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# THE AQIDA OF A MUSLIM

Prepared by  
*The General Iftaa` Department in*  
The Hashemite Kingdom of Jordan



## THE AQIDA OF A MUSLIM

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# THE AQIDA OF A MUSLIM

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*In the Name of Allah,  
Most Gracious, 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. He sent him with truth and truthfulness to the worlds, and through him worldly and religious matters were set a right. The Muslim Ummah will be fine as long as it clings to the Quran and the Sunnah of the Prophet Mohammad (PBUH), in accordance with the truth that the people of truth (Ahlu Sunnah Wal Jama`aa) and acceptance have unanimously agreed upon, and the successive evidence relying on reason and the texts of Sharia. This is the truth adopted by the righteous predecessors from amongst the noble companions, the followers and the eminent Imams of the four schools of Islamic jurisprudence: Abu Hanifa, Malik, Al-Shafie and Ahmad (May Allah be pleased with them).

This is a renewed edition of the book “The Aqida of a Muslim”, which we present to our dignified readers as we are celebrating the Prophet’s birth anniversary<sup>(1)</sup>. His birth is an honor, mercy and enlightenment to all worlds and creations. He (PBUH) is the key cause for the unity of the Muslim Ummah and safety in this life and the next, in addition to his interceding in its favor before Almighty Allah on the Day of Resurrection.

This release comes after copies of the previous edition ran out. Some amendments, formulations and additions, we believed to be important, have been made to it. This is to explain an earlier statement of unclear meaning, give more details that the reader might need or eliminate a confusion that might come to mind.

In terms of its general direction, this edition doesn’t differ from the previous one. Rather, both have the same content and rules, which is normal, since true belief is one and doesn’t change. However, preference of a word over a word and a phrase over a phrase is an age-old practice of the scholars and cataloguers of books and this is why changes were made.

We have provided many Sharia evidences that the root/origin of faith (Eman) is belief at the heart and that acting upon the limbs achieves complete faith, but isn’t its root. We began with issues pertaining to faith as a prelude to Aqida (creed). We elaborated a bit on some of the Fiqh (Islamic Jurisprudence) matters attached to the end of the book with clarifying the reason behind their inclusion.

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(1) That is in 1442 AH of Prophet Mohammad’s migration.

Moreover, we deleted some issues, which many people don't care about and added some explanatory margins to questions that the reader might ask.

The General Iftaa` Department monitored the views and observations of valued readers on this book. They pertained to drafting, editing the phrase and choosing the most precise term. Therefore, we chose what would be more appropriate for the reader who wanted the cream of Aqida without the complexities of word and meaning, in addition to warding off any ambiguity.

Some of the observations on this book were negative as they included Tashbeeh (Resemblance) and Tajseem (Anthropomorphism) while some were in favor of the view of the Mu'tazilites and the Khawarij in considering whoever commits sins as disbeliever (Kafir). Moreover, some rejected the Madhabs of the four Imams (Hanafi, Maliki, Shafi'i and Hanbali). Not only this, but some objected to the idea of issuing this book in the first place, in addition to some remarks that disagree with the approved approach of the Iftaa` Department, which is compatible with the Madhab of Ahl al-Sunnah wa'l-Jamaah in Aqida, Fiqh and behavior.

The General Iftaa` Department is thankful to those who have made remarks regarding its work and reiterates its aspiration to educate Muslims that which is beneficial to them in religious and worldly matters. It achieves this through Fatwas delivered in writing, orally or by telephone. This is in addition to peer-reviewed scientific works, research papers, studies, publications, books, and other meaningful scientific contributions. It asserts that the opinions it chooses are harmonious with the original sources of Sharia and don't depart from the consensus of Ahlu Sunnah Wal Jama`ah and the four considerable Madhabs.

**All success is due to Allah and He is sufficient for us.**

**All praise be to Allah, the Lord of the Worlds.  
Peace and blessings be upon Prophet Mohammad,  
his family and noble companions.**



## Introduction

All praise be to Allah, the Lord of the Worlds. Peace and blessings be upon Prophet Mohammad, his family and noble companions.

The Science of Aqida is one of the most important Islamic sciences as it studies the major principles of Islam and leads to knowing Allah, His Attributes, His Prophets (PBUT) and man`s fate after death. These matters are crucial in saving one from Hellfire.

This Science brings together evidences from the Quran and the Sunnah as well as the intellect, leads Sharia Sciences, constitutes their foundation and encompasses, mostly and in its fundamentals, definitive information about the religion of Islam. Scholars paid attention to this Science and wrote many books on it. Some short, long, in poetry and prose. Rather, the scholars of Ahlu Sunnah Wal Jama`ah have written books of different levels depending on the needs of the Muslim reader. Therefore, there were books for beginners` level, intermediate level and the level of the experts of Aqida. However, all these books and levels have the same content and this diversity stems from the style of presentation, analysis of views and supporting evidence. Some ideas may be confusing to some readers, clear to some, and some readers may need detailed explanation that some may not understand. One of the writing methods is that adopted by the Kalam Ulama (Theologians) who use the technique of refuting the confusing matters of their rivals, showing their weaknesses and scrutinizing their evidence in the fullest form.

This brief book addresses the principles of Aqida in a simple language and provides supporting evidence without prolongation or complexity to make each person evidence against themselves.<sup>(1)</sup>

This summary encompasses the Madhab of the majority of the Muslim Ummah from among Ahlu Sunna Wal Jama`a: the Ash`arites and whoever shared their views on Aqida. What is mentioned in this book is established in the texts of Sharia encompassing evidence from the Quran and the Sunna of the Prophet

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(1) The material of this book is taken from the reliable books of Islamic Aqida of the the Ash`ari Madhab, the reliable books of Fiqh, the Iftaa` Department`s Fatwas on issues of Islamic Aqida, and the chapters have the same arrangement of the book "Jawharat At-Tawheed" by Al-Lakhani. However, this arrangement is of form and doesn`t affect the essence of Aqida.

(PBUH) indicating the established doctrines of the Ash`ari Madhab and the Madhabs that shared their views from among Ahlu Sunna Wal Jama`a.

We have attached some doctrinal issues to this book, such as accusing Muslims of Kufr (Disbelief) for a suspicious matter, the concept of Bid`ah (a condemnable innovation), and the like. The reason for this is that some of those opposing the Ash`arites claimed that these matters are doctrinal and suffice to accuse some Muslims of Kufr and Bid`ah in Aqida. Therefore, we needed to mention these matters along with the reliable view on them, even if they aren't originally from Aqida. In this, we have followed the practice of past scholars who mentioned some issues regarding the "The Position of the Caliphate" in books of Aqida although they are issues of Fiqh (Islamic jurisprudence).

This book aims to clarify the true Aqida for every Muslim in compliance with the command of Allah Who says {What means}: "Know, therefore, that there is no god but God, and ask forgiveness for thy fault, and for the men and women who believe: for God knows how ye move about and how ye dwell in your homes." {*Mohammad, 19*}.

We have dedicated this book to Aqida because its principles constitute the pillars of the Islamic civilization, the foundation of the intellectual, jurisprudential and moral thought for Muslims, the basis of sound actions and upright character, the source of the Muslim nation's unity, triumph and empowerment, and-most importantly, the reason for getting admitted into Jannah (Paradise).

Throughout the Islamic history, trustworthy scholars carried the Aqida brigade and delivered it to different generations in the best form possible. The first of these scholars were the Prophet's companions who learned Aqida directly from him without any confusedness or perversion. Next, the Tabi`in (Those who came after the time of the Prophet (PBUH) and did not meet him (PBUH); rather they met his Companions (PBUT) and learned from them) continued this mission. This is until Islam was embraced by nations of strange views and philosophies about the methodology of the Quran, the Prophetic Sunnah and the consensus of the Ulama (Learned men of the faith). These weird views were mixed with some confusedness and controversy in Aqida. Therefore, the need to defend the Islamic Aqida and rid it of all flaws has become urgent to render it as pure as it first started with the Quran and the Sunnah. The four Imams<sup>(1)</sup> of Islamic Jurisprudence, and the scholars of their era assumed this task. They clarified the issues of Aqida, refuted dubious matters, wrote on some issues, authored books and taught students of Sharia Sciences.

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(1) Imam Abu Hanifa al-Nu`man (Died 150 H), Imam Malik Bin Anas, also known as Imam Darul Hijrah, (Died 179 H), Imam Shafi`I (Died 204 H) and Imam Ahmad Bin Hanbal (Died 241 H).

Doctrines remained clear for the general Muslim public; however, the need emerged for establishing them as well as building them in a tight scientific and theoretical manner to enable the learned men of the Islamic faith to refute any confusedness<sup>(1)</sup>. Two great Imams from Ahlu Sunna Wal Jama shouldered this sacred duty: Abu Hasan Al-Ash`ari and Abu Mansour Al-Maturidi. Both were keen on establishing evidence to refute falsehoods about Aqida and the scholars of the Muslim Ummah (the majority of the scholars) had followed suit until this day. They have proven true Aqida with considerable evidence relying on interpretation and the texts of Sharia (The Quran and the Sunnah).

Abu al-Hasan al-Ash`ari (Died 321 AH) is one of the Imams of guidance and an eminent scholar whose lineage traces back to the companion Abu Musa al-Ash`ari (radiallaahu anhu). His name is Ali bin Ismaa`il bin Abi Bishr Ishaq Bin Salem Ismail Bin Abdullah Bin Mousa Bin Bilal Bin Abi Burdah Bin Abi Mousa al-Ash`ari. The Shafie Tajuldin al-Subki (May Allah have mercy on him) said: "His qualities are countless."<sup>(2)</sup>

As for Imam Abu Mansur Maturidi (Died in 333 AH). He comes from a town called Samarqand. His full name is Mohammad ibn Mohammad ibn Mahmood Al-Hanafi Al-Ansari. He is nicknamed as the Imam of Guidance. His lineage traces back to the noble companion Abi Ayoob Al-Ansari (May Allah be pleased with him). The Shafie Imam, Al-Subki, said about him: "He was an eminent scholars who defended Islam, established the beliefs of Ahlu Sunnah Wal Jama`a and refuted the claims and falsehood of the Mu`tazilites and the innovators..... His Madhab is an extension of Abu Hanifa`s and his fellow scholars Imam Abi

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- (1) The need to establish the Science of Aqida increased due to the emergence of some opinions contrary to the doctrine of Ahlu Sunna Wal Jama`aa. For example, the ideas of the Mu`tazilites in denying Divine Decree, caliming that Allah has a body (Tajseem) and looks like His Creation {*Exalted is He and high above what they say by great sublimity*}. Another example is the Murji`ah who sever the connection between faith and action claiming that there is no harm in committing a sin while being a believer, the Khawarij who labelled the companions as Kafir and made killing them lawful based on weak dubious matters and that it is lawful to rebel against Muslim leaders. During our time, many suspicious matters and corrupt beliefs have spread. Some of these are: atheism, whether denying the existence of Allah or denying the Prophecy of Mohammad (PBUH). Some examples are denying that Islamic Law abrogated former Laws, claiming prophet hood (as the Qadianis believe), denying that the Quran is the truth from Allah, denying that non-Muslims are obliged to follow Prophet Mohammad (PBUH), recognizing that all religions are one, spreading the so called Abrahamic Religion or believing in the philosophical religious plurality and other falsehoods.
- (2) Al-Subki, Tajuldeen Abdul Wahab Bin Ali Bin Abdul Kafi (Died 771 H), Tabakat Al-Shafi`iah Al-Kubra, 2<sup>nd</sup> Ed. (Edited by Mahmoud Tonakhi and Abdul Fatah Al-Hulu), Hajr for Printing, Publication and distribution, 1413 h, Part 3, Page: 351.

Yousef and Mohammad Bin Al-Hasan.”<sup>(1)</sup>

### **Clarification over the Adoption of the Methodology of al-Ash`ari and al-Maturidi by the Scholars of Aqida**

It should be made clear that both Imams haven't adopted anything contrary to the Quran and the Sunnah. Rather, they defended the Islamic beliefs mentioned in the Quran and the Sunnah according to the methodology of the Prophet (PBUH), his companions and the Tabi`in. Accordingly, they wrote books on that topic, refuted contrary claims and sought to make the believers steady on the path of these true doctrines. Consequently, Allah the Almighty gave them the strength to achieve that end. The fact that all scholars were pleased with the methodology of these two Imams proves their trustworthiness and authenticity of their work. This is since the Messenger of Allah (PBUH) said: “Allah Ta`ala will never allow my Ummah to unite upon misguidance.” However, the disagreement between the two Imams is mild related to words in most sayings and this was mentioned by the scholars who studied this disagreement and wrote famous books on it.

The scholars of Hadith from among Ahlu Sunnah Wal Jama`aa acknowledged the merit and status of al-Ash`ari and his fellow scholars, adopted their methodology and sayings. For example, Imam Al-Baihaqi cited from al-Ash`ari and Ibn Fork<sup>(2)</sup> in many places of his book “**al- Asma Wa Sifat**” {*The names and attributes of Allah*}. This is in addition to citing their understandings and interpretations, which indicates the validity of their beliefs.

Moreover, Al-Hafiz Ibn Asaker highlights the true nature of the work of al-Ash`ari and al-Maturidi where he said: “When it was al-Ash`ari's turn, he (May Allah have mercy on him) didn't introduce any new matter into the religion nor any Bid`ah (Innovation). Rather, he adopted the sayings of the companions, the Tabi`in, and the Imams of Usul Deen (Fundamentals of religion), such as Abi Hanifa, Sufian Ath-thawri from Kufa, al-Awza`ei from Sham (Syria), Malik and Al-Shafi`ei from Madina, Ahmad Ibn Hanbal from amongst the scholars of Hadith, al-Laith Bin Sa`ad, Al-Bukhari and Muslim. Unlike what the people who follow desires and whims (Those who speak about religion without knowledge) claimed, al-Ash`ari and al-Maturidi showed that there is no contradiction between religion and the intellect. This isn't strange as it is the practice of the pioneers of this Ummah from Ahlu Sunnah Wal Jama`aa. Narrated Abu Hurayrah: The Prophet (PBUH) said: “Allah will raise for this community at the end of

(1) Ibid: part 3, Page:351

(2) See his biography, P.89.



every hundred years the one who will renovate its religion for it.”<sup>(1)</sup>

Al-Ash`ari and al-Maturidi were followed by the Imams of Ahlu Sunnah Wal Jama`aa from amongst the scholars of Hadith, commentators of the Quran, scholars of recitations, Arabic language experts, scholars of Aqida and principles of Islamic Jurisprudence, such as Al-Bakillani, Al-Hafiz Bin Fork, Abi Amir Ad-Dani, Makki Bin Abi Talib, Imam Al-Harmain Al-Juwayni, Hujatul Islam Al-Ghazali, An-Nasfi, Fakher Al-Deen Al-Razi, Ad-Doud Ad-Deen Al-Aiji..... and others. All of these follow the methodology of Ahlu Sunna Wal Jama`aa, either the Ash`aris or Maturdis, and they haven't introduced any new matter into the religion and they are widely accepted and trusted by the masses of the Muslim Ummah.<sup>(2)</sup>

The methodology followed by the Ash`aris and Maturdis is that of Ahlu Sunnah Wal Jama`aa from the Salaf (Ahlu Sunnah Wal Jama`aa) and the Khalaf (Descendants).

This book is divided into three chapters:

**-Divinities**

**-Prophethood**

**-Eschatology**

**And All Perfect Praise be to Allah the Lord of the Worlds**



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(1) Ibn Asakir, Alias ThikatulDeen, Abul Kasim Ali Bin Hasan Bin Hibatullah alias Ibn Asakir (Died 571 H), Tabyeen Kathib Al-Muftari Fima Nosiba Ela Al-Imam Ibi Hasan al-Assh`ari, 3<sup>rd</sup> Ed. Dar Al-Kitab Al-Arabi- Beirut, 1404 H: P.103.

(2) See the biographies of these scholars at the end of this book.



## Introduction to Aqida

### **The Concept of Iman (Faith) according to Ahlu Sunnah Wal Jama`aa**

According to Sharia (Islamic Law), it is an obligation upon every Mukallaf (Someone who has reached maturity or puberty, and has full responsibility under Islamic Law) to know Allah the Almighty as well as the pillars of Iman (Faith) with certainty and based on correct proof. This is because Almighty Allah says {What means}: “Know, therefore, that there is no god but God” {*Mohammad, 19*}.

This obligatory knowledge entails believing in the content of the two testimonies of faith (Bearing witness that there is no God worthy of worship except Allah and that Mohammad is the slave and Messenger of Allah). In other words, believing in Allah’s attributes of perfection as well as attributes that are impossible for Him, and that His actions take place with His will and Power. This is in addition to believing in Prophet Mohammad (PBUH) and his Message, with submission and surrender.

This Iman isn’t acceptable unless it is based on absolute certainty. Therefore, knowing its general evidence is a necessity and it isn’t sufficient for a Muslim to utter the testimonies of faith by the tongue without affirmation of the heart. If we suppose that someone has doubts about the existence of Allah, then their Iman is unacceptable and invalid. Allah the Almighty says {What means}: “Their apostles said: “Is there a doubt about God, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!” {*Ibrahim, 10*}. He the Exalted also says {What means}: “But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily God is well aware of all that they do.” {*Yunus, 36*}.

It should be known that Islamic Law doesn’t stipulate that a Mukallaf knows Allah through detailed examination of evidences; rather, it suffices to consider them in general. Ordinary Muslims do know Almighty Allah, but with different levels of understanding. If we assume that there is a Mukallaf who didn’t investigate the evidence and was a Muqalid, he/she is considered negligent and thus he/she is a disobedient believer. Al-Aiji pointed that considering the general evidence is sufficient where he said: “It isn’t conditioned for the ordinary Muslim to

know this matter in detail; rather, general knowledge is sufficient<sup>(1)</sup>.”

### **The First Duty Enjoined upon a Mukallaf<sup>(2)</sup> is Knowing Allah:**

The first duty upon a Mukallaf is believing in Allah and affirming at heart that Allah exists, He is the One and only God worthy of Worship, He has no partners, He is the Creator of everything, He has all the Attributes of Perfection while all attributes of imperfection are impossible for him. Allah says {What means}: “Know, therefore, that there is no god but God,” {*Mohammad, 19*}. This is what the Mukallaf isn’t allowed not to know because it is the general belief required of every Muslim.

In order to fulfill this duty, faith (Iman) in Allah must be achieved through evidence since it isn’t allowed to have Iman through Taqlid of others<sup>(3)</sup>. This universe is the strongest evidence on the existence of Allah. This is because it is impossible for the sane person to believe that this universe, which is realized through the senses, exists without a Creator, in addition to the fact that man’s natural inclination (Fitrah) looks for a reason behind everything. Thus, every creature must have a creator and this Creator is Allah. He the Almighty says {What means}: “That is God, your Lord! there is no god but He, the Creator of all things: then worship ye Him:” {*Al-An`am, 102*}.

Although complicated, this universe is well-organized where all things are ordered in due proportion, so there must be an Organizer and a Knower of all things and that is Allah. He the Almighty says {What means}: “It is He who created all things, and ordered them in due proportions.” {*Al-Furqan, 2*}.

Everybody needs an evidence that Allah exists, but each express this according to their understanding. For example, one Arab inferred that Allah the Almighty exists through stating {What means}: “The trace indicates the path and the dung indicates the camel.” Consequently, don’t the heavens, the earth, the seas, the oceans and all other creations indicate the existence of the All Hearing, the All Seeing (Allah)?!

(1) Al-Shareef al-Jurjani, Ali Bin Mohammad Al-Jurjani (Died in 816 H), Shareh Al-Mawaqif, As-Sa`ada Printing House, Egypt, 1907 AD-1325 AH: Part 8, P.333.

(2) According to the principles of religion or roots of faith, the Mukallaf is the adult discerning individual who received the Message of Islam in the correct manner in the sense that he/she grasped the content of this message embodied in the testimonies of faith (There is none worthy of worship except Allah and Mohammad is the Messenger of Allah).

(3) Taqlid is following the sayings of others without evidence and if their sayings have changed, he/she begins to have doubts to the extent of not differentiating between truth and falsehood. Therefore, knowing Allah through knowing sufficient evidence is a duty upon a Mukallaf because Taqlid is a danger to the beliefs of a Muslim and usually leads to doubt.

## The Meaning of Iman (Faith) Allah Required People to Know

Having mentioned earlier that Iman is the first duty upon a Mukallaf, it is imperative to give the definition of Iman:

The root/origin of Iman required of a Muslim is affirmation by the heart without hesitation or doubt, and with submission and surrender that Allah is the One and only true God worthy of worship, Islam is the final Message, and all that revealed to Prophet Mohammad (PBUH) is the truth. Allah says {What means}: "O ye who believe! Believe in God and His Apostle, and the scripture which He hath sent to His Apostle." {*An-Nisa`*, 136}. Therefore, one who believes in all these eschews dwelling in Hellfire forever.

The evidence that the origin of Iman is the affirmation by the heart is the verse: "For such He has written Faith in their hearts, and strengthened them with a spirit from Himself." {*Al-Mujadila*, 22}. The faith written in the heart is nothing but belief at the heart. This meaning is also reflected in the verse: "But thou wilt never believe us." {*Yusuf*, 17}.

Complete faith is belief of the heart, expression upon the tongue and acting upon the limbs. This definition is correct. However, it should be noted that this is the definition of complete faith and not the origin of faith, which is belief of the heart.

A Muslim may find it strange that the origin of faith is mere belief of the heart and that it isn't part of the expression upon the tongue and the acting upon the limbs. We are of the view that this isn't strange since this is indicated by the Quran and the Sunnah. It is also the view of the the companions, the Tabi`in and their followers (May Allah have mercy on all of them). Rather, this is the view of the trustworthy Salaf from amongst the scholars of the four schools of Islamic Jurisprudence.

Following are some proofs on this from the Quran, the Sunnah and the texts of the considerable scholars:

1-Allah says {What means}: "God forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with God is to devise a sin Most heinous indeed." {*An-Nisaa`*, 48}. Shirk is associating partners in worship with Allah. However, committing sins and leaving acts of worship is definitely below Shirk and is subject to the will of Allah, so it isn't considered Kufr (Disbelief) nor valid ground for labelling someone as a Kafir (Disbeliever). This shows that the faith through which a person eschews dwelling in Hell fire forever is the belief of the heart.

2-Allah says {What means}: "Anyone who, after accepting faith in God, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but

such as open their breast to Unbelief, on them is Wrath from God, and theirs will be a dreadful Penalty.” {*An-Nahl*, 106}.

3-Allah says {What means}: “For such He has written Faith in their hearts, and strengthened them with a spirit from Himself” {*al-Mujadilah*, 22}.

4-Allah says {What means}: “The desert Arabs say, “We believe.” Say, “Ye have no faith; but ye (only) say, ‘We have submitted our wills to God,’ For not yet has Faith entered your hearts.” {*Al-Hujurat*, 14}.

The above verses made the heart the place of faith and other than this isn’t part of the faith that saves one from dwelling in Hellfire forever. They also indicate that faith settles in the hearts and breasts, which is the affirmation of the heart.

5-As for evidence from the Prophetic Sunnah, there are authentic and clear Hadiths that whoever doesn’t do good deeds, but has faith at heart is considered a believer who is saved from dwelling in Hell fire forever. For example: Narrated Anas: The Prophet (PBUH) said, “Whoever said “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, “None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell.”<sup>(1)</sup>

6- Narrated Abu Sa’id Al-Khudri: ...then they will enter Paradise whereupon the people of Paradise will say, ‘These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).’ Then it will be said to them, ‘For you is what you have seen and its equivalent as well.’<sup>(2)</sup>

7- Narrated Abu Dhar: Allah’s Messenger (PBUH) said, “Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise.” I asked, “Even if he committed illegal sexual intercourse (adultery) and theft?” He replied, “Even if he committed illegal sexual intercourse (adultery) and theft.”<sup>(3)</sup>

8- Abu Huraira reported Allah’s Messenger (PBUH) as saying that a person who had never done any good deed asked the members of his family to burn his dead body when he would die; scatter half of its ashes over the land and half in

(1) Transmitted by Bukhari

(2) Transmitted by Bukhari

(3) Transmitted by Bukhari

the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah commanded the land to collect (the ashes scattered on it) and He also commanded the ocean to collect the (ashes) contained in it. Allah questioned him why he had done that. He said: My Lord, it is out of Thine fear that I have done it and Thou art well aware of it, and Allah granted him pardon.”<sup>(1)</sup>

9- Narrated Abu Huraira: One day while Allah’s Messenger (PBUH) was sitting with the people, a man came to him walking and said, “O Allah’s Messenger (PBUH). What is Belief?” The Prophet (PBUH) said, “Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection.”<sup>(2)</sup>

10- It is narrated on the authority of ‘Uthman that the Messenger of Allah (PBUH) said. He who died knowing (fully well) that there is no god but Allah entered Paradise.<sup>(3)</sup>

11-Anas reported that, when Mu’adh was riding behind the Prophet on the saddle, he said, “Mu’adh”, to which he replied, “At your service and at your pleasure, messenger of God.” He said, “Mu’adh”, to which he replied, “At your service and at your pleasure, messenger of God.” He said, “Mu’adh”, to which he replied, “At your service and at your pleasure, messenger of God,” three times altogether. He said, “If anyone testifies sincerely from his heart that there is no god but God and that Mohammad is God’s messenger, God will declare him immune from hell.” He asked, “Messenger of God, shall I not then inform people of it, so that they may be of good cheer?” He replied, “Then they would trust in it alone.” Mu’adh told about it at the time of his death, to avoid sinning.<sup>(4)</sup>

The above Hadiths indicate that good righteous deeds and acts of obedience aren’t part of the origin/root of Faith. Therefore, one who has faith at heart but doesn’t deliver these deeds and acts isn’t considered a Kafir (Disbeliever). This is also supported by the verses stated earlier.

That the root of faith is belief at the heart is the consensus of Ahlu sunnah Wal Jama`aa. This is also the view of At-Tabari who said: “The correct view is that faith is a word indicating belief at the heart, as is in the Arabic language, and as stated in the Glorious Quran when Yusuf’s brothers told their father Jacob: “But

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(1) Transmitted by Muslim

(2) Transmitted by Bukhari

(3) Transmitted by Muslim

(4) Bukhari & Muslim. “to avoid sinning” i.e. the sin entailed in not conveying the Hadith to the people.



thou wilt never believe us even though we tell the truth.” *{Yusuf, 17}*. I.e. you won't believe what we are telling you. However, the word absolute faith (Complete faith) is, as stated the Salaf, belief at the heart, expression upon the tongue and acting upon the limbs.<sup>(1)</sup> Ibn Qutaibah (Famous commentator of the Quran) said: “Faith is belief at the heart. Allah says {what means}: “ But thou wilt never believe us” i.e. you won't believe what we are telling you “even though we tell the truth.” *{Yusuf, 17}*. Allah also says {What means}: “(The answer will be :) “This is because, when God was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed!” *{Ghafir, 12}*. I.e. you believed at the heart, and a servant believes in Allah through believing in what Allah has promised or that Allah will accept his/her belief.”<sup>(2)</sup>

The eminent scholar Abo Amr Al-Dani said: “Belief in Allah is affirmation of the heart that He is the One and Only God worthy of worship, He has no beginning, He is the All Knowing Creator.” There is nothing whatever like unto Him, and He is the One that hears and sees (all things).” *{Ash-Shura, 11}*. The proof that faith is belief at the heart and expression upon the tongue is the verse: “ But thou wilt never believe us even though we tell the truth.” *{Yusuf, 17}*. I.e. you won't believe what we are telling you. Another proof is the verse: (The answer will be:) “This is because, when God was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed!” *{Ghafir, 12}*. I.e. you believed at the heart. Also the verse: “In this is a symbol for you if ye indeed have faith.” *{Al-Baqarah, 248}*. I.e. if you indeed believe.”<sup>(3)</sup>

The scholar of Hadith, Al-Baihaqi, said (What means): “Doing good in practice is the proof of having the right belief at heart.”<sup>(4)</sup>

Based on the aforementioned that the root/origin of faith is belief at heart, Ahlu Sunnah Wal Jama`aa unanimously ruled that one who committed a major sin is considered a believer and doesn't leave the fold of Islam. An-Nawai said: “The view of the people of the truth (Ahlu Sunnah Wal Jama`aa) is that sin

(1) Ibn Qutaibah, Abu Mohammad Abdullah Bin Muslim Ad-Dainoori (Die in 272 AH), Ta'weel Moshkil Al-Quran (Verirified by Ibrahim Shams Al-Deen). Scientific Books House, Beirut-Lebanon: Page 263.

(2) At-Tabari, Abu Jafar Mohammad Bin Jarir (Died in 310 AH), At-Tabsir Fi Ma`alim Al-Deen, 1<sup>st</sup> Floor. (Verified by Ali al-Shibl), Al-Asimah Printing House, Published 1416 AH-1996 AD: Page, 190.

(3) Abu Amr Al-Dani, Othman Bin Sa`eid (Died in 444), Ar-Risalah Al-Wafeyah Fi Madhab Ahlu Sunnah Fi Al-'Etikadat Wa Usul Al-Deyanat, 1<sup>st</sup> Ed. (Verirified by Daghsh Al'Ajmi), Imam Ahmad's Printing House, Kuwait, 1421-2000: Page, 119.

(4) Al-Baihaqi, Abu Baker Ahmad Bin Al-Hussaein Al-Khurasani (Died in 485 AH), Sho`ab Al-Eman, 1<sup>st</sup> Ed. Ar-Rushd Library, 1443 AH-2003 AD: Part 1, page:92.

doesn't make any of the people of the Qibla (Those who pray towards the Kaba) a Kafir (Disbeliever). Similarly, those who follow whims (Groups that went astray) and innovations aren't considered as Kafir. However, whoever denies knowledge of the fundamentals of Islamic beliefs which every Muslim must know is considered as an apostate and Kafir unless such person doesn't know these basic beliefs due to being a new convert or living in a remote place...."<sup>(1)</sup>

**The View of the Salaf** (The companions of the prophet Mohammad, their followers, and the followers of the followers) **and the Kalaf** (The scholars who lived after the first three centuries) **is that the Root/Origin of Iman is Belief at Heart.**

The Salaf are famous for saying that Iman is expression upon the tongue and acting upon the limbs. This is true and there is nothing wrong with it, but how to understand this? A Muslim should understand this correctly to avoid contradiction and accusing the Salaf of that which they are innocent of (Accusing one who commits major sin or abandons an act of worship with Kufr). Following is an explanation of this issue:

Al-Gazali said: "The Salaf were famous for saying that Iman is belief of the heart, utterance upon the tongue and acting upon the limbs. But, what does this mean? We stated that it can't be excluded that acting upon the limbs is part of Iman because it completes it. For example, the head and the hands are part of the human being; however, when the head is missing he/she isn't a human being anymore but when the hand is severed he/she remains a human being. Similarly, if the praying person didn't make Tasbeeh (saying Subhan Allah) and Takbeer (saying Allahu akbar), their prayer remains valid"<sup>(2)</sup>

According to the Salaf, utterance upon the tongue and acting upon the limbs are from Iman, in the sense that they increase it and complete it, but not in the sense that they are part of its truth or one of its pillars.

Amongst the Salaf who clarified this issue is the eminent commentator of the Quran Al-Baidawi. He said, when explaining the Hadith of Jibreel, which defines Iman as belief in Allah, His Angels, His Scriptures, His Messengers, the Last Day and Divine Preordainment: "This means that acts of the limbs aren't from the truth of Iman and that Islam and Iman are two different things, as indicated by

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- (1) An-Nawawi, Abu Zakaria Mohyei Al-Deen Bin Sharaf (Died in 676), Al-Menhaj Shareh Sahih Muslim Ibn Al-Hajjaj, 2<sup>nd</sup> Ed. Dar Ehya' Al-Torath Al-Arabi, Beirut, 1392 AH: Part1, Page 150.
  - (2) Al-Gazali, Abu Hamid Bin Mohammad Al-Gazali At-Toosi (Died in 505 AH), the Principles of the Creed (Kitab Qawa'id al-'aqa'id), 2<sup>nd</sup> Ed. (Revised by Mousa Ali), Books World, Lebanon, 1985: Page 259.

the verse: “ “ Say, “Ye have no faith; but ye (only)say, ’We have submitted our wills to God,’ “ {*Al-Hujurat, 14*}. This view was also supported by Abu Al-Hasan Al-`Ash`ari (May Allah have mercy on him). Some scholars of Hadith and the majority of the Mu`tazillites said: “Iman and Islam are two words that indicate one meaning, which is the total of belief at heart, utterance upon the tongue and acting upon the limbs. He responds to the view of the latter group (Some scholars of Hadith and the majority of the Mu`tazillites) by saying: Allah the Almighty tied righteous good deeds and abstaining from sin in a great number of verses of the Quran. Had good deeds been part of Iman, this connection wouldn` t have been established. Had deeds been part of Iman, it would have led to accusing the sinner with Kufir, as stated the Mu`tazilites, but they strongly deny accusing the sinner with Kufir.”<sup>(1)</sup>

### **The Connection between Iman, Utterance upon the Tongue and Acting upon the Limbs.**

If the root of Iman is belief at heart with submission and surrender to Allah, then the two testimonies of faith (Ash-hadu an la ilaha illa Allah, Wa ash-hadu anna Mohammadan Rasulu-Allah) indicate what lies in the heart of a believer in terms of believing in Allah and His Messenger (PBUH). They are a sign of Iman and the good deeds that distinguish a believer from a non-believer, and that uttering these testimonies isn` t part of Iman. Rather, it is proof of adherence to Sharia and believing in it. This is because, for some reason, a person may not be able to utter; still, he/she believes in Allah and His Messenger (PBUH).

As for mandatories and all good deeds such as prayer, fasting, Zakah (Alms), Haj (Pilgrimage), in addition to voluntary acts of worship, they are a sign of strong and complete Iman. The more these acts increase, the higher the degree of Iman because they strengthen one`s Iman and instill it in the heart. However, not performing these acts of worship decreases Iman but doesn` t abolish it completely as long as one believes in Allah, His Messenger (PBUH) and all that Mohammad came with in terms of the knowledge of the fundamentals of Islamic beliefs which every Muslim must know.

Utterance upon the heart and acting upon the limbs reflect the belief settled in the heart of the believer and acts of worship strengthen and complete that belief. One may sometimes fail to utter upon the tongue and act upon the limbs, but his/her heart is filled with Iman and certainty. This matter is indicated by the verse in which Almighty Allah says {what means}: “For those who believe and work

(1) Al-Baidawi, Naser Al-Deen Abdullah Bin Omar (Died in 685 AH), Tohfah Al-Abbrar Shareh Masabeeh Al-Sunnah, Ministry of Awqaf and Islamic Affairs, Kuwait, 1433 AH, 2012: Part 1, Page:30.

righteousness, is (every) blessedness, and a beautiful place of (final) return.” {*Al-Ra`d*, 29}. Here, Allah addressed them as believers first then doers of good deeds, which shows that performing acts of worship comes after having Iman settled at heart.

### **Iman Increases and Decreases along with the Increase and Decrease of the Acts of Obedience.**

Based on what we stated regarding the meaning of Iman and its connection with utterance upon the tongue and acting upon the limbs, it should be known that Iman increases through offering acts of obedience but decreases through committing sins.

Here, obedience refers to performing the commands of Allah and avoiding His prohibitions while sin refers to disobeying the commands of Allah.

The increase and decrease of Iman is based on what we have stated earlier that Iman is belief at heart and that utterance upon the tongue and acting upon the limbs complete it. Regardless of the believer’s degree of adherence to performing acts of worship or acts of obedience, he/she is still considered a believer and doesn’t leave the fold of Islam by merely committing sins or being negligent in performing these acts.

The proof that Iman increases is embodied in the words of Allah Who said: “Men said to them: “A great army is gathering against you”: And frightened them: But it (only) increased their Faith: They said: “For us God sufficeth, and He is the best disposer of affairs.” {*Al-Emran*, 173}, “For, Believers are those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;” {*Al-Anfal*, 2}, and “Whenever there cometh down a sura, some of them say: “Which of you has had His faith increased by it?” Yea, those who believe,- their faith is increased and they do rejoice.” {*At-Tawbah*, 124}. However, if Iman increases, then it is amenable to decrease as well.

In conclusion, it is important to note three things:

**First:** The view of Ahlu Sunnah Wal Jama`aa that Iman is belief at heart doesn’t necessitate denying that acts of worship are from Iman but the issue, here, is that are they part of Iman; meaning that if they weren’t offered Iman is eliminated and a believer becomes a Kafir? Or, do they complete Iman and thus elevate the status of the believer in the sight of Allah? As explained earlier, they complete Iman but aren’t part of it and this is according to the view of Ahlu Sunnah Wal Jama`aa.

**Second:** We don’t deny that acts of worship are amongst the religious obligations and one who abandons them deliberately and doesn’t make repentance is a

sinner promised with punishment on the Day of Judgment; however, abandoning them doesn't make him/her a Kafir unless he/she denies them. Rather, a sinner remains a believer in the will of Allah and escapes abiding in Hell fire forever.

**Third:** The view of the Morji`ah (Those who say that acts of worship are completely separated from Iman) completely differ from that of Ahlu Sunnah Wal-Jama`aa from amongst the Ash`arites and the Maturdis and those who agreed with them. Briefly, the Morji`ah believe that a believer isn't accountable for sins and that the punishment mentioned in the Quran for the sinners is merely for the Kafirs. As for the sinners from amongst the believers, they are neither admitted to Hell nor are punished. They were called Morjiah because they stated that Iman is totally disconnected from sin and that a believer isn't held accountable for sin. I.e. He/she doesn't go to Hell nor receive punishment for sin.



## Chapter One Divinities

This chapter “**Divinities**” addresses issues related to knowing Allah, such as affirming His Existence and Attributes<sup>(1)</sup>, clarifying the meaning of each Attribute, the Attributes impossible for Him, in addition to His Doings.

Imam Sanoosi has arranged this chapter in a unique way approved by the scholars where he divided Divinities into three aspects:

First: Affirming what is necessary to be of His Attributes, which are the Attributes of Perfection.

Second: What is impossible to be of His Attributes, which are the attributes of imperfection.

Three: What is permissible to attribute to Him.

### **The Attributes of Allah that every Pubescent and Sane Muslim is Obligated to Know**

Overall, Allah’s Attributes, whether we know them or not, are all Attributes of Perfection, and they are countless, so we believe in them in total, and Allah hasn’t required us to believe in them in detail except those based on certain evidence. They are thirteen Attributes: Existence (al-Wujud), Allah has no beginning (al-Qidam), Everlastingness (al-Baqa’), Oneness (al-Wahdaniyyah), Non-neediness of others (al-Qiyamu bin-Nafs), Non-Resemblance to the Creations (al-Mukhalafatu lil-hawadith), Knowledge (al-‘Ilm), Will (al-‘Iradah), Power (al-Qudrah), Life (al-Hayah), Hearing (as-Sam’), Sight (al-Basar), and Speech (al-Kalam).

We must believe that the opposite of the above Attributes are impossible for Allah. This is because Allah can’t be non-existent, can’t be more than One, can’t be mortal, can’t be a creation, can’t be in need of others, can’t be of no knowledge of anything, can’t be of limited power or will, can’t be deaf, can’t be blind or dumb.

As for Allah’s actions, a Muslim must believe that they are all by His Will and

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(1) Some attributes a Mukhalaf must know in detail have been mentioned since none can know all His Attributes completely.

Power, permissible for Him to do or not to do, and He isn't required any of them absolutely since He is the Owner of this Universe and Disposer of all its affairs.

We must also believe in all the Attributes of Allah mentioned in the Quran and the Prophetic Sunnah. For Example, He is Compassionate and intends all that is good for His servants, He doesn't need others, and He is the Guardian of everything. Allah the Almighty says {What means}: "Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!" {*As-Saffat*, 180}.

### **Necessary Attributes of Allah**

The scholars from among Ahlu Sunnah Wal Jama`aa classify necessary Attributes of Allah into sections and it is imperative to know that the Attributes of Allah themselves can't be divided because division is a human attribute and impossible for Allah. However, the division given here is only for educational and scientific purposes and meant for easier memorization. These sections are:

#### **First Section: The Self Attribute**

This refers to the Attribute of Existence. It was called as such because it expresses Allah in Himself in terms of His Existence. He the Almighty says {What means}: "But God cautions you (To remember) Himself" {*Al-Emran*, 28}.

Believing in this Attribute means believing that Allah exists, and definitive evidences establish this since it is impossible for this universe, including skies, creatures, seas, mountains and the like, to exist without a Creator that exists and causes it to exist. It is also impossible for the universe to create itself or be a coincidence without a Creator that runs its affairs.

#### **Second Section: The Negative Attributes**

They were called as such because they negate any imperfection for Allah. These Attributes are five:

##### **A-The Eternity (al-Qidam)**

It is obligatory to believe Allah is Eternal i.e. there is no beginning to His Existence. His attributes are also eternal, and nothing is eternal except Allah and His attributes.

Allah said {What means}: "Allah has no beginning nor end." {*Al-Hadeed*, 3}.

##### **B-The Everlastingness (al-Baqâ')**

It is obligatory to believe Allah is everlasting i.e., His Existence does not end. His Existence is everlasting and His attributes are everlasting. There is nothing everlasting in itself except Allah, because annihilation does not apply to His Self.



### C- The Non-Neediness of others (al-Qiyâmu bin-Nafs)

Allah doesn't need anything since He isn't an Attribute, He isn't a Creation, He doesn't need place or body or any helper. Allah says {What means}: "O ye men! It is ye that have need of God: but God is the One Free of all wants, worthy of all praise." {*Fatir, 15*}.

### D-The Non-Resemblance to the Creation (al-Mukhâlafatu lil-Hawâdith)

Allah does not resemble any of His creatures, neither in His Self nor in His Attributes nor in His Doings/Actions. Allah says {what means}: "there is nothing whatever like unto Him, and He is the One that hears and sees (all things)." {*Ash-Shura, 11*}.

### Third Section: The Attributes of Meanings.

These are eternal divine<sup>(1)</sup> attributes inherent to Allah, Exalted be He, in the sense that they do not resemble the attributes of creatures, and they are not subject to change with the passage of time. Rather, they are ancient by virtue of the eternal nature of Allah, Exalted be He. These are the following seven attributes:

**1-Al-Hayyah (The Ever-Living):** It signifies that Allah is described with complete and eternal life, not subject to death or annihilation. Allah, Exalted be He, says {What means}: "And put thy trust in Him Who lives and dies not" {*Al-Furqan, 58*}. And He, glorified be He, says {What means}: "God! There is no god but He,-the Living, the Self-subsisting, Eternal" {*Al-Baqarah, 255*}.

One of the implications of this attribute is that Allah, Exalted be He, is not an inanimate object among other inanimate objects. Therefore, He alone deserves to be worshipped, unlike stones, idols, and celestial bodies. Allah, Exalted be He, says {What means}: "He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to God, Lord of the Worlds!" {*Ghafir, 65*}.

**2-Al-'Ilm (The All-Knowing):** It signifies that Allah is fully aware of everything that has occurred, everything that exists, and everything that will happen. Allah knows everything that exists, and there is nothing in existence that Allah does not know. If the opposite is true, Allah would be ignorant, but Allah is far above such a deficiency. Allah, Exalted be He, says {What means}: "But the god of you all is the One God: there is no god but He: all things He comprehends in His knowledge." {*Taha, 98*}.

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(1) The difference between "azal" (eternity) and "qadim" (ancient) is that "azal" refers to the continuity of existence in both the past and the future without a beginning or an end. On the other hand, "qadim" refers to the continuity of existence in the past without a beginning. Combining both "azali" and "qadim" emphasizes the meaning.

As for ignorance (jahl), it describes creatures who lack knowledge of certain matters. Allah, Exalted be He, says {What means}: “He knows what is hidden and what is open: too high is He for the partners they attribute to Him!” (Al-Mu’minun, 92). He also says {What means}: “The Unbelievers say, “Never to us will come the Hour”: Say, “Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:” {Saba, 3}. It is incumbent upon the servant to observe his actions and conduct in accordance with the teachings of the Shari’ah, for Allah is aware of all of that.

3- **Al-Iradah (The Will):** It signifies that Allah, Exalted be He, is the One with perfect and effective will. He decrees as He pleases, and His rulings are not objected to, nor can His decrees be overturned. Whatever happens in existence occurs by His will and choice. It only comes into being in accordance with what Allah, Exalted be He, chooses in terms of destiny, attributes, manner, and condition. In addition, whatever Allah does not will, will never come to be. Allah, Exalted be He, says {What means}: “Doer (without let) of all that He intends.” {Al-Buruj, 16}. He also says: “but God Fulfilleth His plan” {Al-Baqarah, 253}. Furthermore, Allah says: “Nor say of anything, “I shall be sure to do so and so tomorrow”- Without adding, “So please God!” and call thy Lord to mind when thou forgettest, and say, “I hope that my Lord will guide me ever closer (even) than this to the right road.” {Al-Kahf, 23-24}.

4- **Al-Qudrah (The Power):** It signifies that all beings are created by Allah, Exalted be He, and He is their Creator. He brings them into existence from non-existence. No one has the power or influence to create except Allah. Allah, Exalted be He, says {What means}: “for God hath power over all things.” {Al-Baqarah, 20}. He also says {What means}: “Is not He Who created the heavens and the earth able to create the like thereof?” - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!” {Ya-Sin, 81}. Furthermore, Allah says {What means}: “it is (only) God who prevails over all things.” {Al-Kahf, 45}.

One of the implications of this attribute is that humans and all creatures, whether angels, jinn, or humans, have no power or influence. Thus, they can’t create, provide sustenance, give life, or cause death. Therefore, Allah says {What means}: “ Do ye then see?- The (human Seed) that ye throw out,- Do ye then see?- The (human Seed) that ye throw out,-” {Al-Waqi’ah, 58-59}. He also says {What means}: “See ye the Fire which ye kindle? Is it ye who grow the tree which feeds the fire, or do We grow it?” {Al-Waqi’ah, 71-72}. He also says: “O men! Call to mind the grace of God unto you! is there a creator, other than God, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?” {Fatir, 3}.

5- **Al-Kalam (The Speech):** It signifies that Allah is characterized by an eternal attribute that indicates the knowledge of Allah, Exalted be He. The speech of Allah is not like the speech of creatures. It is an eternal speech that is not composed of letters or sounds. Allah, Exalted be He, says {What means}: “ and to Moses God spoke direct;” {*An-Nisa, 164*}.

6- **As-Sam’a (The All-Hearing):** It signifies that Allah is characterized by an eternal attribute related to hearing. The hearing of Allah is an ancient attribute that does not resemble the hearing of creatures. The fact that Allah is All-Hearing does not imply the need for ears or auditory organs. These are instruments for the hearing of creatures, while Allah, the Creator, is free from the need for any tools, organs, or devices.

7- **Al-Basar (Sight):** It means that Allah is characterized by a quality through which He perceives what the eyes see. The sight of Allah is an ancient attribute that cannot be compared to the sight of creatures. Allah, the Most High, says {What means}: “there is nothing whatever like unto Him, and He is the One that hears and sees (all things).” {*Ash-Shura, 11*}. Being All-Seeing does not imply having eyeballs or eyelids. Rather, Allah, glorified be He, knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.

The attributes of Allah, Exalted be He, are meanings and qualities that we establish for Allah. For example, we say that Allah is characterized by Power. This means that we affirm the meaning of capability to Allah, which is His ability to do whatever He wills, and we negate incapacity from Him, which is the inability to do what He wills. Similarly, this applies to every attribute of the divine elevated attributes.

### **The Beautiful and Lofty Names and Attributes of Allah are Numerous and Endless.**

It is known that the names and attributes of Allah are beautiful, majestic, and complete. His names are the Most Beautiful Names, and His attributes are the Most High Attributes. Some of these names and attributes have been mentioned in the Quran and Sunnah, while others have not been mentioned. This is because the names, attributes, and perfection of Allah are limitless and cannot be encompassed.

### **The Names and Attributes of Allah are Tawqifiyah<sup>(1)</sup>**

Scholars of the Aqida (Islamic creed) and jurisprudence (Fiqh) have exten-

(1) The difference between a name (ism) and an attribute (sifah) is that a name is a noun that refers to the essence of something, whereas an attribute is a quality or characteristic that describes the essence. For example, “Allah” is a name that refers to the essence of the Supreme Being. As =

sively discussed the permissibility of naming Allah with His Names and describing Him with His Attributes. They have concluded that the Names and Attributes of Allah are definitive (tawqifiyah), meaning that we apply them to Allah and establish them for Him based on the authorized permission granted by Sharia Law. This permission is based on their mention in the Noble Quran or authentic Prophetic traditions. It is not permissible to name Allah with anything that is not mentioned in the Quran or Sunnah.

As for attributing a specific description to Allah that is not mentioned in the Quran or Sunnah, scholars have different opinions and provide detailed explanations. However, it is recommended for people not to attribute anything to Allah except what has been mentioned in the Quran and Sunnah. It is not permissible to use terms like “Engineer of the Universe,” “Designer,” or “Builder” for Allah, as these terms are not mentioned in the Quran or Sunnah, and Allah has not given permission for their usage. Moreover, such terms may imply false and incorrect meanings.

**The Principle of “Tanzih” (Declaring Allah’s Transcendence) is the Stance of Ahl al-Sunnah wa al-Jama’ah regarding the Ambiguous Verses.**

In the Noble Quran and the Prophetic traditions, there are texts that, at first glance, appear to compare Allah to His creation. These texts are referred to as “Mutashabihat” because they may cause confusion to believers upon initial reflection. On the other hand, there are “Muhkamat” verses that are clear and unambiguous. Allah says {What means}: “He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical” {*Al-Imran*, 7}.

The stance of Ahl al-Sunnah regarding the ambiguous verses is to declare the transcendence of Allah from anything that does not benefit Him. It is necessary to negate any resemblance to Him, and to believe that He does not resemble anything in His creation. This is based on Allah’s statement in the clear verses of His Book, “there is nothing whatever like unto Him, and He is the One that hears and sees (all things).” {*Ash-Shura*, 11}.

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= for attributes, they are meanings that are inherent to the essence. Examples of attributes are power (qudrah), knowledge (‘ilm), and will (iradah).

From the established attributes of Allah, other attributes can be derived that follow the pattern of the names. For example, it can be said “Allah is Qadeer” (Allah is All-Powerful), “Allah is Mareed” (Allah is Willing), “Allah is ‘Aleem” (Allah is All-Knowing), while He is the One who possesses knowledge, power, and will.

## **Authorization and Interpretation are two Acceptable Approaches to Ahl al-Sunnah wa al-Jama'ah:**

We have clarified that it is a religious obligation for the Mukallaf to exalt Allah the Almighty from any false meaning that may be misconstrued from ambiguous texts. This exaltation is a necessary duty with no disagreement among the followers of Ahl al-Sunnah wa al-Jama'ah regarding its ruling. However, after fulfilling the duty of exaltation, they have differed in a merciful manner regarding the approach to dealing with ambiguous texts in terms of delving into their interpretation, determining their meaning, and explaining their intended message. Some refrained from doing so and chose the approach of authorization, while others proceeded with what the Sharia has clarified through definitive texts and chose the approach of interpretation.

The conclusion is that both of these approaches are acceptable, and it is not permissible to deny the choice of either of these approaches. The agreed-upon matter is the act of exalting Allah as we have clarified.

As for the meaning of authorization and interpretation in detail, they are as follows:

**1-Authorization:** It is the firm belief that the resemblance that appears in the text is not intended for Allah the Almighty, and that the exact meaning is delegated to Allah. In other words, we do not know the true nature of the meaning while believing that it has a meaning in itself. However, the determination of the meaning is entrusted to Allah, and we do not specify it with anything. For example, the one who adopts the approach of authorization regarding the phrase “the hand of God” mentioned in the verse: “Verily those who plight their fealty to thee do no less than plight their fealty to God: the Hand of God is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with God,- God will soon grant him a great Reward.” {*Al-Fateh, 10*}. It is not interpreted literally, the intended meaning is delegated to Allah, and one would say: “Allah knows best what is intended.” Moreover, this is the methodology of some scholars and interpreters from among the Salaf and Khalaf.

**2. Interpretation:** It is the belief that the apparent similitude or analogy found in the text is not the intended meaning for Allah, while assigning the intended meaning, such as saying in the context of “hand,” for example, that it is not a physical limb but rather refers to Power and Authority.

It should be known that acceptable interpretation (Ta'wil) has two conditions:

-The impossibility of taking the wording in its literal linguistic sense, as mentioned in the examples, due to the impossibility of ascribing to Allah attributes of His creation.

-The meaning to which the wording is interpreted should be a possible meaning within the language and context, in accordance with the evidence from the Sharia.

### **The Meaning of the Term “Al-Ithbat” (Affirmation) Mentioned in some Books of the Islamic Creed**

If the term “Al-Ithbat” (Affirmation) mentioned in some books of Sharia (Islamic Law) refers to affirming the text, then it does not negate the possibility of Ta’wil (Interpretation) or Tafwid (Entrusting the knowledge of the meaning to Allah), as both methods are valid when dealing with the text. If “Al-Ithbat” is meant to affirm the meaning, it also does not contradict Ta’wil or Tafwid. In this case, both the one who entrusts the knowledge to Allah and the one who interprets the meaning affirm a specific meaning derived from the language and the evidence from Sharia.

It should be noted that some misguided individuals may use the term “Al-Ithbat” to imply anthropomorphism, likening Allah to His creation. They may misuse certain terms such as “hand” and claim to affirm it literally, implying physical limbs or body parts to Allah, which is a great falsehood. However, these erroneous interpretations are far from the true context and essence of the noble Quranic verses and Prophetic traditions.

In reality, these similar phrases appear in specific contexts, whether in the Quran or Hadith, and upon contemplating these texts and their meanings, the idea of anthropomorphism or resemblance to creation does not cross the mind of a sincere believer. Rather, the intended meaning of these texts is to express a certain concept or attribute, as exemplified in the verse {Which means}: “Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,” {*At-Tur*, 48}. If we understand the context of this text, then we will understand what is meant by “thou art in Our eyes.” This verse signifies the support and protection given by Allah to His noble Prophet (peace be upon him) and does not imply that Allah has physical eyes.

Regarding the statement of some early scholars, “Amurruha kama jat” (meaning “We accept them as they have come”), it is a valid and acceptable statement. It signifies refraining from delving into the specific interpretation of these ambiguous texts and adhering to the doctrine of “Tafwid,” which means entrusting the knowledge of the exact meaning to Allah while avoiding anthropomorphic interpretations, as previously explained.



### **Allah is the Creator of the Actions of People:**

Belief in Allah the Almighty and His Oneness requires believing that He is the Creator of everything in the universe. He says {What means}: “God is the Creator of all things, and He is the Guardian and Disposer of all affairs.” {*Az-Zumar, 62*}. He is the Creator of trees, rocks, and human beings. Furthermore, He is the Creator of the actions of people, their movements, and their behavior, good or bad. Allah says {What means}: “But God has created you and your handwork!” {*As-Saffat, 96*}.

A questioner may ask: If Allah is the Creator of the actions of the servants, what will the servant be held accountable for on the Day of Judgment? The answer is that the servant will be held accountable for the choice of the actions they do.

### **The Servant is a Free-Willled being Accountable for His/her Actions:**

The servant will be held accountable for all their chosen actions, as every deed they perform intentionally and willingly will be subject to reckoning and responsibility. This is because obligations are based on the actions chosen by the Mukallaf, and choices are the cause for rewards and punishments. If the Mukallaf chooses to perform righteous deeds, they will be rewarded, and if they choose to engage in prohibited actions, they will be held accountable for the sins committed. Likewise, if they choose to neglect their duties, they will be punished for neglecting them. Allah says in the Quran {What means}: “On no soul doth God Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns.” {*Al-Baqarah, 286*}.

### **The Meaning of Divine Decree {Al-Qadaa} and Predestination {Al-Qadr}, and the Ruling on Arguing that Matters are Ordained and Decreed**

Al-Qadaa refers to what Allah willed and ordained in eternity, established in His eternal knowledge. It is the predestined and inevitable decree of Allah. Allah, Glorified and Exalted be He, says in the Quran {What means}: “It is a matter (so) decreed..” {*Maryam, 21*}.

As for Al-Qadr, it is Allah’s act of bringing things into existence in accordance with His will and knowledge. Allah says in the Quran {What means}: “Verily, all things have We created in proportion and measure.” {*Al-Qamar, 49*}. At-Taqdeer is to set or determine something to a specific measure or extent. For example, it can be said, “The engineer estimated or predetermined the design of the house,” meaning they designed it according to a specific plan.

It is not permissible for a person to use predestination and divine decree (Al-Qadaa wa Al-Qadr) as an excuse to neglect their required obligations. Using



this as a justification would be considered another sin for which they will be held accountable. Allah, the Exalted, says in the Quran {What means}: “On no soul doth God Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns.” {*Al-Baqarah*, 286}.

This matter is related to what is mentioned earlier in the sense that a person will be held accountable for the actions they choose themselves. As a result, a he/she is rewarded for performing prayers and punished for neglecting them. However, using the argument that the matter was preordained and inevitable is not valid because every sane person knows that he/she is responsible for his/her choice of actions. Accordingly, on the Day of Judgment, people will be held accountable for their choices and actions.

A believer must accept and be content with Allah’s decree and preordainment. This means not objecting to Allah’s judgment in His creation and decree. It is not permissible to harbor ill feelings or resentment over an adversity that befalls someone or a calamity that has been destined for them. Just as the believer is pleased with Allah’s blessings, they should also be content with the withholding of certain things, as everything has a wisdom in the sight of Allah.

However, this does not imply that a believer should be content with disbelief, sins, major transgressions, or wrongdoings. Instead, they should strive to rectify themselves and enjoy good and forbid evil within their capacity and ability.

For this reason, it is known among scholars that they say: “We are content with the decree,” meaning they do not object to it. However, they do not content themselves with a decree that entails disobedience to Allah. In such cases, they detest and reject it, working to change it. Allah says in the Quran {What means}: “If ye reject (God), Truly God hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you.” {*Az-Zumar*, 7}.

### **The Ruling on Allah’s Reward for the People of Obedience and Punishment for the People of Disobedience:**

Out of His grace and mercy, Allah, the Most High, has promised the believers forgiveness and a great reward. On the contrary, He has warned the disbelievers and the sinners—justly and fairly—that they will face punishment and a painful torment. All of this is mentioned in many verses of the Noble Quran.

Allah, the Most High, says {What means}: “As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help.” As to those who believe and work righteousness, God will pay them (in full) their reward; but God loveth not those who do wrong.” {*Al-Imran*, 56-57}. Allah, the Exalted, also says {What means}: “But those who

disobey God and His Apostle and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.” {*An-Nisa`*, 14}.

In addition to being evident in the Quran and the Sunnah, there is also scholarly consensus on it. According to the texts of Sharia, the believers will be rewarded for their obedience and faith, whereas the disobedient will be punished for their sins. However, those who make sincere repentance and return to Allah, He the Almighty will accept that from them.

It is well known among Ahlu Sunnah Wal Jamaa that Allah, the Most High, is characterized by His will, and His will is unrestricted and not bound by anything. He is not obliged to do anything, and nothing compels Him to act in any way.

Therefore, in the matter of rewarding the obedient and punishing the sinful, this is not an obligation on Allah, the Most High. How could He be obligated to do something when He is the true God, the One rightfully worshipped, and the One in Whose dominion nothing occurs except what He wills?!

It has been narrated from the Prophet Mohammad (peace be upon him) that he said: “Do good deeds properly, sincerely and moderately, and receive good news because one’s good deeds will not make him enter Paradise.” They asked, “Even you, O Allah’s Messenger (PBUH)?” He said, “Even I, unless and until Allah bestows His pardon and Mercy<sup>(1)</sup> on me.” This indicates that the reward for the believers and the people of obedience is not something they deserve; rather, it is a favor and kindness from Allah.

In fact, we say that every act of Allah, the Almighty, takes place in existence by His will, knowledge, power, and wisdom. Every action that originates from Allah is good and beautiful. Allah, the Almighty, does what He wills, and if He wills something, it happens, and if He does not will it, it does not happen. No one can impose anything on Him.

The Prophet Mohammad (peace be upon him) also taught his daughters to say in the morning and evening: “Say in the morning: Glory be to Allah, and I begin with praise of Him; there is no power but in Allah ; what Allah wills comes to pass and what He does not will does not come to pass; I know that Allah is Omnipotent and that Allah has comprehended everything in knowledge” ; for whoever says it in the morning will be guarded till the evening, and whoever says it in the evening will be guarded till the morning.”<sup>(2)</sup> Allah, the Exalted, says in the Quran {What means}: “He cannot be questioned for His acts, but they will be questioned (for theirs).” {*Al-Anbiya*, 23}.

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(1) Transmitted by Bukhari.

(2) Transmitted by Abu Dawud.

The reward that Allah, the Most High, bestows upon His servants for their obedience is a grace and kindness from Him, not an obligation or something they deserve. In truth, all of the deeds of a servant do not equate to anything, as the servant does not deserve anything from their Lord except out of His favor and kindness. The Prophet Mohammad (peace be upon him) has narrated in a Hadith: “The good deeds of any person will not make him enter Paradise.” (i.e., None can enter Paradise through his good deeds.) They (the Prophet’s companions) said, ‘Not even you, O Allah’s Messenger (PBUH)?’ He said, “Not even myself, unless Allah bestows His favor and mercy on me.” So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah.”<sup>(1)</sup>

As for Allah’s punishment for the wicked, it is justly based on what they have earned of disbelief and evil deeds that Allah has forbidden. Allah, the Exalted, may forgive the sinful believers if they commit major sins and do not repent from them. This is subject to Allah’s will. If He wills, He may forgive them, and if He wills, He may punish them. This is according to Allah’s saying {What means}: “God forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with God is to devise a sin Most heinous indeed.” {*An-Nisa*, 48}.

### **Meaning of “Al-Sa’id” and “Al-Shaqi”:**

#### **Al-Sa’id:**

The term “Al-Sa’id” refers to a believer who has embraced faith and passed away while remaining steadfast in their belief. This person enters Paradise by the grace of Allah. The term “Sa’id” (Blessed) is attributed to the believer because true blessing lies in Allah’s guidance to belief. Faith in Allah is the foundation of all goodness that a servant attains. Indeed, every matter a person faces becomes lighter when they have faith in Allah, and their difficulties ease when they entrust their affairs to Him.

#### **Al-Shaqi:**

On the other hand, “Al-Shaqi” refers to a disbeliever who dies while persisting in disbelief, despite being presented with the call to faith and being confronted with clear evidence. This person will dwell in Hellfire. The term “Shaqi” (miserable) is applied to the disbeliever because true misery arises from ignorance about Allah. The disbeliever remains unaware that they have a Lord, a religion, and that Allah has sent messengers. Consequently, all apparent blessings hold no

(1) He may repent to Allah.

true benefit or value for the disbeliever, as they live in a profound spiritual and knowledge-based (of Allah) emptiness that believers aren't familiar with.

Some of the enlightened scholars have conveyed the statement: "Whoever finds Allah has not lost anything, and whoever loses Allah has not found anything." This insight reflects the truth that knowledge of Allah is the foundation of all matters. We beseech Allah that we may die upon faith, being content rather than miserable.

The Noble Quran has affirmed these significant meanings in its wise verses. Allah, the Almighty, says {What means}: "The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed. Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth. And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break." {Hud: 105-108}.

### **The Affirmation of the Believers' Vision of Allah on the Day of Judgment**

Ahl al-Sunnah wa al-Jama'ah affirm the belief that the believers see Allah on the Day of Judgment, and they establish this belief without denial. The foundational principle in this matter is to submit to Allah and His Messenger, peace be upon him since the entire matter is in the hands of Allah. If He wills that we see Him, then it is a favor and blessing from Him. If He withholds that from us, no one can demand anything from Allah. It is the duty of a Muslim, when addressing this question, to refer to the Quran and the Sunnah to understand whether we will see our Lord on the Day of Judgment or not.

The answer to this matter is clearly reflected in the texts of the Quran and the Sunnah. Allah the Almighty says {What means}: "Some faces, that Day, will beam (in brightness and beauty);, Looking towards their Lord." {Al-Qiyamah, 22-23}. The Prophet Mohammad (peace be upon him) also said, "Indeed, you will see your Lord on the Day of Resurrection as you see this moon, and you will not be harmed in seeing Him."<sup>(1)</sup> This statement is supported by various evidences from the Quran and the authentic Sunnah, confirming the believers' seeing of their Lord on the Day of Judgment.

It is essential to note that believing in the believers' seeing their Lord on the Day of Resurrection does not contradict the correct belief that Allah, the Al-

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(1) Transmitted by Bukhari.

mighty, is unlike anything else, free from physical attributes and limitations.

Hence, it is necessary for us to also believe that our seeing Allah the Almighty on the Day of Resurrection is not in accordance with the nature of worldly vision that we are accustomed to in our lives. This is because Allah is not a limited body like the things we observe in the world. Rather, the believers will see their Lord in a manner that befits His Majesty, without any resemblance, representation, embodiment, spatial dimensions, distances, or directions.

In conclusion, Ahlu Sunnah wal Jama`ah affirm the believers' vision of their Lord on the Day of Resurrection. At the same time, they exalt Allah the Almighty above any resemblance to His creation, beyond any limits, directions, dimensions, place, or other such attributes. This concept may be challenging to envision considering the sensory laws people are accustomed to in this world. However, it is an absolute truth that must be believed. On the Day of Resurrection, Allah will surpass the norms people are accustomed to, as He is the Creator of norms and has the power to transcend them if He<sup>(1)</sup> wills.

### **The Meaning of “Istiwā” in the Quran and the question about Allah using the Phrase “Where?”**

The term “Istiwā” in the Qur’an is understood within the framework of Arabic language rules and the styles of discourse and expression used by the Arabs. In most of the Qur’anic verses, it is meant to convey the concepts of management, estimation, and creation. Therefore, Imam al-Tabari mentioned in his commentary: “The foremost meaning of Allah’s statement, glorified be His praise, “Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments;” signifies His supremacy and exaltation. He ascended above and beyond them, orchestrating them with His power and bringing them into existence as the seven heavens.”<sup>(2)</sup> It is important for a Muslim to understand that the terms “exalted” and “ascended” signify the elevation of Allah’s power and management, not spatial elevation or direction. Allah, the Almighty, is unlike anything in creation, and it’s not permissible to describe Him with attributes that pertain to created beings, such as being located in specific directions or confined to certain places.

Therefore, the general rule is that using the phrase “Where is Allah?” in its literal sense is not permissible in accordance with Islamic law, because in the

- (1) If the vision of Allah the Almighty were not possible, Prophet Moses (peace be upon him) would not have requested it when he said, “O my Lord! show (Thyself) to me, that I may look upon thee.” (Al-A’raf, 143).
- (2) Al-Tabari, Abu Ja’far Muhammad ibn Jarir (d. 310 AH), “Jami’ al-Bayan fi Ta’wil al-Qur’an,” 1<sup>st</sup> Ed., edited by Ahmad Shakir, Dar Al-Risalah, 2000 CE: Volume 1, page 430.

true linguistic meaning, the word “where” (أين) pertains to a question about a location, and Allah, the Most High, cannot be attributed with being situated in a specific place. However, if the word “where” (أين) is intended in a figurative sense, referring to status and exalted position, then it is permissible according to Islamic law. This figurative meaning is evident in the speech of Uthman (may Allah be pleased with him) when he addressed Sa’sa’ah ibn Sohan, saying: “O people, this prattling babbler doesn’t know who Allah is or where Allah is...” The intended meaning here is that Sa’sa’ah’s manner of speaking displayed excessive foolishness and statements that should not be uttered at all, similar to someone who doesn’t realize that Allah is All-Hearing of all speech and Knowledgeable about everything that occurs in every place.<sup>(1)</sup>

The phrase “أين الله؟” (Where is Allah?) is also mentioned in the Hadith of the maidservant. In this Hadith, it is narrated that a man had a maidservant who was tending his sheep near a hill. One day, he found that a wolf had taken one of the sheep. Feeling the same sadness and frustration as any human, he impulsively struck her. Feeling guilty, he approached the Prophet Muhammad (peace be upon him) and explained the situation. The Prophet reacted with concern and asked for the maidservant to be brought to him. He then questioned her, asking, “Where is Allah?” She replied, “In the sky.” He asked her, “Who am I?” She replied, “You are the Messenger of Allah.” The Prophet then instructed the man to free her, saying, “Set her free, for she is a believer.”<sup>(2)</sup>

The scholar Ibn Furak explained this Hadith by highlighting the linguistic aspect of the phrase “أين الله؟” (Where is Allah?). He mentioned that the literal meaning of “أين” (Where) indicates a question about location or place, and this is the original meaning of the word. However, people have also used it to inquire about the status or rank of someone, even though it doesn’t refer to physical location. For example, they might ask about someone’s status in relation to another person: “أين منزلة فلان منك؟” (What is the status of so-and-so compared to you?) or “أين فلان من الأمير؟” (Where does so-and-so stand in relation to the prince?). They also use it to inquire about the difference in rank between two individuals: “أين فلان من فلان؟” (What is the difference in rank between so-and-so and so-and-so?). In these cases, the intention is not to ask about physical location but rather about status and position.

Given that this usage is well-known in the Arabic language, it is possible that

(1) Al-Zamakhshari, Abu al-Qasim Jar Allah Mahmud ibn Amr (d. 538 AH), “Al-Faiq fi Gharib al-Hadith wa al-Athar,” 2<sup>nd</sup> Ed., edited by Ali al-Bajawi and Muhammad Abu al-Fadl Ibrahim, Dar al-Ma’rifah, Lebanon: Vol. 1, P.78.

(2) Transmitted by Muslim.



when Prophet Mohammad (peace be upon him) asked “أين الله؟” (Where is Allah?) in the context of the Hadith, he was inquiring about the recognition of Allah’s high status and greatness in the heart and mind of the maidservant. He was seeking to emphasize that Allah is exalted in His attributes and position.<sup>(1)</sup>

Imam Al-Khattabi, may Allah have mercy on him, states: “This question pertains to the indicators of faith and the distinguishing mark of its people. It is not a question about the essence of faith or its intrinsic characteristics. Even if a disbeliever intends to transition from disbelief to the religion of Islam and describes some aspects of faith similar to what the maid described, he would not be considered a Muslim until he testifies that there is no god but Allah and that Mohammad is the Messenger of Allah, and renounces the religion he used to believe in.”<sup>(2)</sup>

Imam Al-Nawawi said, “The saying of the Prophet, peace be upon him: “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.” This hadith pertains to the attributes of Allah, and in it, there are two opinions mentioned multiple times in the book of faith. The first opinion is to believe in it without delving into its meaning, while maintaining the belief that Allah, Exalted be He, is unlike anything, and He is free from the attributes of creatures. The second opinion is to interpret it in a manner befitting Him. Whoever holds the latter opinion understands that the purpose was to test her, whether she is a monotheist who acknowledges that the Creator and the Doer is Allah alone. It is not because Allah is confined to the sky just as He is not confined to the direction of the Kaaba. Rather, the sky is the Qibla (direction) for supplicants, just as the Kaaba is the Qibla for worshipers. This is also relevant to those who worship idols, for they direct their worship towards the idols in front of them. When she said, “In the sky,” it became known that she is a monotheist and not an idol worshiper.”<sup>(3)</sup>

Thus, Allah, Exalted be He, is far above being encompassed by space or being questioned with “Where?” in its apparent linguistic meaning, which is an inquiry about location. He is the Creator of space and time. It is our duty to teach children this, and to respond to their questions in a manner suitable for their understanding, while making them aware that Allah, Exalted be He, is beyond any resemblance to His creation.”

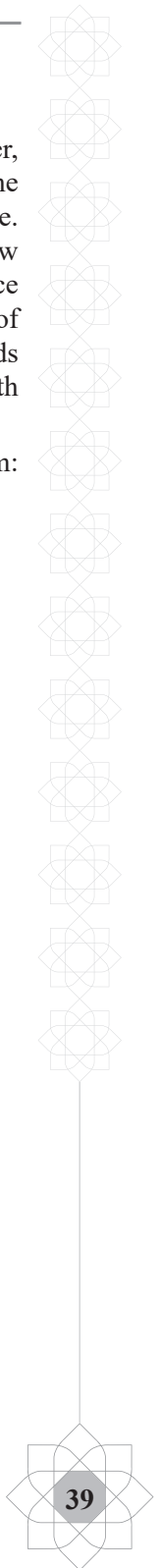
- (1) Ibn Furak, Abu Bakr Muhammad ibn al-Hasan ibn Furak al-Ansari al-Asbahani (d. 406 AH), authored “Mushkil al-Hadith wa Bayanuhu” (The Complexity of Hadith and its Explanation), 2<sup>nd</sup> Ed., edited by Musa Ali, Alam al-Kutub, Beirut, 1985: Page 158, with a slight paraphrase.
- (2) Al-Khattabi, Abu Sulaiman Hamad bin Muhammad bin Ibrahim bin Al-Khattab Al-Busti (d. 388 AH), “Ma’alim al-Sunan” (Commentary on Sunan Abu Dawood), 1<sup>st</sup> Ed., Al-Matba’ah Al-Ilmiyyah, Aleppo, 1932 CE: Volume 1, page 222.
- (3) Al-Nawawi, “Al-Minhaj Sharh Sahih,” previous reference: vol. 5, p. 24.

**Conclusion of the Chapter on Divinities:**

This is what pertains to matters of creed in believing in Allah, the Exalted.

The comprehensive meaning that must be believed in within this chapter, which is the essence of what preceded, is as follows: To believe in Allah, the Exalted, with complete submission and surrender to Him, glorified be His name. We affirm for Him all the attributes of perfection and majesty, whether we know them or not. We exalt Him from any attributes of deficiency and any resemblance to the creation in any way. We establish that He is the Creator of the actions of people and that He holds them accountable for what they have done. He rewards the believers with His mercy and grace, and He punishes the disbelievers with His justice.

All of these divine beliefs are encompassed in the testimony of monotheism: “There is no god worthy of worship except Allah.”







## Chapter Two Prophethood

Believing in the Prophets is one of the obligatory Islamic beliefs related to believing in Allah. Due to the importance of this belief, scholars of Ahl al-Sunnah wal-Jama'ah have dedicated sections in their books on beliefs (Aqidah) to discuss matters related to Prophethood.

Following are some of the most important matters of belief that an accountable person (Mukallaf) must be aware of, firmly believe in, and not allowed to neglect or remain ignorant about. These beliefs enhance the faith of the believer in their Lord, strengthen their worship, and solidify their commitment to the religion of Islam as one of the greatest blessings that Allah has bestowed upon humanity, in addition to being an integral part of a believer's faith. They are the second part of the testimony of faith: "And I bear witness that Mohammad is the Messenger of Allah."

Some of the scholars, such as Imam As-Sanusi, have chosen to categorize the essential beliefs regarding the prophets into three main aspects:

First: The obligatory beliefs concerning the prophets and messengers may peace and blessings be upon them.

Second: The impossible matters in relation to the prophets and messengers may peace and blessings be upon them.

Third: The permissible matters concerning the prophets and messengers may peace and blessings be upon them.

When the accountable person/Mukallaf understands and applies these aspects, they have fulfilled their obligation of essential beliefs regarding the prophets may peace and blessings be upon them.

### **The Meaning of "Nabi" (Prophet) and the Meaning of "Rasul" (Messenger):**

Some scholars have chosen that the meaning of "Nabi" (Prophet) is distinct from the meaning of "Rasul" (Messenger). This is the prevailing opinion among the majority of Sunni scholars, and they base their argument on the following verse from the Quran: "And We did not send before you any messenger or prophet but that when he recited [the scripture] Satan cast into his recitation. Thereat

God abrogates, whatever Satan had cast, then God confirms His revelations. And God is Knower, Wise..” {*Al-Hajj*, 52}. This verse suggests a differentiation between a Prophet and a Messenger.

Saad al-Tuftazani stated in his commentary on the Nasafi creed: “A Rasul (Messenger) is a human being whom Allah Almighty sends to creation to convey divine judgments. It may be required for a Messenger to bring a scripture, unlike a Nabi (Prophet), as the term ‘Nabi’ is more general.”<sup>(1)</sup>

One of the distinctions between a “Messenger” (Rasul) and a “Prophet” (Nabi) is that a Messenger is given a scripture (Book), unlike a Prophet who may be sent without an independent scripture. Instead, a Prophet renews the call to adhere to a previous scripture.

According to some scholars, the terms “Messenger” (Rasul) and “Prophet” (Nabi) can have the same meaning.

A Prophet is a human male who is physically sound, free from any blemishes or defects, and receives divine revelation (Wahy) regarding a religious law (Sharia) that he is obligated to follow and convey to people. Allah the Almighty says {What means}: “God chooses messengers from angels and from men for God is He Who hears and sees (all things).” {*Al-Hajj*, 75}.

### **The Reason for the Sending of Messengers and Prophets:**

Allah the Almighty sent His messengers and prophets to guide people to the path of truth to make them know Allah and worship Him. This is in addition to conveying His commands and prohibitions so that people’s affairs get organized and spared disputes and conflicts. The messengers and prophets serve as educators, guides, and instructors for all of humanity. Allah the Almighty says {What means}: “A similar (favour have ye already received) in that We have sent among you an Apostle of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge. Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.” {*Al-Baqarah*, 151-152}.

Allah also sent the messengers to test people through following the right religion. This way, the people of truth would become apparent and distinguish themselves from the people of falsehood. Allah, the Almighty says {What means}: “It is He Who hath sent His Apostle with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).” {*At-Tawbah*, 33}.

(1) Al-Tafatazani, Mas’ud bin ‘Umar, known as Sa’d al-Din (d. 792 AH), “Explanation of the Nasafi Creeds with the Annotations of al-Khayali and al-As’am,” Al-Azhar Library for Heritage, 2004 CE: p. 31.

And He also says {What means}: “Mankind was one single nation, and God sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. God by His Grace Guided the believers to the Truth, concerning that wherein they differed.” {*Al-Baqarah*, 213}.

In addition, from the mercy of Allah the Almighty is that He sends messengers to the creation bearing glad tidings and warnings. This is a favor from Him, glorified be His name, as He is not obligated to do so. Rather, it is purely out of His grace and mercy.

### **It is Obligatory to Know the Names of the Messengers, Peace and Blessings be upon them:**

It is obligatory for the believer to know the Messengers mentioned in the Noble Qur’an by their names. This means that one must know the answer to the question: Is so and so a messenger or not?. They are twenty-five prophets and messengers: Adam, Noah, Enoch, Hud, Saleh, Abraham, Lot, Ishmael, Shu’aib, Dhul-Kifl, Elias, Jonah, Isaac, Jacob, Joseph, Job, Zechariah, John, Jesus, and Mohammad – peace and blessings be upon them all. Moreover, it is recommended to memorize all their names to increase one’s love for them, to follow their guidance, to know their virtues, and to emulate their example. This is especially when it comes to the Master of all, Mohammad, the beloved one, peace and blessings be upon him.

In addition, it is obligatory to believe that Allah the Almighty sent messengers other than those mentioned in the Noble Qur’an. Even if we do not know their names, their countries, and their nations, we still believe in them. Allah says {What means}: “We did aforetime send apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee.” {*Al-Shu’ara*, 178}.

### **The Obligatory Belief Regarding the Prophets and Messenger peace be upon them:**

The messengers of Allah are His ambassadors to creation and the conveyors of His message to His servants. Their status is derived from His honor and magnification of them. Therefore, it is incumbent upon the believer to respect every messenger or prophet and to dedicate a special place for them in their heart. Their position in one’s heart should be higher than that of parents, children, relatives, or loved ones. In fact, the prophet should be more beloved to the people than their own self, possessions, and everything in the world. They would sacrifice them-

selves, their wealth, and their family for the prophet. The prophets are the source of great blessings, and through them, the greatest guidance has been granted. Life in this world has been upheld through their teachings, and by following their instructions, we attain salvation in the Hereafter. They are the intercessors on the Day of Judgment, and they play a crucial role in our deliverance in the sight of Allah the Almighty.

It is obligatory for every accountable person/Mukallaf to establish for the Messengers, may peace be upon them, and for our Prophet, blessings and peace be upon him, every praiseworthy characteristic that befits their elevated status of Prophethood. Conversely, one must negate from them every disparaging characteristic that contradicts their lofty position. This is as detailed in the teachings that follow:

### 1-Infallibility:

Infallibility refers to immunity from error in both speech and action. Allah the Almighty safeguarded their outward and inward aspects in their youth and old age, before and after prophethood, from any prohibited action, false statement, or lie. Allah the Almighty describes His messenger, peace and blessings be upon him<sup>(1)</sup>, as “obedient and trustworthy” {*At-Takwir*, 21}. Similar attributes are mentioned in the Quran to describe our honorable prophet Moses, peace be upon him, as “Indeed, the best one you can hire is the strong and the trustworthy” {*Al-Qasas*, 26}. This description is also mentioned in the Quran in Surah Ash-Shu’ara with regard to other prophets like Noah, Hud, Salih, Lot, and Shu’ayb, peace be upon them: “Indeed, I am to you a trustworthy messenger” {*Ash-Shu’ara*, 26:178}.

Whatever is narrated about the prophets, may the blessings and peace of Allah be upon them, from the Quran or Sunnah, if its apparent meaning contradicts their infallibility, it is not permissible to take that meaning. Rather, it must be interpreted in a good way that is compatible with the rules of the Arabic language and the context of the text in which it is mentioned. This is done so that these apparent meanings remain in tune with sound belief as well as consistent with the text of the Quran and the Prophetic Sunnah.

It is worth noting that there is no explicit authentic religious text that indicates anything contrary to the infallibility of the prophets, may peace and blessings be upon them. Everything that has been mentioned that might seem to contradict their infallibility can be interpreted in a manner that aligns with their infallible status.

(1) The scholars of interpretation (Tafsir) mention that in the mentioned verse, “the Messenger” could refer to either our master Gabriel (Jibril), peace be upon him, or our master Muhammad, peace and blessings be upon him. In either case, the Messenger is described with trustworthiness, and this is evident from the context of the noble verse.

Detailed discussions and explanations regarding these matters can be found in the books of interpretation (Tafsir), Hadith exegesis, and specialized works on the topic of the infallibility of the prophets. One such work is “Asma’ Al-Nabi” (The Infallibility of the Prophets) by Imam Fakhr al-Din al-Razi (d. 606 AH).

### **2-Truthfulness:**

Truthfulness refers to the correspondence of the statement with reality. The Prophet, peace and blessings be upon him, does not convey anything that contradicts the truth. The evidence for this attribute is the fact that miracles were performed by his hands, and miracles are a sign of truthfulness. Allah the Almighty says {What means}: “And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.” {*Az-Zumar*, 33}. In addition, Allah says {What means}: “This is what (God) Most Gracious had promised. And true was the word of the apostles!.” {*Ya-Sin*, 52}.

### **3-Sagacity:**

This refers to intelligence and the ability to observe details, enabling them to present arguments in support of the truth of what they call to, and to refute the doubts of those who oppose them. Allah, the Exalted, said about our master Ibrahim (Abraham), peace be upon him {What means}: “That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.” {*Al-An’am*, 83}. Likewise, all the prophets were sagacious, capable of employing concise expressions and simple words to clarify matters and convey their message.

### **4-Conveyance:**

This refers to the duty of the messenger to convey the message of Allah, as commanded. Allah, the Exalted, says {What means}: “Thy duty is to convey the Message; and in God’s sight are (all) His servants.” {*Al-Imran*, 89}. And He said: “O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.” {*Al-Ma’idah*, 67}. The act of conveying the message is the central aspect of the mission of every messenger. They inform people that they are messengers of Allah, calling them to believe in the one true God. Allah said: “And (We also saved) Abraham: behold, he said to his people, “Serve God and fear Him” {*Al-Ankabut*: 16}. This address is the message of the messengers of Allah to their people.

### **The Obligation of Negating Shortcomings Concerning the Prophets and Messengers, Peace be upon them:**

It is inconceivable for the messengers to possess qualities contrary to the essential attributes assigned to them. Therefore, it is impossible for them to be characterized by betrayal, lying, foolishness, withholding the message, or failing to convey it.

What is mentioned in narrations that affirm sins or major sins for the prophets is, in the majority of cases, fabricated and untrue. Often, these narrations come from the stories of the People of the Book and the Israelites, and they transmitted them based on popular cultural narratives, not as a matter of belief. Thus, it is not permissible to rely on or argue with such narrations. When it comes to the texts or traditions that seem to imply a deviation from the infallibility of the prophets, they can be interpreted and understood in a plausible and acceptable manner. Scholars have authored detailed books on such texts and traditions, explaining how to understand them correctly, such as the book ‘Asma’ al-Nabi’ by Imam Fakhr al-Din al-Razi, may Allah have mercy on him.”

### **Permissible Matters Concerning Prophets and Messengers, peace be upon them:**

The prophets and messengers, peace and blessings be upon them, are preferred over other humans due to what Allah has granted them of prophethood and the message, performing miracles by their hands, the revelation of books to them, Allah’s selection of them, His guidance to them, and His teachings to them. With His wisdom, Allah intended that the prophets and messengers undergo experiences similar to other humans in accordance with human and universal norms.

Therefore, human attributes such as illness, eating, and drinking are permissible for the messengers, provided that none of these aspects diminishes their elevated ranks and noble positions. Afflictions like leprosy and blindness, which are considered repulsive, are not permissible for them.

The wisdom behind the prophets being afflicted with human experiences is to elevate their exalted status, increase their rewards with Allah, and make them examples of righteous conduct for all people. The messengers are indeed human beings, despite being the best of all humans.

In conclusion, the prophets and messengers are the chosen elite of Allah’s creation, selected for the proximity and sanctity of His presence. Allah has purified them from any impurity or deviation, adorned them with the finest virtues and the best qualities, and distinguished them with knowledge, beauty, perfection, and majesty. May Allah’s blessings and peace be upon all of them, beyond the reach of a singer’s melody or a poet’s verses.

### **Prophethood is a Divine Favor from Allah, and it is not Attained through Personal Effort:**

Prophethood is a divine favor from Allah, and it is a specific selection from Him, Exalted be He, bestowing it upon whomever He wills. Allah, Exalted be He, says {What means}: “God chooses messengers from angels and from men for God is He Who hears and sees (all things).” {*Al-Hajj (22:75)*}. And Allah, Glorified be He, says {What means}: “God knoweth best where (and how) to carry out His mission.” {*Al-An’am (6:124)*}. Therefore, the most knowledgeable, purest, cleansed, and best of all creation are, without a doubt, the Prophets and Messengers.

Prophethood is not the result of striving in worship; rather, striving in worship, asceticism, piety, acquiring knowledge, and moral virtues are important no matter how great one’s closeness to the Allah may be. However, they do not elevate a person to the status of Prophets and Messengers. This is because a Prophet possesses all of these qualities and more, which only Allah, the Most High, knows. The true virtue lies in divine selection and divine proximity. The ranks of the Prophets are not merely a result of human efforts but rather a result of divine guidance and choice.

Imam Al-Saad Al-Taftazani said: “The awliya (Pious believers who truly fear Allah) do not reach the rank of the Prophets because the Prophets are infallible, protected from the fear of the afterlife, honored with revelation, and the privilege of seeing angels. They are also commanded to convey divine rulings and guide people after attaining the perfection of the saints.<sup>(1)</sup>”

### **The Prophethood was Sealed with our Master Mohammad, Peace be upon him:**

It is worth mentioning here that prophethood was sealed with our Master Mohammad, peace be upon him. Therefore, anyone who claims prophethood for themselves, whether from those mentioned in ancient history, contemporary times, or in the future, is a liar and misguided. Allah, the Most High, says {What means}: “Who can be more wicked than one who inventeth a lie against God, or saith, “I have received inspiration,” when he hath received none, or (again) who saith, “I can reveal the like of what God hath revealed”?” {*Al-An’am, 93*}. What was claimed by Musaylimah the Liar, Mirza Ghulam Ahmad (founder of the Ahmadiyya movement), and others like them is falsehood and fabrication. It will be a testimony against them on the Day of Judgment and against those who followed their falsehood.

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(1) Al-Taftazani, Mas’ud bin Umar, known as Saad al-Din (d. 792 AH), Commentary on Nasafiyah Beliefs, 1<sup>st</sup> Ed., Edited by Ahmed al-Saqqa, Al-Azhar University Press, Cairo, 1987 CE: P. 105.



## The Miracles of the Prophets are Indeed True:

Prophethood is not established by mere claims; rather, it requires evidence of the prophet's truthfulness, which is the miracle that Allah, the Most High, bestows upon the prophet as a confirmation of their message. This elevates the status of the prophet and fulfills the divine statement: "He (the servant of Allah) spoke the truth in what he related concerning Me."

Prophets, peace be upon them, are sent by Allah, the Most High, to convey His message to all of humanity. Belief in them cannot be based solely on imitation; there must be evidence that convinces people of their truthfulness, that they speak the truth, and that Allah, the Most High, has inspired and sent them to people. This evidence is the miracle.

A miracle is defined by theologians as "an extraordinary event that defies the usual laws of nature, coupled with a challenge that no one can oppose."<sup>(1)</sup>

According to scholars of belief (Aqidah), a miracle is an event that defies the usual natural laws, such as the transformation of a staff into a living serpent, water flowing from between the fingers of the Prophet, or the splitting of the moon. This extraordinary event is associated with the claim of prophethood. Allah performs these miracles through the hands of the Prophet or the Messenger to challenge people to produce the same miraculous acts and yet they are unable to do so. Their failure to replicate these miracles serves as evidence that the Prophet or Messenger is indeed sent by Allah, the Most High.

Indeed, a miracle is the action of Allah, the Most High, and not the action of any created being because the natural laws in the universe can only be violated by Allah Who established them in the first place. Therefore, as Imam Al-Baqillani stated, "Miracles are the extraordinary actions of Allah that defy the usual laws of nature, are in accordance with the claims of the prophets, and challenge the nations to produce something similar."<sup>(2)</sup>

The miracles of the Prophets (PBUT) are numerous and the most famous ones are:

-The miracle of Prophet Salih (peace be upon him): Bringing forth the she-camel from the rock. Allah, may He be Exalted, said {What means}: "And We refrain from sending the signs, only because the men of former generations

(1) Al-Amir, Muhammad bin Muhammad (d. 1232 AH). Al-Amir's Commentary on "Ittihaf Al-Murid," Explanation of "Jawharat Al-Tawhid." 1<sup>st</sup> Ed. Dar Al-Kutub Al-Ilmiyah 1422 AH (2001 CE), Page: 288.

(2) Al-Baqillani, Judge Abu Bakr ibn Al-Tayyib (d. 403 AH), "Al-Insaf fi Ma Yajib Aqadahu, Wa La Yajuzu Al-Juhlu Bihi" (The Justification of What Must Be Believed and Ignorance About It Is Not Permissible), Edited by Muhammad Zahid Al-Kawthari, Al-Azhar Library for Heritage, Egypt: P. 58.

treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).” {*Al-Isra`*, 59}.

-The miracle of Prophet Moses (peace be upon him): The transformation of his staff into a serpent. Allah, may He be Exalted, said {What means}: “Now do thou throw thy rod!” But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: “O Moses!” (it was said), “Fear not: truly, in My presence, those called as apostles have no fear” {*An-Namil*, 10}. Another miracle is the parting of the sea. Allah the Almighty says {What means}: “Then We told Moses by inspiration: “Strike the sea with thy rod.” So it divided, and each separate part became like the huge, firm mass of a mountain.” {*Al-Shu`ara`*, 63}.

- The miracle of Prophet Jesus (peace be upon him): The revival of the dead, the cure of the blind and lepers, all by the permission of Allah, may He be Exalted. Allah, the Most High, says {What means}: “Then will Allah say: “O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: ‘This is nothing but evident magic.’” {*Al-Ma`ida*, 110}.

- The miracles of our Prophet Mohammad (peace be upon him) include the Quran, which is the greatest and eternal miracle, the splitting of the moon, the glorification of the tree stump in his blessed hands, the blessing of a small amount of food that fed a whole army from a bag of dates, the flowing of water from between his noble fingers, and the inclination of the branch towards him. In addition to many other miracles mentioned in the books of hadith, biographies, and prophetic traditions. One such compilation is “Dala’il al-Nubuwwah” by the eminent hadith scholar and historian, Imam Abu Bakr al-Bayhaqi.

This concludes the chapter on Prophethood. In this chapter, we have learned about the essential knowledge that is required of accountable individuals/Mu-kallafs concerning the Prophets and Messengers, their attributes, and the responsibilities placed upon them, including honesty, trustworthiness, conveying the message, and wisdom. We have also discussed what is impermissible for them, such as lying, sinning, and concealing their message, as well as the human aspects and ailments that are permissible for them.



## Chapter Three: Eschatology<sup>(1)</sup>

In this chapter, we discuss matters of Islamic creed that we know from the perspective of hearing, meaning what we receive through truthful reports. These matters are either mentioned in the Quran or narrated in the pure Prophetic tradition. This includes the affirmation of events that occur after death, whether in the Barzakh (the period between death and resurrection) concerning the blessings or punishments in the grave, or events on the Day of Judgment, such as resurrection, gathering, the scales of deeds, the Sirat (The bridge over which every person must pass on the Day of Resurrection), and other matters that we learn through authentic Sharia evidence.

### **Our Prophet Mohammad, peace be upon him, is the Best of all Creation:**

The best of creation without exception is our Prophet Mohammad, peace be upon him. Following him are the Messengers of great determination (Ulu al-Azm), our leaders: Noah, Abraham, Moses, and Jesus. Then come the rest of the Messengers, followed by the rest of the Prophets, and finally the angels, all of them deserving the best prayers and purest salutations. This is the chosen opinion among a group of scholars from among Ahlu Sunnah Wal Jama`a, and Allah the Almighty knows best.

There is no objection to saying that some prophets are preferred over others, as Allah says in the Quran {What means}: “Those apostles We endowed with gifts, some above others: To one of them God spoke; others He raised to degrees (of honour)” {*Al-Baqarah*, 253}.

### **Belief in the Occurrence of the Isra and Mi’raj Event:**

We must believe that Allah honored His Prophet by taking him on the miraculous journey of Isra and Mi’raj. During the Isra, the Prophet Mohammad, peace be upon him, was transported during the night from the Holy Kaaba in Mecca to Al-Aqsa Mosque in Jerusalem in both body and spirit while he was awake.

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(1) They are also called the “Ghaibiyat” because they are among the unseen matters that are hidden from our senses, and they can only be known through truthful reports, which are the reports of Allah the Almighty and the reports of His Messenger, peace be upon him.

During the Mi'raj, the Prophet Mohammad, peace be upon him, was ascended, both in body and spirit, through the heavens in the company of the archangel Gabriel (Jibril), peace be upon him, from Al-Aqsa Mosque to the Lote Tree of the Utmost Boundary (Sidrat al-Muntaha) above the seven heavens, as far as Allah willed.

The incident of Isra and Mi'raj is explicitly mentioned in the Quran in Surah Al-Isra (The Night Journey), verse 1: "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

As for the Mi'raj, it is a matter of consensus among Muslims due to the numerous authentic narrations about it from the truthful Prophet, peace be upon him. However, it is not permissible to use the event of Mi'raj as evidence to attribute a specific place to Allah, as this would contradict the concept of Allah's transcendence above place and time and His dissimilarity to His creation. The Prophet's ascension took place in locations created by Allah, along with their inhabitants and laws of nature.

Indeed, Abu Bakr al-Siddiq, may Allah be pleased with him, was known for his unwavering belief in the Isra and Mi'raj event. He was given the title "As-Siddiq" because of his exceptional truthfulness and trustworthiness, especially in accepting and affirming what the Prophet Muhammad, peace be upon him, conveyed. His strong faith and support for the Prophet's message earned him this honorable title.

### **The Innocence of Lady Aisha from the False Accusations Made against her by the Hypocrites:**

One must believe in the innocence of Lady Aisha, may Allah be pleased with her, from the false accusations made against her by the hypocrites. Believing otherwise would lead the person to disbelief if they are aware of the Quranic verses that exonerate her because they would be directly contradicting the clear statements of the Quran. Allah, the Exalted, says in the Quran {what means}: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you." {*An-Nur, 11*}.

### **The Best People after the Prophets, Peace and Blessings be upon them:**

The Islamic nation is the best of nations, as stated in the Quran: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." {*Al-Imran, 110*}. The Islamic nation is considered the best among nations due to its excellence in enjoining what is right, forbidding what is wrong, and believing in Allah.

The honorable companions are the best of the nation after the Messenger of Allah, peace be upon him, followed by the Successors (Tabi'in). This status is based on the testimony of the Prophet, peace be upon him, when he said: "The best of my nation is the generation in which I have been sent, then the next, and then the next."<sup>(1)</sup>

The best of the companions are the rightly-guided caliphs: Abu Bakr, Umar, Uthman, and Ali, may Allah be pleased with them all. Their superiority is in accordance with the order of their caliphate.

Following them in virtue are the rest of the ten companions who were given the glad tidings of Paradise. They are: Talha ibn Ubaidullah, Az-Zubair ibn Al-Awwam, Abdul-Rahman ibn Auf, Sa'ad ibn Abi Waqqas, Sa'id ibn Zaid, Abu Ubaidah Amir ibn Al-Jarrah, and then the people of Badr, Uhud, and those who gave the Pledge of Ridwan.

### **The Status of the Companions and the Muslim's Stance towards the Differences that Occurred among them:**

The Companions are the best of people after the Prophets, and they are all righteous. It is not permissible to criticize them or diminish their status. They are the cream of the crop. Allah, the Exalted, says {What means}: "The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is God with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity." {*At-Tawba*, 100}.

It is recommended to be pleased with all the Companions collectively, without making any exceptions, and it is not permissible to criticize or belittle any of them.

The companions of the Prophet (peace be upon him) were indeed virtuous, but they were not infallible; they were human beings. Muslims should not delve into any disputes or conflicts that occurred among them. It suffices that we love them all. Our scholars have determined that the companions who were involved in disputes and conflicts were acting on their own understanding and interpretation (Ijtihad). Those who were correct in their judgments are rewarded doubly, and those who erred are still rewarded for their intentions and efforts.

### **A Muslim Following one of the Four Imams of Islamic Jurisprudence:**

It is obligatory for the accountable person/Mukallaf to act in accordance with the rulings of Islamic Sharia. In order to do so, they must acquire the necessary

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(1) Transmitted by Muslim.

knowledge. To fulfill this requirement, a Muslim who is not a qualified jurist (mujtahid) should follow one of the four main schools of Islamic jurisprudence: Hanafi, Maliki, Shafi'i, or Hanbali.

As for matters of belief (Aqidah), it is well-known that blind imitation (Taqleed) is not permissible. Instead, the accountable person must examine their beliefs with a correct and rational approach to understand their Lord, the Exalted, and His Prophet, peace be upon him, based on authentic evidence, rather than mere imitation.

As for the scholars recognized in matters of religious beliefs, and who have established schools of thought followed by their adherents, they are the two Imams: Abu al-Hasan al-Ash'ari and Abu Mansur al-Maturidi. Their followers are known as Ash'aris and Maturidis, and they constitute the majority of Ahl al-Sunnah wal-Jama'ah (the People of the Sunnah and the Community). Following them in matters of belief is not blind imitation (Taqleed) but it is based on sound reflection, knowledge supported by rational and textual evidence because following involves agreement with evidence, while blind imitation is agreement without evidence.

As for Sufism and spiritual conduct, some of the prominent scholars and figures in this field include Imam al-Junayd, Imam Abd al-Qadir al-Jilani, Imam Ahmad al-Rifa'i, and Imam Abu al-Hasan al-Shadhili.

It is obligatory for the accountable person/Mukallaf to refer their religious questions, which they do not know the answers to, to reputable scholars who follow the four recognized schools of thought known for their piety, knowledge, and righteousness. This is because a Muslim may not always know the correct opinion, as they are not specialists in the field. Therefore, they should ask those who possess knowledge and piety, thus acting in accordance with the verse from the Quran: "So ask those who possess knowledge if you do not know." {*An-Nahl*, 16:43}.

### **The Meaning of Wali and the Status of the Pious and Righteous Individuals:**

The term "Wali" is derived from "Wilaya," which means closeness, selection, and exclusivity. A Wali is someone who outwardly engages in the worship of Allah, and their heart is filled with faith and righteousness inwardly. Allah, the Most High, has chosen and protected them from sins, and they are characterized by their uprightness and continuous remembrance and mindfulness of Allah. Allah says {What means}: "Behold! verily on the friends of God there is no fear, nor shall they grieve; Those who believe and (constantly) guard against evil;- For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of God. This is indeed the supreme felicity." {*Yunus*, 62-64}.

The definition of a “Wali,” as provided by Imam As-Sa’d At-Tafattazani, is as follows: “A Wali is someone who possesses knowledge of Allah and His attributes, remains committed to acts of obedience, refrains from sins, and avoids indulging in pleasures and desires.”<sup>(1)</sup>

### **Karamat al-Awliya (The Miracles of the Saints):**

As for Karamat, the greatest form of Karama is steadfastness, abstaining from sins both in actions and intentions, and avoiding them altogether. This is an extremely difficult matter, achieved only by a few individuals. These individuals are the Awliya (saints).

As for Karama in the sense of breaking the apparent norms, it is a permissible matter according to the Ahl al-Sunnah wal-Jama’ah. It is established and not denied, and it has been narrated by many through authentic and well-established chains of transmission. One example of this is what Allah mentioned in the story of Maryam (Mary), peace be upon her: “Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: “O Mary! Whence (comes) this to you?” She said: “From God: for God Provides sustenance to whom He pleases without measure.” {Al-Emran, 37}. Some of our scholars have explained this provision as food that came to Lady Mary from Allah without her having earned it or with assistance from any human being. Rather, it was pure provision from Allah, so much so that the fruits of summer would come to her in winter. This is why our master Zakariyya, peace be upon him, was amazed by it.

Karamat (extraordinary occurrences) did indeed happen to the companions, may Allah be pleased with them. For example, there is the story of Umar ibn al-Khattab, may Allah be pleased with him, who was calling out to a distant army from Medina. The commander of the army heard Umar’s voice despite the great distance. This story is narrated in “Fada’il al-Sahabah” (Virtues of the Companions) by Ahmad ibn Hanbal, from Abdullah ibn Umar. It is mentioned that Umar ibn al-Khattab sent an army and appointed a man named Sariyah as its leader. While Umar was addressing the people one day, he began to shout, even though he was on the pulpit, saying, ‘O Sariyah, the mountain! O Sariyah, the mountain!’ Then, a messenger from the army arrived and was asked what had happened. He replied, ‘O Commander of the Believers, we encountered an enemy, and they defeated us. Then, a caller began to shout, saying, ‘O Sariyah, the mountain! O Sariyah, the mountain!’ So, we took shelter behind the mountain, and Allah granted us victory over them.

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(1) As-Sa’d At-Tafattazani, Sa’d al-Din Mas’ud ibn ‘Umar (d. 793 AH), “Explaining the Objectives in the Science of Theology,” Dar Al-Ma’arif Al-Nu’maniyyah, Pakistan, 1401 AH - 1981 CE: Volume 2, p. 203.



## **The Status of Dua (Supplication) in Islam and its Impact on the Life of a Servant**

Supplication is an act of worship for which the supplicant is rewarded, and it is answered when the conditions for acceptance are met. There are different types of responses to supplication:

- 1-The supplicant is granted exactly what they asked for, or something better.
- 2-Harm or difficulty is averted from the supplicant, either by granting what they asked for or by providing relief from a trial.
- 3-The reward and merits of the supplication are stored for the supplicant to be given in the Hereafter.

Supplication is like medicine; it may have an effect, and it may not, all according to the will of Allah, the Most High.

However, it is essential for a Muslim to hold onto supplication, as it is the nourishment of the soul and the remedy for wounds. Through supplication, aspirations and hopes are realized. That's why it is reported that the Prophet (peace be upon him) said: "Supplication is the essence of worship."<sup>(1)</sup> Supplication is an act of worship that honors the servant before his Lord, and it elevates him, keeping him from humiliating himself before others.

The supplications a person uses to call upon their Lord, may He be exalted, are numerous, and there is no specific wording of supplication that a believer must strictly adhere to. There are supplications that have been mentioned on the tongues of the prophets, peace be upon them, in the Quran. Some have been narrated from the Prophet Mohammad, peace be upon him, as recorded in books like "Kitab al-Adhkar" by Imam al-Nawawi. Additionally, there are supplications found in the words of the pious and righteous individuals, such as daily or occasional invocations.

Furthermore, every Muslim is free to use supplications that they can express based on their ability, knowledge, and circumstances. It is enough to know that Allah, may He be exalted, has encouraged believers to supplicate Him widely. He says in the Quran {What means}: "When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way." {*Al-Baqarah, 186*}.

### **The Meaning "Ar-Ruh" (The Spirit):**

It is obligatory to believe in the existence of the spirit because the Quran has informed us about it as well as the authentic Hadiths. However, we entrust

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(1) Transmitted by At-Tirmithi.

the true knowledge of its nature to Allah, the Almighty. Allah, the Exalted, says {What means}: “They ask thee concerning the Spirit (of inspiration). Say: “The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!).” {*Al-Isra*, 85}.

### **Belief in the Angels and the Divine Books:**

A believer must understand that Allah, the Almighty, has close angels, and He has also revealed books to the earlier prophets, may Allah’s blessings and peace be upon them all.

This has been established in the Quran and in the noble Prophetic tradition. Among the things that confirm this are:

-Allah says {What means}: “God chooses messengers from angels and from men for God is He Who hears and sees (all things).” {*Al-Hajj*, 75}.

-Allah says {what means}: “ But God beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is God for a witness.” {*An-Nisaa*, 166}.

- Allah says {What means}:” O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from God, but do (precisely) what they are commanded.” {*At-Tahrim*, 6}.

- O ye who believe! Believe in God and His Apostle, and the scripture which He hath sent to His Apostle and the scripture which He sent to those before (him). Any who denieth God, His angels, His Books, His Apostles, and the Day of Judgment, hath gone far, far astray.

- Narrated Abu Huraira: One day while the Prophet (PBUH) was sitting in the company of some people, (The angel) Gabriel came and asked, “What is faith?” Allah’s Messenger (PBUH) replied, “Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.”

The evidence in this regard is abundant, and belief in their content is obligatory upon the accountable Muslim/Mukallaf.

### **Ruling on Believing in the Questioning by the two Angels in the Grave:**

It is obligatory to believe in the questioning of people, in the grave after burial, by the two angels, Munkar and Nakir, based on the authentic hadiths that mention this.

One of these hadiths is the following: Abu Huraira reported God’s messenger as saying, “When the dead is buried, two black and blue angels, one called al-Munkar and the other an-Nakir, come to him and ask him what opinion he held



about this man. If he is a believer he replies, “He is the servant and messenger of God. I testify that there is no god but God and that Mohammad is His servant and apostle.” They say that they knew he would say so. A space of 4900 square cubits is then made for him in his grave, it is illuminated for him, and he is told to sleep. He will then express a desire to return to his family to tell them, but will be told to sleep like one newly married who is wakened only by the member of his family who is dearest to him, until God resurrects him from that resting-place of his. However, if he is a hypocrite he will say, “I heard men expressing a belief and I held the same, but I really do not know.” They will tell him they knew he would say so; then the earth will be told to press in upon him and it will do so. His ribs will be pressed together and he will remain there suffering punishment till God resurrects him from that resting-place of his.”<sup>(1)</sup>

### **Punishment and Bliss of the Grave:**

The accountable Muslim/Mukallaf must believe that the grave is the place of one’s existence in the Barzakh (An intermediary stage between this life and another life in the Hereafter). They should have faith in the blessings of the believers in their graves and the punishment of the disbelievers and wrongdoers in it. The evidence for the punishment of the grave is reflected in Allah’s statement: “Then God saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh. In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: “Cast ye the People of Pharaoh into the severest Penalty!” {*Ghafir: 45-46*}.

If the punishment of the disbelievers in the grave is possible, then the blessings of the believers in the grave are also possible.

A Muslim should hasten to engage in righteous deeds to avoid the punishment of the grave. Among the foremost righteous deeds is to believe in Allah, His angels, His books, His messengers, the Last Day, and destiny, both its good and evil. Additionally, one should perform the obligatory acts, such as prayers, fasting, giving alms, and fulfilling one’s duties. Delaying these obligations can lead to punishment and accountability.

### **The Ruling on Believing in the Resurrection, Gathering, Accountability, and other Unseen Matters on the Day of Judgment:**

It is obligatory for the believer to accept what has come in the authentic scriptures regarding the unseen matters that will occur on the Day of Judgment. This falls under the belief in the unseen, which is praised for believers. Allah says in

(1) Transmitted by Tirmithi.

the Quran {What means}: “This is the Book; in it is guidance sure, without doubt, to those who fear God. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;” {*Al-Baqarah*, 2-3}. Affirming what is mentioned in the religious texts is both the cornerstone of a believer’s faith and an evidence of their faith since paradise is unseen, hellfire is unseen, and the Day of Judgment is entirely unseen.

It should be known to the accountable person that human reason and rational evidence do not have a role in negating or confirming the matters of the unseen that we are discussing in this context. Rather, the role of reason is limited to acknowledging the permissibility of these unseen matters. For example, reason can judge that the punishment of the grave, resurrection, gathering, accountability, the bridge (Sirat), and the existence of paradise and hellfire are permissible. Then, reason accepts the affirmation of these occurrences based on the guidance of the texts of Sharia.

Among the unseen matters, mentioned in the Sharia texts, that one must believe in are:

-Resurrection, which is the revival of the dead and their emergence from their graves after death. Allah the Almighty says {What means}: “O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you;” {*Al-Hajj*, 5}.

-Gathering (Hashr), which is the gathering of people after they rise from their graves to be held accountable. Allah the Almighty says {What means}: “Then fear God, and know that ye will surely be gathered unto Him.” {*Al-Baqarah*, 203}, and He says {What means}: “And He has multiplied you through the earth, and to Him shall ye be gathered back.” {*Al-Mu’minun*, 79}.

-Reckoning is that Allah the Almighty will stop His servants before they depart from the gathering place to hold them accountable for their deeds, words, and beliefs. Allah the Almighty says {What means}: “Moses said: “I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!”.” {*Ghafir*, 27}.

-Belief in the Day of Resurrection is obligatory, as well as belief in the signs of its approaching mentioned in the Quran and Sunnah.

-Belief in taking the scrolls (of deeds) is obligatory, as well as belief in the weighing of good and evil deeds. It is also obligatory to believe in the existence of a scale by which deeds will be weighed on the Day of Resurrection.

-Belief in the Sirat (the bridge), the Throne, the Chair, the Pen, the Preserved Tablet, and the recording angels who record the deeds of the servants is obligatory, with the understanding that their true knowledge is entirely entrusted to Allah the Almighty.

-Belief in Paradise and Hell is obligatory, along with the understanding that both are created, eternal abodes, and that Allah the Almighty has created inhabitants for each of them.

-Belief in the Haud (the Cistern) of our Prophet Mohammad (peace be upon him) and his intercession is obligatory.

### **Ruling on Committing Sins without Repentance**

Committing a sin, no matter how significant, does not necessarily lead to a person's disbelief unless they consider it lawful although they know that it is forbidden or it involves clear and unequivocal acts of disbelief, such as disrespecting the Quran.

If a person dies while still having faith, without repenting for their sins, their ultimate fate is left to Allah. We do not definitively determine their punishment or forgiveness, but it's important to note that a true believer will not remain eternally in the Hellfire due to their sins.

Repentance (Tawbah) is obligatory immediately after committing any sin. It involves stopping the sinful behavior, feeling remorse for the sin, resolving not to repeat it, and giving rights to whom they belong.

Everything mentioned in this third section represents well-known principles in Islamic jurisprudence, and each of them has detailed evidence from the Quran and the Sunnah.



## **Conclusion**

### **Discussion of some Jurisprudential Issues and Biographies of some Scholars of Ahlu Sunnah Wal Jama`ah**

In concluding this book, we highlight some jurisprudential issues that have been wrongly delved into by certain individuals without proper justification in Islamic jurisprudence. They have claimed that these issues are matters of belief and that dissenting opinions in them warrant excommunication (Takfir). This is an error on their part and contradicts the stance of the Ahl al-Sunnah wa-l-Jama`a.

Our mention of these issues is aimed at clarifying their true nature and regulating them according to the jurisprudential standards of the Ahl al-Sunnah wa-l-Jama`a from reputable schools of thought. It emphasizes that these are matters of jurisprudence where differences exist within the realm of what is permissible and impermissible, not differences leading to accusations of disbelief or belief. Some leaders among the Ahl al-Sunnah wa-l-Jama`a have followed a similar approach, as seen in their discussions on the concept of “The Position of the Caliphate” – a jurisprudential issue – within their creedal books. This was in response to the claims of some dissenters who asserted that it is a fundamental aspect of religion and that denying it warrants excommunication and expulsion from the faith.

We ask Allah, the Exalted, to grant insight into the true nature of these issues without exaggeration or neglect.

#### **Firstly: Ruling on Declaring Muslims as Disbelievers (Takfir):**

It is essential to be aware that declaring a Muslim as a disbeliever (Takfir) is among the gravest of sins. It is not permissible to declare a Muslim as a disbeliever if they believe in Allah, His Messenger, and the Last Day. In his farewell sermon, the Prophet (PBUH) warned us against the danger of Takfir as well as the divisions and bloodshed it causes. He said, “Verily, Allah, the Most High, has forbidden for you to shed each other’s blood and to take each other’s wealth and honor, just as the sanctity of this day of yours, in this month of yours, in this city of yours. Have I conveyed the message?” The people replied three times, “Yes, O Messenger of Allah.” He then said, “Let him who is present convey it to him who is absent. Perhaps many of those who receive the message will understand it

better than those who have actually heard it.”<sup>(1)</sup>

In Islam, the sanctity of a Muslim’s life, wealth, and honor is protected, and anyone who bears witness to the two testimonies of faith (Shahadah) and abides by the rules of Islam is considered a Muslim. The Prophet (PBUH) said, “Whoever prays our prayers, faces our Qiblah, eats our slaughtered animals, he is a Muslim, and has the protection of Allah and His Messenger. So, do not betray Allah in matters concerning his protection.”<sup>(2)</sup>

### **Secondly: Ruling on not Declaring a Disbeliever as Disbeliever:**

Faith is the affirmation of the testimony of monotheism, “There is no god but Allah, and Mohammad is the Messenger of Allah.” This entails rejecting anything that contradicts the testimony of monotheism. However, disbelief (Kufr) is defined as: the denial and rejection, the satisfaction with disbelief or complete ignorance of the testimony of monotheism, “There is no god but Allah, and Mohammad is the Messenger of Allah.” The believer who sincerely acknowledges the testimony of monotheism during their life and believes it genuinely from the heart is a saved believer in the sight of Allah the Exalted.

A believer who bears witness that there is no god but Allah and Mohammad is the Messenger of Allah, confirming what they know of the religion as a matter of certainty, is considered a believer. It is not obligatory for a believer to go beyond this level of belief. For example, delving into issues related to declaring disbelief (Takfir) or making such declarations regarding specific individuals or groups. If we consider an individual who lived believing in the two testimonies and died without ever declaring anyone as a disbeliever or even thinking about it, then they are a believer who will be saved by Allah the Almighty.

As for someone who is content with the disbelief of the disbelievers whom Allah Almighty has declared as such, and does not affirm their disbelief or hesitates to do so while knowing that Allah has declared them disbelievers, it is not reasonable to consider them a true believer. By accepting or hesitating to affirm their disbelief, they would be contradicting Allah the Almighty and His Messenger (peace be upon him), and essentially approving of disbelief. Claiming true faith for such a person is not valid in the first place.

We have included this issue in this book because some people, particularly among those with extreme views, may declare someone as a disbeliever, whether they are an actual disbeliever or not. They may then claim that whoever refrains from declaring that specific person as a disbeliever is themselves disbelievers.

(1) Transmitted by Bukhari.

(2) Transmitted by Bukhari.



This is based on their false belief that not declaring someone a disbeliever makes one a disbeliever, and we have mentioned this issue to make it clear to responsible Muslims that they are not obligated, according to Islamic law, to declare anyone as a disbeliever themselves. This matter is left to those who have knowledge of the realities of religious matters and the limits of Islamic jurisprudential issues.

### **Thirdly: Ruling on Slaughtering for other than Allah the Almighty:**

Some people may slaughter animals for someone other than Allah as a form of honoring, glorifying, or showing respect. What is the ruling on this according to the scholars of jurisprudence?

In fact, there is no act of disbelief (Kufr) involved in this unless the act of slaughtering for someone other than Allah is associated with an act of disbelief, such as worship directed to someone other than Allah, or if it involves elevating the status of the one for whom the animal is sacrificed to a level of divinity. This is along with believing in the divine attributes associated with such person. This is the view of the majority of the Muslim jurists.

Imam Al-Rafi'i Al-Shafi'i said, "If a Muslim were to sacrifice an animal for the Kaaba or the Prophet (peace be upon him), there is a strong opinion that this is prohibited because the animal was sacrificed for other than Allah the Exalted."

<sup>(1)</sup>Imam Al-Nawawi also holds this view.<sup>(2)</sup>

When contemplating these texts and others mentioned by scholars of Islamic jurisprudence, we can conclude that the act of slaughtering (or sacrificing) for other than Allah the Almighty can be categorized into different categories:

**The First Category:** Slaughtering for other than Allah as an act of worship to that other entity. This is prohibited and considered an act of disbelief (Kufr). Moreover, consuming the meat of an animal slaughtered with this intention is also prohibited.

**The Second Category:** Slaughtering for other than Allah as an act of reverence or respect for that entity, considering it associated with Allah. For example, slaughtering for the Kaaba due to its status as the House of Allah. This may not be forbidden, and it does not prevent the meat from being considered halal (permissible).

**The Third Category:** Slaughtering for other than Allah, intending to honor or show respect to that entity but without associating it with worship. For example,

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(1) Al-Rafi'i, Abu Al-Qasim Abdul Karim bin Muhammad Al-Qazwini (623 AH), Al-Azeez Sharh Al-Wajeez, 1<sup>st</sup> edition, edited by Ali Awad and Adel Abdul Mawjood, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 1417 AH - 1997 CE, Vol. 12, p. 84.

(2) Al-Nawawi, Rawdat al-Talibeen, previous reference: Vol. 3, p. 205.



slaughtering for a person as a gesture of respect without any belief in worship. This is not considered disbelief (Kufr), but it may be prohibited, and the meat might not be considered halal for consumption.

Understanding the jurisprudential texts found in the books of jurisprudence is based on distinguishing between these levels, and Allah the Almighty knows best. For more details, check An-Nawawi's book given below.<sup>3</sup>

These scholars differentiate between sin (disobedience) and disbelief (Kufr). Slaughtering for other than Allah is considered Kufr only when it is done as an act of worship to the entity being slaughtered for. However, in cases where it is done out of reverence or respect without involving worship, it is not considered disbelief (Kufr).

All of these rulings are based on the fundamental concept that faith (Iman) is affirmation while disbelief (Kufr) is denial. A Muslim is not expelled from Islam for committing a sin or an act of disobedience. Rather, one is only considered to have left Islam when there is belief in their heart that contradicts faith in Allah and His Messenger (Peace be upon him).

In this ideal manner, the accountable person/Mukallaf is knowledgeable about his beliefs, actions, and his relationship with other Muslims. In addition, he understands their actions and behaviors, ensuring clarity, and does not delve into the suspicion of labelling them as disbelievers without legitimate grounds.

#### **Fourthly: Ruling on Circumambulating Graves:**

It should be known that Muslims are basically monotheists, and it is not permissible to assume that they worship other than Allah the Almighty. However, if someone among them commits a violation or a sin out of desire, doubt, or ignorance, it is our duty to clarify the matter for them rather than hastily declaring them as disbelievers or innovators.

We have observed practices that resemble circumambulation (Tawaf) around graves in some places, which, in reality, are a form of organized visitation. In certain locations, people may have customary practices like circumambulating graves. Therefore, the ruling on such actions must be explained by scholars of Sharia.

Upon examining the opinions of Sunni scholars, we find that the ruling varies between being disliked (Makruh) according to the Hanbali school in some cases and being prohibited (Haram) according to the majority of the scholars. None of them, however, has declared those who do it as disbelievers, because this issue is a matter of jurisprudence (Fiqh) and not a matter of belief (Aqidah). It is not permissible to declare someone a disbeliever unless there is clear evidence of

blasphemous beliefs associated with the act. For example, if someone circumambulates a grave while believing that the deceased has divine attributes or engages in worship directed towards the deceased, which is something that a true believer would not conceive.

Here are some opinions from various schools of Islamic jurisprudence regarding the ruling on circumambulating graves:

Ibn al-Naqib al-Shafi'i stated: "Circumambulating a grave is not permissible, it is disliked to press one's back and stomach against it, and one should neither kiss nor hold it."<sup>(1)</sup>

The Hanbali jurist Al-Hajjawi said "It is disliked (Makruh) to spend the night at the grave, to plaster it, to decorate it, to anoint it with perfumes, to kiss it, to circumambulate it, to burn incense near it, to write amulets and insert them in shrouds, to seek healing from diseases by using its soil, to write on it, to sit on it, and to step on it. However, in cases of necessity, it is allowed to lean on it."<sup>(2)</sup>

Sheikh Mar'i Al-Hanbali added, "It is disliked to decorate it, plaster it, anoint it with perfumes, kiss it, circumambulate it, and lean on it."

All of these statements do not mention a ruling of Takfir (Declaring someone as a disbeliever). Instead, they emphasize the prohibition or dislike of certain actions.

### **Fifthly: Ruling on Swearing by other than Allah the Most High:**

It is not permissible to consider someone who swears by other than Allah as a disbeliever (Kafir) since the ruling of Sharia, in this case, doesn't exceed prohibition, as explained by the scholars of Islamic jurisprudence. Imam Nawawi said, "Swearing by a created being is disliked, such as swearing by the Prophet, the Kaaba, Gabriel, the Companions, or the family of the Prophet." Imam Shafi'i, may Allah have mercy on him, said, "I'm afraid that swearing by other than Allah is considered a sin." The fellow scholars commented on Shafie's statement: "He meant to say it is prohibited and a sin." Accordingly, this indicates some level of hesitation on the part of al-Shafie regarding this matter. However, Imam Abu al-Ma'ali al-Juwaini said: "The established view is that it is not haram (forbidden) but rather disliked. If someone swears by a created being and breaks the oath, there is no expiation required from them." The fellow scholars said, "If the

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(1) "Ibn al-Naqib, Abu al-Abbas Ahmed ibn Lulu (d. 769 AH), 'Umdat al-Salik wa 'Uddat al-Nasik', 1<sup>st</sup> Ed., Religious Affairs, Qatar, 1982 AD: P. 145."

(2) Al-Karmi, Mar'i ibn Yusuf al-Hanbali (d. 1033 AH), "Dalil al-Talib li-Nail al-Matalib," Vol. 1, Ed. by Abu Qutaybah al-Fariyabi, Dar Taybah for Publishing and Distribution, Riyadh, 1425 AH - 2004 CE, P. 71.

person who swears by a created being holds the same level of veneration for that being as they do for Allah, it is considered an act of disbelief (Kufr).”<sup>(1)</sup>

Here, it is important to note that swearing by other than Allah falls within the range of being either prohibited (Haram) or disliked (Makruh). However, it isn't a reason for declaring someone as a disbeliever (Kafir) unless it is coupled with elements of disbelief. For example, if the act of swearing by something other than Allah is associated with an excessive veneration of the object of the oath or a belief in its divine attributes or if it implies making that object a partner in worship with Allah, then it is considered a form of disbelief (kufr). But, such associations are not something that generally occurs to a Muslim at all.

Sheikh Al-Islam Zakariya Al-Ansari, a prominent Islamic scholar, is noted for his views on this matter. He explains that if someone believes that a created being deserves the same level of veneration that should only be attributed to Allah, then it is considered an act of disbelief (Kufr) “<sup>(2)</sup>

### **Sixthly: Ruling on Seeking Intercession (Tawassul):**

In Islamic Law, there is nothing wrong with seeking intercession through the prophets, saints, righteous individuals, and righteous deeds. According to Muslim scholars, this is permissible and falls within the general meaning of the verse: “O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.” {*Al-Ma'idah*, 35}.

In accordance with the texts of various schools of thought, the permissibility of seeking intercession is evident. For example, in the Hanafi tradition, it is considered part of the etiquettes of supplication to seek intercession, as mentioned in the commentary of Ibn Abidin, a prominent Hanafi scholar: “It is considered among the etiquettes of supplication to seek intercession through what is found in the book entitled ‘Al-Hisn.<sup>(3)</sup>’ It is narrated that one can say, ‘O Allah, I ask You by the right of those who ask You and by the right of my footsteps towards You, for I have not come with evil or arrogance.’ This is part of the tradition.”<sup>(4)</sup>

(1) “Al-Hajjawi, Musa bin Ahmed Al-Salhi (d. 968 H), ‘Al-Iqna’ fi Fiqh Imam Ahmad ibn Hanbal,’ (Edited by Abdul Latif Al-Subki), Dar Al-Ma’arif, Beirut, Lebanon: Vol. 1, P. 233.”

(2) “Al-Ansari, Abu Yahya Zakariya ibn Muhammad As-Saniki (d. 926 H), ‘Asna Al-Matalib fi Sharh Rawd Al-Matalib,’ Dar Al-Kitab Al-Islami: Vol. 4, P. 242.”

(3) It might be referring to the book “Al-Hisn Al-Hasin,” authored by Imam Ibn Al-Jazari, where it is mentioned in “The Etiquette of Supplication” on page 58: “And to seek intercession with Allah, the Most High, through His prophets and the righteous among His servants.”

(4) Ibn Abidin, Muhammad Amin (d. 1252 H), “Radd al-Muhtar ‘ala al-Durr al-Mukhtar,” 3<sup>rd</sup> Ed., Dar al-Fikr, Beirut, 1412 H - 1992 CE: Vol. 6, P. 397.

In the commentary of Al-Kharashi from the Maliki scholars, it is mentioned: “As for seeking intercession through some of Allah’s creatures, it is permissible.”<sup>(1)</sup>

In the book “Al-Majmu’ Sharh al-Muhadhdhab” (Vol.8/P.274) by the Shafi’i scholars, it is mentioned: “Then he returns to his initial position facing the face of the Messenger of Allah, peace be upon him, and seeks intercession through him in his own right. He implores through him to his Lord, Exalted be He. One of the best things to say is what was narrated by Al-Mawardi, Al-Qadi Abu Al-Tayyib, and our companions from Al-A’tabi, which they approved of. He said: ‘I was sitting by the grave of the Messenger of Allah, peace be upon him, when a Bedouin came and said, ‘Peace be upon you, O Messenger of Allah. I heard Allah say {What means}: ‘If they had only, when they were unjust to themselves, come unto thee and asked God’s forgiveness, and the Apostle had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful.’ {An-Nisaa`, 64}. So, I have come to you seeking forgiveness for my sins and seeking your intercession with my Lord.’ Then he recited the following poetry:

*‘O best of those buried in the depths of the earth,  
From its fragrant soil, the depths and the surface are blessed.  
I am willing to sacrifice my soul for the grave in which you reside,  
In it is modesty, generosity, and benevolence.*

Then he left. My eyes closed, and I saw the Prophet, peace be upon him, in a dream. He said, ‘O A’tabi, the Bedouin spoke the truth. Give him glad tidings that Allah, Exalted be He, has forgiven him.’”

In the commentary of “Al-Muntaha” by Al-Buhuti from the Hanbali scholars, it is mentioned: “Seeking intercession through the righteous is allowed with the hope of a favorable response. Umar told Al-Abbas to ask Allah to send down the rain, Muawiya told Yazid ibn Al-Aswad to ask Allah to send down the rain, and Dhuhak ibn Qais told Yazid ibn Al-Aswad to ask Allah to send down the rain, as mentioned by Al-Mawaffaq.”<sup>(2)</sup>

Based on the previous information, the issue of Tawassul is not related to the issue of Takfir (Declaring someone a disbeliever) at all. Tawassul is considered permissible by semi-consensus of the scholars of Ahl al-Sunnah wa-l-Jama’a, at the very least.

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(1) Al-Kharashi, Abu Abdullah Muhammad ibn Abdullah Al-Maliki (d. 1101 H), “Sharh Mukhtasar Khalil by Al-Kharashi,” Dar al-Fikr for Publishing, Beirut: Vol. 3, P. 54.

(2) Al-Buhuti, Mansur ibn Yunus Al-Hanbali (d. 1051 H), “Daqaiq Uli al-Niha for Sharh Al-Muntaha,” 1<sup>st</sup> Edition, Alam al-Kutub, 1414 H - 1993 CE: Vol. 1, P. 335.

### **Seventhly: Meaning of Bid'ah (Innovation) and Its Types:**

In the Arabic language, "Bid'ah" refers to something new or innovated. It signifies creating something that did not exist before.

In Islamic terminology, Bid'ah can be divided into two categories:

1-Blameworthy Bid'ah: This refers to matters that have no basis in Islamic Law. Prophet Mohammad, peace be upon him, said, "Whoever introduces something into this matter of ours that is not from it, it will be rejected."<sup>(1)</sup> If something has a basis in the Shariah, it is not considered an innovation/Bid'ah in this sense.

2-Praiseworthy Bid'ah: This includes innovations that have a foundation in Islamic Law. An example of this is the practice of congregational Taraweeh prayers during Ramadan, which was initiated by Caliph Umar, may Allah be pleased with him. He said, "What an excellent innovation this is!"<sup>(2)</sup>

In brief, judging an act as Bid'ah is only applicable if it contradicts the explicit religious texts without any supporting evidence from the general principles of Islamic law. If the act falls within the general principles derived from the Quran and the Sunnah, it cannot be labeled as Bid'ah in a derogatory sense. For example, mentioning Allah (dhikr) is legislated, whether done while standing, sitting, quietly, aloud, using specific words found in the Quran and Sunnah, or using one's own words. It cannot be considered Bid'ah because it is fundamentally legislated, as indicated by the general principles of the verse {which means}: "So remember Me; I will remember you. And be grateful to Me and do not deny Me." {*Al-Baqarah, 152*}.

Those who insist on strict interpretations of Bid'ah without taking the broader principles of Islam into account may lead to unnecessary religious restrictions and difficulties for people. Allah sent the prophets, may peace and blessings be upon them, to spare people hardship, not to burden them, as Allah says {What means}, "God intends every facility for you; He does not want to put to difficulties." {*Al-Baqarah, 185*}.

### **Eighthly: Schools of Thought of Ahl al-Sunnah wal-Jama'ah, their most Famous Books, and Scholars:**

Ahlu Sunnah wal Jama'ah are those who adhere to what the Prophet (PBUH) and his companions followed in the principles of belief and action. These principles are embodied in what the scholars of the recognized schools have established in the fundamentals of religion and its branches. They are referred to as the People of the Sunnah and the Community. Despite being a single group, their

(1) Transmitted by Muslim.

(2) Transmitted by Imam Malik in his book "Al-Muwatta'".

number far exceeds that of all other groups combined. Therefore, they constitute the overwhelming majority of the Islamic nation, as mentioned in the wording of the noble hadith.

In terms of Islamic creed, the most respected Islamic schools of thought among Ahl al-Sunnah wal-Jama'ah are the Ash'ari and Maturidi schools. These are named after the great theologians Imam Abu al-Hasan al-Ash'ari and Imam Abu Mansur al-Maturidi. Both of these Imams are considered guides in Islamic theology and have gained acceptance among the leading scholars of Islam.

Additionally, creedal books have been classified clearly and distinctly in these well-known schools. They maintain consistency in their approaches and methodologies of thinking, avoiding any deviation. These books prevent conflicts and disagreements by presenting evident proofs and evidence. Based on them, it is possible to address contemporary doubts and establish arguments for Islamic beliefs.

### **Ninthly: Prominent Scholars of Ahl al-Sunnah wal-Jama'ah from among the Ash'aris and Maturidis:**

The Ash'aris have been the majority of Muslims throughout various eras and different times. Their scholars and jurists have held esteemed positions in the field of Islamic knowledge. They were responsible for establishing schools, recording knowledge, teaching students, preserving the Islamic Sharia, and defending the true Islamic religion. In addition, they were well-known for their justice and fairness.

One of the most famous figures among them was Sultan Salah ad-Din al-Ayyubi, the conqueror of Jerusalem and its liberator from the Crusaders. In his book "Al-Wasa'il fi Musamarat al-Awa'il", Jalal ad-Din as-Suyuti said about him: "Sultan Salah ad-Din al-Ayyubi, may Allah have mercy on him, was a Shafi'i in jurisprudence and Ash'ari in creed. He took a particular interest in spreading the doctrine of Imam Ash'ari, may Allah have mercy on him. Sultan Salah ad-Din al-Ayyubi ordered the muezzins (Those who call for prayer) to announce Ash'ari creed during the time of glorification (Tasbeeh). He employed the muezzins to mention it every night. Sultan Salah ad-Din, may Allah be pleased with him, was a Hafiz of the Quran and a Hafiz of the book "At-Tanbih" in the Shafi'i jurisprudence. He was devout and pious, in addition to being a warrior and a defender of the Islamic faith."

Because of Sultan Salah ad-Din's particular focus on the Ash'ari creed, a grammarian named Mohammad ibn Hibba authored a book on creed and presented it to Sultan Salah ad-Din. He ordered its teaching to children in the schools, and this creed later became known as "Salahiyya Creed" in reference to Sultan Salah ad-Din al-Ayyubi, may Allah be pleased with him.

In addition to those mentioned above, there have been numerous scholars and rulers who followed the Ash'ari creed.

### **1- Most Prominent Scholars of Theology and Principles of Jurisprudence (Usul al-Fiqh):**

**1. Imam Al-Baqillani (d. 403 AH):** Abu Bakr Mohammad ibn At-Tayyib, known as the Sheikh of the Sunnah, and the Tongue of the Ummah. He was among the leading scholars of the Maliki School and later became the head of the Ash'ari School after its founder, Abu al-Hasan al-Ash'ari. He is considered one of the great theologians of the Ash'ari School and a significant figure in the intellectual revival of the fourth century.

**2. Imam Ibn Furak (d. 406 AH):** Abu Bakr Mohammad ibn al-Hasan ibn Furak al-Ansari al-Asbahani, a scholar of Islamic jurisprudence and theology, and a jurist of the Shafi'i school. He was a hadith scholar who learned and taught in Basra, Baghdad, and Neyshabur, where he established a school.

**3. Imam Al-Juwayni (d. 478 AH):** Abu al-Ma'ali Abd al-Malik ibn Abdallah, a prominent scholar of the Shafi'i school, known as Imam al-Haramayn because he held leadership positions and taught in both Mecca and Medina. He came from a family renowned for knowledge and piety and authored numerous works on Tafsir (Exegesis of the Quran), Fiqh, Aqidah (theology), and Usul al-Fiqh (Principles of jurisprudence).

**4. Imam Al-Ghazali (d. 505 AH):** Hujjat al-Islam Abu Hamid Al-Shafi'i Al-Ash'ari was a theologian and a philosopher. He was a prominent figure in the development of Ash'ari theological thought and is often referred to as "Hujjat al-Islam" (the Proof of Islam). He was a jurist, scholar of hadith, and a Sufi. His works covered a wide range of topics, including Tafsir, Fiqh, Aqidah, and philosophy.

**5. Imam Al-Razi (d. 606 AH):** Abu Abdullah Mohammad ibn Umar al-Qurashi al-Shafi'i, known as Fakhr al-Din al-Razi. He was a theologian, jurist, and polymath. Fakhr al-Din al-Razi's scholarship extended across various fields, including linguistic and human sciences, as well as empirical sciences like physics, mathematics, medicine, and astronomy. He was known as a leading thinker and teacher in his time.

### **2- Most Prominent Scholars of Quranic Exegesis (Tafsir) and Hadith:**

- **Imam Al-Bayhaqi (d. 458 AH):** Ahmad ibn al-Hussein. He was a highly meticulous hadith scholar known for his extensive compilations and enlightening contributions to Islamic knowledge. It is said that every Shafi'i scholar owes him gratitude for his unwavering support of the Shafi'i school. Al-Bayhaqi's dedication to preserving the Shafi'i tradition made him an invaluable figure. Al-Saffadi remarked about him: "He was among the great scholars in jurisprudence, hadith,



preaching, and gaining favor with rulers. He possessed excellent moral character, complete chivalry, honesty, trustworthiness, and an admirable manner of expression.”

**-Imam Al-Qushayri (d. 465 AH):** Abu al-Qasim Abd al-Karim ibn Hawazin, also known as Shaykh al-Khorasan, was a scholar known for his piety and religious knowledge. He resided in Neyshabur and passed away there. Sultan Alp Arslan highly respected him and showed him great honor. He was one of the prominent scholars of the `Ash`ari school. Among his notable works are “At-Tafsir,” “Lata’if al-Isharat,” and “Ar-Risala al-Qushayriya on Sufism.”

**-Imam Al-Baghawi (d. 510 AH):** Abu Mohammad al-Husayn ibn Mas’ud al-Baghawi, known as Rukn ad-Din, Shaykh as-Sunnah, and Reviver of the Sunnah, was a prominent Shafi’i jurist, hadith scholar, and exegete. He was a profound scholar in various Islamic sciences. He authored works on the interpretation of the Quran, clarifying difficult issues from the sayings of the Prophet Mohammad (peace be upon him). He was known for his emphasis on the importance of ritual purity in transmitting and teaching knowledge. Some of his notable works include “At-Tahdhib fi al-Fiqh” (A refinement in Jurisprudence), “Sharh As-Sunnah fi al-Hadith” (Explanation of the Sunnah in Hadith), “Ma’alim at-Tanzil fi Tafsir al-Qur’an al-Karim” (Signs of Revelation in the Interpretation of the Noble Quran), “Al-Musabih” (The Lamps), and “Al-Jam’ Bayn as-Sahihayn” (The Compilation of the Two Authentic Collections of Hadith).

**-Imam Ibn Asakir al-Dimashqi (d. 571 AH):** Imam, great scholar, and a prominent hadith narrator and scholar from Damascus. He began studying hadith at the young age of six, learning from his father and brother, and later studied under numerous scholars in Damascus. One of his important works is “Tabyin Kadhib al-Muftarri fi ma Nusiba ila al-Imam Abi al-Hasan al-Ash’ari,” in which he defended the Ash’ari theological school and its eponymous founder, Imam Abi al-Hasan al-Ash’ari, against false accusations and criticisms.

**-Imam al-Nawawi (d. 676 AH):** Yahya ibn Sharaf al-Hizami al-Nawawi, a Shafi’i jurist, hadith scholar, and linguist. He is well-known for his numerous books and compilations in various fields such as jurisprudence, hadith, language, and biographies. His most famous works include “Riyad al-Salihin,” “Al-Arba’in al-Nawawiyya,” “Minhaj al-Talibin,” and “Al-Rawda.” He is celebrated for his contributions to organizing and clarifying the Shafi’i school of jurisprudence, earning him the title “Shaykh al-Shafi’is” or the chief scholar of the Shafi’i school.

**-Imam al-Baydawi (d. 685 AH):** Naser al-Din Abdullah ibn Umar al-Shirazi al-Baydawi, a polymath who wrote on various Islamic sciences. He was known

for his dedication to meticulous research and deep knowledge. Some of his notable works include “Tafsir Anwar al-Tanzil wa Asrar al-Ta’wil,” “Al-Ghayat al-Quswa fi Dirayat al-Fatawa,” “Sharh Mukhtasar Ibn al-Hajib fi al-Usul,” and “Al-Minhaj fi Usul al-Fiqh.”

**-Shaykh al-Islam Imam Ibn Hajar al-Asqalani (d. 852 AH):** Abu al-Fadl Ahmad ibn Ali, known as the “Amir al-Mu’minin fi al-Hadith” (Commander of the Faithful in Hadith), was a prominent Islamic scholar. He served as a Qadi (judge) for the Shafi’i school and was a respected figure in the realm of Islamic jurisprudence. His dedication to teaching and jurisprudence was remarkable, and he remained committed to these pursuits even while holding a position of authority. He taught at some of the most prestigious Islamic schools of his time, including the Shikhuniyya, Mahmudiyya, Hasaniyya, Baybarsiyya, Fakhriyya, Salahiyya, and Mu’ayyidiyya schools.

**-Imam Badr al-Din al-Ayni (d. 855 AH):** Mahmoud ibn Ahmad, the eminent Hafiz, hadith scholar, and historian. He was one of the prominent figures of the 9th-century Hijri and a Hanafi jurist. Among his notable works is ‘Umdat al-Qari, an extensive commentary on Sahih al-Bukhari, which is considered one of the most comprehensive explanations of Sahih al-Bukhari. Al-Ayni dedicated twenty years to its compilation. He also authored ‘Al-Binayah fi Sharh al-Hidayah,’ a work on Hanafi jurisprudence.”

**-Imam Jalal al-Din al-Suyuti (d. 911 AH):** Abd al-Rahman ibn Abi Bakr, a prolific author with around 600 works to his name. He grew up as an orphan in Cairo and, when he reached the age of forty, he withdrew from public life to devote himself to writing. The rich and the princes used to visit him, offering him money and gifts, which he would often decline. Among his notable works are “Al-Itqan fi Ulum al-Quran,” “Itmam al-Dirayah li-Qara’at al-Nuqayah,” “Al-Ashbah wa al-Nazair fi al-Arabiyyah,” “Furu’ al-Shafi’iyyah,” “Al-Iqtirah fi Usul al-Nahw,” and “Al-Iklil fi Istinbat al-Tanzil.”

### 3-Islamic Jurisprudence (Fiqh):

**- “Sultan of Scholars” Imam Al-Izz ibn Abd al-Salam (d. 660 AH):** Abd al-Aziz ibn Abd al-Salam, known as the “Sultan of Scholars” and the “Seller of Kings,” was one of the greatest scholars known for his piety and righteousness and renowned for his awe-inspiring presence and dignity. He followed the Shafi’i school of jurisprudence and the Ash’ari theological creed. Among his notable works are “Ikhtisar Nehayat al-Matlab,” “Al-Qawa’id al-Kubra,” and “Al-Qawa’id al-Sughra.”

**-Imam Taj al-Din al-Subki (d. 727 AH):** Abd al-Wahhab ibn Ali, a Shafi’i jurist, Ash’ari scholar, and Arab historian who served as the chief judge in Da-

## Conclusion

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mascus. Among his notable works are “Al-Saif al-Mashhur fi Sharh Aqidat Abi Mansur,” “Sharh Mukhtasar Ibn al-Hajib,” “Al-Ibhaaj fi Sharh al-Minhaj” in the principles of jurisprudence (Usul al-Fiqh), “Tabaqat al-Shafi’iyyah al-Kubra wa al-Wasata wa al-Sughra,” and “Jam’ al-Jawami” in Usul al-Fiqh. He was renowned for being highly respected by scholars of various schools of thought and known for his strength in upholding the truth and his piety.

**-Imam Al-Kamal ibn Al-Humam (d. 861 AH):** Mohammad ibn Abdul Wahid, an eminent Hanafi scholar, excelled in the fields of Usul (principles of Islamic jurisprudence), Tafsir (Quranic exegesis), Fiqh (jurisprudence), Inheritance laws, Mathematics, Sufism, Grammar, Morphology, Semantics, Rhetoric, Eloquence, Logic, and Debating. Among his notable works are “Fath al-Qadeer,” an extensive commentary on “Al-Hidayah” in Hanafi jurisprudence, “Al-Tahrir fi Usul al-Fiqh,” “Al-Musayarah fi al-Aqaid al-Munjiah fi al-Akhirah,” and “Zad al-Faqeer,” a concise work on the branches of Hanafi jurisprudence.

**-Shaykh al-Islam Imam Zakariya al-Ansari (d. 926 AH):** A scholar who followed the Shafi’i school of jurisprudence and the Ash’ari creed. He was known as a paragon of excellent character in his time, embodying the finest ethical qualities. He excelled in manners, virtues, and morals, leaving no avenue unexplored in their pursuit. He held numerous positions in teaching, judiciary, and religious leadership. He compiled various accepted works, and his writings cover a wide range of Islamic sciences and knowledge, including beliefs, jurisprudence, and fundamentals of jurisprudence, spirituality, ethics, grammar, recitation, supplications, and hadith, among others.

**-Sheikh al-Islam Imam Ibn Hajar al-Haytami (d. 973 AH):** Ahmed ibn Mohammad al-Haytami al-Makki, a Shafi’i jurist, Ash’ari theologian, memorized the Quran in his youth, studied the foundations of various sciences at the feet of Sayyid Ahmad al-Badawi, then traveled to Al-Azhar. He was authorized by his teachers to issue religious edicts and teach others when he was less than twenty years old. He excelled in various sciences, including tafsir, hadith, theology, fiqh, usul al-fiqh, furu’ al-fiqh, and more. He resided in Makkah al-Mukarramah and was a relied-upon source for Shafi’i jurisprudence.

From the above, it becomes clear that both the Ash’ari and Maturidi schools represent the creed of the Muslim Ummah, both in the past and present, across the centuries. It is a creed inherited from the Prophet, peace be upon him, through the noble Companions and then through the Tabi’in and those who came after them. This creed has reached us pure, untainted, and supported by evidence from the Quran and Sunnah, both rational and transmitted. It is impossible for the Shafi’i school, which has significantly contributed to Islamic civilization over the years, to be a school of innovation, as claimed by some sectarian groups and dissenting opinions.

### **Tenthly: Teaching Method and Creed Books among Sunni Ash'aris:**

We mention here the Ash'ari teaching methodology in Islamic creed books. Their approach falls into approximately three levels depending on the student's level of knowledge. There are the beginner level, the intermediate level, and the advanced level.

Some of the most famous books at the beginner level in the field of creed include the following:

**A. "Jawharat al-Tawhid"** by Imam Ibrahim al-Laḡani al-Maliki (d. 1041 AH) is a poetic work on Islamic theology. Imam Ibrahim al-Laḡani, also known as Abu al-Imdad, authored this poem, and he provided multiple explanations for it. Many scholars have also written commentaries and annotations on this work. Students have memorized it from one generation to the next up to our present day. His Eminence Sheikh Nuh al-Qudah, the former Grand Mufti of Jordan, took special interest in explaining this work.

**B. "Umm al-Barahin"** is a concise book on Islamic theology by Imam As-Sanusi (d. 895 AH). He is one of the greatest scholars who refined the books of Islamic theology. He authored many works on this subject, including a comprehensive curriculum that caters to students from the beginner level to the advanced level. This curriculum consists of the following books: "Al-Muqaddimat", "As-Sughra As-Sughra", "Umm al-Barahin," "Al-Wasita", and "Al-Kubra". Imam As-Sanusi provided a separate commentary for each of these books, and scholars have taken great care in explaining and annotating them.

**C. "Al-Khurayda al-Bahiyya"** is a work by Imam Ad-Dardir al-Maliki al-Khalwati, famously known as Ahmad al-Dardir (d. 1201 AH). Imam Ahmad al-Dardir himself provided an explanation for this work, and many other scholars have also offered their own commentaries on it.

**D. "Qawa'id al-Aqaid"** is a book by Imam Abu Hamid al-Ghazali (d. 505 AH). The author compiled this book to cover the most important matters that a Muslim should know about their religion. Recognizing the significance of the content, Imam al-Ghazali included it in the first part of his monumental work, "Ihya' Ulum al-Din" (The Revival of Religious Sciences). Our scholars have elaborated on this book through various commentaries, with dozens of scholars providing explanations. Among them are notable figures such as the contemporary scholar Al-Alama Al-Muhaddith Al-Zubaidi and the jurist Sheikh Zaruq al-Fasi.

**H. "Idhā'at al-Dajanna fi Aqaid Ahl al-Sunnah"** is a poetic work on Ash'ari theology by Imam Shihab al-Din al-Maqari al-Tilimsani (d. 1041 AH). This work has been the subject of numerous commentaries, including one by the Maliki Sheikh Mohammad Alish (d. 1299 AH).

**W. “Al-Aqida al-Salahiyya”** is named after Sultan Salah al-Din al-Ayyubi, the Shafi’i Ash’ari ruler known for liberating Jerusalem from the Crusaders. Its original name is “Hada’iq al-Fusul wa Jawahir al-Usul.” Sultan Salah al-Din ordered that it be taught to young children and adult students, and he made it a subject of study in Muslim schools and educational institutions. It was memorized and recited continuously because of its content, which focuses on knowledge about Allah and His sublime attributes, reverence for the Islamic faith, its laws, and its scholars, as well as the essential principles of Islamic creed according to the Sunni tradition.

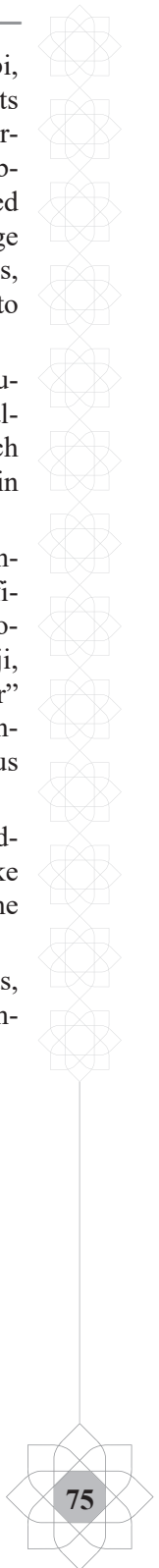
After the beginner-level books, there are textbooks for intermediate-level students, such as “Al-Iqtisad fi al-I’tiqad” by Imam al-Ghazali, “Ma’alim Usul al-Din” by Imam al-Razi, and “Al-Aqida al-Wasatiyya” by Imam As-Sanusi. Each of these books has significant commentaries and explanations to aid students in their study of Islamic theology.

The advanced level includes numerous books, both concise and comprehensive, and some of the most well-known ones include “Sharh al-Aqaid al-Nasafiyya” by Imam Saad al-Din al-Taftazzani, along with its commentaries and annotations, “Tahdhib al-Kalam” by Taftazzani, “Al-Mawaqif” by Adud al-Din al-Iji, along with the commentary by Sayyid Sharif al-Jurjani, and “Abkar al-Afkar” by Imam Al-Amidi, among others. These books are challenging to read and understand and are typically meant for specialists who are well-versed in various Islamic jurisprudential sciences.

This concludes the information provided with the intention of benefiting readers and the efforts of our scholars. We pray to Allah, the Most High, to make us and the readers follow in the footsteps of the guided leaders, succeeding the righteous predecessors.

Our final supplication is that all praise is due to Allah, the Lord of all worlds, and peace and blessings be upon our master Mohammad and his family and companions.

**This Book has been Completed with the Help of Allah, the Most High.**





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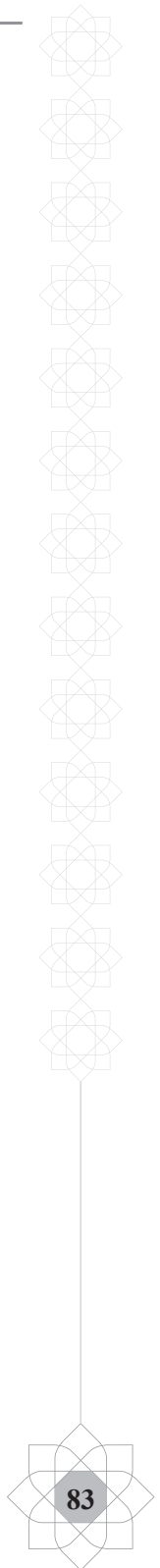
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(1) According to the principles of religion or roots of faith, the Mukallaf is the adult discerning individual who received the Message of Islam in the correct manner in the sense that he/she grasped the content of this message embodied in the testimonies of faith (There is none worthy of worship except Allah and Mohammad is the Messenger of Allah).

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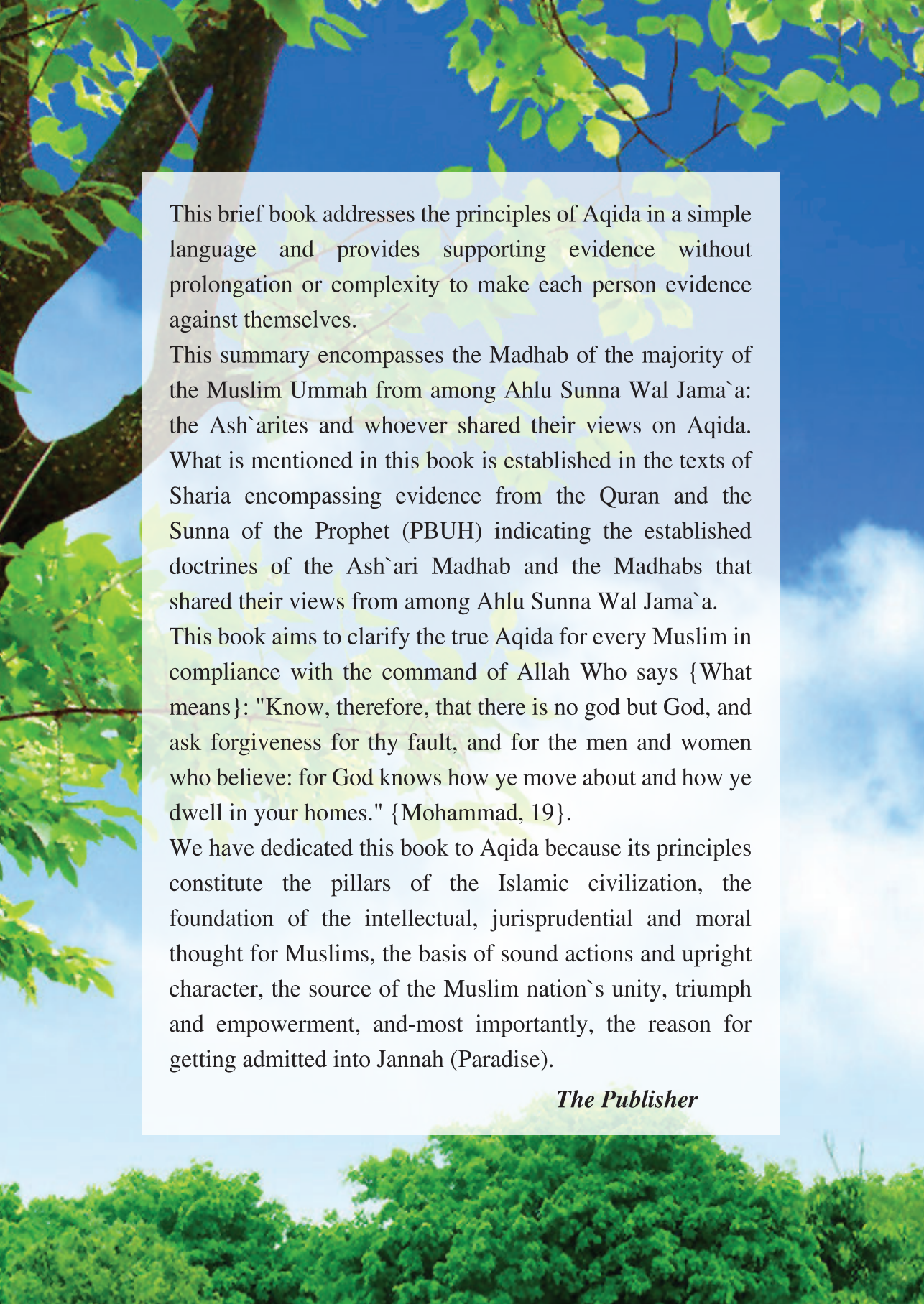
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This brief book addresses the principles of Aqida in a simple language and provides supporting evidence without prolongation or complexity to make each person evidence against themselves.

This summary encompasses the Madhab of the majority of the Muslim Ummah from among Ahlu Sunna Wal Jama`a: the Ash`arites and whoever shared their views on Aqida. What is mentioned in this book is established in the texts of Sharia encompassing evidence from the Quran and the Sunna of the Prophet (PBUH) indicating the established doctrines of the Ash`ari Madhab and the Madhabs that shared their views from among Ahlu Sunna Wal Jama`a.

This book aims to clarify the true Aqida for every Muslim in compliance with the command of Allah Who says {What means}: "Know, therefore, that there is no god but God, and ask forgiveness for thy fault, and for the men and women who believe: for God knows how ye move about and how ye dwell in your homes." {Mohammad, 19}.

We have dedicated this book to Aqida because its principles constitute the pillars of the Islamic civilization, the foundation of the intellectual, jurisprudential and moral thought for Muslims, the basis of sound actions and upright character, the source of the Muslim nation`s unity, triumph and empowerment, and-most importantly, the reason for getting admitted into Jannah (Paradise).

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