

العقيدة الصحيحة وما يضادها

**The Sound Creed and What is
Contrary to It**

The Sound Creed and What is Contrary to It

Author

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

Introduction

Praise be to Allah alone, and may Allah's peace and blessings be upon the final Prophet, his family, and Companions.

To proceed: Since the sound creed is the foundation of the religion of Islam and the basis of the faith, I deemed it appropriate to be the subject of the lecture. It is known through the legal evidences from the Qur'an and the Sunnah that deeds and words are only valid and accepted if they stem from a sound creed. If the creed is not sound, then whatever deeds and words branch from it are nullified, as Allah Almighty says:

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ٥﴾

{Today all good things have been made lawful to you. As the food of the people of the Book is lawful to you, and your food is lawful to them. And [it is lawful to marry] chaste believing women and chaste women from among those who were given the Book before you, provided that you give them

their dowries in honest wedlock, neither fornicating nor taking them as secret lovers. Whoever rejects the faith, all his efforts will be worthless and in the Hereafter he will be among the losers.} [Surat al-Mā'idah: 5] Allah Almighty also says:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ٦٥﴾

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65] The verses in this regard are numerous, and the clear Book of Allah and the Sunnah of His trustworthy Messenger (upon whom be the best prayers and peace from his Lord) have indicated that the sound creed is summarized in the belief in Allah, His angels, His books, His messengers, the Last Day, and divine destiny, the pleasant and unpleasant aspects thereof. These six matters are the fundamentals of the sound creed that the Noble Book of Allah was revealed with, and Allah sent His Messenger Muhammad (ﷺ) with. From these fundamentals branch off all that must be believed regarding the matters of the unseen, and everything that Allah and His Messenger (ﷺ) have informed us of. The evidences for these six fundamentals in the Qur'an

and the Sunnah are numerous, among them is the saying of Allah Almighty:

﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets} [Surat al-Baqarah: 177] until the end of the verse. And Allah Almighty says:

﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.”} [Surat al-Baqarah: 285] And Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أُنْزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝١٣٦﴾

{O you who believe, believe in Allah, His Messenger, the Book which He has sent down to His Messenger, and the Books which He sent down before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has indeed gone far astray.} [Surat an-Nisā': 136] And Allah Almighty says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (٧٠)

{Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70] The authentic Hadīths indicating these principles are numerous, including the well-known authentic Hadīth narrated by Muslim in his Sahīh from the Hadīth of the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), that Jibrīl (Gabriel) (peace be upon him) asked the Prophet (ﷺ) about Imān (faith), and he said to him:

«الإيمان أن تؤمن بالله، وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره» الحديث،

“Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny, the pleasant and unpleasant aspects thereof”¹ the Hadīth. [Narrated by Al-Bukhāri and Muslim from the Hadīth of Abu Hurayrah] These six fundamentals branch into all that a Muslim must believe regarding the rights of Allah Almighty, matters of the Hereafter, as well as other aspects of the unseen.

¹ Narrated by Muslim in the Book of Faith (8); At-Tirmidhi in the Book of Faith (2610); An-Nasā'i in the Book of Faith and its Laws (4990); Abu Dāwūd in the Book of the Sunnah (4695); Ibn Mājah in "Al-Muqaddimah" (63); and Ahmad (1/27).

The belief in Allah Almighty

Belief that Allah is the true God worthy of worship apart from all others.

Belief in Allah Almighty includes the belief that He is the true deity worthy of worship apart from all others, as He is the Creator of the servants, the Benefactor to them, the Sustainer of their provisions, the Knower of their secret and their public affairs, and the One capable of rewarding the obedient and punishing the disobedient. Allah created the jinn and mankind for this worship and commanded them to perform it, as Allah Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56]

﴿وَمَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ٥٧﴾

{I seek no provision from them, nor do I want them to feed Me.} [Surat adh-Dhāriyāt: 57]

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ٥٨﴾

{Indeed, it is Allah Who is the All-Provider, Lord of Power, the Mighty.} [Surat adh-Dhāriyāt: 58]
Allah Almighty also says:

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

{O people, worship your Lord, Who created you and those before you, so that you may become righteous.} [Surat al-Baqarah: 21]

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ٢٢﴾

{He Who made the earth a resting place for you, and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you know.} [Surat al-Baqarah: 22] Allah sent His messengers and revealed His Books to clarify this truth and call to it, and to warn against what contradicts it, as Allah Almighty says:

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

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods.”} [Surat an-Nahl: 36] Allah Almighty also says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ٢٥﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25] He also says:

﴿الرَّ كِتَابَ أَكْرَمْتِ آيَاتُهُ ثُمَّ فُصِّلْتُ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي
لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ٢﴾

{Alif Lām Ra. This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware.

[Say O Prophet], “Worship none except Allah. Indeed, I am sent to you from Him, as a warner and bearer of glad tidings.”} [Surat Hūd: 1-2] The

essence of this worship lies in devoting all acts of worship to Allah Almighty alone, such as supplication, fear, hope, prayer, fasting, sacrifice, vow, and other forms of worship, with complete submission to Him, desire, and awe, along with perfect love for Him and humility before His greatness. The majority of the Noble Qur'an was revealed concerning this great principle, as Allah Almighty says:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

{Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with sincere devotion to Him.

Indeed, sincere devotion is due to Allah alone.} [Surat az-Zumar: 2-3] And Allah Almighty says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا﴾

{Your Lord has ordained that you worship none but Him.} [Surat al-Isrā': 23] And Allah Almighty says:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ۚ﴾

{So call upon Allah with sincere devotion to Him, even if the disbelievers may dislike it.} [Surat Ghāfir: 14] In the two Sahīh Collections, Mu'adh (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«حق الله على العباد أن يعبدوه ولا يشركوا به شيئا».

“The right of Allah upon the slaves is to worship Him and associate nothing with Him.”¹

Belief in all that He has obligated upon His servants and ordained upon them from the five manifest pillars of Islam.

Belief in Allah also encompasses belief in all that He has obligated upon His slaves and prescribed for them, including the five manifest pillars of Islam: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah; establishing prayer; giving Zakah; fasting the month of Ramadan; and performing Hajj to the Sacred House of Allah for those who are able to find a way thereto, along with other obligations brought forth by the purified Shariah.

The most important and the greatest of these pillars is the testimony that "there is no god but Allah and that Muhammad is the Messenger of Allah." The testimony that "there is no god but Allah" necessitates sincere worship of Allah alone and the negation of the worship of anything else. This is the meaning of "there is no god but Allah," for it means: There is no true deity worthy of worship except Allah. Everything worshiped besides Allah, whether human, angel, jinn, or otherwise, is falsely worshiped, and the true deity

¹ Narrated by Al-Bukhāri, the Book of Jihād and Military Expeditions (2701), Muslim, the Book of Faith (30), At-Tirmidhi, the Book of Faith (2643), Ibn Mājah, the Book of Asceticism (4296), and Ahmad (5/238).

worthy of worship is Allah alone, as He Almighty says:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾

{That is because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood.}

[Surat al-Hajj: 62] It has been previously explained that Allah Almighty created mankind and jinn for this fundamental principle and commanded them with it. He sent His messengers and revealed His books with it. Reflect on this deeply and ponder it extensively so that it becomes clear to you the great ignorance that many Muslims have fallen into regarding this fundamental principle, to the extent that they worshiped others besides Allah and directed His exclusive right to others. Allah is the One Whose help is sought.

Belief that Allah is the Creator of the world, the Manager of their affairs, and the One Who governs them with His knowledge and power.

Among the aspects of belief in Allah Almighty is the belief that He is the Creator of the world and the One Who manages their affairs and governs them with His knowledge and power as He wills, the Exalted. He is the Owner of this world and the Hereafter, and the Lord of all worlds. There is no creator besides Him, and no lord other than Him. He sent the Messengers and revealed the Books for the reformation of His servants and calling them to that

which ensures their salvation and well-being in this world and the Hereafter. Allah Almighty has no partner in all of that, as He says:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ۝٦٢﴾

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]
Allah Almighty also says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝٥٤﴾

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars—all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.} [Surat al-A'rāf: 54]

Belief in His most beautiful names and sublime attributes, in a way that involves neither Tahrīf (distortion), nor Ta'tīl (negation), nor Takyīf (asking about their nature), nor Tamthīl (drawing resemblance).

Belief in Allah also includes belief in His beautiful names and sublime attributes mentioned in His Noble Book and affirmed by His trustworthy Messenger, without distortion (Tahrīf), negation (Ta'tīl), asking about their nature (Takyīf), or

comparison (Tamthīl). Rather, they must be accepted as reported, without questioning how, while believing in the great meanings they indicate, which are the attributes of Allah Almighty that must be ascribed to Him in a manner befitting Him, without resembling His creation in any of His attributes, as Allah Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]
He also says:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۚ﴾

{So do not make comparisons to Allah. Indeed, Allah knows and you do not know.} [Surat an-Nahl: 74] This is the creed of Ahl-us-Sunnah wa al-Jamā'ah from among the Companions of the Messenger of Allah (ﷺ) and their followers in righteousness. It is the creed transmitted by Imam Abu al-Hasan al-Ash'ari (may Allah have mercy upon him) in his book "Al-Maqālāt 'an As'hāb Al-Hadīth wa Ahl-us-Sunnah," and it was also conveyed by others from among the people of knowledge and faith.

Al-Awzā'i (may Allah have mercy upon him) said: Az-Zuhri and Mak'hūl were asked about the verses of the Attributes, and they said: Let them pass as they have been reported. Al-Walīd ibn Muslim (may Allah have mercy upon him) said:

Mālik, Al-Awzā'i, Al-Layth ibn Sa'd, and Sufyān ath-Thawri (may Allah have mercy upon them) were asked about the narrations concerning the divine attributes, and they all said: Accept them as they are reported without asking how. Al-Awzā'i (may Allah have mercy upon him) said: "We, along with the abundant Tābi'is (Companions' successors), used to say that Allah Almighty is on His Throne and we believe in the attributes mentioned in the Sunnah. When Rabī'ah ibn Abi 'Abdur-Rahmān, the Shaykh of Mālik (may Allah have mercy upon them both), was asked about Istiwā' (rising/ascending) he said: (Istiwā' is not unknown, and its nature is inconceivable. The message came from Allah, and the Messenger was tasked with clear conveyance, and we are obligated to firmly believe). When Imam Mālik (may Allah have mercy upon him) was asked about this, he said: (Istiwā' is known; its nature is unknown; belief in it is obligatory; and asking about it is innovation in religion). Then he said to the questioner: "I see you as nothing but a man of evil!" And ordered that he be taken out.

This meaning was also reported from the Mother of the Believers, 'Umm Salamah (may Allah be pleased with her). Imam Abu 'Abdur-Rahmān ibn al-Mubārak (may Allah have mercy upon him) said: (We recognize our Lord, glorified be He, as being above His heavens, on His Throne, distinct from His creation). The statements of the scholars in this

regard are numerous and cannot be fully conveyed in this lecture. Whoever wishes to explore more on this should refer to what the scholars of the Sunnah have written on this subject, such as "As-Sunnah" by 'Abdullah ibn Imam Ahmad, "At-Tawhīd" by the esteemed Imam Muhammad ibn Khuzaymah, "As-Sunnah" by Abu Al-Qāsim al-Lālakā'i at-Tabari, "As-Sunnah" by Abu Bakr ibn Abi 'Āsim, and the response of Shaykh al-Islam Ibn Taymiyyah to the people of Hamāh, which is a highly beneficial response wherein he (may Allah have mercy upon him) clarified the creed of Ahl-us-Sunnah, citing many of their statements and the Shar'ī and rational evidences supporting the soundness of what Ahl-us-Sunnah have stated and the falsehood of what their opponents have claimed. His treatise entitled "At-Tadmuriyyah" elaborates extensively on the subject, elucidating the creed of Ahl-us-Sunnah wa al-Jamā'ah with its textual and rational evidences, and refuting the opponents in a manner that manifests the truth and obliterates falsehood for anyone among the people of knowledge who examines it with a sincere intention and a desire to know the truth. Anyone who opposes Ahl-us-Sunnah in what they believe regarding the names and attributes will inevitably fall into contradiction with both textual and rational evidences, along with clear inconsistencies in everything they affirm and deny.

As for Ahl-us-Sunnah wa al-Jamā'ah, they affirm for Allah Almighty what He has affirmed for Himself in His Noble Book or what His Messenger Muhammad (ﷺ) has affirmed for Him in his authentic Sunnah, affirming without likening. They declare Him, the Exalted, free from resembling His creation, a declaration free from negation. Thus, they are safe from contradiction and act upon all the evidences. This is the way of Allah Almighty for those who hold fast to the truth with which He sent His Messengers, exerting their utmost in this regard and sincerely asking Allah to guide them to the truth and manifest their proof, as Allah Almighty says:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهٍ﴾

{Rather, We hurl the truth at falsehood, and it crushes it, so it vanishes.} [Surat al-Anbiyā': 18] Allah Almighty also says:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرٍ ۝٣٣﴾

{Whenever they bring you an argument, We bring you the truth and the best explanation.} [Surat al-Furqān: 33] Al-Hāfizh ibn Kathīr (may Allah have mercy upon him) mentioned in his renowned Tafsīr (exegesis) regarding the words of Allah Almighty: {Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne} [Surat al-A'rāf: 54] a fine discourse on this subject that is worth

conveying here due to its great benefit. He (may Allah have mercy upon him) said, and I quote: There are numerous statements by people regarding this matter, which is not the place to elaborate upon. However, we adhere in this regard to the methodology of the righteous predecessors: Mālik, Al-Awzā'i, Ath-Thawri, Al-Layth ibn Sa'd, Ash-Shāfi'i, Ahmad, Is'hāq ibn Rahwayh, and others from the Imams of the Muslims, both past and present. This is to accept them as they have been reported, without Takyīf (asking how), Tashbīh (likening), or Ta'tīl (negation). The apparent meaning that comes to the minds of those who liken Allah to His creation is negated from Allah, for Allah does not resemble anything of His creation. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing. Rather, the matter is as the Imams have said, among them Nu'aym ibn Hammād al-Khuzā'i, the teacher of Al-Bukhārī, who said: Whoever likens Allah to His creation has disbelieved, and whoever denies what Allah has described Himself with has disbelieved. There is no likening in what Allah has described Himself with or what His Messenger has described Him with. Whoever affirms for Allah Almighty what is mentioned in the clear verses and authentic reports in a manner befitting the majesty of Allah and negates from Allah the deficiencies, has indeed followed the path of guidance.

The belief in the Angels

As for belief in the angels, it includes belief in them generally and in detail. A Muslim believes that Allah has angels whom He created for His obedience, and described them as honored servants who do not precede Him in speech, and act according to His command.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ﴾ (٢٨)

{He knows what is ahead of them and what is behind them. They cannot intercede except for whom He pleases, and they are fearful in awe of Him.} [Surat al-Anbiyā': 28] They are of many kinds: among them are those entrusted with bearing the Throne, the keepers of Paradise and Hellfire, and those assigned to record the deeds of the servants. We believe in detail in those whom Allah and His Messenger have named, such as Jibrīl (Gabriel), Mīkā'il (Michael), Mālik the keeper of Hellfire, and Isrāfīl who is charged with blowing the Trumpet whose mention has come in authentic Hadīths, and it is established in the Sahīh Collection from 'Ā'ishah (may Allah be pleased with her) that the Prophet (ﷺ) said:

«خلقت الملائكة من نور وخلق الجان من نار وخلق آدم مما وصف لكم»

"The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam

was created from what has been described to you."¹
[Narrated by Muslim in his Sahīh Collection]

The belief in the Revealed Books

Similarly, the belief in the Divine Books requires a general belief that Allah Almighty revealed books to His prophets and messengers to explain His truth and call to it, as Allah Almighty says:

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

{We have sent Our messengers with clear proofs, and sent down with them the Scripture and the criteria of justice, so that the people may uphold justice.} [Surat al-Hadīd: 25] Allah Almighty also says:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ﴾

{Mankind was just one nation. Then Allah sent prophets with glad tidings and warnings, and sent down to them the Scriptures in truth, to judge between people in matters over which they disputed. But none disputed thereafter} [Surat al-Baqarah: 213]

We believe in detail in what Allah named among them, such as the Torah, the Gospel, the Psalms, and the Qur'an, which is the best and the last of them. It is the criterion over them and it confirms them. It is obligatory for the entire Ummah to follow and

¹ Narrated by Muslim in the Book of Asceticism and Heart-Softening Traditions (2996), and Ahmad (6/153).

judge by it, along with what is authentically reported in the Sunnah of the Messenger of Allah (ﷺ). In fact, Allah Almighty sent His Messenger Muhammad (ﷺ) as a messenger to both humans and jinn, and revealed to him this Qur'an to judge by it. He made it healing for what is in the breasts, a clarification for everything, and a guidance and mercy for the believers, as Allah Almighty says:

{وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ١٥٥}

{This [Qur'an] is a blessed Book which We have sent down, so follow it and fear Allah, so that you may be shown mercy.} [Surat al-An'am: 155] Allah Almighty says:

{وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ}

{We have sent down to you the Book as an explanation of everything, and as a guidance, mercy, and glad tidings for the Muslims.} [Surat an-Nahl: 89] Allah Almighty also says:

{قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨}

{Say [O Prophet], "O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him, so that you may be guided.}

[Surat al-A'rāf: 158] The verses in this regard are numerous.

The belief in the Messengers

Likewise, we must believe in the messengers both generally and specifically. We believe that Allah Almighty sent to His servants messengers, some of whom were bearers of glad tidings and warners, and callers to the truth. Whoever responded to them attained happiness and whoever opposed them was met with disappointment and regret. The seal and the best of them is our Prophet Muhammad ibn 'Abdullah (ﷺ), as Allah Almighty says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods."} [Surat an-Nahl: 36] Allah Almighty also says:

{رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ}

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers.} [Surat an-Nisā': 165] Allah Almighty also says:

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ}

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets.} [Surat al-Ahzāb: 40] We believe in

those whom Allah has named or whose name is authentically reported from the Messenger of Allah. For example, we believe in them specifically and in detail, like Nūh (Noah), Hūd, Sālih, Ibrāhīm (Abraham), and others (may the best of prayers and the purest of salutations be upon them and upon our Prophet).

The belief in the Last Day

Belief in the Last Day:

It includes belief in everything that Allah and His Messenger (ﷺ) have informed about that occurs after death, such as the trial in the grave and its punishment and bliss, and what will happen on the Day of Judgment from the terrors and hardships, the Sirāt (the Bridge), the Scale, the reckoning, the recompense, and the distribution of the scrolls among the people, with some receiving their book of deeds in their right hand and others receiving their book in their left hand or from behind their back. It also includes the belief in the Hawd (Basin) that our Prophet Muhammad will be granted, and the belief in Paradise and Hellfire, and the believers' seeing of their Almighty Lord, and His speaking to them, and other matters that have been mentioned in the Noble Qur'an and the authentic Sunnah of the Messenger of Allah (ﷺ). It is obligatory to believe in all of this and affirm it in the

manner that Allah and His Messenger (ﷺ) have explained.

The belief in Qadar (predestination)

The belief in destiny includes belief in four things:

First: Allah Almighty knows what was and what will be. He knows the conditions, provisions, life spans, deeds, and other affairs of His servants. Nothing is hidden from Him, Glorified and Exalted is He, as Allah Almighty says:

﴿أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

{Allah is All-Knowing of everything.} [Surat al-Baqarah: 231] He also says:

﴿لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

{So that you may know that Allah is Most Capable of all things and that Allah has encompassed everything in knowledge.} [Surat at-Talāq: 12]

Second: His writing, glorified be He, of everything He has decreed and ordained, as Allah Almighty says:

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ﴾

{We certainly know what the earth consumes of them [after their death], and with Us is a Preserved Record.} [Surat Qāf: 4] Allah Almighty also says:

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

{And We keep an account of everything in a clear Record.} [Surat Yasīn: 12] Allah Almighty also says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (٧٠)

{Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70]

Third: Belief in His effective will; whatever He wills occurs, and whatever He does not will never occurs, as Allah Almighty says:

﴿إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

{Allah surely does what He wills.} [Surat al-Hajj: 18] He Almighty also says:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (٨٢)

{Whenever He wills something to be, He only says to it, “Be”, and it is.} [Surat Yasīn: 82] Allah Almighty says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾ (٣٠)

{But you cannot will unless Allah wills. Indeed, Allah is All-Knowing, All-Wise.} [Surat al-Insān: 30]

Fourth: His creation, Glorified and Exalted be He, of all that exists, for there is no creator besides Him and no lord other than Him, as Allah Almighty says:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ (٦٢)

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]
Allah Almighty also says:

﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ﴾

{O people, remember Allah's favor upon you. Is there any creator other than Allah who gives you provision from heaven and earth? None has the right to be worshiped except Him. How can you then be deluded?} [Surat Fātir: 3] Belief in predestination includes belief in these four matters according to Ahl-us-Sunnah wa al-Jamā'ah, in contrast to those among the people of Bid'ah who deny some of this.

Faith consists of words and deeds, and it increases with obedience and decreases with disobedience.

Belief in Allah includes the conviction that faith comprises words and deeds, and it increases with obedience and decreases with disobedience. It is impermissible to declare any Muslim a disbeliever due to sins less than Shirk (polytheism) and Kufr (disbelief), such as adultery, theft, consuming Riba (usury), drinking intoxicants, undutifulness to parents, and other major sins, unless he deems such acts permissible, as Allah Almighty says:

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

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills.} [Surat an-Nisā': 48] Also, as established in the mass-transmitted Hadīths from the Messenger of Allah (ﷺ), Allah will take out from the Fire anyone who has even a mustard seed's weight of faith in his heart.

Love for the sake of Allah, hatred for the sake of Allah, allegiance for the sake of Allah, and enmity for the sake of Allah

Among the aspects of belief in Allah are love for the sake of Allah and hating for His sake, showing loyalty for His sake and hostility for His sake. Thus, a believer loves and shows loyalty to the believers, and he hates and shows hostility to the disbelievers. At the forefront of the believers of this Ummah are the Companions of the Messenger of Allah (ﷺ). Ahl-us-Sunnah wa al-Jamā'ah love them and show loyalty to them, believing that they are the best among the people after the prophets, as the Prophet (ﷺ) said:

«خير القرون قرني ثم الذين يلونهم ثم الذين يلونهم»

"The best of generations is my generation, then the generation after them, then the generation after them."¹ [Its authenticity is agreed upon] They

¹ Narrated by Al-Bukhāri, the Book of Ash-Shahādāt (2509), Muslim, the Book of Fadā'il As-Sahābah (2533), At-Tirmidhi, the Book of Al-Manāqib (3859), Ibn Mājah, the Book of Al-Ahkām (2362), and Ahmad (1/434).

believe that the best among them is Abu Bakr as-Siddīq, followed by ‘Umar al-Fārūq, then ‘Uthmān Dhun-Nūrayn, and then ‘Ali al-Murtada (may Allah be pleased with them all). After them come the rest of the ten Companions who were given the glad tidings of entering Paradise, followed by the rest of the Companions (may Allah be pleased with them all). They refrain from discussing the disputes that occurred among the Companions and believe that they were exercising Ijtihād (independent reasoning) in those matters. Whoever was right will receive two rewards, and whoever erred will receive one reward. They love the household of the Messenger of Allah (ﷺ) who believe in him, and they support them. They also support the wives of the Messenger of Allah (ﷺ) who are the Mothers of the Believers, and they ask Allah to be pleased with all of them. They dissociate themselves from the ways of the Rāfidis, who harbor hatred towards the Companions of the Messenger of Allah (ﷺ) and revile them, and who exaggerate in their praise of the Prophet's household, elevating them beyond the status that Allah Almighty has granted them. Likewise, they dissociate themselves from the ways of the Nāsibis, who harm the Prophet's household by words or deeds.

All that we have mentioned in this brief speech is included within the sound creed with which Allah sent His Messenger Muhammad (ﷺ). It is the creed

of the saved sect, Ahl-us-Sunnah wa al-Jamā'ah, about which the Prophet (ﷺ) said:

«لا تزال طائفة من أمتي على الحق منصوره لا يضرهم من خذلهم حتى يأتي أمر الله سبحانه»

"A group from my Ummah will continue to be steadfast upon the truth, victorious, and unharmed by those who fail them until the command of Allah, Exalted be He, comes."¹ And the Prophet (ﷺ) said:

«افتترقت اليهود على إحدى وسبعين فرقة، وافتترقت النصارى على اثنتين وسبعين فرقة، وستفترق هذه الأمة على ثلاث وسبعين فرقة كلها في النار إلا واحدة فقال الصحابة: من هي يا رسول الله؟ قال: من كان على مثل ما أنا عليه وأصحابي»

"The Jews were split into seventy-one sects, and the Christians were split into seventy-two sects; and this Ummah will be split into seventy-three sects, all of which will be in Hellfire except for one. The Companions asked: Who are they, O Messenger of Allah? He replied: Those who follow the same path that I and my Companions follow."² It is the creed that must be adhered to and maintained while being cautious of anything that contradicts it.

Those who deviate from this creed and adopt its opposite

Their categories

¹ Narrated by Muslim, the Book of Al-Imārah (1920), At-Tirmidhi, the Book of Al-Fitan (2229), Abu Dāwūd, the Book of Al-Fitan wa Al-Malāhim (4252), Ibn Mājah, the Book of Al-Fitan (3952), and Ahmad (5/279).

² Narrated by Ibn Mājah, the Book of Al-Fitan (3992).

As for those who deviated from this creed and followed its opposite, they are of many kinds. Among them are the worshipers of idols, statues, angels, pious believers, jinn, trees, stones, and others. These did not respond to the call of the messengers but opposed and defied them, just as the Quraysh and various Arab tribes did with our Prophet Muhammad (ﷺ). They would ask their deities to fulfill their needs, heal the sick, and grant victory over enemies, offering sacrifices and making vows to them. When the Messenger (ﷺ) denounced this and commanded them to dedicate worship sincerely and solely to Allah, they found it strange and rejected it, saying:

{أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ه}

{Has he made all gods into one God? Indeed, this is something strange!} [Surat Sād: 5] The Prophet (ﷺ) continued to call them to Allah and warn them against Shirk, explaining to them the true nature of what they were being called to, until Allah guided those whom He willed. Subsequently, they entered into the religion of Allah in multitudes. Thus, the religion of Allah prevailed over all other religions after the continuous Da'wah (call to Allah) and prolonged Jihād of the Messenger of Allah (ﷺ), his Companions (may Allah be pleased with them), and those who followed them in righteousness. However, circumstances changed, and ignorance

prevailed over most of the creation, leading the majority to revert to the religion of the pre-Islamic era, by exaggerating in their reverence for the prophets and pious believers, invoking them, seeking relief from them, and other forms of Shirk. They did not understand the meaning of "there is none worthy of worship except Allah" as the disbelievers of the Arabs understood it. Allah is the One Whose help is sought.

This Shirk has continued to spread among the people up to our present time due to the prevalence of ignorance and the long passage of time since the era of Prophethood.

The misconception of the later ones among them is the same as that of the earlier ones, and mentioning some of the blasphemous beliefs

The misconception of these later generations is the same as that of the earlier ones, which is their saying: These are our intercessors with Allah. We only worship them so that they may bring us closer to Allah. Allah Almighty has invalidated this misconception and clarified that whoever worships others besides Him, regardless of who they are, has indeed committed Shirk and disbelief, as Allah Almighty says:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾

{They worship besides Allah those who can neither harm nor benefit them, saying, “These are our intercessors with Allah.”} [Surat Yūnus: 18] Allah Almighty responded to them, saying:

﴿قُلْ أُنْتَبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

{Say, “Do you inform Allah of what He does not know in the heavens or on the earth? Glorified and Exalted is He far above what they associate [with Him]!”} [Surat Yūnus: 18] In this verse, Allah Almighty clarifies that the worship of anyone other than Him, whether prophets, pious believers, or others, constitutes major Shirk, even if those who practice it call it by another name. Allah Almighty says:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

{As for those who take others as guardians besides Him, [saying], “We only worship them so that they may bring us closer to Allah.”} [Surat az-Zumar: 3] Allah Almighty responded to them, saying:

﴿إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

{Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 3] Thus, Allah Almighty made it clear that their worship of others through supplication, fear, hope, and similar acts is indeed disbelief in Him, the

Exalted, and He has proven them liars in their claim that their gods bring them closer to Him.

Among the blasphemous beliefs that contradict the sound creed and what the messengers (peace be upon them) brought is what the atheists of this era believe, including the followers of Marx, Lenin, and other advocates of atheism and disbelief, whether they call it socialism, communism, Ba'thism, or any other names. One of the principles of these atheists is that there is no God and life is only material. Among their fundamental beliefs are the denial of resurrection, the denial of Paradise and Hellfire, and disbelief in all religions. Whoever examines their books and studies their beliefs will know this with certainty. Undoubtedly, this creed opposes all heavenly religions and leads its adherents to the worst consequences in this world and the Hereafter.

Among the beliefs contrary to the truth is what some of the Bātinis (esoteric sect) and some Sufis hold, that certain individuals whom they call "Awliyā" (pious believers) share with Allah the management of the universe and control its affairs, referring to them as "Aqtāb", "Awtād", "Aghwāth", and other names they have invented for their deities. This is from the ugliest forms of Shirk in lordship and is worse than the Shirk of the pre-Islamic Arabs, because the disbelievers among the Arabs did not commit Shirk in lordship but rather

in worship, and their Shirk was during times of ease, whereas in times of distress, they would devote worship sincerely to Allah alone, as Allah Almighty says:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ٦٥﴾

{When they board a ship, they supplicate Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him.} [Surat al-‘Ankabūt: 65] As for lordship, they acknowledged it for Him alone, as Allah Almighty says:

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ مَنْ لَيَقُولَنَّ اللَّهَ﴾

{If you ask them who created them, they will surely say, “Allah.”} [Surat az-Zukhruf: 87] Allah Almighty also says:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ٣١﴾

{Say, “Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?” They will say, “Allah.” Say, “Do you not then fear Him?”} [Surat Yūnus: 31] The verses in this regard are numerous.

What the later polytheists have added to what the earlier ones did

The later polytheists have surpassed the early ones in two aspects: firstly, some of them associate partners with Allah in His Lordship, and secondly, they engage in Shirk during both prosperity and adversity. This is evident to those who have mingled with them, examined their conditions, and observed their practices at the graves of Al-Husayn, Al-Badawi, and others in Egypt, Al-‘Aydarūs in Aden, Al-Hādi in Yemen, Ibn ‘Arabi in the Levant, and Shaykh ‘Abdul Qādir al-Jīlāni in Iraq, among other renowned graves that the common people have excessively venerated, dedicating much of Allah’s due rights to them. Few are those who denounce their actions and clarify to them the reality of Tawhīd (monotheism), which Allah sent His Prophet (ﷺ) and the previous messengers (peace be upon them) with. Indeed, to Allah we belong, and to Him we shall return. We ask Him, Glorified and Exalted be He, to guide them back to their senses and to increase among them the callers to guidance, and to grant success to the Muslim leaders and scholars in combating this Shirk and eradicating it and its means; indeed, He is All-Hearing, Ever-Near.

Among the beliefs contrary to the sound creed regarding the Names and Attributes are the beliefs of the religious innovators from among the Jahmiyyah (a deviant sect negating Allah's names and attributes) and the Mu‘tazilah (a deviant sect

negating Allah's attributes), and those who follow their path in negating the attributes of Allah Almighty and denying Him, Exalted be He, of the attributes of perfection, and describing Him, Glorified is He, with the attributes of the non-existents, inanimate objects, and impossibilities. Exalted is Allah far above what they say. Those who negate some attributes and affirm others, like the Ash'aris, are also included in this, for they are compelled in what they established of the attributes to face the same issues they sought to avoid in the attributes they negated and interpreted their evidences. Thus, they opposed both the reported and rational evidences, and they contradicted themselves with a clear contradiction. Ahl-us-Sunnah wa al-Jamā'ah affirm for Allah Almighty what He has affirmed for Himself or what His Messenger Muhammad (ﷺ) has affirmed for Him of names and attributes in a perfect manner. They declare Him free from resembling His creation, a declaration free from the blemish of Ta'tīl (negation). Thus, they acted upon all the evidences without Tahrīf (distortion) or Ta'tīl, and they were spared from the contradictions into which others fell, as previously explained. This is the way to salvation and happiness in this world and the Hereafter, and it is the straight path that was followed by the righteous predecessors and leaders of this Ummah. The latter generations of

this Ummah will not be reformed except by what reformed its former generations, which is adherence to the Qur'an and Sunnah, and abandoning what contradicts them.

The obligation of worshipping Allah alone and an explanation of the means of victory over the enemies of Allah

The most important duty upon the legally accountable person and the greatest obligation upon him is to worship his Almighty Lord, the Lord of the heavens and the earth and the Lord of the Great Throne, Who says in His Noble Book:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ٥٤﴾

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars—all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.} [Surat al-A'rāf: 54] Allah Almighty informs in another part of His Book that He created mankind and jinn to worship Him. Allah Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] This

worship, for which Allah created both humankind and jinn, is to affirm His oneness through various acts of worship such as prayer, fasting, Zakah, Hajj, bowing, prostration, circumambulation, sacrifice, making vows, fear, hope, seeking relief, seeking help, seeking refuge, and all forms of supplication. This includes obedience to Allah Almighty in all His commands and abstaining from His prohibitions, as indicated by His noble Book and the Sunnah of His trustworthy Messenger (ﷺ). Allah Almighty has commanded both mankind and jinn to engage in this worship for which they were created. He sent all the messengers and revealed the scriptures to elucidate and detail this worship, calling to it, and enjoining its sincerity to Allah alone, as Allah Almighty says:

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

{O people, worship your Lord, Who created you and those before you, so that you may become righteous.} [Surat al-Baqarah: 21] Allah Almighty also says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

{Your Lord has ordained that you worship none but Him, and show kindness to parents.} [Surat al-Isrā': 23] In this verse, "Qada" (ordained) means commanded and recommended. Allah Almighty also says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝﴾

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give Zakah; that is the true religion.} [Surat al-Bayyinah: 5] The verses in this regard in the Book of Allah are numerous, and He Almighty says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ۝﴾

{Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it. And fear Allah; indeed, Allah is severe in punishment.} [Surat al-Hashr: 7] Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ
فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا ۝٥٩﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the end.} [Surat an-Nisā': 59] And Allah Almighty says:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۝﴾

{Whoever obeys the Messenger has indeed obeyed Allah.} [Surat an-Nisā': 80]

Allah Almighty says:

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

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods.”} [Surat an-Nahl: 36] Allah Almighty also says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ٢٥﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25] Allah Almighty also says:

﴿الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ٢﴾

{Alif Lām Ra. This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware.

[Say O Prophet], “Worship none except Allah. Indeed, I am sent to you from Him, as a warner and bearer of glad tidings.”} [Surat Hūd: 1-2]

These definite verses and those of similar meaning from the Book of Allah all indicate the obligation of worshipping Allah alone with sincerity, as this is the essence of religion and the foundation of faith. They also signify that this is the wisdom behind the creation of jinn and mankind, sending the messengers, and revealing the scriptures. It is incumbent upon all those who are religiously accountable to pay due attention to this matter, to gain an understanding of it, and to be cautious of what many who affiliate themselves with Islam

have fallen into, such as excessive reverence for the prophets and the righteous, building over their graves, taking them as mosques, building domes over them, asking them for relief, seeking refuge in them, requesting them to fulfill needs, alleviate distress, cure the sick, and grant victory over enemies, among other forms of major Shirk. It is authentically reported from the Prophet (ﷺ) that which accords with what is indicated by the Book of Allah Almighty. In the Two Sahīh Collections, Mu'ādh (may Allah be pleased with him) reported that the Prophet (ﷺ) said to him:

«أتدري ما حق الله على العباد وحق العباد على الله؟ فقال معاذ: قلت الله ورسوله أعلم، فقال النبي -صلى الله عليه وسلم- حق الله على العباد أن يعبدوه ولا يشرکوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرک به شيئاً» الحديث.

"Do you know what the right of Allah upon His servants is, and what the right of the servants upon Allah is? Mu'ādh said: I said: Allah and His Messenger know best. The Prophet (ﷺ) said: The right of Allah upon His servants is that they worship Him and associate nothing with Him. And the right of the servants upon Allah is that He does not punish whoever associates nothing with Him"¹ the Hadīth. In Sahīh Al-Bukhāri, Ibn Mas'ūd (may Allah

¹ Narrated by Al-Bukhāri, the Book of Isti'dhān (5912), Muslim, the Book of Imān (30), At-Tirmidhi, the Book of Imān (2643), Ibn Mājah, the Book of Zuhd (4296), and Ahmad (5/238).

be pleased with him) reported that the Prophet (ﷺ) said:

«من مات وهو يدعو الله ندا دخل النار»

"Whoever dies while invoking a rival to Allah will enter the Fire."¹ Muslim reported in his Sahīh from Jābir (may Allah be pleased with him) that the Prophet (ﷺ) said:

«من لقي الله لا يشرك به شيئا دخل الجنة ومن لقيه يشرك به شيئا دخل النار»

"Whoever meets Allah without associating anything with Him will enter Paradise, and whoever meets Him while associating partners with Him will enter Hellfire."² Numerous Hadīths convey this meaning, and this issue is among the most significant and the greatest issues. Allah has sent His Prophet Muhammad (ﷺ) with the mission of calling to Tawhīd and forbidding Shirk. He fulfilled the task of conveying what Allah had sent him with in the most complete manner. He endured severe harm for the sake of Allah and remained patient, as did his Companions (may Allah be pleased with them) in delivering the message until Allah removed all idols and false deities from the Arabian Peninsula. People entered the religion of Allah in multitudes, and the idols around the Ka'bah

¹ Narrated by Al-Bukhāri, the Book of Tafsīr Al-Qur'ān (4227), Muslim, the Book of Imān (92), and Ahmad (1/374).

² Narrated by Al-Bukhāri, the Book of 'Ilm (129), Muslim, the Book of Imān (32), and Ahmad (3/157).

and inside it were destroyed. Al-Lāt, Al-'Uzza, and Manāt were demolished, and all the idols among the Arab tribes were shattered, and the false deities they had were demolished. The word of Allah became supreme, and Islam prevailed in the Arabian Peninsula. Then the Muslims directed their call and Jihad beyond the Arabian Peninsula, and Allah guided through them those of His servants who were destined for happiness. Allah spread through them the truth and justice across most parts of the inhabited world. Thus, they became the leaders of guidance, the commanders of truth, and the callers to justice and reform. Those who followed them, the Tābi'is and their followers in righteousness, continued on their path as leaders of guidance and callers to truth, spreading the religion of Allah. They called people to the Oneness of Allah and strove in the cause of Allah with their lives and wealth, fearing not the blame of any blamer. Allah supported them, granted them victory, and made them prevail over those who opposed them, fulfilling His promise to them in His statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ٧﴾

{O you who believe, if you stand up for Allah, He will help you and make your steps firm.} [Surat Muhammad: 7] And Allah Almighty says:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ٤٠ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبُهُ الْأُمُورِ ٤١﴾

{Allah surely helps those who stand up for His cause. Indeed, Allah is All-Powerful, All-Mighty.

It is those who, if We give them power in the land, they establish prayer and give Zakah, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.} [Surat al-Hajj: 40-41] Then the people changed thereafter and became divided and negligent in Jihad, preferring comfort and the pursuit of desires. Evil deeds became prevalent among them, except those whom Allah Almighty protected. Consequently, Allah changed their condition and empowered their enemies over them as a recompense for what they earned. And your Lord is not unjust to His servants, as He Almighty says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

{This is because Allah would never change the blessings He has bestowed upon a people until they change their own attitude and conduct.} [Surat al-Anfāl: 53] It is incumbent upon all Muslims, both governments and peoples, to return to Allah Almighty, dedicate worship sincerely to Him, and repent of their past shortcomings and sins. They must hasten to fulfill the obligations Allah has enjoined upon them, abstain from what He has

prohibited, and mutually advise and cooperate with one another in this regard.

One of the most important aspects is the implementation of the Shariah-prescribed corporal punishments and the application of Shariah among people in all matters, referring to it for judgment and suspending man-made laws that contradict the Shariah of Allah, not referring to them for judgment and obligating all nations to abide by the rule of Shariah. Scholars must educate people about their religion, spread Islamic awareness among them, encourage mutual advice in truth and patience, enjoin good and forbid evil, and encourage rulers to do so. It is imperative to combat destructive ideologies such as socialism, Ba'thism, and nationalism, along with other principles and doctrines that contradict the Shariah. Through this, Allah rectifies what was corrupted for the Muslims, restores what was lost from them, revives their past glory, grants them victory over their enemies, and establishes them on earth, as Allah Almighty says, and He is the Most Truthful in speech:

{وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ}

{For it is incumbent upon Us to help the believers.} [Surat ar-Rūm: 47] Allah Almighty also says:

{وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ

خَوْفَهُمْ أَثْمًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ ﴿٥٥﴾

{Allah has promised those among you who believe and do righteous deeds that He will make them successors in the land, as He made those who came before them, and He will surely establish for them their religion which He has chosen for them, and He will surely change their state of fear into security; that they worship Me, not associating anything with Me. But whoever disbelieves after that, it is they who are the rebellious.} [Surat an-Nūr: 55] Allah Almighty says:

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

{We will surely help Our messengers and those who believe in the life of this world and on the Day when the witnesses will come forward.} [Surat Ghāfir: 51]

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝٥٢﴾

{the Day when the excuses of the wrongdoers will be of no benefit to them; and they will be cursed and for them there will be the worst abode.} [Surat Ghāfir: 52]

I ask Allah Almighty to reform the leaders and the general populace of the Muslims, grant them an understanding of the religion, unite their word upon piety, guide them all to His straight path, support the truth through them, and defeat falsehood through them. May He grant them all

success in cooperating in righteousness and piety, and in enjoining truth and patience upon it. Indeed, He is the Guardian of that and Capable of it. May Allah's peace and blessings be upon His servant and Messenger, His chosen one from His creation, our Prophet, our leader, and our master Muhammad ibn 'Abdullah, his family, his Companions, and those who follow his guidance. May the peace, mercy, and blessings of Allah be upon you.

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