

PREFACE

Only those who believe in the Qur'an, Sahih Hadith and in the understanding of the companions The Messenger of Allaah (sallallaahu alayhi wa sallam) can succeed in the Hereafter.

Stages of Curriculum Theory:

People belonging to the same religion often split into different groups based on their beliefs. The corruption of belief sends a person to Hell. Reforming and strengthening one's belief is important. We have made many efforts to purify and strengthen people's faith. May Allaah accept our endeavors. Ameen

Stages of Curriculum Preparation:

Alhamdulillah, in 301 points, the knowledge related to belief ('Aqeedah') has been collected in this book. The principles are laid out, and in addition, suitable injunctions as well as the relevant Qur'anic verses and hadiths pertaining to the subject have been collected.

Stages of General Review:

A committee of scholars has reviewed this book and has enriched it at various places with their valuable suggestions — by this the book's usefulness will, increase, Insha Allaah.

Stages of Special Review:

Individually, many scholars — with special care — made deletions and additions to it, so that the book may become easier and more beneficial.

For Whom This Book Is Written:

It can serve as a curriculum for establishing a workshop and for a series of lessons, Insha Allaah.

A Token of Gratitude:

I wish to express my heartfelt thanks to all the scholars and companions who contributed to this subject, especially Sheikh Mujahid Amri, Sheikh Majid Amri and the Ask-al-Ummahpedia editing team. May Allaah grant them the best reward. Ameen.

I am deeply grateful to the administration of Jamia Dar-us-Salam, Umrabad, Tamil Nadu, and Jamia Al-Ummiya Madaris, including their teachers from North-Wadi and the Arab world — without whose support I would not have

been able to present this work as a humble offering to the honored readers. May Allaah bless all their efforts and weigh them among the righteous. Ameen.

Note:

I also acknowledge that I have quoted some passages from other books for the sake of benefit; may Allaah bestow His reward on those authors. Ameen.

The linguistic meaning of Aqeedah:

The Arabic word Aqeedah stems from the root ‘aqada, which conveys meanings: to become firmly attached to something with strength and firmness — and from this also comes the meaning of making something strong and solid, holding it tightly, and binding or knotting. It is said in Arabic, ‘aqada’l-habl (the rope was tied), i.e., it was pulled tight together. And it is said ‘‘Aqd al-‘Ahd al-Bay’’ — meaning he made the covenant/salecontract firm and binding; and it is said ‘‘Aqd al-‘Izar’’ — meaning he firmly tied the wrap (izar). Meanwhile, the word ‘‘Aqd’’ itself means to tie, bind, knot or fasten strongly — whether that’s a rope, a garment, an agreement or a binding covenant.

[Lisan al-‘Arab, by Ibn Manzur — under the chapter Dal, 3/296

Al-Qamus al-Muhiṭ — Al-Firuzabadi, under the letter Dal, page no:383

Mu‘jam Maqayis al-Lughah — Ahmad Ibn Faris — page no: 649]

The terminological meaning of Aqeedah:

The term ‘Aqeedah’ applies to that firm faith and decisive conviction in which there is no room for doubt or uncertainty. It is a belief upon which a person rests his faith, firmly confirms it in his heart, and adopts it as his religion. Now, if this firm faith and decisive conviction is correct, then the ‘Aqeedah’ will also be correct — just as the creed of Ahl as-Sunnah wa al-Jama‘ah. And if it is false, then the ‘Aqeedah’ will also be false — as is the case with the beliefs of various deviant sects.

[Discussions on the Belief of Ahl-e-Sunnah wal-Jama‘ah – Dr. Nasir al- Aqeel, paged 9,10]

The Meaning of Ahle Sunnat:

The literal meaning of the word ahl is ‘those belonging to’ or ‘people/owners/people of.

The literal meaning of sunnat is ‘a path’ or ‘a way of life’, whether that way is good or bad. [Lisan al-‘Arab by Ibn Manzūr, Chapter (Section) of the letter Nun, Subsection of the letter Sin.]

By ‘Ahl al-Sunnat’ one means those who walk on the path of the Sunnah — i.e. those who follow the Sunnah.

According to the scholars of *Aqeedah al-Ummiyah*, the term *Sunnah* refers to the way of The Messenger of Allaah (sallallaahu alayhi wa sallam) and his noble Companions in matters of knowledge, belief, speech, and action. This is the Sunnah whose following is obligatory, and the one who adheres to it is praiseworthy, while the one who opposes it is blameworthy. On this basis it is

said that ‘so-and-so is among Ahl al-Sunnah,’ meaning he is among those who follow the correct and praiseworthy path. [See: *Mabahith fi ‘Aqidat Ahl al-Sunnah*, pageno:13]

Meaning of *Jama‘at*:

The word ‘*Jama‘at*’ in the Arabic language is derived from the root ‘*jaa-ma-*’, which denotes gathering, consensus, and assembly, and it is the opposite of division. Ibn Fāris (may Allaah have mercy on him) says: The root letters *jim*, *mim*, and ‘*ayn* all share one original meaning, which indicates unity. Hence it is said: ‘*jama‘tu ash-shay‘a jam‘an*’ — I gathered or united the thing.[*Maqayis al-Lughah* (Dictionary of Linguistic Measures) by Ibn Fāris, Book of the letter Jim, ‘What has come in the speech of the Arabs regarding identical doubled roots beginning with Jim pageno:224]

According to the scholars of *Aqeedah al-Ummiyah*, the term *Jama‘at* refers to the predecessors of this Ummah — meaning the Companions, the Tabi‘een, and the believers who sincerely follow them until the Day of Judgment, who have united upon the clear [The term ‘*Jama‘at*’ refers to that which is in accordance with the truth. Abdullah ibne Masood (May Allaah be pleased with him) said:”The *Jama‘at* is that which is in accordance with truth, even if your alone.” And Nu‘aym Ibn Hammad said:”What he means that when there is a deviation in the *Jama‘at*, you should stick to the same path that the *jama‘at* was on before the deviation, even if you are alone, because in that case you are in the *Jama‘at*.” This statement was mentioned by Ibn al-Qayyim in his book “Relief for the Distressed from the Traps of Satan” (1/70) and attributed to al-Bayhaqi] and manifest truth of the Sunnah Gathered upon [See *Sharah Tahawiyyah*-Ibn Abi Al-Izz,pageno:68, *Sharah Aqeedah Wasitiyah*-Allama Muhammad Khalil Haras, Pageno:61].

Titles and Characteristics of Ahl al-Sunnah

Ahl-e-Sunnah wa'l-Jama‘ah

Ahl-e-Sunnah wa'l-Jama‘ah are those people who remain steadfast upon the way of The Messenger of Allaah (sallallaahu alayhi wa sallam) and his noble Companions. They are firmly committed to the Sunnah of their Prophet. They are the group consisting of the Companions, the Tabi‘in, and the Imams of guidance who followed them. These are the people who, in every era, adhered to the Sunnah and stayed away from innovation. They will remain, until the end of time, in a state of honor and victory. [Discussions on the Belief of Ahl-e-Sunnah wal-Jama‘ah – Dr. Nasir al- Aqeel, pageno:14,15]

They are given this name because they are connected to the Sunnah of The Messenger of Allaah (sallallaahu alayhi wa sallam), and because they are united—openly and secretly, in speech, action, knowledge, and belief—upon practicing and upholding the Sunnah.[Fath Rabb al-Bariyyah, an abridgement of al-Hamawiyyah. Allama Muhammed ibn Salih ibn Muhammad al-‘Uthaymin pageno:10, Sharah Aqeedah Wasitiyah Saliah ibn Fawzan ibn ‘Abdullah al-Fawzan pageno:10]

Arabic Text

It was narrated from ‘Awf bin Malik that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

“The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allaah, who are they?” He said: “The main body.” [Sunan Ibn Majah is Hadith No. 3992]

And in Sunan Tirmidhee, there is a narration from Abdullah ibn ‘Umar. The Companions asked, ‘Which group is that, O Messenger of Allaah?’ He (sallallaahu alayhi wa sallam) replied, ‘The group that follows what I and my Companions are upon.’[Sunan Tirmidhee:2641]

Firqah Najiya (The Saved Sect)

This means the group that will be saved from Hell. When the Prophet (sallallaahu alayhi wa sallam) spoke about the sects, he highlighted this particular group, saying that all other sects would enter Hell except this one, which would be protected from it. [From the fundamentals Ahl-e-Sunnah wal-Jama’ah Saliah ibn Fawzan ibn ‘Abdullah al-Fawzan pageno:11]

Ta’ifah Mansurah (The Victorious Sect)

It is narrated from Mu‘awiyah (may Allaah be pleased with him) that he said: ‘I heard the Prophet (sallallaahu alayhi wa sallam) said

Arabic Text

A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them [Sahih Muslim 1037]

It has been narrated on the authority of Mughira (may Allaah be pleased with him) who said:

I heard the Messenger of Allaah (sallallaahu alayhi wa sallam) say: A group of people from my Umma will continue to be triumphant over the people until the Command of Allaah overtakes them while they are still triumphant. [Sahih Bukhari: 3640, Sahih Muslim: 1921]

It has been narrated on the authority of Thaubaan (may Allaah be pleased with him) that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allaah's Command is executed (i.e. Qiyaamah is established). In Qutaiba's version of the tradition, we do not have the words: "They will remain in this position."

[Sahih Muslim: 1920]

A similar hadith has also been narrated from Jabir bin Abdullah (may Allaah be pleased with him). [Sahih Muslim: 1923]

Those who firmly adhere to the Book of Allaah and the Sunnah, and follow the methodology of the early predecessors, the Muhajireen and Ansar:

Therefore, the Prophet (sallallaahu alayhi wa sallam) made mention of them

Arabic Text

Means "What I am upon and my Companions" [Sunan Tirmidhee: 2641]

The best role models and examples who guide others towards the truth and themselves act in accordance with it:

Fudayl ibn 'Iyad (may Allaah have mercy upon him) said:

"There are some servants of Allaah through whom Allaah keeps people and lands alive, and they are from Ahl al-Sunnah. Whoever knows that what he consumes is lawful (halal) is considered among the group of Allaah's righteous servants." [Explanation of the Principles of the Ahl-e-Sunnah wal-Jama'ah Al- Laylakai 1/72, Hilyat al-Awliya' – Abu Nu'aym 8/104]

Ahl-e-Sunnah are the best people who refrain from innovations (bid'ah)

Abu Bakr Ayyash was asked, 'Who is a Sunni?' He replied:

"He is the one who, when innovations (bid'ah) are mentioned, does not support or favor them in any way." [Explanation of the Principles of the Ahl-e-Sunnah wal-Jama'ah Al- Laylakai 1/72]

Shaykh al-Islam Ibn Taymiyyah said:

“Ahl-e-Sunnah are the best and most moderate people of this Ummah, steadfast on the straight path, established upon truth and moderation”[Majma‘ al-Fatawa – Shaykh ul Ibn Taymiyyah 3/368,369]

Ahl-e-Sunnah are those who will be seen as strangers when society becomes filled with corruption and moral decline

Arabic Text

It is narrated on the authority of Abu Huraira (may Allaah be pleased with him) that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

“Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger.”[Sahih Muslim:145]

There is also a narration reported by Imam Ahmad ibn Hanbal from ‘Abdullah ibn Mas‘ud (may Allaah be Pleased with him). He said:

Arabic Text

‘I asked: O Messenger of Allaah, who are the strangers (al-ghuraba’)?’ The Prophet (sallallaahu alayhi wa sallam) replied: ‘They are the people who leave their homeland and their families in the path of Allaah.’[By ‘نَزَاعٌ’ is meant the person who goes away from his home and family. The meaning of the Hadith is that it is glad tidings for those who leave their homeland in the path of Allah.” – Ibn Athir, al-Nih’yah, Volume 2] [Musnad Ahmed:1/397]

There is another narration from Imam Ahmad, reported from Abdullah ibn ‘Amr ibn al-As (may Allaah be Pleased with him).

Arabic Text

He said: I asked, ‘O Messenger of Allaah, who are the *Ghuraba*’ (the strangers)?’ The Prophet (sallallaahu alayhi wa sallam) replied “They are the righteous among a majority of evil people. Those who disobey them are more numerous than those who obey them”. [Musnad Ahmed:2/177,222]

And there is another narration

Arabic Text

This are People who are righteous among a people who are mostly evil. [Musnad Ahmed:4/173]

In short, Ahl al-Sunnah are those people who are regarded as strangers among the other sects (the followers of desires, and the innovators).

Ahl al-Sunnah are the true bearers of the knowledge of religion, and people become misguided when they are separated from them:

That is, Ahl al-Sunnah are the true bearers of religious knowledge, who protect it from the exaggerations of extremists, the distortions of heretics, the trickery of false worshippers, and the misinterpretations of the ignorant.

Therefore, Ibn Sirin (may Allaah have mercy on him) said:

“In the beginning, people did not ask about the chains of narration (isnads), but when fitnah (trials and tribulations) began, they started to inquire about the names of the narrators of hadith. Consequently, the hadith narrated by Ahl al-Sunnah was accepted, while the hadith narrated by the Ahl al-Bid‘ah (innovators) was rejected.”[Sahih Muslim The Introduction, Chapter on the Chains of Transmission in Religion 1/15]

Similarly, Ahl al-Sunnah feel grief upon hearing of the loss or separation of members of the Ahl al-Sunnah. Ayub al-Sakhtiyani (may Allaah have mercy on him) said:

“Whenever I hear the death of a member of Ahl-e-sunnah, I feel as though parts of my own body have been lost” [Explanation of the Principles of the Ahl-e-Sunnah wal-Jama’ah Al- Laylakai 1/66, Hilyat al-Awliya’ – Abu Nu‘aym:3/9]

He further says:

“Those who desire the death of the Ahl al-Sunnah try to extinguish Allaah’s light with their own mouths (by blowing on it), even though Allaah is the One who completes His light, even if this displeases the disbeliever”. Explanation of the Principles of the Ahl-e-Sunnah wal-Jama’ah Al- Laylakai:1/68]

Manhaj e salaf:

1. To have faith and conviction in all the texts of the Qur’ān and Hadith.
2. There is no contradiction between the texts of the Qur’ān and Hadith.
3. To accept all the names and attributes of Allaah found in the Qur’ān and Hadith exactly as they are, without alteration or denial.
4. This includes the Qur’ān and Sunnah, in all the foundational principles of the religion, and all related matters.

5. To resolve any matter, all relevant verses of the Qur'an and all narrations of the Prophet should be gathered and carefully studied with regard to that matter. It is incorrect to focus on only some texts while neglecting others.
6. One should place complete trust in Sahih (authentic) Hadith without any objection, and leave Da'if and Mawdu' (weak or fabricated) Hadith.
7. To consider the Qabr -e- Ahad as authoritative in both creed and rulings, without making any distinction.
8. To interpret the Qur'an and Hadith in accordance with the understanding of the Sahaba.
9. In terms of serving as evidence, the Qur'an and Hadith are like brothers to each other, and in terms of deriving rulings, they hold an equal status.
10. One should avoid creating any conflict between revealed texts and rational understanding.

The Levels of Religion

The Three levels of Faith are:

1.Islam 2. Imaan 3. Ihsan

Arabic Text

Furthermore, each of these three levels comprises specific pillars.

One day the Messenger of Allaah (sallallaahu alayhi wa sallam) appeared before the public so a man came to him and then said: Prophet of Allaah, what is Iman? Upon this he (the Holy Prophet) replied: That you affirm your faith in Allaah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter. He said: Messenger of Allaah, what is al-Islam? He replied: Al-Islam is that you worship Allaah and do not associate anything with Him and you establish obligatory prayer and you pay the obligatory alms (Zakat) and you observe the fast of Ramadan. He said: Messenger of Allaah, what is al-Ihsan? He replied: That you worship Allaah as if you are seeing Him, and for if you fail to see Him.[Sahih Bukhari:50 Sahih Muslim:8]

Pillars of Islam

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

The pillars of nations is based on five things.

Shahadataeen: To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah's Messenger (sallallaahu alayhi wa sallam).

Ekhamatus Salaah: To offer the (compulsory congregational) prayers dutifully and perfectly.

Fasting in Ramadan: To observe fast during the month of Ramadan. abstaining from eating, drinking, and anything else that breaks the fast, from dawn (Fajr) until sunset (Maghrib).

Paying Zakat: To pay Zakat (i.e. obligatory charity): It becomes obligatory when a Muslim owns 82 grams of gold or its equivalent in other forms. Upon reaching this threshold, it is necessary to pay 2.5% of it. According to scholars, the specific amount of Zakat is prescribed for each type of wealth, including cash.

Hajj: To perform Hajj. (i.e. Pilgrimage to Mecca). It is obligatory for every person who has the good health and financial means to reach there.

[Sahih Bukhari:8]

Pillars of Imaan

The following are the pillars of Imaan

Affirm your faith in Allaah: Belief in Allaah means having faith in Allaah's existence, His attributes, worship, supplication, and His commands, and believing in His Oneness through all of this.

Affirm your faith in his Angels: Which is a luminous (or light-based) creation and they have been created to follow the commands of Allaah Almighty.

Affirm your faith in his Books: That is, on the Torah, the Gospel (Injeel), the Psalms (Zabur), and the Quran.

Affirm your faith in his Apostles: In which the first is Noah (peace be upon him) and the last is Muhammad (sallallaahu alayhi wa sallam).

Affirm your faith in the Day of Judgement: That is, on the Day of Judgment, which is the day of accounting and reward for people's deeds.

Affirm your faith in the Divine Decree about good and evil: This means that, while adopting permissible means, every person should be content with good or bad destiny because it has been decreed by Allaah Almighty. [Sahih Muslim:8]

Ihsaan has one pillar:

The reality of Ihsaan is to worship Allaah as if you see Him; and If this status is not attained, then have believe that even though you do not see Him, He certainly sees you. [Sahih Muslim:8 Al-Usul ath-Thulathiyyah – Muhammad ibn 'Abd al-Wahhab pageno:9]

What is the meaning of Islam?

Islam is the act of submitting to Allaah with true monotheism (Tawheed), obeying and being fully devoted to Him, humbling oneself before Him, and turning away from all forms of polytheism (Shirk).

Allaah says in the Quran,

Arabic Text

And who can be better in religion than one who submits his face (himself) to Allaah (i.e. follows Allaah's Religion of Islamic Monotheism) [Surah An-Nisa': 125]

Allaah says in the Quran,

Arabic Text

And whosoever submits his face (himself) to Allaah [i.e.(follows Allaah's Religion of Islamic Monotheism), worships Allaah (Alone) with sincere Faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allaah's sake without any show-off or to gain praise or fame etc. and does them in accordance with the *Sunnah* of Allaah's Messenger Muhammad (sallallaahu alayhi wa sallam), then he has grasped the most trustworthy hand-hold.[surah Luqman:22]

Allaah says in the Quran,

Arabic Text

And your *Ilah* (God) is One *Ilah* (God Allaah), so you must submit to Him Alone (in Islam). And (O Muhammad (sallallaahu alayhi wa sallam)) give glad tidings to the *Mukhbitin* [those who obey Allaah with humility and are humble from among the true believers of Islamic Monotheism] [Surah Al-Hajj:34]

When the term 'Islam' is mentioned, it refers to the entire religion; what is the evidence for this?

The evidence for this is the verse mentioned below:

Arabic Text

Truly, the religion with Allaah is Islam. [Surah Ale-Imran:19]

And the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger.[Sahih Muslim:145, Sunan Ibne Majah:3986]

And the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

The best (or most superior) deed in Islam is to have faith in Allaah.[This is a portion of a long hadith, which was narrated by Imam Ahmad (4/144) and also by Ibn Abi Shaybah in *Kitab al-Iman*. Shaykh al-Albani (As Saheeha:2/551) mentioned many supporting evidences to strengthen it.]

Definition of Imaan:

Linguistically, the meaning of ‘Iman’ is affirmation.

Shaykh al-Islam Ibn Taymiyyah said: “Iman is derived from the word ‘amn’ (امن), which carries the meaning of peace, reassurance, and stability. This state is attained when affirmation (tasdiq) and submission (inqiyad) settle firmly in the heart.”(As-Sarim al-Maslul pageno:519)

In Islamic terminology, Iman is the name of five things:

Al-Tasdeeq bil-Qalb – Affirmation by the heart (*belief in the heart*).

Iqrar bil-Lisan – Declaration by the tongue (*profession by the tongue*).

Al-‘Amal bil-Arkan – Action by the limbs (*practice through deeds*).

Yazid bi-Ta‘at al-Rahman – It increases with obedience to the Most Merciful (Allaah).

Yanqus bi-Ta‘at al-Shaytan – It decreases with obedience to Satan (*evil inclinations*). [Ziyadat-ul-Iman wa Nuqsanah — Sheikh Abdul Razzaq al-Badr pageno:17]

What does it mean to have faith in Allaah?

To have faith in Allaah means to believe in Allaah is one in His existence, in His divinity, in His lordship, and in His names and attributes, and that He has

no other partner. [Nubdhah fi al-‘Aqeedah al-Islamiyyah — Shaykh Ibn ‘Uthaymeen:16-30]

What is Tawheed?

Not associating anyone with Allaah in His Essence, Names, Attributes, Actions, and Worship, and fulfilling these rights only for Allaah — this is called Tawheed.

The Types of Tawheed

The three types of Tawheed are:

Tawheed ar-Rububiyyah

Tawheed al-Uluhiyyah / al-Ibadah

Tawheed al-Asma wa as-Sifat[Al-Qawl al-Mufeed ‘ala Kitaab at-Tawheed- Shaykh Ibn ‘Uthaymeen pageno:5]

What does Tawheed ar-Rububiyyah mean?

To believe in and accept Allaah alone in His Essence and Actions, and to recognize that He alone is the Creator, Owner, and Sustainer of everything.

For example: to create, to give life, to cause death etc[Al-Qawl al-Mufeed ‘ala Kitaab al-Tawheed:5]

What does Tawheed al-Uluhiyyah mean?

To dedicate all acts of worship solely for Allaah is called Tawheed al-Uluhiyyah.

For example: prayer, sacrifice, and so on. [Al-Qawl al-Mufeed ‘ala Kitaab al-Tawheed:9]

What does Tawheed al-Asma wa as-Sifat mean?

To believe in Allaah’s Names and Attributes exactly as He has mentioned in the Qur’ān and taught through the Prophet, in a way that shows Allaah’s greatness, without any false interpretation, comparison, distortion, denial, or likening. [Shar‘ Thalathat al-Usul — Shaykh Ibn ‘Uthaymeen pageno:40]

Where is Allaah Almighty?

Allaah *Istawa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty). [Surah Taha:5]

What have the righteous predecessors (Salaf) said regarding the issue of ‘Istawa’?

The righteous predecessors (Salaf) have said this regarding the issue of ‘Istawa

Arabic Text

The meaning of Istawa is known, its khafiya (hidden) manner is unknown, belief in it is obligatory, and questioning or investigating it is an innovation (bid’ah). [Shar‘ Usul I‘tiqad Ahl al-Sunnah wa al-Jama‘ah — Al-Lalkai:3/441 Al-Asma wa Sifaat Bayhaqi:408]

This narration has been declared authentic by Imam Dhahabi, Ibn Taymiyyah, and Hafiz Ibn Hajar. Muqtasar al-‘uluww pageno:141

What are the conditions for the acceptance of deeds?

Imaan

Ikhlas

Mutaba‘ah

What is meant by the Three Principles (Usool-e-Thalatha)?

Recognition of Lordship (The Lord of all is Allaah).

Recognition of Religion (The religion of all nations is Islam).

Recognition of Prophethood (The Prophet of all nations is Muhammad (sallallaahu alayhi wa sallam))

What is meant by the Four Principles (Qawaaid-e-Arba‘ah)?

Faith (Imaan), Action (Amaal), Invitation (to Islam), and Patience

The proof of this is Surah Al-Asr.

What is Major Shirk (Shirk-e-Akbar)?

To worship anyone other than Allaah is called Shirk-e-Akbar (Major Shirk).

Shirk-e-Akbar (Major Shirk) is to associate a partner with Allaah in such a manner that one accords that partner the same status as Allaah, loves, fears, hopes, supplicates, and relies upon them as one does upon Allaah alone. It also includes obeying them in matters that contravene Allaah’s commands or seeking their pleasure in opposition to Allaah’s displeasure.

Allaah says in the Qur’ān:

Arabic Text

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin. [Surah Al-Nisa:48]

Allaah Almighty also said:

Arabic Text

whoever sets up partners in worship with Allaah, has indeed strayed far away. [Surah Nisa:116]

Allaah Almighty also said:

Arabic Text

Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode.[Surah Al-Ma'idah:72]

Allaah Almighty also said:

Arabic Text

whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.[Surah Al-Hajj:31]

And The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

"Allaah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allaah is that He should not punish him who worships none besides Him." [Sahih Bukhari:2856]

Due to Shirk, a person is expelled from the fold of Islam, whether he commits it openly, as the disbelievers of Quraish did, or secretly, like the deceitful hypocrites who were outwardly Muslim but inwardly disbelievers. There is not the slightest difference between the two.

Allaah says in the Qur'an:

Arabic Text

Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.

Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allaah, and purify their religion for Allaah (by worshipping none but Allaah,

and do good for Allaah's sake only, not to show-off), then they will be with the believers. And Allaah will grant to the believers a great reward. [Surah Al-Nisa:145-146]

What is Minor shirk (Shirk-e-Asghar)?

Every word or action that leads to Major Shirk is considered Minor Shirk (Shirk-e-Asghar), such as showing off (Riya) or swearing by other than Allaah.

- Riya (showing off) is an act that arises in a person due to thinking highly of their own deeds.

Allaah says in the Qur'an:

Arabic Text

whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.[Surah Al-Kahf:110]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

What I fear for you the most is the minor shirk, that is ar-riya. [Musnad Ahmed:5/428, Shara As-Sunnah:14/324, Majma' az-Zawa'id:1/102, As Saheeha:951]

Regarding Riya, the Prophet (sallallaahu alayhi wa sallam) also stated:

when a man stands to pray and makes it look good because he sees a man looking at him.[Sunan Ibne Majah:4204. Allama Albane declared this narration as Hasanin Sahih Targheeb wa Tarheeb]

- One type of minor shirk is swearing an oath by something other than Allaah—for example, swearing by one's father, swearing by honesty, or swearing by false deities, and so on.

The Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

Do not swear by your fathers, or by your mothers, or by rivals to Allaah [Sunan Abu Dawud:3248 Sunan Nas'i, In Sahih al-Jami', Allama al-Albani has declared it authentic 2126]

He (sallallaahu alayhi wa sallam) said:

Arabic Text

Do not swear by the Ka'bah; rather, swear by the Lord of the Ka'bah.[Sunan an-Nasa'i, Kitaab al-Iman wa an-Nuzur, Bab al-Halaf bil-Ka'bah:6/7, Ahmad6/371-372,

Hakim:4/297 declared it authentic, and Dhahabi noted its weakness, while Ibn Hajar mentioned it in Asaba:4/389 said authentic]

The Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

Swear only by Allaah.[Sahih al-Bukhari, Kitaab al-Iman, Bab: La Tuhallifu Abakum:7/221, Sahih Muslim, Kitaab al-Iman, Bab al-Nahy ‘an al-Halaf, Bighair Allah Ta‘ala:5/80]

He (sallallaahu alayhi wa sallam) said:

Arabic Text

He who swears by Amanah (faithfulness) is not one of us.[Sunan Abu Dawud: kitabul imaan :3/223, Allama Albanee mentioned this narration as authentic in As Saheeha:1/94. Swearing by a trust is prohibited because trust is not an attribute of Allah Ta‘ala; rather, it is His command and obligation]

The Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

He who swears by anyone but Allaah is polytheist.[Sunan Abu Dawud: kitabul imaan :3/223-224 Sunan Tirmidhee kitabul Imaan Karahiya al-Halaf Bighair Allah:4/110, Hakim:4/297 declared it authentic according to the condition of the two Shaykhs, and Dhahabi noted its weakness.]

- This also falls under minor shirk when a person says

Arabic Text

Whatever Allaah wills and you will

The Prophet (sallallaahu alayhi wa sallam) said to the person who said these words to him

Arabic Text

The Prophet (sallallaahu alayhi wa sallam) said: You have made me a partner with Allaah; rather, say: ‘If Allaah wills.[Bukhari fi al-Adab al-Mufrad:158 Bab: Qaul al-Rajul “Ma Sha’ Allah :784, Sunan Ibne Majah:2117, Musnad Ahmed:1/214, As Saheeha39]

- This is also included in minor shirk: saying, ‘If Allaah and you were not present.

And speaking in this manner: For me, it is only Allaah and you.' Likewise, saying: 'I am seeking refuge in Allaah and you,' and so on

The Prophet (sallallaahu alayhi wa sallam) said: Do not say: "What Allaah wills and so and so wills," but say: "What Allaah wills and afterwards so and so wills.[Sunan Abu Dawud:4980, Musnad Ahmed:5/384, As Saheeha:139]

Scholars say that it is permissible to say: 'If Allaah had not existed, and then so-and-so had not existed...' but it is not permissible to say: 'If Allaah and so-and-so and so-and-so had not existed, then such-and-such would have happened.'[Taysir al-Aziz al-Hamdid:45, Minhaj Ahl al-Sunnah wa'l-Jama'ah wa Minhaj Shart Tawhid Allah Talaa by Khalid Abdulla Latif :1/93, Al-Qawl al-Sadid Sharh Kitab al-Tawhid by Shaykh 'Abd al-Rahman bin Nasir al-Sa'di:15, al-Ikhlas wa al-Shirk al-Aşghar by Abd al-'Aziz ibn Muhammad al-'Abd al-Latif:30]

What is the opposition to the Tawheed al-Asma wa as-Sifat?

Opposition to Tawheed al-Asma wa as-Sifat consists of denying Allaah's Names and Attributes, distorting their meanings, or likening them to the attributes of creation.

It's of three types:

The disbelief of polytheists': that they took away Allaah's Names, assigned them to other things, and gave those same names to their idols and sanctuaries. Similarly, they derived 'Lat' from 'Ilah,' 'Uzza' from 'Al-'Aziz,' and 'Manat' from 'Al-Mannan,' and attributed these names to their idols.

The disbelief of the Mushabbiha: They began to disclose the khafiya (hidden) of Allaah's Attributes and likened Allaah Ta'ala to His creation. They compared His Attributes to those of created beings. This belief opposes the belief of the polytheists. They equated the Lord of the Worlds with creation, ascribed to Allaah the rank of a created body, and attributed to Him what is proper only for creation, even though Allaah is exalted and free from all imperfections.

The disbelief of the Mu'attila sect (deniers of Attributes): They have two groups: The first group affirmed the words of Allaah Ta'ala's Names for Him, but they denied the meanings of those names that indicate perfection. As a result, They called 'Ar-Rahman' 'Ar-Raheem' as Rahmat 'Al-'Alim' (The All-Knowing) as 'Ilm. They referred to Allaah as 'As-Sami'" but removed the meaning of 'hearing' from it. The same is done for the rest of the Names as well. The second group completely rejected all of Allaah's Names and the perfect Attributes asserting that Allaah possesses neither Names nor Attributes.

Allaah, Glorified and Exalted, is above and pure from what atheists, deniers, and wrongdoers say.

Arabic Text

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? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer]. [Surah Maryam:65]

Arabic Text

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. [Surah Ash-Shurah:11]

Arabic Text

He (Allaah) 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. [Surah Ta-Ha:110]

Tahrif (distortion):

This refers to altering the meanings of the Qur'an and Sunnah — that is, twisting the meanings intended by the texts — and taking the statements of Allaah and His Messenger (sallallahu alayhi wa sallam) to mean something else. In this way, the names and attributes of Allaah are assigned incorrect meanings. Many texts confirm that changing their meanings in this manner constitutes distortion. For example, the distorter changes the meaning of 'yadh' (hand) as confirmed by many texts, interprets it as 'blessing' and 'power'. [Sharḥ al-'Aqidah al-Wasitiyyah by Shaykh Muhammad bin Salih al-'Uthaymin:1/86-86]

Tateel (denial):

By 'Tateel' is meant the denial of all of Allaah's beautiful names (Asma-ul-Husna) and exalted attributes, or the denial of any one of them.

Therefore, whoever denies any of Allaah's names or attributes that have been established from the Qur'an and Sunnah, their faith in Allaah's names and attributes is not correct. [Sharḥ al-'Aqidah al-Wasitiyyah by Shaykh Muhammad bin Salih al-'Uthaymin:1/91]

Tamseel (Comparison):

This means comparing Allaah's attributes with the attributes of creation. For instance, saying: 'Allaah's hand is like the hand of a created being,' or 'Allaah hears like a created being,' or 'Allaah is established on the Throne like a human is established on a chair,' and similarly in other attributes.

Allaah says in the Qur'an:

Arabic Text

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. [Surah Ash-Shurah:11]

Takfir:

That is, revealing the khafiya (hidden aspects) of Allaah's attributes. No human, through thoughts in the heart or words of speech, can disclose the khafiya of Allaah's attributes. Attempting to do so is absolutely false and impossible for any human.

Allaah says in the Qur'an:

Arabic Text

He (Allaah) 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. [Surah Ta-Ha:110]

The evidences, virtues, importance, and requirements of Allaah's Beautiful Names (Asma-ul-Husna)

Arabic Text

And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do. [Surah Al-A'raf:180]

The Messenger of Allaah (sallallaahualayhi wa sallam) said:

Arabic Text

There are ninety-nine names of Allaah; he who commits them to memory would get into Paradise. Verily, Allaah is Odd (He is one, and it is an odd number) and He loves odd number. And in the narration of Ibn 'Umar (the words are):" He who enumerated them. [Sahih Bukhari:2376, Sahih Muslim:7762]

Ibn Qayyim states: In the hadith, the word Ahsa is used. It's meaning is

1. Memorizing them
2. Understanding them
3. acting upon the Names of Allaah

When it is known that Allaah Ta‘ala is Al-Ahad (The One), then no partner should be associated with Him in worship. And when it is known that Allaah is Ar-Razzaq (The Provider), then one should not despair of His provision, nor should one seek sustenance from anyone other than Him. Similarly, when it is known that Allaah is Ar-Raheem (The Most Merciful), then one should not despair of His mercy the same principle applies to the other Names and attributes.

It is essential to ask Allaah by using His Beautiful Names. As Allaah says: 'Call upon Allaah by His Beautiful Names.' Therefore, one should invoke Him through these Names. For example: 'O Al-Ghafoor (The Most Forgiving), forgive my sins,' or 'O At-Tawwab (The Acceptor of Repentance), accept my repentance.' Similarly, one can make supplications using His other Names as well.

The principles, rules, and etiquettes of the Beautiful Names (of Allaah)

Ibn Abi Zayd al-Qayrawani (may Allaah have mercy on him) said:

Wa lahu al-asma 'u al-husna waṣ-ṣifatu al- 'ula.

And to Him (Allaah) belong the Most Beautiful Names and the Exalted Attributes. [Muqaddimah Ibn Abi Zayd al-Qayrawani with *Qatf al-Jani al-Dani*: p. 9, p. 86.]

In this commentary, Shaykh Muhsin al-‘Abbad al-Madani (may Allaah have mercy on him) says:

- The names of Allaah and His attributes are matters of the unseen; speaking about them without the revealed revelation i.e Allaah's Book and the Hadith of His Messenger is not permissible.
- Only those Names and Attributes of Allaah, should be affirmed which Allaah, the Exalted, has attributed to Himself or which His Messenger has attributed to Him. These are befitting of Allaah's majesty. They should be affirmed while avoiding false interpretations, distortions,

negations, questioning their ‘how’, or likening them to creation. One must affirm them with the belief that Allaah is pure and free from every imperfection and inappropriate quality.”

Allaah says in the Qur'an:

Arabic Text

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. [Surah Ash-Shurah:11]

- The names of Allaah, the Exalted, are mentioned in the Holy Quran. Allaah has designated them as the Most Beautiful Names (Asma' al-Husna).

Allaah says in the Qur'an:

Arabic Text

And (all) the Most Beautiful Names belong to Allaah, so call on Him by them.[Surah Al-A'raf:180]

- The meaning of Allaah's Asma' al-Husna is that He has reached the highest and most elevated level in beauty and perfection. They are not called merely ‘good names,’ but are specifically called the Most Beautiful Names (Asma' al-Husna)
- Allah's Names derived from words that carry meanings, and every Name points to a meaning that is also one of Allah's Attributes. For example The name ‘Aziz’ indicates Allaah's honor and might, ‘Haleem’ His forbearance and wisdom, ‘Kareem’ His generosity and bounty, ‘Azim’ His greatness and grandeur, ‘Latif’ His subtlety and gentleness, and ‘Ar-Rahman’ and ‘Ar-Raheem’ His mercy and compassion.
- Every Name of Allah has a meaning. Some scholars who have included ‘time’ (al-Dahr) among the names of Allaah, this is not correct. The names of Allaah are not limited to a specific number; rather, some of the names are those which Allaah, the Exalted, has revealed to people, while others He has kept in the knowledge [Musnad Ahmed 391, 3712]. Ibn Hajar classified it as Hasan and Shaykh al-Albani declared it Sahih (authentic) in Silsilatul Ahadees us Saheehah (198, 199)

Regarding the Hadith narrated by Abu Hurairah in Bukhari (6430, 6712, 7196) and Muslim (6277) that the Messenger of Allaah (peace be upon him) said: ‘Indeed, Allaah has ninety-nine (or one less than a hundred) names, whoever memorizes them will enter Paradise.’ This Hadith does not serve as proof that Allaah's names are limited to this number (ninety-nine); rather, it indicates that

whoever memorizes them will enter Paradise. Just as if someone says, ‘I have one hundred books prepared for students,’ this does not prove that he has no more than one hundred books. [*Shifa’ al-‘Alil, Ibn al-Qayyim*, p. 84]

- Some of the names of Allaah are such that they are also used for others Allaah says in the Quran,

Arabic Text

The meanings conveyed by these names are not like the Creator being similar to the creation, nor the creation being similar to the Creator. [Surah At-Tawbah:128]

- There are some names that can be said only to Allaah, and it is not permissible to use them for others. For example Allaah, Al-Khaliq (The Creator), Al-Bari’ (The Evolver), Ar-Razzaq (The Provider) and so on.

A List of Famous Asma’ al-Husna – An Overview

- The list of famous Asma’ul-Husna is based on authentic Muslim narrations (Tirmidhi: 3507). That chain of narration is founded on five types: Tafarrud, Shadh, Mutaraddib, Madrooj, and Madlees. However, hadith scholars have raised questions about it.

See: Fath al-Bari, Hadith reference: 2430. Among those who have discussed this hadith are: Baghawi (*Sharh al-Sunnah*, 5:35), Al-Bayhaqi (*Al-Asma’ wa Sifaat*, p. 19), Ibn Kathir (*Al-Asma’ul-Husna* ... in Tafsir), Ibn Hazm (*Al-Muhalla li Ibn Hazm*, 11/220), Ibn ‘Uthaymeen (*Al-Qawa’id al-Mithli*), Ibn Qayyim (*Madarij al-Asleheen*, 3/307), Ibn Taymiyyah (*Majmu’ al-Fataawa*, 6/379), and Al-Albani (*Da’if al-Tarmeezi*). May Allaah have mercy on all of them.

- Imam Tirmidhee, after mentioning this hadith, wrote that it is weak.
- Ibne Hazam (may Allaah have mercy on him) says: There is no authentic hadith in which the names of Allaah are compiled or combined. (*Al-Muhalla* by Ibn Hazm)
- Shaykh Muhsin al-‘Ibad, Shaykh Abdul ‘Alawi Abdul Qadir al-Saqqaf, Shaykh Abdul Razzaq al- Rizwani and Abdullah Saleh Al-Adhn (may Allaah reward them) states: In this Hadith 21 names are attribute to Allaah, for which there is no evidence from Qur’an and Hadith neither among Isma Mutlaqah nor Isma Muqayyadah). These are the 21 names:

Arabic Text

- Shayk Mohammed bin Khalifa Al-Tamimi and Sheikh Abdul-Razzaq Al-Rizwani (may Allaah reward them) in this narration, there are eight names that are related to They are not from the Isma' Mutlaqah; rather, they are from the restricted nouns Isma' Muqayyadah. These are the 21 names: ***Arabic Text***
- It has been found that in the narration of Waleed bin Muslim (may Allaah reward him), 63 names are attributed to Allaah. However, there is no evidence for these names in the Qur'an or authentic Hadith. They are neither mentioned among Isma' Mutlaqah nor Isma' Muqayyadah. Out of these, 8 names are not from the absolute names but belong to Isma Muqayyadah. And Allaah knows best.

Those names which the scholars have included in the Asma-ul-Husna (the Beautiful Names of Allaah).

- According to Shaykh Ibn Uthaymeen may Allaah reward him: al-'Alim, al-Hafiz, al-Hakim, al-Hafeez are also among the Asma-ul-Husna [see his book: The principles regarding the attributes of Allaah and the Asma-ul-Husna]
- According to Shaykh Abdul Mohsin may Allaah reward him: al-Hadi, Al-Hafiz, Al-Musayyil, Al-Ghalib, Al-Haith are also among the Asma-ul-Husna [[see his book: Qatf al-Jani al-Dani]
- According to Abdullah Salih al-Ghadhan may Allaah reward him: al-'Alim, al-Hadi, al-Hayt, al-Hafiz, al-hasib also among the Asma-ul-Husna [see his book: Asmaa' Allaah al-Husnaa]
- According to Shaykh Alawi 'Abd al-Qadir al-Saqqaf may Allaah reward him, may Allaah reward him: al-Hafiz, al-Hadi, al-Hayt also among the Asma-ul-Husna [see his book: The attributes of Allaah , the Mighty and Majestic, as mentioned in the Qur'an and the Sunnah]
- Khalifah al-Tamimi and Shaykh 'Abd al-Razzaq al-Rizwani, may Allaah reward them, according to research the mentioned Names: al-'Alim, al-Hafiz, al-Hayt, al-Hafi, al-Hadi, al-Kafeel, al-Ghalib,al-Hasib these are either Asma Muqayyadah or Asma Mudafah not Asma Mutlaq. (preface of The belief of the Shi'ah and the Jama'ah regarding the Beautiful Names of Allaah Shaykh Mohammed bin Khalifa al-Tamimi, the Eternal Beautiful Names in the Qur'an and the Sunnah – Sheikh Abdul Razzaq Rizwani).

The benefits of contemplating and reflecting on the meanings of the Names and Attributes [of Allaah]

1. A desire arises to see the Face of Allaah on the Day of Judgment, and a passion is also developed to remain steadfast in faith and deeds, in preaching, good character, and patience.
2. This helps Muslims in the realm of preaching to raise awareness about Allaah.
3. A profound recognition and consciousness of Allaah's grandeur is cultivated among both Muslims and non-Muslims.
4. An increase and renewal of faith is attained.
5. One's bond with Allaah is strengthened.
6. It functions as a means of nurturing both outward and inward reverence and fear of Allaah.
7. Correct knowledge of the Names and Attributes of Allaah helps in the development of consciousness and in the improvement of beliefs, worship, and deeds.
8. It cultivates perseverance during trials and fosters an awareness of safeguarding oneself against injustice.
9. Love for Allaah is cultivated, along with fear and hope, reliance (tawakkul), virtues of righteous deeds and other are developed.
10. Shame or modesty arises in committing disobedience to Allaah, and a sense of implementing His commands, devotion to their execution, and reverence is developed.
11. One becomes aware of one's own faults.

The list of 99 Beautiful Names of Allaah.

S.No	Name of Allaah	Meaning	Reference
1.	Ar-Rahman	The Most Compassionate	55:1
2	Ar-Rahim	The Most Merciful.	41:2
3	Al-Malik	The King	59:23
4	Al-Quddus	The Most Holy	59:23
5	As-Salam	The All-Perfect	59:23
6	Al-Mu'min	The Source of Serenity,	59:23

7	Al-Muhaymin	The Watcher of all	59:23
8	Al-‘Aziz	The Almighty	59:23
9	Al-Jabbar	The Supreme in Might	59:23
10	Al-Mutakabbir	The Majestic	59:23
11	Al-Khaliq	The Creator	59:24
12	Al-Bari’	The Inventor	59:24
13	Al-Musawwir	The Shaper	59:24
14	Al-Awwal	The First	57:3
15	Al-Akhir	The Last	57:3
16	Az-Zahir	The Most High	57:3
17	Al-Batin	Most Near	57:3
18	As-Sami’	The All-Hearing	42:11
19	Al-Basir	The All-Seeing	42:11
20	Al-Mawla	The Protector	8:40
21	An-Nasir	The excellent Protector	8:40
22	Al-‘Afuww	The Ever-Pardoning,	4:149
23	Al-Qadir	The Most Capable.	4:149
24	Al-Laṭif	The Most Subtle	67:14
25	Al-Khabir	The All-Aware.	67:14
26	Al-Witr	The one	Sahih Bukhari:6410
27	Al-Jamil	The Most Beautiful,	Sahih Muslim:9
28	Al-Ḥayyi	The Ever-Living	Abu Dawood:4012
29	As-Sittir	The Concealer	Abu Dawood:4012
30	Al-Kabir	The All-Great	13:9
31	Al-Muta‘al	The Most Exalted	13:9
32	Al-Wahid	The One	13: 16
33	Al-Qahhar	The Supreme	13: 16
34	Al-Haqq	The Truth	24:25
35	Al-Mubin	The Ultimate Truth	24:25

36	Al-Qawi	The All-Powerful,	11:66
37	Al-Matin	The Ever Mighty	51:58
38	Al-Hayy	The Ever-Living	20:111
39	Al-Qayyum	The All-Sustaining	20:111
40	Al-‘Ali	The Most High	42:4
41	Al-‘Azeem	The Greatest	42:4
42	Ash-Shakur	The Most Appreciative	35:30
43	Al-Ḥalim	The Most Forbearing.	2:225
44	Al-Wasi‘	The All-Encompassing	2:115
45	Al-‘Alim	The All-Knowing.	2:115
46	At-Tawwab	The Acceptor of Repentance	2:37
47	Al-Hakam	The All-Wise	2:129
48	Al-Ghani	The Self-Sufficient	6:133
49	Al-Karim	The Most Generous	82:6
50	Al-Ahad	The One	112:1
51	As-Şamad	The Self-Sufficient Master	112:2
52	Al-Qarib	The Near (to all by His Knowledge)	11:61
53	Al-Mujib	The Responsive	11:61
54	Al-Ghafur	The Oft-Forgiving	85:14
55	Al-Wadud	The Loving (towards his believing servants)	85:14
56	Al-Wali	The <i>Wali</i> (Helper, Supporter, Protector, etc.)	42:28

57	Al-Ḥamid	The Worthy of all Praise.	42:28
58	Al-Ḥafiz	The protector	34:21
59	Al-Majid	The all-Praiseworthy	11:73
60	Al-Fattah	The Opener,	34:26
61	Ash-Shahid	The Witness	34:47
62	Al-Muqaddim	The Promoter	Sahih Bukhari:1120
63	Al-Mu'akhkhir	The One Who Puts Back	Sahih Bukhari:1120
64	Al-Malik	The King	54:55
65	Al-Muqtadir	The Omnipotent	54:55
66	Al-Musairu	The one Who fixes prices	Abu Dawood:3451
67	Al-Qabis	The one Who withholds	Abu Dawood:3451
68	Al-Basit	The one who gives lavishly	Abu Dawood:3451
69	Ar-Raziq	The provider	Abu Dawood:3451
70	Al-Qahar	The Well-Acquainted with all things.	6:18
71	Ad-Dayyan	The Judge	It was narrated by al-Bukhārī in a suspended (mu'allaq) form before hadith number:7481
72	Ash-Shakir	The All-Recogniser	2:158
73	Al-Mannan	The Bestower of Blessings	Abu Dawood:1495
74	Al-Qadir	The Powerful/The All-Able	6:65
75	Al-Khaliq	All-Knowing Supreme Creator.	36:81
76	Al-Malik	The Sovereign	3:26

77	Ar-Raziq	The All-Provider	51:58
78	Al-Wakil	The Best Disposer of affairs (for us)	3:173
79	Ar-Raqib	The Watchful	5:117
80	Al-Muhsin	The One Who Bestows Goodness	Sahih Bukhari:1824
81	Al-Hasib	The Account Taker of all things.	4:86
82	Ash-Shafi	The One Who Intercedes	Sahih Bukhari:5657
83	Ar-Rafiq	The Gentle	Sahih Muslim:2593
84	Al-Mu‘tī	The Bestower	Sahih Bukhari:3116
85	Al-Mughith	The One Who Provides Food to Everyone	4:85
86	As-Sayyid	The one of us most endowed with excellence and superiority	Abu Dawood:4806
87	At-Tayyib	The Pure	Sahih Muslim:1015
88	Al-Hakam	The Judge	Abu Dawood:4955
89	Al-Akram	The Most Generous	96:3
90	Al-Birr	the Most Subtle, Kind, Courteous, and Generous	52:28
91	Al-Ghaffar	The Oft-Forgiving	38:66
92	Ar-Ra'oof	The full of kindness, Most Merciful.	24:20
93	Al-Wahhab	The Bestower	3:8

94	Al-Jawwad	The Generous	Sahih Bukhari:1744
95	As-Subbuḥ	The Flawless	Sahih Muslim:487
96	Al-Waarisu	The Inheritor	15:23
97	Ar-Rabb	The Lord	36:58
98	Al-A‘laa	The Most High	87:1
99	Al-Ilāh	The Deity	2:163

What is the status of the Shahadatayn (La ilaha illa Allah, Muhammadur Rasulullah) in religion?

No one can enter the religion (Islam) without the Shahadatayn.

Allah says in the Qur'an:

Arabic Text

The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad (sallallaahualayhi wa sallam)). [Surah An-Nur:62]

The Messenger of Allah (sallallaahualayhi wa sallam) said:

Arabic Text

Allah 's Messenger (sallallaahualayhi wa sallam) said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah 's Messenger (sallallaahualayhi wa sallam) [Sahih Bukhari:25, Sahih Muslim:3100]

[Jami‘ al-‘Ulum wa al-Hikam:1/228]

The conditions of the Kalima La ilaha illAllaah:

It is necessary that the declaration of La ilaha illAllaah be made in accordance with its conditions. Without it, the declaration of the Kalima is of no benefit. And these conditions are as follows:

1. Knowledge

That is, to acquire knowledge of La ilaha illAllaah and to stay away from ignorance. Allah says in the Qur'an:

Arabic Text

So know (O Muhammad (sallallaahualayhi wa sallam)) that *La ilaha ill-Allaah* (none has the right to be worshipped but Allah) [Surah Muhammad:19]

The Messenger of Allaah (sallallaahualayhi wa sallam) said:

Arabic Text

He who died knowing (fully well) that there is no god but Allaah entered Paradise. [Sahih Muslim:26]

2. Faith

To have firm certainty in the meaning and significance of this Kalima, and to stay completely free from doubt and suspicion.

Allaah says in the Qur'an:

Arabic Text

Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not [Surah Al-Hujuraat:15]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

I bear witness that there is no god but Allaah and Muhammad (sallallaahu alayhi wa sallam) is the Messenger of Allaah. Whoever meets Allaah with these two testimonies, without any doubt, will enter Paradise. [Sahih Muslim:27]

3. Sincerity

To sincerely say this Kalima, and to stay away from shirk (associating partners with Allaah)

Allaah says in the Qur'an:

Arabic Text

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him) [Surah Al-Baiyyinah:5]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allaah. [Sahih Bukhari:99]

4. Truthfulness

To sincerely say this Kalima from the heart, and to stay away from falsehood and hypocrisy.

Allaah says in the Qur'an:

Arabic Text

Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allaah knows all that before putting them to test). [Surah Al-Ankabut: 2-3]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Whoever dies in a state of sincerely declaring 'La ilaha illAllaah, Muhammadur Rasoolullah' from the heart, will enter Paradise. [Silsilatul Ahadees us Saheehah:5/348]

5. Fondness

To love and follow the requirements of this Kalima, and to stay away from hatred.

Allaah says in the Qur'an:

Arabic Text

And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else). [Surah Al-Baqarah:165]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allaah and His Apostle become dearer than anything else.
2. Who loves a person and he loves him only for Allaah's sake.
3. Who hates to revert to disbelief (Atheism) after Allaah has brought (saved) him out from it, as he hates to be thrown in fire. [Sahih Bukhari:21, Sahih Muslim:43]

6. Obedience

To obey Allaah in accordance with this Kalima.

Allaah says in the Qur'an:

Arabic Text

And whosoever submits his face (himself) to Allaah [i.e.(follows Allaah's Religion of Islamic Monotheism), worships Allaah (Alone) with sincere Faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allaah's sake without any show-off or to gain praise or fame etc. and does them in accordance with the *Sunnah* of Allaah's Messenger Muhammad (sallallaahu alayhi wa sallam)), then he has grasped the most trustworthy hand-hold [*La ilaha ill-Allaah* (none has the right to be worshipped but Allaah)]. [Surah Luqman:22]

7. Acceptance

To accept the requirements of this Kalima through words and actions, and to stay away from denial.

Allaah says in the Qur'an:

Arabic Text

Truly, when it was said to them: *La ilaha ill-Allaah* “(none has the right to be worshipped but Allaah),” they puffed themselves up with pride (i.e. denied it). And (they) said: “Are we going to abandon our *aliha* (gods) for the sake of a mad poet? [Surah As-Saffaat:35-36]

Shaykh Hafiz al-Hakami said in his poem 'Sullam al-Wusul'

<i>Knowledge, Certainty, and Acceptance</i>	<i>And Submission / Obedience</i>
<i>Truthfulness, Sincerity, and Love</i>	<i>May Allaah grant you success in</i>
	<i>That which He Love.</i>

8. To reject shirk

That is, along with affirming Tawheed, it is also necessary to reject shirk.

Allaah says in the Qur'an:

Arabic Text

Whoever disbelieves in Taghut and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower. [Surah Al-Baqarah:256]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

He who professed that there is no god but Allaah and made a denial of everything which the people worship beside Allaah, his property and blood became inviolable, and their affairs rest with Allaah. [Sahih Muslim:23]

9. To die upon Islam

Allaah says in the Qur'an:

Arabic Text

die not except in a state of Islam (as Muslims) with complete submission to Allaah. [Surah Ale-Imran: 102]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise.[Sahih Bukhari :3208]

[Ma‘arij al-Qubul bi Sharh Sulam al-Wusul ila ‘Ilm al-‘Uṣul:518-524]

What is the meaning of the testimony ‘Muhammad (sallallaahu alayhi wa sallam) is the Messenger of Allaah?

The testimony of ‘Messenger of Allaah (sallallaahu alayhi wa sallam)’ means to affirm with the tongue along with firm conviction in the depths of the heart that Muhammad (sallallaahu alayhi wa sallam) is the servant and Messenger of Allaah, not only for Muslims but also that He was sent as a guide for all worlds, meaning for all humans and jinn as well.

Allaah says in the Qur'an:

Arabic Text

O Prophet (Muhammad (sallallaahu alayhi wa sallam))! Verily, we have sent you as witness, and a bearer of glad tidings, and a warner, and as one who invites to Allaah [Islamic Monotheism, i.e. to worship none but Allaah (Alone)] by His Leave, and as a lamp spreading light (through your instructions

from the Qur'an and the *Sunnah the legal ways of the Prophet (sallallaahu alayhi wa sallam)*). [Surah Al-Ahzab: 45-46]

To believe in and understand the events of the past that He(sallallaahu alayhi wa sallam) have informed us about, and to confirm all the news regarding future events; to consider haram (forbidden) what you have declared forbidden, and to fulfill the commands you have given; to bow in obedience to carry out your instructions and refrain from what you have prohibited; to follow the Shariah you brought both in private and in public; to adhere to your Sunnah; to accept all your decisions willingly and with pleasure; and to hold the belief that obeying you is obedience to Allaah and disobeying you is disobedience to Allaah, because you are the Messenger entrusted with conveying Allaah's message. Allaah did not call you to Himself until your mission was completed. You left no avenue untraveled until you delivered the religion to completion and made the divine laws clear. Whoever deviates from this straight path — a path as clear as day and night — will be truly unfortunate and doomed.[This refers to this hadith ***Arabic Text*** Sunan Ibne Majah:43, authentic]

In other words, faith in the Prophet (sallallaahu alayhi wa sallam) can be expressed in this way.

Arabic Text

To obey what he commands, to affirm what he informs, to refrain from what he forbids or warns against, and to worship in the manner he has taught.

[Al-Usul ath-Thalathah by Imam Muhammad ibn 'Abd al-Wahhab]

Why did Allaah create human beings?

Allaah Almighty created human beings only to worship Him. [Surah Adh-Dhariyat:56]

What is the meaning of worship?

Every action and word that is pleasing to Allaah — whether outward or inward — performed with sincerity of intention and in accordance with the teachings of Shariah, is called worship. [Refer to: *Al-Uboodiyyah* by Ibn Taymiyyah: page 4]

What are the types of worship?

There are four types of worship.

Spiritual (inner) acts of worship such as: reliance (tawakkul), love, fear, and hope.

Verbal (spoken) acts of worship such as: seeking (from Allaah), asking for protection, repentance and seeking forgiveness, praising, and reciting.

Practical (physical) acts of worship such as: standing in prayer (Qiyam), bowing (Ruku), prostration (Sujood), Salah (prayer), and Tawaf.

Financial acts of worship such as: Zakat (obligatory charity), vows and offerings (Nazr), and Qurbani (sacrifice).

Another classification of worship is given: Pure worship (*Ibadah Mahdah*) and non-pure worship (*Ibadah Ghair Mahdah*).

[*Tajrid al-Tawhid al-Mufid*:117]

What is the meaning of belief in angels?

Belief in angels means to have firm faith in their existence, to acknowledge it, and to hold the conviction that they are among Allaah's creations—created beings who are obedient and not divine.

Arabic Text

And they say: "The Most Beneficent (Allaah) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allaah i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves. They speak not until He has spoken, and they act on His Command. [Surah Al-Anbiya': 26-27]

Arabic Text

who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded. [Surah At-Tahrim:6]

Arabic Text

the angels are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). [Surah Al-Anbiya: 19-20]

[*Ma'arij al-Qubul – Hafiz al-Hikami*:808, *Nubdhah fi al-'Aqidah al-Islamiyyah* by Shaykh Muhammad bin Salih al-'Uthaymin:31-36]

What is the meaning of belief in Allaah's books?

The meaning of belief in Allaah's books is that one should have firm belief that all of them were revealed from Allaah, and that Allaah spoke them in a real sense. Some of them were heard from Him from behind a veil, without there being any intermediary from among the angels. Some were conveyed by an

angelic messenger to a human messenger. Some were written by Allaah's own Hand.

Allaah says in the Qur'an:

Arabic Text

And thus We have sent to you (O Muhammad (sallallaahu alayhi wa sallam)) *Ruhan* (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. [Surah Ash-Shurah:51]

Allaah said to Prophet Musa (peace be upon him)

Arabic Text

I have chosen you above men by My Messages, and by My speaking (to you). [Surah Al-A'raf:144]

Arabic Text

and to Musa (Moses) Allaah spoke directly. [Surah An-Nisa':164]

To someone, Allaah has written [it] with His own Hand, and the proof of this is these verses.

Arabic Text

And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things. [Surah Al-A'raf:145]

It has been narrated in the Hadith in this manner. ***Arabic Text*** [Sunan Abu Dawud: 4701]

Allaah said about Jesus (peace be upon him)

Arabic Text

We gave him the Injeel (Gospel) [Surah Al-Ma'idah:46]

Arabic Text

Dawud (David) We gave the Zabur (Psalms). [Surah An-Nisa':163]

He (Allaah) also said in the Qur'an:

Arabic Text

And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists), Which the trustworthy *Ruh* [Jibreel (Gabriel)] has brought down; Upon your heart (O

Muhammad (sallallaahu alayhi wa sallam)) that you may be (one) of the warners, Upon your heart (O Muhammad(sallallaahu alayhi wa sallam)) that you may be (one) of the warners, In the plain Arabic language.[Surah Ash-Shu'ara':192-195]

[A'laam al-Sunnah al-Manshurah by Shaykh Hafiz ibn Ahmad al-Hakami:90-93, Sharh Usulus Salah" by Shaykh Ibn 'Uthaymin:91,92]

What does it mean to have faith in the Messengers?

To have faith in the Messengers means to have Firm belief that Allaah sent to every nation a messenger from amongst them, to call them to worship Allaah Alone and to disbelieve in everything that is worshipped instead of Him, and that they (the messengers) were all truthful, speakers of the truth, righteous, wise, pious and honest, and that they conveyed everything with which Allaah sent them, without concealing and altering. They did not add even one letter from themselves or omit anything.

Arabic Text

Are the messengers charged with anything but to clearly convey the Message.

[Surah Al-Nahl 35]

And that all of them were on the clear path of truth, and that Allaah Almighty made Prophet Ibrahim (peace be upon him) a close friend (*Khalil*), in the same way He made the Prophet Muhammad (peace be upon him) a close friend. He spoke to Prophet Moses (peace be upon him), and granted Prophet Idris (peace be upon him) a high rank. And Jesus (peace be upon him) is His servant, His messenger, and His word, and the spirit which He placed in Mary (peace be upon her). And Allaah granted excellence to some over others and elevated some to higher ranks.[Ma'arij al-Qubul Hafiz al-Hakim:830 A'lam al-sunnah al-Manshurah - hafiz al-Hakim:97-102, Sharah al-usul al-thalathah by Shyakh Ibne Uthaymeen :95-96 Nubdhah fi al-'Aqidah al-Islamiyyah by Shyakh Ibne Uthaymeen:39-45]

How many messengers are mentioned in the Qur'an?

The Qur'an mentions 25 prophets and messengers.

[Surah An-Nisa': 163-164]Adam, Nuh (Noah), Idris, Hud, Salah, Lut (Lot), Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), Yusuf (Joseph), Shu'aib, Ayyub (Job), Dhu'l-Kifl, Yunus (Jonah), Musa (Moses), Harun (Aaron), Ilyas (Elijah), Al-Yasa (Elisha), Dawud (David), Sulaiman (Solomon), Zakariya (Zechariah), 'Isa (Jesus) peace be upon all of them, Muhammad (sallallaahu alayhi wa sallam), and the 'Asbat' [Surah Al-An'am:82-86]

[The term “Asbat” refers to the descendants of prophet Isa and prophet Jacob(who were appointed to the office of prophrthood]

[Tafsir Ibne Katheer:2/469]

Who is the greatest of the messengers?

There are 5 greatest messengers. Noah (peace be upon him), Abraham (peace be upon him), Moses (peace be upon him), Jesus (peace be upon him), and Muhammad (peace be upon him).

In the Qur'an, Allaah Almighty mentioned them separately in different places. The first place is in Surah Al-Ahzab, in this verse.

Arabic Text

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad (sallallaahu alayhi wa sallam)), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and ‘Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant. [Surah Al-Ahzab:7]

And the second place is these verses of Surah Ash-Shura

Arabic Text

He (Allaah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad (sallallaahu alayhi wa sallam)), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and ‘Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikun*, is that to which you (O Muhammad (sallallaahu alayhi wa sallam)) call them. Allaah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience. [Surah Ash-Shurah:13]

[Books written on this belief]

Who is the seal of the prophets?

The Seal of the Prophets is Prophet Muhammad (sallallaahu alayhi wa sallam).

Allaah says in the Qur'an:

Arabic Text

Muhammad (sallallaahu alayhi wa sallam) is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets.[Surah Al-Ahzab:40]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

And indeed there shall be thirty impostaers in my Ummah, each of them claiming that he is a Prophet. And I am the last of the Prophets, there is no Prophet after me. [Sunan Sunan Tirmidhee:2219, Sunan Abu Dawud: 4252]

It is narrated in Sahih Bukhari. The Messenger of Allaah (sallallaahu alayhi wa sallam) said to Ali (may Allaah be pleased with him)

Arabic Text

Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me. [Sahih Bukhari:4416]

And in the hadith about the Dajjal, he said:

Arabic Text

And I am the last of the Prophets, there is no Prophet after me. [Sunan Sunan Tirmidhee:2219]

[Tafsir al-Tabari:20/278, Tafsir Ibne kaseer:6/428-429]

What are the special qualities of our Prophet (sallallaahu alayhi wa sallam) compared to the other prophets?

The Prophet (sallallaahu alayhi wa sallam) has so many special qualities that entire books have been written about them.

A few of the qualities are mentioned.

1. The Prophet (sallallaahu alayhi wa sallam) is the Seal of the Prophets.

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

And I am the last of the Prophets, there is no Prophet after me. [Sunan Sunan Tirmidhee:2219]

2. The Prophet Muhammad (sallallaahu alayhi wa sallam) is the leader of all the children of Adam (may Allaah be pleased with him).

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

I am the chief of the children of Adam on the Day of Judgement and I am not boasting. [Sunan Sunan Tirmidhee: 3148, Sunan Ibne Majah: 4363]

3. Prophet Muhammad (sallallaahu alayhi wa sallam), you were sent as a Messenger for all mankind and jinn.

Allaah says in the Quran,

Arabic Text

Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad (sallallaahu alayhi wa sallam)) that he may be a warner to the 'Alamin (mankind and jinns). [Surah Al-Furqan:1]

[The Beginning of the Quest in preferring the Messenger, peace and blessings be upon him-
Izz al-Din Abd al-Salam, The Ultimate in the Characteristic of the Messengers, peace be
upon him-Siraj al-Din Ibn Mulqin, The Great Characteristics-Imam Jalal al-Din al_suyuti,
The characteristic Of the Choosen One.peace and blessings upon him, Between
Exaggeration and Neglect-Al Sadiq ibn Mohammed Ibn Ibrahim]

What miracles do the noble prophets possess?

Miracles are extraordinary acts that go against the usual habits of nature, which have a specific purpose, and no one else can perform or achieve them.

And these miracles are either perceptible, meaning they can be seen with the eyes or heard with the ears—for example, a camel emerging from a rock, the splitting of the sea for Prophet Musa(may Allaah be pleased with him) by Allaah or the staff turning into a snake, inanimate objects speaking, etc or or they are spiritual, meaning their observation can be perceived by intellect and insight, for example, the Qur'an.

And our Prophet (sallallaahu alayhi wa sallam) was given both types of miracles. The Prophet was given a greater miracle of the same kind that had been given to other prophets.

Among the perceptible miracles are the splitting of the moon, the crying of the date-palm trunk, the flowing of water from between the blessed fingers of the Prophet (sallallaahu alayhi wa sallam), and the speaking of food etc Which is proven by mutawatir hadiths and reports. But like the miracles of other prophets, the common miracles of the Prophet (sallallaahu alayhi wa sallam) ended with the passage of time, and only their names remains. However, there is a miracle that will remain until the Day of Judgment, which is the Qur'an, whose wonders will never come to an end.

Arabic Text

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise. [Surah Fussilat:42]

[The prophet, may Allah be pleased with Him, Hafiz Ibne kaseer (which is the part of Al-Bidaa Wal-Nihaa), Kitab Mujazaat Al-Anbiya by Shaykh Addul Muneem Al-Hashim, Miracles pf Prophets and Messengers -Sayyid Mubarak]

What is the proof of the miracle of the Qur'an?

The proof of the miracle of the Qur'an is that it continued to be revealed over a period of more than twenty (20) years and it continued to challenge people, who were the most eloquent and most capable of speech among humanity.

Arabic Text

Let them then produce a recital like unto it (the Qur'an) if they are truthful.
[Surah At-Tur:34]

Arabic Text

Say: "Bring you then ten forged *Surah* (chapters) like unto it. [Surah Hud:13]

Arabic Text

Say: "Bring then a *Surah* (chapter) like unto it [Surah Yunus:38]

Despite this, they could neither produce it nor even attempt to do so, although they used every possible means to challenge the Qur'an. The letters and words of the Qur'an were the same as those with which people used to converse, compete, and boast over one another. Not only that, the Qur'an declared, in its words, its own miraculous nature and the helplessness and inability of jinn and humans to match it.

Arabic Text

Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another. [Surah Al-Isra':88]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

"Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allaah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection." [Sahih Bukhari:4981, Sahih Muslim:152]

Scholars have written books on the various types of the Qur'an's miracle, including its language, historical events, and future prophecies of the unseen. In short, from every perspective, countless works have been written. However,

only a small part of the miracle of the Qur'an can be explained, just as a bird can only lift a tiny drop of water from the ocean with its beak. [Al-Burhaan-Al Zarkashi, Al-Itqaan -Al Suyuti, Manahil fi Ulumul Quran -Muhammed Al-Zarqani, Mabahith fi Ulumul Quran Al-Qattan]

What does belief in the Hereafter mean?

Belief in the Hereafter means having firm conviction and confirmation in its reality and certainty, and acting according to its teachings. It also includes belief in its signs and indications, the trial of the grave, the punishment and blessings of the grave. It encompasses the events of the Day of Judgment, when the trumpet will be blown, and everything will occur according to its details. All the dead will rise from their graves; the scene of the Day of Judgment will be terrifying and dreadful. Everyone's deeds will be accounted for, the scales will be set up, and all must pass over the Sirat (bridge). The Prophet Muhammad (sallallaahu alayhi wa sallam) will be granted the great intercession. The believers will be rewarded with the blessings of Paradise, the greatest of which is the vision of Allaah, while the disbelievers will be punished. The severest punishment for them will be being deprived of the vision of Allaah. [Usul al-Iman fi Daw'al-Kitab wa al-Sunnah:209-239, Nubdha fi al-Aqidah al-Islamiyyah- Shaykh Ibne Uthaymeen :46-62]

What does belief in Paradise and Hell mean?

Belief in Paradise and Hell means that a person has firm and unquestionable conviction that Paradise and Hell exist, and that both will remain forever by the command of Allaah and will never perish. It also includes firm belief in all the blessings prepared in Paradise and in the punishments that await in Hell. [Al-Tadzhkirah bi-Ahwal al-Mawta Wa-Umur al-Akhirah -Shams al-Din al-Qurtubi, died 671, Usul al-Imaan fi Daw' al-Kitab wa al-Sunnah:238-240]

In the Hereafter, will the believers see their Lord -What is the proof of this?

Arabic Text

Looking at their Lord (Allaah); And some faces, that Day [Surah Al-Qiyamah:22-23]

Arabic Text

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allaah. [Surah Yunus:26]

Allaah has said about the disbelievers:

Arabic Text

Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.
[Surah Al-Mutaffifin:15]

When Allaah deprives His enemy of His vision, He will not deprive His friends of it.

In Bukhari and Muslim, it is narrated from Jarir ibn Abdullah (sallallaahu alayhi wa sallam) that he said We were sitting with the Prophet (sallallaahu alayhi wa sallam) and he looked at the moon on the night of the full-moon and said,

Arabic Text

"You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset ('Asr) you must do so. [Sahih Bukhari:7434]

In this hadith, the 'vision of the Lord' is compared to the 'vision of the moon,' not the essence of Allaah being compared to the moon.

[Explanation of Al-Tahawiyah Creed:1/209, Reminder of the conditions of the Dead and Matters of the Hereafter-Shams al-Din al-Qurtubi, Publications of Sunnah-Shaykh Hafiz al-Hakami]

What is the evidence for believing in intercession (Shafa'ah)? And when and whose intercession will be for whom?

Allaah Almighty has said about intercession (Shafa'ah) in many places in His Book, along with strict conditions. He has made it clear that the right of granting intercession belongs only to Allaah, and no one else has even the slightest authority in this matter.

Allaah says in the Quran,

Arabic Text

Say: To Allaah belongs all intercession. [Surah Az-Zumar :44]

If the question is asked about when intercession (shafa'at) will happen, then Allaah has also made it clear that without His permission, there will be no intercession.

Allaah says in the Quran,

Arabic Text

Who is he that can intercede with Him except with His Permission? [Surah Al-Baqarah:255]

Arabic Text

No intercessor (can plead with Him) except after His Leave. [Surah Yunus:3]

Arabic Text

And there are many angels in the heavens, whose intercession will avail nothing except after Allaah has given leave for whom He wills and pleases. [Surah An-Najm: 26]

Arabic Text

Intercession with Him profits not, except for him whom He permits. [Surah Saba':23]

As for the question of who will intercede (perform shafa‘at), just as Allaah has informed us that no one can do so before Him by their own will, He has also made it known that permission for intercession will be granted to His chosen friends (awliya’).

Allaah says in the Quran,

Arabic Text

none shall speak except him whom the Most Beneficent (Allaah) allows, and he will speak what is right. [Surah An-Naba':38]

Arabic Text

None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allaah). [Surah Maryam:87]

And as for the question of whom intercession will be for, Allaah has also explained in the Qur'an that He will grant permission for intercession for the one with whom He is pleased.

Allaah says in the Quran,

Arabic Text

and they cannot intercede except for him with whom He is pleased. [Surah Al-Anbiya':28]

Arabic Text

On that day no intercession shall avail, except the one for whom the Most Beneficent (Allaah) has given permission and whose word is acceptable to Him. [Surah Ta-Ha:109]

And it is also known that Allaah will not be pleased with anyone except the people of Tawheed (monotheism) and sincerity (Ikhlas). As for those who are not of monotheism and sincerity, Allaah has said about them:

Arabic Text

There will be no friend, nor an intercessor for the *Zalimun* (polytheists and wrong-doers, etc.), who could be given heed to. [Surah Ghafir:18]

Arabic Text

Now we have no intercessors, Now we have no intercessors, [Surah Ash-Shu'ara':100-101]

Arabic Text

So no intercession of intercessors will be of any use to them. [Surah Al-Muddathir:48]

The Prophet (sallallaahu alayhi wa sallam) has informed us that you (he) have been given the authority to intercede, but he also explained that You will fall in prostration beneath the Throne (Arsh) and praise your Lord in a way that will be placed in your heart at that very moment. You will not intercede until it is said to you to do so.

Arabic Text

'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' [Sahih Bukhari:7510, Sahih Muslim:193]

The Prophet (sallallaahu alayhi wa sallam) also said that Intercession will not be granted simultaneously for all sinners among the people of Tawheed.

Arabic Text

He will fix a limit for me (to intercede for) whom I will admit into Paradise. [Sahih Bukhari:4476, Sahih Muslim:193]

Then you will again fall in prostration beneath the Throne, and then a limit will be set for you...Narrated Abu Huraira:

I said: "O Allaah's Messenger (sallallaahu alayhi wa sallam)! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?

Arabic Text

The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allaah. [Sahih Bukhari:99]

[The Foundation of The Faith in Light of the quran and Sunnah:234-236]

How many types of intercession are there?

First Intercession: Which is the greatest intercession. The greatest intercession will occur on the Day of Resurrection when Allaah comes to judge between His servants. This intercession will be granted with our Prophet and its only for him, and it is the Intercession of Maqam-e-Mahmood, which Allaah has promised to grant him.

Arabic Text

{And in some parts of the night (also) offer the Salah (prayer) with it (i.e. recite the Quran in the prayer) as an additional prayer (Tahajjud optional prayer Nawafil) for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)} [Surah Al-Isra' 17:79]

What this intercession means is that he will intercede for all of mankind when Allaah delays the Reckoning and they have waited for so long in the place of gathering on the Day of Resurrection. Their distress and anxiety will reach a point where they can no longer bear it, Then people will go one by one to Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and Isa (Jesus), peace be upon them, and each will speak for themselves, meaning they will say, 'I have my own intercession.' In the end, they will go to our Prophet, and he will say ***Arabic Text***

I am authorized for intercession. [Sahih Bukhari, Sahih Muslim]

The second intercession will be to open the gates of Paradise. First, our Prophet will open the gate, and first, his Ummah will enter Paradise.

The third intercession will be for those who have been commanded to enter Hell, and through this intercession, they will be saved from entering it.

The fourth intercession will be for the sinful people of Tawheed whose state in Hell will have been ruined. They will have been burned and the coal will have cooled. Through this intercession, they will be immersed in a river, through which their bodies will be restored and filled again just as before.

The Fifth Intercession for some of the believers who deserve Paradise, that they may be raised in status in Paradise. This is not only for our prophet, but

other Prophets, angels, and the close servants of Allaah will also intercede, but our Prophet will intercede first.

Then Allaah Almighty, without intercession, will grant His mercy to some, the number of whom only Allaah knows, and then they will enter Paradise.

The Sixth Intercession: It will be to lessen the punishment of the disbelievers, and this intercession is special only for our Prophet (sallallaahu alayhi wa sallam). The sixth intercession is that he will intercede only for his uncle Abu Talib, as mentioned in the narration in Bukhari and Muslim

The demand for Hell will keep increasing. Hell will say ***Arabic Text*** It will say: "Are there any more (to come)? [Surah Qaf: 30]

Until Allaah places His sacred step inside Hell, and Hell will say, ***Arabic Text*** 'Enough, enough!' 'By Your honor!' One part will speak to the other, and Hell will shrink. Paradise will still have room, then Allaah Almighty will create other people and admit them into Paradise. [Sahih Bukhari, Sahih Muslim]

[Isbat-ush-Shifa‘ah -Imam Dahabi:20, As-Shifaa- Al-Wadi:17]

Can anyone enter Paradise or be saved from Hellfire by their deeds alone?

No one can enter Paradise or be saved from Hellfire by their deeds. The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allaah's Messenger (sallallaahu alayhi wa sallam)?" He said, "No, even I (will not be saved) unless and until Allaah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allaah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise). [Sahih Bukhari:6463, Sahih Muslim:2816]

And the words of another narration are as follows: 'Remain steadfast on the straight path, seek closeness to Allaah, and be happy, because even one's deeds alone cannot take a person to Paradise.' The Companions asked: 'O Messenger of Allaah, will even you enter Paradise by your own deeds?' He (sallallaahu alayhi wa sallam) said: 'No! I will not enter except that Allaah grants me His mercy, even if it is just a little.' The act most beloved to Him is the one performed consistently and with sincerity.

How many levels of belief in Qadr (Divine Decree) are there?

The levels of belief in Qadr (Divine Decree) are Four:

The first level is to have belief in the knowledge of Allaah; which encompasses everything. Not even the like of a weight of an atom in the heavens or the earth escapes His knowledge. And He, the Most High, knew about all His creation before He created them. He knew their provision, appointed terms, their speech and actions, all their doings, their secrets and that which they declare openly, and those among them from the People of Paradise and those from the People of the Hellfire.

The second level is to have belief in the recording of that knowledge; and that He, the Most High, wrote all that will exist according to His prior knowledge. Included in this is belief in the Preserved Tablet (al-Lawh al-Mahfooz).

The third level is to have belief in Allaah's executive will and His omnipotence. They necessitate each other with respect to what was and what will be. But they do not necessitate each other with respect to what will not be and what was not. So what Allaah, the Most High, wishes exists by His omnipotence, and it could not be any other way, and what Allaah does not wish does not exist, due to the absence of Allaah's wish for it and not due to Allaah's inability to make it exist, may He, Most Great and Glorious, be far removed from that. Allaah says in the Qur'an:

Arabic Text

Allaah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. [Surah Al-Fatir:44]

The fourth level is to have belief that Allaah Most High is the Creator of everything and that there is not a single atom in the heavens nor in the earth, nor that which is between them, that Allaah did not create. He is the creator of their movements and their lack of movements, may He be glorified. There is no creator besides Him and no Lord except Him. [Al-Qada' wa al-Qadar: Al-Bayhaqi: Risalah fi al-Qada' wa al-Qadar -Shaykh Ibne Uthaymeen:21]

The stages of writing (or recording) of Divine Decree

There are five types of decrees (Taqdeer) involved in the writing of Divine Decree, all related to Allaah's knowledge:

The first decree is called the *Primordial Decree (Taqdeer Azli)*. It was written fifty thousand years before the creation of the heavens and the earth, when Allaah created the Pen.

The second decree is called *Taqdeer Umri* (*Decree of Lifespan*). It was at the time when Allaah took the covenant ('Alastu Birabbikum' – *Am I not your Lord?*).

The third decree, also called *Taqdeer Umri*, occurs when the creation is in the form of a drop of sperm (nutfah) in the mother, and it takes place during *Laylat al-Qadr*.

The fourth decree is called *Taqdeer Amali*, concerning the deeds of individuals.

The fifth decree is called *Taqdeer Yawmi* (*Daily Decree*), which means executing each decree at its appointed time." [Ma'arij al-Qabul bi-Sharḥ Sullam al-Wuṣul ila 'Ilm al-Uṣul -Hafiz al-Hakami:3/928-940]

Do the servants have control and will over their own actions and deeds, or not?

Yes! The servants have the power over their actions and deeds, they perform the work of their own will and will, and these actions and deeds are truly attributed to them and because of this they have been made obligatory and on this basis they are rewarded and rewarded. Allaah Almighty has not made the servant obligated beyond his power and ability, the will and will of the servant have been proven in the Book and Sunnah, rather it has been characterized with it, however, it is certain that the servant can only be capable of what Allaah Almighty has made him capable of, and he can only want what Allaah Almighty has willed, and he can only do what Allaah Almighty has made him do.

Then, just as a servant cannot bring himself into existence, he cannot bring his actions into existence either. It is understood that the servant's power, will, and actions are all subject to the power, will, and actions of Allaah, because Allaah is also the creator of the servant and his will, will, actions, and power. However, this will, action, power, and will of the servant is not the power, will, will, and actions of Allaah, just as the servant is not Allaah. Allaah is free from this, rather the actions of the servant are created by Allaah, are established with the servant, and are actually attributed to the servant.

On this basis, each of the two actions has been attributed to the one with whom it is established, for example:

Allaah guides "Whomever Allaah guides." (Al-Isra: 97) In this, Allaah is actually the active agent and the servant is actually the passive agent. Allaah is

actually the Guide (the Guider) and the servant is actually (the Guided), that is why each of the two verbs is attributed to the One with whom it is established.

The divine statement: ***Arabic Text*** “Whoever Allaah guides is the rightly guided.”

In this, the addition of “guidance” towards Allaah is real and the addition of “beginning” towards the servant is real, then just as the Guide is not the exact Mahndi, similarly “guidance” is not the exact “beginning”. This is the case in this, “Allaah misleads whomever He wills” is real, and that servant is actually the wrongdoer. The same is true of all of Allaah’s dealings with His servants.

Therefore, whoever attributes both action and inaction to the servant is a disbeliever. Similarly, whoever attributes both to Allaah is also a disbeliever. And whoever truly attributes action to Allaah and inaction to the servant is a true believer. [Khalq Af'al al-'Ibad — Imam al-Bukhari Majmu' al-Fataawa — Ibn Taymiyyah, Volume 8, Kitab al-Qadar]

How many branches does Iman (faith) have?

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

"Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith." [In Sahih Bukhari, Book of Faith, Chapter on Increase of Faith (Hadith 9), the phrase “sixty-odd” is mentioned clearly, without any doubt. However, in Sahih Muslim, Book of Faith, Chapter on the Branches of Faith (Hadith 12), the wording “seventy-odd or sixty-odd branches” is mentioned with uncertainty. Because of this, Imam Bayhaqi and Ibn al-Salah preferred the Bukhari narration, since it has no uncertainty and clearly fixes the lower number.

Shu‘ab al-Iman – Imam Bayhaqi, Shu‘ab al-Iman – Ibn Kathir]

What is the opposite of faith (Iman)?

The opposite of faith (iman) is disbelief (kufr). Just as iman has branches, kufr also has branches. The essence of iman—along with firm, unwavering affirmation—includes complete submission that leads to obedience and actions. Its opposite is kufr al-islah, which refers to denial and rejection, and this is rooted in arrogance and disobedience. Just as all acts of obedience are described as part of iman, all forms of disobedience are branches of kufr, and in many texts certain acts of sin are also referred to as kufr.

There are two types of Kufr. The first is kufr-e-akbar (major disbelief), which removes a person from the fold of faith. This is known as ‘kufr i‘tiqadi’, meaning disbelief related to one’s beliefs—whether in the actions of the heart, the outward actions, or either one of the two.

The second type is kufr-e-asghar (minor disbelief). It negates *perfect* faith but does not nullify *overall* faith. This is called ‘kufr ‘amali’ (practical disbelief), which relates to statements or outward actions, but it does not necessarily expel a person from iman. [Majmu‘ al-Fatawa — Ibn Taymiyyah:12/335, Al-As’alah wa al-Ajwibah fi al-Iman wa al-Kufr, Shaykh Salih ibn Fawzan al-Fawzan]

How many types of major disbelief (kufr-e-akbar) are there that remove a person from the fold of Islam?

There are five types of major disbelief (kufr-e-akbar). Kufr-e-jahl wa takzeeb, Kufrul-Juhud, Kufr-e-Inaad wa Takabbur, Kufr-e-Nifaq, Kufr-e-Shak wa Rayb. [Al-Iman Haqiqatihi wa Khawarimihi wa Nawaqidhi ‘inda Ahl as-Sunnah by Abd Allah ibn ‘Abd al-Hamid al-Athari:245, ‘A‘lam as-Sunnah al-Manshurah:177, Nawaqid al-Iman al-Qawliyyah wa al-‘Amaliyyah by Shaykh ‘Abdul-‘Aziz ibn ‘Abdullah ibn Muhammad ibn ‘Abdul-Lateef Al ash-Shaykh:36-46]

What is Kufr-e-Jahl wa Takzeeb?

Allaah has mentioned the previous peoples in the Qur’ān:

Arabic Text

Those who deny the Book (this Qur’ān), and that with which We sent Our Messengers (i.e. to worship none but Allaah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell). [Surah Ghafir or Al-Mu’min:70]

He (Allaah) also said:

Arabic Text

Turn away from the ignorant. [Surah Al-A’raf:199]

He (Allaah) also said:

Arabic Text

And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning). Till, when they come (before their Lord at the place of

reckoning), He will say: “Did you deny My *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?” [Surah An-Naml:83-84]

Arabic Text

Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. [Surah Yunus:39]

[kitab al-tawheed by Shaykh Salih ibn Fawzan al-Fawzan 15-17]

What is Known as Kufr-ul-Juhud?

Kufr-ul-Juhud refers to hiding the truth and refusing to submit to it outwardly, even though in the heart one acknowledges its truth and certainty. For example, regarding Pharaoh and his people’s denial of Prophet Musa (peace be upon him), Allaah Almighty said

Arabic Text

And they belied them (those *Ayat*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayat*) are from Allaah, and Musa (Moses) is the Messenger of Allaah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism] [Surah An-Naml:14]

Allaah has said about the Jews.

Arabic Text

then when there came to them that which they had recognised, they disbelieved in it. [Surah Al-Baqarah:89]

Arabic Text

verily, a party of them conceal the truth while they know it – [i.e. the qualities of Muhammad which are written in the Taurat (Torah) and the Injeel (Gospel)] [Surah Al-Baqarah:146]

[kitab al-tawheed by Shaykh Salih ibn Fawzan al-Fawzan 15-17]

What is Kufr-e-Inaad wa Takabbur?

Despite acknowledging the truth, refusing to submit to it outwardly is called Kufr-e-Inaad wa Takabbur, as in the case of Iblis. Allaah says in the Quran,

Arabic Text

Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allaah). [Surah Al-Baqarah:34]

Because he could not deny Allaah's command to prostrate, rather, his objection was only to Allaah's wisdom; it was a matter concerning command and justice. He said:

Arabic Text

Shall I prostrate to one whom You created from clay? [Surah Al-Isra':17]

Arabic Text

[*Iblis* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud. [Surah Al-Hijr:33]

Arabic Text

Verily, I am one of the sincere well-wishers for you both. [Surah Al-A'raf:21]

[kitab al-tawheed by Shaykh Salih ibn Fawzan al-Fawzan 15-17]

What is Kufr-e-Nifaq?

Kufr-e-Nifaq is called when people outwardly obey and show submission for the sake of appearance, while in their hearts there is no faith or belief at all, like 'Abdullah ibn Ubayy ibn Salul, the leader of the hypocrites, and his group, regarding whom Allaah revealed these verses.

Arabic Text

And of mankind, there are some (hypocrites) who say: "We believe in Allaah and the Last Day" while in fact they believe not. They (think to) deceive Allaah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease. A painful torment is theirs because they used to tell lies..... Certainly, Allaah has power over all things. [Surah Al-Baqarah:8-20]

[kitab al-tawheed by Shaykh Salih ibn Fawzan al-Fawzan 15-17]

What is Kufr 'Amali, by which a person does not leave Islam?

Kufr 'Amali refers to any sin for which the Shari'ah has used the word 'kufr' even though it does not remove a person from faith — such as fighting (a Muslim). The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Do not revert to disbelief after me by striking (cutting) the necks of one another. [Sahih Bukhari:7077]

He also said:

Arabic Text

Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief). [Sahih Bukhari:6044]

The Prophet (sallallaahu alayhi wa sallam) described Muslims striking one another's necks (killing each other) as an act of disbelief (kufr), and whoever does such a thing has been given the name 'kafir.' Whereas Allaah has stated

Arabic Text

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allaah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allaah loves those who are equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allaah, that you may receive mercy. [Surah Al-Hujuraat:9-10]

In this verse, Allaah Almighty has maintained for them both faith (iman) and brotherhood in faith (ikhwatu imani), and nothing has been negated. The verse is regarding Qisas (retaliation):

Arabic Text

But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. [Surah Al-Baqarah:178]

In this verse, the brotherhood of the nations has been affirmed, and it has not been negated.

Similarly, the Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

"When an adulterer commits illegal sexual intercourse, then he is not a believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery." [Sahih Bukhari:2475, Sahih Muslim]

In another narration, there is an addition.

Arabic Text

When a killer commits murder, he is not a believer at that time. In another narration. When someone snatches a valuable item that everyone is coveting, at that moment he is not a believer.

It is narrated from Abu Dharr al-Ghifari (may Allaah be pleased with him) that the Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

Any of my followers dies worshipping none (in any way) along with Allaah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft. [Sahih Bukhari, Sahih Muslim]

This hadith shows that the Prophet (sallallaahu alayhi wa sallam) did not completely reject the faith of someone who commits sins like fornication, theft, drinking alcohol, or even murder, as long as their belief in the oneness of Allaah (Tawheed) is intact. If the Prophet (sallallaahu alayhi wa sallam) meant otherwise, he would not have said that "whoever says 'La ilaha illAllaah' will enter Paradise," even if that person had committed such sins.

If that were the case, then no one could enter Paradise, because faith would always be considered incomplete or imperfect. The statement refers to past deeds, not to ongoing denial of Allaah or His Messenger. Understanding this correctly makes it clear that rejecting the Book of Allaah or the Prophet (sallAalaahu alayhi wa sallam) entirely is what nullifies faith.

Also, merely believing in one's heart, even if one sometimes commits sins, does not automatically make a person a disbeliever. Only Allaah knows the full reality of a person's faith.

[A'lam as-Sunnah al-Mashhurah by Hafiz al-Hakami:99]

How many types are there of oppression (Zulm), immorality/sinfulness (Fisq and Fajur), and hypocrisy (Nifaq)?

Each of these has two types: one is Akbar, which is called disbelief (kufr), and the other is Asghar, which is less severe than disbelief. [Hani al-Marj al-Qubul bi-Sharḥ Sulus al-Wuṣul ila 'Ilm al-Uṣul by Hafiz al-Hakami:3/1017]

Explain Zulm (oppression) Akbar and Asghar with examples.

An example of Zulm Akbar is when someone asks for help from anyone other than Allaah or commits shirk (associates partners with Allaah). Allaah says in the Quran,

Arabic Text

And invoke not besides Allaah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zalimun* (polytheists and wrong-doers). [Surah Yunus:106]

Arabic Text

Verily! Joining others in worship with Allaah is a great *Zulm* (wrong) indeed. [Surah Luqman:13]

Arabic Text

Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the *Zalimun* (polytheists and wrong-doers) there are no helpers. [Surah Al-Ma'idah:72]

An example of *Zulm* lesser than disbelief is committing injustice or depriving someone of their rights. In this verse, Allaah Almighty speaks about divorce.

Arabic Text

And fear Allaah your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allaah. And whosoever transgresses the set limits of Allaah, then indeed he has wronged himself. [Surah At-Talaaq:1]

Arabic Text

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. [Surah Al-Baqarah:231]

[Hani al-Marj al-Qubul bi-Sharḥ Sulus al-Wuṣul ila ‘Ilm al-Uṣul by Hafiz al-Hakami:3/109]

Explain Fisq (sinfulness/immorality) Akbar and Asghar with examples

An example of Fisq Akbar is hypocrisy (Nifaq). Allaah Almighty mentions this in this verse.

Arabic Text

Verily, the hypocrites are the *Fasiqun* (rebellious, disobedient to Allaah). [Surah At-Taubah:67]

Arabic Text

So they prostrated except *Iblis* (Satan). He was one of the jinns; he disobeyed the Command of his Lord. [Surah Al-Kahf:50]

Arabic Text

And (remember) Lout (Lot), We gave him *Hukman* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khaba'ith* (evil, wicked and filthy deeds, etc.). Verily, they were a people given to evil, and were *Fasiqun* (rebellious, disobedient, to Allaah). [Surah Al-Anbiya':74]

An example of Fisq Asghar is Allaah has spoken about those who falsely accuse others.

Arabic Text

reject their testimony forever, they indeed are the *Fasiqun* (liars, rebellious, disobedient to Allaah). [Surah An-Nur:4]

Arabic Text

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. [Surah Al-Hujuraat:6]

[Hani al-Marj al-Qubul bi-Sharḥ Sulus al-Wuṣul ila 'Ilm al-Uṣul by Hafiz al-Hakami:3/109]

Explain Nifaq (hypocrisy) Akbar and Asghar with examples.

An example of Nifaq Akbar is mentioned in the opening verses of Surah Al-Baqarah.

Allaah says in the Quran,

Arabic Text

Verily, the hypocrites seek to deceive Allaah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allaah but little.....Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. [Surah An-Nisa':142-145]

Arabic Text

When the hypocrites come to you (O Muhammad (sallallaahu alayhi wa sallam)), they say: "We bear witness that you are indeed the Messenger of Allaah." Allaah knows that you are indeed His Messenger and Allaah bears witness that the hypocrites are liars indeed. [Surah Al-Munafiqun:1]

An example of Nifaq Asghar is explained by the Prophet (sallallaahu alayhi wa sallam) in this saying of his.

Arabic Text

The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.) [Sahih Bukhari]

Also, the Prophet (sallallaahu alayhi wa sallam) explained in a hadith as follows:

Arabic Text

“Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” [Sahih Bukhari]

[Al-Iman: Haqiqatuhu, Khawarimuhu, Nawaqiđuhu ‘inda Ahl as-Sunnah wa-al-Jama‘ah by Abdullah ibn ‘Abd al-Hamid al-Athari:240]

What is the ruling on magic (sihr) and the magician (sahir)?

Magic exists, and its effect occurs according to the natural order of destiny. However, nothing happens except by the permission of Allaah, and He knows best the wisdom behind it.

Allaah says in the Quran,

Arabic Text

Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah’s Leave. [Surah Al-Baqarah:102]

The effect of magic is confirmed by authentic hadiths. If a magician takes help from devils, as indicated in a verse of Surah Al-Baqarah, then he is considered a disbeliever, because this ruling is clearly stated by Allaah.

Arabic Text

Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us). [Surah Al-Baqarah:102]

[Al-Qawl al-Mufid ‘ala Kitab at-Tawhid by Shaykh Muhammad ibn salih al-Uthaymin:1/489-490, Haqqiqat al-sihr wa hikmatuh fi al-kutub wa al-by Awad bin Abdullah Al-Mu‘atiq]

What is the punishment of a magician (sahir)?

The punishment of a magician (sahir) is death. Imam Tirmidhi has narrated a report from Jundun (may Allaah be pleased with him). The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

The punishment of the Sahir is a strike of the sword. [Sunan Tirmidhee:]

Imam Albani (may Allaah have mercy upon him) after declaring this narration as authentic states that acting upon this hadith was the practice of the Prophet (sallallaahu alayhi wa sallam), some scholars among the Companions (Sahaba), and it is also the view of Imam Malik.

Imam Shafi‘i says that a magician should be executed if he performs magic that reaches the level of disbelief (kufr). However, if the magic is less than disbelief, then, according to him, execution is not required.

The punishment of death for a magician is the view of Umar ibn al-Khattab, Abdullah ibn Umar, Hafsa bint Umar, Uthman ibn Affan, Umar ibn Abdul Aziz (may Allaah be pleased with all of them), as well as Imam Ahmad and Imam Abu Hanifa (may Allaah have mercy on them).

[Al-Qawl al-Mufid ‘ala Kitab at-Tawhid by Shaykh Muhammad ibn salih al-Uthaymin, Haqqiqat al-sihr wa hikmatuh fi al-kutub wa al-by Awad bin Abdullah Al-Mu‘atiq]

What is Nashrah and what is its ruling?

“Nashrah” refers to the removal of magic from a person who has been affected by it (a Mashoor). If this is done using the same type of magic, it is considered a forbidden and harmful act. However, if it is performed through blowing

(ruqyah) and supplication (du'a), then it is permissible and there is no harm in it.

[Al-Qawl al-Mufid 'ala Kitab at-Tawhid by Shaykh Muhammad ibn salih al-Uthaymin:1/553-558]

What is Mashru' Ruqyah (blowing)?

Mashru' Ruqyah (blowing) is that which is based purely on the Qur'an and Sunnah and is recited in the Arabic language. Both the person performing the blowing and the one receiving it must have the belief that its effect occurs only by the will of Allaah, and that the person performing it does not have any independent effect. The evidence for this is that Jibreel (alyhi salam) had done on Prophet (sallallaahu alayhi wa sallam), and the Prophet (sallallaahu alayhi wa sallam) himself performed it on many Companions. The Companions continued this practice of Ruqyah, as the Prophet (sallallaahu alayhi wa sallam) instructed them. It is permissible to accept a fee for it. All of these reports are found in Sahih collections and are authentic.

[Among those over whom the Prophet(sallallaahu alayhi wa sallam) performed ruqyah (spiritual healing/supplication) against jinn, Hasan and Husayn (may Allah be pleased with them) are foremost. See: Bukhari, Book of the Prophets, 4:119

Al-Ruqyah al-Shar'iyyah li-'Ilaj al-Sihr wa al-'Ayn wa al-Mass I'dad: al-Qasim Kayfa Tu'aliju Mari'daka bil-Ruqyah al-Shar'iyyah Shaykh 'Abdullah Muhammed al-Sudhan]

What is Mamnu' Ruqyah (forbidden Ruqyah)?

Mamnu' Ruqyah (forbidden ruqyah) is that which is not from the Qur'an or Sunnah, and not in the Arabic language, but consists of satanic practices. It involves seeking closeness to devils through acts they desire and approve of. This is done by magicians, deceivers, fortune-tellers, guess-predictors, and many other such people.

It also includes the use of talismans, amulets, and jinn-related practices, and following books such as *Shams al-Ma'arif*, *Shumus al-Anwar*, and similar works. These practices were introduced into Islam by the enemies of the Ummah.

Such things have no relationship with Islam or Islamic sciences — not even the slightest trace or shadow of Islamic knowledge is found in them.

[Taysir al-'Aziz al-Hamid Sharḥ Kitab al-Tawhid:167 Al-Ruqa wa Aḥkamuha – Shaykh Salih 'Abd al-'Aziz Al al-Shaykh]

What is the ruling regarding the items that are hung on a sick person's body?

The things that are hung on a sick person's body — such as amulets (ta'wiz), knotted strings, beads, threads, and similar items — all of these are not permissible and are haram. The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Whoever hungs an amulets has committed a shrik. [Musnad Ahmed:4/156 Allama Albane declared this narration as authentic in As Saheeha]

During one of the Prophet's (sallallaahu alayhi wa sallam) journeys, he sent a messenger with the instruction that

Arabic Text

There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off. [Sahih Bukhari *Kitab al-Tibb, Bab: Ma qila fi al-jaras wa naḥwihi fi a'naq al-ibil*:4/18, Ṣaḥiḥ Muslim: *Kitab al-Libas, Bab: Karahiyat taqlid al-watar fi raqabat al-ba'ir*:6/163]

In another narration the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

spells, charms and love-potions are polytheism. [Sunan Abu Dawud *Kitab al-Tibb Bab fi al-Tama'im*:3883, Sunan Ibne Majah *Bab fi al-Tama'im*:13576 As Saheeha of Allama Albane :4/217 Allama Dhahabi has agreed with Hakim's authentication.

Tayseer al-Aziz al-Hameed:136-138, Ma'aarij al-Qubool:2/510-512]

What is the ruling about tying a thread on the hand?

The Prophet (sallallaahu alayhi wa sallam) saw a brass bracelet on a man's hand and asked: 'What is this for? He replied: 'It is for removing weakness.' The Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

Remove it and throw it away, because it will only increase your weakness. And if you die while it is on your body, you will never be successful. [Al-Mustadrak of al-Hakim:4/219 Al-Hakim authenticated it, and Allama al-Dhahabi agreed with him Musnad Ahmed:17/435 Allama Muhammad Shakir has declared it authentic]

Hudhayfah (may Allaah be pleased with him) saw a man with a thread tied on his hand. He cut it with his own hand and recited this verse

Arabic Text

And most of them believe not in Allaah except that they attribute partners unto Him [i.e. they are *Mushrikun* -polytheists – see Verse 6: 121] [Surah Yusuf:106]

Saeed ibn Jubayr (may Allaah have mercy on him) said:

Arabic Text

Whoever cuts off someone's *yad-yad* (i.e., an amulet, charm, or thread used for superstition) and throws it away, he will receive the reward of freeing a slave. This statement of his carries the ruling of being *marfu'* (attributed to the Prophet (sallallaahu alayhi wa sallam) [Musannaf Abi Shaybah:23939]

If the item being hung contains a verse of the Qur'an or a Hadith, what is the Islamic ruling regarding it?

Some of the Salaf have been reported to consider it permissible, but the majority of the righteous predecessors (Salaf al-Salih) held it to be impermissible. Among them are 'Abdullah ibn Ḥakim, 'Abdullah ibn 'Umar, 'Abdullah ibn Mas'ud, and their companions (may Allaah be pleased with them). This is also the more authoritative view. Hanging such items is generally not allowed, whether they contain verses of the Qur'an and Hadith or anything else. Moreover, there is no authentic *marfu'* ḥadīth reported to support making an exception for this practice.

Another point is that this leads to disrespect, dishonor, and desecration of the Qur'an, because those who hang such items often carry them around while in a state of impurity, which is impermissible.

The third point is that people will use Qur'an-based amulets as a justification for using non-Qur'anic amulets, which is not permissible under any circumstance.

The fourth point is that it is necessary to close the door that may lead people to develop firm beliefs in prohibited and impermissible objects. Especially in this era—when floods of irreligion and shirk have arisen, and people's attention is increasingly turning toward other than Allaah—for all these reasons, hanging items containing Qur'anic verses, Hadith, supplications, and the like is impermissible and forbidden.

[Tayseer al-Aziz al-Hameed:136-138, Ma'aarij al-Qubool:2/510-512]

What is the ruling regarding soothsayer?

Soothsayer are allies of Satan and Taghut, through whom Satan continues his mischief.

Allaah says in the Quran,

Arabic Text

And certainly, the Shayatin (devils) do inspire their friends (from mankind) [Surah Al-An'am:121]

Satan possesses them and conveys to them what he has heard from the angels, and along with that, he mixes in hundreds of lies.

Allaah says in the Quran,

Arabic Text

Shall I inform you (O people!) upon whom the *Shayatin* (devils) descend? They descend on every lying (one who tells lies), sinful person. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars. [Surah Ash-Shu'ara':221-223]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word). [Sahih Bukhari:3228, Ibne Maja:182]

It should also be noted that priesthood encompasses the knowledge of Raml and Jafr, meaning divination using lines on the ground or pebbles, and also includes practicing magic and sorcery. [Hukm as-Sihr wa al-Kihnah wa m yata'allaqu bihi] — 'Abdul 'Aziz bin 'Abdullah bin Baz; al-Qawl al-Mufid 'ala Kitab at-Tawhid.]

What is the ruling for a person who believes the words of a soothsayer to be true?

However, believes in the words of a soothsayer he is a denier of the Shariah of Muhammad (sallallaahu alayhi wa sallam).

Allaah says in the Quran,

Arabic Text

Say: "None in the heavens and the earth knows the *Ghaib* (unseen) except Allaah, nor can they perceive when they shall be resurrected." [Surah An-Naml:65]

And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. [Surah Al-An'am:59]

Arabic Text

Or that the *Ghaib* (unseen here in this Verse it means *Al-Lauh Al-Mahfuz*) is in their hands, so that they can write it down? [Surah Al-Qalam:47]

Arabic Text

Is with him the knowledge of the unseen so that he sees? [Surah An-Najm:35]

Arabic Text

Jihad (holy fighting in Allaah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know. [Surah Al-Baqarah:216]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

If anyone resorts to a diviner and believes in what he says (according) to the version of Musa) he has nothing to do with what has been sent down to Muhammad (sallallaahu alayhi wa sallam). [

In another narration, the Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

He who visits a diviner ('Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted. [Hukm as-Sihr wa al-Kihlnah wa m'l yata'allaqu bih] — 'Abdul 'Aziz bin 'Abdullah bin Baz; al-Qawl al-Mufid 'ala Kitab at-Tawhid.]

What is the ruling regarding astrology (the knowledge of the stars)?

Qatadah (may Allaah be pleased with him) says: "Allaah the Exalted, made the stars for three benefits.

For the adornment of the sky

For stoning the devil

To find the way, so that people may find their way in darkness

If anyone gives another explanation besides these three benefits [Bukhari, Kitab Bad' al-Khalq, Bab fi an-Nujum 4/74]

Arabic Text

“He declared himself a sinner, ruined his destiny, and endured the hardship of something he has no knowledge of.”

Astrology is impermissible and forbidden, and this knowledge falls under the category of magic (sorcery).

Allaah says in the Quran,

Arabic Text

It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. [Surah Al-An'am:97]

Arabic Text

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayatin* (devils). [Surah Al-Mulk:5]

Arabic Text

and the stars are subjected by His Command. [Surah An-Nahl:12]

Its Narrated Abdullah ibn Abbas (may Allaah be pleased with him) The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so. [Hadith is authentic. Abu Dawud, Kitab (al-Sunan), Bab fi an-Nujum:3905, Musnad Ahmed:1/227, As Saheeha:793

Al-Qawl al-Mufid 'ala Kitab Tawhid by Shaykh Muhammad ibn Salih al-'Uthaymin:2/5-17]

What is the ruling regarding Tiyrah (omens and superstitions)? And what is the proper way to remove it?

There is no reality in superstition, ill fortune, bad luck. Allaah says in the Quran,

Arabic Text

Be informed! Verily, their evil omens are with Allaah but most of them know not. [Surah Al-A'raf:131]

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

There is no reality to contagion, nor to bad omens, nor to evil spirits, nor to the ill fortune of the month of Safar. [Bukhari, Kitab al-Tibb, Bab al-Nujum:1/17, Muslim, Kitab al-Salam, Bab “La ‘Adwa wa la Ṭiyarah:7/31]

In another narration The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Superstition is shirk; superstition is shirk. [Musnad Ahmed:1/440, Al-Mustadrak by Imam hakim , Al-Hakim has authenticated it, and ‘Allamah al-Dhahabi has agreed with him,

Abdullah ibn Mas‘ud (may Allaah be pleased with him) explains the method to ward off misfortune and superstition.

Arabic Text

Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allaah removes it by trust (in Him) [Tirmidhee:Bab ma ja’ā fī al-Tiyarah:4/160 As Saheeha:42] The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Superstition (tiyarah) is only that which causes you to proceed with something or turn back from it. [Abu Dawud:3910, Tirmidhee:1214, Allama Albane declared this narration as authentic in As Saheeha:428]

In Musnad Ahmad, there are narrations from Abdullah ibn Umar (may Allaah be pleased with him)

Whoever allows superstition to prevent them from fulfilling their need has committed shirk (associating partners with Allaah). People sought it—what is the atonement for this? The Prophet (sallallaahu alayhi wa sallam) said: This supplication is its atonement. ***Arabic Text***

O Allaah! There is no goodness except that which comes from You. There is no bad omen except that which comes from You, and there is no true deity except You.

In another narration The Prophet (sallallaahu alayhi wa sallam) said:

Arabic Text

Regarding bad omens, this is the truest form of good omen, and it does not prevent a Muslim from carrying out his need. If he encounters anything undesirable, he should recite this supplication. “O Allaah! You are the One who

brings good, and You are the One who removes evil, and all power and strength come only from You.”

What is the ruling on the evil eye?

The evil eye is real, and it can affect a person. The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

The effect of an evil eye is a fact.

The Prophet (sallallaahu alayhi wa sallam) saw in the house a girl whose face had a black spot. He said.

Arabic Text

"She is under the effect of an evil eye; so treat her with a Ruqya.

It's narrated Aisha (may allaah be pleased with her):

The Messenger of Allaah (sallallaahu alayhi wa sallam) ordered me or somebody else to do Ruqya (if there was danger) from an evil eye.

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

No invocation is to be used except for the evil eye or a scorpion sting.

But the evil eye does not have any effect by itself; rather, it affects only by the command of Allaah. Its effect occurs only when Allaah's will is involved.

Allaah says in the Quran,

Arabic Text

And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Qur'an) [Surah Al-Qalam:51] Tafsir frequently reported from the Salaf-e-Saliheen is that the Prophet (sallallaahu alayhi wa sallam) was affected by the evil eye.

What is the Straight Path (Sirat-ul-Mustaqeem)—the one upon which Allaah has commanded to walk, and from which following any other path is prohibited?

The true religion is Islam, and it is the Straight Path (Sirat-ul-Mustaqeem) which Allaah Almighty sent all His messengers to follow and revealed all His books for it. He is not pleased with any other religion. Whoever follows this

religion will attain salvation, and whoever follows any other path, the paths will become divergent for him, and they will lead him astray.

Allaah says in the Quran,

Arabic Text

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. [Surah Al-An'am:153]

The Messenger of Allaah (sallallaahu alayhi wa sallam) drew lines for us and said, "This is the way of Allaah." Then he drew lines to the right and left of it and said, "These are other ways." He added, "There are devils upon every one of these ways, inviting people to it.

In another narration The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Allaah strikes a parable of the straight path. On either side of the path are walls with open doors over which are hanging curtains. Upon the gate of the path is a caller, saying, 'O people! Enter the straight path altogether and do not divert to the side!' A caller is placed above the path and when anyone intends to open those doors in the slightest, he says, 'Woe to you! Do not open it or else you will enter it!' The path is Islam, the curtains are the limits of Allaah, and the open doors are the prohibitions of Allaah. The caller at the head of the path is the Book of Allaah, and the caller above the path is an admonition from Allaah in the heart of every Muslim.

How is it possible to walk on the Straight Path (Sirat-ul-Mustaqeem), and how can one avoid deviating from it?

Walking on the Straight Path is possible only by firmly holding onto the Book of Allaah and the Sunnah, acting upon them, and adhering to their limits. By following the Book Allaah and the Sunnah, one attains true Tawheed and sincere obedience to the Messenger (sallallaahu alayhi wa sallam).

Allaah says in the Quran,

Arabic Text

And whoso obeys Allaah and the Messenger (Muhammad), then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are! [Surah An-Nisa':69]

Allaah Almighty has referred to the Straight Path in Surah Al-Fatiha in relation to those whom He has favored

Arabic Text

Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). [Surah Fatihah:6-7]

There can be no greater blessing for a servant than guidance on the Straight Path and protection from misguided and corrupt ways. The Prophet (sallallaahu alayhi wa sallam) left his followers on this very Straight Path.

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

I have left you on a clear (plain / white) path, whose night and day are the same. Only the one who is unfortunate perishes from it.

What is opposed to the Sunnah?

The opposite of Sunnah is Bid‘ah, which is an innovation introduced into the religion. Bid‘ah is a matter in Shariah that Allaah Almighty has not permitted. And by this statement of the Prophet (sallallaahu alayhi wa sallam), it is meant that

Arabic Text

He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.

In another narration The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Hold firmly to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who came after me, and keep away from newly invented matters (Bid‘ah), for every innovation is misguidance.

The Prophet (sallallaahu alayhi wa sallam), in this hadith, has pointed towards the existence of Bid‘ah.

Arabic Text

And my Ummah will be divided into 73 sects, of which 72 will be destined for Hell, and only one will be in Paradise.

The Prophet (sallallaahu alayhi wa sallam) has specified this Paradise-bound group through his noble statement.

Arabic Text

These will be the people who follow the path of me and my companions.

Moreover, Allaah Almighty has exonerated the Noble Prophet (sallallaahu alayhi wa sallam) by this

Arabic Text

Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least. Their affair is only with Allaah, Who then will tell them what they used to do. [Surah Al-An'am:159]

According to the extent of corruption and disruption in the religion, how many types of innovations (Bid‘ah) are there?

In the religion, according to the extent of corruption, obstruction, and disruption, innovations (Bid‘ah) are of two types: one is a disbelieving innovation (Bid‘at-e-Mukaffarah) and the other is a sinful innovation (Bid‘at-e- Ghair Mukaffarah). That is, one is an innovation that leads to disbelief, and the other is an innovation that leads to sinfulness.

What is meant by a Bid‘at-e-Mukaffarah?

There are numerous *Bid‘at-e-Mukaffarah* (innovations that lead to disbelief). These are the kinds of innovations that require rejecting something established in the religion and the Shari‘ah by an unanimously agreed-upon and mass-transmitted consensus (*ijma‘ mutawatir*) or by a matter that is known in the religion by absolute certainty. Whoever originates or adopts such an innovation is deemed to have fallen into disbelief, because it necessarily entails denying the Book of Allaah and rejecting the Sacred Law that Allaah revealed to His Messenger.

An example is the innovation of the Jahmiyyah: they deny all the Divine Attributes (*ṣifat*) of Allaah, assert that the Qur‘an is created, and further claim that every attribute of Allaah is created. They also reject that Allaah Most High took Ibrahim (‘alayhi al-salam) as His Khail (intimate friend) and that He spoke directly to Musa (‘alayhi al-salām), making him His Kalim.

Likewise, the innovation of the Qadariyyah consists of denying Allaah’s pre-eternal knowledge of human actions and repudiating His decree and predestination (*qada’ wa qadar*).

Similarly, the innovation of the Mujassimah lies in ascribing to Allaah likeness or resemblance to created beings.

As for the person about whom it is known that his intention behind such an innovation is to mislead people away from the foundations and principles of the religion, and to create doubt among Muslims in order to turn them away from the faith — such a person is certainly a disbeliever. In fact, he has no connection with the religion and is among the greatest enemies of the faith.

But those whose intention is not like this — rather, they themselves have been deceived, and the truth and falsehood have not become clear to them, and matters have become mixed and confusing for them — then such people should first be informed of the truth, and the proof (hujjah) should be established against them.

If even after this they do not accept the truth, then the ruling of disbelief will be applied to them.

What is meant by Bid‘at-e- Ghair Mukaffarah?

Bid‘at-e-Ghair Mukaffarah are those innovations that do not involve denying the Book of Allaah, nor do they entail rejecting anything that Allaah has revealed to His Messenger.

For example, the innovations of the Murji‘ah, which many great Companions (Sahabah) strongly disapproved of and did not consider permissible — but even then, they did not declare the Murji‘ah as disbelievers, nor did they withdraw their allegiance (bay‘ah) from them because of these innovations.

For instance, these people would sometimes delay certain prayers from their proper times, they began performing the *Khutbah* before the prayer of ‘Id, and during Jumu‘ah they would sit multiple times during the khutbah. Some of them even insulted certain great Companions (may Allaah be pleased with them) from the pulpits.

These innovations were not due to corrupt beliefs in Shari‘ah; rather, in many cases they were due to *misinterpretation (ta‘wil)*, and at other times due to *political motives, worldly interests, or following personal desires*.

According to the time or occurrence of its emergence, how many types of Bid‘ah (innovation) are there?

There are two types.

Bid‘ah in acts of worship (*‘ibadat*) and bid‘ah in social or worldly dealings (*mu‘amalat*)

How many types of Bid‘ah are there in acts of worship (‘ibadat)?

There are two types.

Acts of worship that are performed in a way that Allaah has absolutely not permitted are considered bid‘ah in worship. For example, ignorant Sufi people consider musical instruments used for entertainment—such as drums, tambourines, flutes, and similar instruments—as permissible forms of worship. In doing so, they imitate those about whom Allaah has said

Arabic Text

Their *Salat* (prayer) at the House (of Allaah, i.e. the Ka’bah at Makkah) was nothing but whistling and clapping of hands. [Surah Al-Anfal:35]

Taking some other thing as an act of worship, which exists in its original form in Shariah, but removing it from its original place and placing it in another place—for example, uncovering the head in Ihram. It is an act of worship, but if one uncovers the head with the intention of worship in something like fasting, prayer, or other things with non-mahram, then this will be bid‘ah (innovation), which is haram.

Similarly, all those acts of worship which are done at times not permitted in Shariah, which are not permitted, like: performing voluntary prayers at prohibited times, or fasting on doubtful days, or fasting on days like ‘Id days, these are all bid‘ah and haram.

How many forms (or conditions) of bid‘ah are there in acts of worship?

There are two forms of bid‘ah in acts of worship.

The form type of innovation is that which completely nullifies the act of worship—for example, offering three rak‘ahs for Fajr instead of two, or four rak‘ahs for Maghrib, or intentionally offering five or three rak‘ahs in a prayer that is originally four.

The second type is that the innovation itself is invalid, because in essence it has no basis, yet the act of worship in which it occurs remains valid. For example, if someone washes a limb more than three times during wudu, the wudu is still sound, since the Prophet (sallallaahu alayhi wa sallam) did not say that doing so invalidates it. Rather, he said

Arabic Text

Whoever does more than that has done badly, done to extremes and done wrong.

What is considered bid‘ah in deeds or actions?

Imposing a condition in a contract regarding something that is neither established in the Qur‘an nor in the Sunnah — such as stipulating the ‘right of wala’ for someone other than the one who emancipates the slave. This is similar to the incident of Barirah, in which her owners, at the time of selling her, stipulated the ‘right of wala’ for themselves. Upon hearing this, the Prophet (sallallaahu alayhi wa sallam) stood up, and after praising and glorifying Allaah, he said:

Arabic Text

What about the people who stipulate conditions which are not present in Allaah's Laws? Whoever imposes conditions which are not present in Allaah's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allaah's conditions (Laws) are the truth and are more solid.

Similarly, any condition that makes something unlawful (haram) lawful, or something lawful (halal) unlawful, is also an bid‘ah and forbidden.

What obligation does a Muslim have with respect to the Prophet's (sallallaahu alayhi wa sallam) noble household (Ahl al-Bayt) and his Companions?

It is obligatory for us to keep our hearts and tongues pure and clean regarding the Ahl al-Bayt and the noble Companions. We should mention their virtues and merits, refrain from speaking ill of them, remain silent about the disagreements and conflicts that occurred among them, and never show disrespect toward their honor. Allaah has mentioned them in the Torah, the Gospel, and the Qur‘an, and authentic hadiths in the major books of hadith have been reported about their virtues and merits. Allaah the Exalted has said about them:

Arabic Text

Muhammad (sallallaahu alayhi wa sallam) is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its

stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (sallallaahu alayhi wa sallam) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). [Surah Fath:29]

Arabic Text

And those who believed, and emigrated and strove hard in the Cause of Allaah (*Al-Jihad*), as well as those who gave (them) asylum and aid; – these are the believers in truth, for them is forgiveness and *Rizqun Karim* (a generous provision i.e. Paradise). [Surah Al-Anfal:74]

Arabic Text

And the first 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). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. [Surah At-Taubah:100]

Arabic Text

Allaah has forgiven the Prophet (sallallaahu alayhi wa sallam), the *Muhajirun* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Muhammad (sallallaahu alayhi wa sallam)) in the time of distress (Tabuk expedition, etc.) [Surah At-Taubah:117]

Arabic Text

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him. And helping Allaah (i.e. helping His religion) and His Messenger (Muhammad (sallallaahu alayhi wa sallam)). Such are indeed the truthful (to what they say);- And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over

themselves, even though they were in need of that. And whosoever is saved from his own covetousness. [Surah Al-Hashr:8-9]

Apart from these, there are many other verses in which the Muhajirin and Ansar have been highly praised and their virtues described. It is also understood from this — and this is our belief — that Allaah the Exalted has honored the Companions of Badr and said:

Arabic Text

Do whatever you wish ; I have forgiven you. [Sunan Abu Dawud: 4654]

Similarly, it is our belief that those who took their oath under the Tree of Ridwan will not enter Hell; rather, Allaah is pleased with them, and they are pleased with Allaah.

Allaah says in the Qur'an:

Arabic Text

Indeed, Allaah was pleased with the believers when they gave their *Bai'a* (pledge) to you (O Muhammad (sallallaahu alayhi wa sallam)) under the tree, He knew what was in their hearts. [Surah Al-Fath:18]

We also testify with certainty that this nation is the best of nations, and among them, the most excellent group is the Companions of the Prophet (sallallaahu alayhi wa sallam). This also bears witness that even if someone were to spend gold equal to a mountain, the reward for that expenditure would still not equal the reward of even one of the Companions. [

We also believe that the Companions were not infallible like the Prophets; mistakes and errors could occur from them. They were *mujtahid*. If their *ijtihād* proved correct, they would receive a double reward, and if their *ijtihād* did not turn out to be correct, even then they were certainly entitled to one reward. Their virtues, merits, good deeds, and acts of excellence are so abundant that they wash away their shortcomings. After all, can a tiny speck of impurity affect the purity of a vast ocean? May Allaah be pleased with them.

Our belief regarding the Noble Prophet (sallallaahu alayhi wa sallam), the Pure Wives, and the Ahl al-Bayt is the same — that Allaah Almighty removed impurity and uncleanness from them and purified them completely.

We openly disassociate ourselves from anyone who carries hatred in his heart toward the Noble Prophet's (sallallaahu alayhi wa sallam) Companions, his

Ahl al-Bayt, or any of his esteemed followers; or from anyone who reviles them or shows even the slightest disrespect toward their honor. We make Allaah Almighty a witness to the love we hold for them, and we defend them to the fullest extent of our ability and strength — for the Prophet (sallallaahu alayhi wa sallam) affirmed and emphasized this in his final counsel, as he said

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

Do not abuse my Companions or mention them with bad words. Fear Allaah regarding what you say about my Companions.

In one narration The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

I am leaving among you two weighty things: one is the Book of Allaah — hold fast to it firmly. The other is my Ahl al-Bayt — fear Allaah regarding my Ahl al-Bayt.

Who is considered a Companion (Sahabi)?

Its definition is given as follows:

Arabic Text

A Sahabi is a person who met the Prophet (sallallaahu alayhi wa sallam) while being a Muslim and passed away as a Muslim.

Who are the most superior among the Companions?

After the Prophet (sallallaahu alayhi wa sallam), the most superior is Sayyiduna Abu Bakr, may Allaah be pleased with him, followed by Umar ibn al-Khattab, may Allaah be pleased with him. After them comes Hazrat Uthman, may Allaah be pleased with him, then Hazrat Ali, may Allaah be pleased with him, followed by the ten blessed companions (*Ashara Mubashara*), then the Companions of Badr, then those who sincerely gave their pledge (*the Companions who took the Pledge of Ridwan* at Hudaybiyyah), and thereafter all the other Companions, may Allaah be pleased with (them all).

It's Narrated by Abdullah Ibn 'Umar (may Allaah be pleased with him):

During the lifetime of the Prophet (sallallaahu alayhi wa sallam) we considered Abu Bakr as peerless and then 'Umar and then 'Uthman (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet. [

What is the Islamic ruling concerning the miracles of Awliya (the pious personalities)?

It is the unanimous belief of Ahl-e-Sunnat wal-Jamaat that the *Karamah* (supernatural act) of *Awliya* (the pious personalities) is true.

Karamah means a supernatural act. The unusual and supernatural acts of pious persons who follow Sunnah and act upon the Shariah are called *Karamah*. However, the wali has no personal control or authority over it, nor does the *karamah* occur as a result of any action by them. Rather, Allaah Almighty causes it to manifest through them, and they have no prior knowledge of it.

Examples

the People of the Cave (*Ashab al-Kahf*), And the incident of Jureij the monk

In reality, the *karamah* of the wali are a portion of the miracles of the Prophets. This is why in this Ummah there have been many and great *karamah*, because the miracles of our Prophet (sallallaahu alayhi wa sallam) were more numerous and greater in magnitude.

Similarly, during the caliphate of Abu Bakr as-Siddiq (may Allaah be pleased with him), at a time when many had fallen into apostasy, miraculous events were made manifest through him.

And during the caliphate of 'Umar (may Allaah be pleased with him), he stood on the pulpit and said:

Arabic Text

“O Sariya, move toward the mountain!”

And his voice reached Sāriyah in Syria.

In the same way, he wrote a letter addressed to the River Nile in Egypt, and the river began to flow. And the horse of Alā' ibn al-Hadrami, he threw it into the river during the battle with the Romans. And just as Al-Khawlaani prayed in the fire set by Aswad Ansi, the liar.

Indeed, these miracles have continued to appear up to the present day, and they manifested during the era of the Caliphs as well as in subsequent generations, and they will continue to be granted to the righteous. Truly, all of this is a reward from our Prophet (sallallaahu alayhi wa sallam), for it is by following him that these awliya' (saints) were blessed with such *karamah*.

Remember, if a person who is not a follower of the Prophet (sallallaahu alayhi wa sallam), or a disbeliever or sinner, performs some extraordinary act, it is

not a true miracle. It is merely trickery or illusion, and such acts can never come from a friend of Allaah; they can only originate from the servants of Devil.

Who is wali of Allaah?

Every righteous and believing person who adheres to the teachings of the Qur'an and the Sunnah is considered a Wali of Allaah.

Allaah says in the Quran,

Arabic Text

“no fear shall come upon them nor shall they grieve”. [Surah Yunus:62]

Furthermore, Allaah Almighty has spoken regarding the awliya’

Arabic Text

“Those who believed (in the Oneness of Allaah – Islamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).” [Surah Yunus:63]

Allaah says in the Quran,

Arabic Text

“Allaah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders, etc.], they bring them out from light into darkness.” [Surah Al-Baqarah:257]

Allaah says in the Quran,

Arabic Text

“Verily, your Wali (Protector or Helper) is Allaah, His Messenger, and the believers, – those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allaah in prayer). And whosoever takes Allaah, His Messenger, and those who have believed, as Protectors, then the party of Allaah will be the victorious.” [Surah Al-Ma'idah:55-56]

Imam Shafi'i (may Allaah have mercy on him) said:

Arabic Text

When you see a man walking on water or flying in the air, do not confirm his claim nor be deceived by him until you know whether he is a follower of the Messenger of Allaah (sallallaahu alayhi wa sallam) or not.

Who are the people referred to in the hadith of the Prophet (sallallaahu alayhi wa sallam) that says:

‘There will always be a group from my Ummah standing on the truth and remaining victorious, and no one who opposes them will harm them, until the Day of Resurrection?’

That group is the saved sect (*Firqatun-Najiyah*) among the seventy-three sects, as the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

“My nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell. And they are the Ahl al-Sunnah wa al-Jama‘ah.”

In another narration The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

The one who follows my way and the way of my Companions.

What does it mean to believe in the Day of Judgment?

Belief in the Day of Judgment includes faith in all the events that occur after death, which Allaah and His Messenger (sallallaahu alayhi wa sallam) have informed about. Some of these events are as follows:

1. To believe in death.
2. To believe in the grave: belief in the questions.
3. To believe in the punishment and comfort of the grave that are incurred therein.
4. To believe on the Day of Judgement.
5. To believe in the Scales of deeds to weigh the deeds and the records that contain all the details of the deeds of people.
6. To believe in the Records of deeds that will be granted to all people.
7. To believe in reckoning.
8. To believe in Al-Kawthar.
9. To believe in al-Sirat (the bridge) that would be set over Hellfire and all people will have to pass over it.
10. To believe in the special great intercession of the Prophet Muhammad (sallallaahu alayhi wa sallam).

11. To believe in Paradise and Hellfire.

To believe in death.

It's Narrated by Abu Sa'id Al-Khudri (may Allaah be pleased with him):

Arabic Text

The Prophet (sallallaahu alayhi wa sallam) said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?'" And its voice is heard by everything except mankind and if he heard it he would fall unconscious." [Sahih Bukhari:1314,1316]

Therefore, The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

"Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks". [Muttafaqun 'alayh] narration from Abu Hurairah (RA): Sahih Bukhari, Kitab al-Jana'iz, Bab al-Sur'ah bil-Janazah:2/108 Hadith :1315 Sahih Muslim, Kitab al-Jana'iz, Bab al-Isra' bil-Janazah:2651 Hadith:944

Ma'arij al-Qubool bi Sharh Sulam al-Wusool ila 'Ilm al-Usul Hafiz al-Hakim:2/681-906 Al-Hayaat al-Akhira - Ghalib al-Awaji Al-Qiyamah al-Kubra by Umr bin Abdullah Al-Ashqar al-'Utaybi Al-Qiyamah al-Kubra - Umar ibn Sulayman ibn Abdullah al-Ashqar al-'Atiya]

To believe in the grave:

We believe that it is a special kind of life wherein he can understand the questions and answers, so the two angels will ask him, Who is your Lord? What is your religion? Who is your Prophet?

The believer will say, My Lord is Allaah, Islam is my religion and Muhammad (sallallaahu alayhi wa sallam) is my Prophet. This will be the answer of believing men and women.

As for the non-Muslim, he will be asked about his Lord and his religion and his Prophet, and he will say, Oh, oh, I don't know, I heard the people saying something so I said the same. Then he will be beaten with an iron rod and will utter a scream that will be heard by all things apart from al-thaqlayn, i.e. jinn and men; the animals will hear it. And in one narration, it is mentioned that, besides humans and jinn, everything near him can hear.

Allaah says in the Quran,

Arabic Text

“Allaah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allaah Alone and none else), and in the Hereafter. And Allaah will cause to go astray those who are *Zalimun* (polytheists and wrong-doers, etc.), and Allaah does what He wills.” [Surah Ibrahim:27]

[Al-Tadhkirah fi Ahwal al-Mawta wa Umur al-Akhirah:125 Sharh Aqeedatul Waseetiyah:265]

To believe in the punishment and comfort of the grave:

This is established from the Qur'an and Sunnah, and it is true, and believing in it is obligatory. In the grave, the punishment is only for the soul, while the body remains; however, on the Day of Judgment, both the soul and the body will be punished. In any case, the punishment and comfort of the grave and the Fire are real, and the evidence for this is found in the Book of Allaah and the Sunnah of the Messenger (sallallaahu alayhi wa sallam) [Kitab al-Ruh, az Ibn al-Qayyim:1/311,263]

[Sharh Aqeedatul Waseetiyah:267]

To believe on the Day of Judgement:

When Angel Israfil (peace be upon him) blows the trumpet for the first time everything will be persih, and then the second trumpet is blown to resurrect from the graves, the souls will return to their respective bodies, and people will rise from their graves barefoot, with naked bodies and severed/disjoined limbs, and stand before Allaah, the Lord of all worlds. [Al-Qiyamah al-Kubra by Umr bin Abdullah Al-Ashqar al-'Utaybi]

To believe in the Scales of deeds:

On this scale, both the person and his deeds will be weighed.

Allaah says in the Quran,

Arabic Text

“Then, those whose scales (of good deeds) are heavy, – these, 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.” [Surah Al-Mu'minun:102-103]

[Sharh Aqeedatul Waseetiyah:281 Al-Hayaat al-Akhirah – Ghalib al-Awaji]

To believe in the Records of deeds:

The books of deeds and records will be laid open. For some people, the Book of Deeds will be given in the left hand, and for others, it will be given in the right hand.

Arabic Text

“Then as for him who will be given his Record in his right hand will say: “Take, read my Record! Surely, I did believe that I shall meet my Account!” So he shall be in a life, well-pleasing. In a lofty Paradise, The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say: “I wish that I had not been given my Record! “And that I had never known, how my Account is? “I wish, would that it had been my end (death)! “I wish, would that it had been my end (death)! “My power and arguments (to defend myself) have gone from me!”. [Surah Al-haqqah:19-29]

Allaah says in the Quran,

Arabic Text

But whosoever is given his Record behind his back, He will invoke (his) destruction, And shall enter a blazing Fire, and made to taste its burning. [Surah Al-Inshiqaq:10-12]

[Al-Hayaat al-Akhirah – Ghalib al-Awaji:2/859]

To believe in reckoning:

Abu Barzah Al-Aslami (may allaah be pleased with him) narrated that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

"The feet of the slave of Allaah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out." [Sunan Tirmidhee:2417]

Al-Qiyamah al-Kubra by Umr bin Abdullah Al-Ashqar al-‘Utaybi:193]

To believe in Al-Kawthar.

It is also obligatory to firmly believe that on the Day of Judgment, the Prophet (sallallaahu alayhi wa sallam) will have a Pool (Al-Hawd), whose water will be whiter than milk and sweeter than honey. Its water basins will be as numerous as the stars in the sky, and its length and width will not exceed one month's journey. Whoever drinks even a sip from it will never feel thirst again.[

Sahih Bukhari:6575-6593, Sahih Muslim:2289-2305] Indeed, every prophet has a Pool, but for our Prophet (sallallaahu alayhi wa sallam) it is special.[Taysir al-Karim al-‘Ali fi Wasf Hawd al-Nabi – ‘Abd al-Salam al-Bali – Al-Hayaat al-Akhirah – Ghalib al-Awaji: 2/1427]

To believe in al-Sirat:

Al-Sirat is described as a bridge stretched over Hellfire (*Jahannam*). Every individual must cross it to reach Paradise. The bridge is often described as being thinner than a strand of hair and sharper than the edge of a sword, the ability to cross the Sirat depends on a person’s deeds (*Amal*) so some of the believer will cross it in the blink of an eye, like lightning, like the wind, like the swiftest horses and camels. Some will cross safe and sound, some will be scratched then let go, some will be piled up in the Fire of Hell, and the last of them will be dragged across it. At the sides of the sirat there will be hooks hanging, which are commanded to seize those whom they are commanded.

When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise.[Kitab al-Mazalim, Bab Qisas al-Mazalim, Hadith2440 Kitab al-Riqaq, Hadith:6533-6535 Sahih Muslim Kitabul Imaan:1/163-187 Hadith:186-195

Al-Sirat, Al-Hayaat al-Hayaat, Al-Qiyamah al-Kubra – Umar ibn Sulayman ibn Abdullah al-Ashqar al-‘Atiya: 279]

To believe in the special great intercession of the Prophet Muhammad (sallallaahu alayhi wa sallam).

Intercession means mediating for someone else to gain some benefit or ward off some harm.

Intercession has several types. Ibn Abi al-‘Izz mentioned eight types of intercession in *Sharh al-‘Aqidah al-Tahawiyyah*.

- 1) Intercession for the people at the Day of Account in order for accountability to start.
- 2) The intercession for the people whose good deeds and bad deeds are equal.
- 3) The intercession for the people who had been ordered to Hell, that they may not enter it.
- 4) Intercession for the raising of the ranks of those who have already entered Paradise.
- 5) Intercession that some people may enter Paradise without being brought to account.

- 6) Intercession of the Prophet (sallallaahu alayhi wa sallam) for his paternal uncle Abu Talib, so that the torment of the Fire be reduced for him.
- 7) The intercession of the Prophet (sallallaahu alayhi wa sallam) that the believers might be granted permission to enter Paradise.
- 8) Intercession for those who have committed major sins from among this Ummah. [Sharḥ al-‘Aqidah al-Wasitiyyah pageno:252-262]

The Prophet (sallallaahu alayhi wa sallam) will intercede four times.

1. He (sallallaahu alayhi wa sallam) will intercede for the one whose faith equal to the weight of a barley grain.
2. He (sallallaahu alayhi wa sallam) will intercede for the one whose has faith equal to weight of a wheat grain.
3. Then He (sallallaahu alayhi wa sallam) will intercede for the one whose has faith equal to the weight of an atom (or a smallest ant).
4. Then He will intercede for every person who has declared the testimony of faith, ‘La ilaha illAllaah.’

After this, Allaah will say

Arabic Text

The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. [Ṣahih al-Bukhari, Kitab al-Tawhid, Bab Qawl Allah Ta‘ala Hadith:7410, sahih Muslim Kitab ul-Imaan Bab Ma‘rifat Ṭariq al-Ru‘yah:1/170 Hadith:183 Wa Bab Adna al-Jannah Manzilah:1/80 Hadith:193

Ithbat al-Shifa’ah – ‘Imam Dhahabi, Al-Hayaat al-Akhira al-Akhira – Ghalib al-Awaji:1/469 al-Shifa’ah- Muqbil bin Hadi al-Wadi]

To believe in Paradise and Hellfire:

It is obligatory to hold the belief that Paradise (Jannah) and Hell (Jahannam) are created entities that will never perish. Paradise is the abode of Allaah’s awliya, and Hell is the dwelling of Allaah’s enemies. The people of Paradise will remain in it forever, and the disbelievers will remain in Hell forever. Even at this moment, both Paradise and Hell exist. The Prophet (sallallaahu alayhi wa sallam) witnessed both of them during the Eclipse Prayer (Salat al-Kusoof) and on the Night of Isra and Mi’raj.

When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! O people of the Fire, no more death! [Sahih Muslim:2849

Al-Jannah wa al-Nar — 'Umar ibn Sulayman al-Ashqar]

The classical books of Aqeedah

S.NO	BOOK	AUTHOR	Date of death
1	Kitaabul-Eemaan	Imaam mujtahid, Abu 'Ubayd al- Qaasim ibn Salaam	224H
2	Kitaabul-Eemaan	Imaam Ib Abee Shaybah	235H
3	Usoolus -Sunnah	The Imaam of Ahlus-Sunnah wal-Jammah Ahmad bin Hanbal	241H
4	Ar-Radd 'alal Jahmiyyah waz- Zanaadaqah	The Imaam of Ahlus-Sunnah wal-Jammah Ahmad bin Hanbal	241H
5	Khalq Afaalul-Ibaad	Imaam al- Bukharee	256H
6	Kitaabul-Eemaan	Imaam al- Bukharee	256H
7	Kitabut-Tawheed	Imaam al- Bukharee	256H
8	As-Sunnah	The student of Imaam Ahmad, Abu Bakr al- Athram	273H
9	Kitaabus-Sunnah	Imaam Ibn Abu Dawood	275H
10	Al-Ikhtilaaf fee Ladfh war-Radd 'alal- Jahmiyyah	Imaam Ibn Qutaybah	276H
11	Asl us-Sunnah	The haafidh and Imaam, Abu	277H

		Haatim ar-Raazee	
12	Ar-Radd 'alal Jayhmiyyah	Imaam ad-Daarimee	280H
13	As-Sunnah	Haafidh, Ibn Abee 'Aasim	287H
14	As-Sunnah	The haafidh ,Abdullah ibn Imaam Ahmad	290H
15	As-Sunnah	Muhaddith AbuBakr al-Maroozee	292H
16	As-Sunnah	The student of Imaam Ahmad, al-Marwaazee	292H
17	Sareehus-Sunnah	Mufassir and Imaam , Ibn Jareer at-Tabaree	310H
18	Kitaabut-Tawheed wa Ithbaat Sifaatur-Rabb	The faqeeh and Imaam, Ibn Khuzaymah	311H
19	Aqeedatut-Tahaawiyyah	The Imaam Abu Jafar at-Tahaawee	321H
20	Al-Maqaalatul-Islamiyeen,	Imaam Abul-Hasan al-Asharee	324H
21	Ar-Risaalah ilaa Ahlth-Thaghhr	Imaam Abul-Hasan al-Asharee	324H
22	Al-Ibaanah 'an Usoolid-Diyaanah	Imaam Abul-Hasan al-Asharee	324H
23	Sharhus-Sunnah	The Imaam of Ahlus-Sunnah wal-Jammah in his time, Imaam al-Barbaahree	329H
24	Kitaab us-Sunnah	Abu Ahmad al-Asaal	349H
25	Ash-Shareeah	The Imaam Abu Bakr al-Aajuree	360H

26	Itiqaad Aimmatul-Hadeeth	The Imaam Abu Bakr al-Ismaeelee	371H
27	Kitaabus-Sifaat	The Imaam, ad-Daaraqutnee	385H
28	Kitaabun-Nuzool	The Imaam, ad-Daaraqutnee	385H
29	Al-Ibaanah 'an Sharee'atil Firqatin - Naajiyah	The Imaam Battah al-Akbaree	387H
30	Sharhul-Ibaanah 'an Usoolis-Sunnah wad-Diyaanah	The Imaam Battah al-Akbaree	387H
31	Kitaabut-Tawheed	Ibn Mandah	395H
32	ar-Radd'alal-Jahmiyyah	Ibn Mandah	395H
33	Sharh Usool Itiqaad Ahlus-Sunnah Wal Jamaah	Imaam al-Laalikaa'ee	428H
34	Al-Wusool ilaa Maarifatil-Istiwaat	Imaam Abu 'Amr at-Talamankee al-Andalusee	429H
35	Al-Itiqaad	Abu Nuaym al-Ashbaanee	430H
36	Risaalah fee Ithbaatil-Istiwaat	Imaam Abu Muhammad al-Juwaynee	438H
37	Aqeedatus-Salaf Ashaabul-Hadeeth	Abu Uthmaan as-Saboonee	449H
38	Al-I'tqaad alaa Madhabis-Salaf Ahlus-Sunnah wal-Jamaah	Imaam al-Bayhaaqee	458H
39	Dhammul-Kalaam	Shaykh ul-Islaam Abu Ismaeel al-Harawee	481H

An Introduction to Some Books on Aqeedah:

1) Al-Sharia by Imam Al-Aajuri:

Author Name: Muhammad b. alHusayn b. 'Abdullah, Abu Bakr al-Ajurri' [Ajurri is either an ascription to the occupation of making baked bricks or an

ascription to al-Ajurr, which was a town in Baghdad.] (may Allaah have mercy on him].

Birth and Death: He was born in the year 264H, and passed away in the year 360 H at the age of 96.

Book Name: Al-Sharia

Reason for compilation: During the author's time, there was a prevalence of innovations (bid‘ah) and people of misguided desires (Ahl al-Ahwa’), which made it difficult for the general people to understand the religion. The purpose of writing this book was to clarify these matters.

The topics of the book:

1. To adhere firmly to the community (Jama‘ah) and to avoid sectarianism.
2. The division of previous nations, and then the division in this Ummah, mentioning the Khawarij.
3. Author have explained the sources of the Aqeedah of Ahl al-Sunnah, indicating where one should derive their beliefs from.
4. Adherence to the Qur'an and Sunnah, and the practices of the Companions of prophet (sallallaahu alayhi wa sallam)
5. Reproach of disputation in religion.
6. A detailed discussion on the fitnah regarding the creation of the Qur'an.
7. The presence of actions in Iman (faith), the issue of Kufr (disbelief), and the discussion on the nullifiers of islam, increase, or decrease of Iman.
8. Refutation of the Murji‘ah, Mutazila, Qadariyah and other deviated sects.
9. The reality of the punishment of the grave, the minor and major signs of the Day of Judgment, the reality of Paradise and Hell, and its [related matters].
10. The virtues of the Companions, the Ahl al-Bayt (Family of the Prophet), the chamber of the Prophet (peace be upon him), the burial of the two rightly-guided Caliphs (al-Shaikhayn), and the virtues of Umm al-Mu‘minin Aisha, Al-‘Abbas, Ammar, and Amr ibn al-‘As (may Allaah be pleased with them) and their sayings.
11. Discussion regarding the backbiting of the Companions, cursing them, and those who insult them, including the abhorrent practices of the Rafidah and their misconduct.
12. The author have addressed the wrongfulness of arguing about the Companions, insulting them, practicing Tabarra and cursing them, as well as discussing the incorrect beliefs of the Rafidah.

Importance of book:

1. It is considered one of the disputes in matters of belief.
2. It is an encyclopedia on the subject of belief.
3. The topics of the book are presented with references.
4. For every matter, the book presents the teachings of the Qur'an and Sunnah, along with the sayings of the Companions and the Tabi'un.
5. Among the various types of Hadith compilations, it also holds the status of a *mustakhraj*.
6. Later scholars considered this book a primary and reliable reference for the beliefs of Ahl al-Sunnah.

The sources of al-Shari'ah:

Kitab al-Iman by Imam Ahmad bin Humble, Kitab al-Iman by Abu Nasr al-Fallas, Kitab al-Masabih by Abu Bakr ibn Abi Dawud, Kitab Gharib al-Hadith by Abū 'Ubayd.

The methodology of the author:

1. He has adopted the methodology of the Hadith scholars (al-Muḥaddithun) in establishing the creed of Ahl al-Sunnah wa'l-Jama'ah and in refuting the positions of opposing groups.
2. The work incorporates both authentic and weak narration.
3. The author first presents the views of the opponents and then offers a comprehensive refutation of them.
4. The author also mentions the major and prominent deviant sects and offers refutations of them.
5. The author adopts a dialogical style, employing a question-and-answer format.
6. Certain important topics, such as the divine attributes of Allaah, have not been discussed in the book.

2) Al-Ibanah 'an Shari'ah al-Firqat al-Najiyah by Ibn Battah

Author Name: Abu Abdullah 'Ubaidullah ibn Muhammad ibn Battah al-'Ukbari al-Hanbali, known as Ibn Battah.

Birth and Death: from 304 H to 387 H

Book Name: Al-Ibanah 'an Shari'at al-Firqat al-Najiyah wa-Mujanabat al-Firaq al-Madhmumah.

The topics of the book:

1. An exposition of the beliefs of Ahl al-Sunnah wa'l-Jama'ah and the refutation of their opponents.
2. Emphasis on obedience to Allaah and His Messenger, along with warnings regarding disobedience.
3. Upholding adherence to the principle of al-Jama'ah (the unified community) and steering clear of sectarianism.
4. Avoiding futile debates and excessive intellectual disputation in religious matters.
5. The Prophet's (sallallaahu alayhi wa sallam) predictions concerning tribulations.
6. The presence of deeds in faith, followed by the issue of disbelief (kufr) in abandoning prayer, and the discussion on the deficiency and increase of faith (iman).
7. Refutation of the Murji'ah, Rafidah, Kharijites, and other groups.
8. Discussion on the virtues of the Companions (may Allaah be pleased with them) and addresses the misguidance of the Rafidah.
9. The significance of guidance and divine grant of success (tawfiq).
10. A detailed exposition on the relationship between faith (iman) and divine decree (qadr).
11. After explaining the attribute of Divine Speech and the speech of the Qur'an, a refutation of the Jahmiyyah is presented.
12. Some parts of the book are missing.
13. This book is commonly known as "Al-Ibanah al-Kubra."

Importance of book:

1. This work is counted among the key references in the study of 'Aqidah.
2. On the topics of 'Aqidah, it serves as an encyclopaedic work.
3. Each topic in the book is accompanied by the chain of narrators (isnad).
4. For each matter, references from the Qur'an, Sunnah, and the sayings of the Companions and the Tabi'un are provided.
5. Later scholars have treated this work as a primary reference on the creed of Ahl al-Sunnah. Imam Laylaki, in his commentary on the Principles of the Creed of Ahl al-Sunnah wa'l-Jama'ah, has entirely followed this approach.

6. Within the Hambali madhhab, this work occupies a central and influential position.

The methodology of the author:

1. The book begins with a preface, in which the author also records the circumstances of his era.
2. The composition is structured in books and divisions; in supporting the doctrine of Ahl al-Sunnah wa'l-Jama'ah and refuting opponents, the author uses the muhaddithīn's method, presenting textual evidence, the opinions of the Sahabah and Tabi'un, and citations from established works.
3. They discuss the authenticity and weakness of the ḥadīth reports.
4. A thorough debate and refutation of the views of opposing groups is presented.
5. The author, at many points, presents evidences and also cites debates between the Ahl al-Sunnah and their opponents.

3) Sharh Usul I'tiqad Ahle-Sunnah wal-Jama'ah of Imam Al-Lalika'i

Author Name: Imam Abu'l-Qasim Hibatullah ibn al-Hasan ibn Manṣur ar-Razi al-Laalikaa'ee. This attribution is due to the trade in the garments worn by the dervishes at the khanqah.

Birth and Death: During his last days, he resided in Baghdad. On his journey to Dinawar, he died before reaching the city in 418 H.

Book Name: There are differences regarding the name of the book. Some have called it "al-Sunnah", while others have referred to it as "Shara al-Sunnah", and some have named it "Sharh Usul I'tiqad Ahle-Sunnah wal-Jama'ah". This is the author's final book, composed in 416 H.

Reason for compilation: In the introduction, the author notes that they were requested to write on the beliefs of Ahl al-Hadīth. The second point addresses a broader concern: that some scholars, leaving aside the core of religious knowledge, turn their attention to other fields and, at times, even abstain from the study of Islamic sciences. In this preface, the author also outlines certain conditions and clarifications regarding the scope and purpose of the book.

The topics of the book:

1. After explaining the beliefs of Ahl al-Sunnah wal-Jama'ah, and prohibited from engaging in debates.
2. Made one aware of rationalism, the Mu'tazila, and the ignorance regarding the Hadith of the Prophet (sallallaahu alayhi wa sallam).
3. A discussion on the emergence of religious innovations (bid'ah) and the response of scholars and the ruling authorities toward them.
4. The merits of Ahl al-Hadith, along with the reasons for its designation (Tasmiya) and the other names by which it is known.
5. Obedience is emphasized, and people are warned against opposing Allaah and His Messenger.
6. Importance of hold firmly to the Jama'ah and not follow sectarianism (Firqah).
7. The miracles and prophecies of the Messenger (sallallaahu alayhi wa sallam).
8. The presence of deeds in faith, followed by the issue of disbelief (kufr) in abandoning prayer, and the discussion on the deficiency and increase of faith (iman).
9. Refutation of the Murji'ah, Rafidah, Kharijites, and other groups.
10. Discussion on the virtues of the Companions (may Allaah be pleased with them) and addresses the misguidance of the Rafidah.
11. A detailed exposition on the relationship between faith (iman) and divine decree (qadr).
12. After explaining Allaah's attribute of speech and the Qu'ran is the speech not creation of Allaah, refutation of the Jahmiyyah is presented.
13. A discussion concerning non-living creatures.
14. A discussion on the signs of the Hour, the grave, and the Hereafter.

Importance of book:

1. In explaining the creed of Ahl al-Sunnah, this book serves as an reference.
2. The book's notes and explanations have been compiled.
3. The explanation of Ahl al-Sunnah's methodology includes many supporting evidences.
4. The explanation includes many sayings of scholars.
5. This is an encyclopedia of the names of Ahl al-Sunnah.

The methodology of the author:

In the introduction, the author says:

1. The Author have explained the history of when and how disagreements happened in the Muslim community.
2. The Author have provided clear evidence to prove that Ahl al-Sunnah is in the right.
3. It proves the Companions as reliable authorities and sources of understanding in religious matters.
4. The Author provided all hadiths with the authentic chain of narrations.
5. The Author presented both authentic and weak hadiths.
6. The author has mentioned that the opponents seldom refer to their statements or proofs.
7. The author cites the views of some scholars to strengthen the position of Ahl al-Sunnah.
8. Sometimes they cite narrations without mentioning the chain, then discuss the matter and quote the sources.

4) Kitab as-Sunnah by 'Abdullah ibn Ahmad ibn Hanbal, (may Allaah have mercy on them both)

Author Name: Imam Abd Allaah ibn Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad al-Shaybani.

Birth and Death: 213 H to 291 H.

Book Name: Kitab as-Sunnah

Political, scholarly, and social conditions: The Abbasid period was marked by rivalry among the caliphs and the negative effects of relying on Turks and non-Arabs. Al-Mutawakkil implemented policies regarding dhimmis, including dress codes, while the Qarmatians under leaders like Abu Sa'id al-Janabi caused disturbances. Orders were issued to distinguish Muslim leadership and to demolish newly built temples.

Scholarly activity flourished, with strong writings, consolidation of religious knowledge, influence of foreign cultures, and translations of worldly sciences into Arabic. Scholars excelled in various fields. The period also witnessed theological debates, including the controversy over the createdness of the Qur'an and the rise of Mu'tazilite thought.

The topics of the book:

1. Believing that the Qur'an is created is kufr.
2. The Qur'an is the speech of Allaah and it is not created.
3. Seeing Allaah in Paradise.
4. Al-Kursi.

5. The definition of iman according to Ahl al-Sunnah and the refutation of the Murji'ah.
6. The Qadariyah and the ruling on praying behind them.
7. Description of the Dajjal and his characteristics.
8. Affirmation of the Wajh (the attribute of Allaah).
9. A review of the arguments of the Jahmiyyah.
10. An explanation of the Caliphate of the Rightly Guided Caliphs and the virtue of al-Siddiq al-Akbar.
11. The explanation of the grave and its trials.
12. A discussion about the Kharijites.

Importance of book:

1. In explaining the creed of Ahl al-Sunnah, this book serves as a reference and it is counted among the primary sources. This book also serves as a authoritative reference for Imam Al-Aajuri and Ibn Battah.
2. This book is distinguished from other doctrinal works because it contains a detailed refutation of the Jahmiyyah.

The methodology of the author:

In the introduction, the author says:

1. He have brought the narrations with their chains of transmission.
2. He has included weak narrations among the hadith and athar, but he has also recorded their chains of transmission.
3. He even consults his father about the narrators.

5) The Book of Tawhid (Monotheism) by al-Hafiz Ibn Khuzaymah

Author Name: Abu Bakr Muḥammad ibn Ishaq ibn Khuzaymah (may Allaah have mercy upon him).

Birth and Death: 223 H to 311H.

Book Name: Kitab al-Tawhid wa Ithbat Sifat ar-Rabb 'Azza wa-Jall.

Political, scholarly, and social conditions: His birth took place during the reign of al-Mu'tasim bi-Allaah, in whose time the Turks had firmly established their position. It was also the era of the Mu'tazila controversy, which was a significant trial and test for the doctrine of *Khalq al-Qur'an* and related issues.

Reason for compilation: According to the author:

Out of sincere concern for the many and specially for the beginners, so that they do not become influenced by the people of falsehood (deviants). In that era there was debate and disputation about the important category of *tawhid* related to Allaah's names and attributes, and for that reason he composed this book on this subject.

The topics of the book:

1. Affirmation of Allaah's Names and Attributes — Detailed evidence supporting the *affirmative attributes* (*sifat khabariyah*) of Allaah, such as hearing, seeing, speech, etc., based on Qur'anic and Sunnah texts without metaphorical distortion or negation.
2. On the Day of Resurrection all human beings — believers and hypocrites, Muslims and disbelievers alike — will see Allaah..
3. Affirmation of the active *ṣifat fi'liyyah*, such as Allaah speaking and laughing.
4. An explanation of the Great Intercession (ash-Shafa'ah al-'Uzma) granted to the Prophet Muhammad (sallallaahu alayhi wa sallam) and the other forms of intercession.
5. An explanation of the Prophet Muhammad (sallallaahu alayhi wa sallam) compassion and mercy towards his Ummah.
6. The virtue of the *kalimah* (testimony of faith), Paradise will be their ultimate and final resting place.
7. The Khawarij and the *Murji'ah* are opposing (contrasting) sects, and they have been thoroughly refuted
8. There are some Qur'anic verses whose overall meaning is that people are made to die twice and given life twice and some theologians such as the *Mu'tazilah* have used these as proof to claim that there is no punishment in the grave. However, their incorrect reasoning has been thoroughly answered and refuted
9. He concludes with a clear explanation of the position of al-'Arsh.

Importance of book:

1. In matters of creed, it serves as a reference-
2. The topics in the book are presented with their supporting evidence.

The methodology of the author:

1. In explaining the creed of Ahl al-Sunnah wa'l-Jama'ah, author adopted the methodology of the scholars in refuting opponents, meaning he cited texts (*nusoos*) in the best possible way.
2. The Author presented both authentic and weak hadiths.
3. He has beautifully arranged the evidences in the refutation of the Jahmiyyah.
4. The attributes of Allaah Almighty have been presented by the author in a structured thematic format.
5. After mentioning the texts (*nusoos*), he explains them in various ways, so that a seeker of the truth finds it easy to understand.

Mistakes made by the author:

6) Al-Sunnah by Abu Bakr al-Khallal

Author Name: Abu Bakr Ahmad ibn Muhammad ibn Harun al-Khallal (may Allaah have mercy on him).

Birth and Death: 234H to 311H.

Political, scholarly, and social conditions: He was born during the reign of the Abbasid Caliph al-Mutawakkil 'ala Allaah, a period in which the Ahl al-Sunnah were treated with comfort and honor. However, the Turks and other non-Arab elements harbored their own hostile agendas, until al-Mutawakkil was eventually assassinated. After al-Mutawakkil, the Abbasid Caliphate began to decline. From an academic perspective, the era of al-Mutawakkil was a period of ascendancy for Ahl al-Sunnah. The Six Canonical Hadith Collections (Kutub al-Sittah), along with hundreds of other Hadith works, came into existence during this time. In this period, al-Khallal undertook extensive travels and compiled the juridical opinions of Ahmad ibn Hanbal, clearly articulating the creed of Ahl al-Sunnah.

Book Name: Al-Sunnah

Reason for compilation: The author has not made everything clear; however, keeping in view the political events of your era, he has explained the issues of governance, in which he mentioned the virtues of the Quraysh, their rule, instances of deviation from the Imams, and other related legal issues.

The topics of the book: This book represents the beliefs and creed of the Ahl al-Sunnah Imams.

1. It highlights issues of leadership, warns against rebellion against the Imams, and stresses the importance of following the Jamah.
2. The Legal Judgments Regarding the Khawarij.
3. Rulings concerning thieves.
4. The mention of the Four Rightly Guided Caliphs (*Khulafa' al-Rashidin*) has been made chapter by chapter, along with the upbringing of 'Ali ibn Abi Talib and the caliphate of Mawiyah, may Allaah be pleased with them.
5. A description of the virtues of the Prophet (sallallaahu alayhi wa sallam) and Maqam-e-mahmud.
6. The virtues of the Companions and a refutation of the Rafidah.
7. A refutation of the Qadariyya, Murji'ah, and Jahmiyya.

Importance of book:

1. It is a collection of statements regarding the beliefs of the Imams of Ahl al-Sunnah.
2. The statements of the senior scholars of Ahl al-Sunnah, such as Ishaq ibn Rahwayh, Sufyan ibn 'Uyaynah, Imam Malik, al-Awza'i, and 'Umar ibn 'Abd al-'Aziz, are also abundantly present.

The methodology of the author:

1. The author has made every effort to compile the legal issues of the Imams of Ahl al-Sunnah, for which he also undertook extensive travels.
2. This work contains not only the sayings of the Imams of Ahl al-Sunnah but also the author's own views, as noted by Shaykh al-Islam Ibn Taymiyyah, along with the statements of his contemporaneous scholars.
3. It also includes some weak (*da'if*) and fabricated (*mawdū*) narrations.
4. The proper order/sequence has not been maintained.

7) Al-Sunnah by Abu 'Abdullah Muḥammad ibn Naṣr al-Marwazi, (may Allaah have mercy on him).

Author Name: Abu 'Abdullah Muḥammad ibn Naṣr al-Marwazi (may Allaah have mercy on him).

Birth and Death: He was born in 202 AH and passed away in 294 AH at the age of 92.

Political, scholarly, and social conditions: He was born in Baghdad during the era of the Abbasid Caliphate, a period in which the issue of the ‘creation of the Qur’ān’ (*Khalq al-Qur’ān*) had reached its peak academically.

Book Name: Al-Sunnah.

Reason for compilation: After studying the work, it is evident that the author compiled it to organize the opinions of scholars (*rijāl*) related to religion, giving them the importance they deserve. In this way, he also took steps to prevent confusion and disorder.

The topics of the book: The book begins with the noble verse from Surah Al-Hujurat ***Arabic Text***

1. The esteem of scholars and adherence to their guidance.
2. The prohibition of envy, greed, and hostility.
3. It is reprehensible to derive an opinion when clear textual evidence (*nass*) exists.
4. An exposition on enjoining good and forbidding evil.
5. An exposition on the virtues of the Companions (sahabah).
6. A warning against sectarianism, affirming adherence to the Sunnah, and refutations of the People of the Book.
7. The authority of the Sunnah over the Qur’ān
8. It is reprehensible to issue legal rulings (*fatawa*) regarding innovations (*bid’ah*) and extremism (*ghuluw*).
9. The authority of Hadith and the Sunnah, and their types.
10. In the context of the authority of Hadith, the principles (*arkan al-umam*) have been explained, and the jurisprudence of transactions (*fiqh al-mu’amalat*) has also been discussed.

Importance of book: The author is numbered among the students of the Imams of Ahl al-Sunnah, which emphasizes the importance of this work.

The methodology of the author:

1. The work follows the methodology of the muhaddithin, using textual evidence (*nusoos*) and employing reasoning from the Salafi point of view.

2. In explaining the texts (*nusoos*), the author cites the statements of the scholars of Ahl al-Sunnah.
3. He has also included a large number of Hadith, reports, and statements of the learned scholars.

8) Kitab al-Iman, Kitab al-Qadar, Kitab al-Fitan, Kitab al-Hukkam, Kitab al-Tawhid — by Imam al-Bukhari (may Allaah have mercy on him)

Author Name: Abu 'Abdillah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughirah ibn Bardizbah al-Ju'fi al-Bukhari.

Birth and Death: 194 H to 256 H

Political, scholarly, and social conditions: He born in Bukhara, which in that era was an international border region toward the east, in the direction of China.

Book Name: Sahih al-Bukhari (Kitab al-Iman, Kitab al-Qadar, Kitab al-Fitan, Kitab al-Hukkam, Kitab al-Tawhid)

Reason for compilation:

The topics of the book:

1. In the Kitab al-Iman, the refutation of the Murji'ah and the Kharijites.
2. In the Kitab al-Qadr, the refutation of the Qadariyya.
3. In the Kitab al-Fitan and the Kitab al-Ahkam — further refutation of the Kharijites and the Ruwafid.
4. In the Kitab al-Tawhid, the author discusses the *Jahmiyya* among those who practice anthropomorphism and among all people of interpretation and denial.

Importance of book: This book is called '*the most authentic of books after the Book of Allaah*' — referring to *Sahih al-Bukhari*.

The methodology of the author:

1. Kitab al-Tawhid, first he gives references from the Qur'anic verses, and then he brings those hadiths in which the attributes of Allaah the Exalted are mentioned.
2. Imam al-Bukhari presented 245 marfu' narrations in this section, of which 55 are *mu'allaq* and 190 are *mawsul*. The original hadiths are 11; these have been brought repeatedly in different places.

3. Out of these reports, some are *muttafaqun 'alayh* — agreed upon by both Imam Bukhari and Imam Muslim and the rest are unique to Sahih al-Bukhari.
4. Besides the marfu' hadiths, author has also narrated 36 reports from various noble Companions and great Tabi'in.
5. Then on the basis of those hadiths and reports, he established 58 topics.
6. Regarding the Names and Attributes (Asma' wa Sifat) of Allaah, Imam Bukhari adopted the principle that they should be believed in the way of the Salaf — without Tateel, Takeef, Ta'weel, or Tamseel, and one should bring faith in them according to the method of the righteous predecessors.

9) **Kitab al-Tawhid by Ibn Mandah (may Allaah have mercy on him).**

Author Name: Abu 'Abdullah Muhammad bin Ishaq Ibn Manda (may Allaah have mercy on him).

Birth and Death: 396 H

Book Name: Kitab al-Tawhid wa-Ma'rifat Asma' Allaah 'azza wa-jall wa-Sifatihi 'ala al-Itti'aq wa-al-Tafarrud.

The topics of the book:

1. First of all, Tawhid has been explained.
2. Discussions related to Rububiyyah have been arranged, which include: creation, destiny, management, guidance of hearts belongs only to Allaah, the life and death of all are in His hands, He alone is the Provider, Enricher, and Ordainer; He alone gives sickness and He alone grants healing, and so on. Then Tawhid al-Rububiyyah was mentioned, explaining that it necessitates Tawhid al-Uluhiyyah.
3. He mentioned the Hadith about the 99 Names [of Allaah], and then discussed the Greatest Name i.e Asma' al-Husna.
4. He has explained the principles of Ahl al-Sunnah regarding the affirmation of Allaah's Names and Attributes.
5. A detailed explanation of the attributes of Allaah.

Importance of book:

1. This book has been compiled by a well-known and great scholar of Hadith, and it has been written with authentic chains of narration. In explaining the creed of Ahle sunnah this book serve as a reference.

2. Under each chapter, only relevant Qur'anic verses or Hadiths have been mentioned, with very few commentaries.
3. Like Imam Bukhari, the Hadiths are presented multiple times in the text.
4. The chains of transmission of the Hadiths have been consolidated, following the method of Imam Muslim.
5. Like Imam Tirmidhi, author classify the Hadith as Sahih, Hasan, or Da‘if, and also point out the supporting evidences for the Hadith.

The methodology of the author:

1. No distinction between faith (Iman) and Islam.
2. Regarding the muttafaq ‘alayh Hadith that mentions the Angel of Death striking the eye of Prophet Musa (may Allaah be pleased with him), it should be understood as refuting the literal meaning, indicating that this is not the intended sense of the evidence.
3. The matter concerning the literal interpretation of the Qur'an.
4. Allaah Almighty created Adam (peace be upon him) in that form, and this Hadith has been interpreted (ta'weel) author.

10) Refutation of the Jahmiyyah by al-Darmi (may Allaah have mercy on him)

Author Name: Abu Sa‘id Uthman ibn Sa‘ad ibn Khalid ibn Sa‘id al-Darimi (may Allaah have mercy on him).

Birth and Death: 200 H to 280 H.

Political, scholarly, and social conditions:

Book Name: Refutation of the Jahmiyyah

Reason for compilation: Author prompted to write on this subject because the Jahmiyyah and Mu‘tazilah had become dominant among the general populace, and they had not been adequately refuted.

The topics of the book:

1. The position of Ahl al-Sunnah regarding the unseen (Ghaybiyyat) has been clarified: they avoided disputation and unnecessary argumentation in this matter.
2. Discussion about the Divine attributes, about those who avoid argumentation, and prophecies statements.

3. The meaning of Allaah's Throne (Arsh) and the view of Ahl al-Sunnah on it, followed by a discussion Istiwa, and an explanation of its significance.
4. Discussion on revelation and its type and Rabb al-Kibriya.
5. The descent of Allaah Almighty: for example, His descent occurs every night to the lowest heaven over the world, on the night of mid-Sha'ban, on the Day of Arafah, in the Mahshar, and in the presence of the inhabitants of Paradise.
6. Discussion about seeing Allaah Almighty
7. A discussion of Allaah's knowledge and His attribute of speech. In this context, it is stated that the Qur'an is the speech of Allaah, and the view that the Qur'an is created is false. Furthermore, an entire chapter has been established refuting those who dwell on this issue.
8. The takfir of the extreme Jahmiyyah is a matter agreed upon by consensus (ijma) among scholars. In fact, once clear evidence and proof have been established against them, if they continue to hold their erroneous beliefs, they are to be regarded as disbelievers.

Importance of book:

According to Hafiz Ibn Qayyim (may Allaah have mercy on him), this book is an excellent work in refutation of the Jahmiyyah. A reader who studies it will reach the same conclusion.

The methodology of the author:

1. The book begins with the praise and glorification of Allaah Almighty, Tawhid, Rububiyyah, and Asma wa Sifat are discussed according to the method of Ahl al-Sunnah. Following this, the author begins the discussion of the Divine Attributes and clarifies who has erred in their understanding.
2. In the explanation of every topic and subject, numerous Qur'anic verses and Hadiths have been cited. First, the verses are mentioned, and then their tafsir is provided along with the chain of narration. After that, the relevant Ahadith are presented.
3. Since the author is a strict adherent to authentic narrations (Sirr al-Riwayah), he has cited these Hadiths along with their chains of transmission.
4. Author has also cited some weak narrations.
5. In addition to explaining the issue, the doubts raised by opponents are presented, followed by further refutations.

6. After mentioning the topic and chapter, its explanation is also provided.

11) Refutation of the Jahmiyyah and Zanadiqa by Imam Ahl al-Sunnah, Ahmad ibn Hanbal (may Allaah have mercy on him).

Author Name: Imam Abu Abdullah Ahmad bin Hanbal (may Allaah have mercy on him).

Birth and Death: 164 H to 241 H

Political, scholarly, and social conditions:

Book Name: Al-Radd 'ala al-Jahmiyyah wa-al-Zanadqiqa fima shakkaw fihi min mutashabih al-Qur'an wa ta'awwalahu 'ala ghayr ta'wilih.

Reason for compilation: In refutation of the Jahmiyyah, the position of a particular group is highlighted. This book was composed to provide evidence against them and to inform the general public about their beliefs.

The topics of the book:

1. An introduction to the Zanadiqa has been provided, along with an explanation of the reasons for their misguidance.
2. A comprehensive and scholarly refutation has been provided for each Qur'anic verse cited by them in support of their claims.
3. The book provides a detailed account of the debates with the Jahmiyyah, including an assessment of their command of the Arabic language. It addresses issues such as the distinction between speech (*Qawl*) and creation (*Khalq*), their misunderstanding of the phrase '*mazkur li-‘umri* in the Qur'an, and their error in referring to the Qur'an simply as a 'thing' (*Shay'*).
4. The affirmation of the seeing of Allaah Almighty and the detailed refutation of the doubts and objections raised against it.
5. The book provides an extensive discussion on Allaah, of His Knowledge, His attribute of speech, and His Istiwa' (establishment) upon the Throne. Additionally, it clarifies that Allaah is free from and not dependent upon His creation.
6. The Hadiths cited by the Jahmiyyah to support their claims have also been thoroughly examined and authenticated.

Importance of book: The significance of this book is evident in the fact that it was authored by an Imam of Ahl al-Sunnah, who serves as an authority for numerous highly esteemed works.

The methodology of the author:

1. The book begins with the praise and glorification of Allaah Almighty, Tawhid, Rububiyyah, and Asma wa Sifat are discussed according to the method of Ahl al-Sunnah. Following this, the author begins the discussion of the Divine Attributes and clarifies who has erred in their understanding.
2. In the explanation of every topic and subject, numerous Qur'anic verses and Hadiths have been cited. First, the verses are mentioned, and then their tafsir is provided along with the chain of narration. After that, the relevant Ahadith are presented.
3. Since the author is a strict adherent to authentic narrations (Sirr al-Riwayah), he has cited these Hadiths along with their chains of transmission.
4. Author has also cited some weak narrations.
5. In addition to explaining the issue, the doubts raised by opponents are presented, followed by further refutations.
6. After mentioning the topic and chapter, its explanation is also provided.

An Overview on the Belief of Ahl al-Sunnah:

Allaah is One. He is Alone. He is Self-Sufficient. He has no partner, no one like Him, no minister, and no counselor. He has no offspring, nor was He born; and if anyone were to exist like that, how could it be? He is the Creator of all, both what has been created and what will be created. He has no beginning and no end, and He has no children. He is All-Knowing of everything and All-Aware of all matters. Allaah passes over nothing. He possesses all attributes, and everything is known to Him. He is All-Powerful over everything, and nothing can render Him incapable.

The names and attributes of Allaah must be affirmed as they have been established by the Qur'an and authentic Hadiths. For example: knowledge (*'ilm*), hearing (*sam'*), seeing (*basar*), power (*qudra*), will (*irada*), speech (*kalam*), His *Istiwa'* (establishment) upon the Throne, and His descent to the lowest heaven every night. Believers must hold faith in these attributes in the same way that on the Day of Resurrection they will see their Lord with their own eyes.

All of Allaah's essential (dhāti) and active (fi'li) attributes are perfect; none of them can be negated, changed, or considered inoperative. They must not be likened to the attributes of creation, nor should any comparison be made, nor should their reality be described in a limited human way.

Worship is to be directed to Allaah alone, and no one is to be associated with Him. No one besides Him should be considered capable of fulfilling needs, nor should anyone else be prostrated to or regarded as worthy of vows. Only Allaah is Self-Sufficient; all others are dependent.

The Prophet Muhammad (sallallaahu alayhi wa sallam) is the most excellent and final of all Prophets. Belief in his prophethood is obligatory. All of Allaah's Prophets were true and guided. On the Day of Judgment, the banner of the Prophet (sallallaahu alayhi wa sallam) will be raised. For the sake of the Prophet (sallallaahu alayhi wa sallam), intercession (*Shafa 'ah*) is a right. The believers will be given a cup from Al-Kawthar on the Day of Resurrection.

The Day of Judgment is certain. After death, all people will be resurrected for accountability, which is an established truth. The Scale of Justice (Mizan), the Bridge over Hell (Sirat), Paradise (Jannah), and Hell (Jahannam) are all real, and faith in them is obligatory. The divine decree of good and evil is true. Nothing can occur outside of Allaah's decree, nor can anyone alter or evade it.

After the Messenger of Allaah (sallallaahu alayhi wa sallam) most virtuous companion is Hazrat Abu Bakr (may Allaah be pleased with him), then Hazrat Umar (may Allaah be pleased with him), followed by Hazrat Uthman (may Allaah be pleased with him), and Hazrat Ali (may Allaah be pleased with him). Next are the ten companions who were given glad tidings of Paradise (Al-Ashara Al-Mubashshara), then the companions of the Battle of Badr, then Companions of Bayt al-Ridwan and subsequently the rest of the companions (may Allaah be pleased with all of them).

All the Mothers of the Believers (Ummahat al-Mu'minin), meaning the wives of the Prophet (sallallaahu alayhi wa sallam), were pure and virtuous. The miracles (*karamat*) of the Awliya' are true. However, they do not have any independent right over Allaah. In other words, they are servants of Allaah; they do not possess the power to benefit or harm anyone. Their miracles occur only by the command and permission of Allaah. All the Mujtahid Imams—Abu Hanifah, Malik, al-Shafi'i, and Ahmad ibn Hanbal (may Allaah have mercy on them)—were rightly guided and upon the truth. Following them is not obligatory upon the Ummah. From among the four schools of jurisprudence, it

is not religiously mandatory for a Muslim to adhere exclusively to a single school.

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Arabic Text

I have left among you two things; you will never go astray so long as you hold fast to them: the Book of Allaah and my Sunnah. This Hadith is a clear guide that every Muslim should follow.

The Special Features of Islam.

1. Islam is the only religion that brings knowledge and reason together.
2. Islam is the only religion that teaches manners, culture, and civilization.
3. Islam is the only religion that comprehensively integrates spirituality with material life.
4. Islam is the only religion supported by the philosophy of world civilization.
5. Islam is the only religion whose validity can be demonstrated through empirical experience.
6. Islam is the only religion whose fundamental teaching is to believe in all prophets and messengers and all revealed scriptures.
7. Islam is the only religion that provides a comprehensive framework addressing all the essential needs of human life.
8. Islam is the only religion whose validity is affirmed by scholarly and experiential investigation
9. Islam is the only religion characterized by ease and flexibility.
10. Islam is the only religion that is lawful and suitable for all times.
11. Islam is the only religion whose practice is easy in all circumstances.
12. Islam is the only religion that avoids both extremes and laxity.
13. Islam is the only religion whose holy book, the Qur'an, is preserved.
14. Islam is the only religion whose holy book serves as a source of guidance for all of humanity.
15. Islam is the only religion that permits the pursuit of all beneficial knowledge.
16. Islam is the only religion from which civilization continues to derive benefit.
17. Islam is the only religion that provides a proper remedy for the ills of contemporary civilization.

18. History bears witness that Islam's civilization encompasses a comprehensive union of its spiritual and material elements.
19. Islam is the only religion through which worldly peace and security can be achieved.
20. Islam is the only religion whose truth can be easily demonstrated through scientific and rational analysis
21. Islam is the only religion that has abolished all forms of class distinctions.
22. Islam is the only religion that has declared equal legal rights for all human beings.
23. Islam is the only religion that has established social justice.
24. Islam is the only religion in which nothing is contrary to human nature.
25. Islam is the only religion that teaches mutual consultation in governance while preventing oppression and violence.
26. Islam is the only religion that teaches maintaining unity even among adversaries.
27. Islam is the only religion whose glad tidings are mentioned in the revealed scriptures.
28. Islam is the only religion that protects women, whether as wives or daughters.
29. Islam is the only religion that established equality among people, whether white, Arab, or non-Arab.
30. Islam is the only religion that has established political rights.
31. Islam is the only religion that encourages imparting education while declaring it forbidden to conceal beneficial knowledge.
32. Islam is the only religion that has kept its commands in accordance with modern medical discoveries.
33. Islam uniquely safeguards slaves from cruelty and inspires leaders to promote equality and liberty, (with historical evidence showing that slaves sometimes attained rulership and kingship).
34. Islam uniquely upholds the authority of intellect and the necessity of adhering to its conclusions.
35. Islam is the only religion that safeguards both the poor and the wealthy by allocating a share of the rich's wealth for the needy.
36. Islam is the only religion that establishes the stance of strictness and leniency in ethics in accordance with nature and divine wisdom.
37. Islam is the only religion that commands gentleness and good conduct in all relationships.
38. Islam is the only religion that teaches the principles of civil rights in accordance with natural law.

39.Islam is the only religion that safeguards human health and wealth.

40.Islam is the only religion that influences the heart, intellect, and moral character.

Aqidah al-Tahawiyah

By the grace of Allaah, we hereby express our belief in the Oneness of Allaah
Allaah is one without any partner.

There is nothing like Him.

There is nothing that can weaken Him.

He is the eternal without a beginning and enduring without end.

He will never perish, nor come to an end.

Nothing happens except what He wills.

No imagination can fully conceive of Him. No understanding can fully comprehend Him.

He does not resemble any created being.

He creates without a need to create

He provides for His creation without any effort.

He causes death with no fear of consequences, and He resurrects without any difficulty.

He has existed with His timeless Attributes before His creation, which added nothing to His essence that was not already among His Attributes. As His Attributes were before creation, so will they continue forever.

It is not because He created the creation that He earned the name, ‘The Creator,’ nor by His making it did he earn the name, ‘The Maker.’

He has the quality of Lordship without requiring anything to Lord over, and the quality of being the Creator without requiring anything to create.

Just as He resurrects the dead after they first had life, He deserved this name before He brought them to life. Likewise, He deserved the name of ‘The Creator’ before He produced them.

This is because He has power over all things and all things are in need of Him. Every matter is easy for Him.

He has no need of anything, for ‘there is nothing like unto Him, and He is the Hearing, the Seeing.’

He created the creation with His knowledge.

He decreed destinies for them.

He set for them life spans.

Nothing was hidden from Him before He created them.

He knew what they would do before He created them.

He commanded them to obey Him and He forbade them to disobey Him.

Everything that occurs is according to His decree and will. His will is always accomplished. The will of the servants is only what He wills for them. Whatever He wills for them comes to be, and whatever He does not will for them does not come to be.

He guides whomever He wills. He protects them and secures them as grace. He leads astray whomever He wills.

He humiliates them and He puts them to trial in justice

He is Exalted beyond having opposites or partners.

None can repel His decree, amend His judgment, or overpower His command.

Muhammad, peace and blessings be upon him, is His chosen servant, His selected prophet, and His Messenger with whom He is well pleased.

He is the seal of the prophets, the leader of the righteous, the master of the Messengers, and the beloved of the Lord of worlds

Every claim to prophecy after him is falsehood and deceit.

He has been sent to all of the jinn and the entirety of humanity with truth, guidance, light, and illumination.

The Quran is the word of Allaah. It originally came from Him, without ascribing modality to His speech. He sent it down upon His messenger as revelation. The believers accept all of that as the truth. They are certain that it is the word of Allaah Almighty in reality. It is uncreated, unlike the speech of creatures. Whoever hears it and imagines that it is human speech has committed disbelief. Allaah has blamed him, censured him, and threatens him with Fire, wherein the Almighty said, ‘I will burn him in the Fire,’ When Allaah threatens with the Fire those who said, ‘This is only human speech,’ we

know with certainty that it is the speech of the Creator of humanity and it does not resemble the speech of humanity.

Whoever describes Allaah with the same qualities as human beings has committed disbelief. Whoever grasps this will be careful and restrained from the likes of what is said by the unbelievers. He knows that the Attributes of Allaah are unlike those of human beings.

The vision of the people of Paradise is true, without being all-encompassing and without modality. As expressed in the Book of our Lord, 'Faces on that Day will be radiant, looking at their Lord,' The explanation of this is as Allaah Almighty intended and knows.

Everything that has come in authentic narrations from the Messenger, peace and blessings be upon him, is as he said and it means what he intended. We do not insert our own opinions in it, nor do we imagine it according to our whims.

For none is safe in his religion except those who surrender themselves to Allaah Almighty and to His Messenger, and relinquishes the knowledge of what is ambiguous to the One who knows it.

The foundation of one's Islam is not firm unless it is upon outward submission and surrender to Allaah.

For whoever wishes to know what is forbidden and is not satisfied with surrender, his understanding will be veiled from pure monotheism, gnosis, and sound faith.

He will veer between disbelief and faith, confirmation and denial, acceptance and rejection. Compulsive, disagreeable, doubtful, and deviant, he is not a true believer, nor a stubborn denier.

Faith in the vision of the people of the Abode of Peace is not correct for those among them who express it as an illusion or who interpret it with their own limited understanding, as the correct interpretation of the vision, and the interpretation of every meaning related to the Lordship of Allaah, is by abandoning interpretation and adhering to surrender.

This is the religion of the Muslims.

Whoever does not guard himself from negating the Attributes of Allaah or likening Allaah to something else has strayed and has not correctly understood the transcendence of Allaah, for our Lord Almighty is described with the Attributes of Oneness, qualified with the qualities of uniqueness. He does not have the characteristics of any creature.

He is Exalted above any limits, ends, supports, limbs, or tools. He is not contained by six directions like the rest of created things.

The ascension to heaven is true. The Prophet, peace and blessings be upon him, was taken by night and ascended in person during wakefulness, to the heavens and then to whichever heights Allaah willed for him. Allaah honored him as He willed and He revealed to him what He revealed, ‘His heart was not mistaken about what he saw,’ Allaah blessed him and granted him peace in the Hereafter and in this world.

The Fountain (*al-hawd*), with which Allaah Almighty honored him as nourishment for his nation, is true. The Intercession (*al-shafa’ah*), which he deferred for them until the Day of Resurrection, is true as related in the narrations.

The covenant that Allaah Almighty took from Adam and his progeny is true.

Allaah Almighty has always known the number of those who would enter Paradise and the number of those who would enter Hellfire, a single allocation. This number will neither increase nor decrease. Likewise for the actions of people, as He knows among them what they would do. Everyone is facilitated for what was created for him. Deeds are judged as they are at the end of life.

Those who are blessed are blessed by the decree of Allaah, and those who are damned are damned by the decree of Allaah.

The basis of providence is that it is a secret of Allaah Almighty in His creation. It has not been shown to an angel near to Him, nor to a prophet He sent. Delving and investigating deeply into that is a cause of loss, a ladder to deprivation, and a degree of transgression.

Thus, take extreme caution from that type of investigation, thinking, and insinuation. For Allaah Almighty has hidden the knowledge of providence from His creatures and has prohibited them from seeking it, as said by Allaah Almighty in His Book, ‘He will not be questioned about what He does, but they will be questioned. Whoever asks why He did something has rejected the judgment of the Book, and whoever rejects the judgment of the Book is among the unbelievers.

This is the summary of what is needed by those who have enlightened hearts among the allies of Allaah Almighty. It is the degree of those rooted in knowledge, for knowledge in the creation is of two types: accessible knowledge and inaccessible knowledge. To deny accessible knowledge is disbelief, and to claim to know what is inaccessible is disbelief. Faith is only

affirmed by accepting accessible knowledge and abandoning pursuit of inaccessible knowledge.

We believe in the Preserved Tablet (*al-lawh al-mahfuz*), the Pen, and in everything inscribed on it. If all creation gathered against something Allaah Almighty had decreed to be, that they try to make it not exist, they would have no power to do so. If all of them gathered against something Allaah had not decreed to be, that they try to bring it into existence, they would have no power to do so. The Pen has dried of what will be until the Day of Resurrection.

Whatever a person has missed, he would have never received. Whatever he received, he would have never missed.

The servant must know that the knowledge of Allaah of all that exists in His creation has already preceded. He measured all of that with precise measurement, judgment, and finality. There is nothing to reduce it, nor amend it, nor remove it, nor change it, nor divert it, nor decrease it, nor add to it.

All of that is among the beliefs of faith, the fundamentals of gnosis, and the recognition of the oneness of Allaah Almighty and His Lordship, as the Almighty said in His book, ‘He created all things and measured them with precise measurement,

And the Almighty said, ‘The command of Allaah is a decisive decree,’

Then woe to him whose heart becomes ill regarding providence. He has traversed the path of his delusions in investigating the Unseen, its secrets and hidden aspects. He ends up as a sinful liar due to what he said.

The Throne (*al-‘arsh*) and the Footstool (*al-kursī*) are true. He is independent of the Throne and whatever is beneath it. He encompasses all things and He is above it, and what He has created is incapable of encompassing Him.

We say that Allaah has taken Abraham, upon him be peace, as an intimate friend. and that He spoke directly to Moses, faithfully, truthfully, and in surrender to Allaah.

We have faith in the angels, the Prophets, and the Books revealed to the Messengers. We testify that they were all upon the clear truth.

We name the people who pray towards Mecca (*ahl al-qiblah*) as ‘Muslims’ and ‘believers’ as long as they remain upon what was brought by the Prophet, peace and blessings be upon him, recognizing and confirming as true everything he said and reported.

We do not speak vainly about Allaah, nor do we argue about the religion of Allaah. We do not dispute over the Quran.

We testify that it is the speech of the Lord of the worlds, sent down by the Trustworthy Spirit (Angel Gabriel), who taught it to the master of the Messengers, Muhammad, peace and blessings be upon him. It is the speech of Allaah Almighty, in no way equal to the speech of creatures. We do not claim it is His creation, nor do we oppose the united community of Muslims.

We do not excommunicate anyone who prays toward Mecca due to a sin, as long as he does not claim it to be lawful, nor do we say sins do not harm the faith of those who commit them.

We hope that Allaah will pardon the good-doers among the believers and admit them into Paradise by His mercy. We cannot guarantee it for them and we cannot testify that they will be in Paradise. We seek forgiveness for the sinful, we fear for them, yet we do not despair over them.

Guarantee or despair (of entering Paradise) both remove one from the religion of Islam. The way of truth is between them both regarding the people who pray towards Mecca.

No servant is expelled from the faith except by disavowing what made him enter into it.

Faith consists of affirmation by the tongue and acceptance by the soul.

All of what is authentic from the Messenger of Allaah, peace and blessings be upon him, of the Law and clear teachings are true. Faith is one and its people are equal by default. The virtue of some over others is due to the fear of Allaah, righteousness, opposing lowly desires, and adherence to the most important matters.

All believers are wali's of the Most Merciful and the noblest of them to Allaah are those who are most obedient and who best adhere to the Quran.

Faith consists of belief in Allaah, His angels, His Books, His Messengers, the Last Day, and providence, its good and its evil. The pleasant and unpleasant are both from Allaah Almighty. We have faith in all of that.

We make no distinction between any of His Messengers. We accept all of them as true in what they brought.

Those who commit major sins among the nation of Muhammad, peace and blessings be upon him, may be in Hellfire but will not reside there forever, if they die while they are monotheists, even if they have not repented. After they

meet Allaah knowing faith, they are subject to His will and His judgment. If He wills, He will forgive them and pardon them by His grace, as mentioned by the Almighty in His book, ‘He forgives whatever is less than idolatry for whomever He wills.’ If He wills, He will punish them in Hellfire by His justice. Thereafter, He will bring them out of Hellfire by His mercy and the intercession of intercessors among those obedient to Him, then raise them to Paradise.

This is because Allaah Almighty is the ally of those who recognize Him and He will not deal with them in the two abodes as if they were the people who rejected Him, who failed to follow His guidance and did not earn His guardianship.

O Allaah, Guardian of Islam and its people, keep us firmly upon Islam until we meet You.

We perform prayer behind every Imam who prays towards Mecca, whether righteous or wicked, as well as the funeral prayer over those who have died.

We do not declare any of them to be in Paradise or Hellfire. We do not accuse them of unbelief, nor idolatry. The people who pray towards Mecca are not excommunicated, nor accused of hypocrisy, as long as they have not openly demonstrated anything of that. We leave their inner secrets to Allaah Almighty.

We do not raise the sword against anyone from the nation of Muhammad, peace and blessings be upon him, except against those whom it is necessary to fight [such as violent rebels and criminals].

We do not rebel against our leaders or those in charge of our affairs, even if they are tyrannical. We do not supplicate against them, nor withdraw from obedience to them. We view obedience to them as obedience to Allaah Almighty, an obligation, as long as they do not order disobedience to Allaah. We supplicate on their behalf for righteousness and wellness.

We follow the Sunnah and the majority community, committed to the Sunnah and the majority community. We avoid anomalous opinions, differences, and sectarianism.

We love the people of justice and trustworthiness, for love of the people of justice is among the perfection of faith. We hate the people of injustice and treachery.

We say, ‘Allaah knows best,’ regarding matters the knowledge of which is unclear to us.

We accept wiping over leather socks in ablution, for the traveler and the resident, as has come in the narrations.

Hajj pilgrimage and jihad in the way of Allaah are continuous, under those with authority among the Muslims, the righteous and wicked among them, until the establishment of the Hour. Nothing invalidates or rescinds them.

We have faith in the noble recording angels, for Allaah has appointed them over us as guardians.

We have faith in the angel of death charged with seizing the souls of those in the worlds.

We have faith in the punishment of the grave for those who deserve it and the questioning in the grave by the two angels, Munkar and Nakir, about one's Lord, religion, and prophet, as has come in reports from the Messenger of Allaah, peace and blessings be upon him, and from the companions, may Allaah be pleased with them.

The grave is either one of the meadows of Paradise or one of the pits of Hellfire.

We have faith in the Resurrection and the recompense for actions on the Day of Resurrection, the presentation of deeds, the reckoning, and the reading of the book of deeds, the reward and punishment, the Bridge over Hell (*al-sirat*), and the Scale (*al-mizan*).

Paradise and Hellfire are two creations that never end, nor perish. For Allaah Almighty created Paradise and Hellfire before the rest of creation, then He created people for them. Whoever He wills enters Paradise due to His grace, and whoever He wills enters Hellfire due to His justice. Everyone acts in accordance with what is decreed for him, becoming that for which he was created.

Good and evil have both been decreed for the servants.

The ability required for an action is from divine facilitation, which cannot be ascribed to a created being, along with the action itself. As for ability from the view of health, capacity, capability, and sound means, it is before the action itself, and what is related to these are addressed, as it was said by the Exalted, 'Allaah holds no soul responsible except within its capacity.'

The actions of the servants are creations of Allaah and are earned by the servants. Allaah Almighty does not hold them responsible unless they are capable, and they are not capable except for what they are responsible. It is the explanation of the phrase, 'There is no movement or might but by Allaah.'

We say there is no stratagem of anyone, nor transformation of anyone, nor movement of anyone in disobedience to Allaah except by enablement from Allaah. None has the power to perform obedience to Allaah and be firm upon it except by the facilitation of Allaah.

All things occur by the will of Allaah the Exalted, His knowledge, His decree, and His providence. His will overpowers all other wills, and His decree overpowers all other stratagems. He does whatever He wills, and He is never unjust, 'He will not be questioned about what He does, but they will be questioned.'

In the supplication of the living and their acts of charity are benefits for the dead. Allaah Almighty responds to supplications and fulfills needs. He controls all things and nothing has any control over Him.

None can be independent of Allaah for as much as the blink of an eye. Whoever considers himself independent of Allaah for as much as the blink of an eye has committed unbelief and has become among of the people of perdition. Allaah is angered and pleased, yet not like anyone else besides Him

We love the companions of the Messenger of Allaah, peace and blessings be upon him. We do not exaggerate in our love for any of them, nor do we disown any of them. We hate those who hate them or who mention them without good, for we do not mention them except with good.

Love for them is a part of religion, faith, and spiritual excellence, and hatred for them is unbelief, hypocrisy, and transgression.

We affirm the Caliphate after the Messenger of Allaah, peace and blessings be upon him, first went to Abu Bakr al-Ṣiddiq, may Allaah be pleased with him, having virtue and priority over all others in the Muslim nation. Then, it was for 'Umar ibn al-Khattab, may Allaah be pleased with him. Then, it was for 'Uthman, may Allaah be pleased with him. Then, it was for 'Ali ibn Abi Ṭalib, may Allaah be pleased with him. They are the righteous Caliphs and guided leaders.

The ten who were named by the Messenger of Allaah, peace and blessings be upon him, as being promised with Paradise, we testify that they are in Paradise due to what was testified for them by the Messenger of Allaah, peace and blessings be upon him, and his statements are true. They are

Abu Bakr (may Allaah be pleased with him),

'Umar (may Allaah be pleased with him),

‘Uthman (may Allaah be pleased with him),
‘Ali (may Allaah be pleased with him),
Talhah, Al-Zubayr (may Allaah be pleased with him),
Sa’d, Sa’id (may Allaah be pleased with him),
‘Abd al-Rahmān ibn ‘Awf (may Allaah be pleased with him),
and Abu ‘Ubaydah ibn Al-Jarrah (may Allaah be pleased with him), who was the trustee of this nation,
Whoever speaks well of the companions of the Messenger of Allaah, peace and blessings be upon him, and his wives, pure of any defilement, and his sanctified progeny, he is innocent of any hypocrisy.

The scholars of the first generation who preceded us and those after them among the successors, the people of virtue, tradition, understanding, and insight, they are not mentioned but in a gracious way. Whoever mentions them in an evil way, he is on a path different from their path.

We do not prefer any of the wali of this nation over any of the prophets, upon them be peace. We say that a single prophet is better than all the saints put together.

We have faith in what has come of their miracles and what has been authenticated in their narrations from trustworthy narrators.

We have faith in the signs of the Hour, such as the appearance of the False Messiah (*al-Dajjal*), and the descent from the heavens of Jesus the son of Mary, upon him be peace. We have faith in the rising of the sun from the West and in the emergence of the Beast from its place in the earth.

We do not believe in soothsayers and fortunetellers, nor whoever claims anything against the Book, the Sunnah, and the consensus of the Muslim nation.

We regard unity as truth and what is right, and sectarianism as deviation and punishment.

The religion of Allaah on earth and in the heavens is one, and it is the religion of Islam. Allaah Almighty said, ‘Verily, the religion with Allaah is Islam,’ And the Almighty said, ‘I am pleased with Islam as your religion.’

It is between exaggeration and belittlement, between comparing the Attributes of Allaah to creation and negating them, between fatalism and unrestricted free will, and between guarantee and despair.

This is our religion and what we take as our creed, inwardly and outwardly.

We disown before Allaah Almighty all those who oppose what we have mentioned and clarified.

We ask Allaah the Exalted to keep us firm upon faith, seal our lives with it, and to protect us from various desires, sectarian opinions, and the doctrines of rejection, such as anthropomorphists (*al-Mushabbiyah*), the rationalists (*al-Mu'tazilah*), those who deny the Attributes of Allaah (*al-Jahmiyyah*), the fatalists (*al-Jabriyah*), the deniers of providence (*al-Qadariyah*), and others who oppose the united community and have made a pact of misguidance. We are innocent of them, for they are, to us, astray and ruined.

And in Allaah alone is protection and guidance.

VERSES

Arabic Text

Truly, the religion with Allaah is Islam. [Surah Ale-Imran:19]

Arabic Text

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin. [Surah An-Nisa':48]

Arabic Text

whoever sets up partners in worship with Allaah, has indeed strayed far away. [Surah An-Nisa':116]

Arabic Text

Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode.[Surah Al-Ma'idah:72]

Arabic Text

whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.[Surah Al-Hajj:31]

Arabic Text

So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. [Surah Al-Kahf:110]

Arabic Text

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.[Surah Ash-Shurah:11]

Arabic Text

And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else). [Surah Al-Baqarah:165]

Hadiths

Arabic Text

"I am leaving behind two things among you. (If you adhere to them) you will never go astray: (1) The Book of Allaah (2) and my Sunnah. And these two will never separate from each other until the Day of Judgment. [Sahih]

Arabic Text

It was narrated on the authority 'Awf bin Malik that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

"The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allaah, who are they?" He said: "The main body." [Sunan Ibne Majah:3992]

And in Sunan Tirmidhee, it is narrated from 'Abdullah bin 'Amr: Companions said: "And which is it O Messenger of Allaah?" He said: "What I am upon and my Companions. [Sunan Tirmidhee:2641]

Arabic Text

It was narrated on the authority Mu'awiya b. Abu Sfyan that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them. [Sahih Muslim:1037]

Arabic Text

It was narrated on the authority of Abu Huraira that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger. [Sahih Muslim:145]

Arabic Text

It was narrated on the authority of Abu Huraira that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

One day while the Prophet (sallallaahu alayhi wa sallam) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?"

Allaah's Messenger (sallallaahu alayhi wa sallam) replied, 'Faith is to believe in Allaah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allaah's Messenger (sallallaahu alayhi wa sallam) replied, "To worship Allaah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allaah's Messenger (sallallaahu alayhi wa sallam) replied, "To worship Allaah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." [Sahih Bukhari:50, Sahih Muslim:8]

Arabic Text

The best form of Islam is to believe in Allaah. [As Saheeha:2/551]

Arabic Text

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Allaah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allaah is that He should not punish him who worships none besides Him. [Sahih Bukhari:2856]

Arabic Text

The thing I fear most for you is minor shirk. When asked about it, he (sallallaahu alayhi wa sallam) said: 'Riya' (showing off). [As Saheeha:951]

Arabic Text

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

I have been ordered (by Allaah) to fight against the people until they testify that none has the right to be worshipped but Allaah and that Muhammad is Allaah's Messenger. [Sahih Bukhari:25, Sahih Muslim:3100]

Arabic Text

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

He who died knowing (fully well) that there is no god but Allaah entered Paradise. [Sahih Muslim:26]

Arabic Text

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

"Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allaah and His Apostle become dearer than anything else.
2. Who loves a person and he loves him only for Allaah's sake.
3. Who hates to revert to disbelief (Atheism) after Allaah has brought (saved) him out from it, as he hates to be thrown in fire." [Sahih Bukhari:21, Sahih Muslim:43]

Arabic Text

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

He who professed that there is no god but Allaah and made a denial of everything which the people worship beside Allaah, his property and blood became inviolable, and their affairs rest with Allaah. [Sahih Muslim:23]

Arabic Text

The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allaah, and the humblest of which is the removal of what is injurious from the path: and modesty is a branch of faith. [Sahih Muslim:35]

