe in Allaah and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'aan) which We have sent down.]**<sup>7</sup> He mentioned believing in Allaah, His Messenger, and the light revealed to Muhammad, namely the Qur'aan and the Sunnah, because the other matters are contained in that light, and so are all that Allaah and His Messenger informed about regarding what was and will be. Allaah (سبحانه وتعالى) also states: **[Believe in Allaah and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allaah's Way), theirs will be a great reward.]**<sup>8</sup> Here, Allaah only mentions 'Eemaan in Allaah and His Messenger because other essential requirements of 'Eemaan are basically included in believing in Allaah and His Messenger.

### [Islaam and 'Eemaan]

The Sunnah also provides support for this. For example, the well-known Hadeeth of Jibreel (Gabriel) when he asked the Prophet (صلى الله عليه وسلم) about Islaam, 'Eemaan and Ihsaan (the perfection of Faith). He first asked about Islaam, and in another narration he began by asking about 'Eemaan then mentioned Islaam and Ihsaan. The point is that he first asked about the requirements of 'Eemaan because it purifies the Muslim inwardly in a way that is reflected upon his outward behaviour. This is why Allaah defined Islaam as outward submission because it has to do with a Muslim's submissiveness to Allaah (may He be Praised). The word "Islaam" indicates submission to Allaah (Exalted be He), and obeying His Commands. For that reason, Allaah called the outward matters of worship 'Islaam' as they include humbling oneself and worshipping Him, obeying His Commands and abiding by His laws. It is said "A person submitted and surrendered to another i.e. he humbled himself to someone and followed his commands. Likewise, submission to Allaah means humbling oneself to Him and observing His Sharee'ah (سبحانه وتعالى).

<sup>5</sup> Soorah Baqarah [2:285]

<sup>6</sup> Soorah an-Nisaa [4:136]

<sup>7</sup> Soorah at-Taghaabon [64:8]

<sup>8</sup> Soorah al-Hadeed [57:7]

Islaam means outward submission to Allaah while 'Eemaan combines inward and outward submission to Him as in observance of the teachings of Allaah's Purified Sharee'ah (Law).

That is why they were coupled in the Saheeh (authentic) Hadeeth, the Prophet (صلى الله عليه وسلم) explained Islaam as outward deeds which testify to one's submission that includes the verbal testimony that there is no deity truly worthy of being worshiped except Allaah and that the Prophet Muhammad (صلى الله عليه وسلم) is a slave of Allaah and His Messenger, performance of the five daily prayers, payment of Zakaah, fasting the month of Ramadan, and performing Hajj to the Sacred House in Makkah. Also, 'Eemaan has to do with inward submission that includes believing in Allaah and His Angels, etc.

The Saheeh Hadeeth reads: {O Messenger of Allaah, what are the best acts? He (صلى الله عليه وسلم) said: **to feed the food and send regards to whom you know and to whom you know not.**} According to another Hadeeth: {Whose Islaam is the best i.e. who is a very good Muslim? He (صلى الله عليه وسلم) replied: **One who avoids harming the Muslims with his tongue and hands.**}<sup>9</sup>

Thus, the word "Islaam" refers to the outward deed which demonstrates a servant's submission to Allaah's commands, obeying His Sharee'ah, and abiding by it while 'Eemaan is akin to the inward 'Eemaan in one's heart such as believing in Allaah, His Angels, Books, Messengers, the Last Day, and Qadar (predestination) whether good or bad. When the Prophet (صلى الله عليه وسلم) was asked about 'Eemaan, he said, **{to have faith in Allaah, His Angels, His Books, His Messengers, the Day of Resurrection and the Divine destiny whether good or bad.}**<sup>10</sup> He explained 'Eemaan as believing in these six matters which are essentially the fundamentals of Faith and the Deen of Islaam, for whoever lacks 'Eemaan has no share in Islaam, and whoever lacks Islaam is not a Mu'min (believer). Accordingly, believing in these essential requirements of 'Eemaan is a prerequisite for the validity of one's Islaam. However, a Muslim's 'Eemaan might be perfect or not, as Allaah (سبحانه وتعالى) stated about the Bedouins: **[Say: "You believe not but you only say, 'We have surrendered (in Islaam)']**<sup>11</sup>

Because their 'Eemaan was not perfect and did not fulfil the essential requirements to be true believers, Allaah denied them the perfect 'Eemaan as this cannot be associated with those who neglect religious obligations, as the Prophet (صلى الله عليه وسلم) stated, **{There is no faith, for a person who does not have patience}** Similarly, he (صلى الله عليه وسلم) said: **"None of you will believe until he loves for his brother what he loves for himself."**<sup>12</sup> The Prophet (صلى الله عليه وسلم) also said: **{He who believes in Allaah and the Last Day should either utter good words or better keep silent; and he who believes in Allaah and the Last Day should show hospitality to his guest. He who believes in Allaah and the Last Day should keep good relation with his Kith and kin. He who believes in Allaah and the Last Day should not hurt his neighbours.}**<sup>13</sup> To explain it further, 'Eemaan entails practicing good deeds. Thus, Islaam without 'Eemaan is the act of hypocrites. The perfect 'Eemaan necessitates abiding by what Allaah and His Messenger (صلى الله عليه وسلم) commanded and refraining from what they forbade. If a Muslim falls short in adhering to this, then he is not a believer as Allaah negated 'Eemaan from the Bedouins in His statement: **[Say: "You believe not but you only say, 'We have surrendered (in Islaam) "]** and as negated also by the previous Hadeeths.

To summarise, Allaah (may He be Praised) and His Messenger (صلى الله عليه وسلم) denied the 'Eemaan of those who neglected some obligations of faith, although they remained within the fold of Islaam. These six tenets are the core of the Deen of Islaam; whoever fulfils them along with the outward matters of 'Eemaan, then they are believing Muslims. But those who neglect these tenets have no share either

<sup>9</sup> Saheeh Bukhaaree

<sup>10</sup> Saheeh Bukhaaree and Saheeh Muslim

<sup>11</sup> Soorah al-Hoojooaat [49:14]

<sup>12</sup> Saheeh Bukhaaree and Saheeh Muslim

<sup>13</sup> Saheeh Bukhaaree and Saheeh Muslim

in Islaam or 'Eemaan. Their status is like that of hypocrites who pretentiously adopted Islaam, identified themselves as believers, offered Salaah (Prayer) with Muslims, performed Hajj, and even fought in the cause of Allaah but they are inwardly not with the Muslims, let alone those who antagonise them for nothing except their detesting the Deen of Allaah and His Messenger and they belie and deny what was revealed to the messengers. They claim to be Muslims to fulfil their own wicked desires. Allaah has exposed their matter and declared their Kufr (disbelief) and misguidance; they become even more disbelieving than those who openly declare their Kufr, and that is why they will go to Hell and abide there eternally in the lowest place of the Fire. This is what they deserve

because their evil towards the Islaamic faith is emphatically confirmed and Muslims can be deceived by their pretension of being brothers and some important secrets might be disclosed to them which they exploit to harm Muslims and betray them. That is why their Kufr is more severe and their evil is more harmful. The same applies to whomever claims to believe in these fundamentals of 'Eemaan and does not offer the outward obligations of Islaam such as testifying that there is no deity except Allaah and Muhammad is His Messenger, offering Salaah, Sawm (Fast), paying Zakaah, performing Hajj or neglecting other outward practices of Islaam which Allaah has enjoined. This is evidence of their lacking 'Eemaan or its weakness. They are at risk for Allaah may reject their Faith as it is unanimously agreed upon that 'Eemaan is denied by not offering the two testimonies of Faith. However, 'Eemaan cannot be completely rejected from a Muslim, rather their 'Eemaan is not perfect owing to their falling short in certain obligations such as observing Sawm, performing Hajj and paying Zakaah; although having the ability to do so and other matters defined by the majority of scholars. Whoever abandons such obligations, then he is Faasiq (someone flagrantly violating Islaamic law) and devoid of guidance, but not a Murtad (apostate) according to the majority of the scholars as long as he does not deny such obligations. As for the obligation of Salaah, some scholars held the view that neglecting it is a form of apostasy from Islaam even if a person does not deny its obligation in accordance with the soundest opinion among scholars based on many proofs including the Prophet's (صلى الله عليه وسلم) statement: **{That which differentiates us from the disbelievers and hypocrites is our performance of Salaah. He who abandons it, becomes a disbeliever.}** Compiled by Al-Imaam Ahmad Ahl-ul-Sunan (authors of Hadeeth compilations classified by jurisprudential themes) with a Saheeh Sanaad (chain of narrators) on the authority of Buraydah ibn Al-Haseeb (رضي الله عنه)<sup>14</sup>. Others ruled that the abandonment of Salaah is Kufr, but not Kufr Akbar (a major disbelief that takes one out of the religion of Islaam) if the person does not deny its obligation. This matter is an independent realm of study but our goal here is to explain that there is no Islaam for one without Faith and no faith for one without Islaam. They mutually define each other. As previously mentioned, the word "Islaam" means submission and humbleness to Allaah and His Omnipotence (may He be Praised) which is in relation to the outward submission of the servant to His Lord.

Similarly, the word "Eemaan" is a term refers to the Muslim's inward belief which Allaah (سبحانه وتعالى) knows. It is also called so because it has to do with the belief of the heart which is associated with outward obligations that reflect this believing heart. They are, when adhering to and practicing, an indication of the validity of 'Eemaan. Conversely, whoever does not observe these outward obligations, this designates that they have no 'Eemaan or weak 'Eemaan. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), 'Eemaan in its generality includes Islaam and vice versa, as Allaah (سبحانه وتعالى) says: **[Truly, the religion with Allaah is Islaam.]**<sup>15</sup> This 'Eemaan is included according to the mainstream Muslims. No Islaam without 'Eemaan and 'Eemaan means guidance, God-fearing, and righteousness. These terms, even different, refer to the same meaning i.e. believing in Allaah and His Messengers, following His Guidance, abiding by the

<sup>14</sup> (رضي الله عنه) (rad iyallaahu `anhu) May Allaah be pleased with him

<sup>15</sup> Soorah Aal-Imraan [3:19]

teachings of His Deen. Furthermore, the word "Ihsaan" in general implies both 'Eemaan and Islaam because it is confined to Allaah's servants who have perfected their faith. In the same way, if one of the three words were said generally, the other two are naturally implied. Thus, if it is said that the Muhseenoon (good-doers) are the most beloved servants to Allaah, then this implies that they have perfected their Islaam and 'Eemaan, as Allaah (Exalted be He) states: **[and do good. Truly, Allaah loves Al-Muhsinoon (the good-doers).]** Allaah (Glorified be He) also says: **[Truly, Allaah is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers).]**<sup>16</sup> The Muslim who reaches the degree of Ihsaan must manifest this by their strong Islaam and 'Eemaan, piety and observance of Allaah's orders. It is only then that he deserves to be ranked as Muhsin, for Ihsaan is not reached unless preceded with sound Islaam and perfect 'Eemaan.

Dear brother, you should know that the word Mu'minoon (believers) implies the word Muslims, because it is more specific, as Allaah (Exalted be He) states: **[and verily, Allaah is with the believers.]** Allaah (Glorified be He) says: **[Allaah has promised the believers, men and women, Gardens under which rivers flow].** The word "Mu'min" refers only to those who believe with their hearts and act accordingly with their bodily organs to demonstrate belief in the Oneness of Allaah's Lordship. The Mu'minoon deserves to be called so because of their belief with the heart, their true Islaam, their observance of Allaah's commands and not transgressing His Limits. This meaning is indicated by the Hadeeth of Sa'd ibn Aboo Waqas (may Allaah be pleased with him) **[when he asked the Prophet (peace be upon him) why he gave the bounties to certain people and excluded others, Sa'd said: O Messenger of Allaah, you gave such-and-such and excluded such-and-such, and I think they are believers. The Prophet (peace be upon him) said: Or Muslims. Sa'd repeated his question and the Prophet kept saying: Or Muslims.]** To explain it further, if coupled together, 'Eemaan and Islaam have two meanings: a specific meaning and a general one. The word "Muslim" is more general than the word "Mu'min", accordingly every Mu'min is a Muslim but not vice versa. Yet, when generally and separately speaking, both terms may be used interchangeably as previously stated.

This is also indicated in the Prophet's statement: **[Faith has over seventy branches, or over sixty branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allaah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith.]**<sup>17</sup> This Hadeeth carries the general implication that 'Eemaan includes Islaam (submissiveness to Allaah), Huda (guidance), Ihsaan, Taqwaa. 'Eemaan, whose most excellent expression is that there is no deity but Allaah, and humblest of which is the removal of what is injurious from the path; this is the essence of our Deen and it is Islaam and 'Eemaan. That is why the Prophet stated: **{the uppermost of all these is the Testimony of Faith: "La ilaha illAllaah" (there is no true God except Allaah).}** It is known that the Shahahdah (Testimony of Faith) that there is no deity but Allaah is the first pillar of Islaam along with testifying that Muhammad is His Messenger. Allaah made this Shahahdah the highest rank of 'Eemaan, and as such, it includes in its generality Islaam, its pillars, and the obligations related to it. Similarly, when referring only to the 'Eemaan in Allaah or in Him and His Messenger, this includes all what Allaah Prescribed and His Messenger conveyed with regard to Salaah, Zakaah, Sawm, Hajj, belief in Angels, Books, the prophets, the Last Day, and Qadar whether good or bad. All of these pillars of faith goes within the realm of believing in Allaah. This also entails believing in His Names, Attributes, and His Existence as the Lord of the Worlds and the Only One deserving worship. Not only this, but such 'Eemaan is not separated from believing in what Allaah revealed or legislated, what He prescribed for His Servants, as it also encompasses believing in all Messengers, Angels, Books, Prophets, and all that Allaah and His Messenger revealed.

<sup>16</sup> Soorah an-Nahl [16:128]

<sup>17</sup> Agreed upon by Al-Bukhaaree and Muslim

The Sunnah also confirm this meaning when the Messenger of Allaah (peace be upon him) said: ﴿ Say, "I affirm my faith in Allaah" and then be upright. ﴾ It encompasses All what Allaah revealed or legislated for His Servants. Allaah (Glorified be He) says: ﴿ Verily, those who say: "Our Lord is Allaah (Alone)," and then they stand firm ﴾ i.e. they acknowledged that their Lord, Creator, Sustainer is Allaah and their belief in Him urged them to adhere to His Book and the Sunnah of His Prophet (peace be upon him). It a Divine Way to mention narratives and parables in the Qur'aan describing them in depth in certain verses and in brief in others, so that whoever seeks knowledge of such narratives will read them either in detail or brief with no confusion for he knows that each position has its own implications.

Likewise, 'Eemaan is mentioned separately in some Ayahs, and in others along with some of its prerequisites or branches to designate their importance and greatness, as Allaah (Glorified and Exalted be He) states: ﴿ Truly those who believe, and do deeds of righteousness, and perform As-Salaah (Iqaamat-as-Salaah), and give Zakaat, they will have their reward with their Lord. ﴾ Allaah's saying: ﴿ and perform As-Salaah (Iqaamat-as-Salaah), and give Zakaat ﴾ are essentially included in the realm of 'Eemaan and good deed but He mentioned them specifically to highlight their importance. The same applies to His statement: ﴿ Therefore, believe in Allaah and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'aan) which We have sent down. ﴾ Believing in Allaah and His Messenger naturally includes the belief in the revealed light but again Allaah mentioned it to emphasize its great rank. Allaah (سبحانه وتعالى) states: ﴿ By Al-'Asr (the time). ﴾ ﴿ Verily, man is in loss, ﴾ ﴿ Except those who believe (in Islaamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allaah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allaah has forbidden)], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allaah's Cause during preaching His religion of Islaamic Monotheism or Jihaad). ﴾ Following the truth and recommending one another to patience are forms of good deeds which reflect one's 'Eemaan. Therefore, Allaah mentions offering good deeds preceded by the prerequisite of 'Eemaan as a way of apposition of the specific to the general. Similarly, He mentioned enjoining one another to the truth and patience after good deeds in the same opposition, because they are kinds of good deeds. Thus, they were not mentioned in another Ayahs. Allaah (Glorified and Exalted be He) states: ﴿ Verily, those who believe (in Islaamic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). ﴾ He did not mention recommending one another to the truth and patience, as they are included in His statement "and perform righteous good deeds" and in 'Eemaan generally. When referring to 'Eemaan in general, it includes all that Allaah and His Messenger told of the past and the future until the end of time, on the Day of Resurrection, and about Jannah (Paradise) and Hellfire. It also encompasses all that Allaah and His Messenger enjoined and what they forbade. Yet, Allaah (may He be Praised) may make special mention of some specific good deeds or special mention of abandoning some sins as a way of emphasizing the particular after the general. The same goes to the fundamentals of 'Eemaan, as they are sometimes mentioned altogether as in Allaah's statement: ﴿ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allaah, etc.) that you turn your faces towards east ﴾ Here He mentioned five articles of faith and mentioned believing in Al-Qadar in other Ayahs. Allaah (Glorified and Exalted be He) states: ﴿ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfuz). ﴾ and ﴿ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfouz) ﴾ Other Ayahs stress the same meaning. At other positions of the Qur'aan, Allaah mentions only some of them.

In the Prophet's Sunnah also mention some of these articles of faith although they were detailed in the Hadeeth of Jibreel (Gabriel). In other Hadeeths, only belief in Allaah was mentioned such as the following Hadeeth: ﴿ Say, "I affirm my faith in Allaah" and then be upright. ﴾ Likewise, some

Hadeeths included only the mention of 'Eemaan in Allaah and the Last Day, as believing implies believing in all that Allaah and His Messenger informed us of. He who has faith in Allaah and the Last Day, this 'Eemaan will lead him to hasten to fulfill all the commands of Allaah and His Messenger and to refrain from what they prohibited. Therefore, in some Ayahs and Hadeeths no mention was made with regard to believing in Allaah and the Last Day, because whoever believed truly and sincerely in Allaah and the Last Day will be steadfast in fulfilling what Allaah has obligated, abandoning what He forbade, and observing His Limits. For example, Allaah says: ﴿Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.﴾

Thus, believing in the essential prerequisites of 'Eemaan mentioned in the Ayah is obligatory. Those who do not do this are disbelievers in Allaah regardless of their professed Islaam and 'Eemaan. Disbelieving in one of these six essential pillars of faith or any established matters of Islaam renders one a disbeliever even if they adhere to some of its rulings and tenets. Complete 'Eemaan in this Deen (Islaam) with all its laws and teachings is obligatory; otherwise those who have incomplete or imperfect 'Eemaan will be considered disbelievers, as Allaah (Exalted be He) states: ﴿Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers (by believing in Allaah and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between.﴾ ﴿They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴾ Hence, a believer knows the seriousness of these great and necessary fundamentals, and that believing in Allaah encompasses believing in what Allaah and the Prophet (peace be upon him) informed us about Himself, His Names, and Attributes. Similarly, this also includes the belief in Allaah as the Lord of the Worlds, the Creator, the Sustainer, and that He is perfect in Himself, His Names, His Attributes and His acts. The believer must have firm 'Eemaan that Allaah sent Messengers, revealed Books, predestined all matters, and that all things are known to Him (Exalted be He) before their existence as He is the Omnipotent and His Knowledge encompasses everything. Among the most concise Ayahs in this regard is Allaah's saying: ﴿Say (O Muhammad صلى الله عليه وسلم): “He is Allaah, (the) One.﴾ ﴿“Allaah-us-Samad (الذي يصمد إليه)﴾ [Allaah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿“He begets not, nor was He begotten.﴾ ﴿“And there is none co-equal or comparable unto Him.”﴾ Allaah (Glorified be He) also says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ Allaah (Glorified be He) also says: ﴿So put not forward similitudes for Allaah (as there is nothing similar to Him, nor He resembles anything). Truly! Allaah knows and you know not.﴾ Allaah (Glorified be He) says: ﴿Do you know of any who is similar to Him?﴾ There are similar Ayahs indicating the Divine Perfection and that He (Glorified and Exalted be He) has all Attributes of Perfection and far above attributes of imperfection and defectiveness. As Allaah informed us about Himself and as His Messenger Muhammad (peace be upon him) told us that He has the Most Beautiful Names and Most Lofty Attributes.

It is prescribed upon every Mu'min to believe in everything stated by Allaah and His Messenger (peace be upon him) with regards to Allaah's Names and Attributes and accept them as they are without any modification, increase or decrease ; rather, Muslims must accept them as stated by Allaah and His Prophet without Tahreef (distortion of the meaning), Ta'teel (denial of Allaah's Attributes), Takyif (questioning Allaah's Attributes or Tamtheel (likening Allaah's Attributes to those of His Creation)). A Muslim must follow the example of the righteous Salaf (righteous predecessors) in this regard.

This includes the Attributes that Allaah has proven for Himself, such as that of Istiwa' (Allaah's rising over the Throne in a manner that befits Him), Allaah's descending to the lower Heaven [in a manner that befits Him], Face, Hands, Mercy, Knowledge, Wrath, Will, and other Attributes which

Allaah established for himself as mentioned in the Qur'aan or the Sunnah of His Prophet (peace be upon him). We are obliged to ascribe such Attributes to Allaah as did the righteous Salaf from Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) and the Messengers (peace be upon them). Accordingly, we should believe that Allaah has risen over the Throne in a way that befits His Glory and Majesty, not as claimed by the sect of Jahmiyyah (a deviant Islaamic sect denying some Attributes of Allaah, claiming they are ascribed to people and cannot be ascribed to Allaah) that He seized it, as Allaah does not struggle against other deities; rather He is Omnipotent (Glorified and Exalted be He) and Dominant over all. However, Istiwa' is an attribute unique to the Throne that means rising above and high, as Allaah is high above His Creation and has raised Himself above the Throne in a manner befitting His Sublimity. None of His Creation resembles Him in His Creation, for His rising above the Throne is an established matter, as said by Maalik (may Allaah be merciful with him): The Istiwa' is known and the manner is untold; to believe in it is obligatory and to ask about it is a Bid'ah (innovation). This was also said by Rabi'ah Sheikh Al-Imaam Maalik (may Allaah be merciful with them) and Um Salamah (may Allaah be pleased with her) and believed by Ahl-ul-Sunnah wal-Jama'ah. The Attributes are known but the real manner is unknown whereas believing in them is obligatory. This is the rule applied to all Attributes such as Knowledge, Mercy, Wrath, Face, Hands, Foot, Fingers, etc. All the Ayahs and Hadeeths conform with this fact. Likewise, we should believe in Al-Nuzool, i.e. the Hadeeth that deals with Allaah's descending to the lower Heaven [in a manner that befits Him] and ascribes it to Allaah in a way that befits Him and its reality is known only to Him. Hence, we must believe that Allaah descends to the lower heaven as He wills in a manner known only to Him, and His descending does not contradict His Loftiness and His Istiwa', since He (Exalted be He) is not similar to His creation in any of His Attributes.

The same applies to His Istiwa' on the Throne which does not contradict that His Knowledge encompasses everything and that He is among His believing creatures with His knowledge and nothing is concealed from Him, as He Allaah (سبحانه وتعالى) states ﴿And He is with you (by His Knowledge) wheresoever you may be.﴾ This does not contradict His Loftiness and rising above His Throne, for Allaah is with us with His knowledge as He informed us without Tahreef or Takyeef. Furthermore, Allaah is with those who obey Him with His Knowledge, protection, support and by granting them victory over their enemies. This means that Allaah's Ma'iyah (accompaniment) is of two types; a general one which means that everyone is equal with regard to Allaah's Knowledge as He surrounds them all in His Knowledge, not only the believers; and a special accompaniment which is confined to the prophets and messengers (peace be upon them) and those who have Taqwaa (fearing Allaah as He should be feared), 'Eemaan, patience, and endurance in obeying Allaah and obeying His commands and abstaining from His prohibitions, as Allaah (may He be Praised) says: ﴿I am with you both, hearing and seeing.﴾ Allaah (Glorified be He) says: ﴿Be not sad (or afraid), surely Allâh is with us.﴾ Allaah (Glorified be He) also says: ﴿and be patient. Surely, Allaah is with those who are As-Saabiroon (the patient).﴾ And the like Ayahs. This special Ma'iyah includes protection, support from Allaah, and also His Knowledge that surrounds everything, as He (سبحانه وتعالى) states: ﴿And He is with you (by His Knowledge) wheresoever you may be.﴾

In utter contrast to what is claimed by Al-Jahmiyyah and the Mu'tazilah (a deviant Islaamic sect claiming that those who commit major sins are in a state between belief and disbelief) and the like who maintain that Allaah is everywhere (exalted be He far above any such thing). Allaah (سبحانه وتعالى) is above His creatures and is seated on His Throne as He stated. His Knowledge encompasses everywhere and He is not mixed with His Creation (سبحانه وتعالى). Thus, Ahl-ul-Sunnah wal-Jama'ah believe that 'Eemaan in Allaah entails believing in all what Allaah and His Messenger informed us about Him with regard to His Names and Attributes. This forms an essential pillar of their 'Aqeedah (creed), and accordingly, they believe in Allaah as their Lord and the only One Who deserves to be worshipped and that He is perfect in Essence, Names, Attributes, and Actions. For them, He is the Creator, the Sustainer, the Giver, Al-Khafid (the Abaser), Al-Rafi` (the Exalter) and other Attributes of



Perfection. Allaah is the only One worthy of worship and He is All-Knowing, the Supreme Creator, and is the One that sustains His Servants for He is Omnipotent.

All such Attributes are not similar to those of His Creatures, rather they are unique to Him in a manner that suits His Sublimity as our attributes befit us. Allaah's Attributes are everlasting and perfect whereas the servant's are imperfect and vanishing. All this is related to believing in Allaah (سبحانه وتعالى) and believing in the Angels generally and in detail.

### [Angels:]

Specifically speaking, angels are of two types; the first is known to us because they were mentioned in the Qur'aan and accordingly we are obliged to believe in them and their names, such as Jibreel (Gabriel), Mika'eel (Michael) and Israafeel (Seraph) and the angel of death. The second type are angels that we must believe in although Allaah did not mention them or their names, for Allaah (سبحانه وتعالى) states: ﴿but honoured slaves.﴾ ﴿They speak not until He has spoken, and they act on His Command.﴾

These angels are groups of which some are assigned to record our deeds, others travel throughout the earth attending circles of Dhikr (Remembrance of Allaah), others take turns among us by day and by night, and some hold the Throne etc. It is reported in the Saheeh (authentic) Hadeeth: ﴿Everyday, seventy thousand angels visit Al-Bayt Al-Ma'mur (the house over the heavens parallel to Ka'bah), and never come again.﴾ This indicates their great numbers and that only Allaah Knows how many they are. Hence, we must believe in them generally and specifically as honoured servants, not humans or Jinn, but as creatures created from light as narrated in the Saheeh Hadeeth: ﴿Angels were created from light, Jinns were created from a smokeless flame of fire, and Aadam was created from that which you have been told (i.e. sounding clay like the clay of pottery).﴾ Related by Muslim in his Saheeh on the authority of 'Aishah (may Allaah be pleased with her) from the Prophet (peace be upon him). They were formed as Allaah willed. Furthermore, they have their own deeds and Attributes which befit them; some of which are known through reports in the Sunnah, such as the appearance of Jibreel in different forms or in the form with which Allaah created him having six hundred wings, and at other times in the form of an unknown person who came to the Prophet (peace be upon him) to inquire about matters of Islaam and 'Eemaan, etc.

To explain further, they are formed according to Allaah's Will and their appearance is only known to Allaah (Glorified and Exalted be He) although they are known to have wings as mentioned by Allaah in His noble Book in Soorah Fatir and other matters which Allaah (Glorified and Exalted be He) told about in the Qur'aan and Sunnah. Thus, we should completely believe in them as far as their mentioned names and attributes are concerned, and generally accept that they are unknown to us, as are their affairs and attributes.

### [Revealed Books]

The same goes to believing in all the Books sent down by Allaah, as the believer generally believes in all Allaah's books and that they are Books which Allaah revealed upon His messengers and prophets we do not know about but we generally believe in them and that what was revealed in such Books refers only to Allaah (سبحانه وتعالى). However, some of these Books were made known to us such as Al-Tawrah (Torah), Injil (Gospel), Zabur (Book revealed to Prophet Daawood [David]) as well as scriptures of Ibraaheem (Abraham) and Moosa (Moses) and the Glorious Book, the Qur'aan. We should believe in all these Books which were mentioned to us, and with regard to those, which were not mentioned to us, we have to believe that Allaah sent them down to His messengers and

prophets which He only knows unless there is evidence or a text from the Prophet (peace be upon him) that provides clarification of such books.

### [Messengers]

We must believe generally in the Messengers of Allaah that were sent to people to call them to Allaah and on particular those mentioned in the Qur'aan. He (Exalted be He) states: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities i.e. do not worship Taaghoot besides Allaah).﴾ Allaah also says: ﴿And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).﴾ Allaah (Exalted be He) has sent the messengers as bearers of glad tidings and warners, but knowing exactly the number of such messengers and their names is a matter only known to Allaah. Yet, it is authentically reported in the Hadeeth of Aboo Dharr, which has some evidence from the Hadeeth of Aboo Umamah and others that indicate the number of the messengers is more than three hundred and ten but the Isnaad of such Hadeeths is open for questions.

As for the prophets, it was reported in some narrations that their number amounts to one hundred and twenty four thousand messengers. In another narration: one hundred and twenty thousand but some of the Isnaads of such narrations are not authenticated. To distil, the specific number of prophets and messengers is only known to Allaah (Exalted be He) alone (سبحانه وتعالى). Therefore, we have to generally believe that there are messengers and prophets whom Allaah sent to make the truth known and guide people to it, as Allaah (سبحانه وتعالى) states: ﴿Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaytaan (Satan) threw (some falsehood) in it.﴾

Allaah (Glorified be He) also said: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets.﴾ Allaah (Glorified and Exalted be He) also said: ﴿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.﴾ Such Ayahs make it absolutely clear that there were many messengers and prophets whom Allaah sent and He is the only One that knows their exact number.

This should form the basis of our 'Eemaan, whether generally or in detail, as they were so many and their mission was so great. They called to Tawhid (belief in the Oneness of Allaah/ monotheism); forbade Shirk (associating others with Allaah in His Divinity or worship); elucidated Allaah's Sharee'ah (Islaamic Law); enjoined what Allaah commanded and forbade the violation of His prohibitions. This is the sole goal of their mission. We should believe in those who were named in the Qur'aan such as Nooh (Noah), Ibrahim, Moosa, `Eesaa, Daawood, Suleiman, Hood, Saalih, and others including Adam, for it is reported in some narrations from Aboo Dharr and others that he is a prophet while other narrations tell that he is a messenger. There is no doubt that it a Sharee'ah was revealed to him from Allaah, but it is not known whether he is a prophet sent to people or just a prophet with no message. The narrations differed in this regard. It is known that Adam is one of the prophets and that its Sharee'ah was revealed to him. This is supported by the Hadeeth of the gathering of people on the Day of Resurrection when the believers approach Nooh saying: ﴿O Nooh, you are the first messenger Allaah sent to humankind.﴾ This is evidence in support of the mission of Nooh and that he is the first messenger and that Adam is a prophet. Yet, even if he was a messenger, this means that he was a messenger to his children unlike Nooh who was sent to his people who were by then the entire population of the earth. As for Adam, he was sent to his offspring with a specific Sharee'ah before Shirk prevailed. By contrast, Nooh was sent to his people

who were the whole people on earth after Shirk dominated and prevailed. Thus, there is no conflict when Adam is a messenger, if the Hadeeth is Saheeh, and Nooh is the first messenger to the people of the earth.

### [Last Day]

This could be said about the fifth pillar of 'Eemaan i.e. believing in the Last Day generally and in detail. We should believe in the existence of the events of the Last Day such as Jannah, Hellfire, Siraat (the bridge over the Fire), Mizaan (the Scales for weighing deeds) and others which were not mentioned in detail in the Ayahs or the Hadeeths but we are obliged to believe in it generally.

### [Qadr]

The same is said about believing in Al-Qadar (Predestination), which is the sixth fundamental of 'Eemaan, as we should believe in it according to the texts on this regard. It should be noted that believing in Al-Qadar includes **four things** as regards the creed of Ahl-ul-Sunnah wal-Jama`ah:

**First:** Knowing that Allaah (may He be Praised) predestined everything and that His Knowledge encompasses everything, as He (سُبْحَانَهُ وَتَعَالَى) states: ﴿Verily, Allaah is the All-Knower of everything.﴾ This refutes the claim of extremists of Qadareeyyah (a deviant sect that claims Allaah has no power over His Creation and humans are independent of Him) and Mu`tazilah who deny such Knowledge. Al-Shafee` (may Allaah be merciful with him) said, "Debate them with knowledge; if they acknowledge it, they are overcome and if they deny it, they disbelieve. That is because Al-Qadar means that Allaah's Knowledge encompasses everything, as matters cannot take place outside of His Knowledge. Once Allaah predestined and decreed all things and matters, there is no way that they can take place in a way contrary to His Will; otherwise this would indicate Allaah's ignorance of their occurrence (Highly Exalted is Allaah above their claims!)

On the other hand, if they deny this and say that Allaah (may He be Praised) does not know things except after they already exist, this is blatant Kufr (disbelief) and a form of disavowal to Allaah (may He be Praised) and a description of Him with lack of knowledge, and therefore, whoever says this is a disbeliever.

**Second:** Pre-writing and recording of what was and what will happen, as Allaah (may He be Praised) predestined everything. He (Glorified and Exalted be He) says: ﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfouz) before We bring it into existence. Verily, that is easy for Allaah.﴾ He (may He be Praised) also says: ﴿Know you not that Allaah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfouz). Verily that is easy for Allaah.﴾ This means that Allaah decreed all things as indicated by the two mentioned Ayahs. This was also expressed by the Prophet (peace be upon him) in the Hadeeth narrated by `Abdullah ibn `Amr ibn Al-`As ﴿Allaah had recorded the decrees of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.﴾ Related by Muslim in his Saheeh.

Allaah's Predestination of matters that were and that will be is supported by the texts of the Qur'aan and the Sunnah. We have to believe that Allaah ordained everything. Nothing is hidden from Him, His Knowledge encompasses everything, and He is omnipotent over all things. He (سُبْحَانَهُ وَتَعَالَى) says: ﴿that you may know that Allaah has power over all things, and that Allaah surrounds all things in (His) Knowledge.﴾

**Third:** Allaah's Mashi'ah (Will), namely whatever He wills happens and whatever He does not will never happens, and that nothing takes place without His Mashi'ah (Divine Will) that wanted it to happen regardless of people's will and their desire for a certain matter to occur or not. This Belief is a prerequisite for the validity of one's 'Eemaan. Allaah (Glorified and Exalted be He) states: ﴿To whomsoever among you who wills to walk straight.﴾ ﴿And you cannot will unless (it be) that Allâh wills – the Lord of the 'Alameen (mankind, jinn and all that exists).﴾ Allaah (may He Be Glorified) also says: ﴿So whosoever will (let him read it), and receive admonition (from it)!﴾ ﴿And they will not receive admonition unless Allaah wills; He (Allaah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilaah (god) along with Him, and He is the One Who forgives (sins).﴾ Allaah (may He be Praised) has the absolute and perfect Mashi'ah, as He states: ﴿Verily, His Command, when He intends a thing, is only that He says to it, "Be!" – and it is!﴾ (سبحانه وتعالى).

**Fourth:** The belief in Allaah's Power to create and make them exist as He has power over everything, the Supreme Creator, the All-Knower; He created all things and brought them into existence. This applies to the present and the future. He is the Omnipotent with no partner, the Creator, the Sustainer, and has power over all things. He (may He be Praised) states: ﴿Allaah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things.﴾

Believing in al-Qadar includes all the aforementioned prerequisites. It includes 'Eemaan in Allaah's Knowledge of everything and His Predestination; that whatever He wills happens, and whatever He does not will does not happen. 'Eemaan includes also the belief that Allaah is the Supreme Creator Who created and caused all things to exist (may He be Praised). This refutes whoever claims otherwise from Mu'tazilah and others. Whoever denies Allaah's Mashi'ah and claims that things happen beyond Allaah' Will, then he refuses to accept the Omnipotence of Allaah and does not give Him His due respect. Hence, every believer should have unquestionable 'Eemaan that Allaah is potent over everything and that events occur according to His Cosmic Will. Yet, some people are inattentive of such articles of 'Eemaan with which the messengers were sent. Therefore, they should be educated about them with evidence and they should know the difference between Allaah's Divine Predestined Universal Will mentioned in His statement: ﴿Verily, His Command, when He intends a thing, is only that He says to it, "Be!" – and it is!﴾ and Divine Legal Will which is not applicable to all people such as the disbelievers which it is meant by Allaah's statement: ﴿Allaah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance﴾.

It is known that some people have died while being ignorant of some basic tenets of 'Eemaan and without offering Tawbah (repentance to Allaah). Allaah (Exalted be He) says: ﴿Allaah wishes to lighten (the burden) for you﴾ This is the Legal Will, because Allaah eased matters for some people and left others. This means that Allaah willed, loved and satisfied with it but some people were made to succeed in that while others failed. This is expressed in the Saheeh Hadeeth: ﴿Allaah, the Exalted will say to some pagans on the Day of Resurrection: Would you like to go as ransom if you had all what equals to earth in gold? He would say: Yes. Allaah would say to him: When you were in the loins of Adam, I asked you for something easier than this that you should not associate anything with Me. But you associated with Me others.﴾ All messengers conveyed this message of worshipping Allaah alone and forbidding associating others with Him but most people refused and took partners with Allaah in worship and did not accept the Divine Will. Therefore, whoever believes in these four matters of 'Eemaan; Allaah's knowledge of all things; He predestined them to happen; He willed them to happen; and He is the Supreme Creator of all things, then he fully believes in Qadar but whoever falls short in this, his 'Eemaan is imperfect and is not following the creed of Ahl-ul-Sunnah wal-Jama'ah due to imperfect belief in all matters of Qadar.

This belief in Qadar does not necessarily mean that the servant is predestined without a free will or Mashi'ah as a feather moved helplessly by the wind as claimed by the Qadareeyah who hold the view of Predestination from the Jahmiyyah and others, rather Human beings have choice, will, and volition, to discern truth from falsehood. Human beings have choice, will, and volition, but these are only realised through Allaah's Will (سبحانه وتعالى), as He (Exalted be He) states: ﴿To whomsoever among you who wills to walk straight.﴾ ﴿And you cannot will unless (it be) that Allaah wills – the Lord of the 'Alameen (mankind, jinn and all that exists).﴾

Humans have free will and are predestined; free because Allaah (may He be Praised) gave them minds, hearing, the ability to choose and the will to manage their spiritual and worldly affairs. They have wills by which they can avoid sin, obey Allaah's commands or disobey Him, and give in charity or not. In regard to being predestined, this occurs because humans cannot escape, due to their words and deeds, the Divine Decree and the Will of Allaah (may He be Praised). They have a will but which can only be realised through Allaah's Will (سبحانه وتعالى), and that is why Allaah (سبحانه وتعالى) states: ﴿He it is Who enables you to travel through land and sea﴾ By that, it could be said that human beings are predestined and also have free will and each person is led to that for which he has been created. Allaah gives him the mind and the free will to act as he so likes. Similarly, he is predestined as far as Allaah's Knowledge is concerned and led to doing good or bad according to Allaah's Predestined Will, and as such, he cannot do anything contrary to what Allaah decreed for him. In this regard, the Prophet (peace be upon him) stated: **No, do perform good deeds, for everyone is facilitated in that for which he has been created; For the good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.** Then he recited the Ayahs: ﴿As for him who gives (in charity) and keeps his duty to Allaah and fears Him,﴾ ﴿And believes in Al-Husnâ.﴾ ﴿We will make smooth for him the path of ease (goodness).﴾ and the next verse. (Agreed upon by Al-Bukhaaree and Muslim) from the Hadeeth of `Alee ibn Aboo Taalib (may Allaah be pleased with him). This makes it clear for a believer to differentiate between the creed of the Salaf (righteous predecessors) and that of the Mu'tazilah and Qadareeyah who denied the creed of Predestination, and Al-Qadareeyah who held it.

As for the first sect of Qadareeyah, they went so far in proving the Predestination that they said: The servant has no free will or Mashi'ah at all. Definitely, they were wrong about that although they were right in their proving of Al-Qadar.

Concerning the second sect of Qadareeyah who denied Predestination, they also went far in that regard although they acknowledged that the human being has a free will and free choice but they separated it from Allaah's Will. Combining the merits of both sects, Ahl-ul-Sunnah wal-Jama'ah hold the true opinions and abandoned their false thoughts.

Hence, it is incumbent upon those who seek Al-Haqq (the Truth) if they refute the claims of their adversaries to be fair in declaring what they benefited from them and what they avoided, telling them that you said so-and so and we agree with you in this regard and you said so-and-so and we do not accept that. They should say that they agree with them in believing in Al-Qadar but oppose their saying that the human being is predestined, as he has a free will and a free choice. It should be said to these sects of Mu'tazilah and their likes that we agree with the saying that the human being has a free will, but not confirming that this will is not realised through Allaah's Will and that His Mashi'ah is related to His Servant's.

This should be said to the Shee'ah (Shi'ites) that we are with you in your love Ahl-ul-Bayt (members of the Prophet's extended Muslim family) and `Alee (may Allaah be pleased with him), and that all goodness lies in following his way as one of the best companions of the Messenger of Allaah (peace be upon him); rather he was the best after Al-Siddiq, `Umar and `Uthman (may Allaah be pleased

with them all). However, we contradict you in your claim of his infallibility or his precedence to the Caliphate after the Messenger of Allaah as there are three persons before him more deserving of this honour. We are not with you with regard to your deifying him, seeking his help, making vows for him, and the like. Our dispute with you is because you went far from the righteous path, although we stand shoulder with shoulder with you in loving and revering Al-ul-Bayt who were committed to Allaah's Sharee'ah, invoking Allaah's pleasure on them, and we believe that they are the best of Allaah's Creation as stated in the Messenger of Allaah's will, as he said in the Hadeeth narrated by Zayd ibn Arqam compiled in Saheeh Muslim: ﴿I am leaving among you two weighty things: First: the Book of Allaah in which there is right guidance and light, so hold fast to the Book of Allaah and adhere to it... He then said: Second: the members of my household! I remind you (of your duties) to the members of my family.﴾

The same applies to all other sects, as we accept their opinions that agree with the truth and admit that for them, and at the same time refute their deviance and falsehood through textual and rational evidence. Thus, it becomes so clear that these six fundamentals are themselves the pillars of this Deen and which include the essential tenets of Islaam and 'Eemaan that whoever abides by their creed, in word and deed, then they have perfected their 'Eemaan and are saved from hypocrisy. This is because such articles of faith oblige the Mu'min to fulfil what Allaah has obligated upon them and their belief in all that Allaah informed us of in His Book or through the Prophet (peace be upon him) Sunnah. Whoever denies these articles or some of them is indeed not a Mu'min.

### [Summary]

In short, these fundamentals are great ones and basic rules for this Deen and should be observed and abided by in all conditions avoiding what contradicts them. Whoever claims an opinion or does an act of disbelief proves his lack of true 'Eemaan in these prerequisites of faith or some of them, such as abandoning Salaah (Prayer), as those who neglect Salaah is utterly without faith, according to the soundest scholarly opinion; if he has true faith, it will hold him back from this sin. According to the most preponderant opinion, the person who neglects Salaah commits kufr Akbar, for the Prophet (peace be upon him) said: ﴿What makes one a disbeliever and a polytheist is abandoning prayers.﴾ Recorded by Muslim in his Saheeh. The Prophet (peace be upon him) also said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salaah. He who abandons it, becomes a disbeliever.﴾ Recorded by Al-Imaam Ahmad and Ahl-ul-Sunan (authors of Hadeeth compilations classified by jurisprudential themes) with a Saheeh (authentic) Sanaad (chain of narrators) on the authority of Buraydah ibn Al-Haseeb (may Allaah be pleased with him). Likewise, whoever shows disrespect to Allaah (may He be Praised) or His Messenger (peace be upon him) or does not believe in what Allaah told with regard to the existence of Jannah, Hellfire, and the Qur'aan, then they are disbelievers according to the Ijma` (consensus), because such mocking and disrespect reflect their false 'Eemaan or that they have no 'Eemaan at all in them due to such deviance.

This is also applicable to whoever desecrates the Mus\_haf (Arabic Qur'aan), blemishes it with impurity, or sits upon it knowing that it is the Book of Allaah. This indicates that he has no faith at all; rather he only claims that; otherwise he would never commit such acts which render one a disbeliever.

Those who mock the messengers or do not believe in them are disbelievers because by doing so, they admit their lack of true 'Eemaan and their falsely claiming to be believers. This applies to the other matters which people do, such as the people of Musaylimah who believed the call of the Messenger of Allaah (peace be upon him) and offered Salaah and Sawm (Fast), but at the same time they claimed that Musaylimah is a partner with the Prophet in his mission. Accordingly, they were

unanimously rendered disbelievers according to the scholars among the Sahaabah and those who came after them, even though they offered Salaah, Sawm, and said that Muhammad is the Messenger of Allaah. Once they believed that Musaylimah is a partner with Muhammad in his message, this alone entailed their Kufr, as they afterwards denied Allaah's statement: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets.﴾ and denied the Saheeh and Mutawaatir Hadeeths that prove our Prophet Muhammad (peace be upon him) as the Seal of prophets and messengers.

Also the Qadyianees and those among them who believed that Ghulam Ahmad was a prophet to whom there was a certain message revealed by Allaah, were regarded as having committed Kufr Akbar, because they are disbelievers of Allaah and His Messenger, even if they offered Salaah, Sawm and claimed themselves as Muslims. Those who also did not believe that the Jannah or Hellfire exist, and that the Hellfire is not a place of torment for its dwellers but a blessing for them as stated by Ibn `Arabee, the deviant who is known for pantheism. Undoubtedly, this is a rejection of what Allaah's Book or the Sunnah of His Prophet mentioned as well as the Ijma` of scholars that the Hellfire is a place of torment, not pleasure, as a punishment for their neglect of what Allaah enjoined upon them and committing what He forbade in addition to disbelieving in what the messengers called to. The Qur'aan has many Ayahs indicating that the disbelievers will be punished with torment in the Hellfire. Nobody can deny this except a stubborn, arrogant, and ignorant person who is totally unaware of what the messengers were sent with or with no mind at all.

This makes it clear that evidence of Islaamic matters is derived from the Qur'aan and the Sunnah according to what Allaah and His Messenger told as well as the authentically reported words from the Salaf of this Ummah (nation). Whoever refuses this and claims what contradicts these fundamentals of 'Eemaan deviates from the Straight Path and their claim is false.

I ask Allaah (Glorified and Exalted be He) to grant us a good understanding of His Book and the Sunnah of His Prophet, and to bestow upon us and all Muslims the blessing of true 'Eemaan and good deed. May Allaah make us steadfast in adhering to the Truth until we meet Him (may He be Praised)! Indeed, He is All-Hearer and Responsive! May peace and blessing be upon His Servant and Messenger, our Prophet, his Family, Companions, and those who followed him in righteousness!