

MUSLIM'S

CREED

PART

ONE

THE ISLAMIC AQEEDAH

AQEEDAH'S MAIN POINTS:

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- SOURCES OF ISLAMIC AQEEDAH
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TAWHEED' S MAIN POINTS:

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- QURAANIC METHODOLOGY IN PRESENTING
THE AQEEDAH

(A) STATUS OF 'AQEEDAH IN ISLAAM

Definition :

Lexical: Aqeedah is derived from the

root 'Aqada. The Arabs say: عقد الحبل 'Aqada Al-Habla , He knoted (tied) two ropes together.

Technical: A set of beliefs that are tied in one's heart firmly , and they **should never be untied.**

Therefore , you find a person who has a qeedah , irrespective of its soundness, is ready to sacrifice his life for his aqeedah.

(B) SOURCES OF THE ISLAMIC AQEEDAH

(1) Qur'aan (2) The Sunnah

Ibnul Jawzee (Rahimahuallah) narrated via his isnaad from 'Abdullaah bin Ahmad who said:

“ My father wrote to **'Ubaid Ilaahi bin Yahyaa bin**

Khaaqaan: **' I am not a scholastic theologian** (of those who prefer the Greek logic and philosopy to the Kitaab and Sunnah)

,

and I don't approve of it ; unless it is some mentioned in Allaah's Book or in the authentic traditions of the Prophet (Salla Allaahu 'Alaihi Wa Sallam) or the statements of the Prophet's companions. Otherwise , speaking about Allaah's Deen (without concrete knowledge) is something not praiseworthy.”

[‘Usool Mathhab Ahmad by: Dr. Abdullaah At-Turkee page

73. The Fundamentals of Ahmad's Methodology]

(C) FEATURES OF ISLAAMIC AQEEDAH

1. Simplicity and Clarity
2. An Instinctive Creed
3. Permanent and well defined
4. Provision of proofs for all issues of faith
5. Neutrality between Materialism and Monasticism

(D) IMPACT ON COMMUNAL AND INDIVIDUAL LIFE

1. Its Domination on the Souls

2. Arabs before Islam had all social ills e.g lchohol,crime
3. Reformation of the behaviour of an individual
4. Reformation of the behaviour of a community

IMPORTANCE OF TAWHEED

Allaah (Subhanahu Wa Ta'ala) created us to worship Him only without ascribing any partner to Him.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ (الذاريات 056)

I have only created Jinns and men, that they may serve Me.
[(51:56)]

Therefore, singling out Allaah with all our acts of worship is the purpose behind our creation . All Allaah's Messengers called their people to dedicate all their devotion exclusively to Allaah and only Him.

- **Prophet Saleh (عليه السلام) said:**

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَا قَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّي إِلَهٍ غَيْرُهُ ۗ قَدْ جَاءتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۗ

فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ

(الأعراف 073)



"To the Thamud people (We sent) Salih, one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a Clear (Sign) from your Lord! this she-camel of Allah is a Sign unto you: so leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.

"[Al-A'raaf (7:73)]

- Prophet Hud (عليه السلام) said:

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَنْقَوْمِرِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۚ

أَفَلَا تَتَّقُونَ ﴿٥٦﴾

(الأعراف 065)

"To the 'Ad people', (We sent) Hud, one of their (own) brethren: he said: "O my people! Worship Allah! you have no other god but Him. Will you not fear (Allah)?"

[Al-A'raaf (7:65)]

- Prophet Shu'aib (عليه السلام) said:

﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَنْقَوْمِ اَعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ ۗ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ۗ فَاَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَاءَهُمْ وَلَا تَفْسِدُوا فِى الْاَرْضِ بَعْدَ اِصْلٰحِهَا ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٨٥﴾﴾

(الأعراف 085)

"To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a Clear (Sign) from your Lord! give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith."

[Al-A'raaf (7:85)]

The Prophet (صلى الله عليه وسلم) said :

It is reported on the authority of Ibn Mas'ood (ra) that the Messenger of Allah (saas) said:

"Whoever died while supplicating another deity besides Allah (سبحانه و تعالى), will enter the Fire."

(Narrated by Bukhari)

The Prophet (saas) informs us in this Hadith that whoever adulterated that which should be purely for Allah (swt) (i.e. worship), by worshipping others besides Him, and died in this state, will have his abode in the Hell-fire.

▪ REALITY OF THE TAWHEED

1.Lexical definition of Tawheed : It is a verbal noun

(Masdar) , derived from the root Wahhada which means to unite , unify, to turn separate things into one entity.

For Example:

“ Wahhada Al-Maliku Al-Bilaada .” which means , **“ The King**

has united ,unified the different parts of the country.”

He brought all the warring states together and formed a stable strong state.

2. Technical definition of Tawheed:

Singling out Allaah (Subhanahu Wa Ta'ala) for His

Uniqueness in His :

Rububiyah (Lordship) , 'Uluhiyyah (Divinity) , and 'Asmaa'

and Sifaat (Unity of Divine Names and Attributes)

▪ Types of Tawheed:

The classification of Tawheed is merely an issue of Istiqraa

(i.e through surveying the Qur'aan and Sunnah the scholars

found out that the topic of Tawheed revolves around three

subjects: Rububiyah , 'Uluhiyyah , and 'Asmaa' and Sifaat) .

Similar to what the Grammarians did when they

divided speech into three main components : (a) 'Ism (Noun)

(b) Fi'l (Verb) (c) Harf (Preposition).

Having said that , the Scholars of 'Aqeedah (Theology) the

early ones divided it (Tawheed) only into two types:

1. Tawheed Al-M'rifah Wal Ithbaat (Unity of Cognition and

Affirmation) which comprising Rububiyah and 'Asmaa'
and Sifaat

2. Tawheed Al-Qasd wal Iraadah (Unity of Purpose and Deeds)

Which is nothing more than the Unity of ‘Uluhiyyah , in which the slave dedicates all his deeds exclusively to his creator and cherisher without associating with Him any other being.

But , later scholars , for the sake of clarification divided it (Tawheed) into three categories: : Rububiyyah , Uluhiyah , and ‘Asmaa’ and Sifaat .

▪ **Tawheed Arrububiyyah**

Singling out Allaah regarding His Divine Acts i.e He is the Creator , Cherisher, Sustainer etc...

Proofs:

▪ **Instinctive evidence**

Since Almighty God made all human beings swear to His Unique Divinity and Lordship when He created Adam.

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ط قَالَُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا
كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

(الأعراف 172)

"When thy Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yea! we do testify!" (this), lest ye should say on the Day of Judgment: "Of this we were never mindful." [Surat Al-A'raaf (7:172)]

, this oath is printed on the human soul even before it enters the mother's fetus. So when a child is born, it has with it a natural belief in God. This natural belief is called in Arabic the "fitrah". If a child were left alone, it would grow up aware of Almighty God in His Unity, but all children are affected by the pressures of their environment.

"I created My servants in the right religion, but the devils made them go astray." (Reported in **Sahih Muslim.**)

"Each child is born in a state of fitrah, but his parents make him a Jew or a Christian." (Bukhari and Muslim).

﴿ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

"So set you your face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. "

[Surat Ar_Rum (30:30)]

▪ Qur'aanic Evidence

﴿ أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
ط وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴾ ﴿ الأنبياء 030

"Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe? "

[Surat Al-'Anbiyaa (21:30)]

CODES OF BELIEF

1. DOUBT NOT WHAT YOU PERCEIVE THROUG

YOUR SENSES

- Seeing the mirage in the desert for the first time
- Seeing a pencil in a glass of water looks as if it is broken
- Magicians' tricks

So our senses can be deluded and deceived . But this does not mean we should doubt the existence of what we feel .

Because if I doubt what I see hear , feel , this will lead to a conflict between fact and fantasy which eventually will drive us crazy.

**2. CERTAINTY ABOUT PAST , PRESENT EVENTS
RECEIVED THROUGH A RELIABLE SOURCE IS AS
RELIABLE AS THE CERTAINTY WE WOULD HAVE
HAD IF WE HAD BEEN PRESENT**

There are certain facts about which we are sure, even though we may not have direct experience of them. For example, we all know that India and China are countries that exist though we may not have been there. We also know for a fact that Alexander the Great conquered Persia, though we did not witness the battles in which he fought. So what evidence do we have of their existence? The is that we draw certain conclusions from what we've been told throughout history and our own lives.

It would be absurd to think that each generation has fabricated events to pass on to the next.

3. OUR SENSES CAN NOT COMPREHEND EVERY THING THAT EXISTS

- Sight → Certain range ,
- Hearing → Certain frequencies ,
- Touch → Certain degrees ,
- Taste → Certain things ,
- and Smell → Certain odours.

4. THE HUMAN IMAGINATION CAN ONLY PERCEIVE WHAT THE SENSES ARE ABLE TO PERCEIVE

- Since our senses are limited Allaah (Subhanahu wa Ta'ala) granted us the power of imagination to complement our sense of perception.

4. MANKIND BELIEVERS AND NON-BELIEVERS

**ALIKE FEEL WORRIED AND ANXIOUS IN THE
FACE OF ADVERSITIES , THEY FIND NO
CONSOLATION IN THEIR MATERIAL
SURROUNDINGS , THEREFORE SEEK SOLACE
AND COMFORT IN SOMETHING BEYOND THE
MATERIAL WORLD.**

- Examples → Illness , Helplessness , Taking a tough exam , etc..

- Professor Durkheim , the famous Jewish French sociologist who , has written a book to his credit , where he states

that faith in the existence of God is a self-evident truth.

5. MAN RECOGNISES INTUITIVELY THAT THE MATERIAL WORLD IS NOT THE BE -ALL AND END -ALL OF EXISTENCE AND THAT THERE IS AN UNSEEN SPIRITUAL WORLD BEYOND THE PHYSICAL WORLD.

6. BELIEF IN ANOTHER WORLD IS A NATURAL CONSEQUENCE TO THE BELIEF IN THE EXISTENCE OF GOD

7. A NEGATION OF A NEGATIVE STATEMENT IS AN AFFIRMATION

→ HE IS UNHAPPY. (NEGATIVE)

HE IS NOT UNHAPPY → (DOUBLE NEGATIVE)

→ HE IS HAPPY (AN AFFIRMATION)

**8. AN ARGUMENT ARISES ONLY ABOUT THINGS
THAT EXIST**

10. NOTHINGNESS CAN NOT PRODUCE EXISTENCE

▪ **Tawheed Al-Auluhiyyah**

Singling out Allaah with all our deeds without associating any

partner with Him.

• **The First Deviation Of Man**

From that which has been established in the Sharee'ah is that mankind was - in the beginning - a single nation upon true Tawheed, then gradually drifted from therein. [1]

[1] Tahdheerus-Saajid min Ittikhaadhil-Quboori Masaajid

(pp.101-106)

The basis for this is the saying of Allaah - the Most Blessed, the Most High:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
وَمُنذِرِينَ

**"Mankind was one Ummah, then Allaah sent prophets
bringing good news and warnings."**

(Soorah Baqarah 2:213)

Ibn 'Abbaas - radiiallaahu 'anhu - said:

**"Between Nooh (Noah) and Adam were ten generations, all
of them were upon Sharee'ah (law) of the truth, then they
differed. So Allaah sent prophets as bringers of good news
and as warners."** [2]

[2] Related by Ibn Jareer at-Tabaree in his tafseer (4/275) and
al-Haakim (2/546) who said: "It is authentic according to the
criterion of al-Bukhari." Adh-Dhahabee also agreed.

Ibn 'Urwah al-Hanbalee (d.837 H) said:

"This saying refutes those historians from the People of the Book who claim that Qaabil (Cain) and his sons were fire-worshippers." [3]

[3] Al-Khawaakibud-Duraaree fee Tarteeb Musnadul-Imaam Ahmad'alaah Abwaabil-Bukhaaree (6/212/1), still in manuscript form.

In it is also a refutation of some of the philosophers and atheists who claim that the (natural) basis of man is Shirk, and that Tawheed evolved in man!

The preceding aayah (verse) falsifies this claim, as do the two following authentic hadith:

Firstly:

His saying that he related from his Lord (Allaah) :

"I created all my servants upon the true Religion (upon Tawheed, free from Shirk). Then the devils came to them and led them astray from their true Religion. They made unlawful to people that which I had made lawful for them, and they commanded them to associate in worship with Me, that which I had sent down no authority." [4]

[4] Related by Muslim (8/159) and Ahmad (4/162)]

Secondly:

His (the prophet sallallaahu 'alayhi wa sallam) saying:

"Every child is born upon the Fitrah [5] but his parents make him a jew or a christian or a magian. It is like the way an animal gives birth to a natural offspring. have you noticed any born mutilated, before you mutilate them." [5]

[5] Ibn-al-Atheer said in an-Nihaayah (3/457) Al-Haafidh Ibn

Hajar said in Al-Fath (3/248

Deviation Of The Arabs From Ibraheem's Creed

The Arabs were upon the Religion of their father Ibraheem ('Alaihi Assalaam) till 'Umru bin Luhai Al-Khuzaa'ee the chief of the tribe of Khuzaa'ah brought an idol with him from Ash-Shaam , to use it as an intermediary between him and his Creator. That is how paganism entered Arabia.

Ibn Hisham in his sirah said:

'Amr once went to Syria where he observed the people worshipping idols. He enquired of them of the reasons for their doing so and they replied that they did so because those idols caused the 'rains to fall for them and victory to attend them as they prayed to the idols for these things.

Accordingly they gave him the idol of Hubal which he brought to Makka, placed it near the Ka'ba and asked his people to worship it. And it was a norm among the Arabs to follow their leaders- even they are wrong- so they followed him and started worshipping the idol .

The bitter fruit of shirk:

The Prophet (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ) said:

“ I saw ‘Umru bin Luhai bin Qum’ah bin Khandaf the father of bani Ka’ab dragging his intestines in the Hell-Fire.” [Muslim]

Paganism is revived

The Prophet (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ) said:

“ The Hour will not start until the idol of Daus in yemen is worshipped.” [Muslim]

“ The Hour will not start until multitudes of my Ummah follow the Mushriks.” [Muslim]

((Whoever dies while ascribing partners to Allah, enters the Hell-Fire.)) ((Bukhari))

Sainthood and Grave worship

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

**62- Behold! verily on the friends of Allah there is no fear,
nor shall they grieve. [Yunis (10:62)]**

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

**63- Those who believe and (constantly) guard against evil.
[Yunis (10:63)]**

The Importance Of Tawheed

Tawheed is the foundation upon which this upright religion has been built, so focusing on it means to focus on the very core itself.

Imaam Ibn Al-Qayyim (Rahimahu Allaah) said:

“The entire Qur'aan is about Tawheed, since it is only made up of the following:

- Information about Allaah and His Names and Attributes
Commands to worship Allaah alone
- Commands to obey Allaah and His Messenger (saws)
- Information about what Allaah has prepared for the people of Tawheed.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

**56- I have only created Jinns and men, that they may
serve Me. [Ath-Thaariyaat (50:56)]**

Narrated Ibn Abbas:

When the Prophet sent Muadh to Yemen, he said to him, **"You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah."** [Bukhari & Muslim]

Narrated Mu'adh bin Jabal:

The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best."

The Prophet said,

"To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?"

I replied, "Allah and His Apostle know best." The Prophet said,

"Not to punish them (if they do so)."

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

29- Allah puts forth a Parable - a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? - Praise be to Allah! but most of them have no knowledge.

((Al-An'aam:17))

Soundness of the Belief is the first priority in Allaah's

Prophets Corrective Mission

- Certainly the question of Tawhid and the singling out of Allah Almighty in worship is the great issue, the self-evident truth to which the Prophets called.
- They centered all their efforts on this premise; they fought for it and made peace for it.
- They suffered for its sake and dedicated their hours, night and day for its sake. Pure monotheism was their preoccupation and their practice in secret and in public.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

36- For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah, and eschew Attaaghoot.

[An-Nahl (16:36)]

The Call to Testify That None is Worthy of Worship Except

Allah

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ
اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

" Say (O Muhammad) : "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted is Allah. **And I am not of the Mushrikin.**" (Qur'an 12:108)

Allah, the Sublime said:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٥﴾

"And if you commit shirk (associating partners with Allah) all of your works would be in vain (destroyed) and you wilt definitely be among those who are the losers".

[Al-Zumar 39:65]

Explanation of the Meaning Laa ilaaha illallaah

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا



" Those whom they supplicate desiring means of access to their Rabb, as to which of them should be the hope for His Mercy and fear His punishment: Verily, the punishment of their Rabb is fearful" (Qur'an 17:57)

Fear of Shirk

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ
الْأَصْنَامَ



" And [remember] when Ibrahim said: "My Rabb! Make this city one of peace and security, and keep me and my sons away from worshipping idols" (Qur'an 22:35)

It is reported that the Prophet ﷺ said:

"Of the things which I fear for my Ummah, the thing which I fear most is minor Shirk. Then he was asked about minor Shirk, and he said: "It is ar-riyaa." [Ahmad]

It is an Act of Shirk to Wear Rings or Threads

or the Like as a Means of Prevention or Lifting of Afflictions

"Whoever wore a tamemah (talisman), Allah will never see his wishes fulfilled, and whoever wears a wada'ah (seashell) Allah will never grant him peace and tranquility." [Ahmad]

Slaughter Dedicated to Other Than Allah

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

" Say: "Verily, my prayer, my slaughter, my life and my death are [all] for Allah, the Lord of the worlds. He has no partner: This am I commanded, and I am the first of those who submit" (Qur'an 6:162-163)

Ali (ra) that he said: "Allah's Messenger ﷺ told me four things:

“Allah has cursed the one who slaughters in the name of other than Allah ; Allah has cursed the one who curses his parents; Allah has cursed the one who protects and shelters the muhdith; Allah has cursed the one who alters the landmarks.” (Narrated by Muslim)

Tariq Ibn Shihab (ra) that the Prophet ﷺ said:

"A man entered Paradise because of a fly, while another entered the Fire because of a fly." They asked: "How was that possible, oh, Messenger of Allah ﷺ?" He replied: "Two men passed by a people who had an idol, which it was not permissible for anyone to pass without making a sacrifice to it. They (the people) said to the first man: "Sacrifice (something)." He said: "I have nothing with which to do so." They said: "Sacrifice some-thing, even if it were only a fly," and so he did so, and they allowed him to continue on his way and so he entered the Hell-fire.

Then they said to the second man:

"Sacrifice (something)." But he said: "I will not sacrifice anything unless it be to Allah , the Almighty, the All-powerful," so they struck his neck (and he died) and entered Paradise."

(Narrated by Ahmad)

A Vow to Another Besides Allah (swt) is Shirk

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

[They perform their vows, and they fear a Day whose evil is spread far and wide] (Qur'an 76:7)

`Aa`ishah (may Allah be pleased with her) that the Prophet ﷺ said:

"Whoever vowed to obey Allah (swt), he should do so, and whoever vowed to disobey Him, should not do so. "

[Malik]

Seeking Refuge in Other Than Allah is Shirk

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ
رَهَقًا ﴿٦﴾

" And there were persons among mankind who took shelter with persons among the jinn, but they [only] increased them in rahaq" (Qur'an 72:6)

Khawlah Bint Hakeem (may Allah be pleased with her) that she said: "I heard Allah's Messenger ﷺ say:

"Whoever visited an abode and said: "I seek refuge in the Most Perfect Words of my Rabb, from the evil of what He has created," no harm shall befall him until he departs from that place."

(Narrated by Muslim)

It is Shirk to Seek Aid From Other Than Allah

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ
الظَّالِمِينَ ﴿١٠٦﴾

" Nor call on any besides Allah, such can neither profit you,
nor hurt you. If you do, then you will surely be one of the
Dhalimun" (Qur'an 10:106)

Ghuloo

Umar (ra) that the Messenger of Allah ﷺ said:

"Do not extol me as the Christians extolled the son of
Maryam (as); I am no more than a slave (of Allah) and so
(instead), say: Allah's Slave and His Messenger." Bukhaaree

The Prophet's Protectiveness of Tawheed

"Do not make your homes into graves, nor make my grave
into a place of celebration. Send your prayers and blessings
upon me, for they will be conveyed to me wherever you may
be." (Abu Dawood)

Some of This Ummah, Who Worship Idols

Abu Sa'eed Al-Khudri (ra) the Messenger of Allah ﷺ said:

"Surely, you will follow the ways of those before you, just as the flight of one arrow resembles another, so much so, that even if they entered the hole of a lizard, you would enter it."

They said: "(Do you mean) the Jews and Christians?" He ﷺ replied: "(If not them,) then whom?" (Bukhari and Muslim)

Sorcery

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا
كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

" They followed what the devils gave out against the power of Sulaiman: Sulaiman did not blaspheme, but the devils did blaspheme, teaching the people sorcery and such things as came down at Babylon to Haroot and Maroot.

But neither of these taught anyone [such things] without saying: "We are but a trial; so do not blaspheme."

[Al-Baqarah(2:102)]

"Avoid the seven destroyers." They (the Companions) asked: "Oh, Messenger of Allah ﷺ! What are they?" He ﷺ replied: "Shirk (associating partners) with Allah , sorcery, taking the life which has been prohibited by Allah , except in truth (i.e. in accordance with Islamic Law), devouring usury, consuming the property of the orphans, running away on the day of battle and making false charges against the chaste, unmindful women."

(Bukhari and Muslim)

An-Nushrah

Jabir (ra) that Allah's Messenger ﷺ was asked about **an-nushrah** and he said:

"It is one of the works of Satan."

(Ahmad and Abu Dawood)

What Has Been Said About Fortune-tellers and Their Like

Muslim has narrated, on the authority of one of the wives of the Prophet ﷺ (Hafsah - may Allah be pleased with her), that Allah's Prophet ﷺ said:

"Whoever went to a fortune-teller and asked him about some matter (i.e. of the unseen) and believed him, will have his prayer rejected for forty days."

"Whoever went to a fortune-teller and believed in what he said, has disbelieved in what was revealed to Muhammad."

[Muslim]

What Has Been Said About At-Tatayyur

"There is no `anwaa, no tiyarah and no haamah and no Safar. "

(Bukhari and Muslim)

Saying: "As Allah Wills and You Will."

An-Nasaa`i also narrate, on the authority of Ibn `Abbas (ra) that a man came to the Prophet ﷺ and he said:

"As Allah and you, will," at which, the Prophet ﷺ said: "Would you set me up as a partner beside Allah ? (Say:) "As Allah , Alone Wills."

Whoever Curses Time Wrongs Allah

"Allah , Most Blessed, Most High, says: "The son of Adam wrongs Me: He curses time, though I am time: In My Hands are all things and I cause the night to follow the day." In another narration, He ﷻ says: "Do not curse time, for verily, time is Allah ."

[Bukhaaree]

Seeking Blessing From a Tree, Stone,etc

1. It is reported on the authority of Abu Waqid Al-Laithi

(Radhiya Allaahu ‘anhu) that he said:

"We were travelling with the Prophet (صلى الله عليه وسلم) to Hunain, when we had only recently abandoned disbelief and the polytheists had a lotus-tree at which they used to worship and upon which they used to hang their weapons.

They called it: Thaatu Anwaat. So we said to Allah's Messenger (صلى الله عليه وسلم): **"Make for us a Thaatu Anwaat like theirs,"** at which the Messenger of Allah صلى الله عليه وسلم said: **"Allaahu Akbar! Verily, that which you have said - by Him in Whose Hand is my soul - is the same as was said by the Children of Israel to Moosa:**

أَجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

"Make for us a god such as the gods which they (the polytheist Egyptians) have." [Al-‘Araaf (7:138)]

Then he (صلى الله عليه وسلم) said:

"Verily, you are an ignorant people who will follow the way of those who were before you." (At-Tirmiithe)

Ibn Malik Al-Ash'ari (ra) that the Messenger of Allah ﷺ said:

"There are four traits remaining from the Jaahiliyyah to be found in my Ummah, which they will not abandon:

(i) Pride in the nobility of one's ancestors, (ii) defaming the ancestors of others, (iii) seeking rainfall from the stars and excessive mourning and wailing for the dead."

And he ﷺ added:

"The wailing woman, if she does not repent before she dies, will be raised on the Day of Resurrection with a dress of liquid tar and a cloak of mange or scabies "

(Narrated by Muslim)

Tawheed Al-Asmaa Wassifaat

The absolute belief in all the Devine Names that Allaah called Himself ,and all the attributes that He qualified Himself by.

Without nullifying them by denying all or some of them, **or modifying them** by attempting to determine their essence and assigning a certain form to them, or **comparing them** to any human characteristic.

Whoever deviates from them does not attest to the Tawheed of Allah's names and attributes.

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

(الأعراف 180)

"The most beautiful names belong to Allah: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited. "

[Al-'Araaf (7:180)]

Correct way of knowing tawheed Al-Asma Wassifaat

(a) Allaah is beyond our imagination

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾
(الشورى 011)

"there is nothing whatever like unto Him, and He is the One that hears and sees (all things) .[Ash_Shuraa (42:11)]

(b) The belief in whatever Allaah mentioned about Himself in the Qur'aan or in the authentic sunnah. Because no one can describe Allaah better than Himself.

﴿ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللّٰهُ ﴾
(البقرة 140)

"Do you know better than Allah? " [2:140]

(c) It is totally prohibited to discuss the nature of Allaah's Attributes, because , speaking about the Attributes is like speaking about the Essence of Allaah.

Different Views on Asmaa & Sifaat

Ahlu Sunnah Wal Jamaa'ah

Assalaf Assaalih (The Pious Predecessors) they believe that all the attributes of perfection are exclusively Allaah's.

Therefore, you find that the attributes of perfection in Qur'aan and Sunnah are detailed , whereas , the attributes of imperfections are negated without going into detail.

A. Erroneous Views

1. Extremely deviant

(a) **Mu'attilah**  (1) **Jahmiyyah** (2) **Mu'tazilah**

(1) **Jahmiyyah** : Followers of Jahm bin Safwaan and Al-Ja'd bin Dirham.

Their beliefs included:

- **That Hell is not eternal**
- **That human beings are under compulsion**
- **Negation of divine attributes.**

Fallacy:

They denied all the Devine Names and Attributes of Allaah سبحانه وتعالى under the pretext that nothing is like unto Him , therefore, any attribute that qualifies any of Allaah's creation should not be given to Allaah.

Refutation:

Existence is an attribute which is common between the Creator the created beings . It is axiomatic that Allaah exists and the created beings exist. **Therefore, either we have to deny existence of God because the created beings also exist , according to their argument which says no two existents should have the same attribute and this undoubtedly is a clear Kufur ; or they should admit that the Devine Attributes are unique , and befitting Allaah's Glory and Majesty .**

2. Mu'tazilah:

Followers of Waasil ibn 'Ata (699-749) and

'Umru bin 'Ubaid , they are named Mu'tazilah (Mu'tazilites)

when Waasil ibn 'Ata withdrew from the study circle of

the distinguished scholar Al-Hasan Al-Basri (642-728).

Their Belief:

- 1.** Middle state between being a Muslim and not being a Muslim.
- 2.** God is pure Essence and, therefore, without eternal attributes. So All the divine names are the same because they qualify the Divine Being.
- 3.** Qur'an was created and not eternal
- 4.** Human acts are free and, therefore, man creates his own actions.
- 5.** Divine predestination is incompatible with God's justice and human responsibility.

6. God, however, must of necessity act justly; it

follows from this that the promises of reward that God has made in the Qur'an to righteous people and the punishments he had issued to evildoers must be carried out by him on the day of judgement.

Refutation:

1. There is only two options either he / she a muslim or a kafir.

2. Allaah's Names have meanings and these meanings are the attributes. So every name carries within itself an attribute e.g الرحمن **The Most Merciful** means that Allaah engulfs whomever He wants into His Mercy.

3. The Qur'aan is the true word of Allaah , it is Allaah's Speech. Therefore, it can not be created .

قال تعالى: ﴿ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ

كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا مَنَعَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

(التوبة 006)

"If one amongst the Pagans ask you for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge. " [Attaubah (9:6)]

﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!

﴿ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾

To whom I granted resources in abundance,

﴿ وَبَنِينَ شُهُودًا ﴿١٣﴾

And sons to be by his side!

﴿ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

To whom I made (life) smooth and comfortable!

﴿ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

Yet is he greedy, that I should add (yet more);

﴿ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

By no means! For to Our Signs he has been refractory!

﴿ سَأَرْهُقُهُ صَعُودًا ﴿١٧﴾ ﴾

Soon will I visit him with a mount of calamities!

﴿ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ ﴾

For he thought and he plotted;

﴿ فُقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ﴾

And woe to him! How he plotted!

﴿ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ﴾

Yea, woe to him! how he plotted!

﴿ ثُمَّ نَظَرَ ﴿٢١﴾ ﴾

Then he looked round;

﴿ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ﴾

Then he frowned and he scowled;

﴿ ثُمَّ أَدْبَرَ وَأَسْتَكْبَرَ ﴿٢٣﴾ ﴾

Then he turned back and was haughty;

﴿ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾ ﴾

Then said he: "This is nothing but magic, derived from of old;

﴿ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ ﴾

"This is nothing but the word of a mortal!"

﴿ سَأُصَلِّيهِ سَقْرًا ﴿٢٦﴾ ﴾

Soon will I cast him into Hell-Fire!

﴿ وَمَا أَدْرَاكَ مَا سَقْرٌ ﴿٢٧﴾ ﴾

And what will explain to thee what Hell-Fire is?

﴿ لَا تُبْقِي وَلَا تَذَرُ ﴾

It spares not (any sinner), nor does it leave (anything unburnt)!

﴿ لَوَّاحَةٌ لِلْبَشَرِ ﴾

Burning and darkening the skins!

﴿ عَلَيْهَا تِسْعَةَ عَشَرَ ﴾

Over it are Nineteen.

[Al-Mud_Dath_Thir (74:10-30)]

4. Allaah is the Creator of all things including our actions

قال تعالى: ﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾ (الصافات 096)

"But Allah has created you and your **handiwork!**"

[As_Saaffaat (37:96)]

5. Allaah's Qadar is God's Divine Power (Explanation later)

6. Allaah is the Most Merciful and the Oft-Forgiving , and

He can not be questioned about what He does in His Kingdom.

قال تعالى: ﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ ﴿٢٣﴾ (الأنبياء 023)

(He cannot be questioned for His acts, but they will be questioned (for theirs).

[Al-Anbiyaa' (21:23)]

(b) Al-Mushabbihah (anthropomorphists)

Followers of **Hishaam bin Al-Hakam Ar_Raafidhee and**

Dawood Al-Jawaaribee who ascribed a human form to

Allaah . سبحانه و تعالى

They are the corporealists or anthropomorphists; who likened Allah to His creation.

2. Sects that deviated

(a) Deviation means drifting away from the straight path,
and it varies according to the angle of deviation.

(b) Ahlut Ta'weel (metaphorist)

1. Al-Ashaa'irah :

Followers of **Abu Al-Hasan al-Ash'aree** who was one of the towering figures among the Mu'tazilites. He grew up as a Mu'tazilee (Mu'tazelite) under the tutelage of his stepfather Abu 'Ali al Jibanee - the shaykh of the Mu'tazilah at his time - who taught him the fundamentals of "itizaaal for forty years. **And**

when he mastered the Mu'tazilah's Methodology he abhorred it and renounced it completely.

And started to refute the shobuhaat (fallacies) of the Mu'tazilah.

Not only that, but he also declared his repentance publicly in the mosque, he climbed the pulpit and said:

"I used to say that the Quran is created and that the believers will not see their Rab (Lord) on the Day of Judgement, and the evil is created by man not Allah, and now I declare my repentance, and I believe it is obligatory to expose the faults of the Mutazilah.

(see Siyar A'laam an'Nabalaa vol 15/ pp86, 89) Arabic Version.

They accept only seven from among Allaah's personal attributes : **Knowledge , Will , Life , Power , Hearing , seeing , Speech.** Whereas, the attributes of actions they deny them all.

Fallacy:

- (a) Attributes of actions are not eternal
- (b) Anger for example is actually rise in the blood pressure in one's heart , so how can dare to attribute such a quality to Allaah
سبحانه و تعالیٰ .

Refutaion:

- (a) Allaah's Divine Attributes of actions are eternal with respect to their genus although the members are not.

(b) Among the seven divine qualities they attribute to Allaah is the will; which is nothing more than a desire towards doing something.

But if they object and say this is the human will and not the Divine Will . **Then we tell them you should say the same thing about the attribute of anger which you deny . Therefore, Allaah's Anger is not like our anger and you to apply this to all the divine attributes.**

2. Al-Kullabiyyah

Followes of Abu Muhammad Abdullaah bin Sa'eed ibn Kullaab Al-Qattaan , and his methodology with respect to the Eemaan and the Divine Attributes is better than that of the 'Ashaa'irah.

Unquestionable Issues Concerning Allaah's Attributes

1.Nothing is like unto Him

Allaah سبحانه و تعالى is **beyond our imagination** , so whatever comes into your mind , Allaah is not like it.

Allaah سبحانه و تعالى is **unique with respect to His Essence , Names, and Attributes .**

قال تعالى: ﴿ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
 وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ
 الْبَصِيرُ ﴾ (الشورى 011)

(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things). [Ash_Shura(42:11)]

1. Nothing is difficult for Him

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ
 مَثْنَىٰ وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾
 (فاطر 001)

"Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels messengers with wings, two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things."

[Faatir (35:1)]

قال تعالى: ﴿ وَأَصْرَبَ لَهُمْ مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ۝٤٥﴾ (الكهف 045)

"Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things. " [Al-Kahf 918:45]

قال تعالى: ﴿ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۗ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ۝٤٤﴾ (فاطر 044)

"Do they not travel through the earth, and see what was the End of those before them, though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-Powerful. " [Faatir (35:44)]

3. Allaah سبحانه و تعالى is Eternal

﴿ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾ (الرحمن 027)

"But will abide (forever) the Face of your Lord, Full of Majesty, Bounty and Honour." [Ar_Rahmaan (55:27)]

4. Allaah is the Ever Living, the One Who sustains and protects all that exists.

قال تعالى: ﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾ (البقرة 255)

"Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory). " [Al-Baqarah (2:255)]

5. Allaah is the Creator without need for His Creation and Provider without helper

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

I have only created Jinns and men, that they may serve Me.

﴿ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ ﴾

No Sustenance do I require of them, nor do I require that they should feed Me.

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ ﴾

For Allah is He Who gives (all) Sustenance, - Lord of Power - steadfast (forever).

[Ath_Thaariyaat (51: 56-58)]

IMPORTANT PRINCIPLES CONCERNING THE NAMES AND ATTRIBUTES OF ALLAH

There are a number of important principles and main points to which the scholars draw attention to, which will be helpful inshaa Allaah in learning the issue of Asmaa' and Sifaat

The First Principle:

What is said about some Attributes applies to all other

Attributes too

By means of this principle; the view of many groups may be refuted:

(a) Those who affirm some attributes and deny others

they affirm that Allah has life, knowledge, power, hearing,

seeing, speech and a will, They regard these as true

attributes.

But they dispute concerning Allah's **love, pleasure, anger and**

hatred, and regard them as metaphorical, or they interpret

them as being aspects of His will, or His blessings and

punishments. It should be said to these people: there is no

difference between what you affirm and what you deny; **what is**

said concerning one of them also applies: to the others.

- **If you say that His life. and knowledge are unlike the life and knowledge of His created beings, then you must say the same about His pleasure, love and anger.**
- **If you say tat He has life, knowledge and a will in a manner that befits Him and that do not resemble the lives, knowledge and. wills Of His created beings, then you must also say the same with regard to His pleasure, love and anger.**
- **If you say that anger means that the. blood in the heart is boiling with the desire for revenge, it must also be said tat the will is the heart's desire to get something good or ward off someting bad.**
- **If you say that this is the will of the created being, we say that this is the anger of the created being.**

(b) Those who affirm the Names but deny the Attributes

They say that He (سبحانه و تعالى), is alive without life, All-Knowing without knowledge, and so on.

- **It should be said to these people, there is no difference between affirming His Names and affirming His Attributes.**
- **If you say that affirming life, knowledge and power implies likening Allah to His creation (tashbeeh) or thinking of Him in physical terms (tajseem) -because we do not... find anything that has attributes that is not physical - we say in response: the same applies to His Names, for we do not find anything that is called alive, knowledgeable or powerful, but it is physical.**
- **If this is the case, then you should deny the names of Allah too. If they say that. these names befit His Perfection and Majesty, we say, the same applies to His Attributes.**

(c) Those who deny both the Names and the Attributes

- They claim that they deny them so that they will not liken Allah to His creation.
- It should be said to them: you deny His knowledge and life just as you deny that He is All-Knowing and Alive, for fear of likening Him to His created beings, but the implication of your ideas is that you are thinking of Allah in terms of non-existence.

The Second Principle: Speaking about the Attributes is like speaking about the Essence of Allah.

- Allah (سبحانه و تعالى), has an Essence which does not resemble the essences of His created beings.
- By the same token, His attributes and actions do not resemble the essence and actions of His created beings.

Therefore, if someone affirms that Allah is a proven reality, with the attributes of perfection which are unmatched by anything else, then he should accept that His hearing, seeing and speech which are also proven to be real, do not resemble the hearing, seeing and speech of His created beings.

If someone were to say:

- I deny that Allah rose over His Throne, for fear of likening Allah to His created beings, **it should be said to him, Deny the existence and essence of Allah then, because they also imply likening Allah to His created beings.**
- If he says, Allah exists in a unique manner, and He has a unique Essence that does not resemble the essence of His created beings, then we say: **the same applies to His descending and His rising above His Throne (istiwa).**

The Third Principle: The Fact that names may be the same does not imply that the things so named are the same

We know that what Allah (سبحانه و تعالی), has told us about the **milk, honey and wine** in Paradise is true, that these are real things which happen to have the same names as things that exist in this world, but they are not like them. **The difference between them and their earthly counterparts is known only to Allah.**

The difference between the Creator and His created beings is far greater than the difference between one created thing and another.

Indeed, in this world a number of things may be given the same name, but each of them has its own nature. We may say for example, **the leg of a camel, the leg of a journey and the leg of a man;** the leg in each of these three phrases has its own meaning.

The Fourth Principle: Allaah can not be described only in terms of negation

Allah (سبحانه و تعالى), has affirmed certain Names and Attributes for Himself, and has denied certain names and attributes for Himself

This affirmation and denial of names and attributes. is both **general** and **specific**.

The general affirmation occurs in the context of general praise ascribed to Allah,

(الفتاحة 002) ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“All the praises and thanks be to Allah, the Lord of the al-‘alameen [mankind, jinn and all that exists.]”

(Qur'an 1: 2)

(النحل 060) قال تعالى: ﴿ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ﴾

(..And for Allah is the highest description..)

(Qur'an 16: 60)

The detailed affirmation deals with every name or attribute narrated in the Qur'an and Sunnah.

The general negation denies every fault or shortcoming that could detract from the perfection of Allah, as when He

(سبحانه و تعالى) says:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾ (الشورى 011)

"There is nothing like Him;" ("Qur 'an 42: 11)

(مریم 065) ﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

"..Do you know of any who is similar to Him?"

(Qur'an 19: 65)

The specific negation means declaring that Allah is far above each and every one of these faults and shortcomings.

So Allah should be declared to be above having a father, a son, a partner, a wife or a rival, and above being ignorant, slumbering, sleeping, doing things for no purpose, etc.

But the Qur'anic method of negating is not to deny anything in absolute terms.

So the Qur'an does not deny that Allah has any shortcomings except in the context of praising Him and mentioning His perfection.

It does not deny anything absolutely as some of these groups do.

قال تعالى: ﴿ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ (سبا 003)

“.. Not even the weight of an atom [a small ant] or less than that or greater escapes His Knowledge in the heavens or in the earth. ..” (Qur San 34: 3).

The denial that anything may escape His knowledge implies that He, the Exalted, All-Knower., knows every small ant in the heavens and on earth.

And Allah (سبحانه و تعالى) says:

قال تعالى: ﴿ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴾ (ق 038)

"And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us." (Qur 'an 50: 38).

Denying fatigue (which is tiredness and exhaustion) points to the completeness of His power and strength.

And Allah (سبحانه و تعالى) says:

قال تعالى: ﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾ (الأنعام 103)

"No vision can grasp Him. But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. "

(Qur 'an 6: 103)

means, no vision can encompass Him. Even though He will be seen in the Hereafter, **because of His greatness, no vision will encompass Him.**

Similarly, each time Allah denies something, it implies a positive attribute for which Allah is to be praised.

Allah does not describe Himself in terms of absolute denial, unless it highlights a positive attribute.

Thus it becomes clear that those who tend to engage in excessive denial (or what they call negation) are mistaken, because negation does not imply praise or perfection unless it implies a positive affirmation.

Absolute denial is absolute nothingness, and absolute nothingness is nothing.

Most of the innovators who deny in absolute terms say: "Allah doesnot speak, He does not see, He is not high above the universe."

Some of them go to extremes and say: "He is neither within the universe nor outside it; He is neither separate from it nor joined to it," and other such nonsense which makes Allah as if He is nothing Exalted andGlonfied be He.

The Fifth Principle: Words which may be true or false

The attributes narrated in the Qur'an and Sunnah are true, and we are obliged to believe in them, even if we do not understand their meaning.

But the things that people say about Allah, not narrated in the Qur'an or Sunnah, and which people dispute about -we neither affirm them nor deny them until we know what the person saying them means.

For example, it may be said to the one who denies that Allah has direction, "what do you mean by direction?"

If you mean that Allah is within the physical confines of the heaven, and that the heaven contains Him, **then it is not permissible for us to say that Allah is in a certain direction.**

But if you mean that Allah is above His creation and above the heavens, then this is true."

The Sixth Principle: Denial of Attributes caused primarily by anthropomorphic beliefs (Tashbeeh)

The principle is explained by Shaykh Muhammad al-Ameen ash-Shanqeeti (may Allah have mercy on him), who pointed out

that the origin of this problem was the fact that hearts are contaminated with the filth of tashbeeh.

So when a person whose heart is thus contaminated with the filth of tashbeeh hears of one of the attributes of perfection by which Allah praises Himself,

such as His descent to the first heaven during the last third of the night, or His rising over His throne, or His coming on the Day of Resurrection, and other attributes of Majesty and perfection, the first thing that crosses his mind is that this attribute resembles an attribute of created beings.

So his heart is contaminated with the filth of tashbeeh, and he does not estimate Allah with an estimation due to Him or venerate Allah as He should be venerated, because the first thing that crosses his mind is that the attribute of the Creator resembles the attribute of His created beings.

So first of all his heart is contaminated with the filth of tashbeeh, and this evil tashbeeh leads him to deny the attribute of the Creator on the basis that it resembles the attributes of His created beings. So he starts with tashbeeh (anthropomorphism) and ends up with ta 'teel (denying the divine attributes altogether), but from the beginning to the end he is insulting the Lord of the Worlds, denying His attributes by claiming that these attributes do not befit Him.

The Shaykh mentioned a principle of usool upon which the scholars are unanimously agreed. It was not permissible for the Prophet (صلى الله عليه وسلم) to delay teaching anything once it was needed, especially in the case of 'aqeedah (creed - matters of belief).

If we were to go along with their false argument, that the apparent meaning of the aayaat is kufr (disbelief), we should note that the Prophet (صلى الله عليه وسلم) did not interpret istiwa as meaning controlling or any of these other interpretations.

Had these aayaat meant what these interpretations say, the Prophet would have hastened to explain that, because it was not permitted for him to delay explaining things when needed.

The Shaykh explained that what the Muslim is obliged to do, when he hears of an attribute which the Creator of the heavens and the earth ascribed to Himself, or which His Messenger (صلى الله عليه وسلم) attributed to Him,

is to fill his heart with glorification of Allah and be certain that this attribute has reached the utmost in perfection, majesty, honour and highness, in such a manner as to cut off any possible thoughts of tashbeeh (anthropomorphism) or resemblance between this attribute and the attributes of His creation.

Thus (the believer's) heart glorifies Allah and declares Him to be far above such resemblance, uncontaminated with the filth of tashbeeh. Thus his heart will be receptive to faith and belief in the attributes of Allah with which He is to be praised and with which His Prophet praised Him, as Allah (سبحانه), says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (الشورى 011)

“... There is nothing like Him, and He is the All-Hearer, the All-Seer.” (Qur'an 42: 11).

The worst thing is not to glorify Allah, when the first thing that crosses a person's mind is that the attribute of the Creator resembles the attributes of the created being, so that this poor soul is forced to deny the attribute of the Creator on the grounds of this false claim.

The Seventh Principle: The Aayaat (Verses) which speak of the Divine Attributes are not Ambiguous

Shaykh Ash-Shanqeeti stated that many people describe the aayaat which speak of the divine attributes as being ambiguous aayaat (mutashaabih). **In one way this is a mistake, and in another way it could be acceptable, as Imam Maalik ibn Anas said:**

"Istiwa' is not unknown, how is not understandable, asking about it is bid'ah and believing in it is obligatory."

Likewise, it may be said about Allah's descent (to the first heaven during the last third of the night): **The descent is not unknown, how is not understandable, asking about it is bid'ah and believing in it is obligatory.**

The Eighth Principle: The Apparent meaning of the Attributes does not imply Tashbeeh so there is no need to find a different interpretation

The guideline in the field of usool is that if a word has only one possible meaning, then it is called **نص nass** (a statement), such as the aayah (verse),

قال تعالى: ﴿ تِلْكَ عَشْرَةٌ كَامِلَةٌ ﴾ (البقرة 196)

" making ten days in all. " [Al-Baqarah (2:196)]

If there are two more possible meanings , then one of the two possibilities is more apparent than the other, or both are equally apparent.

If both are equally possible then it is called **مجمّل mujamal (summarized).**

An example would be the phrase **عدى اللصوص البارحة على عين زيد** ('adaa al-losoosu 'ala 'ain Zayed.) (The thieves attacked Zayed's 'ain yesterday.) . The word 'ain could mean the

eye of Zayed , which they blinded ; or it may mean his spring , they dammed; or it may mean his gold and silver , which they stole. This is an example of the mujmal (summarized).

The ruling concerning mujmal words or phrases is that we should refrain from interpreting it in a particular way unless there is evidence to specify what is meant.

But if the text is clear and unambiguous, then we should follow it and not turn away from it unless there is proof that it has been abrogated.

If one of the two possible meanings is more apparent, this is called **الظاهر Adh-Dhaahir** (the apparent), and its counterpart is called **محتمل مرجوح muhtamal marjooh** (unlikely, possibility).

The apparent meaning is the one which should be followed, unless there is evidence to divert us from it.

THE VIEW OF AHL AS-SUNNAH WA'L-JAMA'AH

CONCERNING THE ATTRIBUTES OF ALLAH

Ibn Taymiya summed up the view of the righteous Salaf

(Pious Predecessors) on this topic:

"The basic principle regarding this matter is that Allah is to be described as He has described Himself, and as His Messenger (صلى الله عليه وسلم) has described Him, in terms both of affirmation and negation

- We affirm for Allah what He has affirmed for Himself, and we deny for Him what He has denied for Himself.
- It is known that the method of the salaf and Aaimmah (the reputed scholars and guides) of this ummah **is to affirm the attributes which Allah has affirmed for Himself, without asking how or making comparisons, and without distorting or denying them.**,"

135 Majmoo' al-Fataawa, 3/3.

Allah (سبحانه و تعالى) has warned us against deviating from the method of understanding that He explained in His Book with regard to His Names and attributes. He says:

قال تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ (الأعراف 180)

"And [all] the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny [or utter impious speech against] His Names. They will be requited for what they used to do." (Qur 'an 7: 180).

Allah (سبحانه و تعالى) declares Himself to be above that which the misguided heretics and mushrikoon (idolaters) attribute to Him:

قال تعالى: ﴿سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾﴾ (الصافات 159)

"Glorified be Allah! [He is free] from what they attribute unto Him" (Qur'an 37: 159)

قال تعالى: ﴿سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾ (الصافات 180)

"Glorified be your Lord, the Lord of honour and power!

[He is free] from what they attribute unto Him!"

(Qur'an 37: 180)

But He (سبحانه و تعالى) excludes from that the things that

His sincere slaves attribute to Him:

قال تعالى: ﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ﴾ (الصافات 160)

"Except the slaves of Allah, whom He chooses [for His mercy, i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah]." (Qur'an 37: 160)

And in another aayah He (سبحانه و تعالى) , greets the

Messengers with salaam for the soundness of what they say and

what they ascribe to Allaah (سبحانه و تعالى) :

قال تعالى: ﴿وَسَلِّمْ عَلَى الْمُرْسَلِينَ﴾ (الصافات 181)

"And peace be on the Messengers!" (Qur'an 37: 181)

Imam Abu'l-Hasan al-Ash'ari's 'Aqeedah concerning the attributes of Allah

He gave this statement the title, "This is the report of the views of the scholars of hadith and Ahl as-Sunnah." Then he said:

"The summary of the beliefs of Ahl al-Hadeeth was-Sunnah is belief in Allah, His angels, His Books and His Messengers, what came from Allah, and what is narrated by trustworthy sources from the Messenger of Allah (صلى الله عليه وسلم).

They do not reject any of that. (And they believe) that Allah is One God, Unique, Eternally Self-Sufficient. There is no god except He, and He does not have a wife or son. And (they believe) that Muhammad (صلى الله عليه وسلم) is His slave and Messenger. Paradise is real, Hell is real, the Hour will undoubtedly come and Allah will resurrect those who are in the graves. Allah (سبحانه و تعالی) , **is above His Throne, as He says:**

قال تعالى: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ (طه 005)

"The Most Gracious [Allah] rose over [Istawaa] the [Mighty] Throne [in a manner that suits His Majesty]."

(Qur 'an 20: 5)

He (سبحانه و تعالى) , has two Hands, but we do not ask how, as He says:

قال تعالى: ﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِيَّ ط
أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴾ (ص 075)

(Allah) said: "O Iblis! what prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? or art thou one of the high (and mighty) ones?"

[Saad (38:75)]

قال تعالى: ﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴾ (المائدة 064)

".Nay, both His Hands are widely outstretched..."

(Qur 'an 5: 64).

And He (سبحانه و تعالى) has two eyes, but we do not ask

how, as He says:

قال تعالى: ﴿ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ كُفِرَ ﴾ (القمر 014)

"She floats under Our eyes (and care): a recompense to one who had been rejected (with scorn)!" (Qur'an 54: 14)

And He (سبحانه و تعالى) has a Face, as He says:

قال تعالى: ﴿ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴾ (الرحمن 027)

"And the Face of your Lord full of Majesty and Honour will remain forever." (Qur'an 55: 27)

We cannot say that the names of Allah are something other than Allah, as the Mu'tazilah and Khawaarij said.

They (Ahl al-Hadeeth was-Sunnah) said that Allah

(سبحانه و تعالى) , has knowledge as He said:

قال تعالى: ﴿ أَنْزَلَهُ بِعِلْمِهِ ﴾ (النساء 166)

"He has sent it down with His Knowledge." (Qur'an 4: 166)

﴿ وَمَا تَحْمِلُ مِنْ أَثْقَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾ (فاطر 011)

".And no female conceives or gives birth but with His Knowledge." (Qur'an 35: 11)

They affirm that Allah can hear and see; they do not deny that as the Mu'tazilah do. And they affirm, that Allah has power, as He (سبحانه وتعالى) says:

﴿ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ﴾ (فصلت 015)

"See they not that Allah Who created them was mightier in strength than them." (Qur'an 41: 15)

They say that the Qur'an is the word of Allah and is not created.

The idea that we should not give any opinion on this matter or that the recitation (but not the Qur'an itself) is created, is a bid'ah in their view.

Abu'I-Hasan al-Ash'ari concluded his narration from the Ahl as-Sunnah and the Ahl al-Hadeeth by saying:

"This is the summary of what they believe and teach. All that we have quoted of their views is also our view and our opinion. We have no strength except by Allah (سبحانه و تعالی) , He is sufficient for us and the best Disposer of our affairs. His help we seek, in Him we put our trust, and to Him is our final destination.,," [See Maqaalaat al-Islamiyeen, pp. 290-297.](#)

This quotation makes it quite clear that the belief of Abu'l Hasan al- Ash'ari is identical to the belief of Ahl as-Sunnah wa'l-Jamaa concerning the names and attributes of Allah.