



# Fatwas of Islamic Aqida

by the  
General Iftaa` Department  
in the Hashemite Kingdom of Jordan

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## ***“In the Name of Allah, the Most Gracious, the Most Merciful”***

### **Preface**

Praise be to Allah for His blessings and may His peace and blessings be upon the most honorable of His messengers and prophets.

It goes without saying that one of the most important responsibilities for a Muslim is to fulfill the obligations of their religion and to comply with what Allah has made mandatory upon them, both in religious and worldly matters. Among the most crucial of these duties is having the correct understanding of Aqida (Islamic Creed), due to its profound impact on a person’s intellect, thoughts, actions, character, and interactions with others.

Therefore, the General Iftaa’ Department of Jordan presents to readers and scholars a summary of the religious questions and fatwas it has received, which pertain to matters of beliefs. These include issues related to the knowledge of Allah The Almighty (theology), matters concerning prophethood and the characteristics, conditions, and stories of our noble prophets, peace and blessings be upon them, as well as issues of the unseen and matters reported in the Quran and Sunnah that a Muslim is required to know.

Likewise, we present a collection of fatwas on matters of creed, in a special section dedicated to issues concerning sects, religions, and doctrines. There is also a final section addressing intellectual doubts that some people might raise.

We present these fatwas in five sections covering the aforementioned topics. Each fatwa is given a title that reflects its content. We ask Allah, the Almighty, to accept our deeds and make us and the readers among His righteous servants. Our final supplication is: All praise is due to Allah, the Lord of all worlds.

**General Iftaa’ Department of Jordan**

## Chapter One: Divinities

### 1-The Belief of a Muslim in Allah The Almighty

**Question:** I have read in some books of theology that it is obligatory for an accountable person (Mukallaf) to know what is necessary for Allah the Almighty, what is impossible for Him, and what is permissible. It was mentioned that the word “Mukallaf” includes both men and women. Is this statement correct according to Islamic law? Moreover, is it obligatory for women to learn the mentioned beliefs as it is for men, or is the authoritative opinion otherwise?

**Answer:** Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

Islamic law has made it obligatory for those who are legally accountable to know Allah The Almighty, as He says {what means}: “So know that there is no deity but Allah.” (Muhammad, 19), and as Allah The Almighty says {what means}: “Know that Allah gives life to the earth after its death. We have made the signs clear to you so that you may understand.” [Al-Hadid, 17].

For the Mukallaf, knowing Allah is fulfilled by affirming His necessary attributes of perfection, and negating from Him what is impossible, which are the attributes of deficiency. It also involves accepting the permissibility of His actions, such as creating and annihilating, giving life and death, and bringing about creation and resurrection. Allah The Almighty says {what means}: “And that to your Lord is the finality; and that it is He who makes [one] laugh and weep; and that it is He who causes death and gives life” [Al-Najm, 42-44].

The author of *Jawharat al-Tawhid* (The Jewel of Divine Unity) states:

“For everyone who is Islamically accountable, it is obligatory To know what is necessary for Allah,What is permissible and what is impossible, And likewise for His messengers, so listen attentively.”

The essential knowledge that is required of a Mukallaf is achieved by reflecting and contemplating on the signs of Allah and the magnificence of His creation. Through this reflection, one attains correct understanding of the Creator. This process of contemplation is obligatory, as the means to achieving a required duty itself becomes obligatory. Allah commands this kind of reflection in the Quran, as He says {what means}: “Do they not look at the camels, how they are created?” [Al-Ghashiyah, 17]. Imam Al-Taftazani explained that reflection and contemplation (*nazar*) are obligatory because acquiring knowledge is mandatory by Islamic law. He stated: “*The absolute obligation is knowledge, and every achievable action that is necessary to fulfill the absolute obligation becomes obligatory by Islamic law.*”<sup>(1)</sup>

The term Mukallaf (accountable person) refers to any individual who is both mentally sound (‘aqil) and has reached the age of maturity (baligh), regardless of their specific characteristics. This means that both men and women are equally obligated to know Allah and to engage in the reasoning that leads to this knowledge. Imam al-Haramayn al-Juwayni explains in *Nihayat al-Matlab*: “People in Islam are divided into two categories: those who are accountable and those who are not. The accountable is the one who is both mentally sound and has reached maturity, whether they are free or enslaved, male or female. Their Islam is valid by their own acceptance, and it is inconceivable that they would follow someone else in their Islam”<sup>(2)(3)</sup>

Sheikh al-Bayjuri stated: “*Every mukallaf (accountable person): meaning, every individual who is accountable, whether male or female*”<sup>(4)</sup>

It should be noted that the scholars did not require the believer to engage in detailed contemplation or logical arrangement of proofs and issues. Rather, they only obligated general reflection, which the common people among the accountable individuals naturally possess. All of them, in their own way and according to their capacity, infer the existence of

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(1) (Sharh al-Maqasid fi ‘Ilm al-Kalam 1/45).

(2)(Nihayat al-Matlab 8/519-520).

(3) (Jawharat al-Tawhid 1/77, summarized).

Allah within themselves, even if they do not verbalize it. If we hypothetically imagine an accountable person who has never reflected at all but was purely following others (taqlid), scholars consider such a person to be negligent in some of the secondary obligations. However, they still consider them a sinful believer. Al-'Adud al-Iji indicated the sufficiency of general reflection by stating: "Whoever truly believes is considered to have knowledge of all these matters, even if they do not refine or articulate the proofs. This refinement is not a condition for knowledge or avoiding imitation."<sup>(5)</sup>

Based on this, every accountable individual, whether male or female, must know Allah by understanding the necessary attributes that are due to Him. These include His existence, eternality, permanence, oneness, and His transcendence above the attributes of creation. It also includes His being characterized by knowledge, will, power, hearing, seeing, speech, and life, as well as being free from the attributes of bodies and contingent qualities such as limits, ends, directions, change, movement, and similar characteristics. Additionally, they must know the prophets with the necessary attributes that belong to them, such as truthfulness, trustworthiness, conveying the message, and intelligence. They must also believe in what has been authentically transmitted from Allah and His Messenger, peace be upon him, regarding matters of the unseen, which cannot be understood through reason alone but only through revelation. And Allah The Almighty knows best.

## **2-The Muslim's Position During Times of Trial and the Importance of Knowing Allah for the Believer's Steadfastness:**

### **Question:**

What is the stance of a Muslim when facing trials? Do Islamic beliefs, acts of worship, and prayer play a role in the crises that surround people? What is the divine wisdom behind what Allah creates in terms of diseases and epidemics?

### **Answer:** \_\_\_\_\_

(5) (Al-Mawaqif 3/548).

Praise be to Allah, and peace and blessings be upon our Prophet Muhammad.

The occurrence of trials in a person's life is one of Allah's established laws. Allah says {what means}: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'" [Al-Baqarah, 155-156].

The Prophet Muhammad (peace be upon him) has guided us on what a believer should do during times of trials and tribulations. He said: "Hasten to perform good deeds before a trial that will be like pieces of dark night, during which a person will wake up as a believer and go to sleep as a disbeliever, or go to sleep as a believer and wake up as a disbeliever, selling his religion for a small price of this world." (Narrated by Muslim). Therefore, it is important to persist in obligatory acts of worship, such as maintaining prayer, fasting, and giving Zakat, while also safeguarding the rights of others and refraining from causing harm. It is essential to adhere to precautionary measures issued to organize matters and arrange people's lives. Additionally, one should draw closer to Allah through voluntary acts, such as charity, donations, night prayers, supplication, remembrance, and sending blessings upon the Prophet (peace be upon him), among others.

As for the correct Islamic belief, it is the most important aspect of Islam, founded on sound rational and textual evidence. This belief guides the believer to the best behaviors during trials in their life. It establishes correct understanding, trusting Allah, and detachment from the worldly pleasures and desires as the foundation of their actions. The true believer, with their correct understanding, acts according to their knowledge and does not partake in ignorance and folly. They rely on Allah and do not rush towards worldly matters, no matter how pressing their needs may be. Their detachment and preference for others prevent them from competing for anything; instead, they wish for good for others. Such qualities are not affected by any circumstances they may face. Allah describes the Ansar (the local inhabitants of Medina who

took prophet Muhammad and his followers (the Muhajirun) into their homes when they emigrated from Mecca during the Hijra.) among the companions, saying {what means}: “And those who settled in the Home (Madinah) and [had] faith before them love those who immigrate to them, and find not in their breasts any discomfort from what has been given to them and give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul—it is those who will be the successful.” [Al-Hashr, 9].

The essence of firm Islamic belief in the heart of a believer is that Allah, the Exalted, is the Supreme Doer, the Creator of everything—whether it be benefit or harm—and that no one besides Allah has any influence in this transient world. With this belief, the heart of the believer becomes free of greed, stinginess, envy, selfishness, and self-centeredness. Allah says {what means}: “It is Allah who created you, then provided for you, then will cause you to die, then will give you life. Is there any among your partners who can do any of that? Exalted is He and far above what they associate with Him” [Ar-Rum, 40].

Thus, a community adorned with this belief becomes united, supportive, and resilient, not shaken by trials, crises, or disturbances. Each believer is deeply concerned for the well-being of the Ummah, placing its interests above their personal desires. They are certain that Allah is fully capable of breaking the norms for His righteous believers and honoring them with great miracles and blessings.

The occurrence of plagues and contagious diseases happens by the will, decree, and divine wisdom of Allah. The Prophet Muhammad (peace be upon him) guided us to some of the wisdom behind such events. It is narrated from the Mother of the Believers, Aisha (may Allah be pleased with her), that she asked the Messenger of Allah (peace be upon him) about the plague. He informed her, saying: “It is a punishment that Allah sends upon whom He wills, but Allah has made it a mercy for the believers. No one who remains in a land afflicted by plague, patient and hopeful for reward, knowing that nothing will happen to him except what Allah has decreed, will have a reward like that of a martyr.” (Reported by Al-Bukhari).

Among the divine wisdom behind the occurrence of diseases and epi-

demics is that Allah executes His will in punishing some people and showing mercy to others. Another aspect of wisdom is that Allah raises the ranks of certain individuals. The Prophet Muhammad (peace be upon him) said: "Indeed, when a servant of Allah has a rank decreed for him by Allah that he did not reach through his deeds, Allah tests him in his body, wealth, or children, then He grants him patience until He reaches the rank that was decreed for him by Allah." (Narrated by Abu Dawood and Al-Tabarani).

Moreover, among the wisdom of Allah, The Almighty is to purify the faith of the believers. Allah says {what means}: "Do the people think that they will be left to say, 'We believe,' without being tested? We certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars." [Al-'Ankabut, 2-3].

Furthermore, one of Allah's wisdoms is to increase the believers in knowledge, character, and awareness of the fleeting nature of this worldly life. This is demonstrated in Allah's words {which means}: "Have you not seen those who left their homes in thousands, fearing death? Allah said to them, 'Die'; then He restored them to life. Indeed, Allah is bountiful to the people, but most of the people are not grateful." [Al-Baqarah, 243].

Therefore, one of the most important actions a believer should take in such circumstances, after adhering to necessary precautions and following guidelines, is to turn to Allah with sincere supplication, having complete trust in Him and knowing with certainty that what Allah has decreed will inevitably come to pass. There should be no doubt or hesitation in this belief. The Prophet Muhammad (peace be upon him) emphasized the importance of making dua and seeking help from Allah in such situations. He said: "O Allah, I seek refuge in You from leprosy, madness, paralysis, and from evil diseases." (Narrated by Abu Dawud).

Therefore, it is incumbent upon the mindful believer, who has a strong and sound creed, to understand the divine wisdom in every situation and be aware of Allah's intentions behind it. The heart of such a believer should be like a firmly rooted mountain, unwavering in the face of difficulties. They should be fully certain that Allah creates nothing without a profound purpose, often to awaken people from their heedlessness and

indulgence in desires. Then, through His mercy and grace, Allah forgives them, provides for them, and ensures that the outcome of their trials is ultimately good for them.

The Prophet Muhammad (peace be upon him) said: “How amazing is the affair of the believer! Indeed, all his affairs are good, and this is not the case with anyone except the believer. If something good happens to him, he is grateful, and that is good for him; and if something harmful happens to him, he is patient, and that is good for him.” (Narrated by Muslim). And Allah The Almighty knows best.

### **3- The Obligation of Knowing Allah with Certain Conviction**

#### **Question:**

I read in some books that Allah exists, but we cannot know Him through rational evidence, and it is sufficient to acknowledge Him internally and intuitively without actual evidence proving His existence. Honestly, I am convinced of this, will adhere to it morally and in a strict manner. My question is: Is internal conviction in Allah without real evidence sufficient in Islam, and will we enter Paradise afterward, if Allah wills?

#### **Answer:**

Praise be to Allah, and peace and blessings be upon our Prophet Muhammad.

The noble Sharia mandates that those accountable must have a certain and firm knowledge of Allah based on sound rational evidence, as stated in His saying {of what means}:"So know that there is no deity except Allah" [Muhammad, 19]. The necessary knowledge of Allah in Islam is to believe in the implications of the two testimonies of faith (The Shahadah: "I bear witness that there is no deity worthy of worship except Allah and that Muhammad is His servant and messenger"). This means affirming Allah with the understanding of His attributes of perfection and recognizing what is impossible for Him regarding deficiencies, as well as accepting what has been conveyed by the Prophet Muhammad (peace be upon him) with submission and compliance.

The affirmation of Allah’s existence through doubt, suspicion, or conjecture does not constitute knowledge of Him; it does not qualify as true understanding of the Divine. For someone who doubts or conjectures cannot be considered knowledgeable. If we were to suppose that, an accountable individual affirms Allah’s existence based on suspicion or doubt, such affirmation would not be acceptable and would not fulfill the required belief. Allah says {what means}: “Their messengers said, ‘Is there doubt about Allah, Creator of the heavens and the earth? He invites you to forgive you of your sins and to delay you for a specified term’” (Ibrahim,10). He also states {what means}: “And most of them follow not except assumption. Indeed, assumption avails not against the truth. Indeed, Allah is Knowing of what they do” [Yunus,36].

The truth that is agreed upon by the Ahl al-Sunnah wa al-Jama’ah and many groups of Muslims is that affirming the existence of Allah is not impossible; rather, it is a feasible belief that can indeed be established through rational evidence. This is in contrast to some philosophers and modernists. As Sayyid al-Jurjani said, “The possibility of knowing Allah is a branch of the knowledge gained through rational inquiry.”<sup>(6)</sup> Al-‘Attar remarked, “(His statement: what is established among them)... is a reference to those who deny that knowledge can be obtained through reasoning at all, such as the Sufis, or who claim it is only useful in geometry and arithmetic, like the mathematicians, or those who believe it does not help in knowing Allah, such as the atheists.”<sup>(7)</sup>

It should be noted that the Sharia does not require an accountable individual to know Allah through detailed examination of evidence and issues; rather, it only necessitates a general consideration, which is something that all laypeople among the accountable individuals naturally possess. Everyone reflects within himself or herself—whether or not they articulate it verbally—on the existence of Allah according to their understanding and capability. Even if there were a person who never examined the evidence at all and merely followed tradition, they would still be considered deficient in some of the obligations imposed upon them.

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(6) [Sharh al-Mawaaqif al-Jurjani, Vol. 1/P. 259].

(7) [Hashiyat al-‘Attar on Sharh Jam’ al-Jawami’ 1/172].

Thus, they would be classified as a sinful believer. Al-'Ujd al-Iji pointed out the sufficiency of a general understanding, stating, "Whoever truly believes is knowledgeable about all these matters, even if they have not thoroughly examined and articulated the evidence, as this is not a condition for knowledge or a means of moving beyond mere imitation"<sup>(8)</sup>

Therefore, Islam requires that an accountable person must firmly and certainly believe in Allah in order to be considered a true believer. Mere speculation, uncertainty, or a heart-felt conviction lacking a solid basis is not acceptable, even if it is accompanied by a commitment to ethics, noble character, and righteous actions on the surface. And Allah The Almighty knows best.

#### **4-Everything Except Allah is Created, whether it is Made by Humans or by Something else.**

##### **Question:**

I am the mother of a second-grade student. While teaching my son, I noticed in the lesson about Prophet Ibrahim (Abraham) a statement that says: 'Idols are creatures that neither harm nor benefit.' Is it correct to describe idols as creatures? Aren't they just stones, and isn't the stone itself the creation? Aren't they made by humans? How can we call something made by humans a creature? Can we call a computer, a refrigerator, and house creatures?

##### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Prophet Muhammad.

Everything except Allah, the Exalted, is created, whether it remains in its original state of creation as Allah created it, or whether humans or other creatures have worked on it, transforming it from its original state into another form. The meaning of the word "created" is not limited to the initial state of things in this universe, nor is it limited to living creatures.

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(8) [al-Mawaaqif 3/548].

Rather, everything that came into existence - after not existing - is created, whether made by humans or something else, and whether it is living or inanimate.

Rational and textual (Quran & Sunnah) evidence indicates this principle: every created thing must have a creator. This is affirmed in the Quran: "And Allah created you and what you do" [As-Saffat, 95-96]. The Prophet Muhammad (peace be upon him) also said, "Indeed, Allah created every craftsman and his craft."<sup>(9)</sup> Therefore, there is no objection to describing idols as creations, because they indeed are. Everything other than Allah The Almighty is created. And Allah The Almighty knows best.

### **5- The Ruling of Islamic Law on Asking the Question 'Where is Allah?' and how one should Respond to it.**

#### **Question:**

What should I answer my child when he asks, 'Where is Allah?'

#### **Answer:**

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Islam is the religion of Allah that He has chosen for all people, as the final message of the heavenly scriptures, completing the noble moral principles and respecting human nature and dignity. Every question deserves to be asked freely, and there is an answer in Islam for every topic, as the Islamic approach is comprehensive and based on dialogue, wisdom, and engaging in the best arguments. Allah says {what means}: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" [An-Nahl, 125]. Children in the family should be given the right to think and seek answers to their inquiries, and it is a mistake to discourage them from doing so.

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(9) "The Creation of Actions of the Servants" (no. 102), and it was authenticated by Hafiz Ibn Hajar in "Fath al-Bari" (13/507).

When a child asks, “Where is Allah?” the answer should be that Allah is greater than everything, more magnificent than any place, and nothing can encompass Him. He, the Exalted, is beyond all limitations, as He says in the Quran {what means}: “There is nothing like Him, and He is the All-Hearing, the All-Seeing” [Ash-Shura, 11]. Parents, educators, and teachers should instill in children that Allah is not like His creations and is exalted above any descriptions that do not befit His majesty. The explanation should be given using terms that are appropriate for the child’s intellectual and cognitive level, ensuring their understanding grows with reverence and clarity.

As for the ruling on using the phrase “Where is Allah?”, it is generally not permissible in Islamic law. The literal meaning of the word “where” is a question about location, and it is not appropriate to attribute a physical place to Allah, as He cannot be confined to any space. However, if the term “where” is used metaphorically to inquire about Allah’s status or rank, then it is permissible. This metaphorical usage is supported by an incident involving Uthman (may Allah be pleased with him), where he addressed Sa’sa’a bin Suhan, saying: “O people, this blubberer does not know what Allah is or where Allah is...” This implies that the person’s excessive talk reflects ignorance of Allah’s omniscience and that He hears every speech and knows what occurs everywhere.<sup>(10)</sup>

The phrase “Where is Allah?” also appears in the hadith of the slave girl, in which the following is mentioned: The man said: “I had a slave girl who was tending my sheep near Uhud and Jawwāniyya. One day, I checked on her and saw that a wolf had taken one of the sheep from her flock. As I am a human being, I became angry as others would, and I slapped her hard. Then I came to the Messenger of Allah (peace and blessings be upon him), and he considered it a serious matter. I said, ‘O Messenger of Allah, should I not free her?’ He said, ‘(Bring her to me).’ So I brought her to him, and he said to her, ‘Where is Allah?’ She said, ‘In the sky.’ He said, ‘Who am I?’ She said, ‘You are the Messenger of Allah.’ He said, ‘Free her, for she is a believer.’” (Narrated by Muslim).

Al-Hafiz Ibn Furak, in his explanation of this hadith (p. 158, with slight

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(10) (Al-Fa’iq fi Gharib al-Hadith, 1/78)

adaptation), stated:

“The apparent meaning in the language indicates that the word ‘where’ is used to ask about location, and this is the original meaning of the word. However, they also used it to inquire about the status of the person being asked, in a different sense. For example, they would say, when inquiring about someone’s status, ‘Where is so-and-so with respect to you?’ or ‘Where is so-and-so with respect to the leader?’ They also used it to ask about the distinction between two ranks by saying, ‘Where is so-and-so in relation to so-and-so?’ They don’t mean location or physical place, but rather they are asking about the rank and status. Since this is well-known in the language, it is possible to say that the meaning of the Prophet’s (peace and blessings be upon him) question ‘Where is Allah?’ was to inquire about His status and greatness in the slave girl’s heart, meaning that Allah is of high status and exalted position.”

It is stated in *Maʿālim al-Sunan*<sup>(11)</sup> by al-Khattabi (1/222):

“This question (i.e., ‘Where is Allah?’) was about a sign of faith and the characteristic of its people, not a question about the essence of faith or its true nature. If a disbeliever wanted to transition from disbelief to Islam and only described the faith with the limited amount that the slave girl mentioned, he would not become a Muslim with that alone. He would still need to testify that there is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah (peace and blessings be upon him), and renounce the religion he previously believed in.”

Imam al-Nawawi stated in his *Sharh of Sahih Muslim*<sup>(12)</sup>:

“The saying of the Prophet (peace be upon him): ‘Where is Allah?’ and she replied: ‘In the sky,’ and he said: ‘Who am I?’ and she replied: ‘You are the Messenger of Allah,’ and he said: ‘Free her, for she is a believer,’ this hadith is among the hadiths concerning the attributes of Allah. There are two opinions regarding it, which have been mentioned several times in *the Book of Faith/Kitab Al-Iman*.

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(11) *Maʿālim al-Sunan* by al-Khattabi (1/222).

(12) Imam al-Nawawi in his *Sharh of Sahih Muslim* (5/24):

One opinion is to believe in it without delving into its meaning, while believing that Allah is not like anything else and is free from the attributes of creation. The second opinion is to interpret it in a manner befitting Him. Those who take this view say that the purpose was to test her to see if she was a monotheist who acknowledged that the Creator and Sustainer is Allah alone, and that when someone calls upon Him, they turn their attention to the sky, just as a person praying faces the Kaaba. This does not mean that He is limited to the sky, just as He is not confined to the direction of the Kaaba. Rather, it is because the sky is the direction of those who invoke Allah, just as the Kaaba is the direction of those who pray. When she said ‘in the sky,’ it indicated that she was a monotheist and not an idolater.”

Accordingly, Allah The Almighty is exalted beyond being confined by place, nor should He be asked about with the literal meaning of “Where,” which implies a question about location, for He is the Creator of both time and space. It is necessary to impart this understanding to children and to respond to their questions in a manner appropriate to their level of comprehension, helping them to realize that Allah is free from any resemblance to His creation. And Allah The Almighty knows best.

## **6-The Meaning of “Allah is Distinct from His Creation”**

### **Question:**

What is the meaning of the phrase “Allah is distinct from His creation” mentioned in the books of Islamic creed?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Prophet Muhammad.

Indeed, speaking about the essence of Allah and His attributes is a matter of great importance; consequently, a Muslim should not delve into it without knowledge. Rather, it is incumbent upon the believer to believe in general terms that Allah is the Necessary Existent, deserving of all perfect and majestic attributes, and transcendent from any resemblance to His creation. This is based on Allah’s statement {which means}: ‘There is

nothing like Him, and He is the Hearing, the Seeing.’ [Ash-Shura, 11].

As for the details, the description of Allah as ‘distinct from His creation’ is found in the books of the scholars of the Ahl al-Sunnah wa al-Jama’ah. It can have two meanings: one is acceptable and the other is false. The acceptable meaning is that Allah is not like any of His creation, nor does He resemble them, nor can He be described as being above the world or that there is a distance between Him and the world. This is the intended meaning in the books of the Ahl al-Sunnah wa al-Jama’ah. As for the false meaning that the anthropomorphists intend, it is that Allah is outside the world in a specific direction, or distant from it by a distance.

The indication of these two meanings, and the refutation of the meaning of distinction by distance and direction, is found in the book *‘Al-Asma wa al-Sifat’*<sup>(13)</sup> by Al-Hafiz al-Bayhaqi (may Allah have mercy on him): “...And that Allah is established upon His Throne, and that He is above all things, distinct from them, meaning that they do not encompass Him nor does He encompass them, and He does not touch them nor resemble them, and distinction is not isolation, exalted is our Lord Allah above becoming incarnate or being touched, in a great exaltation.” Imam al-Tahawi said in *‘Al-Aqidah al-Mujma’ ‘alayha’*: “And Allah is exalted above limits, ends, foundations, limbs, and instruments, and the six directions do not contain Him like other created things.”

Some people may mistakenly believe that the statement of the Ahl al-Sunnah wa al-Jama’ah, from the early and later generations, that Allah is ‘distinct from His creation’ and is neither inside nor outside the universe or above it at a distance, is contrary to reason and logic. This misconception is incorrect, because this statement is based on the assumption that Allah is a body, as the anthropomorphists claim. In that case, it would be correct to say that He is either inside the universe or outside it. However, the Ahl al-Sunnah wa al-Jama’ah deny that Allah is a body. Rather, they believe that Allah exists, exalted above any resemblance to created beings or physical bodies, and transcendent from the limitations of direction and location. If Allah is not a body at all, then it is incorrect to describe Him as being inside or outside the universe, because this is

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(13) *‘Al-Asma wa al-Sifat’* by Al-Hafiz al-Bayhaqi (2/309).

a characteristic of physical bodies, and only bodies can be described in this way. Just as a wall cannot be described as blind or sighted, because it is not a living thing and therefore cannot possess these qualities, so too Allah cannot be described with any of the attributes of physical bodies because He is not a body. Imam Fakhruddin al-Razi, may Allah have mercy upon him, said: ‘Know that we affirm the existence of an existent that cannot be perceived by the senses as being here or there, or we say: We affirm the existence of an existent that is not limited by any place or direction, or we say: We affirm the existence of an existent that is neither in the world nor separate from it in any of the six directions of the world. These expressions are different, but the intended meaning is the same.’<sup>(14)</sup>

The correct Islamic creed requires a Muslim to believe that Allah the Almighty is free from place, direction, and limitation, and it is impossible for Allah to be a part of the world, residing within it, or to be a body that exists outside of the world, separate from the creations by distance, direction, or physical presence. This is because the doctrine of anthropomorphism (the belief that God has physical form) is false and implies the denial of the divinity of Allah.

In the book *Al-Asma wa Al-Sifat* by Al-Hafiz Al-Bayhaqi, it is stated: “If the name of God (Ilah) is affirmed, then any attribute that would negate it must also be negated. Anthropomorphism falls into this category; for if there is something in creation that resembles Him, then it must be permissible for Him to have the qualities that are permissible for that resemblance. If this is permitted for Him, He does not deserve the name of God, just as His creation, which is likened to Him, does not deserve it. It is thus clear that the name of God and anthropomorphism cannot coexist, just as the name of God and the denial of creation cannot harmonize. And Allah is the One Who grants success.”

The correct Islamic belief necessitates that a Muslim believes that Allah is transcendent from place, direction, and location, and that it is impossible for Allah to be a part within the world, present in it, or a body outside it, separate from creation by a distance, direction, or sensory perception. All of this is because the doctrine of anthropomorphism (Tajsim) is false

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(14) [Asas al-Taqdis, p. 15].

and necessitates the negation of Allah's divinity. In the book '*Al-Asma wa al-Sifat*' by *Al-Hafiz al-Bayhaqi*<sup>(15)</sup>, it is stated: "For when the name of Allah is established, then every description that would negate it must be denied upon its establishment, and anthropomorphism is one of these descriptions. Because if He has a likeness among His creation, then it must be permissible for Him to have in that aspect what is permissible for His likeness. Moreover, if that is permissible for Him, then He does not deserve the name of Allah, just as His creation, which is likened to Him, does not deserve it. Therefore, it is clear that the name of Allah and anthropomorphism cannot coexist, just as the name of Allah and the negation of creation cannot coexist. And upon Allah is our reliance for success."

Accordingly, the phrase "Distinct from His creation" as mentioned in the books of *Ahl al-Sunnah wa al-Jama'ah* should be understood to mean that Allah exists, exalted and free from anything that does not befit Him, such as physicality, direction, spatial confinement, or any resemblance or likeness to His creation. It is not permissible to interpret it as meaning that Allah is outside the world in a particular direction or at a distance, for such an understanding contradicts the belief of *Ahl al-Sunnah wa al-Jama'ah* and their consensus. And Allah The Almighty knows best.

## **7-Allah is the Creator of everything in the World, Including Good and Evil**

### **Question:**

Is it valid to attribute to Allah, the Exalted, the evil that befalls a person?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Prophet Muhammad.

Everything that exists is by the decree of Allah, the Exalted, whether it be good or evil. Both good and evil are created by Allah, and this is a mani-

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(15) '*Al-Asma wa al-Sifat*' by *Al-Hafiz al-Bayhaqi* (1/236).

festation of His perfect knowledge and power. However, it is not proper to attribute evil and harm to Allah, the Exalted, even though He is the Creator and Originator of it. Allah says on the tongue of Ibrahim, peace be upon him {what means}: ‘And when I am ill, it is He who cures me’ [Ash-Shu’ara, 80]. The Prophet Ibrahim did not say ‘And when He makes me ill’. Moreover, Allah says {what means}, recounting the story of Ayub: ‘And [mention] Ayub, when he called upon his Lord, “Indeed, I have been afflicted with harm, while You are the Most Merciful of the merciful”’ [Al-Anbiya, 83].

Moreover, if someone commits evil, it does not mean that Allah compelled him to do it or approved of it. Rather, that happened due to the servant’s own choice and earning. Al-Nawawi, may Allah have mercy upon him, said in his explanation of Muslim (*Shareh An-Nawawi Ala Muslim*)<sup>(16)</sup>: ‘The doctrine of the people of truth, Ahlu Sunnah Wal Jamma`h, is that all created things, whether good or evil, are the actions and creation of Allah, the Exalted.’ End quote.”

In addition, it is stated in “*al-Saawi’s commentary on Jawharat at-Tawhid*<sup>(17)</sup>”: ‘So He is the Creator of His servant and of what he does’: meaning, wherever good and evil come from, it is from Allah; He is the Creator of His servant, and by this is meant every created being. The meaning is that Allah is the Creator of His servants and of whatever they do, whether good or evil, by choice or compulsion. The servant only has the inclination at the time of choice, and for this reason, repentance, cessation, and regret are sought, and punishment and retribution, reward and punishment are deserved. This is what is meant by ‘kasb’ (acquisition).”

Furthermore, in “*al-Bajuri’s Commentary on Jawharat at-Tawhid*”<sup>(18)</sup>, it is stated: ‘Although both the good and evil of actions are from Allah, it is proper etiquette to attribute only the good to Him. Thus, good is attributed to Allah, and evil is attributed to the self as an acquisition, even though it is attributed to Allah in terms of creation. Allah says {what

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(16) Al-Nawawi Explanation of Muslim (6/59).

(17) [al-Saawi’s commentary on Jawharat at-Tawhid, p. 230]

(18) ‘al-Bajuri’s Commentary on Jawharat at-Tawhid’ (p. 168)

means}: “Whatever of good reaches you is from Allah, and whatever of evil strikes you is from yourself” [An-Nisa, 79], meaning, as an acquisition, as is explained by His saying {what means}: “And whatever of affliction befalls you is because of what your hands have earned” [Ash-Shura, 30]. As for Allah’s saying {what means}: “Say, ‘Everything is from Allah’” [An-Nisa, 78], it is a return to the ultimate truth.’ And Allah The Almighty knows best.

## **8- The Ruling on Attributing Names to Allah, the Exalted, is Contingent upon the Islamic Law (Shari’a).**

### **Question:**

What is the ruling on giving a name to Allah, the Exalted? Moreover, is it permissible to give a Syriac name to Allah, the Exalted?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Prophet Muhammad.

Among words and names, there are those that denote perfection and those that do not. Those that do not denote perfection cannot be attributed to Allah, the Exalted, unless explicitly stated in the Islamic texts. If used, such terms must be restricted to the specific context in which they were revealed. On the other hand, if a word denotes perfection and is found in the Islamic texts, it can be attributed to Allah both in the specific context of its revelation and in other contexts. However, if a word denoting perfection is not found in the Islamic texts, the prevailing view among Ash’aris and the majority of Sunni scholars is that it is impermissible to attribute such a name to Allah unless it has been used by Him in the Quran or there is a consensus among the Muslim community on its usage.”<sup>(19)</sup>

This is what Ahlu Sunnah Wal Jama`ah mean when they say that the

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(19)Mawahib al-Jalil (1/20).

names of Allah, the Exalted, are ‘tawqīfī.’ I.e. it is not permissible to attribute any name to Allah unless there is a clear authorization from the Islamic texts for doing so.

In addition, the source of this authorization is the Quran, the Sunnah, and the consensus of the Muslim community. It is not a condition for the permissibility of attributing a name to Allah that the evidence be absolutely certain; rather, it is sufficient that the evidence be sound or authentic. Imam al-Zarkashi, may Allah have mercy upon him, stated: ‘It is not a condition for the permissibility of attributing a name that the evidence be absolutely certain; rather, it is sufficient that the evidence be sound.’<sup>(20)</sup>

For this reason, the scholars have established the principle that it is impermissible to attribute to Allah names that are synonymous with His established names. For example, it is permissible to say ‘Ya Jawad (One of the established Names of Allah),’ but it is not permissible to say ‘Ya Sakhi (Not one of the established Names of Allah)’ or ‘O Wise,’ ‘O Physician,’ or ‘O Jurist,’ even though He is indeed the Knower of all diseases, their causes, and their cures, as He is their creator and originator. Similarly, He is the Knower of all Sharia rulings and their reasons, as He is their source and revealer.

Therefore, it is impermissible to attribute Syriac names to Allah, the Exalted, if they are not mentioned in the Islamic texts. It is also not permissible to mention Allah or make supplication using such names. This is out of fear that these names may contain meanings that are not befitting of Allah, similar to the prohibition of making Ruqyah (Healing method based on the Quran and Hadith in the treatment of diseases) in non-Arabic languages. Imam al-Iraqi, may Allah have mercy upon him, stated: ‘All Ruqhyas are permissible if they are in the Quran or contain the remembrance of Allah. However, they are prohibited if they are in non-Arabic languages or if their meaning is unknown, as there is a possibility that they may contain disbelief<sup>(21)</sup>.’ And Allah the Almighty knows best.”

## **9-The Ruling on Describing a Servant as Loving Allah, the Exalted, with Passion:**

(20) Ma’na La ilaha illa Allah (p. 141).

(21) Tarh al-Tathrib (8/193).

## Question:

Is it permissible for a servant to say: “I love Allah with passion”?

## Answer:

All praise is due to Allah, and peace and blessings be upon our Prophet Muhammad.

Scholars have differed regarding the ruling on describing a servant as loving Allah, the Exalted, with passion. There are two main opinions:

**The first opinion:** It is permissible to use this expression; because “‘ishq” (loving with passion) in the Arabic language, as defined in “*Al-Qamus*”<sup>(22)</sup>, means “the lover’s deep admiration for the beloved, or an excess of love.” Al-Tha’alibī also stated in “*Fiqh al-Lugha*”<sup>(23)</sup> that it is “a name for that which surpasses the level of ordinary love.”

Therefore, if the term is used in relation to a servant’s love for Allah and is intended to signify an intense love for Allah The Almighty, while maintaining Allah’s transcendence from any negative connotations that this word might imply in human relationships, then there is no harm in using it.

Therefore, the usage of this term in the works of scholars should be understood in light of this. As Imam Al-Ghazali (may Allah have mercy on him) says: “Know that whoever truly knows Allah will inevitably love Him, and the more one’s knowledge of Allah is strengthened, the more one’s love for Him is intensified. When love becomes extremely intense, it is called ‘ishq (passionate love). Thus, ‘ishq simply refers to a deep and overwhelming love. For this reason, the Arabs said, ‘Indeed, Muhammad has become passionately in love with his Lord,’ when they observed him isolating himself for worship in the Cave of Hira.” This is mentioned in *Ihya Ulum al-Din* <sup>(24)</sup>.

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(22) *Al-Qamus al-Moheat* by al-Fairoz Abadi, (p. 909).

(23) *Fiqh al-Lugha* by al-Imam al-Tha’alibi, (p. 129).

(24) *Ihya Ulum al-Din* by Hujat al-Islam al-Ghazali, (2/280).

**The second opinion:** It is prohibited to use the term “*ishq*” (passionate love) in reference to Allah, on the grounds that it implies an excessive and destructive form of love that corrupts one’s natural disposition. As Imam Al-‘Izz ibn Abd al-Salam (may Allah have mercy on him) explains: “It is not permissible to attribute ‘*ishq* to Allah or say that He experiences or inspires it, because ‘*ishq* is an excess of love that corrupts the natural state. Physicians have said it is a melancholic and obsessive condition brought upon by excessive contemplation of beauty and features. Whoever uses this term to describe their love for Allah should be reprimanded, and applying it to Allah’s love for His servant is even worse and more serious. The punishment for this is greater because Allah is only described with attributes of perfection and majesty, as established by the Shari‘ah. Some scholars argue that one should not describe Allah’s essence or attributes with anything other than what has been used in the sacred texts. Others say it is permissible as long as there is no explicit prohibition in the Qur’an or Sunnah, citing examples such as using the terms ‘Allah knows’ and ‘Allah is aware’ interchangeably.”

The difference between ‘*ishq* (passionate love) and **mahabbah** (love) is that ‘*ishq* is a kind of corrupted love that makes the lover imagine the attributes of the beloved to be greater than they actually are. This cannot be conceived in relation to Allah, who sees things and knows them as they truly are. Likewise, ‘*ishq* is not used to describe the love a servant has for their Lord, because it implies imagining the beloved to possess more perfection than is real. As for Allah, no one surpasses Him in perfection, and it is impossible to imagine anything above His perfection.” (End of quote from *Fatawa al-‘Izz ibn ‘Abd al-Salam*<sup>(25)</sup>, Fatwa No. 192). And Allah The Almighty knows best.

## **10- How to Understand Religious Texts that Imply a Similarity between Allah and His Creatures:**

### **Question:**

The Quran and the Sunnah contain terms such as “the Hand of Allah,” “His Eye,” “He established Himself,” “Allah plots,” and “Allah mocks,” among others, which might cause some people to misunderstand these attri-

(25) *Fatawa al-‘Izz ibn ‘Abd al-Salam*, Fatwa No. (192)

butes in a manner that is not befitting of Allah. How should we approach these terms? Should we affirm a certain level of similarity and leave the “how” to Allah? Should we entrust the meaning entirely to Allah without delving into it? Or should we interpret them metaphorically? Is interpretation (ta’wil) considered a distortion (tahrif)? Are all these approaches accepted by Ahl al-Sunnah wa’l-Jama’ah\*? And why did Allah place such terms in the Quran, knowing that they could lead to differences of opinion among Muslims?

*\*They are those who hold on to the Sunnah of the Messenger, the ones who unite themselves upon that and they are the Companions of the Messenger, the Scholars of Guidance, who follow the Companions and whoever travels upon their path in terms of belief, speech and action until the Day of Judgement, while remaining steadfast upon this adherence. They avoid innovating and innovations in whatever place or age/era they may be. They are the ones who will remain uppermost, aided (by Allah) until the Day of Judgment.” (Note by translator).*

### **Answer:**

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Belief in Allah requires affirming His transcendence above anything that does not benefit Him, such as resembling the creation or possessing attributes of created beings like composition or occupying space. This is what the clear, unequivocal texts indicate, such as Allah’s statement {which means}: “There is nothing like unto Him, and He is the Hearing, the Seeing.” [Ash-Shura, 11], and Allah’s words {which mean}: “Say, ‘He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.’” [Al-Ikhlās, 1-4].

What is mentioned in the Book of Allah The Almighty or the Sunnah of His Prophet (peace and blessings be upon him) from words that may imply, in their literal meanings, the resemblance of Allah to His creation, should not be taken at their literal linguistic meanings. Words such as “eye,” “hand,” “face,” and “istiwa” (rising above) are not to be understood in their literal sense as they are used in the Arabic language to refer to body parts and limbs, which would imply a resemblance to the creation. The reason it is impermissible to take these words at their literal meanings

is that it would lead to the implication of likening Allah to His creation. Ibn al-Jawzi, a Hanbali scholar, condemned the anthropomorphists and those who attribute bodily attributes to Allah, saying: “They adhered to the apparent meanings of the names and attributes, calling them ‘attributes’ in an innovative way for which they have no evidence from Sharia texts or reason. They did not consider the texts that divert from the apparent meanings to the necessary meanings attributed to Allah, nor did they negate what the apparent meanings imply of the characteristics of created beings.<sup>(26)</sup>” [*Daf’ Shubah al-Tashbih*].

The scholars of Ahl al-Sunnah wa’l-Jama’ah have unanimously agreed that the proper way to understand these ambiguous verses is through exalting Allah (Glorified and Exalted be He) by not taking the literal meanings of the verses that would attribute to Allah what is not befitting of Him. Instead, they interpret them in a manner that is fitting for the majesty and perfection of Allah by employing various linguistic tools of the Arabic language, such as metaphor, allegory, and broad meanings. This approach involves referring these ambiguous verses to the clear and unequivocal verses, while denying anything that is inappropriate or unbefitting to Allah’s exalted nature.

Ahl al-Sunnah wa’l-Jama’ah, among the interpreters and theologians, have two approaches to dealing with these verses after exalting Allah: interpretation (ta’wil) or delegation (tafwid). Imam al-Nawawi (may Allah have mercy on him) stated, “This hadith is among the hadiths concerning attributes, and there are two schools of thought regarding it, which have been mentioned several times in *the Book of Faith*. One is to believe in it without delving into its meaning, with the conviction that Allah is not like anything and is exalted beyond the attributes of creatures. The second is to interpret it in a manner that is befitting of Him<sup>(27)</sup>.”

In [*Sharh al-Muqaddimah al-Hadramiyyah*<sup>(28)</sup>], it is mentioned, “As for what is found in the Book (Quran) and the Sunnah that may imply cor-

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(26) *Daf’ Shubah al-Tashbih*, ( p. 19).

(27) *Sharh Sahih Muslim*, (5/24).

(28) *Sharh al-Muqaddimah al-Hadramiyyah*,” titled “*Bushra al-Karim bi Sharh Masail al-Taalim*” by Imam Ba’ishan al-Hadrami (1:55).

poreality or direction or other attributes that are incompatible with His nature, it is unanimously understood to be taken away from its apparent meaning due to its contradiction with rational evidence.” Imam al-Luqani (may Allah have mercy on him) in *“Jawharat al-Tawhid”* stated, “Any text that implies resemblance... should be interpreted or delegated, all while maintaining exultation.”

Imam al-Nafrawi (may Allah have mercy on him) noted, “It is understood from what we mentioned that each of the two groups interprets the ambiguous texts by diverting them from their apparent meanings due to their impossibility. They diverge after diverting from the impossible apparent meaning in explaining it in detail. The Salaf (Early generations of Muslims) delegate the knowledge of it to Allah, while the Khalaf (Generations of Muslims who came after the Salaf) interpret it with specific detailed interpretations, attributing each word to a particular meaning.<sup>(29)</sup>”

Thus, the delegation according to the Salaf is to divert the term from its literal meaning because such a meaning cannot be attributed to Allah at all, and then not to delve into determining and detailing its meaning, due to their utmost caution against that, even though it may be permissible in Sharia. From this, it is understood that detailed interpretation is not considered distortion (tahrif), as distortion is the invention of meanings for which there is no valid evidence, contradicting both reason and texts of Sharia.

In brief, both the Salaf and the Khalaf agree on rejecting any resemblance between Allah and His creation as well as anything that is not befitting of Allah, even if such notions might appear in the literal wording of a noble verse or a noble hadith. The difference between some of the Salaf and some of the Khalaf lies in determining the intended meaning of these noble verses and hadiths. Some of the Salaf refrained from specifying the intended meaning (Tafwid), while some of the Khalaf clarified and explained the intended meaning based on linguistic indications, Arabic styles, and contextual evidence.

Some of the Salaf chose the approach of Tafwid (Delegating the meaning to Allah) due to the limited presence of misconceptions about Allah’s at-

(29) Al-Fawakih al-Dawani, (1/51).

tributes during their time, their deep knowledge of the Arabic language, the people's focus on worship, and their cautiousness in avoiding any discussions about anthropomorphism or likening Allah to His creation. However, when circumstances changed, understanding weakened, the Arabic language became less familiar, and ideas of anthropomorphism and corporealism entered people's minds, many of the Khalaf opted for the approach of Ta'wil (Interpretation). They began clarifying the intended meanings more explicitly to eliminate any misconceptions or misunderstandings.

However, if false understanding of these ambiguous texts becomes widespread, people stray from the correct methodology, and the true beliefs become mixed with the misconception of anthropomorphism, the preferred approach is detailed interpretation (Ta'wil). Al-Nafrawi said: "Izz al-Din Ibn Abd al-Salam leaned towards preferring it, stating that it is the approach closest to the truth. Imam al-Haramayn sometimes inclined towards the method of the Khalaf and at other times towards the method of the Salaf. This disagreement exists only when there is no necessity for interpretation, but if there is a pressing need—such as when a misconception arises that can only be dispelled through detailed interpretation—then there is consensus on the obligation of detailed interpretation<sup>(30)</sup>." As for the ruling on those who liken Allah to His creation, they should be taught the correct understanding with wisdom and fair preaching.

Accordingly, Ahl al-Sunnah wa al-Jama'ah unanimously agree that it is not permissible to affirm any degree of resemblance between Allah and His creation. They also agree that texts which may seem to imply resemblance should be interpreted away from their apparent literal meanings that suggest similarity (to creation), which is known as general figurative interpretation (Ta'wil ijmalī). After that, Ahl al-Sunnah wa al-Jama'ah have only two accepted approaches: either they perform a detailed figurative interpretation (Ta'wil tafsilī), which is the preferred approach during times of widespread confusion and prevalence of anthropomorphism, or they consign the knowledge of such texts to Allah (Tafwid), which is preferred during times when beliefs and hearts are sound. Allah, the Exalted, is Wise, and has made everything in His Book precise in proportion.

(30) Al-Fawakih Al-Dawani, (1/51-52).

And Allah The Almighty knows best.

### **11- Exalting Allah from being Attributed with Place, Time, or the Attributes of Creation:**

#### **Question:**

What is the validity of the statement attributed to Abu Bakr (may Allah be pleased with him), which says: “Whoever worships Muhammad, Muhammad has died; and whoever worships Allah Who is in the heavens, He has not died”? If it is valid, how should we understand the phrase “Who is in the heavens”?

#### **Answer:**

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

After researching the books of the prophetic tradition (Sunnah), it has been found that the narration in question was reported by Al-Bukhari in his *Sahih* from the hadith of Aisha with the wording: “Whoever among you worshipped Muhammad (peace be upon him), then indeed Muhammad (peace be upon him) has died. But whoever worshipped Allah, then Allah is Ever-Living and does not die.” It was also narrated by Ibn Majah, Ahmad, Al-Tabarani, Ibn Hibban, Al-Bayhaqi, and Ibn Rahwayh through various chains from Aisha and Ibn Abbas, may Allah be pleased with them both, without the additional phrase “in the sky.”

This narration was also reported by Al-Bukhari in [*Al-Tarikh Al-Kabir*] from Ibn Umar, may Allah be pleased with them, with the wording: “Whoever worships Muhammad, then Muhammad has died. But whoever worships Allah, then Allah is in the sky, Ever-Living and does not die.” However, in its chain of transmission is Muhammad ibn Fudayl ibn Ghazwan, who, although considered reliable by some hadith scholars, has been criticized by others. Al-Dhahabi quoted Abu Hatim as saying he made many mistakes, and Ibn Sa’d mentioned that some do not consider him reliable. This can be found in [*Man Tukullima Fihi Wa Huwa Muwathaq*<sup>(31)</sup>], p. 167.

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(31)Man Tukullima Fihi Wa Huwa Muwathaq, (p. 167).

This weakening of the chain lowers its rank, so the additional phrase in the hadith of Ibn Umar is not accepted, especially when compared to the hadith of Aisha in *Sahih Al-Bukhari*, which does not include this addition. This addition was not narrated by the other transmitters, nor was it relied upon by the major scholars of hadith in their authentic collections, like the *Sahih*, *Sunan*, and *Musnad* compilations. It was only mentioned in a biographical work, [*Al-Tarikh Al-Kabir*] by Imam Al-Bukhari, which is known to focus on biographical details of narrators rather than providing narrations for the purpose of legal or theological proof.

The scholars unanimously agree that the verses and hadiths that may superficially suggest that Allah is “in the sky” should not be understood in a literal sense that implies the sky surrounds Him, Glorified and Exalted. The belief of Ahl al-Sunnah wa al-Jama’ah is based on the principle of **Tanzih** (Declaring Allah free from any imperfections), which includes denying that the Lord of the worlds is attributed to place and time, as both are created. It is neither religiously nor logically correct for the created to be a place for the Creator.

Imam al-Tahawi, in his well-known book “*Al-Aqida At-Tahawieh*”, stated: “Indeed, our Lord, Glorified and Exalted, is described by the attributes of oneness and characterized by the qualities of uniqueness, and there is none in His meaning among the creation. He is exalted above limits, boundaries, limbs, and instruments. He is not encompassed by the six directions like other created beings.”

Indeed, upon examining the text of the narration with the added phrase “in the sky” — assuming its authenticity — the context of the event suggests that the term “sky” (or “heaven”) is being used metaphorically, signifying the exalted status and absolute power of Allah. Sayyiduna Abu Bakr intended to reassure the people, unify their ranks, and help them cope with the severity of the situation by reminding them of the nature of humans, who are subject to life and death, and the grandeur of Allah, His dominion, His transcendence, and His everlasting nature. Thus, the phrase “in the sky” should not be understood literally but as a metaphor for Allah’s supreme authority and elevation above creation. And Allah The Almighty knows best.

## Chapter Two: Prophethood

### 12-All the Prophets are Supported by Miracles that Prove their Truthfulness:

#### Question:

Are all prophets supported by miracles from Allah?

**Answer:** Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Allah The Almighty supported all His messengers with miracles that proved the truth of their prophethood. Some of these miracles are mentioned in the Qur'an or the Sunnah, while others are not mentioned. Furthermore, there are prophets whose names are not mentioned at all. However, this does not imply that they did not exist or that they had no miracles. Allah says {what means}: "And We certainly sent messengers before you; among them were those [whose stories] We have related to you, and among them were those [whose stories] We have not related to you." [Ghafir, 78].

This is further supported by the saying of the Prophet Muhammad (peace and blessings be upon him): "There was no prophet among the prophets except that he was given signs (miracles) because of which people believed in him. And indeed, what I have been given is revelation which Allah has revealed to me, and I hope to have the most followers on the Day of Judgment." (Agreed upon by Al-Bukhari and Muslim).

In "*Fath al-Bari*" by Ibn Hajar, may Allah have mercy on him, it is stated: "His saying: 'There was no prophet among the prophets except that he was given' indicates that a prophet must have a miracle that proves his truthfulness to those who witness it, and it does not harm him if some persist in obstinacy. His saying: 'from the signs' refers to the miracles that defy natural laws... The meaning is that every prophet was given a sign or more, of which the nature is such that those who witness it from humanity would believe in him because of it."

Indeed, the matter of every prophet having a miracle is indicated by the apparent meaning of this hadith. As for the issue of mentioning the miracles of some messengers and prophets while remaining silent about the miracles of others, this is something that relates to the will of Allah The Almighty.

Indeed, the silence of the Sharia regarding the miracles of some prophets does not diminish their value or weaken their status. It also does not lead to the loss of any Sharia ruling. And Allah the Almighty knows best.

### **13- The Ruling on Denying the Prophetic Sunnah or the Established Rulings Derived from it:**

#### **Question:**

What is the ruling on one who denies the noble prophetic Sunnah?

#### **Answer:**

Praise be to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

Islam is distinguished by its authentic and established sources, all of which ultimately refer to what is found in the Book of Allah. Allah The Almighty says {what means}: “*Ṭā Sīn*. These are the verses of the Qur’an and a clear Book, a guide and good news for the believers” [An-Naml, 1-2]. Among what the Qur’an has instructed and made obligatory to follow is the Sunnah of the Prophet (peace be upon him). Allah says {what means}: “Whatever the Messenger gives you, take it, and whatever he forbids you, abstain from it. And fear Allah; indeed, Allah is severe in punishment” [Al-Hashr, 7]. In fact, the Qur’an equates obedience to Allah with obedience to the Messenger (peace be upon him), as in His saying {what means}: “And obey Allah and obey the Messenger and beware. And if you turn away – then know that Our Messenger’s duty is only to convey clearly” [Al-Ma’idah, 92]. There are many verses that emphasize this point.

The Prophet (peace and blessings be upon him) described the condition of certain people who will deny the Prophetic Sunnah and urged adher-

ence to it. The Messenger of Allah (peace and blessings be upon him) said: “Indeed, there will be a man who hears a hadith from me while reclining on his couch, saying, ‘Between us and you is the Book of Allah. Whatever we find lawful in it, we will consider lawful, and whatever we find prohibited in it, we will consider prohibited.’ But indeed, what the Messenger of Allah has prohibited is just like what Allah has prohibited.” This hadith was narrated by At-Tirmidhi, and it represents the unanimous position of the people of truth (Ahlu Sunnah wal Jama`ah), with no disagreement or dispute. Imam Ash-Shafi’i (may Allah have mercy on him) said in his work “Ar-Risalah<sup>(32)</sup>”: “Everything the Messenger of Allah has legislated in conjunction with the Book of Allah is in agreement with the Book of Allah in its explicit wording or in its general sense by way of explanation from Allah. The explanation may be more detailed than the general statement. In addition, whatever the Prophet has legislated that is not explicitly found in the Book of Allah, it is by Allah’s command that we follow him in his general command. Therefore, we follow him.”

Whoever denies the noble Sunnah of the Prophet (peace be upon him) as a fundamental source and does not accept any part of it is misguided and has deviated from the straight path. Such a person abandons the Quran even before abandoning the Sunnah because the two are inseparable. This person is in great danger if they still consider themselves a Muslim. There is no way to establish the essential acts of worship, such as prayer, fasting, Zakat, or pilgrimage, except through the combined guidance of the Quran and the Sunnah.

Moreover, this person is being contradictory by affirming belief in the Quran while rejecting the Sunnah, which the Quran itself commands us to follow. It is necessary to explain to such a person the misguidance they have fallen into and the inconsistency in their position. Once the truth has been made clear and any doubts removed, if the person persists in denying the Sunnah, they have effectively rejected Allah’s law, which can lead to disbelief (kufr).

As for denying a specific ruling mentioned in the Sunnah rather than rejecting the Sunnah as a whole, this is also a form of misguidance and a

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(32) Ar-Risalah (1/212).

departure from the consensus of the truth. However, one should be cautious about hastily declaring someone a disbeliever (kafir) in this case. The principle among the Ahl al-Sunnah wa al-Jama'ah—scholars of theology, jurisprudence, and fundamentals—is that there is no takfir (declaring someone a disbeliever) unless there is a denial of something that is known with certainty to be part of the religion. If the ruling that the person denies is a definitive and necessary one that is clear to every Muslim, then it constitutes disbelief. If it is not such a ruling, then it does not reach that level.

Imam Al-Subki clarified this distinction. In Al-Mahalli's commentary on "Jam' al-Jawami<sup>(33)</sup>", it states: "The one who denies matters agreed upon that are known from the religion by necessity, such as the obligation of prayer and fasting, or the prohibition of adultery and alcohol, is definitely a disbeliever. This is because denying such matters necessitates rejecting the truthfulness of the Prophet (peace be upon him) in these issues. The same applies to what is agreed upon and well-known among the people, based on explicit texts, such as the permissibility of trade. The one who denies this is considered a disbeliever according to the more correct opinion. However, it is said that they are not a disbeliever, as it is possible they may be ignorant of it. Regarding matters that are well-known but not based on explicit texts, there is hesitation: some say that denying them leads to disbelief due to their widespread recognition, while others say it does not because it is possible for them to be unknown to the individual. As for denying matters that are agreed upon but obscure, known only to specialists, even if they are based on texts, this does not result in disbelief."

Accordingly, denying the Prophetic Sunnah, its authority, and its status in Islamic law is a deviation from the truth and poses a great danger to the one who commits it. Such a stance contradicts the Qur'an and the consensus of Muslims. However, a judgment of disbelief upon the one who denies the Sunnah is only issued based on the established guidelines mentioned above. And Allah The Almighty knows best.

## **14- The Obligation of Following the Religion of Islam and Its Law/Sharia**

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(33) Al-Mahalli's Commentary on «Jam' al-Jawami» of Imam Al-Subki (2/238).

## **for all People:**

### **Question:**

What does Islam obligate on people of other religions? Do they have to believe in Prophet Muhammad (peace be upon him)? Is it sufficient for them to believe in him without following him in religion? Moreover, what must they follow if they believe in him?

### **Answer:**

All praise is due to Allah, and may peace and blessings be upon our Prophet Muhammad.

Islam is a religion characterized by moderation. It obligates the accountable Muslim to fulfill duties that achieve a mental, spiritual, and physical equilibrium, allowing them to enjoy a good life that brings happiness and tranquility.

Islam is characterized by its comprehensiveness, as its message is universal for all people, encompassing everyone regardless of whether they are Muslim or non-Muslim. This is evident in the noble Quranic texts and the honorable prophetic traditions. Allah, the Most High, says {what means}: “O mankind, indeed there has come to you the Messenger with the truth from your Lord, so believe; it is best for you. But if you disbelieve, indeed, to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Knowing and Wise.” [An-Nisa, 170]. The Prophet Muhammad (peace be upon him) said: “I have been given five things that no one before me has been given: I have been supported with awe (in the hearts of my enemies) for a month’s journey; the earth has been made for me a mosque and a means of purification; wherever the prayer time reaches any man from my nation, let him pray; the war booty has been made lawful for me, which was not made lawful for anyone before me; and I have been given intercession. Every prophet was sent to his people specifically, while I have been sent to all of humanity.” (Reported by Al-Bukhari).

The religious obligations in Islam are of two types: the obligations of foundational knowledge and the obligations of practical branches. All ac-

countable individuals, whether Muslim or from other religions, are required to adhere to these religious obligations. As for the foundational beliefs that are obligatory for the accountable individuals, they include the firm belief in Allah, the Most High, and in what the Prophet Muhammad (peace be upon him) has brought, which is known from the religion by necessity, with absolute certainty. The books of theology and beliefs have addressed these foundational principles and their evidence. As for the practical branches, they consist of what Islam has commanded regarding actions based on the belief in the foundational religious tenets. These include the five pillars upon which Islam is built: the testimony that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, the establishment of prayer, the giving of Zakat, fasting during Ramadan, and the pilgrimage to the House (Kaaba) for those who are able to do so. There are also other practical obligations, and the scholars have elucidated these branches in the extensive and comprehensive books of Islamic jurisprudence.

Whoever denies these foundational or practical obligations from among the people of other religions and claims that it is sufficient for him to believe in his own religion without following our Prophet Muhammad (peace be upon him) and adhering to the religion of Islam is contradicting himself. This is because the source of religion is one, which is Allah, the Most High. The obligations are conveyed by the Prophet, who is supported by miracles, through authentic transmission. Imam al-Amidi stated: "Whoever follows the law of some of the prophets, everything he claims by denying the existence of Muhammad, and claiming that he is a messenger, and denying the authenticity of that transmission; it is essential for him to establish the existence of his prophet and his claim to messengership<sup>(34)</sup>." Therefore, it is obligatory for the people of other religions, if they truly believe, to enter into the religion of Islam and follow its Prophet, peace be upon him.

It is not permissible for a Muslim or anyone else to deny the obligation of following the Prophet Muhammad (peace be upon him) in the jurisprudential branches of religion, claiming adherence to another faith. Islam is the only true religion, and its law abrogates all previous laws. It must be

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(34) Abkar al-Afkar, (4/117).

followed by all people, both in its foundational principles and practical obligations. This is a matter known to be essential to the religion and is indisputable. Allah, the Most High, says {what means}: “Say, ‘O mankind, indeed I am the Messenger of Allah to you all, of whom belongs the dominion of the heavens and the earth. There is no deity 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 that you may be guided.’” [Al-A’raf, 158].

Accordingly, Islam views the followers of other religions as obligated to adhere to the foundational beliefs and jurisprudential branches of Islam. They must believe in Allah and His Messenger, Muhammad (peace be upon him), and commit to the prescribed religious duties. And Allah The Almighty knows best.

### **15- Ruling on Seeking Blessings from the Relics of the Prophet (Peace Be Upon Him):**

#### **Question:**

Is it permissible to kiss the Prophet Muhammad’s (peace be upon him) vessel and belongings?

#### **Answer:**

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

It is permissible to seek blessings from the relics of the Prophet Muhammad (peace be upon him) during his lifetime and after his death, whether through kissing, touching, or rubbing them, including anything that has separated from his noble body, as well as items he used, such as vessels, clothing, or other tools.

It has been established from the noble companions that they would do this in the presence of the Prophet Muhammad (peace be upon him) without him objecting to it. His blessed body is full of blessings and goodness. We have not found any disagreement among scholars on this ruling due to the numerous religious evidence supporting it. Among these evi-

dences are:

First: The hadith of Umm 'Atiyyah (may Allah be pleased with her) where the Prophet (peace be upon him) gave his garment to the women who were washing his daughter and said to them: "Shroud her in it." This hadith is agreed upon. Imam Al-Nawawi commented: "The wisdom behind shrouding her in it was to bless her with it."

Second: In the hadith of Abu Ayyub Al-Ansari (may Allah be pleased with him), when the Prophet (peace be upon him) stayed at his house during the Hijrah, he said: "He used to prepare food for the Prophet (peace be upon him), and when it was brought to him, he would ask where the Prophet's fingers had touched, and he would follow that spot and eat from it." (Narrated by Muslim).

Third: From Asma bint Abi Bakr (may Allah be pleased with her), she said: "This is the cloak of the Messenger of Allah (peace be upon him), which was with Aisha until she passed away. When she passed away, I took it. The Prophet (peace be upon him) used to wear it, and we wash it for the sick so that they may seek healing through it." (Narrated by Muslim).

Fourth: Imam al-Bukhari in his "*Sahih*" (Authentic Collection) has a chapter titled: "Chapter on what has been mentioned regarding the Prophet's armor, staff, sword, cup, ring, and what the caliphs used from these after him, and regarding his hair, sandals, and vessels, which the companions and others sought blessings from after his death." In this chapter, he narrates from 'Isa ibn Tahman, who said: "Anas brought out two worn-out sandals with two straps. Later, Thabit al-Bunani narrated to me from Anas that they were the sandals of the Prophet." And from Abu Burdah, he said: "Aisha (may Allah be pleased with her) brought out a thick, quilted cloak and said: 'In this, the soul of the Prophet was taken.'" And from 'Asim, from Ibn Sirin, from Anas ibn Malik (may Allah be pleased with him): "The Prophet's cup was broken, so a silver chain was placed in its cracked part. 'Asim said: 'I saw the cup and drank from it.'"

Fifth: Al-Bukhari also included a chapter in his "*Sahih*" titled: "Chapter on Drinking from the Prophet's Cup and His Vessels," in which he narrated the statement of Abu Burdah, who said: 'Abdullah ibn Salam said to me:

“Shall I not offer you a drink from a cup in which the Prophet drank?”

The hadith about the cup of Sahl ibn Sa’d, from which the Prophet drank, states: “Then, ‘Umar ibn ‘Abd al-‘Aziz requested it as a gift afterward, and Sahl gifted it to him.” And Allah The Almighty knows best.

### **16- The Muslim’s Position on the Issue of the Prophet’s (peace be upon him) Bewitchment:**

#### **Question:**

Was the Prophet Muhammad (peace be upon him) bewitched, and does the claim that he was bewitched contradict Allah’s statement to the Prophet (peace be upon him): “And Allah will protect you from the people” [Al-Ma’idah, 67]?

#### **Answer:**

Praise be to Allah, and peace and blessings be upon our Prophet Muhammad.

The thing that Allah protected His Prophet from was getting killed, and therefore, he ordered his guards to withdraw after this verse was revealed.

As for getting harmed by the disbelievers, this indeed happened. He was harmed in the Battle of Uhud and other battles.

In addition, as for what he conveys of the matters of religion, he is infallible in it. Allah says {what means}: “Nor does he speak from [his own] inclination.” [An-Najm, 3], and Allah says {what means}, “Whoever obeys the Messenger has indeed obeyed Allah.” [An-Nisa, 80], and there are many other verses that indicate the obligation to obey him. If there were any flaw in what he says, Allah would not have commanded us to obey him. Bewitchment is like a disease, but Allah cured him from it, and it did not affect what he conveyed to people as far as the rulings of religion are concerned.

Moreover, those who raise doubts are those about whom Allah sayf {what means}: “They wish to extinguish the light of Allah with their mouths, but

Allah will perfect His light, although the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, although the polytheists dislike it.” [At-Tawbah, 32-33]. We can add that those who doubt should look at other religions to realize that Allah has preserved Islam. And Allah The Almighty knows best.

### **Chapter Three: Eschatology:**

#### **17-The Reality about People Seeing Angels**

##### **Question:**

There is a circulating video of a Jordanian citizen claiming to have seen angels. What is the truth of this matter?

##### **Answer:**

All praise is due to Allah, and peace and blessings be upon our master, the Messenger of Allah.

The angels are the honored servants of Allah who do not disobey Him in what He commands them and do what they are ordered to do. They are created from light, hidden from the eyes of people, but they can be seen as a blessing from Allah, with His permission, either in their angelic form or in a form they take on. The evidence from Islamic teachings for these matters is evident, including the saying of the Messenger of Allah (peace be upon him): ‘The angels were created from light, the jinn were created from a smokeless fire, and Adam was created from what has been described to you’ (Narrated by Muslim).

Aisha (may Allah be pleased with her) said: The Messenger of Allah (peace be upon him) said: ‘O Aisha, this is Gabriel who sends you greetings of peace.’ I replied, ‘And peace be upon him, and the mercy of Allah and His blessings; you see what I do not see’ (Narrated by Bukhari & Muslim). Moreover, Allah, the Exalted, says about Mary (peace be upon her) {what means}: ‘So We sent to her Our Spirit, and he appeared before her as a well-proportioned man’ [Maryam, 17]. In authentic hadiths, it is reported that Gabriel (peace be upon him) would come to the Prophet (peace be

upon him) in the form of Dihyah al-Kalbi, and in the form of a man whom no one recognized.

All of this indicates that humans are unable to see angels in the form in which they were created, except for what has been narrated concerning our Prophet (peace be upon him), who saw Gabriel (peace be upon him) in his true form twice. This has not been confirmed for anyone else from his Ummah. If a person claims to have seen them in their true form, and they are a righteous and truthful person, we leave their matter to Allah, as this does not have any Sharia ruling attached to it.

As for seeing an angel not in their true form, where they appear in the form of a human, this is possible and has occurred with many of the Companions (may Allah be pleased with them). In the authentic hadith narrated by our master Umar ibn al-Khattab, where our master, the Messenger of Allah (peace be upon him), was asked about Islam, Iman (faith), Ihsan (excellence in worship), and the Hour, it is mentioned at the end: ‘Then he said to me, “O Umar, do you know who the questioner was?” I said, “Allah and His Messenger know best.” He said, “It was Gabriel; he came to teach you your religion.”’ (Narrated by Bukhari & Muslim).

It is narrated in an authentic hadith from Sa’d ibn Abi Waqqas (may Allah be pleased with him), who said: ‘I saw the Messenger of Allah (peace and blessings be upon him) on the Day of Uhud, and with him were two men fighting in defense of him, wearing white garments. I had never seen them before, nor after’ (Narrated by al-Bukhari). In addition, in *“Sahih Muslim”*: ‘I saw on the right of the Messenger of Allah (peace and blessings be upon him) and on his left, two men wearing white garments. I had never seen them before nor after, meaning Gabriel and Michael, peace be upon them.’ And Allah The Almighty knows best.

## **18- The Hellfire does not Perish, and its Torment is Painful, Eternal, and Unceasing:**

### **Question:**

I read in the book *“Al-Fiqh Al-Akbar”* by Imam Abu Hanifa (may Allah have mercy on him), where he states that whoever believes that the Hellfire will cease to exist – meaning that the punishment of the disbelievers

is not eternal – is committing disbelief (Kufr). I have also read similar statements in the works of many scholars from the Shafi'i, Hanafi, Maliki, and other schools of thought. Some scholars even authored books specifically to clarify that the Hellfire and its punishment for disbelievers are eternal, which is clearly supported by numerous Quranic verses and authentic Hadiths. From my understanding, this is the consensus (ijma') of the scholars of the Ummah. However, a few days ago, I read a book by a contemporary author who claims that the Hellfire will cease to exist and that the punishment of disbelievers is not eternal. He also mentioned that there is an opinion that the disbelievers in Hellfire will eventually enter Paradise. I was very surprised by this, and my question is: Is it permissible for a Muslim to believe that Hell is not eternal and that it will cease to exist? Is this belief considered Kufr, or is it simply misguidance (Dalal) but not disbelief? Or is this a minor issue that does not have a significant impact, despite the many clear verses and authentic Hadiths on the subject? Please guide us to the truth, and may Allah bless you.

**Answer:**

Indeed, the truth is as Imam Abu Hanifa mentioned in his book *“Al-Fiqh Al-Akbar”*, which represents the creed of Muslims from both the Salaf and Khalaf. Imam Abu Hanifa is among the early scholars (the Salaf), and the proof for the eternal punishment of disbelievers in Hell is clear. Among the evidence is the statement of Allah (Exalted and Glorified):

- “And whoever disobeys Allah and His Messenger, then indeed for him is the Fire of Hell; they will abide therein forever” [Al-Jinn, 23].
- “They will remain in it forever; their punishment will not be lightened, nor will they be reprieved” [Al-Baqarah, 162].
- “Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. Abiding therein forever; they will not find a protector or a helper” [Al-Ahzab, 64-65].
- “And they will not leave the Fire” [Al-Baqarah, 167].

“That is because you took the verses of Allah in ridicule, and the worldly life deluded you. So on that Day they will not be removed from it, nor will they be

asked to appease [Allah]" [Al-Jathiyah, 35].

Moreover, Narrated Abu Sa`id Al-Khudri: Allah's Messenger (PBUH) said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:-- 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.'<sup>(35)</sup>

This is the consensus of the Muslims, as has been reported by many scholars. Whoever claims otherwise cannot protect himself, herself, or anyone else from the fire, for Allah The Almighty "grants protection, and no one can grant protection against Him." We ask Allah to protect us from the fire and from every deed that brings us closer to it. And Allah The Almighty knows best.

### **19-No one from the Ummah of Muhammad (peace be upon him) will Remain Eternally in the Fire:**

#### **Question:**

Is it true that the Ummah of Muhammad, peace and blessings be upon him, will not be eternally condemned to Hell, and that whoever enters Hell from among them will be punished according to their deeds but will

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(35) Narrated by al-Bukhari (4730) and Muslim (2849).

not remain in Hell for eternity?

**Answer:**

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The Hellfire is the eternal abode for the wretched who died in a state of disbelief, as Allah the Almighty said {what means}: "Indeed, Allah has cursed the disbelievers and prepared for them a blazing fire, abiding therein forever; they will find no protector or helper." [Al-Ahzab, 64-65]. Moreover, Allah, Glorified and Exalted, sayf {what means}: "They will wish to get out of the Fire, but never will they get out from it, and theirs will be a lasting punishment." [Al-Ma'idah, 37].

As for those believers who enter Hell after having died in a state of Islam, they will be punished according to their sins, but then they will be taken out of Hell by the mercy and grace of Allah, and through the intercession of the best of all messengers, Muhammad (peace and blessings be upon him). Abu Sa'id Al-Khudri (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "The people of Paradise will enter Paradise, and the people of Hell will enter Hell. Then Allah, The Almighty, will say: 'Bring out whoever has in their heart the weight of a mustard seed of faith.'" (Reported by Bukhari & Muslim).

Abu al-Hasan al-Ash'ari (may Allah have mercy on him) said: "The Mu'tazilites and the Kharijites believed in the eternal punishment of Fasiq (Disobedient to Allah and rebellious against His commands), meaning that whoever enters Hell will not be taken out of it. However, the people of Sunnah and righteousness say that Allah will remove the monotheistic people of the Qibla (All Muslims who believe in the Ka'ba as their qibla.) from Hell and will not leave them there forever<sup>(36)</sup>." (From *Maqalat al-Islamiyyin* 1/474). And Allah The Almighty knows best.

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(36) *Maqalat al-Islamiyyin* (1/474).

## **20-The Ruling of Islam on one who Commits a Sin and their Punishment on the Day of Judgment:**

### **Question:**

If a Muslim commits a sin, what is their punishment in the afterlife, and what should they do to avoid this punishment?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Prophet Muhammad.

A Muslim strives to please Allah in all their affairs by doing what Allah has commanded and avoiding what Allah has forbidden. However, a Muslim may sometimes slip up or become negligent, leading them to commit a sin and disobey Allah's law. If a person does something like this, they should immediately seek forgiveness and repent. The Quran has clarified the situation of a Muslim who commits sins, as Allah says {what means}: "Say, "O My servants who have transgressed against themselves [by sinning], do not despair of Allah's mercy. Indeed, Allah forgives all sins. Indeed, He is the Forgiving, the Merciful." [Az-Zumar, 53].

Indeed, sin is fundamentally a cause of Allah's wrath and warrants punishment in the Hereafter. It may also affect a person's life in this world, causing them to become unsettled in their behavior and relationships with others, and preventing success in their actions and time, whether they are aware of this or not. For this reason, Allah has prescribed for us many ways in Islam to repent from sins and make amends for what has passed.

If the sin committed by the servant is a major one, such as apostasy, fornication, usury, drinking alcohol, disobedience to parents, slander of chaste women, murder, or consuming the wealth of an orphan, then it is an individual obligation upon them to repent from it. True repentance consists of three essential actions: to immediately cease committing the sin, to resolve never to return to it as best as possible, and to feel sincere remorse in the heart for the wrong done, seeking forgiveness from Allah. If they do this, Allah will forgive them as He has promised. Allah says

{what means}: “And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do” [Ash-Shura, 25]. Additionally, if the sin involves violating the rights of others, such as taking someone’s wealth, it is obligatory to return the right to its owner.

As for minor sins, Allah, in His mercy and grace, has provided many ways to seek forgiveness. If He willed, He would not have forgiven anything. Allah says {what means}: ‘And whatever affliction befalls you - it is for what your hands have earned. And He pardons much.’ [Ash-Shura, 30]. Among these ways are: repenting according to the conditions mentioned previously, performing ablution properly, walking to the mosque, prostrating, fasting during Ramadan, performing night prayers, and avoiding major sins.

As evidence for this, Allah says {what means}: ‘If you avoid the major sins which you are forbidden, We will wipe out your evil deeds and admit you to a noble entrance.’ [An-Nisa, 31]. Moreover, the Messenger of Allah, peace be upon him, said: ‘Shall I not inform you of that which erases sins and raises degrees?’ They said, ‘Yes, O Messenger of Allah.’ He said, ‘Performing ablution completely, despite its difficulty, going to the mosques frequently, and waiting for the next prayer after the prayer, for that is the stationing (of the soldiers).’ (Reported by Muslim). He also said, ‘There is no Muslim who performs a prescribed prayer, and perfects its ablution, humility, bowing, except that it will be an expiation for the sins committed before it, as long as he has not committed a major sin, for his entire life.’ (Reported by Muslim).”

Scholars of Islamic law have mentioned that persistence in committing minor sins can elevate them to the level of major sins. This is because persisting in sin demonstrates carelessness and a lack of concern. Therefore, a Muslim should strive to consistently repent from every sin, avoid repeating wrongdoings, and never tire of seeking forgiveness, no matter how often they may fall into sin. Moreover, one should never despair of Allah’s mercy, for despair is itself a sin. To despair implies that one belittles Allah’s mercy and His immense grace.

No matter the sin, minor or major, a Muslim commits, Allah forgives it through sincere repentance. It is impermissible to declare Muslims as

disbelievers because of their sins, regardless of the nature of those sins. Indeed, the one who repents from sin is like someone who has no sin. Declaring Muslims disbelievers due to their sins is the doctrine of the Khawarij, a misguided sect whose views are not valid in Islamic law. It is stated in *Tuhfat al-Muhtaj* <sup>(37)</sup> (3/92): "... Every Muslim, even a sinner, will enter Paradise, even if after a prolonged punishment. This is in opposition to the view held by many misguided sects, such as the Mu'tazilites and the Khawarij."

In conclusion, a Muslim who commits a sin is a believer and not a disbeliever. It is obligatory for him, according to Islamic law, to repent from his sin, resolve not to fall into it again, and return the rights to their rightful owners. If he falls into sin again, he should return to repentance and renew his covenant of servitude to Allah. He should never despair due to his sins, for the one who repents from a sin is like one who has no sin at all.

Whoever dies without having repented from their sin is under the will of Allah. If He wills, He may forgive him, and if He wills, He may punish him. Al-Luqani, may Allah have mercy on him, said in "*Jawharat al-Tawhid*":

"Whoever dies without having repented from their sin, their matter is entrusted to their Lord." And Allah The Almighty knows best.

## **21- The Fate of the People of Al-A'raf on the Day of Judgment:**

### **Question:**

Will the people of Al-A`raf go to Jannah?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Prophet Muhammad.

Al-A'raf is a high barrier between Paradise and Hell, as Ibn Abbas and other commentators have said. The Arabs call any elevated land "Araf."

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(37) *Tuhfat al-Muhtaj fi Sharh al-Minhaj* by Imam Ibn Hajar al-Haytami (3:92).

The exact nature of these heights and how the people of Al-A'raf will reside there is known only to Allah, as this pertains to the matters of the Hereafter.

Ibn Kathir, may Allah have mercy upon him, said: "The interpretations of the scholars regarding the people of the A'raf have differed, but all of them are close in meaning and indicate that they are people whose good deeds and bad deeds are equal. This is explicitly stated by Hudhayfah, Ibn Abbas, Ibn Mas'ud, and others from among the Salaf and Khalaf, may Allah have mercy upon them. Then, he mentioned a group of hadiths attributed to the Prophet supporting this view. Then he said, 'And Allah knows best about the authenticity of these attributed narrations. In short, they could be considered as merely reported, and they indicate what has been mentioned <sup>(38)</sup>.' End quote. "

In addition, most of these interpreters, including the Companions and their followers, have concluded that the ultimate destination of the people of the A'raf is Paradise. This is the interpretation that is closer to the apparent meaning of the Quran. As al-Hasan al-Basri, may Allah have mercy upon him, said when reciting the verse: "They will not enter it, although they yearn for it," he commented, "By Allah, this yearning was not placed in their hearts except as a sign of His grace towards them." Similar interpretations were reported from Ibn Abbas, Mujahid, al-Dahhak, and other exegetes. And Allah The Almighty knows best.

## **22- Hell is already Created and is the Abode for the Disbelievers on the Day of Judgment:**

### **Question:**

Is Hell currently in existence? Moreover, will the disbelievers remain there eternally?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

(38) Tafsir al-Qur'an al-Azim, (3/418).

The belief of Ahl al-Sunnah wa'l-Jama'ah is that Paradise and Hell are already in existence, even before the creation of Adam and Eve. Abu al-Hasan al-Ash'ari (may Allah have mercy on him) said: "They [Ahl al-Sunnah wa'l-Jama'ah, the followers of Hadith] affirm that Paradise and Hell are created<sup>(39)</sup>."

Imam Abu al-Hasan al-Ash'ari (may Allah have mercy on him) also said: "There was a disagreement regarding Paradise and Hell—have they been created or not? The people of Sunnah and uprightness said: They are created. But many of the people of innovation said: They have not been created<sup>(40)</sup>."

There are numerous authentic hadiths that indicate the existence of Paradise and Hell. One of them is the saying of the Prophet Muhammad (peace be upon him): "When one of you dies, his abode among the inhabitants of paradise will be shown him morning and evening if he is to be one of them; but if he is to be one of the inhabitants of hell, his abode among them will be shown him. He will be told that this is his abode to which God will finally raise him on the day of resurrection." (Reported by Bukhari and Muslim).

These texts clearly indicate the existence of Paradise and Hell before the Day of Judgment, and there is no need to interpret them in a way that diverges from their apparent meaning. Whoever denies these truths is following notions akin to the fantasies of the deluded, rejecting what they have not witnessed, and contradicting the words of the All-Knowing and the report of His infallible Prophet, who "saw of the greatest signs of his Lord" [An-Najm,18]. This is quoted from "*Al-Mukhtasar Al-Mufid Sharh Jawharat Al-Tawhid*<sup>(41)</sup>" by the former Grand Mufti, Dr. Noah Ali Salman (pp. 203-204).

As for eternity, scholars—both the Salaf and the Khalaf—have unani-

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(39) Maqalat al-Islamiyyin, (p. 296).

(40) Maqalat al-Islamiyyin, (p. 475).

(41) *Al-Mukhtasar Al-Mufid Sharh Jawharat Al-Tawhid* by the former Grand Mufti, Dr. Noah Ali Salman (pp. 203-204).

mously agreed that believers will dwell eternally in Paradise and its bliss, and that disbelievers will dwell eternally in Hell and its torment. This is based on Allah's statement {which means}: "Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. Abiding therein forever, they will find no protector or helper" [Al-Ahzab, 64-65].

There is no statement more conclusive than the words of Allah, and the wisdom behind the eternal punishment of disbelievers is that, had they lived eternally in this world, they would have persisted in their disbelief. As Allah says {what means}: "But if they were returned [to the world], they would certainly go back to what they were forbidden, and indeed they are liars" [Al-An'am, 28]. And Allah The Almighty knows best.

#### **Chapter Four: Religious and Philosophical Sects:**

#### **23-Ahl al-Sunnah wa al-Jama'ah are the Vast Majority of the Muslim Ummah**

##### **Question:**

What is meant by the "Saved sect" mentioned in the famous hadith about the Muslim Ummah splitting into seventy-three sects? Moreover, how can a Muslim recognize the characteristics of this sect?

##### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Allah has commanded the Muslims to hold fast to His Book (the Quran) and the Sunnah of His Prophet, peace be upon him. Allah says {what means}, "And hold fast, all together, to the rope of Allah and do not be divided." [Al-Imran, 103]. In addition, He has forbidden division and dispute, for what results from it is defeat and the loss of strength. Allah says {what means}, "Obey Allah and the Messenger, and do not dispute, lest you lose heart and your power depart. And be patient, for indeed, Allah is with the patient." [Al-Anfal, 46].

Among the things that Allah has forbidden Muslims from is division and discord in religion, for this leads the community to become sects and

divided factions. Allah says {what means}, “Indeed, those who divided their religion and became sects - you are not of them in anything. Their affair is only with Allah. Then He will inform them about what they used to do.” [An-Nisa, 159]. Allah also says {what means}, “Among those who have divided their religion and become sects, each party rejoicing in what they have.” [Ar-Rum, 32]. This condemned division is different from the permissible scholarly disagreement that occurs among scholars and jurists regarding matters of jurisprudence; this does not harm their mutual goodwill.

Throughout Islamic history, the vast majority of the nation of Muhammad, peace be upon him, have adhered to the methodology of Ahl al-Sunnah wa al-Jama’ah. Only a few sects, numerous in name but few in number, have deviated from them. These sects have not left the religion entirely, but they have inclined towards extremism or base desires in their interpretation of Islam and its issues.

The Prophet, peace be upon him, informed us saying: ‘Indeed, the People of the Book (Jews & Christians) divided their religion into seventy-two sects. And indeed, this nation will divide into seventy-three sects - meaning desires - all of them will be in the Fire except for one, and that is Ahl al-Sunnah wa al-Jama’ah.’ Reported by Ahmad, al-Hakim, Ibn Majah, and others. In another narration by al-Bayhaqi and others: ‘All of them will be in the Fire except for the vast majority (Those adhering to the methodology of Ahl al-Sunnah wa al-Jama’ah.’ In another narration: “It is what I and my companions are upon today.”

His statement, peace be upon him, ‘all of them will be in the Fire,’ does not imply that they are disbelievers. This is evident from his description of them as ‘from his nation.’ Rather, it indicates their error and deviation from the moderate path of Islam. Therefore, it is not permissible to declare them as disbelievers unless they contradict the fundamental beliefs of Islam. Instead, they should be engaged with using knowledge and reason, and treated with kindness as commanded by Allah.

Moreover, the large number of these sects does not imply that they constitute the majority of the nation. Rather, the majority - which includes the vast majority of scholars and ordinary Muslims - adhere to what the

Prophet, peace be upon him, and his companions adhered to in fundamental beliefs and actions.

Explaining the meaning of ‘Jama`ah’ in the wording of the hadith, Bad-er al-Din al-Ayni said: ‘The Jama`ah that the Shari`ah commands us to adhere to is the community of scholars, because Allah, the Exalted, has made them an authority over His creation. The common people turn to them in their religion and follow them. They are the ones referred to when He says: “Indeed, Allah will never gather My nation upon misguidance.”<sup>(42)</sup>’

The scholars of the recognized schools of thought in the fundamentals of the religion are those whose beliefs are free from various forms of heresies, such as:

- The belief in the eternal existence of the world (Qidam al-‘Alam),
- The denial of the bodily resurrection,
- Fatalism (Jabr), which denies human free will in their actions,
- The denial of divine foreknowledge (Qadar), claiming that Allah is unaware of future events,
- The belief that human beings create their own actions (without Allah’s will),
- Rafd, which is the hatred of Abu Bakr, Umar, and the other companions (may Allah be pleased with them),
- Nasb, which is the hatred of Ali (may Allah be pleased with him) and the family of the Prophet (peace be upon him),
- Anthropomorphism (Tajsim) and likening Allah to creation (Tashbih) by attributing to Him the characteristics of created beings, leading to impossible and flawed descriptions of Him,
- Negation (Ta’til), which is the denial of Allah’s attributes that the Ahl al-Sunnah unanimously agreed upon affirming for Him,

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(42) ‘Umdat al-Qari’ (35/147).

- And Khuruj, which is separating from the Muslim community (Jama'ah), declaring them disbelievers, and killing them.

Ibn Nujaym (may Allah have mercy on him) said: “The six foundational heresies are: Fatalism (Jabr), denial of predestination (Qadar), Rafd (rejectionism), Khuruj (rebellion), anthropomorphism (Tashbih), and negation of attributes (Ta'til)<sup>(43)</sup>.”

The scholars of the recognized schools of thought in the branches of religion (fiqh) are those who adhere to the principles of ijthad (independent reasoning) and legal deduction based on valid evidences, such as:

- The Quran,
- The Sunnah,
- Consensus (Ijma'),
- Analogical reasoning (Qiyas),
- Istihsan (juridical preference),
- Istishab (presumption of continuity),
- Masalih Mursalah (consideration of public interest).

Their methodologies are free from irregularities and contradictions to the Sharia texts. Among them are the four imams: Abu Hanifa, Malik, al-Shafi'i, and Ahmad, along with their followers—scholars renowned for their knowledge and adherence to the texts of the Quran, Sunnah, and the consensus of scholars, both in understanding and practice.

Based on the aforementioned points, the path of Allah, His Messenger, and the believers has become clear and distinct from all other ways through steadfastness, moderation, and balance. Allah the Almighty says {What means}: “And verily, this is My Straight Path, so follow it, and do not follow other paths, for they will separate you from His Path. This He has ordained for you so that you may become righteous.” [Al-An'am, 153].

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(43) Al-Bahr ar-Ra'iq (18/307).

Mulla Ali al-Qari, may Allah have mercy on him, explained the characteristics of the moderation of the saved group and its balance by saying: “The path of Allah is moderate, neither in negligence nor in excess. Rather, it embodies monotheism, uprightness, and the consideration of both sides on the straight path. The paths of the people of innovation are inclined towards the sides, characterized by deficiency, extremism, deviation, and multiplicity in difference<sup>(44)</sup>.” And Allah The Almighty knows best.

**24- Ahl al-Sunnah wa al-Jama’ah (the People of the Sunnah and the Community) are the Ash’aris, Maturidis, and those who agree with them:**

**Question:**

Are the Sunnis in Jordan Ash’aris?

**Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The Ash’aris and Maturidis are considered Ahl al-Sunnah wal-Jama’ah. The Ash’aris follow the teachings of Abu al-Hasan al-Ash’ari (d. 324 AH), and the Maturidis follow the teachings of Abu Mansur al-Maturidi (d. 333 AH). Both of these imams were leaders of guidance, and they did not introduce any innovations in creed. Rather, they articulated the beliefs held by the Companions and the early generations (Salaf), using detailed evidence, and defended these beliefs from the doubts raised by the people of misguidance.

These scholars specialized in Islamic creed, and the majority of the Islamic nation—including jurists, hadith scholars, Quranic commentators, and other religious scholars—agree with their views. However, someone who doesn’t identify as Ash’ari or Maturidi isn’t necessarily outside Ahl al-Sunnah wal-Jama’ah. What matters is whether a person aligns with their principles. If someone agrees with their foundational beliefs, they

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(44) Mirqat al-Mafatih Sharh Mishkat al-Masabih, (2/50).

are considered part of Ahl al-Sunnah wal-Jama'ah. However, if they deviate from these core beliefs, they are considered to have strayed from the teachings of the Quran, the Sunnah, and the way of the early generations and the majority of the Muslim nation throughout the centuries. Therefore, what is important is not the label but the correctness of the belief. Whoever agrees with the Ash'aris and Maturidis in creed is from Ahl al-Sunnah wal-Jama'ah.

The differences between the Ash'aris and Maturidis are limited. Either they are differences in the way of expression, or they concern secondary matters of creed where differences of opinion are acceptable and where the texts do not provide definitive evidence. The overall creed that Ahl al-Sunnah wal-Jama'ah affirm is derived from the foundational texts of the Quran and Sunnah. As for some theological details, these are issues of ijihad (independent reasoning), because their evidence is not definitive, either due to the wording not being mutawatir (widely transmitted), or because the texts allow for more than one possible interpretation based on language and Islamic law. Scholars of theology do not condemn one another in these matters, nor do they engage in takfir (declaring someone a disbeliever), or accuse each other of innovation, misguidance, or immorality.

Imam Abu al-Hasan Ali ibn Ismail al-Ash'ari (d. 324 AH), may Allah have mercy on him, was accepted and praised by the Muslim Ummah for his knowledge of Ilm Al-Tawhid (The Science of Monotheism). Scholars praised his teachings, as he was a man of Sunnah and a moderate approach. It was narrated by Imam al-Bayhaqi, may Allah have mercy on him, in "*Al-Sunan al-Kubra*<sup>(45)</sup>", that when the time of Abu al-Hasan al-Ash'ari's death approached, he said to some of his companions: "Bear witness that I do not accuse anyone from the people of the Qiblah of disbelief, for they all point to one deity, and all this is just a difference in expressions."

Imam Abu al-Hasan al-Ash'ari emerged at a time when the influence of the Mu'tazilites and philosophers had become widespread. These groups gave precedence to what they claimed to be reasoning and thought over

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(45) *Al-Sunan al-Kubra*, (10/207).

the texts of the Qur'an and Sunnah, despite the fact that their views were often far from correct regarding most matters of divine belief. On the other side, there were some of the Hanbalis who gave priority to the apparent meaning of the texts over rational evidence, leading them to fall into anthropomorphism and corporealism (comparing Allah to His creation). Other Hanbalis, such as Ibn al-Jawzi, rejected this approach. Amid this confusion, Abu al-Hasan al-Ash'ari charted a path that supported the beliefs found in the Qur'an and Sunnah, based on both rational and transmitted (textual) evidence. Some scholars of his school expressed this balance by saying: "Shari'ah is like the sun, and reason is like the eye; vision can only occur with both of them together."

His methodology was accepted by prominent scholars of Islam from the Hanafi, Shafi'i, and Maliki schools, as well as a significant group of Hanbalis. And Allah The Almighty knows best.

## **25-Permissibility of Using the Term "Christians" for "Nazarenes."**

### **Question:**

Is it permissible to use the term "Christians" to refer to "Nazarenes" (Nasara), given that the Quran does not refer to them by this name?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

There is no harm in calling "Nazarenes" by the name "Christians," even though this term is not mentioned in the Quran. It is not a requirement for the naming of sects and religions to be explicitly stated in the Quran and Sunnah; it suffices that the name is commonly recognized and known among scholars without carrying any prohibitions of Sharia. The Quran may limit itself to certain names but does not negate the validity of others.

In the past as well as the present, Muslim scholars, have used the term "Christian" to refer to those who belong to the Nazarene faith. We find this in historical and biographical texts, such as "Uyoon al-Anbaa." The

scholar al-Subki also mentioned this name in “Tabqat al-Shafi’iyyah<sup>(46)</sup>” in verses attributed to Imam al-Qaffal al-Shashi, a Shafi’i scholar, may Allah have mercy on him.

We say this while affirming our belief that the Messiah, Jesus son of Mary, peace be upon them both, was a servant of Allah. Allah the Exalted said, conveying the words of Jesus, peace be upon him: “He said, ‘Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I may be and has enjoined upon me prayer and Zakat as long as I remain alive.’” [Maryam, 30-31]. And Allah The Almighty knows best.

## **26- Explanation of the Concept of Irja’ and the Belief of the Murji’ah:**

### **Question:**

What is the belief of the Murji`ah and is it a sound belief?

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The belief of the Murji’ah is a false belief. They do not see any effect of righteous deeds on one’s faith. For the Murji’ah, there is no difference between the sinner and the obedient worshipper, nor between the Fasiq (someone who expresses their fisq (evilness) in their actions as a result of kufr (disbelief) or nifaq (hypocrisy) in their hearts.) and the believer in terms of their fate on the Day of Judgment. Both the obedient and the disobedient will never be punished. They are known for their famous saying, ‘No sin harms a believer, just as no obedience benefits a disbeliever.’

The Murji’ah are divided into several sects, which can be found in comprehensive books on religious and philosophical sects. They were called Murji’ah because they postponed the importance of actions in relation to faith. In other words, they considered actions to have no effect on faith, to the extent that they ruled that the sinner and the obedient are the same in terms of their fate on the Day of Judgment.

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(46) Tabqat al-Shafi’iyyah, (3/209).

Scholars of Ahl al-Sunnah wal-Jama'ah frequently mention this sect in their books, especially when discussing the fate of those who commit major sins. The Ahl al-Sunnah wal-Jama'ah have taken a middle ground in this matter between the Murji'ah on one hand and the Mu'tazila and Khawarij on the other. The Ahl al-Sunnah wal-Jama'ah consider those who commit major sins to be believing sinners who will be punished on the Day of Judgment but will not dwell eternally in Hellfire. The Murji'ah, on the other hand, believe that they will not be punished at all and will enter Paradise with the believers. As for the Khawarij and Mu'tazila, they ruled that those who commit major sins will dwell eternally in Hellfire and are considered like disbelievers in their fate.

In Ibn Asakir's book, "*Tabyin Kadhib al-Muftiri*<sup>(47)</sup>" (Clarification of the Liar's Falsehood), page 151, it is stated: "The Murji'ah said: 'Whoever sincerely believes in Allah once, will never become a disbeliever through apostasy or disbelief, and no major sin will ever be recorded against him.' The Mu'tazila said: 'Whoever commits a major sin, despite his faith and obedience for a hundred years, will never leave the Hellfire.' Therefore, Abu al-Hasan al-Ash'ari, may Allah be pleased with him, took a middle path between them and said: 'The believing monotheist who is sinful is in the will of Allah. If Allah wills, He will forgive him and admit him to Paradise. If He wills, He will punish him for his sin and then admit him to Paradise. But as for continuous and eternal punishment, the one who commits a major sin will not be punished with it.'

It is necessary to be aware of a matter that scholars mention in their books, which is the attribution of the belief of the Murji'ah to Imam Abu Hanifa, may Allah have mercy upon him. This attribution is incorrect. Imam Abu Hanifa is one of the foremost leaders of the Ahl al-Sunnah wa al-Jama'ah. In fact, he was so advanced in his religion, piety, intellect, and understanding that hardly anyone from his time could match him. His righteousness became so well-established that it no longer needed witnesses. The reason some people attributed the belief of the Murji'ah to him is either due to ignorance or a lack of understanding of the Imam's actual words. The most he said was that faith is belief and affirmation. Some people mistakenly assumed that he was a Murji' because he did

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(47) *Tabyin Kadhib al-Muftiri* by Imam Ibn Asaker, (P.151).

not mention actions in the definition of faith. However, they overlooked the fact that he intended to explain the fundamental aspect of faith, not complete faith. Therefore, scholars have carefully examined Imam Abu Hanifa's statements and have termed his beliefs as "the Murji'ism of the jurists" or "Sunni Murji'ism" to distinguish it from the beliefs of the deviant Murji'ah. Some scholars have even refused to label Abu Hanifa as a Murji' at all, as he is in agreement with the Ahl al-Sunnah wa al-Jama'ah.

Scholars of sects have explained the reason for attributing the belief of the Murji'ah to Imam Abu Hanifa, and that he is innocent of it. In the book "*Al-Millal wa al-Nihal*<sup>(48)</sup>" (The Religions and Sects) by Imam al-Shahrastani, may Allah have mercy upon him, it is stated: "It is strange that Ghasan (a man from the Murji'ah sect) used to attribute his own beliefs to Abu Hanifa and considered him to be one of them. Perhaps he was lying about him! Indeed, Abu Hanifa and his followers were called 'the Murji'ah of the Sunnah,' and many scholars of different sects counted him among the Murji'ah. Perhaps the reason for this is that since he said, 'Faith is belief with the heart, and it does not increase or decrease,' they thought he was postponing the importance of actions compared to faith. And yet, Abu Hanifa, while emphasizing the importance of actions and affirming the sin of neglecting them, how could he issue a ruling to neglect actions? There is another reason, which is that he differed with the Qadariyya and the Mu'tazila, who appeared in the early period. The Mu'tazila used to label anyone who differed with them on the issue of predestination as a Murji', and so did the Wa'idiyya from the Khawarij. Therefore, it is not unlikely that this label was attached to him by both the Mu'tazila and the Khawarij. And Allah The Almighty knows best."

Moreover, whoever understands the views of the different sects on this issue and examines the Sharia evidences will know with certainty that the truth lies with Ahl al-Sunnah wa al-Jama'ah, because they adhere to what has been transmitted from the Sharia evidence. Moreover, their approach is a balanced, moderate one, without extremism, excess, or negligence. And Allah, The Exalted, knows best.

## **27-The Doctrine of Anthropomorphism (Tajsīm) is False, and Following**

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(48) *Al-Millal wa al-Nihal* by Imam al-Shahrastani, (1/141).

## it isn't Permissible:

### Question:

I am confused about my faith because some people argue for the validity of anthropomorphism, claiming it is necessary to affirm that Allah has limbs and body parts, based on the literal meanings of numerous Quranic verses and Prophetic traditions. They say this is the view of the righteous predecessors (salaf al-salih) and well-known scholars. Others, however, say that anthropomorphism is a false and innovative doctrine, not upheld by the righteous predecessors but rather by those with weak certainty. What is the precise meaning of "the doctrine of anthropomorphism," and is it an acceptable belief in Islam? Please guide me out of this confusion in the simplest and clearest way.

### Answer:

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Indeed, the soundness of a Muslim's belief is a fundamental and essential objective of Islamic law, in order to preserve the religion. Therefore, Islam has surrounded it with the highest care and utmost attention. Allah the Almighty says {what means}: 'And whoever invokes another deity along with Allah, for which he has no proof, then his reckoning is only with his Lord. Indeed, the disbelievers will not succeed.' [Al-Mu'minun, 117].

As for the "doctrine of anthropomorphism," its adherents believe that Allah is a body and that He has organs and limbs, but they claim that Allah is greater than all other bodies. They use the apparent meanings of ambiguous texts that include terms like "hand," "eye," "face," and "rising (for Istiwa`)" as evidence for their doctrine, which is a false argument. This is because the meanings of these linguistic expressions are not intended by the Lawgiver (Allah); rather, they follow the eloquent style of the Arabs in their speech. Ibn al-Jawzi, the Hanbali scholar, criticized the anthropomorphists and those who ascribe bodily attributes to Allah, stating: "They have taken the apparent meanings of the names and attributes, labeling them as attributes in an innovative way for which they have no

evidence from either the texts of Sharia (The Quran and the Sunnah) or reason. They have not paid attention to the texts that divert these apparent meanings to the necessary meanings of Allah The Almighty, nor have they disregarded what the apparent meanings imply regarding the attributes of creation.<sup>(49)</sup> "Any term among the ambiguous texts of the Qur'an and Sunnah that indicates anthropomorphism or its implications, such as occupying space, location, direction, or physical elevation, must not be believed in its apparent sense according to Islamic law. Rather, Allah should be exalted above such false meanings, as they are impossible both rationally and from the perspective of Sharia. Allah The Almighty says {What means}: "There is nothing like Him, and He is the Hearing, the Seeing." [Ash-Shura, 11]. If it were true that Allah is a body, His divinity would cease to exist; exalted is Allah above such a claim.

The methodology of Ahl al-Sunnah wal-Jama'ah regarding these ambiguous matters is to affirm Allah's transcendence beyond anything unworthy of Him, such as corporealism or resemblance to creation. This has been consistently affirmed by the leading scholars of Ahl al-Sunnah wal-Jama'ah. Here are some statements from prominent scholars on this issue. Imam al-Tahawi stated in his creed: "Our Lord, Glorified and Exalted, is described with the attributes of oneness, characterized by the traits of uniqueness. No one from creation shares His meaning. He is exalted beyond limits, boundaries, sides, limbs, and instruments, and is not encompassed [by the six directions as is the case with all created beings." Al-Hafiz Ibn Hibban said: "Praise be to Allah, who has no defined limit that could encompass Him, nor a finite term that would lead to His end. Space does not contain Him, nor does the continuity of time encompass Him. His blessings are not perceived by external senses, nor are His attributes comparable to those of human beings.<sup>(50)</sup>" Imam al-Khattabi, the hadith scholar, stated: "Allah, Glorified and Exalted, is described by His attributes, and any attributes unsuitable for Him, resembling human traits, are negated. He has no organs or parts and is not composed of separate elements. There is nothing like Him, and He is the All-Hearing, the All-See-

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(49) Dafei' Shobah At-Tashbeeh [Refutation of the Resemblance}, (P.19).

(50) Al-Thiqat by Ibn Hibban, (1/1).

ing.<sup>(51)</sup>” In the book entitled “Al-Asma’ wa al-Sifat,<sup>(52)</sup>” it is mentioned: “When the name ‘Allah’ is affirmed, any attribute that would invalidate this concept must be negated. Resemblance to creation is among these negated concepts because, if He had a likeness in His creation, then it would be possible for Him to share in the qualities of that likeness. If that were possible, then He would not deserve the name ‘Allah,’ just as His creation that resembles Him does not deserve it. Thus, it becomes clear that the name ‘Allah’ and any form of resemblance cannot coexist, just as the name ‘Allah’ cannot coexist with negating His absolute originality. And all success is from Allah only.”

In clarifying the approach of the Ash’aris and Imam al-Ash’ari on affirming Allah’s transcendence and rejecting anthropomorphism, Al-Hafiz Ibn Asakir said: “Praise be to Allah, they [the Ash’aris] are neither Mu’tazilites nor deniers who negate Allah’s attributes, thus rendering Him without attributes. Rather, they affirm for Him the attributes He has affirmed for Himself and describe Him with the attributes mentioned in the clear verses of the Qur’an and the authentic reports of the Prophet, peace be upon him. They declare Him free from any traits of deficiency or flaws. When they encounter someone who speaks of embodiment or comparison to creation, such as the proponents of anthropomorphism, or those who describe Him with the attributes of created beings, like those who believe in limits and spatial direction, they then follow the path of figurative interpretation. They uphold His transcendence with the clearest proofs and emphasize the sanctity and exaltation of Allah, out of fear that those without knowledge may mistakenly fall into the injustice of likening Him to His creation.<sup>(53)</sup>”

In summary, Ahl al-Sunnah wa al-Jama’ah have two approaches regarding ambiguous texts, after agreeing on the necessity of declaring Allah’s transcendence above any imperfection or resemblance to His creation. These approaches are:

### 1. Interpretation (Ta’wil): This involves rejecting the literal meaning

(51) (Ma’alim al-Sunan, 4/330).

(52) by al-Hafiz al-Bayhaqi (1/236).

(53) Tabyin Kadhib al-Muftari, (p. 388).

of the text while clarifying the intended meaning of Allah.

2. Delegation (Tafwid): This involves rejecting the literal meaning but refraining from specifying the intended meaning, leaving it to Allah.

Both methods fulfill the required task of affirming Allah's transcendence. Imam Fakhr al-Din al-Razi explained, "The essence of this approach is that we must be certain that Allah's intention in these ambiguous verses is something other than their apparent meanings. Then, we must delegate their meanings to Allah, avoiding delving into their interpretation. However, the majority of theologians hold that it is obligatory to interpret these ambiguous texts.<sup>(54)</sup>" Imam al-Nawawi said, "This hadith is among those related to Allah's attributes, and there are two approaches, which have been mentioned several times in the Book of Faith. The first is to believe in it without delving into its meaning, with the conviction that nothing is like Allah and that He is above the attributes of created beings. The second is to interpret it in a way that is appropriate to Him.<sup>(55)</sup>" Al-Liqani, in his famous poem "*Jawharat al-Tawhid*", stated, "And any text that implies resemblance, interpret it or delegate it, and adhere to transcendence."

Thus, the sects of the anthropomorphists (Mujassima) are diverse and divided, although they have always been a minority in the history of Islam. They hold abominable and grave beliefs regarding the nature of Allah, attributing to Him deficiencies and physical features such as body parts, sleep, and forgetfulness—matters that are too vile to mention in detail. In "*Maqalat al-Islamiyyin*,<sup>(56)</sup>" it is recorded: "The anthropomorphists themselves differ in their views on anthropomorphism, and whether Allah has a specific measure. There are sixteen different opinions on His dimensions. Hisham ibn al-Hakam, for example, stated that Allah is a limited body with width, depth, and length... It has been reported that some anthropomorphists affirmed that the Creator has a color but denied that He has taste, smell, or other attributes. Other proponents said that the Creator is a body but denied that He could be described with color, taste,

(54) *Asas al-Ta'qdis*, (pp. 137-138).

(55) *Sharh Sahih Muslim*, (5/24).

(56) by Imam al-Ash'ari, (1/165).

smell, texture, or any of the descriptions given by Hisham. However, they did claim He is positioned on the throne, in contact with it, but not with anything else.”

Among the anthropomorphists, there are groups that explicitly affirm anthropomorphism, saying that Allah is a body like other bodies. Other groups, however, do not state it explicitly but instead claim that Allah is a body unlike other bodies. Both of these views are incorrect, as Allah is not a body in any sense and is transcendent above what these individuals claim.

In conclusion, the doctrine of anthropomorphism (Tajsim) is invalid according to Islamic belief, and it is impermissible to follow because it contradicts the methodology of Ahl al-Sunnah wa al-Jama’ah. No reliable textual evidence (From the Quran and the Prophetic Sunnah) supports this doctrine, and both rational and textual proofs consistently refute it and the statements of its proponents. None of the Salaf or Khalaf (early or later scholars) endorsed such beliefs. Any reports that appear contrary to the doctrine of transcendence (Tanzih) are either unauthentic or have valid interpretations consistent with the correct creed. Only a small number of people have adopted anthropomorphism ; however, their views should not be heeded or relied upon. And Allah The Almighty knows best.

## **28-The Qadiani Movement is not Part of the Muslim Sects:**

### **Question:**

Recently, an Islamic group called the (Ahmadiyya) has emerged, and we notice that it has started to spread among the people in Jordan. This group is misguided, distorts the religion, and I have not found any response to this group from the scholars. We must all stand against them in the media and raise awareness so that people do not fall into their disbelief.

### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master,

the Messenger of Allah.

The Ahmadiyya sect, also known as Qadianism, is one of the misguided, heretical sects that originated in India. It introduced some heretical beliefs and gathered followers based on these ideas. Its founder is Mirza Ghulam Ahmad Qadiani (1839-1908), who is named after Qadian, a village in Punjab, India. Some of the heretical beliefs held by this sect include the claim of prophethood for Mirza Ghulam Ahmad, the belief in reincarnation, the denial of some of the obligations of Islam, and many other issues.

Therefore, the decisions of the well-known Islamic Fiqh Academies have ruled that this sect is Kafir and not considered part of the Muslim sects. No scholar has opposed this ruling.

In the decision of the International Islamic Fiqh Academy, No. (4), which is found in the “Academy Journal” (1/109), the following was stated:

“What Mirza Ghulam Ahmad claimed about prophethood, messengership, and the descent of revelation upon him is a clear denial of what is firmly established in the religion by necessity and absolute certainty, which is the finality of prophethood with our Prophet Muhammad (peace be upon him), and that no revelation descends upon anyone after him. This claim by Mirza Ghulam Ahmad renders him and all those who agree with him as apostates, outside the fold of Islam.”

The statement in the decision made by the Islamic Fiqh Council of the Muslim World League, Resolution No. (3), reads:

“The Council unanimously decided: The Qadiani belief, also known as Ahmadiyya, is considered a belief completely outside of Islam, and its adherents are apostates who have renounced Islam. Their outward display of Islam is merely for the purpose of deception and trickery. The Fiqh Council declares that it is the duty of Muslims—governments, scholars, writers, intellectuals, and preachers—to combat this misguided sect and its followers wherever they are in the world.”

However, we would like to emphasize here that the ruling of kufr (disbelief) on the beliefs of this group does not imply the takfir (declaring

disbelief) of all the individuals who belong to it. Takfir of individuals is a judicial ruling, and it is the role of the judge to look into it. We are only discussing the beliefs and ideas, not the individuals or specific people. And Allah The Almighty knows best.

## **Chapter Five: Doubtful Matters about Aqidah**

### **29- Not Differentiating between the Predetermined and the Decreed Lifespan:**

#### **Question:**

Do people die only when their appointed time comes? Moreover, is there a difference between the predetermined lifespan and the decreed lifespan? The reason for this is that there is a circulating article stating that those who die due to negligence in taking precautions die by the completion of their decreed lifespan, not by the end of their predetermined lifespan.

#### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

It is one of the established beliefs in Islam that creation, death, and life are controlled by Allah the Almighty, and no human being has any control over them. No one can bring about any of these things or prevent them when they occur. Allah says {what means}, 'It is He who created death and life to test you which of you is best in deed. And He is the Exalted in Might, the Forgiving.' [Al-Mulk, 2].

Every person dies when their predetermined time (ajal) ends, as known to Allah, whether their death occurs due to a disaster, illness, murder, or without any obvious direct cause. This is in line with the belief of Ahl al-Sunnah wa al-Jama'ah, who state that both the deceased and the murdered die because their appointed time has passed. The Prophet Muhammad (peace be upon him) said: "Allah, the Exalted and Glorious, has appointed an angel as the caretaker of the womb, and he would say: My

Lord, it is now a drop of semen; my Lord, it is now a clot of blood; my Lord, it has now become a lump of flesh, and when Allah decides to give it a final shape, the angel says: My Lord, would it be male or female or would he be an evil or a good person? What about his livelihood and his age? And it is all written as he is in the womb of his mother.” [Transmitted by al-Bukhari].

This Islamic belief, affirmed by Ahl al-Sunnah wa al-Jama’ah, holds that every person dies when their predetermined lifespan ends. Imam al-Laqqani stated in “Jawharat al-Tawhid (The Pearl of Monotheism)”: “A person dies at the time of his appointed death, whether killed or by any other means; anything other than this is false and not accepted.”

Al-Bayjuri<sup>(57)</sup>, in his commentary, explains that this is the view of the people of truth (Ahl al-Sunnah wa al-Jama’ah), emphasizing that the appointed time (ajal) is fixed, with no increase or decrease. Allah (SWT) says {what means}: “When their appointed time comes, they cannot delay it by an hour nor can they advance it.” [Al-A’raf, 34]. Hadiths also confirm that every individual, regardless of the circumstances, meets their end when their appointed time arrives, neither early nor late.”

The appointed term (ajal musamma) is the lifespan known to Allah The Almighty, and upon its completion, a person’s life ends. In reality, the term is one, whether described as “appointed” (musamma) or “decreed” (maqdi). Allah says {what means}: “And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein to fulfill an appointed term (ajal musamma). Then to Him will be your return; then He will inform you about what you used to do.” (Al-An’am, 60)

In this verse, Allah describes the ajal musamma as something that concludes. Thus, it is both “appointed” and “decreed,” reflecting their unified nature.

The appointed term (ajal musamma) determined by Allah is neither advanced by sin and negligence nor delayed by acts of obedience. Allah states {what means}: “And if Allah were to impose blame on the people

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(57) Hashiyat al-Baijori Ala Jawharat At-Tawheid, (P.2630).

for their wrongdoing, He would not leave upon the earth any creature, but He delays them for an appointed term. And when their term comes, they will not remain behind an hour, nor will they precede [it].” {An-Nahl, 61}. This verse illustrates that Allah often forgives human shortcomings without necessarily punishing them. People’s negligence in taking precautions does not cause their deaths; rather, their deaths occur due to the completion of their divinely determined lifespan. Whether a person is a believer or a disbeliever, diligent in precaution or negligent, they die only when their ajal concludes. Imam Al-Bayhaqi explains in Kitab Al-I’tiqad<sup>(58)</sup>: “Indeed, when Allah’s appointed time comes, it is not delayed.” He further cites Yahya ibn Ziyad Al-Farra, who interprets the verse as referring to the term as understood in human perception but fixed by divine decree.

Our belief in the doctrine of qada wa qadr (divine decree and predestination), as understood by Ahl al-Sunnah wal-Jama’ah, does not negate the importance of taking appropriate means and measures. Allah says {what means}: “Indeed, We established him upon the earth, and We gave him to everything a way, so he followed a way.” {Al-Kahf, 84-85}. This demonstrates that while ultimate outcomes are decreed by Allah, humans are still required to engage in causes and actions. Furthermore, Allah has assigned both expiation and punishment for intentional and accidental killing, emphasizing that humans are accountable for their deeds and the consequences of their actions in this world. Relying solely on qada wa qadr to absolve oneself of responsibility is not valid. Errors and negligence are subjects of accountability both in this life and in the Hereafter. A person’s actions, intentional or accidental, carry implications within the worldly framework and divine justice.

Accordingly, a person’s lifespan is what Allah has decreed and determined, and death occurs upon the completion of this lifespan. There is no difference between the “appointed term” (ajal musamma) and the “decreed term” (ajal maqdi). We advise Muslims to seek knowledge from qualified scholars and to avoid ideas propagated by unreliable and unqualified sources. And Allah The Almighty knows best.

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(58)Al-I’tiqad by Al-Bayhaqi, (P.171).

### **30-A Muslim's Dislike of some Rulings of Sharia despite Believing in them:**

#### **Question:**

A Muslim who believes in the Sharia rulings legislated by Allah, and believes in the obligatory prayers and fasting, and is convinced that Allah has legislated and revealed, but this person wishes in his heart and says, "I wish Allah had not legislated and prescribed prayers and fasting, for example." He wishes this in his heart due to laziness and heaviness and the difficulty of fasting. Moreover, this person does not intend by this to belittle the religion or fight against it, but rather loves ease and lack of fatigue. So, does the saying of Allah, "That is because they disliked what Allah has revealed" [Muhammad, 9] apply to him? In addition, is this considered major disbelief that takes one out of the fold of Islam, making him an apostate?

#### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The believer in Allah and His Messenger, peace be upon him, is one who believes in everything that the Prophet, peace be upon him, brought. As it is stated in [Itihaf al-Murīd, Shareh Jawharat at-Tawhid<sup>(59)</sup>, page 87]: "And they have explained faith, meaning its definition, as the consensus of the Ash'aris, Maturidis, and others, as the belief that is well-known in the religion. It is believing in our Prophet Muhammad, peace be upon him, in everything that we know he brought from the religion with certainty, that is, in what has become well-known among the Muslims, and knowledge of which is similar to necessary knowledge, to the extent that the common people know it without needing to think or deduce."

Obeying Allah's commands and avoiding His prohibitions is a religious obligation upon every responsible person. Therefore, it is a religious duty upon the Muslim to completely submit to the law of the Prophet, peace

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(59)Itihaf al-Murad, Shareh Jawharat at-Tawhid, (P. 87)

be upon him. This is a sign of complete faith, as Allah says {what means}: ‘And by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute then find within themselves no constraint from that which you have judged and submit in full submission’ [An-Nisa, 65].”

As for committing sins, such as neglecting prayer and fasting, it is something prohibited by Islamic law and considered a major sin. However, it does not expel a Muslim from the fold of Islam or entirely negate their faith. Rather, it diminishes their faith. The sinner remains a believer and a Muslim, and their life and wealth are protected. This is the consensus belief of Ahl al-Sunnah wa al-Jama’ah. Imam Saif al-Din al-Amidi, may Allah have mercy on him, said: “There is a consensus among Muslims that those who die in a state of major sin without repentance die upon faith.”<sup>(60)</sup>

As for disliking certain rulings of Islamic law while believing in them, this is unbecoming of someone with complete faith. A true believer’s heart should align with what the Shari’ah prescribes. However, such dislike may stem from a natural inclination, such as preferring ease over the difficulty of exerting effort in worship. This type of dislike does not constitute disbelief in Allah. A believer should strive to strengthen their faith so that they love acts of obedience, dislike sin, and align themselves with what pleases Allah in their states and actions. Allah The Almighty says {what means}: “But Allah has endeared faith to you and has made it pleasing in your hearts and has made disbelief, defiance, and disobedience hateful to you. Those are the rightly guided.” [Al-Hujurat, 7].

Some of the Companions, may Allah be pleased with them, experienced this type of natural dislike especially in matters that are naturally burdensome, such as sacrificing one’s life and wealth. Allah The Almighty mentioned that they disliked going out to fight in the Battle of Badr and preferred the spoils of war. Allah says {what means}: “Just as your Lord brought you out of your home in truth while indeed, a party among the believers were unwilling.” [Al-Anfal, 5]. Allah also informed

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(60) Abkar al-Afkar fi Usul al-Din, (4/360).

us that fighting in His cause was naturally disliked by believers due to human nature and the disposition of mankind. Allah says {what means}: “Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing, and it is good for you; and perhaps you love a thing, and it is bad for you. And Allah knows, while you know not.” [Al-Baqarah, 216]. Allah also says {what means}: “This worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your wealth. If He should ask you for it and press you, you would withhold, and He would expose your unwillingness.” [Muhammad, 36-37].

Some individuals who hasten to declare others as disbelievers (takfir) might mistakenly believe that a person’s natural dislike of certain aspects of what the Prophet Muhammad (peace be upon him) brought constitutes disbelief and removal from the fold of Islam. This misunderstanding would lead to the erroneous conclusion of declaring the Companions and most Muslims as disbelievers. In reality, feeling a natural dislike for certain rulings of the Shariah—while acknowledging and practicing them—is a normal human reaction. The Prophet (peace be upon him) informed us that such feelings do not constitute disbelief. Instead, enduring and overcoming these natural aversions can be a means of earning greater rewards from Allah. For instance, in the hadith narrated by Abu Hurairah (may Allah be pleased with him), the Prophet (peace be upon him) said: “Shall I not inform you of what erases sins and elevates ranks?” They said, “Yes, O Messenger of Allah.” He said, “Performing ablution properly despite difficulties, taking many steps to the mosques, and waiting for the next prayer after observing one. That is like guarding the frontiers (in Jihad).” (Transmitted by Muslim). Those who hasten to declare others as disbelievers often cite the verse: “That is because they disliked what Allah revealed, so He rendered worthless their deeds.” [Muhammad, 9]. However, they overlook the fact that this verse pertains to disbelievers and hypocrites who dislike Allah’s revelations due to their rejection, denial, and disbelief in them. It does not apply to believers who may have a natural aversion to certain rulings but still accept and abide by them.

In conclusion, a Muslim’s natural dislike of certain Shariah rulings does not contradict faith. However, a believer with complete faith loves Allah,

His Messenger, and the Shariah rulings, and submits to them willingly. Their love for what pleases Allah and His Messenger surpasses their personal inclinations. And Allah the Almighty knows best.

### **31-Supplication is a Lawful Worship, and it is among the Decrees of Allah, the Exalted, upon His servants:**

#### **Question:**

Does supplication change destiny, especially regarding marriage and other matters?

#### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Supplication is a prescribed form of worship, and believers are encouraged to seek Allah's blessings for both worldly and spiritual matters. The Quran states {what means}, 'And when My servants ask you concerning Me - indeed, I am near. I respond to the invocation of the supplicant when he calls upon Me.' Additionally, Allah says {what means}, 'And your Lord has said, "Call upon Me; I will respond to you." Indeed, those who are arrogant about My worship will enter Hell, humiliated.' " [Ghafir, 60].

The Prophet Muhammad taught us the proper way to supplicate to Allah, emphasizing humility and submission. He instilled in us the importance of having complete faith in Allah's ability to answer our prayers, as evidenced by his saying, 'Supplication is the only thing that can change destiny, and righteous deeds are the only way to increase one's lifespan.' [Transmitted by al-Tirmidhi].

It should be noted that the meaning of this hadith is to point towards one of the greatest doors of goodness and worship, which is supplication. It does not mean that Allah's eternal decree can change or alter. Rather, the meaning is that the supplications of His creation, their needs, and all their affairs are predestined by Allah, decreed in an eternal decree that does not change. This is a guidance for His servants not to grow weary of worship and supplication, for they are keys to good in this life and the

next. A servant supplicates to Allah to provide him with a righteous wife, and he is sincere in his supplication and humble before Allah, not knowing where the fixed decree lies. He entrusts all his affairs to Allah.

Moreover, Allah has alluded to this meaning in His saying, the Exalted: 'Allah erases what He wills and establishes what He wills, and with Him is the Mother of the Book.' [Al-Ra'id, 39]. Moreover, the servant cannot know the unseen or what Allah has decreed for him. Therefore, he must supplicate to Allah out of obedience and in compliance with His command.

Imam Ibn Furk, may Allah have mercy upon him, clarified this meaning. He said, "It is narrated that the Prophet, peace be upon him, said: "The decree and supplication contend with each other." And it is also narrated that he said: "Charity repels the fixed decree." The meaning of these narrations is as we have mentioned: that which precedes in knowledge regarding what happens in the future is that if one supplicates, the calamity is averted from him. Similarly, if one gives charity. It does not mean that it is known from eternity that the calamity will befall him, and then when supplication occurs, the known changes, for that would lead to the conclusion that it was not known from eternity and thus not a decree, which is impossible.<sup>(61)</sup>

Therefore, a believer supplicates in obedience to Allah's command and seeks medical treatment in obedience to Allah's command. For both, he receives reward. As for the outcomes, Allah has the upper hand in that. Every rational, believing person with experience can perceive the effect of supplication just as they can perceive the effect of medicine. In fact, sincere believers can attain through supplication what material means cannot achieve. This is the favor that Allah bestows upon whom He wills. And Allah is the Possessor of immense favor. And Allah The Almighty knows best.

### **32-Ruling on Dividing Tawhid into Three Categories:**

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(61) Mushkil al-Hadith wa Biyaneh, (1/312).

## Question:

Is there a Sharia basis for dividing Tawhid into three parts: al-Uluhiyyah (divinity), ar-Rububiyah (lordship), and al-Asma wa al-Sifat (names and attributes)?

## Answer:

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Tawhid is a clear Islamic belief, and for this reason, the Shahada (testimony of faith) is summarized in the word of Tawhid. The meaning of Tawhid is to affirm the attribute of oneness for Allah, the Exalted. By affirming this, the believing servant affirms that Allah alone is worthy of worship, is the Lord of all, and possesses all perfect attributes and names of glory. The Qur'an has made Tawhid the distinguishing mark of a person's life, for the believer in the divinity of Allah and His oneness in creation, provision, and perfection, finds his heart free to embrace faith without restraint. Allah says {what means}: 'And this Quran has been revealed to Me that I may warn you thereby, and whomsoever it reaches. Indeed, you will be questioned, "Do you [truly] assert that there are other gods besides Allah?" Say, "I do not assert [that]. I say, 'He is but one God, and indeed, I am free from what you associate [with Him].'" [Al-An'am, 19].

As for the concept of belief in Divinity, Lordship, and the Names and Attributes, 'Divinity' is derived from the word 'Ilah' (God), and belief in it is to affirm that Allah alone is worthy of the worship of His creation. 'Lordship' is derived from the word 'Rab' (Lord), and belief in it is to affirm that Allah is the Lord, the manager, who disposes of all things with His power and will. Moreover, the unity of His Names and Attributes is to affirm that Allah alone is worthy of the perfections indicated by His beautiful names and exalted attributes.

The texts of the Holy Qur'an demonstrate the interconnectedness of belief in Rububiyah (Lordship) and Uluhiyyah (Divinity). Allah says {what means} in illustrating their connection: "The Lord of the heavens and the earth and whatever is between them, so worship Him and be steadfast in His worship. Do you know of anyone who is His namesake?" [Maryam,

65]. Whoever believes in the Lordship of Allah will naturally affirm His Divinity, and whoever affirms His Divinity will inevitably affirm His Lordship. Allah says {what means}: “There is no deity except Him; He gives life and causes death—your Lord and the Lord of your forefathers of old.” [Ad-Dukhan, 8]. Ibn Ashur, commenting on this verse, states in his Tafsir: “Since His exclusivity in giving life and causing death is a clear proof evident to the addressees and observable in their surroundings—manifested daily in the birth of the living and the death of the deceased—it is of a nature that cannot be ignored or denied. Despite this, they worship idols that neither give life nor cause death. Thus, the affirmation of His Lordship over the addressees follows, exposing their denial of clear evidence and their ingratitude for the blessings.”<sup>(62)</sup>

Categorizing the types of Tawhid and dividing them based on their concepts is neither objectionable from a religious nor a scholarly perspective. In fact, Tawhid can be classified into even more categories, such as Tawhid of the Divine Essence, Tawhid of Attributes, and Tawhid of Actions.

However, the error lies in assuming that belief in Rububiyyah (Lordship) is already achieved by the disbelievers. This is a false and invalid claim, as evidenced by the Islamic texts mentioned earlier. Furthermore, no recognized Islamic scholar has transmitted a distinction between belief in Rububiyyah and Uluhiyyah (Divinity). Advocating for this separation leads to numerous false conclusions, including the claim that disbelievers possess faith in Rububiyyah. This contradicts Allah’s description of them as polytheists and disbelievers. The confusion of those who support this claim stems from the superficial acknowledgment by some polytheists that Allah is the Creator, as seen in Allah’s statement {which means}: “And if you ask them who created them, they will surely say, ‘Allah.’ So how are they deluded?” (Az-Zukhruf, 87). This verse, along with similar ones, highlights their outward admission, but this acknowledgment does not constitute true faith.

The underlying reason behind the disbelievers’ response in such verses

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(62)At-Tahrir wa At-Tanwir, (25/284).

is explained by scholars of theology and interpretation as follows: this acknowledgment from the disbelievers is similar to the acknowledgment of one who is forced to admit something due to the overwhelming evidence, and it is not a genuine belief on their part. No one can deny that Allah is the Creator, the Provider, and the Lord, given the clear signs and evidence in the universe and within ourselves. Therefore, Allah the Exalted denied their deviation from this clear truth by believing that there is a partner for Him. In fact, Allah described them as liars and disbelievers after their apparent acknowledgment, saying: “Indeed, Allah does not guide one who is a liar, a disbeliever” (Az-Zumar, 3). Al-Baydawi said in his commentary<sup>(63)</sup>: “And if you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘Allah.’ This is due to the clarity of the evidence that prevents attributing creation to anyone else, so much so that they were compelled to admit it.”

In addition, the Quran contains what invalidates the claim that the disbelievers were believers in Lordship, rather it proves the opposite. They were polytheists in Lordship because they believed in many lords alongside Allah. Allah has narrated on the tongue of Yusuf (Joseph), peace be upon him: “O my two companions of the prison, are [many] separate lords better or one Allah, the Exalted in Power?” [Yusuf 12:39]. Moreover, the Exalted said: “And He does not command you to take the angels and the prophets as lords. Does He command you to disbelief after you have been Muslims?” [Al-Imran, 80]. Furthermore, the Exalted said: “They have taken their rabbis and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above what they associate [with Him]” [At-Tawbah, 31].

Therefore, dividing Tawhid for the purpose of teaching, understanding, and clarifying meanings is permissible. However, dividing it in a way that attributes belief in Lordship to polytheists is contrary to what is clearly established in the Quran. This becomes even more dangerous if it is used as a basis for declaring certain Muslims as disbelievers on the grounds of denying Lordship, through subsidiary Fiqh issues such as seeking intercession, invoking help, and seeking blessings from the righteous, and

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(63) Tafseer of Imam Al-Baydawi, (4/216).

other issues where differences of opinion fall within the framework of Islamic jurisprudence that unites rather than divides. And Allah The Almighty knows best.

### **33- Ruling on Conveying Words of Kufr (Disbelief):**

#### **Question:**

What is the ruling on conveying words of disbelief, such as someone saying, for example, “So-and-so said ‘such and such’ and insulted the religion”? Does one become a disbeliever by doing so?

#### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Conveying disbelief is a serious matter that must be carefully considered. This is because conveying disbelief can create doubt and mislead those who are weak in their faith and knowledge. One must also consider the impact of conveying such disbelief on the listener or reader. The one who conveys disbelief must deny it and believe in its falsehood. If they believe what they are saying and conveying, then they themselves become a disbeliever, and the rulings for apostates will apply to them. Insulting the religion is forbidden and the person who does so is considered an apostate. Whoever hears such a statement should advise the person who made it in the hope that they will repent and return to Islam. If they do not repent, their case should be referred to a judge for punishment.

Imam al-Nawawi, may Allah have mercy upon him, said: “Whoever conveys the Shahada (testimony of faith) by saying, ‘I heard so-and-so say: There is no god but Allah, and Muhammad is the Messenger of Allah,’ does not become a Muslim without dispute, because he is merely conveying what he heard. Similarly, a Muslim does not become a disbeliever by conveying the words of a disbeliever.”<sup>(64)</sup>

Likewise, a person does not become a disbeliever if they mistakenly utter a word of disbelief. The Messenger of Allah, peace and blessings be

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(64) al-Majmu, (3/99).

upon him, said: "Allah is more delighted with the repentance of His servant when he repents to Him than any of you would be if he had lost his mount in a desert wilderness with his food and drink on it, and he had despaired of it. Then he came to a tree and lay down in its shade, having despaired of his mount. Then, while he was in that state, behold, it was standing by him. So he took hold of its reins and said, out of great joy, 'O Allah, You are my servant and I am your Lord.' He erred due to excessive joy." {Reported by Muslim}.

It should be known that whoever conveys a word of disbelief from another without a need to convey it, and without any reason to recount it, while knowing that it is disbelief, then it is feared that what Imam Ibn Nujaym, may Allah have mercy upon him, said will apply to them: 'In conclusion, whoever speaks a word of disbelief jokingly or playfully is considered a disbeliever by consensus, and no consideration is given to their belief, as Qadi Khan clearly stated in his fatwas. Moreover, whoever speaks it mistakenly or under compulsion is not considered a disbeliever by consensus and whoever speaks it knowingly and intentionally is considered a disbeliever by consensus.'<sup>(65)</sup>

In conclusion, whoever utters a word of disbelief by mistake, under compulsion, or by merely conveying it, while denying it and not believing in it, is not considered a disbeliever, and the rulings of apostasy do not apply to them. It is not permissible to convey disbelief except for a necessary reason, such as testifying against its doer, warning against it, refuting disbelief, or responding to doubts. And Allah the Almighty knows best.

### **34- Ruling on Preferring some Companions (of the Prophet) over others:**

#### **Question:**

What is the ruling on preferring the noble companion Ali ibn Abi Talib, may Allah be pleased with him, over the rest of the companions, may Allah be pleased with them, including the two elders Abu Bakr and Umar, may Allah be pleased with them, while not denigrating any of the companions and having complete love for them all?

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(65) Al-Bahr al-Ra'iq, (5/134).

## Answer:

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Allah The Almighty chose the best of creation to be companions of His Prophet, peace be upon him. He favored them with his companionship, receiving knowledge directly from him, and sitting in his presence. Allah The Almighty has praised the companions, as He says in the Quran {what means}: “And the foremost, the first of the emigrants and the Helpers, and those who followed them in goodness - Allah is pleased with them and they are pleased with Him, and He has prepared for them Gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.” [At-Tawbah, 100]. Indeed, Islam came as guidance and mercy to remove enmity between people and to uplift its causes. Allah says {what means}: “And those who came after them say, “Our Lord, forgive us and our brethren who preceded us in faith and put not in our hearts any ill will towards those who have believed. Our Lord, indeed, You are Forgiving and Merciful.” [Al-Hashr, 10].

As for preferring some companions to others specifically, there is no explicit and direct text regarding this. The texts do not explicitly detail the specific areas of preference. However, the majority of Ahl al-Sunnah wal Jama`ah, after examining their virtues and merits, concluded that the best of the companions after the Prophet, peace be upon him, was his companion Abu Bakr al-Siddiq, then Umar al-Faruq, then Uthman ibn Affan, and then the gate of the city of knowledge, Ali ibn Abi Talib, may Allah be pleased with them all, according to their order in assuming the great caliphate. However, some scholars have argued that this order is not definitive in religion, but is rather established by a preponderance of evidence.

Imam al-Nawawi, may Allah have mercy on him, said in his commentary on Sahih Muslim<sup>(66)</sup> ‘Imam Abu Abdillah al-Mazari said: “People have differed regarding the preference of some companions over others. One

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(66) Imam al-Nawawi’s Commentary on Sahih Muslim, (15/148):

group said, 'We do not differentiate but rather refrain from doing so,' while the majority said that differentiation is permissible... The consensus among the Ahl al-Sunnah Wal Jama`ah is that the best of them is Abu Bakr, then Umar. The majority of them said that then comes Uthman, then Ali. However, some Ahl al-Sunnah from Kufa preferred Ali over Uthman. The correct and well-known opinion is to prefer Uthman... Scholars have differed on whether the aforementioned preference is definitive or not. Among those who said it is definitive is Abu al-Hasan al-Ash'ari, who said, 'They are in terms of preference according to their order in the caliphate.' Among those who said it is based on scholarly opinion is Abu Bakr al-Baqillani.' Ibn Hajar al-Asqalani, may Allah have mercy on him, said in Fateh al-Bari<sup>(67)</sup> : 'The above Hadith of preferring Uthman after Abu Bakr and Umar is as it is well-known among the majority of Ahl al-Sunnah. Some of the early scholars were of the opinion of preferring Ali over Uthman, including Sufyan al-Thawri, although it is said that he later retracted this opinion. Ibn Khuzaymah and a group before and after him also held this opinion. It was also said that neither of them should be preferred over the other, as stated by Malik in al-Mudawwana, and a group followed him, including Yahya al-Qattan. Among the later scholars, Ibn Hazm also held this opinion.'"

It is religiously incumbent upon a Muslim not to harbor hatred towards any of the companions due to the numerous texts that emphasize this point and the unique status they hold as companions of the Prophet Muhammad, peace be upon him. They witnessed his noble character firsthand, acquired knowledge directly from him, and received his rulings without intermediaries. Ibn al-Jawzi, may Allah have mercy, said in 'Kashf al-Mushkil' <sup>(68)</sup>: 'Loving the companions is a religious obligation, and it should be expressed in a manner permitted by Islamic law. One of the necessary consequences of love is following the beloved.

It is incumbent upon a Muslim to maintain a balanced approach in loving the companions. They should neither claim infallibility for any of them nor should they attack, criticize, or insult any of them. It is recommended that they fill their hearts with the knowledge of the companions' virtues

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(67) Fateh al-Bari by Ibn Hajar al-Asqalani, (7/16).

(68) Kashf al-Mushkil by bn al-Jawzi, (1/308).

and excellences. It is forbidden for the common person who is not qualified to delve into the complexities of the disagreements among them or the events that occurred after the Prophet's death, peace be upon him, as this often leads to prohibited actions such as harboring hatred towards a companion due to ignorance or lack of knowledge. Al-Ghazali, may Allah have mercy upon him, said in 'Al-Iqtisad'<sup>(69)</sup>: 'Know that the Book of Allah is filled with praise for the Muhajirin (The converts to Islam and the Islamic Prophet Muhammad's advisors and relatives, who emigrated from Mecca to Medina) and Ansar (The early Muslims from Medina), and numerous traditions have been narrated about the Prophet's, peace be upon him, commendation of them in various words. For example, his saying, "My companions are like stars, whichever one you follow, you will be guided," and his saying, "The best of people are my generation, then those who come after them." There is no single companion who has not been praised specifically in authentic narrations. Therefore, one should maintain this belief about them and not harbor ill-will towards them based on accounts that contradict the principle of good opinion. Much of what is narrated about them is fabricated due to fanaticism and has no basis in truth. Even when a narration is authentic, it is open to interpretation. It is not permissible to attribute actions to them that cannot be excused by human error or forgetfulness. Rather, their actions should be attributed to good intentions, even if they did not achieve their desired outcome.

Therefore, we (The Iftaa` Department) adopt the consensus among the majority of the Ahl al-Sunnah wa'l-Jama'ah, who give precedence to Abu Bakr, then Umar, then Uthman, and then Ali, may Allah be pleased with them all. And Allah The Almighty knows best.

### **35- Ruling on Persisting in Dua` (Supplication) although everything is Predestined by Allah:**

#### **Question:**

Why is it an obligation upon us to make Dua` and persist in it, knowing that everything is predestined by Allah?

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(69) Al Iqtisad Fil Itiqad Ghazali (Moderation in Belief) by Imam Ghazali, (131).

## Answer:

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Dua` is a cause among causes, just as striving to earn a living is a cause for sustenance, and just as marriage is a cause for children, and indeed, just as steadfastness in obedience is a cause for entering Paradise.

The fact that these things are causes means that Allah, the Exalted, has made them a path to reach the cause. Whoever does not follow this path will not achieve their goal. This does not contradict a Muslim's belief in Allah's decree and predestination.

This is like the example of a teacher who demands that his students be diligent and hardworking and pass the exam to obtain a certificate. The teacher knows who will succeed and who will fail among his students, but the reward cannot be based on the teacher's knowledge, rather it must be based on the cause (i.e., the student's passing or failing the test).

Imam Al-Ghazali (may Allah have mercy on him) said: "If it is asked, 'What is the benefit of Dua` when divine decree cannot be averted?' One must know that among the decrees of Allah is the repelling of affliction through supplication. Supplication is a means to repel affliction and bring about mercy, just as a shield is a means to repel weapons, and water is a means for vegetation to grow from the earth. Just as a shield repels an arrow, and they counteract one another, so too do Dua` and affliction counteract each other. Allah has decreed the matter and decreed its cause. This carries benefits, as we have mentioned: the presence of the heart and a state of neediness before Allah, which are the pinnacle of worship and knowledge. And Allah The Almighty knows best.<sup>(70)</sup>"

Ibn al-Qayyim (may Allah have mercy on him) said: "What is decreed is decreed alongside its causes, and among its causes is supplication. It is not decreed in isolation from its cause; rather, its cause is also decreed. When a person brings forth the cause, what is decreed comes to pass, and if the cause is absent, what is decreed does not occur. For example, Allah has decreed that satiety and quenching come through eating and

(70) Ihya Ulum al-Din, (1/327).

drinking, that offspring come through sexual intercourse, and similarly, that entering Paradise comes through righteous deeds and entering Hell-fire through sinful deeds. Thus, supplication is one of the most powerful causes. If the occurrence of what is being supplicated for has been decreed to come about through supplication, it is incorrect to say that supplication has no benefit—just as one cannot say there is no benefit in eating, drinking, or any other actions or movements. There is nothing more beneficial among the causes than supplication, nor anything more effective in attaining what is sought.”<sup>(71)</sup> And Allah The Almighty knows best.

### **36- Response to those who Say, “The Rituals of Hajj are Paganistic”:**

#### **Question:**

How to refute the doubt claiming that “The rituals of Hajj involve paganism”? Those who make this claim often refer to the acts of Hajj, such as circumambulating the Kaaba (Tawaf) and stoning the Jamarat, among other rites, as being similar to pagan practices.

#### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Hajj is one of the fundamental pillars of Islam, a religion that was sent to eradicate paganism and promote knowledge, justice, and goodness among humanity. It is inconceivable that a religion established to fight idolatry would contain elements of paganism within its core practices.

Therefore, any confusion some people may have about the presence of paganism in the rituals of Hajj is merely the result of a misunderstanding of Islamic law and a lack of clarity about the definition of the term “paganism.” Interpretations of this term often vary among individuals. However, once an agreement on its meaning is established, the issue will, by Allah’s permission, be resolved.

In our Shariah, paganism is defined as attributing the power to bring ben-

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(71) Al-Jawab Al-Kafi, (p. 9).

efit or harm, or any of the attributes of divinity, to anyone other than Allah, the Exalted. It also includes directing acts of worship and religious rituals, out of reverence and seeking closeness, to anyone other than Him, Glory be to Him.

The heart of a servant may become attached to multiple forces, perceiving them as sources of salvation, deliverance, and relief, instead of Allah The Almighty. This is when paganism arises, and a person becomes vulnerable to everything other than Allah. In contrast, Islam calls individuals to direct their attention and devotion to the One God, the Lord of the heavens, the earth, and all that is between them, the Creator and Owner of everything. As the leader of the prophets, prophet Ibrahim (peace be upon him), said: “Indeed, I have turned my face toward the One who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah” [Al-An’am, 80].

Undoubtedly, every act of worship must be associated with a specific place or time. If Islamic law designates certain places of worship, such as mosques or the sacred sites of Hajj, or certain times, such as Ramadan or the first ten days of Dhul-Hijjah, for special reverence, it would be a misunderstanding to consider these places or times as deities besides Allah. It would be erroneous to view such reverence as a departure from the principles of monotheism to the depths of pre-Islamic paganism.

The object of worship—feared, hoped for, revered, and believed to possess absolute influence—is Allah The Almighty alone. Anything else, whether related to time, place, or circumstance, is merely a context and not an end in itself. No one attributes to these things any of the exclusive attributes of divinity. People direct their acts of worship in or at these places and times, not to them. This distinction is subtle yet significant and crucial to understanding the essence of worship in Islam.

This can be clarified through a practical example:

Does respecting a memorial in any country—by displaying its image, placing its symbol on official documents, and similar actions—mean that it is being worshipped or that this is a form of pre-Islamic paganism? Does such an idea even cross people’s minds today? Or is there a clear and nu-

anced distinction that everyone intuitively understands between pagan religions and the reverence for certain places and symbols, whether they are religious, national, or cultural?

This is said while maintaining the Islamic reservation against images and statues.

Similarly, we say that Hajj, in its broader sense, is a journey directed toward Allah through supplication, remembrance, and sacrifice. These are all forms of devotion and worship that are exclusively directed to Allah, The Almighty. The places and times associated with Hajj are merely contexts and vessels in which these acts of worship are performed. They are revered because Allah has honored them, not because they possess any attributes of divinity.

Circumambulation (Tawaf) and the Sa'i (walking between Safa and Marwa) are physical acts of worship performed to draw closer to Allah. They include a great deal of remembrance and supplication. The Kaaba, Safa, and Marwa are merely places where these acts of worship are carried out. No pilgrim or performer of Umrah entertains the thought that these places have any special influence over the universe or any ability to bring benefit or harm.

Similarly, during the ritual of casting stones at the Jamarat, the pilgrim reflects on the actions of Ibrahim (peace be upon him) as he opposed Satan, rejected his whispers, and pelted him with stones. Ibrahim faithfully obeyed his Lord's command and acted upon the vision to sacrifice his son, Ismail (peace be upon him). This act inspires the Muslim to turn away from falsehood and its proponents, and it motivates them to draw closer to Allah through worship. You find that with each stone cast, the pilgrim proclaims "Allahu Akbar" (Allah is the Greatest) without attributing any divine or lordly qualities to the Jamarat themselves. So, where is the paganism in this act?

Kissing the Black Stone is an act of worship, performed by Muslims as an expression of closeness to Allah and in adherence to the example of His Messenger (peace and blessings be upon him). For this reason, it is prescribed to say "Allahu Akbar" and "La ilaha illa Allah" when touching

it, to eliminate any misconception of reverence for the stone itself. It was narrated from Umar (may Allah be pleased with him) that he came to the Black Stone and kissed it, saying: "I know that you are just a stone; you can neither bring harm nor benefit. Were it not that I had seen the Prophet (peace and blessings be upon him) kiss you, I would not have kissed you." [Transmitted by Bukhari & Muslim].

The scholars have said regarding this: "Umar said this because the people were still new to abandoning idol worship, and he feared that the ignorant might think that touching the Black Stone was a form of glorifying certain stones, as the Arabs used to do in the pre-Islamic period of ignorance. Therefore, Umar wanted to teach the people that touching the Black Stone is an act of following the practice of the Messenger of Allah (peace and blessings be upon him), and not because the stone itself has the power to bring benefit or harm, as the people of ignorance believed about idols."<sup>(72)</sup>

Qadi Iyad states: "This demonstrates that kissing the Black Stone is not an act of worship directed at it, but rather at Allah The Almighty, by complying with His command regarding it. It is similar to His command for the angels to prostrate to Adam. Additionally, the practice of saying 'Allahu Akbar' (takbir) was prescribed for the people to make it clear that this act is one of humility before Allah, not anyone else. Furthermore, the concepts of good and bad are determined by Sharia (divine law), not by human reason."<sup>(73)</sup>

It is incumbent upon every Muslim to always turn away from the doubts raised by the enemies of Islam, whose intent is to cast doubt on the faith of Muslims and to divert people away from it. A Muslim should firmly believe that Islam—with all its rulings—is the religion Allah The Almighty has chosen for His servants because it ensures the betterment of all aspects of their lives. Allah says {what means}: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion." [Al-Ma'idah, 3].

It is important to note that the prescribed acts in this regard are lim-

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(72) Fateh al-Bari, (3/462).

(73) Ikmal al-Mu'allim, (4/180).

ited to kissing the Black Stone and touching the Yemeni Corner. As for seeking blessings from the other corners of the Kaaba, its walls, or the pillar set on Mount Arafah (Jabal al-Rahmah), these are practices commonly done by the general public but are not established as recommended in authentic Sunnah. In fact, scholars have explicitly stated that such actions are incorrect. Ibn Hajar al-Haytami (may Allah have mercy on him) said: “One should not kiss or touch the two northern corners (the Shami corners) for the sake of adherence to the Sunnah”<sup>(74)</sup> However, embracing the Multazam (The area between Hajar al-Aswad and the door of the Kaaba where pilgrims make supplications) for the purpose of supplication and seeking Allah’s aid is permissible. And Allah The Almighty knows best.

### **37- The Concept of Worship in Islamic Belief and Its Compatibility with Acts Like Tawassul:**

#### **Question:**

According to Islamic Law, what is the meaning of “worshiping Allah”, and does every action a person performs count as worship? Some people claim that if a person asks something from another person or seeks intercession, this constitutes shirk (associating partners in worship with Allah) because it is considered worshiping someone other than Allah.

#### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Worship in the Arabic language signifies submission and humility. It is defined in Taj al-‘Arus (Vol.8/P.331) as follows: “Worship your Lord/Al-Baqarah, 21” means obey your Lord. In addition, the verse {You alone we worship, and You alone we ask for help} signifies obedience accompanied by submission. Ibn al-Athir stated: The meaning of worship in the language is obedience with humility.”

Worship in Shari’ah (Islamic Law) refers to submission and humility directed toward the one whom the worshiper believes to be a deity and Lord,

<sup>(74)</sup>Tuhfat al-Muhtaj, (4/86).

with the intention and purpose of worshipping them. It is not simply any act of submission or humility; rather, it must meet the condition of the worshiper believing the one they are humbling themselves before to be a deity, Lord, or possessing certain divine attributes. This is indisputable. For example, a child may humble themselves before their parents and show them obedience, yet this is not considered worship. On the other hand, the submission of idol worshipers is regarded as worship because they believe these idols possess divine attributes, such as providing sustenance, determining destiny, or similar qualities.

It is stated in *Tuhfat al-Muhtaj fi Sharh al-Minhaj* <sup>(75)</sup>: “Al-Fakhr al-Razi transmitted the consensus of the theologians — most of whom are from our scholars — that whoever worships or prays solely out of fear of punishment or seeking reward, their worship is invalid. This is interpreted as referring to someone who dedicates their worship purely to this alone.” Ibn Qasim, in his commentary on this, adds: “Perhaps the interpretation is that if what is meant by ‘purely’ is that the person performs the act solely for this reason — such that if it were not for the reward or punishment, they would not have performed the act, despite believing that Allah deserves worship for His essence — then the more correct view is that their worship is valid, as supported by the texts encouraging hope and fear (.....and supplicate Us in hope and fear/al-Anbiya`, 90). At most, this would mean they intentionally neglected the right of servitude while still believing in its obligation, and such neglect does not contradict validity of worship or faith.” Thus, worship is not merely external acts but is fundamentally based on inner belief and conviction.

Among the evidence that worship is not merely an external act but fundamentally an inner belief is the command of Allah to the angels to prostrate to Prophet Adam (peace be upon him). Allah says {what means}: “And [mention] when We said to the angels, ‘Prostrate to Adam,’ and they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.” [Al-Baqarah, 34]. This prostration was not an act of worship by the angels, nor did they consider Adam a deity or lord. Rather, it was an act of greeting, honoring, and obedience to the command of Allah. On the other hand, prostration intended as an act of worship entails

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(75) *Tuhfat al-Muhtaj* by Ibn Hajar al-Haithami, (2/12).

the belief that the one prostrated to is a deity or lord. Allah states {what means}: “And of His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it is Him that you worship.” (Fussilat, 37).

Once the meaning of worship in Islamic law is clarified, it becomes evident that not all human actions are considered acts of worship. Some are merely customary practices. For instance, when a person asks a friend for help in a difficult situation or seeks assistance in a distressing circumstance, this is not considered worship. Rather, it falls under the category of ordinary means and causes, which are customary interactions among people. Therefore, it is incorrect to label such a person as a polytheist merely because they sought help or assistance.

If we understand the meaning of worship in Islamic law, we realize that not all human actions are considered acts of worship. Some actions fall under the category of customs or conventions. For instance, when a person asks another for help in a difficult situation or for rescue in a challenging circumstance, this is not considered an act of worship but rather a normal human interaction and a means to an end. Therefore, we cannot accuse such a person of being a polytheist simply because they sought help or rescue.

Ahlu Sunnah wal Jama’ah have unanimously agreed that a Muslim cannot be labeled as a disbeliever simply for committing sins or major sins. So how can one be considered a disbeliever for engaging in ambiguous matters, customary practices among people, or actions that are permissible in Islam, such as seeking intercession from prophets and righteous individuals?!

Al-Qadhdha’i, in his book “Furqan al-Quran,”<sup>(76)</sup> states on page 115: ‘The intercession that the people of monotheism believe in and which is supported by the Quran and Sunnah is far removed from disbelief. It is a form of supplication by an intercessor on behalf of someone else, and Allah may accept this supplication based on His will. This is the meaning of the exception in the verse: “Except by His permission” [Al-Baqarah, 255]. Here, “permission” means His pleasure, as stated in another verse: “And

(76) Furqan al-Quran by the Eminent Scholar Al-Qadhdha’i, (P.115).

they do not intercede except for one whom He is pleased with” [Al-Anbiya`, 28], and as stated in another verse: “And how many angels are there in the heavens whose intercession does not avail except after Allah gives permission for whom He wills” [An-Najim, 26].’

The extremists and takfiris may use the verse of Allah The Almighty to justify declaring Muslims disbelievers merely for their act of seeking intercession or assistance from others. The verse states: “And those who take protectors besides Him [say], ‘We only worship them so that they may bring us nearer to Allah in position.’ Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.” [Az-Zumar, 3]. These extremists forget that the disbelievers referred to in this verse were worshiping idols and attributing to them the exclusive qualities of divinity. Their claim of belief in Allah was nothing more than a lie and deceit. Therefore, Allah concludes the verse with a testimony against them, affirming that they are liars and disbelievers.

In conclusion, worship in Islam is a specific concept that entails submission and obedience accompanied by the belief in the divinity of the one being worshipped, and the intention of drawing closer to them through that act of worship. This does not apply to ordinary interactions among people. Moreover, we do not see any Muslim holding such beliefs; rather, all Muslims worship Allah as their Lord and do not take any deity besides Him. Therefore, it is impermissible under any circumstance to hastily label Muslims as disbelievers merely due to a sin they have committed, let alone actions that are permissible according to the majority of scholars, such as seeking intercession through prophets, messengers, and righteous individuals. And Allah The Almighty knows best.

### **38- Where is Allah in the face of injustice, killing, and aggression?**

#### **Question:**

Where is Allah as regards what is happening in the world—innocents being wronged, blood being shed, rights being violated, and the powerful unjustly oppressing the weak?

#### **Answer:**

All praise is due to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

What occurs in this world of wars, killing, injustice, and the domination of the powerful over the weak is not the end of the matter. Beyond it lies a severe reckoning on the Day of Judgment that will pursue every oppressor, murderer, and wrongdoer. Allah says {what means}: "And do not think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror]." [Ibrahim, 42]. In addition, the messenger of Allah (PBUH) said, "On the Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns." {Reported by Muslim}.

### **As regards the question, "Where is Allah in the face of injustice, killing and aggression?"**

The answer is that Allah, the Exalted, has made this killing and aggression a cause for raising the ranks of the oppressed on the Day of Judgment and a cause for punishing the oppressors in both this world and the Hereafter. Allah says {what means}: "That is because they suffer neither thirst nor fatigue nor hunger in the cause of Allah, nor tread any path that enrages the disbelievers, nor inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow the reward of the doers of good to be lost." [At-Tawbah, 120]. Had Allah, the Almighty, prevented all injustice by His power, the concept of accountability and responsibility in this world would lose its meaning. Such an intervention would lead to people's neglect in fulfilling their rights and striving for them. The world would become a haven for base desires, where everyone is free from any challenges or hardships. Life would turn into one of ease and comfort, devoid of any purpose or distinction among people. The questioner envisions a world that suits their whims, desires, and weakness—a world with no sickness, trials, poverty, death, or pain. Such a question is entirely baseless and reflects a weakness of character, lack of resolve, and deficiency in reasoning.

The way of life that Allah The Almighty has chosen is one that enables humans to manage their livelihood and relationships with others with

justice and fairness, ensuring that they do not wrong themselves or any of their fellow human beings. The ability of humans to achieve this is a divine blessing from Allah, as He has endowed them with reason and free will. Allah says {what means}: “Have We not made for him a pair of eyes?- And a tongue, and a pair of lips?- And shown him the two highways.” [Al-Balad, 8-10]. If a human being commits a wrongful action, the blame lies upon that individual who acted wrongly, not upon Allah, the Exalted. Indeed, Allah The Almighty has deemed those who do not follow reason and guidance as akin to animals and beasts. Allah says {what means}:” Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).” [Al-A`raf, 179].

Allah The Almighty has clarified this matter in the Quran and explained the reason for His will to conduct the affairs of this world based on the principles of responsibility, trial, and patience. He says {what means}: “And We did not send before you any of the messengers but they surely ate food and walked in the markets. And We have made some of you [people] as a trial for others - will you have patience? And your Lord is Ever-Seeing.” [AlFurqan, 20]. The meaning is that Allah, Exalted be He, could have willed to make His messengers angels of such a high rank that humans would have no choice but to respond to them out of fear, compulsion, and necessity. However, in His wisdom, Allah willed that the matter be one of free will. He allowed people to encounter and conflict with one another so that each person could take a stance for which they will be held accountable.

Similarly, if Allah had willed to prevent people from fighting each other, He would have done so. If He had willed to restrain the hand of the oppressor, He would have done so. He is the One who said {what means}: “ ....but they (chose) to wrangle, some believing and others rejecting. If God had so willed, they would not have fought each other; but God Ful-filleth His plan.” [Al-Baqarah, 253]. The purpose behind these calamities is to test the believers. Allah The Almighty says in explanation of this: “Do men think that they will be left alone on saying, “We believe”, and that they will not be tested? We did test those before them, and God will cer-

tainly know those who are true from those who are false.” [Al-Ankabut, 2-3]. Indeed, Allah allows the oppressor to continue in their wrongdoing only to later seize them for their transgressions, while elevating the oppressed in ranks on the Day of Judgment. As Allah says {what means}: “And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs, To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.” [Al-Qasas, 5-6].

In conclusion, Allah The Almighty is fully aware of everything that occurs in the universe. Nothing happens in the world except by His will and power. Behind every event lie divine wisdom, judgments, and decrees that may be hidden from the apparent understanding of human minds, perceivable only by those with illuminated insight, certainty, and faith. The duty of a believer when facing calamities, hardships, and trials is to exercise patience without despair, while taking all necessary measures of strength and fortitude to rise above the aggression of oppressors and the ambitions of disbelievers and tyrants. And Allah The Almighty knows best.


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The book *“Fatwas of Islamic Aqida”*, published by the General Iftaa’ Department in the Hashemite Kingdom of Jordan, is a concise yet comprehensive work. It serves as a summary of answers provided to readers’ questions about Islamic Aqida (Creed). The book is organized into five chapters, addressing the most significant issues of belief, with each fatwa given a title, resulting in 38 well-drafted fatwas. Through evidence and reasoning, the book elucidates the truths of correct beliefs concerning divinity, prophethood, and the unseen. It also touches upon various religious sects and deviant ideologies. Since matters of creed are often prone to confusion, and doubts can sometimes lead a person to destruction, the book concludes with a chapter addressing these intellectual doubts. It is written in an accessible style suitable for a general audience.



دائرة الإفتاء العام

