

TAWHEED

**ISLAMIC MONOTHEISM
COURSE**

**LESSONS
1-9**





Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 1

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Islamic Creed

Introduction

The authentic Islamic Aqeedah (creed) is the main source and foundation for the strength and health of the heart, it is the propelling and impulsive force/stimulus which moves the limbs of the body in actions, and the tongue in sayings, and it is the pillar which remains firm in times of crisis, confusion or conflict.

{أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ }

“Don’t you see how Allah sets forth a parable of a good word compared to a good tree, whose roots are firm and whose branches are in the sky? It bears fruits all the time by it’s Lord’s permission. And Allah sets forth parables for people so that they may remember and take heed” (Ibrahim 24-25)

Similarly, the Prophet Muhammad explained this tree in his statement:

On the authority of Abdullah ibn Umar that the prophet asked: ‘Verily amongst the trees there exists a tree which it’s leaves do not fall and is like a Muslim. Tell me the name of that tree? Ibn Umar said: ‘Everyone started thinking about the desert trees, and I was thinking it was the date palm tree but felt shy to answer.’ Then the companions asked: O Messenger of Allah, inform us of that tree? So the Prophet said: ‘Verily it is the date palm tree.’ Then Abdullah ibn Umar said: Then I spoke to my father what I was thinking and he said: ‘If you had said what you were thinking it would have been more beloved to me than this and that.’ (Bukhari Book of Knowledge #62)

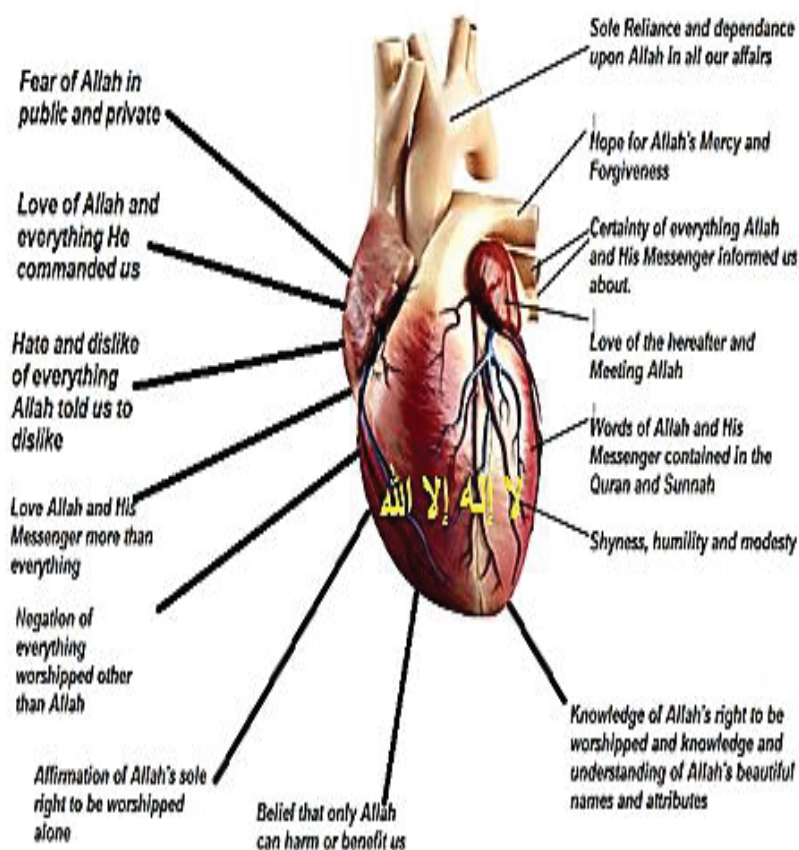
Ali ibn Abee Talhah reports from Ibn Abbaas that he explained this verse saying:

“A ‘good word’= the testification that none has the right to be worshipped except Allah. ‘A good tree’= the believer. ‘Whose roots are firm’=the statement ‘None has the right to be worshipped except Allah’ taking root in the heart of the believer. ‘Whose branches are in the sky’ wherewith the actions of the believers are raised to the sky. (Ibn Kathir 2/530, At Tabari 13/203)

On the authority of an’Nu’mān ibn Basheer, The Prophet Muhammad said: “....Indeed there is a piece of flesh in your body that, if it is sound/healthy, then the whole body will be sound/healthy and if it is corrupt then the whole body will be corrupt. Indeed it is the heart.” –Sahih al-Bukhari [1/49] & Sahih al-Muslim

So the true Muslim’s heart should be filled with ‘La Ilaha Illa Allah’ (there is no deity worthy of worship in truth except Allah alone) which is the most important fundament and principal which the Muslim should know, understand and base all of his actions, beliefs, statements, dealings and manners upon. The knowledge, understanding and implementation of this statement is the basis of the true Islamic Aqeedah. (Believers heart)

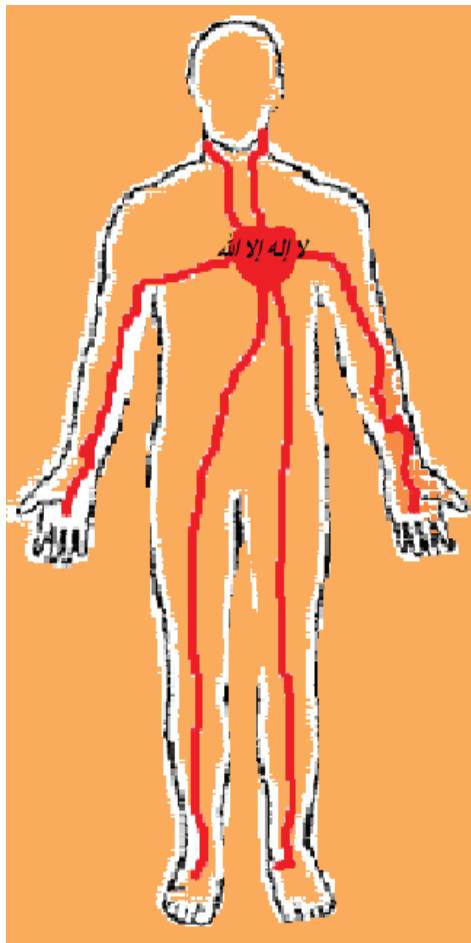
A believers heart should be filled with:



Hearts of those who reject believing and worshipping Allah alone



If (la ilaha illa Allah) is firmly established within the heart of the believer then ones actions, statements and manners will be in accordance to what is in the heart.

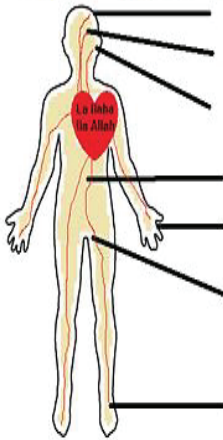


If the statement 'La Ilaha Ila Allah' is firmly implanted in the believer's heart. Then the limbs, tongue and rest of the body willingly submit to what is firmly established and implanted in his/her heart. When one prays, he prays to Allah, when one supplicates, he supplicates only to Allah, when one slaughters, he slaughters only for Allah. When one gives charity, he gives it for the sake of Allah.

Indeed, the outward actions and statements reflect what is inside the hearts. If there is 'Tawheed' within the hearts you would see the individual directing all his worship to Allah alone, and you would see his/her tongue speaking good, pleasant words, avoiding backbiting, slandering, cursing, etc...

When this statement 'La Ilaha Ila Allah' is deeply rooted in the believer's heart, all his actions, statements and beliefs within his heart, tongue and limbs are in accordance to the Quran and Sunnah.

His limbs will do in accordance to what is in his heart



Mind/intellect: One will ponder and think about Allah and what are the actions which pleases Allah

Eyes: One will look at the permissible things and not look at impermissible things

Ears: One will not listen to what Allah has prohibited

Stomach: One will consume 'Halal' foods and drinks, from 'Halal' earnings. While staying away from prohibited foods and drinks (alcohol, drugs, pork, food bought from impermissible earnings)

Hands: One will make the glorification of Allah with his fingers, one will eat from what he has earned from the work of this hands, shaking hands and greeting other Muslims, writing about Islam. Stay away from stealing, hitting anyone unjustly with ones hands.

Genitals: One will use them in a permissible way such as marriage and having children. While staying away from fornication and the things which lead to fornication such as having boyfriends and girlfriends.

Feet: One will go to the Masjid, visit his Muslim brothers and sisters, visit the sick, go for Hajj and Umrah. Stay away from harmful and impermissible places (bars, nightclubs, hookah bars, etc...)

Goto Hajj, Umrah

The meaning of Aqeedah

Linguistically: It is taken from the word al-Aqd, which means to join or gather the two ends of something together

This word is used for inanimate things such as bounding, knotting together the ends of a rope, and is also used for abstract meanings such as Aqd al bay'e (sales contract) , marriage contract etc...

Aqaa'id (plural of Aqeedah) are the things which people's hearts affirm and believe in, the things that accept (as true). These are matters which are held as certain beliefs, with no taint of doubt.

Aqd al-habl (tying the rope) means tying one part to another part, as opposed to untying it. In Arabic, the meanings of the word aqd revolve around ideas of adherence, certainty and affirmation. There is aayah (verse) in the Qur'an:

{لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمْ}

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths (aqqadtum);... (al Ma'idah 5: 89)

A deliberate oath is one in which there is resolve and determination in the heart, unlike an unintentional oath which may be spoken of without any intention.

Uqood refers to the strongest of covenants, as when Allah says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ}

O' you who believe! Fulfil (your) obligations (awfoo bi'l-uqood)..
(al Ma'idah 5: 1)

The Arabs say "a'taqada ash-shay'u" when a thing becomes solid and strong. (Lisan al arab 2/836)

In order for these principles to form aqeedah, we must believe in them firmly, with no room for doubt. If there is any element of doubt, then they are merely speculation, not aqeedah (belief). "Al-Mu'jam al-Waseet " defines aqeedah as a belief in which the one who holds that belief will not entertain any doubt whatsoever." (Al-Mu'jam alWaseet, 2/614)

Evidence for that is found in the Qur'an:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا}

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not... (al Hujuraat:15)

And Allah says:

{الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ}

Alif-Laam-Meem..This is the Book (the Qur'aan) whereof there is no doubt. (Baqarah 2: 1-2)

And Allah says:

{رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ}

Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt... (Ali Imraan 3: 9)

Allah condemned the mushrikeen (polytheists) who were filled with doubt:

{إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ}

...There hearts are in such doubt that they even waver in their doubt.

(Towbah 9: 45)

Technically/Religiously: They are the principles and fundamentals which a person believes in completely with certainty without having any doubts about them. As if he bounds or ties his heart upon believing these things, and doesn't allow any doubts or false ideas to loosen or untie the bind or knot.

Aqeedah al Islaamiyyah (Islamic beliefs): What is intended are the six pillars of Iman (faith) which were mentioned in the hadeeth of Jibreel. It comprises the unseen/unapparent side and affairs of the religion of Islam. It has its main association with the heart, which is the foundation of the human being. The six pillars of Faith are beliefs which every Muslim should believe in with complete certainty, and they should be firmly rooted within his heart. They are belief in Allah, belief in His Angels, His Books, His Messengers, belief in the Day of Resurrection, and belief in the Preordainment/Predecree of all things.

Aqeedah al Islaamiyyah can never be altered or changed, the Muslim in our modern day should believe the same things that the earlier generations of Muslims believed 1400 years ago. Aqeedah al Islaamiyyah is not something which scholars and people of knowledge can make alterations, additions or deletions. This aqeedah is from the creator of mankind the one who created everything and guided them to that which will benefit them. For this reason the salaf (righteous predecessors) sufficed themselves (in regards to aqeedah) with verses from the Quran, the Sunnah (Narrations and Traditions of the Prophet Muhammad ﷺ) and the sayings of the Companions.

Know, may Allah have mercy upon you, that the true Islamic Aqeedah is not susceptible to change or alteration. The Companions of the Prophet understood this aqeedah from two main sources in their time, the Quran and the Prophet Muhammad ﷺ, without any debate or argument about the issues regarding it. We can find many of the verses in the Quran are orders of instruction, teaching, promptings and dictations from Allah to the Prophet Muhammad ﷺ. Here are some examples:

{قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

"Say (O Muhammad) : He is Allah (the) One. Allah-the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks). He begets not, nor was he begotten. And there is none equal or comparable to Him." (Ikhlas 112:1-4)

And Allah says:

{قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ }

"Say (O Muhammad to the polytheists and disbelievers) O Kafirun (disbelievers of Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Predestination). I do not worship that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)." (Kafirun 109:1-6)

And Allah says:

{قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (136)}

"Say (O Muslims):"We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to the al-Asbat (the offspring of the twelve sons of Jacob), and that which has been given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)" (Al Baqarah 2:136)

And Allah says:

{قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَأُطْعَمُ السَّمَاوَاتِ وَالْأَرْضَ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (14) قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (15) مَنْ يَصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ}

"Say (O Muhammad): Shall I take as a Helper, Protector, Lord or God any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allah (as a Muslim)." And don't be from amongst (O Muhammad) the polytheists, pagans, idolators and disbelievers in the oneness of Allah. Say: "I fear if I disobey my Lord, the torment of a Mighty Day."

Who is averted from such a torment on that Day, Allah has surely been Merciful to him. And that would be the obvious success. (Al-An'aam 6:14-16)

And Allah says:

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَنْتَهُدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بِرِيعٍ مِمَّا تُشْرِكُونَ (19)}

Say (O Muhammad): "What thing is the greatest as a witness?" Say: "Allah (The Most Great) is Witness between me and you; this Quran has been revealed to me that I may warn you and whomsoever it may reach. Do you have the ability to bear witness that there are other Gods besides Allah? Say: "I bear no such witness!" Say: "But in truth, He (Allah) is the only one (God). And truly, I am innocent of what you join in worship with Him." (Al An-aam 6:19)

And Allah says:

{قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ (56) قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْخُكْمُ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ (57) قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ (58)}

"Say (O Muhammad): "I have been forbidden to worship those whom you invoke in worship besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided. Say (O Muhammad): "I am on clear proof from my Lord, but you deny it. I have not gotten what you are asking for impatiently (torment). The decision is only for Allah, He declares the truth, and He is the Best of Judges." Say: "If I had that which you are asking for impatiently (torment), the matter would have been settled at once between me and you, but Allah knows best the polytheists and wrongdoers." (Al-An-aam 6:56-58)

And Allah says:

{قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَنْ أُنْجَاكُمْ مِنْ هَذِهِ لَنْكُونَنَّ مِنَ الشَّاكِرِينَ (63) قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ}

"Say (O Muhammad): "Who rescues you from the darkness of the land and the sea, when you call upon Him in humility and in secret (saying): If He Allah only saves us from this (danger), we shall be truly grateful. Say (O Muhammad): Allah rescues you from this and from all other distresses, and yet you worship others besides Allah." (Al-Anaam 6:63-64)

And Allah says:

{قُلْ أُنذِرُكُمْ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ خِزْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتَهِ قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمْرُنَا لِنَسْلِمَ لِرَبِّ الْعَالَمِينَ (71)}

"Say (O Muhammad): "Shall we invoke others besides Allah, that can do us neither good nor can harm us, and shall we turn back on our heels after Allah has guided us to true monotheism? Like one whom the devils have made to go astray in the land in confusion, his companions calling him

to guidance saying: 'come to us.'" Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit ourselves to the Lord of everything that exists." (al-An'aam 6:71)

And Allah says:

{وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبْرَهُ تَكْبِيرًا
{(111)}

"And say:"All praise and thanks are Allah's, Who has not begotten a son or offspring, and Who has no partner in His Dominion, nor is He under the protection of any helper, protector, or supporter. And magnify Him with all magnificence (say Allahu Akbar-Allah is the Most Great) (al-Israa 17:111)

This is how we find the issues related to aqeedah, not susceptible for alterations, changes, additions or subtractions, and they are not taken from the views or opinions of men because they came in the Quran as promptings, dictations and teachings.

Unique Features and Characteristics of the True Islamic Creed

1) Preservation: The Islamic system of beliefs is the only set of beliefs which it's sources have been preserved as Allah has stated in the Quran:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9)}

"Verily, It is Us who have sent down the Quran and surely we will guard it from corruption." (Al-Hijr 15:9)

And Allah says:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

"This day I have completed your religion for you and perfected/completed my favor upon you and I am pleased as Islam as your religion" (al Maa'idah 5:3)

Certainly, more than 1400 years have passed and not a single word of this Quran has been changed. Islam and the main sources of Islam (Quran and authentic Sunnah) have been preserved since the beginning and will remain preserved until the day of Resurrection.

These previous verses are clear proofs for this fact. Allah promised that He will preserve His religion and Allah has also subjected people upon this earth to fulfill this command and promise, as Imam Sufyaan ath-Thawree said:

"The Angels are the guardians of the sky and the people of hadeeth are the guardians of the earth." (Sharaf as'haab al-hadeeth , Al-Khateeb al-Baghdaadi, p.91, #80)

The Muslims over a span of 1400 years transmitted this religion as it was revealed from Allah to Jibreel to the Prophet to the companions, generation after generation, teacher to student, father to son, up until today, remaining in its complete form without additions or subtractions.

During the lifetime of the Prophet and after his death, the companions would refer directly to him, when quoting his saying, action, or approval. The successors followed them in that, some would quote the Prophet through the companions while others would quote directly from the Prophet, omitting the companion. After the time of the companions it was discovered that the missing link between the narrator and the Prophet could be one person, two people or more. This is one of the reasons for the verification of the isnaad and the examination of its conditions. The other main reason was the deliberate fabrication of ahadith by misguided people and sects, in order to support their misguided views.

This is clear by Muhammad ibn Sireen's statement:

"They would never ask about the isnaad (chain of narration), until the 'fitnah' (civil war) broke out, then they said: Name to us you men (narrators). So the narrations of Ahl-Sunnah were accepted, while the narration of the People of Innovations would not be accepted." (Muqadimmah Sahih Muslim 1/15)

Muhammad ibn Sireen also said:

"The isnaad is from the religion, if it wasn't for the isnaad everyone would say what they like." - (Muqadimmah Sahih Muslim 1/15)

He also said:"Verily this knowledge is religion, so look as to who you take your religion from." - (Muqadimmah Sahih Muslim 1/14)

This is because the isnaad (chain of narration) is used as a tool to distinguish between the authentic and inauthentic hadeeth, and most importantly what is related to the grading of the hadeeth, regarding rulings and regulations.

Al-Khateeb al-Baghdaadi narrated from Abu Bakr Muhammad ibn Ahmed¹¹* that he said: "It has reached me that Allah has distinguished this nation with three things which he didn't give to any nation before them: the isnaad, genealogy, and syntax (al'i'raab)." (Sharaf as'haab al-hadeeth, p.84 #70, with an authentic chain)

Ibn Hazm stated regarding the isnaad (chain of narration) : " Reliable trustworthy narrators relating from other reliable trustworthy narrators, with a connected chain of transmission reaching the Prophet; is (the special type of)transmission that Allah has specified and distinguished the Muslims with, unlike all the other religions. As for al-Irhaal and al-I'daal 1, then there is much of this type of transmission amongst the Jews, rather it is the best of what they have, except that their narrations aren't as close to Musa as we are to the Prophet Muhammad. As for the Christians, then they have no distinction or even mention of this type of transmission, except for the prohibition of divorce and its punishment. As for transmission containing liars and unknown people, then this is abundant amongst the Jews and Christians." -(Al-Fasl fee almilah wa anahal, ch. How the Transmission of the Quran was completed, Vol. 2/219-223)

Al-Khateeb al-Baghdaadi mentions in his book 'Sharaf as'haab al hadeeth:

"Verily Allah has honored, exalted and favored this nation with the isnaad, there isn't anyone from amongst the other nations, new and old with the isnaad. Verily what the other nations have is just sheets of paper in their hands, which have been mixed up with their books and other reports and news. The other nations don't have that which they can distinguish between what was revealed in the Torah and the Gospels, or what has come to them from their prophets, and also they cannot distinguish what has been added to their books from the narrations and reports with they took from unreliable narrators." -(Sharaf as'haab al-hadeeth, pp83-84, with an authentic chain until Muhammad ibn Hatim)

Be informed, may Allah have mercy upon you, that the Quran and authentic Sunnah (resources for all true Muslims) have never and will never be altered or changed. Unfortunately, all the other holy books (Torah, Psalms and Gospels) have been altered, changed and corrupted. The texts of the Torah, Psalms and Gospels have been added on to, changed, and mixed up with each other as well as being mixed up with human opinions and views. Until it reached the point that these alterations were added to the original texts and this led to the truth being mixed up with falsehood. Allah mentions numerous verses in the Quran clarifying the fact that the Jews and the Christians altered and changed the original revelation which Allah sent to them.

Allah says in the Quran:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّاتِيُّونَ وَالْأَنْحَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

"Verily we sent down the Torah to Musa therein was guidance and light, by which the prophets who submitted themselves to Allah's will, judged with for the Jews. And the Rabbis and the priests were entrusted with the protection of Allah's book and they were witnesses thereto also. Therefore do not fear the people but fear Me and do not sell My verses for a cheap/miserable

Al-Irhaal in general, is if the link between the successor and the Prophet is missing.¹
Al-I'daal is if the number of consecutive missing links/reporters is more than one.

price. And whosoever does not judge by what Allah revealed then indeed such people are disbelievers.” (al Maa'idah 5:44)

Allah also says:

{مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لَيَّا بِالسِّنِّهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا}

“And from amongst the Jews there are some who change/alter/misplace words from their right places and say: ‘We hear your word (O Muhammad) and we disobey’, and Hear and let you (O Muhammad) hear nothing.’ And ‘Raaina (be careful listen to us and we listen to you) with a twist of their tongues and as a mockery of the religion of Islam. And if only they had said: ‘We hear and obey’, and ‘do make us understand’, it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few.” (An Nisaa’a 4:46)

And Allah says:

{وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ}

“And verily there is amongst them a party who distort the Book with their tongues (as they read) so that you may think it is from the Book, but it is not from the Book, and they say: ‘This is from Allah’, but is is not from Allah; and they speak a lie against Allah while they know not.” (al Imran 3:78)

Allah says:

{فِيمَا نَقَضَهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ}

“So because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their rightful places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them except a few of them. But forgive them and overlook. Verily, Allah loves the good doers.” (al Maa'idah 5:13)

Islaam and the authentic sources of Islam (Quran and authentic Sunnah) have remained preserved from the beginning and will remain until the last day. No one will be able to make additions or subtractions.

Allah says in the Quran:

{أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ} (75)

"Do you faithful believers covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (Torah) then they used to change it and alter it knowingly after they understood it." (Al-Baqarah 2:75)

And Allah says:

{فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَسْتَرْوَا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (79)}

"Then woe to those who write the book with their own hands and then say, "This is from Allah," to receive from it a small price! Woe to them for what their hands have written and woe to them for that which they earn thereby." (Al-Baqarah 2:79)

Some beneficial principles related to Allah's divine revelations:

The Muslim must believe in all of Allah's divine revelations in their original form such as the Torah, Psalms, Gospels, Scriptures of Ibrahim and Musa.

A)The Quran, the original Torah, the original Psalms, and the original Gospels are all Allah's words and divine revelation sent from Allah to His Messengers.

B)But however the current Torah, Psalms, and Gospels have not been preserved and there have occurred within them many changes and alterations. Within them we have truth mixed with falsehood as a result of many things:

1. The lack of preservation of those holy books through memorization and writing.
2. The changes which took place when those holy books were translated into different languages
3. The personal views and opinions of the priests, rabbis and the leaders added to the books of divine revelation, whereas it becomes difficult to distinguish between Allah's divine revelation and the statements of the religious leaders of that time.

C)The final revelation to mankind (Quran and Sunnah) have been preserved and free from alterations

So the first conclusion we can draw from this is that some of Allah's divine books have been corrupted, changed and mixed with human opinions and views (Torah, Psalms, Gospels)

The second conclusion is that some of Allah's divine revelation has been preserved and free from alterations, this is what is contained within the Quran. So when comparing the texts of the Quran (and Sunnah), Torah, Psalms and Gospels there are three main principles which are important for us to understand:

1. Whatever is from the Torah, Psalms, and the Gospels which is in agreement with the Quran and Sunnah then the Muslims affirm that it is the truth.
2. Whatever is from the Torah and the Gospels and contradicts the Quran and Sunnah then Muslims hold it to be falsehood and reject it.

3.If the texts from the Torah and the Gospels are not mentioned in the Quran and Sunnah then Muslims neither deny them nor accept them. (2)

These three principles can assist us in determining what has been altered in Allah's other books of divine revelation (Torah, Psalms, and Gospels) and aid us in distinguishing between the truth and falsehood contained in these divine books.

This is the most important and distinguishing feature of the Islamic set of beliefs, that it's main sources, origins and foundations have remained preserved and free from alteration.

2)Simple to understand: The true Islamic creed and articles of faith are simple to understand and do not contain complex and difficult ideas or concepts. There is nothing which is unclear, the normal person and the scholar can understand it. This aqeedah is free from deficiencies, oppression, contradictions and personal opinions.

As Allah says:

{أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (82)}

"Don't they consider and ponder over the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradiction." (An-Nisa 4:82)

3)The Islamic belief system is in accordance with the natural inclinations and dispositions of the human being. It doesn't consist of strange ideas or concepts. It is in harmony with the natural instincts of the human being and strives to improve the human and encourages him to be a better person, and never conflicts or contradicts the human's natural inclinations. As Allah says:

{فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ }

"So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism and worship none but Allah alone. Allah's 'Fitrah' (Islam) which He has created all of mankind upon. There will be no changing to the religion of Allah, verily this is the straight religion, but most of the men know not." (Room 30:30)

As was narrated by Abu Hurairah: The Prophet said:"Every child is born on 'al-Fitrah' (Islamic monotheism, natural inclination of the oneness of Allah), but it is his parents who convert him to

¹-These principles were derived from the following texts and others: Al-Bukhari in the Book of Tafsir narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah ﷺ said, "Do not believe the People of the Book, nor reject what they say. Rather, say, 'We believe in Allah and in what was sent down to us.)'" Also in Bukhari Volume 4, Book 56, Number 667, Narrated 'Abdullah bin 'Amr: The Prophet said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire." Abu Dawud narrated Book 25, Number 3654, Narrated AbuHurayrah: The Prophet ﷺ said: relate traditions from the children of Isra'il; there is no harm."

Judaism, Christianity, or Magianism (fire worshipping), as an animal gives birth to perfect offspring. Do you find it mutilated?" (Saheeh Bukhari#1385)

What is intended in this verse by 'al-Fitrah' (Natural Human Instinct), is Islaam (true submission to the creator) and the Islamic Aqeedah. Islam is something which is programmed and engraved into the human being and everything in existence since its creation. Islam is the natural disposition that everything is created upon, so it does not need any alterations or outside influences, such as the parents or other than them. On the contrary, the other false religions, methodologies change the natural dispositions and inclinations of the human being and are in conflict and contradiction with them. Resulting in the person straying away from his natural origin and inclinations which he was born with, leading him to another way of life, belief or methodology. Islam is that which is engraved inside every human being, unlike the other false religions, which its outside influences and environments are so extreme and detrimental where they influence the person into changing his natural dispositions and eventually his religion.

4)The Islamic Aqeedah is defined, permanent and complete. It is not susceptible to changes and alterations, it doesn't change according to time and place, there is no possibility for additions or deletions. No ruler, leader, council or committee can alter it or make decisions about it, and anyone who tries to do something like this is described as a disbeliever. This is because the descending of divine revelation came to a halt after the death of the last prophet and messenger of Allah, Muhammad. So what remained are the authentic texts of the Quran and the Sunnah until the Day of Resurrection, nothing can abrogate them, and no one alters them except that he is a disbeliever.

As regards to other belief systems and faiths then articles have been added to and deleted from their original forms, this is mainly because the ones guilty of this were submissive and obedient to the desires of their rulers and/or religious councils, such as the council of Nicea amongst the Christians.

Then they eventually enforced these beliefs, decisions and laws upon the people and considered them to be part of the religion. As Allah says:

﴿وَقَالَتِ الْيَهُودُ عِزَّىٰ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (30) اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (31)﴾

"And the Jews say: "Uzair is the son of Allah, and the Christians say: Messiah is the son of Allah. Verily, that is the saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's curse be upon them, how they are deluded away from the truth. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allah), and they also took as their Lord Messiah, son of Maryam, while the Jews and Christians were commanded in the Torah and Gospels to worship none but Allah alone-none has the right to be worshipped but Allah alone. Glorified is He and far above from having partners which they associate with Him." (Towbah 9:30-31)

Once Allah's Messenger was reciting this verse and Adi ibn Hatim said, "O Allah's Messenger! They do not worship them (rabbis and monks)". Allah's Messenger said: "They certainly do. The rabbis and monks made lawful things impermissible and made impermissible things as lawful, and the Jews and Christians followed them and were obedient to them in this, by doing so, they really worshipped them." (Ahmed, at-Tirmidhi)

The Aqeedah of the Jews and the Christians was originally from Allah, then it was changed and altered by their rabbis, monks, and priests. Until it reached the point where they described Allah with attributes and characteristics of human beings. The Jews described Allah as one who eats, drinks, sleeps, relaxes, experiences fatigue and other than these atrocious statements. As for the Christians, then their affair is wrong, incorrect and misguided. The Christian's sources were mixed up with Greek Philosophy and Idol Worshipping which were prevalent in their time. From this mix up was born a new religion, which combined idol worship and Christianity. The Christians differ in regards to the status of Jesus, and they split into many sects as the Jews have also.

5)The Aqeedah of the Muslims is based upon clear proofs and evidences, it has an evidence for every issue mentioned therein. It doesn't order the people to submit blindly to men like some other religions. The Quran has established a proof for every issue in Aqeedah, and it demands and requests from those who deny these issues to bring their proofs and evidences if they are truthful in what they say. As Allah says:

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَاتِيُّهُمْ فَلَمْ يَهَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111)}

"And they (Jews and Christians) say, "None shall enter the Paradise unless he be a Jew or Christian." These are their own desires. Say (O Muhammad), "Produce your evidence if you are truthful." (al-Baqarah 2:111)

And Allah says:

{وَمَا أَرْزَأْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِيُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ}

"And We have not sent down the Quran to you (O Muhammad) except that you may explain clearly to them those things in which they differ, and as a guidance and a mercy for a people who believe." (An-Nahl 16:64)

The Islamic Aqeedah addresses the intellect with clear decisive proofs and evidences, then it finds its resting place in the heart and remains there, firmly planted. As a sound intellect will always be in agreement with authentic decisive texts.

Ibn at-Taimiyyah said in his book 'Da'ra at-ta'aarid: "There doesn't exist one single text which contradicts the intellect, however if one thinks that there is a contradiction, then it is an apparent one, and the possibility of combining the texts is present. Or perhaps it is a contradiction which stems from the deficiency which is found in the intellect of the person, for example a person of innovation or desires tries to explain or alter a text to be in agreement with his intellect, they do this because they place their intellects foremost, to precede the authentic texts of the Quran and

the Sunnah. Or it may be that it is contradictory due to the fact that it is not an authentic text or hasn't been established as being from the Prophet. (a weak or fabricated hadeeth)

The Quran has established the evidences for the creation of everything in existence. Not one issue can be found from the Islamic Aqeedah which there is no proof or evidence for.

6)The Islamic Aqeedah is a system of beliefs which is moderate and balanced between the two extremes (negligence and excessiveness), it is between the beliefs/faiths which deny the existence of the creator and deny the affairs of the unseen which the five senses cannot sense or recognize such as atheism. On the other end, it is between the beliefs that view there are many deities in this world and that God's essence and presence is inside the kings, leaders, prophets and angels.

Aqeedah al-Islamiyyah is free from atheism and denying the existence of Alah, as it is free from polytheism and idol worshipping. Verily it is a system of beliefs which singles Allah out in all aspects and forms of worship.

As Allah says:

{قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (84) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (85) قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (86) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (87) قُلْ مَنْ يَدِينُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (88) سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ (89) بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ (90) مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (91) عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فُتَعَالَى عَمَّا يُشْرِكُونَ (92)}

"Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allah's!" say: "Will you not then remember and recognize this?" Say : "Who is the Lord of the seven heavens, and the Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah by believing in His oneness and the day of Resurrection and the recompensing for every deed good and bad?" Say: "In whose hand is the sovereignty of everything? And He who protects all, while He doesn't have and needs no protector? If you truly know?" They will say:" All of these things belong to Allah", Say: "How then are you deceived and turned away from the truth?" Rather, We have brought them the truth (Islamic Monotheism) and verily, the disbelievers are liars. No son or offspring did Allah beget, nor is there any god along with Him. If there had been many gods, then each god would have taken away what he created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him! (al-Mu'minoon 23:84-92)

The true Islamic faith is the moderate/balanced faith in regards to Allah's names and attributes. The ones who adhere to this true faith have not gone to extremes by believing Allah's attributes have no meaning like the Jahmiyyah and their teachers from the Greek Philosophers. The people of this true Islamic faith say as Allah says:

{فَاطَرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ }

"The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle also made mates. By this means He creates you in the wombs. There is nothing like Him, and He is the All-Hearer, the All-Seer." (ash-Shura 42:11)

Furthermore, the true Islamic Aqeedah is free from striking similarities and comparisons with Allah, like the Christians, Jews and Rafidah Shia have done. These three have gone astray when they described Allah with attributes and characteristics of the creation, like describing Allah with fatigue, relaxation, sleeping, stinginess, etc...

The true Islamic Faith is the intermediate between those who blindly follow their forefathers as Allah says:

{يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنَّا وَجَدْنَا اٰبَاءَكُمْ عَلٰى اُمَّةٍ وَّاِنَّا عَلٰى اٰثَارِهِمْ مُهْتَدُوْنَ (22) وَكَذٰلِكَ مَا اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالُ مُتْرَفُوْهَا اِنَّا وَجَدْنَا اٰبَاءَكُمْ عَلٰى اُمَّةٍ وَّاِنَّا عَلٰى اٰثَارِهِمْ مُقْتَدُوْنَ (23)}

"Rather, they say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps. And similarly, We didn't send a warner before you (O Muhammad) to any town or people except that the luxurious ones amongst them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." (az-Zukhruf 43:22-23)

And between those who have exhausted and busied themselves searching for the real essence of Allah the Most High, and they themselves do not know the essence of their own selves.

As Allah says:

{مَا اَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْاَرْضِ وَلَا خَلْقَ اَنْفُسِهِمْ وَمَا كُنْتَ مُنْخَذَ الْمُضِلِّيْنَ عَصْدًا }

"I Allah made them (satan and his offspring) not to witness nor take their help in the creation of the heavens and the earth and not even their own creation, nor was I Allah to take the misguiders as helpers." (Kahf 18:51)

However, the true Islamic Faith is one which opens the doors for investigating, pondering, and observing everything in existence which has been placed in front of our very eyes for the contemplating and pondering.

As Allah says:

{قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ}

"Say: "Behold , look observingly to all that is in the heavens and the earth," but neither our clear verses, proofs, lessons, and warners are of benefit to those who do not believe." (Yunus 10:101)

And Allah says:

{أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ (8)}

"Do they not think deeply about their own selves (how Allah created them from nothing and how He will resurrect them)?Allah didn't create the heavens and earth and everything in between them except with the truth, and only for an appointed term. And indeed many of mankind deny the Meeting of their Lord." (ar-Rum 30:8)

And Allah says:

{وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ (20) وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ (21)}

"And on the earth are clear signs for those who have faith and certainty. And also in your own selves. Will you not then see?" (adh-Dhariyat 51:20-21)

Importance of the Correct Aqeedah

1)Correct Aqeedah is the reason/cause and that which results in security and guidance in this world and in the hereafter as Allah states:

{الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ}

"It is those who believe in the Oneness of Allah and worship none but Him alone and do not confuse or mix up their belief with wrongdoing (polytheism) for them only is there security and they are the guided ones." (al-An'am 6:82)

When this verse was revealed the companions of Allah's Messenger said, "Who amongst us has not done any 'thulm' wrong?" Then Allah revealed :

{وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

"And remember when Luqman said to his son when he was advising him: "O my son! Do not make partners with Allah in worship. Verily joining partners with Allah in worship is a great 'thulm' wrong indeed." (Luqman 31:13)

The person's safety, security and guidance is in accordance to his 'Aqeedah and Tawheed', (making the oneness of Allah in all forms of worship/belief/sayings/actions/etc)

The person with perfect and complete 'Tawheed' will have perfect and complete safety, security and guidance. Likewise, the person whose 'Tawheed' is deficient, his safety, security and guidance will be deficient, according to his deficiencies in his 'Tawheed' and Aqeedah.

Security:

What is intended in this verse (al-An'am 6:82) by 'security', it is security in the hereafter. The one whose 'Tawheed' is perfect and complete has security from entering the hellfire, and the one whose 'Tawheed' has deficiencies will have security from not abiding in the hellfire eternally.

Whoever has completeness and perfection in his 'Tawheed' will have complete security and will not be influenced by doubts, misguided ideas, innovations, polytheism or whisperings of the satan or the people of misguidance, and will not be led astray in this world.

Likewise, whomever his 'Tawheed' is deficient will be more susceptible to be affected and influenced by these matters in accordance with his deficiency.

Guidance:

What is intended by perfect and complete guidance in the hereafter, is guidance to the paradise immediately. What is intended by having deficiencies in his guidance, this will result in his being delayed, stopped, and questioned, then he will enter the paradise.

So by having perfect and complete guidance 'Tawheed' in this world, it will encourage and lead one to righteous deeds, sayings and beliefs and will completely guide one away from sinning and evil deeds. And with the deficiency in guidance, he will be deficient in regards to doing good deeds and will be deficient in ones staying away from evil deeds and sins and will not completely guide one away from these evil actions, according to ones deficiency.

2)Aqeedah is the foundation of the Religion of Islaam and the acceptance and rejection of deeds is based upon the correctness of ones Aqeedah. Allah says:

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ}

“And indeed it has been revealed to you (Muhammad) as it was revealed to those before you: ‘If you join others in worship with Allah, then surely all of your deeds will be in vain and you will certainly be amongst the losers’” (az Zumar 39:65)

Allah says in a Hadeeth Qudsi, on the authority of Abu Hurairah "Allah the almighty says: 'I am free and independent of all the partners associated with me. Whoever performs a deed while associating partners with Me, I will leave him and his shirk.' (Saheeh Muslim)

3)Islamic Aqeedah is the main source and foundation for the strength and health of the heart, it is the propelling and impulsive force/stimulus which moves the limbs of the body in actions, and the tongue in sayings, and it is the pillar which remains firm in times of crisis, confusion or conflict.

{أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ }

“Don’t you see how Allah sets forth a parable of a good word compared to a good tree, whose roots are firm and whose branches are in the sky? It bears fruits all the time by it’s Lord’s permission. And Allah sets forth parables for people so that they may remember and take heed” (Ibrahim 24-25)

On the authority of an’Nu’man ibn Basheer, The Prophet Muhammad said:

“....Indeed there is a piece of flesh in your body that, if it is sound/healthy, then the whole body will be sound/healthy and if it is corrupt then the whole body will be corrupt. Indeed it is the heart.” –Sahih al-Bukhari [1/49] & Sahih al-Muslim [1599]

Allah says:

{مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (11)}

"No calamity befalls, but by the decision and predecree of Allah, and whosoever believes in Allah, he will guide his heart to the true Faith with certainty (meaning what has befallen him was already written for him by Allah from the Divine Preordainments). And Allah is All knower of everything." (at-Taghabun 64:11)

Know, may Allah have mercy upon you, that knowledge of the true Aqeedah is the most noblest of branches of Islamic knowledge. Why? From two aspects:

1) From the aspect of the results, fruits and effects of learning about it:

Happiness, health, tranquility, peace, and certainty in this world and the hereafter

2) From the aspect that all of the information revolves around knowing Allah, His Angels, His Messengers, His Books, etc....

The Islamic aqeedah is as essential for man as water and air. Without this aqeedah he is lost and confused. The Islamic aqeedah is the only one which answers the questions that have always preoccupied man and still preoccupy human thought and cause frustration:

Where did I come from?

Where did the universe come from?

Who is the Creator?

What are the attributes and names of this great and magnificent Creator?

Why did He create us and the universe?

What is our role in this universe?

What is our relationship to the Creator who created us?

Are there other, invisible worlds beyond the world that we can see?

Are there other intelligent beings apart from man?

Is there another life after this life?

If the answer is positive, what is that other life like?

There is no other belief today, apart from the correct and true aqeedah of Islam based upon the Quran, authentic Sunnah and the understanding of the Companions, that can answer these questions in a true and convincing way.

Popular books and names of this knowledge (Aqeedah)

Names: al-Aqeedah, al-Iman, al-Fiqh al-akbar, as-Sunnah, At-Tawheed, ash-Shaaree'ah, Usool ad Deen

Books:

- 1) Fiqh al Akbar by the Imaam Abu Haneefah (d.150H)
- 2) Kitaabul-Eemaan by the Imaam and mujtahid, Abu 'Ubayd al-Qaasim ibn Salaam (d.224H)
- 3) Kitaabul-Eemaan by the Imaam Ib Abee Shaybah (d.235H)
- 4) Usoolus -Sunnah and Ar-Radd 'alal Jahmiyyah waz-Zanaadaqah by the Imaam of Ahlus-Sunnah wal-Jammah Ahmad bin Hanbal (d.241H) also 'Kitab ul Imaan'
- 5) Khalq Afaalul-Ibaad, Kitaabul-Eemaan and Kitabut-Tawheed (the last two being part of al-Jaami us-Saheeh) by Imaam al-Bukharee (d.256H).
- 6) As-Sunnah by the student of Imaam Ahmad, Abu Bakr al-Athram (d.273H)
- 7) Kitaabus-Sunnah (being part of the Sunan) by the faqeeh and Imaam Ibn Abu Dawood as - Sijistaanee (d.275H)
- 8) Al-Ikhtilaaf fee Ladfh war-Radd 'alal-Jahmiyyah by imaam Ibn Qutaybah (d.276H)
- 9) Asl us-Sunnah by the haafidh and Imaam, Abu Haatim ar-Raazee (d.277H)
- 10) Ar-Radd 'alal Jayhmiyyah by Imaam ad-Daarimee (d.280H)
- 11) As-Sunnah by the qaadee and haafidh, Ibn Abee 'Aasim (d.287H)
- 12) As-Sunnah by the haafidh ,Abdullah ibn Imaam Ahmad (d.290H)
- 13) As-Sunnah by the qaadee and muhaddith AbuBakr al-Maroozee (d.292H)
- 14) As-Sunnah by the student of Imaam Ahmad, al-Marwaazee (d.292H)
- 15) Sareehus-Sunnah by the mujtahid, mufasssir and Imaam , Ibn Jareer at-Tabaree (d.310H)
- 16)ash Sharee'ah by the great scholar al-Aajooree (d.311H)

- 17) Kitaabut-Tawheed wa Ithbaat Sifaatur-Rabb by the faqeeh and Imaam, Ibn Khuzaymah (d.311H)
- 18) Aqeedatut-Tahaawiiyyah by the Imaam Abu Jafar at-Tahaawee (d.321H)
- 19) Al-Maqaalatul-Islamiyeen, Ar-Risaalah ilaa Ahlth-Thaghr and Al-Ibaanah 'an Usoolid-Diyaanah by Imaam Abdul-Hasan al-Asharee (d.324H)
- 20) Sharhus-Sunnah by the Imaam of Ahlus-Sunnah wal-Jammah in his time, Imaam al-Barbaaharee (d.329H)
- 21) Kitaab us-Sunnah by the qaadee, Abu Ahmad al-Asaal(d.349H)
- 22) Ash-Shareeah by the faqeeh and Imaam, Abu Bakr al-Aajuree(d.360H)
- 23) Itiqaad Aimmatul-Hadeeth by the faqeeh and Imaam, Abu Bakr al-Ismaeelee(d.371H)
- 24) Kitaabus-Sifaat and Kitaabun-Nuzool by the haafidh, the Imaam, ad-Daaraqutnee(d.385H)
- 25) Al-Ibaanah 'an Sharee'atil Firqatin -Naajiyah and Sharhul-Ibaanah 'an Usoolis-Sunnah wad-Diyaanah by the haafidh,the faqeeh, Imaam Battah al-Akbaree (d.387H)
- 26) Kitaabut-Tawheed and ar-Radd'alal-Jahmiyyah both by the haafidh and Imaam, Ibn Mandah (d.395H)
- 27) Sharh Usool Itiqaad Ahlus-Sunnah Wal Jamaah by the haafidh and faqeeh, Imaam al-Laailkaa'ee (d.428H)
- 28) Al-Wusool ilaa Maarifatil-Istiwaah by Imaam Abu 'Amr at-Talamankee al-Andalusee (d.429H)
- 29) Al-Itiqaad by Abu Nuaym al-Ashbaanee (d.430H)
- 30) Risaalah fee Ithbaatil-Istiwaah by Imaam Abu Muhammad al-Juwaynee (d.438H)
- 31) Aqeedatus-Salaf Ashaabul-Hadeeth by the haafidh and Imaam, Abu Uthmaan as-Saboonee (d.449H)
- 32) Al-I'tqaad alaa Madhabis-Salaf Ahlus-Sunnah wal-Jamaah by Imaam al-Bayhaaqee (d.457H)
- 33) Dhammul-Kalaam by the haafidh and faqeeh, Shaykh ul-Islam Abu Ismaeel al-Harawee (d.481H)

Part One Questions

(Please detach the questions section and return to iMacD for review and corrections)

Multiple choice questions. 5 points each. Circle the letter of the correct answer:

1. The following is fundamental and essential for the health and strength of the heart of the Muslim:
 - a) Push-ups and Sit-ups
 - b) Eating wholesome foods
 - c) Learning and understanding the proper 'Aqeedah' (Islamic Creed)
 - d) Learning and understanding the creed based upon people's personal opinions
2. What is the piece of flesh in the body, that if it is healthy, the whole body is healthy, but if it is corrupt the whole body is corrupt?
 - a) Tongue
 - b) Brain
 - c) Eyes
 - d) Heart
3. What should the Muslim's heart be filled with?
 - a) Music
 - b) Cholesterol
 - c) The Statement 'La ilaha illa Allah' (The is no deity worthy of worship except Allah alone)
 - d) The Statement: Jesus is the Son of God
4. What is the root word of 'Aqeedah' in Arabic and what does it mean?
 - a) 'Aqd' which means to join or gather the two ends of something together
 - b) 'Aql' which means intellect
 - c) 'Asl' which means root or foundation
 - d) Creed which means belief
5. If a Muslim has doubt in his 'Aqeedah' or beliefs can we call them 'Aqeedah'?
 - a) No, they are merely speculation
 - b) Yes, he needs to rectify them
 - c) Yes, he is not obliged to learn his 'Aqeedah'
 - d) Yes, they are true beliefs
6. What is the technical or religious meaning of 'Aqeedah'?
 - a) Beliefs taken from a shaykh
 - b) Beliefs taken from a certain sect
 - c) They are the principles and fundamentals which a person believes in completely with certainty without having any doubts about them.
 - d) They are principles and beliefs that one has speculations about
7. Aqeedah Al Islamiyyah (Islamic Creed) can never be changed or altered?
 - a) True
 - b) False
 - c) Depends on how much money they pay to change it
 - d) Sometimes

8. Aqeedah is from the creator of mankind the one who created everything and guided them to that which will benefit them.
 - a) True
 - b) False
 - c) Maybe
 - d) Sometimes

9. Scholars and people of knowledge can make alterations, additions or deletions to Islamic Aqeedah?
 - a) False
 - b) True
 - c) Maybe
 - d) Sometimes

10. Name six Unique Features and Characteristics of the True Islamic Creed
 - a) Quran, Sunnah, Consensus, Qiyas
 - b) Abu Bakr, Umar, Uthman, Ali, Talhah, Aishiah
 - c) Preservation, Simple to understand, in agreement with one's natural disposition and inclinations, defined permanent and complete, based upon evidences, balanced between extremes
 - d) Easy to understand, has been altered, based upon people's desires, written by monks, changed in Nicea, changed in Makkah

(Grade: _____/50)

Short answer questions. 5 points each. Try to answer each question precisely and with the information contained in this manual. Spelling, grammar and handwriting all have relation to points.

1. Islamic Aqeedah has been preserved and protected for over 1441 years. Some of the tools used to keep it free from changes are the following:

2. What are some of the signs that Allah placed in the creation for us to realize and understand that only He deserves to be worshipped?

3. Why is it important to have the correct Islamic Creed?

4. Having incorrect Aqeedah and believing in the wrong things can lead to misguidance and destruction, explain.

5. Studying Aqeedah is from the most noble branches of Islamic knowledge, why?

Grade (_____/25)

Critical Thinking Questions. 5 points each.

1. Why is it important from someone who accepts Islam to enter into Islam completely, and not pick and choose as to what he practices or what he doesn't practice from the religion?

2. Having the proper Islamic Aqeedah and implementing it into our lives is fundamental and extremely important, even more important than filling our bodies with food and drink; please explain.

3. Having reliable, authentic, and dependable resources when studying and learning Aqeedah is essential because:

4. The Prophet Muhammad learned what to believe from Allah The Most High, meaning that the foundations for Islamic Aqeedah are revelation from Allah (Quran and Sunnah), should a Muslim take his Aqeedah from anything other than those two sources, explain.

5. The Prophet Muhammad told us that there would emerge individuals and sects with new or invented beliefs and practices. Should a Muslim be conscious and aware of these types of new beliefs or practices, why or why not?

Grade _____/25)

Total Grade: _____

Name: _____,

Address: _____

*In order to receive the next lesson you must pass with a 90 or higher. Once your questions are corrected, if you pass, you will be sent the next lesson to study.

We ask Allah to aid you in seeking beneficial knowledge and learning the correct Aqeedah



Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 2

iMacD P.O. Box 4152 Hagerstown MD 21741

Meaning of the 'Sunnah'

Sunnah in the Arabic language (without any religious context) means a way or method that can have two states, either good or bad. It is derived from the word: "Sanan," which is Arabic for: a road or a path.

Such meaning is mentioned in the hadith of the Messenger of Allah (peace and blessings be upon him) in which he said, "Whosoever does a good Sunnah will get the reward for it and the reward of others who followed him in doing the same thing until the day of judgment. And whosoever does a bad Sunnah will have the punishment of doing it and the punishment of others who followed him in practicing it" (Muslim).

In its technical sense, the word 'sunnah' has several meanings. In hadith terminology it denotes any saying, action, approval, or attribute, whether physical or moral, ascribed to the Prophet, whether before or after the beginning of his prophethood. This meaning is used and applies in the usage of hadith scholars.

In the terminology of *usul al-fiqh* or principles of jurisprudence, sunnah denotes a saying, action, or approval related from the Prophet or being issued from him other than the Qur'an.

In the terminology of *fiqh* or jurisprudence, sunnah denotes whatever is firmly established as is demanded from one in the Religion, on the basis of a legal proof but without being obligatory. Which the continued abandonment of it constitutes disregard (*istikhaf*) of the Religion and or sin according to some scholars. However, some jurists have made a distinction between what they called "Emphasized sunnah" (*sunnah mu'akkada*) or "sunnah of Guidance" (*sunnah al-huda*), such as what the Prophet ordered or emphasized in word or in deed, and other types of sunnah considered less binding in their legal status, such as what they called "Non-Emphasized sunnah" (*sunnah ghayr mu'akkada*) or "sunnah of Habit" (*sunnah al-'ada*).

The above meanings of sunnah are used as a distinguishing ruling as related to the other four of the five legal categories for human actions - *fard* (obligatory), *sunnah* (Desired), *mubah* (indifferent), *makruh* (disliked), *haram* (prohibited). It is also used to mean the opposite of "innovation" (*bid'a*).

The term Sunnah is also called to "name a religious ruling that is based on a legal evidence whether from the Qur'an, the Prophet's sayings, or Ijtihad by the Companions, such as the collection of Qur'an in one book and unifying the reading of the Qur'an on one *Harf* (reading narration).

These differences in looking at Sunnah are dependent on the faculty of scholars, just like any area of science where definitions vary.

As for the definition of Sunnah in the terminology of Aqeedah then there are two usages:

1.General usage which is used to mean that which is contrary to 'bidah' (innovations).

a)Islam is free from innovations

b)That which the prophet and his companions were upon regarding to all affairs of the religion.

2. Specific usage which is used contrary to the Shia.

a)It is to believe that Allah is pleased with all of the companions, honoring and respecting them all, while establishing and affirming the correctness of the rightly guided caliphs (Abu Bakr, Umar, Uthmaan, Ali) and having belief that their status in virtue, nobility and honor is in accordance to their arrangement as being caliphs. Abu Bakr the most virtuous, then Umar, then Uthmaan, then Ali. Ahlus Sunnah love the family of the Prophet, his wives and his children. As regards to the Shia then they have gone to extremes in regards to Ali, some believe that Ali is God, some believe that Ali will come back to life, others believe that Ali was the caliph after the prophet Muhammad, while believing that Ali was the best of all the companions. Some believe that that the caliphs before Ali took the leadership by force and that their caliphate is incorrect.

So whoever established and affirmed the first three caliphates in order and considered Ali the fourth, they are called 'Sunni' and whoever denied the first three caliphs before Ali are called 'Shia'

In general, we can define the Sunnah as whatever the Messenger of Allah (peace and blessings be upon him) and his companions said, did or approved of to be way of life for us. Without any additions, alterations or deletions.

What is 'Bid'ah?

"Linguistically bid'ah (innovation) means 'a newly invented matter'.

The technical or religious definition of bid'ah is: "A newly invented way [beliefs or action] in the religion, in imitation of the Sharee'ah (prescribed Law), by which nearness to Allaah is sought, [but] not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed". (al-I'tisaam of ash-Shaatibee (1/37)

Bid'ah is any type of innovation in Islam. Though innovations in worldly matters, such as science, medicine and technology are acceptable and encouraged, such as technological inventions, computers, watches, etc...given they do not violate the Shariah. Bid'ah within the religion is evil, sin and wrongdoing. Bid'ah has been dispraised in the Quran as well as in the Sunnah

Religious innovation means inventing a new way of worshipping Allah that was not originally included in the Quran and Sunnah which was revealed to Muhammad.

When a religious innovation is committed, the majority of the time the innovator is assuming that the Sunnah is not good enough, that he must resort to something "better." Even though this statement would be an admission of disbelief - there are some innovations that contain shirk and there are some which allow someone to remain a Muslim, while his action is rejected (regardless of any sincerity it might have had)

Emphasizing the dangers of innovations the Prophet Muhammad used to warn his nation every Friday in the Jumah khutbah in his statement: 'Indeed the best of speech is the speech of Allah and the best of guidance is the guidance of Muhammad and verily the worst affairs are the newly invented affairs in the religion and every newly invented affair in the religion is a misguidance and every misguidance is in the hellfire.'

The Messenger (sallallaahu alaihi wasallam) also warned against the People of Innovation, from befriending, supporting or taking from them saying: "Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind." (Reported by Bukhaaree (12/41) and Muslim (9/140))

In his footsteps, we find the Noble Companions and the Taabi'een after them warning from the danger of innovations upon the Ummah, its people and their unity, since it is innovations which have divided the Ummah and split it asunder.

Some sayings of the Companions:

Abdullaah ibn Umar (RA) states, "every innovation is misguidance, even if the people regard it as good." (ad-Daarimee)

Abdullaah ibn Mas'ud (RA) said, "follow the sunnah of Muhammad and do not innovate, for what you have been commanded with is sufficient for you." [ad-Daarimee]

Hudhayfah bin al-Yaman said, "every act of worship that the Companions did not do, do not do it" [Abu Dawood]

The sayings of the Second and Third generation scholars:

Abu Aaliyah said, "learn Islaam. Then when you have learned Islaam, do not turn away from it to the right or to the left. But be upon the Straight Path and be upon the Sunnah of your Prophet and that which his companions were upon. And beware of these innovations because they cause enmity and hatred amongst you, but stick to the original state of affairs that was there before they divided." [al-Hilya of Abu Nu'aym 2/218]

Sufyaan ath-Thawree, "innovations are more beloved to Satan than sin. Since a sin may be repented from but an innovation is not repented from" [Sharh Usul I'tiqaad of al-Laalikaa'ee (d.414) no.238]

This is because the innovator believes that he is doing something good and therefore sees no need to repent.

Imaam al-Awzaa'ee said, "patiently restrict yourselves/adhere to the sunnah, stop where the people stopped, say what they said, avoid what they avoided. Tread the path of the salaf, for indeed what was sufficient for them is sufficient for you." [ash-Sharee'ah pg. 58]

The sayings of the Later Imaams:

Imaam Abu Haneefah said, "stick to the narrations and the way of the salaf, and beware of the newly invented matters for all of it is innovation" [Sawnul Muntaq of as-Suyutee pg.32]

Imaam Maalik said, "he who innovates an innovation in Islaam regarding it as something good, has claimed that Muhammad (ﷺ) has betrayed his trust to deliver the message as Allaah says, 'this day have I perfected for you your religion'. And whatsoever was not part of the religion then, is not part of the religion today." [al-I'tisaam]

He also said, "how evil are the People of Innovation, we do not give them salaam" [al-Ibaanah of ibn Battah (d.387) no.441]

Imaam Ahmad said, "the fundamental principles of the sunnah with us are: avoiding innovations and every innovation is misguidance" [Usul as-Sunnah of Imaam Ahmad pg.1]

Imaam Bukhaaree said, "I have met more than a thousand scholars.(then he mentioned the names of the more prominent in each of the lands that he travelled in) and I found that they all agreed on the following points: they all used to prohibit bid'ah - that which the Prophet and his Companions were not upon, because of the saying of Allaah, 'and hold fast to the rope of Allaah and do not separate'" [Imaam Bukhaaree's article on belief as quoted in Sharh Usul I'tiqaad 1/170. From amongst the scholars he met were: Ahmad bin Hanbal, Abu Ubaid al-Qaasim, ibn Ma'een, ibn Aasim, ibn Abee Shaybah.]

*In Volume Two we will go into further detail about the Meaning of the Sunnah and Bidah (innovations).

Who are the ones who adhere to and unite upon the true Islamic Creed and follow the Sunnah and avoid and abandon 'bidah' innovations?

They are the ones who have joined and come together upon the 'shahadatain' which is the basis of the Muslim's belief. They unify upon the Quran and the authentic Sunnah of the Prophet Muhammad in all of their affairs upon the understanding of the noble companions. Which comprises articles of faith and belief/aqeedah, acts of worship, manners, statements, actions and dealings. They seek to understand these two main sources as the companions of the Prophet understood them. They live their lives in accordance to these three sources (Quran, Sunnah, understanding of the Companions). They compare their beliefs, actions and saying with these three sources if they are in agreement they live by them, if they are in disagreement then they leave them

off and rectify them. These are the true Muslims. They are called 'Ahlis Sunnah wa al jam'ah, ahl hadeeth, the saved sect, the victorious sect, salifiyoon, etc...

What are some of their characteristics?

1) They take their Islam from what came in the Quran, authentic Sunnah, consensus, and Qiyas. They make the Quran and Sunnah first and foremost and precedent upon their desires, intellects, personal views and opinions.

2) They hold firmly and tightly upon the clear decisive proofs 'Muhkam' and always refer the analaguos 'Mutashaabih' proofs to the decisive proofs.

3) They attach great importance to the Book of Allaah; its recitation, memorization, understanding, and implementation along with its correct tafseer (explanation). Likewise they attach great importance to the Hadeeth (Prophetic narrations), by their knowledge and understanding of it, and their distinguishing the authentic narrations from the weak and false ones. These two - the Qur'aan and the authentic hadeeth - are the root source of acquiring the 'aqeedah (beliefs) and ahkaam (rulings). Furthermore, they couple their knowledge with action, according to the level of their knowledge.

4) They enter into the Religion completely. They have faith (certainty of belief) in all of the Book, having faith in the textual promises and threats that are mentioned in it. They also have faith in those verses affirming Allaah's Attributes and those that negate any resemblance of Allaah to His creation. They combine having faith in al-Qadr (Pre-Decree and Predestination) along with affirming the fact that the slave possess free will and choice in action. They also combine knowledge along with worship, strength along with mercy, and utilising the necessary worldly means along with having zuhd (renouncing the world).

5) They follow the Sunnah (Prophetic guidance) and abandon innovations in the Religion. Likewise, they shun sectarianism and ikhtilaaf (differences) in matters of Religion.

6) They follow the guidance of the trustworthy Scholars; the Sahaabah (Companions), and all those who traverse their path - following them in matters of beliefs, actions and da'wah (calling to Allaah). They keep away from those that oppose the path of the Companions.

7) They adhere to the middle position. Thus, in matters of i'tiqaad (beliefs), they hold a middle position between those sects that go into extremes. Likewise, in acts of worship and sulook (conduct), they adhere to a middle position between those who exceed the limits and those who fall short.

8) They strive to gather the word of the Muslims upon the truth, and to unify their ranks upon tawheed (to single out Allaah alone for worship) and ittibaa' (following the Prophet sallallaahu 'alayhi wa sallam, the Companions and the Pious Predecessors of this Ummah), and seek to eliminate all avenues that lead to differing and splitting between them. From this standpoint, they do not distinguish themselves from the rest of the Muslims - in matters concerning the usoolud-deen (fundamentals of the Religion) - with any other name, except that of the Sunnah and the Jamaa'ah. Likewise, they do not form walaa (love, loyalty and allegiance) or 'adaa (enmity and disalliegence) with anyone, upon a bond other than Islaam and the Sunnah.

9) They call to Allaah, and towards enjoining the good, forbidding the evil, Jihaad, reviving the Sunnah, reviving the Religion, and establishing the Sharee'ah (Prescribed Law) of Allaah and His Rule, in every matter - large or small.

10) They have insaaf (fairness) and 'adl (justice). So they observe the right of Allaah - the Most High - when dealing with people. When doing so, they neither look towards their own self-interests, nor that of their group. This is why they do not exploit others, nor do them wrong, nor do they belittle those who deserve esteem whosoever they may be.

11) They possess a uniformity in understanding, and a similarity in their stances - even though there are great distances between their respective lands and times. This is from the fruits of them possessing a single source for the Religion, and a single unified methodology for its acquisition.

12) They possess ihsaan (kindness), rahmah (mercy), and husnul-khalq (good manners) towards all people.

13) They give naseehah (sincerity) to Allaah, His Book, His Messenger, and are sincere and give sincere advice to the Muslim leaders and the general body of Muslims.

14) They are concerned with the affairs of the Muslims, aid them, fulfill the rights towards them, and prevent any injury from reaching them.

Questions for Part 2

(Please detach these pages with the questions, complete them, and return them back to imacd)

Multiple choice questions. 5 points each.

1. The word Sunnah in the Arabic language means:
 - a) The best way
 - b) The worst way
 - c) The only way
 - d) A way or method that can have two states, either good or bad. It is derived from the word: "Sanan," which is Arabic for: a road or a path.
 - e) Trimming the moustache
2. It the technical sense the word 'Sunnah' has _____ meanings:
 - a) Twenty
 - b) Thirty
 - c) One-hundred
 - d) Four or five
3. According to the scholars of Hadith the word 'Sunnah' means:
 - a) Any saying, action, approval , or attribute , whether physical or moral, ascribed to the Prophet , whether before or after the beginning of his prophethood.
 - b) Any saying, belief, action invented after the Prophet Muhammad's death
 - c) Anything done by the Prophet Muhammad that is not in the Quran
 - d) Anything that the polytheists did during the Prophet Muhammad's time
4. The scholars of 'Fiqh' or Islamic Jurisprudence use the word 'Sunnah' to mean:
 - a) Something that is not recommended to do
 - b) Something that is disliked to follow
 - c) Whatever is firmly established as is demanded from one in the Religion, on the basis of a legal proof but without being obligatory. (desired/ recommended)
 - d) Whatever is firmly established in the religion and is obligatory
5. According to the scholars of Aqeedah, the word 'Sunnah' means:
 - a) Allah is pleased with all of the Prophet Muhammad's companions
 - b) Those who arrange the four rightly guided caliphs in order (Abu Bakr, Umar, Uthman, Ali)
 - c) Those who respect, honor and love all of the Prophet Muhammad's family and companions
 - d) Those who disrespect the Prophet Muhammad's companions and slander Abu Bakr, Umar and Uthman
 - e) A, B, and C only
 - f) All of the above
6. What is the meaning of Bidah linguistically?
 - a) a newly invented matter
 - b) a praiseworthy practice
 - c) a new technological invention
 - d) something great
7. The technical or religious definition of Bidah is:
 - a) Practice of the companions
 - b) Practice of disbelievers
 - c) Practice of the Shia
 - d) A newly invented way [beliefs or action] in the religion, in imitation of the Islamic Law, by which nearness to Allaah is sought, [but] not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed.

8. When a religious innovation is committed, the majority of the time the innovator is assuming that the Sunnah is not good enough, that he must resort to something "better."
 - a) True
 - b) False
 - c) I don't know
9. Every innovation is a misguidance and every misguidance leads one to the Hellfire
 - a) True
 - b) False
10. The Prophet Muhammad warned his followers from falling into innovations every Friday during the sermon
 - a) True
 - b) False

Grade _____/50)

True or False Questions. 5 points each.

1. Imam Abu Hanifah said this great statement: "stick to the narrations and the way of the salaf, and beware of the newly invented matters for all of it is innovation"
 - a) True
 - b) False
2. Imam Malik said: "he who innovates an innovation in Islaam regarding it as something good, has claimed that Muhammad has betrayed his trust to deliver the message as Allaah says, 'this day have I perfected for you your religion'. And whatsoever was not part of the religion then, is not part of the religion today."
 - a) True
 - b) False
3. Imam Al Bukhari met more than a thousand scholars who all used to prohibit 'Bidah'
 - a) True
 - b) False
4. The only way to have true Islamic Unity is if all Muslims unify upon the testimony of faith, follow the Prophet Muhammad based upon the understanding of his companions and stay away from all types of 'Bidah'
 - a) True
 - b) False
5. The only way to have true Islamic Unity is if all people, with their different beliefs, practices and innovations group together and dance and chant.
 - a) True
 - b) False

Grade _____/25)

Short answer questions. 5 points each. Please answer each question with complete sentences, with proper grammar, punctuation and spelling.

1. Why should a Muslim only take their Islam from the Quran, Sunnah, Consensus and Qiyas? And not take it from other places or sources?

2. Why can Islamic unity never truly be realized if it that unity is not based upon the correct 'Aqeedah'?

3. It is important for a Muslim who is adhering to the correct 'Aqeedah' to have fairness and justice, please explain.

4. Following the sunnah unites Muslims, while following bidah creates dissension and confusion amongst the Muslims, explain.

5. From the fundamentals of the Aqeedah of Ahlus Sunnah wal Jama'aah is to have mercy, kindness and good manners with all people. Please explain with examples.

Grade _____/25)

Total grade: _____/100

*Please detach these pages with questions on them and return them to iMacD for grading. Those who score 90% or more will receive the next course.
May Allah grant you success in seeking beneficial knowledge.



Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 3

iMacD P.O. Box 4152 Hagerstown MD 21741

This Course Consists of four main topics:

- 1. Belief in the Existence of Allah**
- 2. Belief in 'Tawheed ar Rububiyyah'
(Oneness of Allah's Lordship)**
- 3. Belief in 'Tawheed al Ulohiyyah'
(Oneness of Allah's Worship)**
- 4. Belief in Allah's Names and
Attributes**

Belief in Allah's Existence:

The Importance of this Principle

The first principle of ‘aqeedah is belief in Allah. This is the most important principle of belief and action, and it is the focal point of Islam and the essence of the Qur’aan.

We can say that belief in Allah, in relation to all the other principles and minor matters of faith is like the root of a tree in relation to its trunk and branches. It is the basis of all other principles, the foundation of the religion. The more a person has faith in Allah, the more he is progressing in Islam.

The issues of this topic which the researcher must examine and discuss are as follows:

Firstly: He must examine the evidence that Allah (subhaanahu wa ta’aala) exists, and refute the various arguments that have been raised in this respect.

Secondly: He must know about Allah (subhaanahu wa ta’aala), which is achieved in two ways in the Qur’aan:

1) Understanding the wonders in creation which point to the greatness of Allah’s power and the perfection of His creation.

2) Studying the aayaat (verses) of the Qur’aan which speak directly of Allah, His essence, His Names, His attributes and His actions.

Thirdly: He must affirm that Allah alone is the only One to be worshipped, with no partner or associate, and reject anything else that is worshipped instead of Him.

The evidences and proofs for the existence of Allah the Most High

The first pillar from the pillars of faith is belief in Allah.

Allah says:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (136)﴾

Say (O Muslims), "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāque (Isaac), Ya'qūb (Jacob), and to Al-Asbāt [the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)." (Al-Baqarah 2:136)

And Allah says:

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

O you who believe! Believe in Allāh, and His Messenger (Muhammad SAW), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. (An-Nisa 4:136)

From the Sunnah as it came in the hadeeth of Jibreel, on the authority of Umar ibn Al-Khattab said:

"As we were sitting one day before the Messenger of Allah (peace and blessings be upon him), a man suddenly appeared. He wore pure white clothes and his hair was dark black—yet there were no signs of travel on him, and none of us knew him. He came and sat down in front of the Prophet (peace and blessings be upon him), placing his knees against his, and his hands on his thighs. He said, "O Muhammad! Tell me about Islam." The Messenger of Allah (peace and blessings be upon him) replied, "Islam is to bear witness that there is no god but God and that Muhammad is the Messenger of God; and to perform the prayer; pay zakat; fast Ramadan; and to perform Hajj to the House if you have the ability to do so." The man said, "You have spoken the truth," and we were surprised that he asked a question and then confirmed the answer. Then, he asked, "Tell me about belief (iman)." The Prophet (peace and blessings be upon him) replied, "It is to believe in Allah; His Angels; His Books; His Messengers; the Last Day; and in destiny—its good and bad." The man said, "You have spoken the truth. Now, tell me about spiritual excellence (ihsan)." The Prophet (peace and blessings be upon him) replied, "It is to serve Allah as though you behold/see Him; and if you don't behold/see him, (know that) He surely sees you." "Now, tell me of the Last Hour," asked the man. The Prophet (peace and blessings be upon him) replied, "The one asked knows no more of it than the one asking." "Then tell me about its signs," said the man. The Prophet (peace and blessings be upon him) replied, "That slave women give birth to their mistresses;

and that you see barefoot, unclothed, beginning shepherds competing in the construction of tall buildings.” Then the visitor left, and I waited a long time. Then the Prophet (peace and blessings be upon him) asked me, “Do you know, Umar, who the questioner was?” I replied, “Allah and His Messenger know best.” He said (Allah bless him and give him peace), “It was Jibril. He came to you to teach you your religion.” [Sahih Muslim]

-So belief in Allah is built upon two affairs:

- 1) Belief in Allah's existence
- 2) Belief in Allah's oneness and uniqueness

-Belief in Allah's oneness is comprised of three parts

- 1) Belief in Allah's Lordship (ar Rububiyyah)
- 2) Belief in Allah's right to be worshipped alone (al-Ulohiyyah)
- 3) Belief in Allah's beautiful names and attributes

So we can conclude that Belief in Allah is based upon four principles

- 1) Belief in Allah's existence
- 2) Belief in Allah's lordship
- 3) Belief in Allah's singling out and right to be worshipped alone
- 4) Belief in Allah's names and attributes

First Pillar of Belief in Allah, Belief in Allah's existence, the proofs, and how to respond to the atheists:

Proofs for the Existence of Allah

First Proof: The Evidence of the Fitrah (Human Instinct)
Sound Human Instinct Bears Witness to the Existence of Allah Without (Any Need for Further) Evidence

What is intended by this proof and how to use it:

1) Allah created all of the creation in a manner and fashion which necessitates having knowledge of Allah and His oneness, to the point where the human doesn't need to ponder, or think too much to come to this conclusion.

*to use this proof we say: The proof of Allah's existence and his oneness is the natural/human instinct of Human beings (fitrah) natural instinct

*This is known within the heart and intellect, it doesn't need proofs and/or evidences.

Proofs for this from the Quran and Sunnah:

Allah says in the Quran:

{فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

So set you (O Muhammad SAW) your face towards the religion of pure Islâmic Monotheism Hanifa (worship none but Allâh Alone) Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in Khalqillâh (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not. [Tafsir AtTabarî, Vol 21, Page 41] (Ar-Rum 30:30)

And Allah says:

{قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَنْ مَا كَانُوا يَعْبُدُ آبَاؤَنَا فَأَنْتُمْ بِسُلْطَانٍ مُبِينٍ }

Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)." (Ibrahim 14:10)

The Messenger ﷺ stated that what we have referred to here is true. Bukhari and Muslim narrated on the authority of Abu Hurayrah (radhiyAllaahu anhu) that the Messenger of Allah ﷺ said: "Every child is born in a state of fitrah (Islam), then his parents make him into a Jew or a Christian or a Magian." (Bukhari # 1385; Muslim# 2658)

- He did not say that they make him Muslim, because Islam is in accordance with the fitrah and being in submission to Allah is the natural disposition of every living creature. Meaning that Allah naturally created human beings in a state of submission to Him, a state of Islam.

This fitrah is the thing which explains the phenomenon that has been noted by those who research the history of religions, that all nations whose history has been studied have adopted gods which they have turned to and venerated.

It may be said at this point, "If turning towards Allah is something natural, then people would not have worshipped different gods at different times." The answer is, that the fitrah (natural instinct) calls man to turn towards his Creator, but man is surrounded by many other influences which make him deviate towards the worship of other gods.

Parents, writers, teachers, video games, television, stories and others instill into children's minds

ideas which change and contaminate this fitrah, placing a veil over the fitrah so that they are not able to turn towards or realize the truth.

2) The second proof to prove Allah's existence is what occurs during calamities and hardships, the person returns back to his natural disposition, and supplicates and seeks Allah's help and aid. This is from the greatest proofs that this 'fitrah' is engraved in all of the creation. Calamities purify the essence of the 'Fitrah'

Proving the existence of Allah is not something which should be discussed in length, because sound human nature bears witness to His existence. We hardly know of anyone in the past who denied the existence of the Creator; those that did were so few as to be hardly worth mentioning.

But deviation has reached its lowest point nowadays. We see people who have established states based on this principle, states whose inhabitants include millions of people.

This idea has spread everywhere, books have been written about it and it has developed a philosophy which is the subject of study. Its proponents have tried to make it a scientific methodology and have tried to bring forth proof to support it.

Because of this, we have no choice but to produce our own proof concerning this matter.

It is often the case that the veils covering the fitrah and preventing it from seeing the truth will be removed when calamity strikes or problems arise for which no help is forthcoming from any human being and there is no means of saving oneself. How many atheists have acknowledged their Lord and turned to Him when overwhelmed with calamity, and how many mushrikeen (idolaters and polytheists) have made their devotion solely for Allah alone when disaster strikes?

As Allah states:

{وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نِسِيَ مَا كَانَ يُدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ}

'And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!" (Az-Zumar 39:8)

Allah says:

{قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ (40) بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَتَسَوَّنَ مَا تَشْرِكُونَ}

Say (O Muhammad SAW): "Tell me if Allāh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!" Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)! (Al-An'am 6:40-41)

And Allah says:

{هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أُنْجِيتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ}

‘He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allāh, making their Faith pure for Him Alone, saying: "If You (Allāh) deliver us from this, we shall truly be of the grateful." (Yunus 10:22)

Allah says:

{فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ}

“And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.” (Al-Ankabut 29:65)

Allah says:

{وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوُا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ}

“And when harm touches men, they cry sincerely only to their Lord (Allāh), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.” (Ar-Rum 30:33)

Allah says:

{وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلِيلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ}

“And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.” (Luqman 31:32)

Allah says:

{وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَدُوْا دُعَاءِ غَرِيضٍ}

“And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.” (Fussilat 41:51)

How many stories have you heard of airplane passengers who turned to their Lord when their plane developed problems and started to shake and swing about in the air, ready to crash, and the pilot – let alone the passengers – were not able to do anything about it. Their atheism vanished and they were screaming prayers, and their hearts turned to their Lord in all sincerity. How many times have you heard people say 'O My God' before or after a tragic accident, etc... There was no room for them to call upon any other helper at that time to commit shirk (polytheism) and atheism in the face of such a terrifying ordeal.

3) Allah directs questions to the people, questions which the everyone knows the answers to and everyone completely affirm the existence of Allah and His Lordship:

Allah says:

{أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُثْبِتُوا شَجَرَهَا أَلَيْسَ مَعَ اللَّهِ بَلٌّ لَهُمْ قَوْمٌ يَعْلَمُونَ (60) أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ مَعَ اللَّهِ بَلٌّ أَكْثَرُ لَهُمْ لَا يَعْلَمُونَ (61) أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ (62) أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَيْسَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ (63) أَمَّنْ يَبْدَأُ الْخُلُقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (64)}

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilāh (god) with Allāh? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any ilāh (god) with Allāh? Nay, but most of them know not. Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilāh (god) with Allāh? Little is that you remember! Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilāh (god) with Allāh? High Exalted be Allāh above all that they associate as partners (to Him)! Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilāh (god) with Allāh? Say, "Bring forth your proofs, if you are truthful." (An-Naml 27:60-64)

And Allah says:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (31)

Say (O Muhammad): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?" (Yunus 10:31)

And Allah says:

وَلَنِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? (Al-'Ankabut 29:61)

And Allah says:

وَلَنِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ (63)

If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay! Most of them have no sense. (Al-'Ankabut 29:63)

And Allah says:

وَلَنِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (25)

And if you (O Muhammad SAW) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not. (Luqman 31:25)

And Allah says:

وَلَنِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (87)

And if you ask them who created them, they will surely say: "Allâh". How then are they turned away (from the worship of Allâh, Who created them)? (Az-Zukhruf 43:87)

Second Proof: 'Creation'

What is intended by this proof and how to use it: Allah made and perfected the creation and everything in existence, so everything which Allah created is a proof for his existence

How to use this proof:

- 1) First establish that the world is created, this is known by observing and witnessing
- 2) Everything which is created has to have a creator, this is a must!! And this is logically necessary

Result: The world must have a creator, so who created it?

- a) Creator of All creation, Allah the King of Kings and Lord of all things in existence (Correct)
- b) Another creation (incorrect)
- c) Nothing (incorrect) d) Nature (incorrect)

The proof for this is Allah's saying in the Quran:

{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ (35) أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ} (36)

Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. (At-Tur 52:35-36)

Third Proof: 'Accuracy, precision, perfection, origination and guidance'

Ex. Human beings, camels, fish, ants, bees, sun, moon

What is intended by this proof : We can conclude that by observing and looking at Allah's creation we find traces of accuracy, precision, perfection, origination and guidance for all of the creation. All of these things are proofs that behind these things is a great, magnificent, powerful creator, who is Allah alone.

How to use the proof:

- 1) Establish the fact that within the creation is perfection, organization and guidance
- 2) It is necessary that for acts of perfection and completeness that behind them is a perfect and complete creator

Evidences of this from the Quran:

Allah says:

{الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (3)}

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?" (Al-Mulk 67:3)

Allah says:

{قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (50)}

[Mûsa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Ta-Ha 20:50)

And Allah says:

{الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (7)}

Who made everything He has created good, and He began the creation of man from clay. (As-Sajdah 32:7)

And Allah says:

{وَتَرَى الْجِبَالَ تَحْسِبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (88)}

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily! He is Well-Acquainted with what you do. (An-Naml 27:88)

And Allah says:

{الَّذِي خَلَقَ فَسَوَّى (2) وَالَّذِي قَدَّرَ فَهَدَى (3)}

Who has created (everything), and then proportioned it; And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture); (Al-A'la 87:2-3)

Also look at (al Hijr:19, ash shoora:27, al Mu'minon:18, Yasin:37-40, al-An'aam:96)

How do we respond to the atheists with the proofs and evidences of creation?

1) Establish that this great world and everything in existence is created, and this is proved by observing and witnessing what is around us. That the created things are those which are non-existent, then they come into existence, then they are non-existent after their existence. We witness from amongst humans, the trees, the rocks, mountains and all of the creation which was non-existent, then it was brought into existence, this is the proof that the creation is created.

2) Establishing that everything occurred and came into existence after being non-existent, and it is necessary that something made this happen. This is logically and intellectually proven and a must. Everyone who has an intellect will agree with this, if not then that are not using their intellects, they are using their desires.

3) From the first two steps we come to the conclusion that: the existence of the universe/creation makes it necessary to have a creator, this is the result for everyone who agrees and submits to the first two points:

A)The Universe/World is created

B)Everything created must have a creator

The result: of A+B=The world must have a creator

4)Defining who is the creator:

A)Nothing brought forth everything into existence

Response: This is logically and theoretically impossible, because it is non-existent devoid of existence so how can it give something it doesn't have?

B) Another creature from the creation, every created thing gave existence to other creatures

Response: This is impossible because the first thing that was created was non-existent, so who created it? If it is said: "it came from nothing"

C)Nature: meaning: the laws which are within the created things from hotness and coldness and humidity and dryness, these things reacting with one another, then coming into existence. Then bringing sciences to prove these laws which are within the created things, for example: if two things consummate they bring forth a new type. This is why they say: 'all things return back to amoebas. They say this was the beginning, these amoebas were brought into existence, then they split into two cells, then it developed until it resulted in all living things in existence.

*So their answer/response by saying it was nature is a diversion and turning away from the real answer. We ask them about 'who' and they tell us about 'how it was created'.

*Step by step they will eventually admit that creation was non-existent

*Then they will resort to saying that it happened by chance or coincidence. So we then ask: 'Is it possible to observe and have such organization, perfection, preciseness as a result of chance and coincidence???

*Will any intelligent person say that a bunch of chimpanzees entered an office, played with a computer and produced a book or even a page worth reading or having any benefit?

*So there does not remain anything except one possibility. It is to say that the creator is unique and different from His creation in His existence, His characteristics and attributes, His presence was not preceded with non-existence, and He will never be not-n-existent or die. There is nothing similar to Him or His characteristics , and this one is none except Allah the Most High.

First Obligation upon the Creation in the view those who follow the correct Islamic Creed: View of Ahl Sunnah wal Jama'ah:

The first obligation upon the people is the pronouncing of the 'shahadatain' (testimony of faith).

The proof for this is the hadeeth of Mu'aadh ibn Jabal when the Prophet sent him to Yemen:

The Prophet sent Muadh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Apostle, and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in 24 hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor." (Sahih Bukhari #478)

And the hadeeth which states: "I have been ordered to fight against the people until they testify that there is none worthy of Worship except Allaah and that Muhammad is the Messenger of Allaah, and until they establish the Salaah and pay the Zakaah. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islaam, and their Reckoning will be with Allaah. (Bukari and Muslim)

The people of 'bid'ah' (innovations) have the opinion that the first obligation is establishing Allah's existence, because they don't consider it as being a natural inclination/disposition in human beings.

Tawheed ar Rububiyyah

Tawheed linguistically: revolves around singularity, it is making something singular or one

Tawheed technically (religious meaning): It is singling Allah out in His Lordship, there is no Lord except for Him, and Worship, there is none deserving of worship except Him, and His names and attributes, there is no comparison, partner or similarity to Him.

Tawheed ar Rububiyyah: knowing, realizing, affirming and understanding that Allah is the one and only Lord, sustainer, creator, provider, planner, nurturer of the whole creation and all that it contains.

Divisions of Tawheed:

1) From the aspect of what the servant/worshipper must carry out and fulfill, then it is two divisions:

A) Tawheed 'al-ma'rifah and ithbaat' (knowledge and affirmation): this is the knowledge of Allah and affirming His existence and what Allah possesses regarding His names, attributes and action

B) Tawheed 'al-qasd and at-talib' (intentions and demanding/asking): this is the singling out of Allah in asking from Him in supplication and worship, and having sincere intentions in doing so.

2) From the aspect of what Allah the Lord deserves and is entitled to, then it is three divisions:

A) Tawheed 'ar-Rububiyyah': singling Allah out in His creation, dominion, planning, designing, etc.... of the creation

B) Tawheed 'al-Ulohiyyah': singling Allah out in all forms of worship

C) Tawheed 'Asmaa was Sifaat': singling Allah out with what is established from His names and attributes.

*We observe that 'tawheed al-ma'rifah' is tawheed 'ar-rububiyyah' and 'asmaa was sifaat'. And we observe that 'al-ulohiyyah' tawheed 'al-qasd and at-talib'. (chart)

What is obligatory upon us regarding each division of 'tawheed' and the reason why?

1) It is obligatory in regards to 'Tawheed ar Rububiyyah' and 'Asmaa wa Sifaat' to have complete faith and certainty in everything that Allah informed us about Himself. Having complete faith and certainty in everything Allah negated and affirmed for Himself. This is because 'tawheed asmaa wa sifaat' and 'ar Rububiyyah' revolve around informative speech. It is only befitting for us as addressees (those being addressed/informed) to have complete faith, trust and certainty.

2) It is obligatory in regards to 'Tawheed al Ulohiyyah': to adhere and perform everything Allah ordered us in regards to worshipping Him, and staying away from everything He prohibited us from, like polytheism. This is because 'Tawheed al Ulohiyyah' revolves around orders/commands/demands. So it is only befitting and correct for us that we listen to Allah's

speech, His orders, commandments and prohibitions, and that we obey His orders by performing them and avoiding His prohibitions.

Proofs for this from the Quran: Allah says:

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

Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He Istawā (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Alamīn (mankind, jinns and all that exists)! (Al-A'raf 7:54)

And Allah says:

{يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (13)}

He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmīr (the thin membrane over the datestone). (Fatir 35:13)

And Allah says:

{قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ الْخُكْمَ لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ (57)}

Say (O Muhammad SAW): "I am on clear proof from my Lord (Islāmic Monotheism), but you deny (the truth that has come to me from Allāh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges." (Al-An'am 6:57)

And Allah says:

{مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْخُكْمَ لِلَّهِ ۚ أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not. (Yusuf 12:40)

And Allah says:

{وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (67)}

And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily! The decision rests only with Allāh. In him, I put my trust and let all those that trust, put their trust in Him." (Yusuf 12:67)

Proofs for 'tawheed ar Rububiyyah' from the intellectual/logical proofs 'daleel at tamaan'u' which basically is used to show that something is illogically and intellectually false/impossible. Allah says in the Quran:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (91)}

No son (or offspring or children) did Allāh beget, nor is there any ilāh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him! (Al-Mu'minun 23:91)

This evidence is built upon the affirmation of the existence of an organized and systematic universe which is known by our observations. So this perfect and complete organization and assemblage would be completely impossible if there were two creators, this is why Allah said:

{إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ}

'If there had been many gods, each god would have taken away what he created'

1) If there were two creators, then every creator would be distinguished and separate from the other, and would withdraw himself and become isolated to his creation. If this happened then we would see much corruption and unorganization within the creation.

2) If there were two creators, then it is impossible that the desires and wants of these two will never contradict each other,

Ex. One of them wants to move something, and the other one wants it to remain still at the same time. In this situation then it is necessary that one of the three situations takes place:

A) Both of them perform what they want at the same time

B) They both don't perform what they want at the same time

*Both A and B are impossible, because all things they are either movable or still, it is impossible that something is moving and still at the same time.

C) One of them carries out and performs his desire, logically speaking : the one who performed and carried out that which he desired, he is the real deity/god.

So the universe doesn't contain gods except one God, who carries out and performs what He wills. This one and only God is Allah The Most High, as Allah says:

{وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ}

"and verily some (other gods) would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!" (al Mu'minoon:91)

Tawheed ar Rubibiyyah amongst the Muslims following the Quran and Sunnah in comparison to the people of misguidance

| Ahl Sunnah wal Jama'ah | Ahl Bid'ah |
|---|--|
| Fitree: Believe that tawheed ar Rububiyyah is engrained within the essence of everything in existence without searching and looking for proofs. | They say 'tawheed ar Rububiyyah' needs to be found after searching, contemplating and observation. |
| It serves as a means: It serves as a means to 'Tawheed al Ulohiyyah'. Tawheed al Ulohiyyah is the goal. | It serves as a goal and not a means.. |
| Pillar/Part: Pillar from amongst the pillars of belief in Allah, Iman isn't correct without it. | It is everything |

Requirements and necessities regarding Tawheed ar Rubibiyyah

- 1) Singling Allah out in worship
- 2) Singling Allah out in His names and attributes
- 3) Ruling/judging and abiding by His laws and legislations
- 4) Being satisfied and content with Allah's ordainments and that which has been pre-decreed.

Fruits/Benefits:

- 1) Taste the sweetness of faith
- 2) Attachment to Allah alone
- 3) Realizing the greatness of Allah
- 4) Tranquility, Braveness, Courage, and Audacity

Nullifiers of Tawheed ar Rububiyyah

| Nullifier | Who fell into it |
|---|--|
| 1.Denying the existence of Allah | Atheists, Firoun, Nimrod |
| 2.Believing Allah has a partner in creation | Al-Majoos |
| 3.Believing there is a planner and organizer of creation with Allah | Extreme Soofis, extreme Raafidah (Shia) and the Naseeriyah and Durooz |
| 4.Belief that there is a legislator with Allah | Al-Qanooniyyoon, The ones who busy themselves with manmade lawmaking, etc..... |

Correspondence Course Part Three Questions

(Please detach these questions, complete them, and return them to iMacD)

Multiple choice questions. 5 points each. Circle the letter with the correct answer.

1. The most important principle of belief and action, and the focal point of Islam and the essence of the Qur'aan is:

- a) Prayer
- b) Hajj
- c) Jihad
- d) Learning correct Islamic creed, and specifically belief in Allah

2. One way we can know and learn about Allah is:

- a) Reading the New York Times
- b) Reading altered and changed religious scriptures
- c) Listening to Billy Graham lectures
- d) Understanding the wonders in creation which point to the greatness of Allah's power and the perfection of His creation.

3. One of the important issues discussed in this course is:

- a) How to pray
- b) How to make ablution
- c) How to disbelieve in Jesus
- d) How to affirm that Allah alone is the only One to be worshipped, with no partner or associate, and reject anything else that is worshipped instead of Him.

4. Belief in Allah is built upon two affairs:

- a) Belief in Allah's existence and belief in His oneness and uniqueness
- b) Belief in Allah's existence and the ability to make it rain
- c) Belief that Allah is part of the Trinity and has a son
- d) Belief that Allah sleeps and doesn't know everything

5. Belief in Allah is based upon four principles:

- a) Belief in Allah's existence, lordship, right to be worshipped alone, His Names and Attributes
- b) Prayer, Fasting, Hajj and Umrah
- c) Angels, Books, Prophets and Decree
- d) Jesus, Muhammad, Yunus, Elijah Muhammad

6. Sound human instinct bears witness that there is a _____.

- a) Creator of all that deserves to be worshipped alone
- b) Creator with a son that deserves to be worshipped
- c) Light and darkness that controls the affairs of creation
- d) Group of aliens in the center of the earth waiting to eat us

7. Allah created all human beings as:

- a) Muslims
- b) Christians
- c) Jews
- d) Magians

8. During calamities and hardships, Muslims believe that the person returns back to his natural disposition, and supplicates and seeks Allah's help and aid.

- a) True
- b) False
- c) Maybe
- d) Ramen Noodles

9. The world is created, so logically speaking there must be a creator. Who is that creator?

- a) Jesus
- b) Mother nature
- c) Big Bang
- d) Allah

10. Within the creation is perfection, organization and guidance. We can use these things to establish:

- a) That behind these things is a great, magnificent, powerful creator, who is Allah alone
- b) That mother nature created these things randomly, out of coincidence
- c) That some scientists created them in a laboratory
- d) That Jesus created them.

Grade _____/50)

True or false questions 5 points each:

1. Logically speaking: something can come from nothing

a) True

b) False

2. Muslims believe that behind every creation there needs to be a Creator

a) True

b) False

3. Those who follow the correct Islamic Aqeedah believe that the first obligation upon the creation is to pronounce the 'Shahdatain' (Testimony of faith).

a) True

b) False

4. The people of 'bid'ah' (innovations) have the opinion that the first obligation is establishing Allah's existence.

a) True

b) False

5. The word 'Tawheed' linguistically Revolves around singularity, it is making something singular or one

a) True

b) False

6. Tawheed ur Rububiyyah means: Knowing, realizing, affirming and understanding that Allah is the one and only Lord, sustainer, creator, provider, planner, nurturer of the whole creation and all that it contains

a) True

b) False

7. Tawheed Asmaa wa Sifaat and Tawheed ur Rububiyyah revolve around informative speech, meaning that: We ask questions about how Allah's traits and attributes are

a) True

b) False

8. If there were two creators, then every creator would be distinguished and separate from the other, and would withdraw himself and become isolated to his creation. If this happened then we would see much corruption and disorganization within the creation.

a) True

b) False

9. The people of innovations believe that Tawheed ur Rububiyyah is a goal and not a means, and that it is everything one needs to believe in, in relation to Tawheed.

a) True

b) False

10. Those who have denied the existence of a Creator are more than those who believe in the existence of a Creator.

a) True

b) False

Grade: _____/50)

Extra credit questions

Short answer questions. Please answer with complete sentences, spelling, punctuation and grammar will all be considered.

1. Elaborate upon the fruits and benefits of Tawheed ur Rububiyyah in your life and how they can assist you.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

2. Rebut the claim of those who say: “Tawheed ur Rububiyyah needs to be found after searching, contemplating and observation”, and that it is not something that all creatures are cognizant of. Establish the proofs against them and make your argument faultless based upon what you learned in this lesson.

[illegible]

Grade:_____

Total Grade: _____

- Please complete these questions to the best of your ability. Those who score 90% or more will receive the lessons for the next course. Send your questions to iMacD for grading.

May Allah grant you success.



Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 4

iMacD P.O. Box 4152 Hagerstown MD 21741

Tawheed al Ulohiyyah

Tawheed al Ulohiyyah means : Considering Allah to be One, Unique and Alone and directing all forms of worship to Him alone without any partners, as Allah says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْتٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. (Al-Isra 17:23)

What is worship? A comprehensive word for everything that Allah loves and is pleased with, from the apparent or unapparent beliefs, actions and statements. It is every saying or action which has been established in Islaam, the commanding of it or the motivation to do it or praising of the one who does it. Allah says:

﴿قُلِ اللَّهُ أَعْبَدُ مُخْلِصًا لَهُ دِينِي﴾

Say (O Muhammad SAW) "Allāh Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship." (Az-Zumar 39:14)

Meaning of 'shirk' (associating partners) in 'Tawheed al Ulohiyyah; directing any form of worship to other than Allah, as Allah says:

﴿فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

So worship what you like besides Him. Say (O Muhammad SAW): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" (Az-Zumar 39:15)

And Allah says:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (104) وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (105) وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ﴾

Say (O Muhammad SAW): "O you mankind! If you are in doubt as to my religion (Islām), then (know that) I will never worship those whom you worship, besides Allāh. But I worship Allāh Who causes you to die, I am commanded to be one of the believers. "And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifa (Islāmic Monotheism, i.e. to worship none but Allāh Alone), and never be one of the

Mushrikūn (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh). "And invoke not besides Allāh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrong-doers)." (Yunus 10:104-106)

(Yunus 10:104-106)

*Rule/Principle:

Everything which has been established that it is an act of worship and is directed to Allah alone, this also contains meanings of sincerity and is similar to Tawheed. Every type of worship that is directed to other than Allah, then it is 'shirk' and ascribing partners to Allah.

Importance of Tawheed al Ulohiyyah:

1) This is the reason Allah created us, as Allah says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

And I (Allāh) created not the jinns and humans except they should worship Me (Alone). (Adh-Dhariyat 51:56)

2) For this reason Allah sent His Messengers and revealed His Books, as Allah says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ}

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). (An-Nahl 16:36)

3) It is the right that Allah has upon His servants, as it came in the authentic hadeeth:

As Mu'adh bin Jabal, may Allah be pleased with him, said; "While I was riding upon a donkey with the Prophet (Sallah'Alayhi Was-Sallam) he said to me; "O Mu'adh! Do you know what Allah's right is upon His worshippers, and what the worshipper's right upon Allah is?" I replied, 'Allah and His Messenger know best.' He said, 'Allah's right upon His worshipper is that they worship Him without associating anything with Him. And the worshipper's right upon Allah is that He does not punish anyone who does not associate anything with Him.' I said, 'Shall I tell this to the people?' He (Sallah'Alayhi Was-Sallam) said, 'Do not inform them since they may depend [solely] on it.'" This is recorded in the two sahihs. {Bukhari & Muslim}

Virtues of Tawheed al Ulohiyyah

| Divisions of people regarding Tawheed | What is meant by this | Virtue | Evidences |
|---|--|--|---|
| 1.The ones who possess complete and perfect Tawheed | <p>-He is the one who dies a monotheist who has repented</p> <p>-He is the one who actualized his Tawheed, is free from shirk, innovations and sins</p> <p>-He is free from the three kinds of 'Thulm' (Oppression):1)shirk, 2)oppressing others, 3)oppressing himself</p> | <p>-He enters the paradise immediately and he has complete security in the hereafter from entering the hellfire or even touching his skin</p> <p>-He has bliss and happiness in this world</p> <p>-He is guided to his place in the paradise immediately</p> <p>-He is guided in this world to doing acts of obedience and leaving off acts of disobedience.</p> | <p>Allah says in the Quran: الَّذِينَ آمَنُوا وَهُمْ لَا يَسْتَوْفُوا إِيمَانَهُمْ يُظَلِّمُوا أَنْفُسَهُمْ وَالَّذِينَ آمَنُوا مُتَّبِعِينَ (82)</p> <p>It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided. (Al-An'am 6:82)</p> <p>It is reported that Utbaan ibn Maalik stated: "The Messenger of Allah said: 'Allah has forbidden for the Fire all those who say Laa ilaaha illa-Allah seeking thereby the Face of Allah of Allah [Bukhari, 1/519, hadith no. 425]</p> |
| 2.The ones whose Tawheed is deficient | <p>-He dies as a monotheist, without repenting of his deeds</p> <p>-He is free from the major shirk but not free from innovations and sins</p> <p>-He is free from the major oppression 'shirk' , but is not free from oppressing himself or others</p> | <p>-He has security from abiding in the hellfire for ever, but he is not secure from entering it because of the major sins he committed.</p> <p>-His bliss, happiness and guidance in this world is in accordance to his deficiencies in Tawheed.</p> <p>-He is not immediately guided to his place in paradise, on the other hand he is delayed and questioned.</p> | <p>Hadeeth Ubadah: Allah's Messenger said: "Whoever testifies that there is no god but Allah alone, without any partners, and that Muhammad is His servant and Messenger, and testifies that 'Isa' Jesus is the servant of Allah and His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise & Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be." (Bukhari 3252)</p> |

| | | | |
|-------------------------------------|---------------------|---|---|
| <p>3.The one who has no Tawheed</p> | <p>A polytheist</p> | <p>-no security or guidance for him in this world or the next</p> | <p>From the Quran:</p> <p>(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (72)</p> <p>Surely, they have disbelieved who say: "Allāh is the Messiah [‘Tesa (Jesus)], son of Maryam (Mary)." But the Messiah [‘Tesa (Jesus)] said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrongdoers) there are no helpers. (Al-Ma’idah 5:72)</p> <p>(وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ (31)</p> <p>"unto Him and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. (Al-Hajj 22:31)</p> |
|-------------------------------------|---------------------|---|---|

The Meaning of 'La ilaha illa Allah'

لَا إِلَهَ إِلَّا اللَّهُ

This statement consists of four words in the Arabic Language:

- | | |
|---------|-------------------------------------|
| 1. لا | Arabic word used for negation |
| 2. إله | Deity |
| 3. إلا | Arabic word used to make exceptions |
| 4. الله | Allah |

The first half is negation of everything in existence which is worshipped

The second half is affirmation of worship solely for Allah alone in truth.

Some may translate it: "There is no deity except Allah" but the correct translation is: "There is not deity worthy of worship in truth except Allah"

Why is that?

Because there exist many deities which people worship, such as buddah, cows, sun, moon, stars, Jesus, Mary, genital figures, money, women, etc...All these things are worshipped but they are worshipped in falsehood and not in truth.

So when one testifies to this statement it entails the following: That one denies everything worshipped in falsehood (trees, dead people, graves, Jesus, etc..) in Rububiyah, Ulohiyyah and Asmaa wa Sifaat and affirms these things for Allah alone

Ahl Sunnah wal Jama'aah differ with the misguided and intellectual groups like the Mu'tazilah, al Ashaairah, al-Jahmiyyah, Soofiyah, etc....

A) Ahl Sunnah say 'La ilaha illa Allah' means: There is no deity deserving of worship except Allah alone.

B) Some of the misguided groups/sects say it means: There is no creator except Allah.

-The result of this belief amongst the grave worshippers and those who have gone astray (extreme Soofiyah) and the other misguided groups is the reason why they direct forms of worship to the dead, their graves, their teachers, etc...By supplicating to them, slaughtering for them, seeking assistance and refuge with them, also making vows for them. While at the same time denying that they (dead, graves, etc...) benefit them or harm them in any way, and without

the belief that these things have any part in creation, dominion and planning. However they believe that these dead men have a high and lofty status with Allah, so they supplicate and direct their worship to these dead people so that they can intercede for them with Allah, then Allah will forgive them and take away his hardship.

-The Intellectuals and many of the Soofiyyah say: this is permissible to do and whoever says that it is not permissible, is a disbeliever and has apostate.

-Ahl Sunnah say: This action is shirk in Allah's 'Ulohiyyah' right to be worshipped alone and it takes someone out of the folds of Islaam, and whoever does this is a polytheist and grave worshipper.

| Evidences from the Quran | Meaning of this evidence |
|---|---|
| <p>(اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (31))</p> <p>They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but One Ilāh (God - Allāh) Lā ilāha illa Huwa (none has the right to be worshipped but He)[J. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)]." (At-Tawbah 9:31)</p> | <p>-This evidence explains that the worship of 'al-Ilah' is: 'no deity except Him', this proves that the one worshipped is only one.</p> |
| <p>قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (64)</p> <p>Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: "Bear witness that we are Muslims." (Aali Imran 3:64)</p> | <p>-The word 'sawa' it is 'la illaha ill Allah'</p> <p>-It is explained as meaning the worship of Allah alone without partners</p> |
| <p>وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ (26) إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ (27) وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَُرْجِعُونَ (28)</p> <p>And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, "Except Him (i.e. I worship none but Allāh Alone) Who did create me, and verily, He will guide me." And he made it [i.e. Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allāh or receive admonition). (Az-Zukhruf 43:26-28)</p> | <p>-The remaining word is 'la illaha ill Allah'</p> <p>-explaining that it is the worship of all of the things to be worshipped</p> <p>-The affirmation that only Allah deserves all of the worship alone</p> |

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|--|---|
| <p>لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256)</p> <p>There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower. (Al-Baqarah 2:256)</p> | <p>'al urwahatal wuthqaa' is 'la illaha ill Allah'</p> <p>-it is explained as meaning: the disbelief in the worship of other than Allah, and the affirmation of the worship of Allah alone.</p> |
| <p>فَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (70)</p> <p>They said: "You have come to us that we should worship Allāh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." (Al-A'raf 7:70)</p> | <p>-you have no deity other than Allah</p> <p>-the worship of Allah alone, they understand it to mean that it is the worship of Allah alone and leaving off what the forefathers worshipped from the false deities.</p> |

{رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا}

"Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer]. (Maryam 19:65)

Saying what is intended by 'Rubb' in the verse, is the creator, the owner, the planner, it means the deity and there is no difference between them.

-Ahl Sunnah's proofs and evidences are derived from the Arabic Language: 'al-Ilah' means the one worshipped, devoted to, deified and idolized. It is that which the hearts (deify and idolize), become attached to, loving, and having humility towards it, having awe, hope, dread towards it; from what He possesses from perfect characteristics and the most names. Also what He possesses from the abilities to bring benefit and keep away harmful things.

-The meaning of 'Ilah' linguistically does not exclusively mean: 'the one able to create, or the maker, even if it is comprised of these meanings technically. It is not permissible that we say that the meaning of 'Ilah' means 'doer', with this meaning He becomes the servant and not the one who is worshipped.

Evidence from the Sunnah:

Hadeeth #1:

When death approached Abu Talib, Allah's Messenger (May the peace and blessing of Allah be upon him) came to him and found 'Abdullah bin Abi Umaiyah and Abu Jahl in his company. The Prophet said, "O uncle, say: 'There is no true god except Allah', a word which will enable me to plead for you with Him." The two of them said, "Would you forsake the religion of (your father) 'Abdul Muttalib?" The Prophet repeated (the request) and the two of them also repeated (their question). The final word of Abu Talib was about being on the religion of 'Abdul-Muttalib and he refused to say: *La ilaha illa-Allah*. The Prophet (May the peace and blessing of Allah be upon him) said, "But I shall continue to pray for your forgiveness as long as I am not prohibited to do so." It was then that Allah the Almighty revealed the verse:

{مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ}

"It is not (proper) for the Prophet and those who believe, to ask Allah's forgiveness for the *Mushrikin* even though they be of kin." (9:113)

Allah also revealed concerning Abu Talib:

{إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided ones." (28:56)

Meaning of this proof:

The way of Abdul Muttalib was singling Allah out in Lordship, but associating partners with Him in worship, as Allah says:

{وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضَرٍّ هَلْ هُنَّ كَاشِفَاتُ ضَرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ}

{(38)}

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh, if Allāh intended some harm for me, could they remove His harm, or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust." (Az-Zumar 39:38)

And Allah says:

{أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ }

Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. (Az-Zumar 39:3)

And Allahs says:

{أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ غَجَابٌ (5)}

"Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" (Sad 38:5)

*These proofs mean that 'La ilaha ill Allah' means that there is no deity worthy of worship except Allah, because if it meant : 'no creator except Allah', then it would have be in agreement with what Abdul Muttalib believed.

What is ‘shirk’ polytheism?

Shirk means taking a partner and is the nullifier and opposite of Tawheed.

| Major Shirk | Minor Shirk | Shirk al Khafee |
|---|---|---|
| <ol style="list-style-type: none"> 1. Takes one out of Islam if committed 2. Never be forgiven, surah Nisaa 4:48 3. Leads to eternal abode in Hellfire 4. Abolishes all good deeds (Zumar 39:65) <p>Examples: Supplicating to the dead or praying to others besides Allah, dead, graves, etc...</p> <p>Obeying or submitting to rulings that are not ordained by Allah</p> <p>Loving those whom Allah is displeased with or hating those whom Allah loves</p> | <ol style="list-style-type: none"> 1. Doesn't take one out of Islam but is a great sin and leads to major shirk 2. Whoever commits it will be punished in the hellfire and remains there as long as Allah wills, (Maa'idah 5:72) <p>Examples: ar Riyaa, showing off, swearing by other than Allah</p> | <ol style="list-style-type: none"> 1. Can be either major or minor 2. Most dangerous form |

Examples of some acts of worship, and how to distinguish if they are 'shirk' or not.

| Action | Proof for it being considered worship | Principle which determines if it is shirk or not | Observations |
|--------|--|--|--|
| Love | <p>(Maidah: 54)</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (54)</p> <p>O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. (Al-Ma'idah 5:54)</p> | <p>Making someone similar to Allah in their Love towards Him. The attachment of one's heart to something or someone he loves, and doing an act of worship for him/it. Loving someone or something more than Allah and giving that thing more reverence, respect, honor, devotion than Allah.</p> | <p>1-Natural love: like love between father and son, and between a starving person and food is ok.</p> <p>2-Prohibited love: like loving prohibited things, like fornication, drinking alcohol, drugs. Allowing these things which the desires lust and crave to precede what Allah loves and desires is not ok.</p> <p>3-Love which is worship: like loving Allah, loving for the sake of Allah</p> |

Fear

إِنَّمَا دَلَّكُمْ الشَّيْطَانُ
يُخَوِّفُ أَوْلِيَاءَهُ فَلَا
تَخَافُوهُمْ وَخَافُوا مِنِّي
كُنْتُمْ مُؤْمِنِينَ (175)

It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers. (Aali Imran 3:175)

Fear is divisions:

1) Fear from Allah:

A: Praised: it is what pushes you to do good actions and to leave off the evil actions

B :Dispraised: It is that which makes you worry constantly and hopeless from the mercy of Allah

2) Fear from other than Allah:

A: Praised: (like being afraid of a car which is speeding in your direction) The reasons to cause you harm are present

B:Dispraised: like fear of a cause of means which is delusional, which doesn't imply fear

C:Prohibited: Being afraid of something created. For it/his sake you leave off praying, or commit major sins, and it hasn't reached the level of coercion or assassination.

To fear other than Allah that he/it will cause you harm and they don't have the ability to do so.

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|--|--|---|--|
| <p>Giving complete power, trust, dependence, reliance (Tawakul)</p> | <p>وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ (23) "and put your trust in Allāh if you are believers indeed." (Al-Ma'idah 5:23)</p> | <p>Giving complete dependence, trust to other than Allah in things which only Allah can accomplish and perform</p> | <p>1-Giving complete 100% trust, power and dependence to the creation in something which they can do, is minor shirk. Believing it is a doctor alone that cures you and not Allah.</p> <p>2-The entrusting or the dependence which is permissible is the appointing of someone to do an important matter, and depending upon Allah for the results</p> |
| <p>Intentions/Purpose</p> | <p>فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (110) "So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf 18:110)</p> | <p>'Ar-Riyaa' (hidden shirk) and desiring something from the worldly affairs from you acts of worship or good deeds</p> <p>Doing actions for the sake of Allah and to gain something from the worldly gains and goals</p> | <p>It is minor shirk, it nullifies the actions which it is joined with, even if it was from the start of the worship or during the worship.</p> |

| | | | |
|---|---|--|--|
| Supplication/ seeking help assistance | <p>وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذَٰلِكَ خَيْرٌ (60)</p> <p>And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Ghafir 40:60)</p> | To Supplicate or call upon other than Allah in something that only Allah has the ability. Or calling upon a deceased person or someone who is not present to answer your needs or fix some of your problems. | Calling upon the creation and seeking assistance with them in something they have the ability to do is permissible. |
| Slaughtering | <p>فَصَلِّ لِرَبِّكَ وَأَنْتَ</p> <p>Therefore turn in prayer to your Lord and sacrifice (to Him only). (Al-Kawthar 108:2)</p> | To slaughter for other than Allah with the intention of worship, like slaughtering for Jinn and the deceased | Slaughtering for the reason of hosting, and feeding guests is permissible. |
| 'Tawaf | <p>وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ</p> <p>"and circumambulate the Ancient House (the Ka'bah at Makkah). (Al-Hajj 22:29)</p> | To circumambulate around something other than the kabah, with the intention of worship | Ex. Making tawaf around graves and humbling yourselves to them like when you make tawaf around the kabah is impermissible. |
| Obedience | <p>قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنَّ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ</p> <p>Say (O Muhammad SAW): "Obey Allāh and the Messenger (Muhammad SAW)." But if they turn away, then Allāh does not like the disbelievers. (Aali Imran 3:32)</p> | To obey the creation in disobedience to Allah, believing that it is permissible. | *Additional proofs for these actions from 'Usool ath thalathah'. |

Correspondence Course Part Four Questions

(Please detach these questions, complete them and return them back to iMacD.)

Multiple choice questions. 5 points each. Circle the letter of the correct answer

1. Tawheed ul Ulohiyyah means:

- a) To consider Allah is the only creator and the sustainer of creation
- b) Considering Allah to be One, Unique and Alone and directing all forms of worship to Him alone without any partners
- c) Considering Allah to have Beautiful Names and Attributes
- d) Considering that Allah knows everything

2. What is worship?

- a) A comprehensive word for everything that Allah orders us to do without questioning as to why or when
- b) A comprehensive word for actions of jurisprudence and how to understand it's application
- c) A comprehensive word for everything that Allah loves and is pleased with, from the apparent or unapparent beliefs, actions and statements.
- d) Something all people do

3. Allah created human beings solely to:

- a) Make money
- b) Make babies
- c) Worship Him alone
- d) Build houses

4. Allah sent all of His prophets and messengers to proclaim:

- a) Believe that Allah is the creator
- b) Worship Allah alone and don't associate partners with him
- c) They are superior over others
- d) Muslims are only Arab

5. What is Allah's right upon His worshippers?

- a) That the worshipper receives lots of wealth through worshipping Allah
- b) They worship Him without associating anything with Him
- c) They pay Him a yearly percentage of their wages
- d) They slaughter animals for Him to feed Him

6. What are the worshippers right upon Allah?

- a) That He does not punish anyone who does not associate anything with Him
- b) That He gives them children and lots of sustenance
- c) That He guarantees paradise for them, even when they commit acts of disbelief
- d) That He doesn't punish them in this world.

7. What is 'Shirk'?

- a) A synonym for Tawheed
- b) Something that people eat for breakfast
- c) A person living in Makkah
- d) Taking a partner to direct any form of worship to other than Allah

8. What are the different types of 'Shirk'?

- a) Primary Shirk, Secondary Shirk, Worldly Shirk
- b) Minor Shirk, Major Shirk, Shirk Al Khafee
- c) First, second and third degree
- d) Black, white and red

9. Major shirk takes someone out of the fold of Islam

- a) True
- b) False

c) Maybe

d) I don't know

10. Minor Shirk leads to _____.

a) Tawheed

b) Sunnah

c) Bidah

d) Major Shirk

Grade: _____/50)

True or False Questions. 3 points each.

1. Loving someone more than Allah can be or lead someone to 'Shirk'

a) True

b) False

2. Having fear from someone or something (other than Allah) that doesn't have the direct ability to harm you is praiseworthy

a) True

b) False

3. Putting our complete, 100% trust in a doctor of physician (and not in Allah) to cure us is correct

a) True

b) False

4. Making 'Tawaf' around a place other than the Ka'ba in Makkah is permissible

a) True

b) False

5. Supplicating to other than Allah is an act of disbelief and an innovation

a) True

b) False

Grade: _____/15)

Short answer questions. 7 points each. Answer each question with complete sentences; punctuation, spelling and grammar will be considered in grading.

1. What is the difference between Tawheed ur Rububiyyah and Tawheed ul Ulohiyyah?

2. What is the meaning of ‘La ilaha illa Allah’? What do you respond to those who think it means ‘There is no creator except Allah’?

3. Why is inviting people to believe in ‘La ilaha illa Allah’ so important? How can inviting people to bare witness to this statement unite them?

4. If someone believes and affirms Allah's Rububiyyah (Lordship), does it necessitate believing and affirming Allah's Ulohiyyah (Right to be worshipped alone), explain.

5. The polytheists during the time of the Prophet Muhammad only believed in what category of Tawheed? How did that prevent them from worshipping Allah alone? Are there any similar groups or people who do the same today. How would you convince them that Allah deserves to be worshipped?

[illegible]

Grade: /35)

Total grade: _____

*Please detach these questions and complete them to the best of your ability. Return them promptly back to iMacD for correction. All students who receive over 90% will receive the next lesson.

May Allah bless you and make you successful.



Islamic Studies Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 5

iMacD P.O. Box 4152 Hagerstown MD 21741

Tawheed al Asmaa wa Sifaat (Names and Attributes)

Tawheed al Asmaa wa Sifaat (Oneness of Allah's Names and Attributes) Meaning: Having faith in everything Allah informed us about Himself from His Names and Attributes, affirming some and negating others. Whether they are in the Quran or the authentic Sunnah, without distorting, altering, or changing their meanings.

- 1) The reason we believe this: is because all that we know from Allah's speech regarding His names and attributes is from the informative type of speech which revolves around negation or affirmation. So we must have complete faith in what Allah informed us about Himself and we do not disbelieve in anything that He or His Messenger told us.
- 2) Allah is the Most Knowledgeable about Himself and others, and the best of speech is His speech, it is not permissible for us to contradict or conflict with anything that He told us about Himself by making distortions or false interpretations about the meanings.
- 3) The Prophet is the most knowledgeable of Allah from amongst the creation, with what Allah informs him of His names and attributes. It is obligatory upon us to believe and accept everything which came in the authentic sunnah regarding Allah's names and attributes
- 4) Allah has no partner or associate, He cannot be compared to His creation, it is obligatory upon us to leave off questioning 'how' His attributes are, unless it came in the Quran and Sunnah, and leaving the evidence as it has come to us without alterations.

The Noble Scholar Shaykh Abdul Aziz ibn Abdullah ibn Baz - *hafidhahullāh* - said: (*Al-'Aqīdatus-Sahīhah wa Ma Yudādahā* (pp.9-13).)

From *īmān* (faith) in Allāh is to have *īmān* in those of His *Asmāul-Husnā* (beautiful Names) and *Sifātul-'Ulyā* (lofty Attributes) that occur in His Great Book and that have been affirmed by His trustworthy Messenger *sallallāhu 'alayhi wa sallam* - without *tahrīf* (distorting the wording or the meaning), *ta'tīl* (divesting or denying the Attributes), *takyīf* (asking how) or *tamthīl* (resembling Allāh to any of His creation). Rather, it is obligatory to leave them as they came, without *takyīf*. Along with this, it is also obligatory to have *īmān* in the meaning that Allāh - *the Mighty and Majestic* - has been described with, in a way which befits Him; without resembling Him to His creation in any of His Attributes.

Allāh - *the Most High* - says:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.” (ash Shura 42:11)

Allāh - *the Mighty and Majestic* - also says:

{فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ}

“And do not put forward any similitude for Allāh. Indeed, Allāh knows and you do not know.” (An Nahl 16:74)

So this is the '*aqīdah* (belief) of *Ahlus-Sunnah wal-Jamā'ah* from the Companions of the Messenger of Allāh *sallallāhu 'alayhi wa sallam* and those that followed them in goodness. This is what has been recorded also by Imām Abūl-Hasan al-Ash'arī (d.324H) - *rahimahullāh* - in his book: "*Al-Maqālāt 'an Asbābul-*

Hadīth wa Ahlus-Sunnah.” This has also been stated by many others from the people of knowledge and *imān*.

The words of the companions and the scholars about this matter are very numerous indeed and it is not possible to relate them all here. However whosoever desires to be further acquainted with this topic then let him turn to the books by the scholars of the Sunnah about this subject, such as ‘Kitabus Sunnah’ by Abdullah the son of Imam Ahmed, ‘Kitabut Tawheed’ by the great Imam ibn Khuzaymah, ‘Sharhus Sunnah’ by al Laalikaanee and many others. Refer also to the books of Sheikhul Islam ibn Taymiyyah ‘Aqidatul Hamawiyyah’, ‘Aqidatul Tadmuriyyah’ and ‘Aqidatul Wasitiyyah’.

All those who oppose Ahlus Sunnah wal Jamaa’ah in their creed concerning Allah’s Names and Attributes have indeed fallen into opposing the textual evidences as well as opposing sound reasoning. They have also fallen into clearly contradicting all that Allah has affirmed or negated for Himself.

Ahlu Sunnah wal Jamaa’ah affirm for Allah what He has affirmed for Himself in the Quran or what has been affirmed for Him by His Messenger Muhammad in the authentic Sunnah. Affirming without resemblance ‘tamthil’ and freeing Allah from any resemblance to His creation, whilst also rejecting and being free from divesting ‘ta’til’, distortion ‘tahrif’, and explain ‘how’ Allah’s attributes are ‘takyif’.

Examples of each:

Tahrif تحريف: changing the wordings of Allah’s Names and attributes or changing their meanings. Like the saying of the Jahmiyyah that ‘istiwa’ (ascending above) is ‘istowla’ (conquering and having dominion over) and the saying of some of the innovators who say that ‘al ghadab’ (Anger) when referring to Allah claiming it means ‘intending to punish’ and that ‘ar rahmah’ (Mercy) means ‘intending to send blessings’.

Ta’til تعطيل: removal of Allah’s attributes and to deny them for Allah the Most High. Saying Allah is Al Baseer (All Seeing, but cannot see). It is taken from their false statements: ‘A graceful neck without adornment’ (mu’attal). This is what the Jahmiyyah do and those who tread upon their path, those who divest Allah of His attributes. This statement of theirs is totally futile because it is impossible for anything in existence to be without attributes and the Quran and Sunnah affirm attributes for Allah that are befitting to His greatness and Majesty.

Takyif تكيف: explaining or asking how the attributes are. So it is not said: How did He ascend? Or How is His Hand? Simply because speaking about the attributes of Allah follows the same principle and is treated the same as speaking of Allah’s essence. So just as Allah’s essence is unknown then likewise ‘How’ His attributes are, is unknown to us, except via authentic texts in the Quran and Sunnah.

Tamthil تمثيل: making resemblance. So it is not said: Allah’s essence is like our essence, rather the believer must always remember Allah’s statement ‘There is nothing like unto Him’, i.e. no one and nothing resembles Allah the Most High.

Types of Disbelief in Allah's Names and Attributes

| Type of Disbelief | Meaning | Evidence |
|---|---|--|
| Disbelieving in Allah's verses proving His creation | -Denying Allah's existence and denying that He is the creator of everything, which are considered as proofs of His existence | |
| Disbelieving in naming/designation | -Naming Allah with a name He didn't name Himself, and what doesn't benefit Allah, as naming Him 'father', or the 'active justification/reason' | <p>وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ</p> <p>And (all) the Most Beautiful Names belong to Allāh, 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 required for what they used to do. (Al-A'raf 7:180)</p> |
| Disbelief by changing the meanings | <p>-like how the people of innovations try to read:</p> <p>وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا</p> <p>"and to Mūsa (Moses) Allāh spoke directly." (An-Nisa 4:164) with a 'fathah' on Allah's name instead of a 'damma' which changes the meaning</p> <p>-or by changing the meaning by explaining</p> <p>ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ</p> <p>"and then He Istawā (rose over) the Throne (really in a manner that suits His Majesty). (al-A'raf 7:54) to mean: to take over, occupy, seize</p> | <p>مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مَسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا</p> <p>Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad SAW) and disobey," and "Hear and let you (O Muhammad SAW) hear nothing." And Rā'ina with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allāh has cursed them for their disbelief, so they believe not except a few. (An-Nisa 4:46)</p> |

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| | <p>-The people of innovations call this 'ta'weel', this 'ta'weel' is false and dispraised, because it is chaning the word from its original understanding to another understanding without evidence.</p> | |
| Disbelief by disabling the meanings | <p>-linguistically:leaving off and taking away the actions of the words</p> <p>-technically: Denying Allah's names and attributes completely or partly</p> <p>Divisions:</p> <p>A)complete denial</p> <p>B)Partial denial, denying Allah's attributes and affirming His names, or denying some attributes and affirming others</p> | <p>كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِنَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ</p> <p>Thus have We sent you (O Muhammad SAW) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (Allāh) Say: "He is my Lord! Lā ilāha illā Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." (Ra'd 13:30)</p> |
| Disbelief in asking 'how' are Allah's attributes | <p>-searching for 'how' are the attributes of Allah, someone saying Allah's hand is like this or that</p> <p>-Allah's attributes they have descriptions, qualities and properties, but knowledge of this is not known to us, this is because the qualities are specifically related to His essence</p> <p>-We entrust Allah with knowledge of the descriptions and qualities of His attributes and as for the existence of meanings , then we believe in them and affirm them</p> | <p>وَلَا يُحِيطُونَ بِهِ عِلْمًا</p> <p>"and they will never compass anything of His Knowledge. (Ta-Ha 20:110)</p> <p>وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا</p> <p>And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh). (Al-Isra 17:36)</p> |

Disbelief by striking similarities and comparisons

-technical meaning: affirming that there is something similar to Allah in His Divine Essence or His attribute or His names.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer]. (Maryam 19:65)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is none co-equal or comparable unto Him." (Al-Ikhlās 112:4)

Why don't Ahl Sunnah wal Jama'aah ask about 'How' are Allah's names and attributes?

1-Because Allah's essence is unseen and speech about attributes revolves around and is built upon speech of His essence.

2-Because Allah has no comparison, so He cannot be compared to anything.

3-Because no authentic statements have reached us clarifying the qualities of Allah's attributes, so one must not search for 'how' they are, but he must believe in their existence.

The Methodology of Ahl Sunnah regarding Allah's names and Attributes:

1- The Prophet is the most knowledgeable of Allah from amongst the creation, with what Allah informs him of His names and attributes.

2-It is not permissible to describe Allah with an attribute which did not come in the Quran and authentic Sunnah even if it had a correct meaning.

3-Many of Allah's attributes can be seen and understood by our intellects, for example: knowledge, wisdom, ability, mercy. These attributes can be observed in Allah's creation, so this is evidence that Allah possesses these characteristics. Because the action is a proof for many qualities of the one who does or performs them. So by observing the creation of Allah we see the traces of perfection, care, creation, which no doubt is a proof that the creator is able, knowledgeable, wise and merciful.

-Speech, listening, sight: we can prove that these are qualities of Allah by observing and keeping in mind what Allah negates from Himself from deficient attributes. When Allah negates Himself from having deficiencies, this means that we establish the opposite as being perfect and complete. From these deficiencies are deafness, blindness, being dumb. So Allah negates himself of having these characteristics, so this means that Allah is All-Seeing, All-Hearing and Speaks.

4-So whatever attribute comes to us and we have no way of establishing it, except for the Quran and Sunnah, we believe in it.

5-We are certain and we affirm that whatever comes to us authentically from Allah and/or His messenger, then a sound, healthy intellect cannot deny or negate it, nor conflict or contradict it. Nor can the intellect say that it is impossible to occur, even if it was something difficult and complex in understanding.

Important principles of Ahlus Sunnah wal Jamaa'ah regarding Allah's names and attributes:

1."Affirmation of everything that Allaah affirmed for Himself in His Book, or which His Messenger sallallaahu 'alayhi wa sallam affirmed for him; without tahreef (distortind the wording or the meaning of the Attributes), without ta'teel (denying them), without takeeef (asking how the Attributes are), and without tamtheel (making any resemblance of them to the creation).("Aqeedatus-Salaf wa Ashaabul-Hadeeth (p.4) of as-Saabooni and Majmoo' Fataawaa (3/3, 4/182, 5/26, 6/38) of Shaykhul-Islam Ibn Taymiyyah.)

2."To deny for Allaah everything which He has denied for Himself in His Book, or which His Messenger denied for Him; along with believing that its fully-perfect opposite is confirmed for Allaah - the Most High."(Al-'Aqeedatut-Tadmuriyyah (p.58) and al-Jawaabus-Saheeh (3/139) both by Ibn Taymiyyah)

3."The Sifaat (Attributes) of Allaah - the Mighty and Majestic - are tawqeefiyyah (i.e. only to be spoken of in accordance with a text). Thus, nothing is affirmed for Allaah, except that which Allaah affirmed for Himself, or was affirmed for Him by His Messenger. Likewise, nothing is denied for Allaah - the Mighty and Majestic - except that which He denied for Himself, or was denied for Him by His Messenger sallallaahu 'alayhi wa sallam."(Majmoo' Fataawaa (5/26).)

4."To cease with regards to vague terms which are not found to be affirmed or denied textually; in wording or meaning. So further explanation is sought. Then, if something false is meant by it, then we declare allaah free of that and reject it. If, however, it is something that is true and something that is not to be denied for Allaah, then it is accepted and the correct terminology - as found in the Book and the Sunnah - is to be made clear. One should call for the usage of the correct terminology, in place of this vague and newly-introduced wording."(Majmoo' Fataawaa (5/299, 6/36) and at-Tadmuriyyah (p.65).

An example of this is the term jihat (direction). We halt - neither immediately affirming or denying it, and we ask the one who says it: What do you mean by the term jihat (direction) for Allaah? If he says that he means a place which contains Him, then we say that this is something false and rejected, and Allaah is to be

declared free from this. But if he says that it means that Allaah is unrestrictedly above, then we say that this is true; and it is not to be denied for Allaah. So we accept the meaning from him, but we say that it is more befitting that it be said: Allaah is above the heavens, or that he is above. Since these wordings occur in the authentic texts. But as for the term jihat (direction), then it is vague and is a novelty, so it is better to leave it.

5. "Every Attribute that is established by an authentic report most definitely agrees with the sound 'aql (intellect). 'Mukhtasarus-Sawaa'iqul-Mursalah (1/141, 253).

6. "To cut off any hope in reaching the reality of how the attributes are; as Allaah - the Most High - said: "And they will never encompass anything of His Knowledge." [Soorah TaaHaa 20:110]."((Manhaj wa Diraasaat li Aayaatil-Asmaa was-Sifaat (p.25) of Shaykh Muhammad Ameen ash-Shanqeetee.)

7. "The Sifaat of Allaah - the Mighty and Majestic - are affirmed specifically and in detail; whereas denial is done in general." 'Majmoo' Fataawaa (6/37, 6/515).

Example of detailed and specific affirmation is like affirming Hearing and Seeing, for Him and the rest of the Attributes. An example of generalised denial is like denying for Him any likeness; as in His saying: "There is nothing like Him." [Soorah Shooraa 42:11].

8. "Every Name confirmed for Allaah - the Mighty and Majestic - is inclusive of an Attribute, but he opposite is not the case." 'Badaai'ul-Fawaa'id (1/162) of Ibn al-Qayyim and also al-Qawaa'idul-Muthlaa fee Sifaatillaahi wa Asmaa'il-Husnaa (p.30) of Ibn al-'Uthaymeen.)

For example: Allaah's Name ar-Rahmaan (the Most Merciful) incorporates the attribute of mercy; al-Kareem (the Munificent) incorporates the attribute of munificence; and al-Lateef (the Most Gentle, the All-Perceiving) incorporates the attribute of being gentle and all-perceiving; and so on. However, as for His Attributes; such as His Iraadah (Will), His Majee (Comming), His Istawaa (Ascending) - then names are not to be derived from them, such as: the One Who Wills, The Comer, the One Who Ascends; etc.

9. "The Attributes of Allaah - the Most High - are perfect, containing no deficiency in any sense at all. (Majmoo' Fataawaa (5/206) and Badaai'ul-Fawaa'id (1/168).

10. "Attributes of Allaah are Dhaatiyyah (those pertaining to His Self), and Fi'liyyah (those pertaining to His Actions). And there is no limit or end to His Actions." Al-Qawaa'idul-Muthlaa (p.30).

Since Allaah says: "And Allaah does whatever He chooses." [Soorah Ibraaheem 14:27].

11. "The proof from the Book and the Sunnah for establishing an Attribute is either by clearly stating it, or by its being incorporated by the Name, or by clear statement of an action or description proving it." (Al-Qawaa'idul-Muthlaa (p.38).

Examples of the first: Mercy, Might, Power, His face, His Hands, His Fingers; etc. Examples of the second: al-Baseer (the all-Seeing) incorporates the Attribute of sight, and as-Samee' (the all-Hearing) incorporates the attribute of hearing; etc. Examples of the third: "The Most Merciful made istawaa (ascended) over the Throne." [Soorah Taa Haa 20:5]. This proves His having ascended. And: "Indeed I will extract retribution from the criminals." [Soorah as-Sajdah 32:22]. This proves that He extracts retribution.

12."One may seek refuge with Allaah - the Mighty and Magnificent's - Attributes, and swear an oath by them." (Majmoo' Fataawaa (6/143, 229) and refer also to Sharhus-Sunnah (1/185-187) of al-Baghawee.)

From this is his sallallaahu 'alayhi wa sallam's saying: "I seek refuge in Your Pleasure from Your Wrath, and of Your granting safety from Your Punishment." Reported by Muslim (no.486).

Therefore Imaam al-Bukhaaree headed a chapter heading in the Book of Oaths and Vows: "Chapter: Swearing an oath by the Might of Allaah and His Attributes and His Word."

13."Speech concerning the Sifaat (Attributes) is like speech concerning the Dhaat (Self)." (Al-Kalaam 'alas-Sifaat (p.20) of al-Khateeb al-Baghdaadee, al-Hujjah fee Bayaanil-Mahajjah (1/173) of Qawaamus-Sunnah al-Asbahaanee, and Majmoo' Fataawaa (5/330, 6/355).

Since, just as His Dhaat (Self) is real and does not resemble that of other than Him, then likewise, it is characterised by real Attributes which also do not resemble the attributes of others. And just as affirmation of His Dhaat is an affirmation of existence, but not of how He exists, then the same is true for the Attributes.

14."Speech concerning some of the Attributes is like speech concerning the rest of them." (At-Tadmuriyyah (p.31) and Majmoo' Fataawaa (5/212).

So whosoever affirms the Attributes of Allaah; lke Hearing Seeing and Will, must therefore affirm Allaah's Loving, being Pleased, His Anger and His Hating. Shaykhul-Islam Ibn Taymiyyah said: "Whosoever differentiates between one Attribute and another, despite their being the same with regards to reasons for their being literal or metaphorical, then he is contradicting himself, erroneous in his position, and resembling those who believed in a part of the Book whilst disbelieving in other parts."

15."Whatever is attributed to Allaah and is not something separate from Him, then it is an Attribute of His and is not something created. And everything that is attributed to Allaah, but is something separate from Him, then it is something created. So not everything that is attributed to Allaah is necessarily an Attribute of His." (Al-Jawaabus-Saheeh (3/145), Majmoo' Fataawaa (9/290) and also Majmoo' Fataawaa wa Rasaa'il (1/166) of Ibn al-'Uthaymeen)

Examples of the first: Allaah's Hearing, seeing, being Pleased and Wrath. Examples of the second: The House of Allaah, the She-Camel of Allaah.

16."The Attributes of Allaah - the Mighty and Majestic - and all other matters of 'aqeedah (belief) are established by whatever is [authentically] established from Allaah's Messenger sallallaahu 'alayhi wa sallam - even if it is an Ahaad narration." (Mukhtasar Sawaa'iqul-Mursalah (2/332, 412, 433).

17."The meaning of Allaah's Attributes which are established in the Book and the Sunnah, are known and are explained with their dhaahir (apparent and literal) meaning, never with their majaaz (metaphorical or figurative) meaning. But as for their kayfiyyah (how they are), then that is unknown." (At-Tadmuriyyah (pp.43-44) and Majmoo' Fataawaa (5/36-42). For a full reply to the doubts refer to ar-Risaalatut-Tadmuriyyah, Munaazaratil-'Aqeedatil-Waasitiyyah, ar-Risaalatul-hamawiyyatul-Kubraa and ar-Risaalatul-Murraakashiyyah - all within Majmoo' Fataawaa in order (3/1-128), (3/160-194), (5/5-121) and (5/153-193).

18."Whatever occurs in the Book and the Sunnah, then it is binding upon every Believer to hold what it entails as his saying and to believe in it; even if he does not understand its meaning." (At-Tadmuriyyah (p.65) and Majmoo' Fataawaa (5/298).

19."The domain of the reports [about Allaah and His Actions] is wider than that of the Attributes. So things related about Allaah are not necessarily dependant upon a text; such as Allaah is the pre-existing, that He is a thing, that He exists; etc." (Badaa'i'ul-Fawaa'id (1/162).

20."No analogy is made regarding the Attributes of Allaah." (Sha'nud-Du'aa (p.111) of al-Khattaabee.) So no analogy is made between His Sakhaa (liberty) and His Jood (Generosity), nor between His Jalad (Strength) and His Quwwah (Might), nor between His Istitaa'ah (Capability) and His Qudrah (Power), nor between His Riqqah (Compassion) and His Rahmah (Mercy). This is because, with regards to Allaah's Attributes, then we cannot go beyond the principle of halting until a text is found; as was explained in the third principle.

21."The Attributes of Allaah - the Mighty and Magnificent - cannot be enumerated, since every Name of Allaah comprises an Attribute, and Allaah's Names cannot be enumerated; since from them are those which Allaah has retained with Himself in the Knowledge of the Unseen."(Majmoo' Fataawaa (5/176)

The Prophet sallallaahu 'alayhi wa sallam said: "No pre-occupying concern, nor grief inflicts a servant whereupon he says: O Allaah, I am your slave, the son of your slave, the son of your female-slave. My forelock is in Your Hands; Your judgement is continually being carried out upon me; Your decree upon me is just. I ask you with every Name that is Yours, with which You have named Yourself, or sent down in Your book, or taught to any of Your creation, or have kept for Yourself in the hidden knowledge which is with You ..." (Saheeh: Related by Ahmad (1/391). It was authenticated by al-Albaanee in Saheeh Kalimut-Tayyib (no.102).)

(See Manhaj wa Diraasaat li Aayaat al-Asmaa' wa's-Sifaat, by Shaykh Muhammad al-Ameen ash-Shanqeeti (may Allah have mercy on him)

Shaykh Muhammad al-Ameen ash-Shanqeeti (may Allah have mercy on him) stated that the Qur'aan indicates that the issue of the Divine Attributes is focused on three principles. Whoever follows all of them has reached the correct view, and attained the belief which the Prophet and his Companions and the righteous Salaf adhered to. Whoever misses out one of these three principles is misguided.

He stated that each of these three principles is indicated in the Qur'aan:

The first principle: Declaring that Allah is far above any of His Attributes resembling any of the attributes of His creatures. This principle is indicated by the aayaat (verses):

{لَيْسَ كَمِثْلِهِ شَيْءٌ}

...There is nothing like Him...(Ash-Shura 42: 11)

And Allah says:

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

And there is none co-equal or comparable unto Him.(al-Ikhlaas 112: 4)

And Allah says:
{فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ}

So put not forward similitudes for Allah (as there is nothing similar to Him, nor He resembles anything)...(an-Nahl 16: 74)

The second principle: Believing in Allah as He has described Himself, because Allah cannot be described by anyone who knows Allah better than Allah:

{قُلْ أَلَنْتُمْ أَعْلَمَ أَمِ اللَّهُ}

...Say, 'Do you know better or does Allah?...'(Baqarah 2: 140)

And (this principle includes) believing in what the Messenger ﷺ has said describing Allah, because no one knows Allah, after Allah Himself, better than the Messenger of Allah ﷺ of whom Allah said:

{وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ}

Nor does he speak of (his own) desire. It is only a Revelation revealed.(an Najm 53: 3-4)

The third principle: the one on which the issue of the divine Attributes revolves – as Ash-Shanqeeti says – is that there is no hope of understanding the true nature of how these attributes are, because understanding their true nature is impossible, Allah (subhaanahu wa ta'aala) has stated this clearly in Soorah Ta-Ha where He says:

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا}

He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.(Taha 20: 110)

This means that it is impossible for the human mind to encompass the attributes of the Lord of the heavens and the earth.

What the Shaykh said about the impossibility of ever knowing the true nature of Allah or His Attributes is sound logic, because the human mind, no matter how intelligent it is and how great its powers of understanding, is totally incapable of knowing the true nature of things.

Man is incapable of knowing the true nature of the soul that resides in his body; he is incapable of knowing the true nature of light which is the most apparent of things; he is incapable of understanding the true nature of matter, or of the atoms of which matter is composed, so how can he hope to understand the true nature of the Divine Essence and Attributes?

In summarization:

1-They affirm and establish everything which has been narrated to us without making comparisons or similarities. We negate from Him all similarities and comparisons. Allah the most High says:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

Allah's saying: {لَيْسَ كَمِثْلِهِ شَيْءٌ}: this is the negation of all similarities

Allah's saying: {وَهُوَ السَّمِيعُ الْبَصِيرُ}: This is affirmation and establishment

2-They go into detail and elaborate in establishing and affirming Allah's names and attributes, and the abridge/summarize in negation and denial

Ex. Allah says :

{هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ}

He is Allāh, than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. (Al-Hashr 59:22)

In this verse by Allah elaborating in the affirmation of His names and attributes, His great and magnificent qualities are apparent and clear, and the completeness/perfection of the only one worthy of being praised. An example of summarizing/abridging in the negation of attributes, is Allah's saying:

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

"And there is none co-equal or comparable unto Him." (Al-Ikhlâs 112:4)

And Allah's saying:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

So elaboration in negating a dispraised quality or attribute, decreases that which is praised (other than Allah).

3-They elaborate in negation, for certain reasons:

A)For the reason to refute, rebuke and respond to the ones who lie upon Allah, by saying He has a son. Allah denied this attribute in the Quran, as He stated:

{لَمْ يَلِدْ وَلَمْ يُولَدْ}

"He begets not, nor was He begotten; (Al-Ikhlâs 112:3)

And Allah says:

{وَمَا يَتَّبِعِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا}

But it is not suitable for (the Majesty of) the Most Beneficent (Allâh) that He should beget a son (or offspring or children). (Maryam 19:92)

B)To retract and extinguish any delusions or doubts regarding Allah's attributes of completeness and perfection, as Allah says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî.] (Al-Baqarah 2:255)

4-They affirm/establish the complete/perfect opposite of what has been negated. Every negation necessitates the complete affirmation and establishment of its opposite in order to be praiseworthy. Ex. Allah's saying:

{وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ}

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

Allah The Most High in this verse negated from Himself fatigue, so in turn we establish and affirm Allah's complete ability and power.

Another example, as Allah says:

{لَمْ يَلِدْ وَلَمْ يُولَدْ}

"He begets not, nor was He begotten; (Al-Ikhlās 112:3)

Allah negates that He was born and negates giving birth to anything, so in turn we establish and affirm that Allah is self-sufficient and independent of all things.

Another example, as Allah says:

{لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ}

Neither slumber, nor sleep overtake Him. (Al-Baqarah 2:255)

In this verse, Allah negates slumber and sleep, so in turn we establish that Allah is All-Aware, and we affirm Allah's everlasting existence.

Another example, as Allah says:

{وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ}

And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves; (Al-Furqan 25:58)

Allah negated from Himself death, so in turn we establish that Allah is ever-living, everlasting, eternal.

Clarification of how Ahl Sunnah views striking similarities to Allah's Names and Attributes:

1-'Hearing': this attribute can be used for a young healthy man, and an old man who has reached his last days. The word hearing is one, but the meaning has different degrees and levels. There is no comparison between the hearing of a young man and the hearing of the elderly man. So if it is permissible to find inequalities/differences/variations between two of the creation, then variations and inequalities between the creator and the creation are foremost.

2-'Power': this attribute can be used to express the strength or power of an elephant and the power of an ant, between them is the similarity in the general meaning. Meaning both of them

possess power, but the power of the elephant is not like the power of the ant, each species is considered accordingly. So in turn, the variation of the meaning of power occurs.

*Our goal in this is to clarify that between Allah's attributes and between the names of attributes of some of the creation there are similarities. This is similarity in names of the attributes themselves and the general meaning. So with what we observe and understand of the descriptions of the creation, we can understand some of the meanings of Allah's names and attributes. But when it comes to ascribing and specification, giving each its specific meaning, then Allah's attributes are those which befit and are unique for Him alone, and He has no partner in this. And the attributes of the creation are described with what befits them. There is no comparison between the attributes of the creation and the creator, except for some of the general meanings and names of the attributes.

The Methodology of the Intellectuals and misguided sects regarding Allah's names and attributes (Mu'tazilah, Ashaa'irah, Jahmiyyah, Soofiyyah, etc...)

1-The foundation which precedes everything in affirming and establishing Allah's characteristics is the intellectual/logical proofs.

2-Whatever cannot be established by their intellectual reasoning and what has come in the Quran and Sunnah, they consider the Quran and Sunnah as contradictory and conflicting the intellect. They allow their intellects to precede everything. As for the texts of the Quran and Sunnah, then they either:

A) Explain it with a false, distorted meaning

B) Deny it altogether

*In reality, they allow their personal views and opinions and general technical terms to precede the Quran and Sunnah

Questions for Part Five Correspondence Course

Aqeedah

(Please detach these questions, complete them and return them to iMacD for grading)

Multiple choice questions. 5 points each. Circle the letter of the correct answer.

1. The foundation which precedes everything in affirming and establishing Allah's characteristics is the intellectual/logical proofs.

Is this statement correct? Who believes this statement to be correct?

- a) Yes, people of innovations
- b) No, Ahlus Sunnah wal Jamaa'ah
- c) No, people of innovations
- d) Yes, Ahlus Sunnah wal Jamaa'ah

2. If we negate that Allah sleeps, this means that we establish for Him:

- a) He is everywhere
- b) He punishes whoever He wills
- c) He forgives whoever He wills
- d) Allah's omniscience, complete knowledge, everlasting existence

3. The Attributes of Allah:

- a) Are only 99
- b) Cannot be enumerated
- c) Can be counted
- d) Are infinite

4. The Names of Allah:

- a) Are only 99
- b) Are more than 99
- c) Are less than 99
- d) Are only three

5. A Muslim believes in and affirms Allah's Names and Attributes found in:

- a) Quran and weak ahadith
- b) Quran and authentic ahadith
- c) Quran and statements of Imams
- d) The sky

6. Swearing or taking an oath using Allah's Names and Attributes is:

- a) Impermissible
- b) Permissible
- c) Disliked
- d) Obligatory

7. Every Attribute that is established by an authentic report most definitely agrees with the sound 'aql (intellect)

Is this statement true or false. Who believes this?

- a) False, people of innovations
- b) False, people of the sunnah
- c) True, Ahlus Sunnah wal Jamaa'ah
- d) False, Soofiyyah

8. It is _____ to describe Allah with an attribute which did not come in the Quran and authentic Sunnah even if it had a correct meaning.

- a) Permissible
- b) Impermissible
- c) Obligatory
- d) Recommended

9. Naming Allah something that He didn't name or call Himself is:

- a) Permissible
- b) Impermissible
- c) Haraam
- d) Wajib

10. Tahrif means:

- a) Disabling Allah's attributes
- b) Changing and distorting the meanings of Allah's names and attributes
- c) A type of Arabic science
- d) Following one's opinions

Grade: _____/50)

True or False questions. 5 points each. Circle the letter of the correct answer.

1. The Prophet Muhammad is the most knowledgeable of Allah from amongst the creation, with what Allah informs him of His names and attributes.

- a) True
- b) False

2. Scholars and Imams know the unseen because they have piety and read a lot of Quran.

- a) True, they have been given special powers

b) False, only Allah knows the unseen, this is 'Shirk' and takes someone out of the fold of Islam.

3. It is not permissible to describe Allah with an attribute which did not come in the Quran and authentic Sunnah even if it had a correct meaning.

a) True

b) False

4. Allah has no partner or associate, He cannot be compared to His creation, it is obligatory upon us to leave off questioning 'how' His attributes are, unless it came in the Quran and Sunnah, and leaving the evidence as it has come to us without alterations.

a) True

b) False

5. Tamthil means: striking resemblances with Allah's attributes

a) True

b) False

6. "The Sifaat (Attributes) of Allaah - the Mighty and Majestic - are tawqeefiyyah (i.e. only to be spoken of in accordance with a text)

a) True

b) False

7. Many people of innovations have distorted and changed the meanings of Allah's Names and Attributes

a) True

b) False

8. Allah spoke to Prophet Musa

a) True

b) False

9. One of the best books containing Allah's Names and Attributes is the Quran

a) True

b) False

10. A great book elaborating on Allah's Names and Attributes is 'Aqeedatul Waasitiyyah'

a) True

b) False

Grade: _____/50

Total Grade: _____

*Please detach these questions, complete them to the best of your ability. Whoever scores 90% or more will receive the next lesson. Mail your answers to iMacD for correction.

May Allah make you successful.



Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 6

iMacD P.O. Box 4152 Hagerstown MD 21741

The Beautiful Names of Allah

All the Names of Allah are beautiful:

{وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ}

And (all) the Most Beautiful Names belong to Allāh, 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. (Al-A'raf 7:180)

Among these names are those that He has mentioned in Soorah al-Hashr:

{هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (22) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (23) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}

He is Allah, beside Whom Laa ilaaha illa Huwa [none has the right to be worshipped but He] the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah, beside Whom Laa ilaaha illa Huwa [none has the right to be worshipped but He], the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme, Glory be to Allah! [High is He] above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names... (al Hashr 59: 22-24)

How many names does Allah have?

Bukhari and Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the

Prophet ﷺ said: “Allah has ninety-nine Names, one hundred, minus one. Whoever counts (memorizes, acts upon those meanings) them will enter Paradise. Allah is Witr (odd-numbered) and loves Al-Witr (that which is odd-numbered).” (Bukhari 6410; 2677. This version is narrated by Muslim.)

This hadith indicates that Allah has a limited number of Names, and states that they are ninety-nine. However, this conflicts with the report narrated by Ibn Mas'ood, according to which the Prophet ﷺ said: “No slave is ever afflicted with distress of grief, and says: O Allah, I am Your slave, son of Your slave, son of Your female slave. My forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You have named Yourself with, or taught to any of Your creation, or revealed in Your Book, or You have preserved in the knowledge of the unseen with You, to make the Qur'an the life of my heart and the light of my breast, a departure for my sorrow and a release for my anxiety” – but Allah will take away his distress and grief, and replace them with joy.” (Ahmad, 1/391; Ibn Hajar in Fath al-Baari attributed it to Ahmad and Ibn Hibaan. Fath al-Baari, 11/220)

And it is narrated that the Messenger praised his Lord as follows:

“I cannot praise You sufficiently; You are as You have praised Yourself.”(Muslim 486)

The strongest opinion is that the number of Allah's names are not restricted to a certain number. From amongst Allah's names are ninety-nine names which if they are memorized, counted, used in supplicating to Allah, and acted upon regarding their meanings, then the person will enter the paradise. There hasn't come an authentic hadeeth which actually clarifies and specifies what these 99 names are specifically. It is not permissible to specify a name from amongst Allah's names saying that this name is from the 99 names of Allah, and others are not, without authentic proofs from the Quran and Sunnah.

Defining the Names of Allah

The Messenger told us that the Names of Allah which have been revealed and that we can know and count are ninety-nine names.

There is no authentic hadith which lists these Names in such a way as to leave no room for debate concerning them. These names have been narrated in the Book of Allah and in the Sunnah of the Messenger ﷺ. An aayah (verse) may mention one or two names, or more, or an aayah may end with one or more Names, or list a group of these Names.

The scholars exerted their efforts to compile the Names of Allah from the Book of Allah and the Sunnah of His Messenger ﷺ and they also exerted their efforts to interpret and explain them.

Imam Al Qurtubi wrote a book called Ma'aani Asmaa' Allah il-Husnaa (The Meanings of the Most Beautiful Names of Allah). The Names were also listed by Ibn Jarreer at-Tabari, Ibn Hajar al-'Asqalaani and others. The scholars agreed on a large number of the names in the list, and disagreed over a few, which some regarded as being among the Names of Allah whilst others did not.(Talkhees al-Habeer, 4/172)

The reason for these differences is that some scholars thought that everything that the Qur'an said about Allah could be counted as one of His Names and could be used on its own as a Name of Allah. Abu Bakr ibn al-'Arabi counted among His Names Raabi'-thalaathah (the Fourth of three) and Saadis khamsah (the Sixth of five), on the basis of the aayah:

{أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwaa [secret counsel] of three but He is their fourth [with His Knowledge, while He Himself is over the Throne, over the seventh heaven], - nor of five but He is their sixth [with His Knowledge],... (al Mujadilah 58: 7)

He also counted Al-Faa'il (the Doer) and Az-Zaari' (the Grower) as Names of Allah, on the basis of the aayaat (verses):

{يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ}

And [remember] the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. [It is] a promise binding upon Us. Truly, We shall do it. (al Anbiyah 21: 104)

And Allah says:

{فَرَأَيْتُمْ مَا تَحْرُثُونَ (63) أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ}

Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We the Grower? (al Waqi'ah 56: 63-64)

The truth is that these names are not Names of Allah, in the sense that Allah cannot be called or addressed as Raabi' thalaathah (the Fourth of three), Saadis khamsah (the Sixth of five), Al-Faa'il (the Doer) or Az-Zaari' (the Grower). (Ma'aarij al-Qubool, 1/77)

These are actions mentioned in the Qur'an which Allah (The Exalted), attributes to Himself by way of showing that He punishes, is just and treats like with like, which in their context imply praise of Him and point to His perfection.

But it is not permissible to derive Names of Allah from them, or to use them in any context other than the aayaat in which they are mentioned, such as:

{إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا}

Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salāt (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little. (An-Nisa 4:142)

And Allah says:

{وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ}

And they [disbelievers] plotted [to kill 'Eesa (Jesus)], and Allah planned too... (Ali Imraan 3: 54)

And Allah says:

{نَسُوا اللَّهَ فَنَسِيَهُمْ}

...They have forgotten Allah, so He has forgotten them... (Towbah 9: 97)

And Allah says:

{وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَنُونَ (14) اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ}

And when they meet those who believe, they say: ‘We believe,’ but when they are along with their Shayaateen [devils – polytheists, hypocrites], they say: ‘Truly, we are with you; verily, we were but mocking.’ Allah mocks at them...

(Baqarah 2: 14-15)

Allah cannot be called the deceiver, plotter, forgetful, mocker, or other things above which He is exalted. It cannot be said that Allah mocks, deceives, plots or forgets in absolute terms, out of the context of these aayaat. Those who counted these as being among His Most Bountiful Names made a serious mistake, just because sometimes deceit or plotting may imply praise or blame; it is not permissible to use in reference to Allah except in a context where there is no room whatsoever for them to imply blame, as in the context of these aayaat. [Ma’aarij al-Qubool, 1/76]

For the same reason, there is no mention among His names of Him being Al-Mutakaliim (speaker), Al-Mureed (the One Who wills), Al-Faa’il (The Doer), As-Saani (the Maker), because these words may also imply both praise or blame. If it were permissible to derive from the actions of Allah, such as the Deceiver, the Plotter, because these actions are mentioned in the Qur’an, then it would be permissible to make the Caller, the Comer, the Goer, the Forgetter, the Divider, the Angry, the Wrathful, the Curser, Names of Allah too.. and other actions which the Qur’an attributes to Allah.

Allah (The Exalted), did not describe Himself as plotting and deceiving except to explain how He punishes those do such things without justification. Punishing in kind is counted as something good if it is done by a created being, so how about when the Creator does it?

These attributes are not ascribed to Allah except in specific situations which entail praise. What is meant by these attributes is: reaching the unapparent/secret reasons to take vengeance from the enemies. And Allah the Most Magnificent mentioned these attributes being in opposition/contrary to the plots and plans of the plotters, deceivers, and those who like arguing. And Allah's names cannot be derived from these attributes. As these attributes are only used in contrasting similar characteristics.

Among the Names of Allah are some which are not to be attributed to Him except in conjunction with their opposites, because if such a name is used on its own, it may imply imperfection. Example of this include Al-Maani’ (the Withholder), Ad-Daarr (the Causer of Harm), Al-Qaabid (the Seizer), Al-Mudhill (the Dishonourer), Al-Khaafid (the Abaser). These names cannot applied singly to Allah; they must be accompanied by their opposites, so that one says: Al-Mu’ti al-Maani’ (the Giver the Withholder), Ad-Daarr an Naafi’ (the Causer of Harm the Bringer of Benefit), Al-Qaabid al-Baasit (the Seizer the Bestower), Al-Mu’izz al-Mudhill (the Honourer the Dishonourer) Al-Khaafid ar-Raafi’ (the Abaser the Exalter).

Another example is Al-Muntaqim (the Avenger). The idea of vengeance only appears in the Qur'aan in conjunction with the word dhu (owner of):

{هَذَا بَالِغُ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَنْمَا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ}

O you who believe! Kill not game while you are in a state of Ihrâm for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masâkin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is AllMighty, All-Able of Retribution. (Al-Ma'idah 5:95)

Or in the context of dealing with sinners:

{وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ}

...Verily, We shall exact retribution from the Mujrimoon (criminals, disbelievers, polytheists, sinners).(Sajdah 32: 22)

The Greatest Name of Allah

The Messenger of Allah has told us in more than one hadeeth that Allah (subhaanahu wa ta'aala), has one greatest Name which is distinguished from His other Names. Among these ahaadeeth are the following:

a – It is narrated from Buraydah al-Aslami that the Messenger of Allah ﷺ heard a man saying:

“O’ Allah, I ask of You by the fact that You are Allah, there is no god except You, the One, the Self-Sufficient Master, who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.”

He (the Prophet) ﷺ said:

“He has called upon Allah by His Greatest Name, which if He is asked by it, He gives, and if He is called upon by it, He responds.” Tirmidhi and Abu Dawood. (Mishkaat al-Masaabeeh 2289; its isnad is saheeh (sound))

b – It is narrated that Anas (radhiyAllaahu anh) said: I was sitting with the Prophet ﷺ in the mosque, and a man was praying. He said,

“O’ Allah, I ask You by the fact that all praise is due to You, there is no god except You, Al-Hannan (the Compassionate) Al-Mannaan (the Gracious), the Originator of the heavens and the earth, O’ Owner of Majesty and Honour, O’ Ever-Living, Self-Sustaining One, I ask of You.”

The Prophet said:

“He has called upon Allah by His greatest Name, which if He is called upon by it, He responds, and if He is asked by it, He gives.” Tirmidhi, Abu Dawood, Ibn Maajah and Daarimi. (Mishkaat al-Masaabeeh 2290; its isnaad is saheeh.)

c – Ibn Maajah narrated from Abu Umaamah that the Messenger of Allah ﷺ said: “The greatest Name of Allah is in three soorahs of the Qur’aan, in Al-Baqarah, Aal ‘Imraan and Ta-Ha.” Ibn Maajah, At-Tahaawi in Mushkil al-Aathaar, and Ibn Mu’een in At-Taareekh wa’l-‘Ilal, and others. (See its isnaad in Silsilat al-Ahaadeeth as-Saheehah by Shaykh Naasiruddeen al-Albaani, 2/382, hadeeth no. 746)

d – The aayaat in Al-Baqarah (The Cow) and Aal ‘Imraan in which the greatest Name of Allah has been mentioned have been described in a report. Tirmidhi, Abu Dawood, Ibn Maajah and Daarimi narrated from Asmaa’ bint Yazeed (may Allah be pleased with her) that the Prophet ﷺ said: The greatest Name of Allah is in these two aayaat:

{وَالَهُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ}

And your Ilaah (God) is One Ilaah (God – Allah), Laa ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. (Baqarah 2: 163)

And in the beginning of Aal ‘Imraan:

{الْم (1) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ}

Alif-Laam-Meem. (These letters are one of the miracles of the Qur’aan, and none but Allah (Alone) knows their meanings). Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists). (Ali Imran 3: 1-2) (Mishkaat al-Masaabeeh, 1/704, hadeeth no. 2291)

By comparing these texts in which the greatest Name of Allah is mentioned, it becomes clear that this name is “Allah,” because this is the only name which is found in all of these texts in which the Messenger ﷺ said the greatest Name is mentioned.

What makes it most likely that “Allah” is the greatest Name is the fact that it is repeated in the Qur’aan 2697 times, (two thousand six hundred and ninety seven times, according to the counting in Al-Mu’jam al-Mufahras) and the word Allahumma is repeated five times, at the time when another name which belongs exclusively to Allah, namely Ar-Rahmaan, is repeated only 57 times. This idea (that “Allah” is the greatest Name) is also supported by the fact that it includes so many great meanings.

How the Muslim Counts/Memorizes the Names of Allah

Many prophetic narrations encourage us to count the Names of Allah. The one who counts them is promised admittance to Paradise.

The scholars differed as to what the phrase ‘ahsaahaa’ احصاها (whoever counts them) means.

Al-Khattaabi said: it may mean several things:

a – That a person recites them until he says all of them, and does not limit himself to only a few of them. So he calls upon Allah by all of them, and praises Him by all of them, and so he earns the promised reward.

This is the view which was favored by Bukhari who interpreted ihsaa’ as meaning memorization, because of the existence of another report in which the words “whoever memorizes them” are narrated.

b – That ihsaa’ means being able, i.e., to fulfil his duty towards these Names and act in accordance with their implications, which means that he should ponder their meanings and adhere to the ensuing obligations. So if he says “Ar-Razzaaq (the All-Provider),” he should have the certainty that his provision will come to him, and so on.

c – That it means understanding all their meanings.

And it is said that ihsaa’ means acting according to their meanings, so that if a person says “Al-Hakeem (the All-Wise), He submits to all His commands and decrees, and believes that they are all in accordance with His Wisdom.

Ibn Battaal said: the way of acting in accordance with them is as follows:

i – What it is appropriate to follow, such as Ar-Raheem (the Most Merciful) and Al-Kareem (the Most Generous), so that a person trains himself to develop these attributes in himself with regard to what he does.

ii – Attributes which belong exclusively to Allah, such as Al-Jabbaar (the Compeller) and Al-Azeem (the Most Great). The slave is obliged to affirm these attributes and submit to them, but not to try to develop these attributes in himself.

iii – Attributes which imply a promise, where all the slave should do is hope for and desire that promise.

iv – Attributes which imply a warning, where all the slave should do is fear it and hope to avoid it.

It seems that the meaning of ihsaa’ (counting) is memorization and performing any acts of worship that this may require, just as there is no benefit in simply memorizing Qur’aan if one does not act upon it. It is one of the features of those who have gone beyond the pale of Islam that they read the Qur’aan but it does not go any further than their throats.

The Benefit of Knowing Allah's Names

The real benefits which are to be gained from knowing the Names and Attributes of Allah can be summarized under the following points:

a – Getting to know Allah (subhaanahu wa ta'aala), for the Names and Attributes of Allah are the greatest means for us to get to know our Lord. Without them, belief in Allah will remain an ambiguous idea which does not bear good fruits. We have spoken in detail about His Attributes and Names above, praise and blessings be to Allah.

b – Praising Him by His Names and Attributes, Praising Allah by His Names and Attributes is the greatest way of praising Him. This is one of the greatest kinds of dhikr (remembrance) that He has commanded us to say, as in the aayah (verse):

{يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا}

O' you who believe! Remember Allah with much remembrance.(al Ahzaab 33: 41)

c – Calling upon Him by His Names and Attributes, as He (subhaanahu wa ta'aala), says:

{وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا}

And (all) the Most Beautiful Names belong to Allah, so call on Him by them...

(al A'raaf 7: 180)

The Messenger ﷺ told us on more than one occasion that one of the sahaabah called upon Allah (subhaanahu wa ta'aala), by His greatest Name, which if He is called upon by it, He will respond.

d – Increasing faith; the more a person learns about Allah and His Attributes, the more his faith increases.

e – Feeling strong and steadfast, because the person is putting his trust in the Most Strong, the All-Able, the One Who has full power and control.

f – Making one's heart feel attached to Allah. For the person who knows that his provision (rizq) comes from Allah will ask Him for provision; and the one who knows that Allah is the Compeller will fear Him; and the one who knows that Allah is All-Knowing will remember that He is watching... and so on.

g – The great reward which we will attain through this knowledge. Learning these Names and Attributes is the noblest thing that anyone can study, and learning and teaching them is one of the greatest works that anyone can undertake.

Allah's names with the authentic proofs and their meanings:

Allah says in the Quran (Baqarah: 255):

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[This Verse 2:255 is called Ayat-ul-Kursî.] (Al-Baqarah 2:255)

This verse consists of four (4) of Allah's names:

1. Allah: The One and only True God
2. Al-Ilah: The Deity
3. Al-Hayyu: The Everliving/Eternal
4. Al-Qayyumu: The All Sustaining

This verse also contains some of Allah's attributes:

- A. Allah's singling out in worship
- B. The negation of slumber, tiredness, and sleeping. This necessitates the affirmation and establishment of Allah's complete and perfect Life and His sustaining of the creation.
- C. The attribute of dominion, as Allah owns everything in the heavens and earth.
- D. The negation of intercession except by His permission, this is because of Allah's complete and perfect ownership and governance
- E. Attribute of complete knowledge
- F. Allah's will and desire to do as He pleases
- G. The negation of fatigue in preserving and guarding them, so in turn we affirm and establish Allah's complete knowledge, ability, preservation, and mercy.
- H. He is the Most High in His essence, His attributes, and no deficiencies can be associated or ascribed to Him.

Allah says (al-Fatihah: 1-2):

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنُ الرَّحِيمُ}

All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists), The Most Beneficent, the Most Merciful (al-Fatihah 2-3)

In these verses we find three (3) of Allah's Beautiful Names:

5. Ar-Rubb: The Lord

6.Ar-Rahmaan: The Most Merciful

7.Ar-Raheem: The Bestower of Mercy, The Beneficient

And Ibn Abbaas said: The Prophet said: "so as for bowing, increase/work hard in extolling Ar-Rabb (the Lord), Exalted and Sublime" (Muslim # 479.)

Allah says (al Hashr 23-24):

{هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (23) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ}

He is Allâh than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (Al-Hashr 59:23-24)

In this verse we find twelve (12) of Allah's names:

8.Al-Malik: The King

9.Al-Qudoos: The Holy

10.As-Salaam: The One Free from all defects

11.Al-Mu'min: The giver of security

12.Al-Muhaimin: The Watcher over His creatures

13.Al-Azeez: The All-Mighty

14.Al-Jabbaar: The Compeller

15.Al-Mutakabbir: The Supreme

16.Al-Khaliq: The Creator

17.Al-Baari': The Inventor of all things

18. Al-Musuwwir: The Shaper or Bestower of forms

19.Al-Hakeem: the All-Wise

And Allah says (al Hadeed:3):

{هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. (Al-Hadid 57:3)

And Allah says (Gafir:2):

{تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ}

The revelation of the Book (this Qur'ân) is from Allâh the All-Mighty, the All-Knower. (Ghafir 40:2)

In this verse we find five (5) of Allah's Magnificent names:

- 20. Al-Awwalu: The First, nothing before Him
- 21. Al-Aakhiru: The Last, nothing is after Him
- 22. Ath-Thaahiru: The Most High, nothing is above Him
- 23. Al-Baatinu: The Most Near, nothing is nearer than Him
- 24. Al-Aleem: The All Knowing

And Allah says (al Buruj:14-15):

{وَهُوَ الْغَفُورُ الْودُودُ (14) ذُو الْعَرْشِ الْمَجِيدُ}

And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism), Owner of the throne, the Glorious (Al-Buruj 85:14-15)

In this verse we find three (3) of Allah's Beautiful Names:

- 25. Al-Gafooru: The Oft/Most Forgiving
- 26. Al-Wadoodu: The Most Loving
- 27. Al-Majeed: The Most Glorious

And Allah says (Adh Dhariyat:58):

{إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}

Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. (Adh-Dhariyat 51:58)
Allah says (ash Shura:19):

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْغَزِيرُ}

Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. (Ash-Shura 42:19)

In these two verses we find three (3) of Allah's Most Excellent Names:

- 28. Ar-Razzaq: The Provider
- 29. Al-Qawwey: The All Powerful/Owner of Power
- 30. Al-Mateen: The Most Strong

Allah says in the Quran (Yusuf:64)

{قَالَ هَلْ آمَنْتُمْ عَلَيَّ إِلَّا كَمَا آمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَأَلَّهَ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ}

He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy." (Yusuf 12:64)

And Allah says (Hud: 57):

{إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيفٌ}

"So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things." (Hud 11:57)

In these two verses we find three (3) of Allah's Names:

31.Al-Khayr/Khayr Hafidh:The Best Guardian

32.Al-Hafidh:The Guardian

33.Al-Hafeedh:The Guardian

Allah says in (Ra'd:9):

{عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ}

All-Knower of the unseen and the seen, the Most Great, the Most High. (Ra'd 13:9)

We find three (3) of Allah's Magnificent names:

34. Al-'Aalim: The All-Knower of the unseen and the seen

35.Al-Kabeer:the Most Great

36. Al-Muta'aal:The Exalted/the Most High

Allah says (Fatihah:4)

{مَالِكِ يَوْمِ الدِّينِ}

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). (Al-Fatihah 1:4)

And He says (Al-Qamar:55):

{فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ}

In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of Majesty and Honour). (Al-Qamar 54:55)

In these two verses we find three (3) of Allah's Exalted Names:

37.Al-Malik: The Owner/The King

38.Al-Maleek:The Master and Owner/Omnipotent King

39.Al-Muqtadir:The Omnipotent King

And Allah says (al-Akhlaas: 1-2):

{قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ}

Say (O Muhammad (Peace be upon him)): "He is Allâh, (the) One. "Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). (Al-Ikhlâs 112:1-2)

In this verse we find two (2) of Allah's names:

40.Al-Ahad: The One

41.As-Samad:The Self Sufficient Master, whom all creatures need.

And Abee Hurayrah narrated from The Prophet said, "Allah said, ' ...

I am Al-Ahad (the One), As-Saumad (the Self Sufficient Master Whom all creatures need), I beget not, nor was I begotten, and there is none like Me.(Bukhari #4974)

Allah says (Gafir: 20):

{وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ}

And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer. (Ghafir 40:20)

In this verse we have two (2) of Allah's Names:

42. As-Samee:the All-Hearer

43. Al-Baseer:the All-Seer

Allah says (Ra'd: 16):

{قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ}

Say: "Allāh is the Creator of all things, He is the One, the Irresistible." (Ra'd 13:16)

In this verse we find two (2) of Allah's names:

44. Al-Waahid:the One

45. Al-Qahhaar :the Irresistible

And Allah says (ash Shura :28):

{وَهُوَ الَّذِي يَنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ}

And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Walî (Helper, Supporter, Protector, etc.), Worthy of all Praise. (Ash-Shura 42:28)

In this verse we find two (2) of Allah's Wonderful Names:

46. Al-Waleey:the Helper, Supporter, Protector

47.Al-Hameed:the One Worthy of all Praise

And Allah says (Hajj:78):

{وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ}

and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper! (Al-Hajj 22:78)

In this verse we find two (2) of Allah's names;

48. Mawlaa (Protector, Guardian)

49. Naseer (the Excellent Helper)

Allah says in the Quran (Al Ma'idah: 117)

{فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ}

But when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). (Al-Ma'idah 5:117)

This verse clarifies two (2) of Allah's names:

50. Ar-Raqeeb (the Watcher)

51. Ash-Shaheed (Witness to all things)

Allah The Most High says (An Nur: 25):

{وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ}

and they will know that Allâh, He is the Manifest Truth. (An-Nur 24:25)

In this verse we find two (2) of Allah's names:

52. Al-Haqq: The Truth

53. Al-Mubeen: The Manifest

(Al-Haqq ul Mubeen: The Manifest Truth)

Allah says (Mulk:14):

{أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves)
All-Aware (of everything). (Al-Mulk 67:14)

In this verse we find two (2) of Allah's names:

54. Al-Lateef: (the Most Kind and Courteous)

55. Al-Khabeer (All Aware of everything)

Allah says (Hud: 61)

{إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ}

Certainly, my Lord is Near (to all by His Knowledge), Responsive." (Hud 11:61)

We find two (2) of Allah's names in this verse:

56. Al- Qareeb (Near, with His knowledge)

57. Al- Mujeeb (Responsive)

Allah says (al-Infitar:6)

{يَا أَيُّهَا الْإِنْسَانُ مَا عَرَّكَ بِرَبِّكَ الْكَرِيمِ}

O man! What has made you careless concerning your Lord, the Most Generous? (Al-Infitar 82:6)

And Allah says (al Alaq:3)

{اقْرَأْ وَرَبُّكَ الْأَكْرَمُ}

Read! And your Lord is the Most Generous, (Al-'Alaq 96:3)

In these two verses we find two (2) of Allah's names:

58. Al-Kareem (the Most Generous)

59. Al-Akram :The Most Generous

Allah says (Baqarah :255)

{وَهُوَ الْعَلِيُّ الْعَظِيمُ}

And He is the Most High, the Most Great. (Al-Baqarah 2:255)

In this verse we find two (2) of Allah's Beautiful Names:

60. Al-'Aleey (the Most High)

61. Al-'Adheem (the Most Great)

Allah says (Ali Imraan: 173)

{وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}

and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."
(Aali Imran 3:173)

And Allah says (an Nisaa'a: 6):

{وَكَفَى بِاللَّهِ حَسِيبًا}

and Allâh is AllSufficient in taking account. (An-Nisa 4:6)

In these two verses we find two (2) of Allah's Excellent names:

62. Al-Wakeel (the Best Disposer of affairs)

63. Al-Haseeb: The Most Sufficient

And Allah says (Tagabun: 17)

{وَاللَّهُ شَكُورٌ حَلِيمٌ}

And Allâh is Most Ready to appreciate and to reward, Most Forbearing, (At-Taghabun 64:17)

In this verse we find two (2) of Allah's names:

64. Shakoor (Most Appreciative),

65. Haleem (Most Forbearing)

Allah says (at Tur: 28)

{إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ}

Verily, He is AlBarr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." (At-Tur 52:28)

In this verse we find Allah's name:

66. Al-Barr (the Most Subtle, Kind, Courteous, and Generous)

Allah says (an Nisaa'a :147)

{وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا}

And Allâh is Ever AllAppreciative (of good), AllKnowing. (An-Nisa 4:147)

In this verse we find Allah's name:

67.ash-Shaakir(Ever All Appreciative)

Allah says (Saad :9)

{أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ}

Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? (Sad 38:9)

In this verse we find Allah's name:

68.Al-Wahaab: (the Bestower)

Allah says (al An'aam :18)

{وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ}

And He is the Irresistible, above His slaves, and He is the All-Wise, WellAcquainted with all things. (Al-An'am 6:18)

In this verse we find Allah's name:

69.Al-Qahir:the Irresistible

Allah says (Saad:66)

{رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ}

"The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." (Sad 38:66)

In this verse we find Allah's name:

70. Al-Ghaffaar (the Oft-Forgiving)

Allah says (Baqarah: 37)

{فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ}

Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. (Al-Baqarah 2:37)

In this verse we find Allah's beautiful name:

71. At-Towwaab (the One Who accepts repentance)

Allah says (Saba' :26)

{قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ}

Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) AllKnowing Judge." (Saba' 34:26)

In this verse we find Allah's name:

72.Al-Fattah: the Opener (see 'tayseer al Kareem ar Rahman, as Sa'dee)

Allah says (Nur: 20)

{وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ زَعُوفٌ رَحِيمٌ}

And had it not been for the Grace of Allāh and His Mercy on you, (Allāh would have hastened the punishment upon you). And that Allāh is full of kindness, Most Merciful. (An-Nur 24:20)

In this verse we find Allah's name:

73.Ar-Ra'oof (Full of Kindness)

Allah says (An Nur: 35)

{اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}

Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything. (An-Nur 24:35)

In this verse we find Allah's name:

74. An-Nuur (the Light)

Allah says (an Nisaa'a :85)

{وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا}

And Allâh is Ever All-Able to do (and also an All-Witness to) everything. (An-Nisa 4:85)

In this verse we find Allah's name:

75. Al-Muqet: (Ever All Able)

Allah says (Baqarah: 247)

{وَاللَّهُ وَاسِعٌ عَلِيمٌ}

And Allâh is All-Sufficient for His creatures' needs, All-Knower." (Al-Baqarah 2:247)

In this verse we find Allah's name :

76. Al-Wasi'u: All-Sufficient for His creatures needs, The Vast, Extending, Abounding, Far Reaching

Allah says (al Hijr: 23)

{وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ}

And certainly We! We it is Who give life, and cause death, and We are the Inheritors. (Al-Hijr 15:23)

In this verse we find Allah's name:

77. Al-Waarith (the Inheritors)

Allah says (al-A'laa :1)

{سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى}

Glorify the Name of your Lord, the Most High, (Al-A'la 87:1)

In this verse we find Allah's name:

78. Al-A'laa (the Most High)

Allah says (Fusilat: 54)

{أَلَا إِنَّهُمْ فِي مَرِئَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ}

Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things! (Fussilat 41:54)

We find in this verse Allah's name:

79.Al-Muheet: (Surrounding all Things/All Encompassing)

Allah says (Towbah:78)

{أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ}

Know they not that Allāh knows their secret ideas, and their Najwa[] (secret counsels), and that Allāh is the All-Knower of the unseen. (At-Tawbah 9:78)

We find in this verse Allah's Magnificent name:

80.Al-Allaam: the All-Knower of the unseen

Allah says (al-Anbiya'a:112)

{قَالَ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ}

He (Muhammad SAW) said:"My Lord! Judge You in truth! Our Lord is the Most Beneficent, Whose Help is to be sought against that which you attribute (unto Allāh that He has offspring, and unto Muhammad SAW that he is a sorcerer, and unto the Qur'ān that it is poetry, etc.)!" (Al-Anbiya 21:112)

This verse clarifies Allah's name:

81.Al-Musta'aan: the One Whose Help is to be sought

Allah says Hajj:54:

{وَإِنَّ اللَّهَ لَهُدَى الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ}

And verily, Allāh is the Guide of those who believe, to the Straight Path. (Al-Hajj 22:54)

In this verse we find Allah's name:

82.Al-Hady: (the Guide)

Allah says (Ali Imran: 150)

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خِطَابَ الْمُنَافِقِينَ هُمْ يَرَوْنَ النَّاصِرِينَ}

Nay, Allāh is your Maulā (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers. (Aali Imran 3:150)

In this verse we find Allah's name:

83.An-Naasir: The Best of Helpers

Allah says (al Hijr: 86)

{إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ}

Verily, your Lord is the All-Knowing Creator. (Al-Hijr 15:86)

In this verse is Allah's Magnificent names:
84. Al-Khallaq (the All-Knowing Creator)

Allah says (an Nisaa'a: 149)

{فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا}

"verily, Allāh is Ever OftPardoning, AllPowerful." (An-Nisa 4:149)

This verse clarifies Allah's name:
85.Al-Afoo'wu Ever Often Pardoning

Allah says (Yunus: 109)

{وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ}

And (O Muhammad SAW), follow the inspiration sent unto you, and be patient till Allāh gives judgement. And He is the Best of judges. (Yunus 10:109)

This verse mentions Allah's beautiful name:
86. Al-Haakim (the Best of judges)

Allah says (al-An'aam:133)

{وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ}

And your Lord is Rich (Free of all wants), full of Mercy (Al-An'am 6:133)

In this verse we find Allah's name:
87.Al-Ghaniyyu:The Self Sufficient, The Richest

Allah says (an Nahl:91)

{وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ}

And fulfill the Covenant of Allāh (Bai'a: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allāh your surety. Verily! Allāh knows what you do. (An-Nahl 16:91)

And Abee Hurayrah said: Verily The Prophet mentioned two men from Banee Israa'eel. He said, " .. He said, 'Allah is Kafeel (sufficient as surety)'. (Musnid al Imaam Ahmad, from Abee Hurayrah; Volume 2, Number 348. It is authentic.)

In this verse and hadeeth we find Allah's name:
88.Al-Kafeel: The Most Sufficient of Surety

Allah says (al-Ahzab: 53)

{وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ}
"but Allāh is not shy of (telling you) the truth"

From Y'ala bin Umayyah : He said that the Messenger of Allah said, "Verily Allah the Exalted, Sublime, is Al-Hayeey, As-Sitteer (the Coverer) (Aboo Daawood; Number 4012, Ahmad; Volume 4, Number 224, and An-Nisaa'ee; Number 406. The narration is authentic)

In this verse and hadeeth we find Allah's two (2) of Allah's names:

89.Al-Hayeey:

90.As-Siteer: The Coverer

In an authentic hadeeth From Anas bin Maalik:The Messenger of Allah said, :“Verily Allah is Al-Musa'ir (the Determiner), Al-Qaabidh (the Withholder of provisions), Al-Baasit (the Granter or provisions), Ar-Raaziq (the Maintainer, Provider) (Ibn Maajah #2200, At-Tirmidhi, Abu dawud, Ahmad, Ad-Daarimi, and it is authentic)

In this hadeeth we find four (4) of Allah's names:

91. Al-Musa'ir (the Determiner)

92 Al-Qaabidh (the Withholder of provisions)

93. Al-Baasit (the Granter or provisions)

94. Ar-Raaziq (the Maintainer, Provider)

In an authentic hadeeth from Abee Moosaa, the Prophet Muhammad said:“... You are Al-Muqqaddim (the First) and Al-Mu'akhhir(the Last) and over all things You are Qadeer (Omnipotent).(The narration is agreed upon. It is found in the authentic collections of Imaam Al-Bukhaaree; Number 6398, and Imaam Muslim;Number 2719)

In this hadeeth we find three (3) of Allah's beautiful names:

95. Al-Muqqaddim (the First)

96. Al-Mu'akhhir(the Last)

97. Al-Qadeer (Omnipotent)

In another authentic hadeeth from 'Aa'isha: The Messenger of Allah used to say while bowing and prostrating, “Subbuuh (All Glorious), All Holy ...”(Muslim; Number 487)

In this hadeeth we find Allah's name:

98.As-Subbuuh:The All Glorious

In an authentic hadeeth from 'Aa'ishah : She said, “A group of Jews asked permission to visit the Prophet(and when they entered) they said, 'Death be upon you.' I said,'Death and the Curse of Allah be upon you!' The Prophet said, 'O'Aa'ishah! Allah is Rafeeq (kind and lenient) and likes that one should be kind and lenient inall matters ...””(The narration is agreed upon. Bukhaaree; Number 6927, and Muslim Number 2593)

In this hadeeth we find Allah's name:

99.Ar-Rafeeq:The Most Kind and Lenient

In another authentic hadeeth from Abee Hurayrah : The Messenger of Allah said, "O people, Allah is Tayyib (Good, Pure) and He therefore, accepts only that which is good ..." (Imaam Muslim in his authentic collection; Number 1015)

In this hadeeth we find Allah's name:

100.At-Tayyib:The Good/Pure

In another hadeeth from Abee Shureeh Haani' bin Yazeed: The Messenger of Allah said, "Verily Allah is Al-Hakam (the Arbitrator) and to Him is the Hukm..." (Aboo Daawood; Number 4955; An-Nisaa'ee; Number 5387. The narration is hasan)

In this hadeeth we find Allah's name:

101.Al-Hakam: The Arbitrator

In an authentic hadeeth from 'Aa'ishah: When any person amongst us fell ill, Allah's Messenger would say, "O Lord of the people, grant him health, heal him, for Thou art a Shaafee (Healer) ..." (Al-Bukhaaree; Number 5675, and Muslim Number 2191)

In this hadeeth we find Allah's name:

102.Ash-Shaafee: The Healer

In another authentic hadeeth from Mu'aawiyah : The Messenger of Allah said, "...and Allah is Al-Mu'tee (the Giver) and I am Al-Qasim ..." (Al-Bukhaaree; Number 3116, and Imaam Muslim Number 1037. The wording of the narration is that which is found with Imaam Al-Bukhaaree)

In this hadeeth we find Allah's Beautiful name:

103.Al-Mu'tee:The Giver

In another authentic hadeeth from Abee Hurayrah: The Prophet said, "Allah has ninety-nine names, one-hundred minus one, not one of you preserves them except that he shall enter Paradise. And Allah is witr and loves the witr. (This narration is agreed upon. It is found in the authentic collection of Imaam Bukhaaree; Number 6410, and Imaam Muslim; Number 2677. The wording of the narration is that which is found with Imaam Muslim)

In this hadeeth we find Allah's name:

104.Al-Witr:The Single One

In another authentic narration from Abee Rimthah : The Prophet said, "...Allah is At-Tabeeb (The Healer, Physician)." (Aboo Daawood; Number 4206, and Imaam Ahmad; Volume 4, Number 163. The narration is authentic)

In this hadeeth we find Allah's name:

105.At-Tawbeeb: (The Healer,Physician)

In another hadeeth from 'Abdillah bin Mas'ood : The Messenger of Allah said, "... Verily, Allah is Jameel (Graceful, Beautiful) and He loves beauty ..." (Muslim Number 91)

In this hadeeth we find Allah's name:

106.Al-Jameel: The Most Beautiful/Graceful

In another hadeeth from Anas bin Maalik : The Prophet heard a man say, "O Lord, I ask you because to You is all praise, there is none that has the right to be worshiped except You. You are alone and have no partners, Al-Manaan (the Beneficent) ..." So He (the Prophet) said, "He has asked Allah by his greatest name which if He is asked by it, He gives, and if He is called by it, He answers." (Ibn Maajah; Number 3858. The narration is hasan saheeh)

In this hadeeth we find Allah's wonderful name:

107:Al-Manaan: The Beneficent

In another hadeeth from 'Abdillah bin Ash-Shikhkheer: We said, "O Messenger of Allah , you are our lord (sayyid)." To this he replied, "As-Sayyid (the Lord, Master) is Allah, the Blessed and Exalted." (Aboo Daawood; Number 4806. The narration is authentic)

In this hadeeth we find Allah's name:

108.As-Sayyid: The Lord , Master

And in narration which Imaam Al-Bukhaaree mentioned in his Saheeh; Kitaab At-Tawheed, Chapter 32, from Jaabir, from 'Abdillah bin Unays : I heard the Prophet say, "Allah will gather the slaves, he will summon them with a sound that is heard by those near and far. (He will say), 'I am the king, I am Ad-Dayyaan (the Judge)!'" (Imaam Ahmad also related it in his Musnad; Volume 3, Number 495. The narration is hasan)

In this hadeeth we find Allah's name:

109. Ad-Dayyaan: The Judge

*These names have already been confirmed by Ibn Qayyim in Nooneeyah

Questions for Part Six Correspondence Course Aqeedah

(Please detach these questions, complete them and return back to iMacD for grading)

Essay questions. Answer each question to the best of your ability using proper punctuation, grammar and spelling. 25 points each.

1. Having knowledge of Allah's Names and Attributes is something that all Muslims can benefit from. Explain how this type of knowledge can benefit one in this world and the next. (no less than 250 words).

[illegible]

2. How can we use Allah's Names in our every day lives. How can they assist us in increasing in acts of obedience and avoiding acts of disobedience? (250 words minimum)

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

3. Pick two verses from the Quran (not mentioned here in this lesson) from either Surah Al Baqarah, Ali Imran, An Nisaa, Al Ma'idah and extract from those two verses all of Allah's names and attributes.

[illegible]

4. Write down Sural Al Fatihah in Arabic and English and list all of Allah's Names and Attributes.

[illegible]

Grade: _____/100

*Please detach these questions, complete them to the best of your ability. Whoever scores 90% or more will receive the next lesson. Mail your answers to iMacD for correction.

May Allah make you successful.



Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 7

iMacD P.O. Box 4152 Hagerstown MD 21741

Allah's Divine and Sublime Attributes

The attributes of Allah which are mentioned in the Qur'an and Sunnah may be divided into two types:

- a) Those which the human mind can never know the true reality of and comprehend by itself, i.e. contrary to the texts, such as proving a Hand and a Face of Allah.
- b) Those which the human mind can deduce, such as His attributes of Power and Wisdom.

Summary of the Attributes Which are Mentioned in the Texts

Allah's attributes may be divided into two main divisions:

A) Attributes of Allah's essences: attributes which are innate and inseparable from Him eternally.

Ex.

1-Allah's essence

2-Allah's 'self'

3.Allah's Face

4.Two eyes

5.Hands

-right hand

-both hands are right hands

6.Fingers

7.Foot,leg

8.Shin

9.Rising over/upon the Throne, Elevation, loftiness, exaltedness, overhead

10.Life

11.Power, strength

12.Might, glory

B) Actions: Those actions which Allah is described with, which He performs Himself, with His own will, ability, and power. These may be divided into four divisions:

1) Knowledge, Understanding, Awareness:

A) Hearing

B) Seeing

C) Knowledge

D) Ability

2) Conditions:

A) Anger

B) Detest, abhor, hatred

C) Annoyance/dissatisfaction

D) Disliking

E) Satisfaction

F) Desire, will

G) Laughter, Amazement, Marvel

H) Love

I) Pleasure

3) Sayings:

A) Speech

B) Calling out

C) Secret talk

D) Utterance

4) Actions:

A) Raising up above everything

B) Coming

C) Going

D) Creation

E) Providing sustenance

F) Giving

G) Prohibiting

H) Benevolence, kindness

I) Expanding, spreading

J) Grasping, seizing, taking hold of

K) Giving life

L) Causing death

M) Coming near, close

N) Accompaniment

O) Descension

Attributes referring to Allah's Divine Essence (sifaat adh Dhatiyyah)

Allah has an Essence (dhaat)

Allah, the All-Glorified, has an essence characterized by perfection and is far above any deficiencies or shortcomings. Anyone who reads what the Qur'an says about Allah will know for sure that He has a self:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with

Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[This Verse 2:255 is called Ayat-ul-Kursî.] (Al-Baqarah 2:255)

And Allah says:

{قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)}

Say (O Muhammad (Peace be upon him)): "He is Allâh, (the) One. "Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). "He begets not, nor was He begotten "And there is none co-equal or comparable unto Him." (Al-Ikhlâs 112:1-4)

The essence of Allah is not like the essence of created beings, just as His attributes are unlike the attributes of any created beings. Allah is the Perfection after Whom there is no perfection, whereas every created being must be imperfect in one way or another, the least of which is that they are all in need of another.

Allah says, pointing out that there is no resemblance between Him and His creation:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

Allah's Self

Allah has a "Self" in a manner that befits His Perfection and Majesty, a "Self" which is nothing like the selves of His creation. Allah has told us of this in His Book. He (The Exalted) says:

{وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ}

When those who believe in Our Ayaat (proofs, evidences verses, lessons, signs, revelations) come to you, say: "Salaamun Alaykum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deed (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful. (al-An'aam 6: 54)

Allah, tells us that He has a Self, and that He has written, or prescribed for Himself mercy. Allah states this in another aayah:

{قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ}

Say (O' Muhammad): 'To whom belongs all that is in the heavens and the earth?' Say: 'To Allah, He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt...' (al-An'aam 6: 12)

The Messenger ﷺ has explained something about this writing or prescription. According to the hadith narrated by Abu Hurayrah [may Allah be pleased with him], the Messenger of Allah ﷺ said: "When Allah decreed His creation. He wrote a book which is with Him above the Throne: My Mercy precedes My wrath." According to another report "...prevails over My wrath." (Mishkaat al-Masaabeeh, 1/726, hadith no. 2364, Bukhari and Muslim)

It is the way of all the Messengers to affirm that Allah has a Self. Eesa, Peace be upon him, said to the Lord of Might:

{تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ}

...You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). (al-Maidah 5: 116)

And Allah said to His Messenger Moosa [peace be upon him]:

{ثُمَّ جِئْتُ عَلَى قَدَرٍ يَا مُوسَى (40) وَاصْطَنَعْتُكَ لِنَفْسِي}

...Then you came here according to the fixed term which I ordained (for you), O' Moosa! And I have chosen you, for Myself. (Taha 20: 40-41)

Allah has warned us against Himself, as He [The Exalted] says:

{وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ}

...And Allah warns you against Himself (His punishment) and Allah is full of kindness to (His) slaves. (Ali Imraan 3: 30)

Allah reminds His slaves about the slaves who remember Him in their hearts. Bukhari and Muslim narrated in their saheehs from Abu Hurayrah that the Messenger ﷺ said:

"Allah says: I am as My slave thinks I am. I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself. If he remembers Me in an assembly, I remember him in an assembly better than it. (Mishkaat al-Masaabeeh, 1/693, hadith no. 2264, Bukhari and Muslim)

Remembering Allah pleases the Self of our Lord [The Exalted].

According to a hadith narrated by Ibn Abbaas from Juwayriah [the wife of Prophet], the Prophet ﷺ left her apartment one morning after he had prayed subh [Fajr – Dawn], and she was in her prayer-place in her house. At mid-morning he came back, and she was still sitting there. He said, “Are you still as you were when I left you?” She said, “Yes.” The Prophet ﷺ said:

“After I left you, I said only four words three times, but if they were weighed against that you have said since this morning, they would outweigh it. They are SubhaanAllahi wa bi hamdihi, ‘adada khalqihi wa ridaa nafihi wazinata ‘arshihi wa midaada kalimaatihi (Glory and praise be to Allah, as many as His creation are, as much as pleases Him, as much as His Throne weighs and as many as His words are).”(Muslim#2726)

The Face of our Lord, the Exalted

Allah (The Exalted), has a Face which is unlike the faces of His creation. We affirm that and believe in it, because Allah has told us of that in His Book and His Messenger has stated that in his ahaadeeth. Allah says:

{وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

And the Face of your Lord full of Majesty and Honour will remain forever.
(ar-Rahman 55: 27)

Ibn Jareer said in his Tafseer 'Aljami l'Ahkaam il Quran' of this aayah: full of Majesty and Honour describes the Face, hence it appears in the nominative form (dhu, i.e. it is in grammatical agreement with the word wajh, meaning Face).

Some earlier writers denied that Allah has a Face, claiming that the phrase translated as “full of Majesty and Honour” refers to the word Lord. So in their view, the phrase translated as “full of Majesty and Honour” refers to the Lord, not to His Face.

The view was refuted by Ibn Khuzaymah, who said: This is the claim of one who is ignorant of the Arabic language, because Allah says:

{وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

And the Face of your Lord full of Majesty and Honour will remain forever.
(ar-Rahman 55: 27)

The word wajh (face) appears in the nominative form here (i.e. it is the subject), whilst the word Lord appears in a genitive (possessive) form in conjunction with the word wajh. If the phrase translated as “full of Majesty and Honour” referred to the word Lord here, it would appear as

Dhi'l-Jalaali wa'l-Ikraam (genitive) instead of Dhu'l-Jalaali wa'l-Ikraam (nominative). (At-Tawheed by Ibn Khuzaymah, Pp. 21)

Another of the texts which affirm that Allah face is the aayah (verse):

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ}

...Everything will perish save His Face...
(al Qasas 28: 88)

The Effects of Belief in the Face of Allah

Seeking the Face of Allah through righteous deeds

Once we know what Allah has said, we must seek the Face of our Lord through our (righteous) deeds, as Allah has told us in His Book. Any deed which not done for the purpose of seeking His Face is false:

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ}

...Everything will perish save His Face... (al Qasas 28: 88)

Among these deeds is spending money for the purpose of seeking His Face:

{وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ}

...But that which give in Zakah (Sadaqah – charity) seeking Allah's Countenance (Face), then those they shall have manifold increase.(ar-Rum 30: 39)

He (The Exalted), has described His believing slaves as seeking His Face through their deeds, and nothing but His Face:

{إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا}

(Saying): 'We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.' (al-Insaan 76: 9)

And Allah says:

{وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (19) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى}

And who has (in mind) no favour from anyone to be paid back, Except to seek the Countenance (Face) of his Lord, the Most High.(al-Layl 92: 19-20)

And Allah says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And keep yourself (O' Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deed) morning and afternoon, seeking His Face..(al Kahf 18: 28)

In (Bukhari and Muslim) it is reported from Utbaan ibn Maalik that the Messenger of Allah ﷺ said: "Allah has forbidden to the Fire those who say Laa ilaaha illa-Allah, seeking thereby the Face of Allah." (Saheeh al-Bukhari bi Sharhihi Fath al-Baari, 1/519, hadith no. 425; Muslim, 1/455)

The Believers Seeing Allah

Allah the Most High says:

{وُجُوهُ يَوْمَئِذٍ نَاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ}

"Some faces, That Day, will beam (in brightness and beauty), looking toward their Lord." (al-Qiyamah 75/22-23)

In this verse Allah coupled the looking at Allah with the faces, as the face is the place of the eyes, and this is from the proofs that this seeing of Allah is with the eyes directly.

And He has said:

{عَلَى الْأَرَائِكِ يَنْظُرُونَ}

"(Relaxing) on couches looking (at their Lord)." (al-Mutaffifin 83/35)

And He has said:

{الَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ}

"For those who do good, is the best (reward given) and more* (thereto) (*According to some interpretations: "They See Allah's face."). (Yunus 10/26)

The meaning of 'the best reward' has been explained to mean : the looking at Allah's face.

And He has said:

{لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ}

"There they have all they desire; And there is still more with Us." (Qaf 50/35)

And the saying (of the Prophet, peace be upon him):

"You will see your Lord as you see the full moon; Nothing will impair your view of Him; And if you are able to keep the dawn prayers and the mid afternoon prayers, do it." (Agreed upon it by al-Bukhari and Muslim)

Ibn Taymiyyah says: "Seeing Allah on the Day of Judgment: What we referred to of belief in Him, in His Books, and in His Messengers includes also belief that those who believe will see Him with their eyes, just as they see the sun on a day free of clouds; Just as they see the full moon without obstacle, they will see Him, The Glorified, while they are in the Courts of Judgment; And they will see Him after entering Paradise. This is as Allah, The Glorified, The Exalted, wills." (End of quote)

And Allah's statement: (لَنْ تَرَانِي): this means in this world, because Allah didn't say to Him "I will/cannot be seen", so Allah cannot be seen in this world.

And the disbelievers are veiled/denied the seeing of Allah in the Hereafter, as Allah says:

{كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ}

Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. (Al-Mutaffifin 83:15)

So this is proof that the believers will see their lord in the hereafter.

Allah has two eyes:

Ahlus-Sunnah wal Jamaa'ah believe that Allaah has two eyes that befit His Majesty. As with all of Allaah's attributes, they should not be imagined nor compared to those of His creation.

Ibn Taymiyyah mentioned the consensus of Ahlus Sunnah on this issue.

The proof for this is the hadeeth which was reported by Muslim, in which the Prophet Muhammad describes the false Messiah as being one-eyed, when Allaah is not. Linguistically, that necessitates that Allaah has two eyes, because having two eyes is the opposite of having one. In one narration it is mentioned that the Prophet (SAS) also pointed to his eyes.

Further evidence is in the hadeeth mentioned in Mukhtasar-us-Sawaa'iq of Ibnul Qayyim: "When the slave stands in Prayer, he stands between the Two Eyes of ar- Rahmaan." Reported by Ibn Hibbaan and Al-Uqaylee, and the isnaad's strength is debatable.

Abu Daawood and Ibn Khuzaymah report that the Prophet (SAS) recited the verse "Verily, Allaah is the All-Hearing, All-Seeing" and he pointed to his eyes and ears.

In the Qur'aan, the eyes of Allaah were mentioned in singular and plural form.

Allah says:

{وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي}

And I endued you with love from Me, in order that you may be brought up under My Eye, (Ta-Ha 20:39)

And Allah says:

{وَاصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ}

"And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned." (Hud 11:37)

And Allah says:

{فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَّكَ بِأَعْيُنِنَا}

So We inspired him (saying): "Construct the ship under Our Eyes (al Mu'minin 23:27)

And Allah says:

{وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا}

So wait patiently (O Muhammad SAW) for the Decision of your Lord, for verily, you are under Our Eyes (at Tur 52:48)

And Allah says:

{تَجْرِي بِأَعْيُنِنَا}

Floating/sailing under Our Eyes (Al Qamar 54:14)

The singular form in Arabic typically refers to one and the plural form is used to mean 3+. However, the singular and plural forms can both be used in metaphorical terms and often the precise number/quantity is not meant. When one says he has a hand over someone in Arabic, hand is referring to a favor... but this expression can also be used to refer to one having multiple favors over someone. The same applies to the Arabic statement "I have hands over you", which could also refer to multiple favors, or a single one.

The rule is different for dual form. You cannot say I have 'yadaan' over you, or two hands over you. Since it is in the dual form, it cannot be used in a metaphorical sense in this case. Also, in any dual form, the duality is always meant specifically. Muthanaa always refers to two.

So, since we have the word 'eyes' appearing in texts in the singular, dual, and plural, we know to take the dual as referring to the specific number, and the singular and plural as referring only to the attribute, not a precise number.

The same applies to Allaah's hands, which have been mentioned in the singular, dual, and plural. If you are interested to read more about this, you will find an excellent explanation in Ibn Taymiyyah's books, Ar-Risaalah At-Tadmuriyyah (Under Principle 4) and Ar-Risaalah Al-Madaniyyah.

Allah has two Hands

Allah (The Exalted), has two hands, in a manner that is befitting to His Majesty and perfection. They do not resemble the hands of His creation in any way. Allah (The Exalted) says:

{وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ}

The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. (Al Ma'idah 5:64)

And Allah said, rebuking Iblees when he refused to prostrate to Adam:

{قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي}

(Allah) said: 'O' Iblees (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands...' (Saad 38: 75)

Both of His Hands are Right Hands

It is narrated that 'Abdullah ibn 'Amr stated: the Messenger of Allah ﷺ said:

"The just will be with Allah on thrones of light at the right hand of the Most Merciful, - the Almighty and All-Glory – and both His Hands are right, those who were just in their judgements and in the way they treated their families and those under their authority." (Muslim#1827)

The Fingers of the Most Merciful

Allah has Fingers which in no way resemble the fingers of any of His creation. They befit His Perfection and Majesty, the All-Glory and Exalted. In the Bukhari and Muslim, it is narrated from 'Abdullah ibn Mas'ood that a Jew came to the Prophet ﷺ and said, "O' Muhammad, Allah holds the heavens on one Finger, the earth on one Finger, the mountains on one Finger, the trees on one Finger and all creatures on one Finger, and He says, 'I am the Sovereign'"

The Messenger of Allah ﷺ smiled so broadly that eyeteeth could be seen, then he recited:

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}

They made not a just estimate of Allah such as is due to Him...
(az Zumar 39:67)

According to another version: The Messenger of Allah ﷺ smiled in amazement and confirmation. (Bukhari# 7414; Muslim# 2786)

It is narrated that 'Abdullah ibn 'Amr al-'Aas (may Allah be pleased with them both) heard the Prophet ﷺ say: "The hearts of the sons of Adam are all as one heart between two of the fingers of the Most Merciful, and He directs them as He wishes." Then he said: "O' Allah, Director of the hearts, direct our hearts towards obedience to You," (Muslim# 2655)

What has been mentioned concerning Allah's Foot

Al-Bayhaqi used this as a title in his book Al-Asmaa' wa's-Sifaat (348), where he mentioned a number of ahaadeeth:

a) A hadith is narrated by Bukhari and Muslim from Anas ibn Malik that the Prophet ﷺ said: "Hell will keep saying, 'Are there any more?' until the Lord of Glory will put His Foot on it, then it will say, 'Enough, enough, by Your Glory!' Then it will shrink into itself."

According to some reports: "And there will still be extra space in Paradise until Allah creates people for it and cause them to dwell in the extra space of Paradise." (Bukhari, 8/594, hadith no. 4848, 4849; Muslim, 4/2187m 2188m hadith no. 2848. This version is narrated by Muslim)

b) It is narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: "Paradise and Hell engaged in a debate, Hell said: 'I was created to take the arrogant and the tyrannical.' Paradise said, 'Why is it that no one will enter me except the weak and lowly among mankind?' Allah said to Paradise: 'You are My Mercy, by which I will show mercy to whomsoever I will among My slaves.' And He said to Hell: 'You are My Punishment by which I will punish whomsoever I will among My slaves. Each of you will have its fill.' The Fire will not be filled until Allah puts His Foot, and it says, 'Enough, enough, enough!' Then it will be filled and will shrink into itself. And Allah does not treat any of His creation unjustly. As for Paradise, Allah will create people for it [to fill it]." (Bukhari 4850; Muslim 2846. This version is narrated by Muslim)

Allah, the Exalted, has a Shin

It is obligatory for us to believe in this and not to deny it, because He – the Exalted – has told us of it.

Allah (The Exalted) says:

{يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ}

[Remember] the Day when the Shin shall be laid bare [i.e. the Day of Resurrection] and they shall be called to prostrate themselves [to Allah], but they [hypocrites] shall not be able to do so. (al Qalam 68: 42)

There are reports in Bukhari and Muslim which explain this verse and make it clear. It is narrated that Abu Sa'eed al-Khudri said: I heard the Messenger of Allah ﷺ say:

"Our Lord will lay bare His Shin, and every believing man and believing woman will prostrate to Him. There will be left those who used to prostrate in the world in order to show off and gain a

good reputation. Such a one will try to prostrate, but his backbone will become a single (solid) piece (and he will not be able to prostrate).” (Bukhari 4419; Muslim 183. This version is narrated by Bukhari.)

We must note here that affirming that Allah has a Shin is like affirming that He has a Hand, hearing, sight and any other attributes.

What has been narrated from Ibn Abbaas, who interpreted laying bare the Shin as referring to the seriousness of the matter, contradicts what is proven from Ibn Mas’ood, that our Lord will lay bare His Shin.

Ash-Shawkaani said: Allah has given us sufficient interpretation of this aayah in the saheeh (sound) reports narrated from the Messenger of Allah. This does not imply thinking in physical or anthropomorphic terms, for there is nothing like unto Him. (Fath al-Qadeer by Ash-Shawkaani, 5/319)

Ibn Jareer at-Tabari and Ibn Katheer narrated the Tafseer of Ibn Abbaas, just as they also neared the hadith which explain the text of the Qur’an. They did not interpret the hadith in any way different than its apparent meaning, which indicates that they did not see any contradiction between the hadith and the view of Ibn ‘Abbaas. The master will indeed be serious on the Day of Resurrection, and this does not contradict the idea that Allah will lay bare His Shin.

Allah's rising over the Throne

Settling on and above the Throne (Al-Istiwa' A'la Al-'Arsh)

Al-Arsh Linguistically: it is the seat, throne, bed of a king as Allah said:

{إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ}

I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. (An-Naml 27:23)

The Arsh (Throne) of Allah the Most Merciful: is what Allah raised up upon and settled there and it is His greatest creation.

Allah the Most High has specialized it with many distinguishing features:

1. Allah rose above and upon it
2. Allah made it to be the highest thing of all His creations
3. It is not from amongst the things Allah's grasps and seizes on the Day of Resurrection

Elevation and rising upon the 'Arsh' means: Raising and elevating upon the 'Arsh', without striking similarities, or asking 'how', or alteration of nor the disabling of the texts or meaning.

Many authentic texts have been mentioned which prove that the meaning of 'al-istiwaa'a' here means: the elevation and raising and settling upon it. The Throne is the greatest thing in all of creation, and Allah (The Exalted) refers in many places in His Book to His rising over the Throne, by saying,

Allah praises Himself by mentioning His rising over the Throne and by declaring that He is the Lord of the Throne

The Lord praises Himself by stating that He has risen over His Throne:

طه (1) مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْنَقِيَ (2) إِلَّا تَذَكُّرَةً لِّمَن يَخْشَى (3) تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَاوَاتِ
الْعُلَى (4) الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] We have not send down the Qur'an unto you [O' Muhammad] to cause you distress, But only as a Reminder to those who fear [Allah]. A Revelation from Him [Allah] Who has created the earth and high heavens. The Most Gracious [Allah] rose over [Istawaa] the [Mighty] Throne [in a manner that suits His Majesty]. (Ta ha20: 1-5)

And Allah says:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He it is Who created the heavens and the earth in six Days and then rose over [Istawaa] the Throne [in a manner that suits His Majesty]. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you [by His Knowledge] where-so-ever you may be. And Allah is the All-Seer of what you do. (al Hadeed 57: 4)

And Allah (The Exalted), praises Himself on more than one occasion as being the Master of the Throne:

ذُو الْعَرْشِ الْمَجِيدُ (15) فَعَالٌ لِّمَا يُرِيدُ

Owner of the Throne, the Glorious, [He is the] Doer of what-so-ever He intends [or wills]. (al Buruj 85: 15-16)

And Allah says:

قُلْ لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

...Then they would certainly have sought out a way to the Lord of the Throne.
(al Israa'a 17: 42)

And Allah (The Exalted), praises Himself as being the Lord of the Throne:

{فَبِأَن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ}

...In Him I put my trust and He is the Lord of the Mighty Throne.
(Towbah 9: 129)

And Allah says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

...Glorified is Allah, the Lord of the Throne, [High is He] above all that [evil] they associate with Him! (al Anbiyah 21:22)

And Allah says:

{قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ}

Say: 'Who is [the] Lord of the seven heavens, and [the] Lord of the Great Throne'? (al Mu'minun 23:86)

And He has said:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ}

"Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Established Himself on the Throne." (Yunus 10:3)

And He has said:

{اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ}

"Allah is He Who raised the heavens without any pillars that you can see; Then He Mounted the Throne." (ar-Ra'd 13:2)

And He has said:

{الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا}

"Then He Mounted the Throne, The Beneficent One." (al-Furqan 25:59)

And He has said:

{اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ}

"Allah created the heavens, the earth and all that is between them in six days; Then He Mounted the Throne." (as-Sajdah 32:4-5)

"The Throne is above the water, and Allah is on the Throne; He knows what you are up to."

(Good hadith, reported by Abu Dawud and others.)

The evidence that the Throne is one of the things created by Allah (The Exalted), the Almighty:

{وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ}

...And eight angels will, that Day, bear the Throne of your Lord above them. (al Haqqah 69: 17)- i.e. on the Day of Resurrection.

And Allah says:

{الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ}

Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! (Ghafir 40:7)

Allah (The Exalted), tells us that the Throne has bearers, and that they seek forgiveness for the believers. This negates the view of those who say that the Throne refers to Allah's Sovereignty of Dominion [Al-Mulk].

According to a hadith narrated by Bukhari: "When you ask Allah, ask Him for Al-Firdaws, for it is the middle of Paradise and is the highest part of Paradise. Above it is the Throne of the Most Merciful, and from it spring forth the rivers of Paradise. (Bukhari, 13/404, hadith no. 7423)

Bukhari narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: "Do not prefer me over Moosa, for the people will fall unconscious on the Day of Resurrection; I will be the first to regain consciousness, and Moosa will be there, holding on to the side of the Throne. I do not know whether Moosa will be one of those who fell unconscious and then woke up before me, or whether he was one of those whom Allah exempted (from falling unconscious). (Bukhari, 11/367, hadith no. 6517, 6518; the hadith is also narrated by Muslim, 4/1834, hadith no. 2373)

According to a report narrated by Abu Sa'eed al-Khudri: "Moosa will be there, holding on to one of the pillars of the Throne." (Ibid, 13/405, hadith no. 7427)

The Messenger ﷺ said: "When Allah completed His creation, He wrote down with Himself above His Throne: My mercy precedes My wrath." (Ibid, hadith no. 7422)

The meaning of His rising over the Throne (istiwa)

We do not know how Allah (The Exalted), rose over the Throne, because we do not know how He is or moves. We do know the meaning of istawaa in the Arabic language. When the Arabs follow the word istawaa with the preposition 'ala', they mean four things: settling, going over, rising above and ascending, as was affirmed by Ibn al-Qayyim. (Sharh al-Waasitiyah by Al-Harraas, Pp. 80)

Abu'l-Hasan al-Ash'ari narrated that the Mu'tazilah interpreted the phrase -rose over [Istawaa] the Throne (al Hadeed 57: 4) - as meaning that He possessed or took control of it. (Maqaalaat al-Islamiyeen, Pp. 157, 211)

Whoever interprets this phrase in this manner should note that his predecessors in this regard are the Mu'tazilah, and what bad predecessors they are.

Ahl as-Sunnah wal Jamaa'ah and the scholars of hadith affirm that Allah rose over the Throne. They do not deny it, but they do not discuss how it happened, as Abu'l-Hasan al-Ash'ari narrated from them. (Maqaalaat al-Islamiyeen, Pp. 211, 290).

Scholars of the Arabic language have narrated to us that the scholars whose fitrah has not been contaminated with alien philosophies refuse to interpret istawaa as meaning istawla (possess, take control). Dawood ibn 'Ali al-Isbahaani said: I was with Ibn al-A'rabi and a man came to him and asked, What is the meaning of the aayah: "The Most Gracious [Allah] rose over [Istawaa] the [Mighty] Throne [in a manner that suits His Majesty]. (Ta Ha 20: 5)

Ibn al-A'rabi said: "He is on His Throne as He has told us."

He said: "O' Abu 'Abdullah, does it now mean istawla (possess, taken control)?"

Ibn al-A'rabi said: "How can you know that? The Arabs do not say istawla unless there are two people competing for a throne, then whichever them prevails, they describe as istawla. "(Lisaan al-'Arab, 2/249)

This method, which is acknowledging the meaning of istiwaah whilst not seeking to know how, is the method of the righteous predecessors. When Imam Maalik was asked about the aayah -(Ta Ha20: 5) and was asked how He rose over it, he paused and broke out in a sweat, then he raised his head and said: The Most Gracious rose over the Throne, as He described Himself. We do not ask how, because one cannot ask how with regard to Allah. You are a person of bid'ah (innovation), throw him out. (Al-Bayhaqi, and classed as saheeh by Adh-Dhahabi. See Mukhtasar al-'Uluw li'l-'Aliy al-Ghaffaar, by Adh-Dhahabi, Pp. 141, hadith no. 131.)

According to another report, Maalik said: 'How' is incomprehensible, istiwaah is not unknown, belief in it is obligatory, and asking about it is bid'ah. (See Mukhtasar al-Aluw, Pp. 141, hadith no. 132)

The phrase 'not unknown' means it is known; what is known is its meaning, because the word has a meaning in Arabic which the Arabs understand, and which scholars can explain and interpret. Hence many of those who narrated the above view from Imam Maalik narrated the meaning from him, and they mentioned that he replied to the man as follows:

"Istiwaah is known, how is unknown, believing in it is obligatory and asking about it is bid'ah." (Tafseer al-Qurtubi, 2/219)

In fact there is no difference between saying that istiwa is known and saying that it is not unknown – the meaning is the same.

Imam Al- Qurtubi (may Allah have mercy on him) said: “The first generation – may Allah be pleased with them – did not deny direction (with regard to Allah), and they did not say anything to that effect. They affirmed direction in accordance with what Allah had said in His Book and what His Messenger had told them. No one denies that He rose over His throne in a real sense. This applies only to the Throne because it is the greatest thing in His creation. But we do not know how He rose over it, because we cannot know the true nature of this. Imam Maalik said: The istiwa is known – i.e. in the linguistic sense – but how it happened is unknown, and asking about it is bid’ah, as Umm Salmah (may Allah be pleased with her said. And this is sufficient.” (Tafseer al-Qurtubi, 2/219).

Allah's Highness:

And He has said:

{إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتْوَفِيكَ وَرَافِعُكَ إِلَيَّ}

"Behold! Allah has said; 'Oh Jesus! I am taking you and raising you up to Me." (Al'Imran 3:55)

And He has said:

{يَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}

"Rather, Allah raised him up to Him." (An-Nissa' 4:158)

And He has said:

{إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ}

"To Him good words ascend, and He elevates the pious deed." (Fatir 35:10)

And He has said:

{وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ (36) أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيْنُ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ}

"O Haman! Build me a tower, that I may reach the roads, - the roads of heavens, and that I may climb up to the God of Moses, though verily I think he [Moses] is a liar." (Ghafir 40:36-37)

And He has said:

{أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (16) أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ}

"Do you feel secure that He Who is in Heaven will not cause you to be swallowed up by the earth when it shakes? Or do you feel secure that He Who is in Heaven will not send against you a wind casting down pebbles from the sky? That is that you may know the manner of My Warning." (al-Mulk 67:16-17)

And He has said:

{هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَرْجِعُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

"He created the heavens and the earth in six days; Then He Mounted the Throne. He knows all that enters the earth and all that emerges there from and all that comes down from the sky and all that ascends therein; He is with you wherever you may be. And Allah is Seer of what you do." (al-Hadid 57:4)

Allah's Omnipresence:

Allah says:

{وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do. (Al-Hadid 57:4)

And He has said:

{مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

"There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less or more but He is with them wherever they be: And afterward, on the Day of Resurrection, He will inform them of what they did. Indeed, Allah is Knower of All Things." (al-Mujadalah 58:7)

And He has said addressing Abu Bakr in the cave during the Hijrah:

{لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا}

"Grieve not. Indeed, Allah is with us." (at-Tawbah 9:40)

And He has said:

{قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى}

"Indeed, I will be with you, Hearing and Seeing." (Ta Ha 20:46)

And He has said:

{إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}

"Indeed, Allah is with those who protect themselves and with those who do good." (an-Nahl 16:128)

And He has said:

{وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}

"Be patient and persevering, for Allah is with those who patiently persevere. (al-Anfal 8:46)

And He has said:

{قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ}

"How often a small company overcame a big one by Allah's Help! Allah is with those who steadfastly persevere." (al-Baqarah 2:249)

In the hadeeth: "When any one of you stands up for prayer, you must not spit in front of you nor to your right, because Allah is in front to you; But you may spit to your left, or under your foot." (Agreed upon it by al-Bukhari and Muslim)

*Allah's omnipresence with His creation does not necessitate mixing with them being embodied in them. Allah the Most High is above the heavens, with us. Allah is All comprehending of us with His knowledge, ability, governing, and planning. Allah is free from all similarities. For example someone saying: I traveled and the moon was with me, this doesn't mean the moon is mixed/joined with you. It means the moon is above you and the light is shining upon you.

*Also the point of Allah being in front of you or in your face when you pray, doesn't necessitate Allah's mixing/joining with you. Rather Allah is above the heavens and at the same time in front of your face, because He sees you, hears you, knows everything about you and your position. Allah is free from all similarities. For example if someone said: the sun is in my face, and it is in the sky.

Proofs for Allah's nearness:

And the saying (of the Prophet, peace be upon him), when his companions raised up their voices in invocation (Dhikr): "O people, restrain yourselves. Indeed, you are not calling One Who is deaf or absent; Rather, you are calling a Hearer, One very close by; The One Who you are calling is

closer to each one of you, closer even than the neck of your riding animal." (Agreed upon it by al-Bukhari and Muslim).

Joining between Allah's attributes of Highness, being above, and His mounting upon the throne and His omnipresence and nearness:

Ibn Taymiyyah states in Aqeedatul ul Wasitiyyah: Allah is Above Everything, what we mentioned of belief in Allah included belief in what Allah has revealed in His Book (the Qur'an), and what has been continuously reported from His Messenger (peace be upon him), and what the early generation of the Ummah unanimously agreed upon: That Allah, The Glorified, is above His heavens on His Throne, exalted above His creatures, and that He, The Glorified, is with them wherever they be and knows whatever they do. He summed it up in His saying:

"He is the One Who created the heavens and the earth in six days; Then He Settled on the Throne. He knows what goes into the earth and what comes out of it and what descends from heavens and what ascends into it; He is with you wherever you are; Allah sees all what you do." (al-Hadid 57/4)

His saying "He is with you" does not mean that He is commingled with the creatures: The language does not indicate this and it is against what the early generation of the Ummah agreed upon, and contrary to Allah's creation of all things; For example, the moon is one of Allah's Signs to be found amongst the smallest of his creatures; It is placed in the skies where it is at the same time with both the traveler and the non-traveler, wherever they are; and He, The Glorified, is on the Throne, watching over His creatures, ruling over them; This is, as well as other Signs of His Lordship.

All that Allah The Glorified mentioned-that He is on the Throne (al-'Arsh) and that He is with us-true in itself does not warrant distortion but should be protected from false conjectures, such as thinking that the apparent meaning of His saying "In Heavens" means that heavens contain Him. This is invalid according to the consensus of all the people of knowledge and faith.

Included in this is the belief that He is very close to His creatures, responding, as He has summed it up in His saying:

"If My 'ibad (worshippers) ask you about Me; (say that) I am very close, answering the caller when he calls on Me." (al-Baqarah 2/186)

And the Prophet (peace be upon him) said to his Companions when they raised their voices in invocation of Allah: "O people! Restrain yourselves. Verily, you are not calling One Who is deaf or absent, the One you call is nearer to each of you than is the neck of your riding animal."

What has been revealed in the Book (i.e., the Qur'an) and in the Sunnah - of His Closeness and His Concomitance - does not contradict what has been told of His Exaltation and Highness. Indeed, Glory be to Him, there is none like Him in all His Attributes, and He is High in His Nearness and Near in His Highness." (End of quote from ibn Taymiyyah)

| | | |
|----------------------|-----------------------------------|---------------------------|
| Madhab (Methodology) | Highness/Raising Over/Being Above | Nearness and Ominpresence |
|----------------------|-----------------------------------|---------------------------|

| | | |
|---|---|--|
| Methodology of an-Najaariyyah and the extreme worshippers of the Jahmiyyah and the laymen of amongst them | They deny and negate Allah's Highness and His being above | They state that Allah is everywhere in His essence |
| As-salimiyyah and As-Soofiyyah | They establish and affirm Allah's Highness and being above | They state that Allah is everywhere in His essence |
| Al-Jahmiyyah | They deny saying: Allah is not in the world nor outside of the world | They deny saying: Allah is not in the world nor outside of the world |
| Ahl Sunnah wal Jam'ah | They establish and affirm Allah's Highness and His being above All things | They state that Allah in His essence is Above everything. And Allah's omnipresence in creation is with His knowledge. And His nearness to His servants with His knowledge, guidance, and protection. |

Proofs for Allah's descension:

It is narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: "Our Lord – the All-Glorious, All-High – comes down every night to the nearest heaven, when one-third of the night remains. He says: 'Whoever calls upon Me, I will answer him, and whoever asks of Me, I will give him, and whoever seeks forgiveness of Me, I will forgive him.'" (Bukhari, 3/29, hadith no. 1145; Muslim, 1/521, hadith no. 758. This version is narrated by Bukhari)

The Qur'an states that Allah (The Exalted), will come on the Day of Resurrection to pass judgement:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ}

"Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and angels? [Then] the case would be already judged. And to Allah return all matters [for decision]. (Baqarah 2: 210)

And Allah says:

{كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (21) وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا}

Nay! When the earth is ground to powder. And You Lord comes with the angels in rows. (al Fajr 89: 21-22)

It is narrated from Ibn Mas'ood (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "Allah will gather together the first and the last for an appointed time, forty years, when they will be looking up at the heavens, waiting for judgement to be passed, and Allah will come in the shadows of clouds from the Throne to the Kursiy." (By Ibn Mandah, Adh-Dhahabi said: its isnad is hasan. A group of scholars who had memorised ahaadeeth and were well-verse in the criticism thereof classed it as saheeh (sound), such as Al-Haakim, Al-Mundhiri and Al-Haythami.)

Questions for Correspondence Course Aqeedah Part Seven

(Please detach these questions, complete them and return them back to iMacD for grading)

Multiple choice questions. 7 points each. Circle the letter of the correct answer.

1. Allah's Attributes may be divided into _____ main divisions
 - a) Five
 - b) Three
 - c) Seven
 - d) Two
2. Allah has _____ hands
 - a) Three
 - b) Four
 - c) Two
 - d) zero
3. Ahlus Sunnah wal Jamaa'ah believe that Allah's face, hands, eyes are _____.
 - a) Unique and befit His Majesty and Highness
 - b) Like that of the creation
 - c) Deficient
 - d) Without ability
4. The Believers will _____ Allah's Magnificent Face in the Hereafter.
 - a) Not see
 - b) See with their eyes
 - c) Not believe in
 - d) Go far away from
5. The correct belief in regards to 'where' Allah is in His Essence, is above and upon His Throne above the Heavens. This is the belief of _____.
 - a) Ahlus Sunnah wal Jamaa'ah
 - b) Salifiyyoon
 - c) Ahlul Hadeeth
 - d) Extreme Soofies
 - e) a, b, and c

6. Muslims believe that they _____ see Allah in this world

- a) can
- b) cannot
- c) sometimes

7. The correct meaning of 'Istiwa' according to Ahlus Sunnah wal Jamaa'ah is:

- a) rising above, over, upon
- b) conquering, taking over, overpowering
- c) falling, descending
- d) growing and expanding

8. _____ establish and affirm Allah's Highness and being above in the Heavens and they also view that Allah is everywhere in His essence.

- a) Ahlus Sunnah wal Jamaa'ah
- b) Soofiyah and Salimiyyah
- c) Al Jahmiyyah and the Mu'tazilah

9. _____ They establish and affirm Allah's Highness and His being above All things. They state that Allah in His essence is Above everything. And Allah's omnipresence in creation is with His knowledge. And His nearness to His servants with His knowledge, guidance, and protection.

- a) Soofiyah and Salimiyyah
- b) Al Jahmiyyah and the Asha'irah
- c) Ahlus Sunnah wal Jamaa'ah

10. _____ are from amongst Allah's actions

- a) Ar Rahman
- b) Al Aleem
- c) Anger, Dislike, Punishment
- d) Cooking

Grade: _____ /70)

Essay questions. 10 points each. Please answer with complete sentences, proper punctuation, grammar and spelling.

1. There are some Muslims who have mistakenly believed that Allah is 'everywhere'; some have even gone to the extreme to view that Allah even incarnates Himself into other human beings and creatures. How can you rebut this statement using what you have learned in this course. Please explain with proofs and evidences from the Quran and Sunnah as well as logical arguments.

2. How does a Muslim benefit by knowing that Allah has two eyes? How can that assist him in his daily life?

3. Write about Allah's ascension and descension and how Muslims benefit from knowing Allah ascends and descends.

Grade: _____/30)

Total Grade: _____/100)

(Please detach these questions, complete them to the best of your ability, send them back to iMacD for grading. Only students who receive 90% or more will receive the next course.)

May Allah grant you success.



Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 8

iMacD P.O. Box 4152 Hagerstown MD 21741

Allah's Divine and Sublime Attributes

Allah's Life, Sustainment and Eternity

Allah (The Exalted), is Alive and His Life is eternal:

{هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

He is the Ever Living, Laa ilaaha illa Huwa (none has the right to be worshipped but He);...(Gafir 40: 65)

His life is different from the lives of His creation, all of whom die and cease to exist; nothing will remain except Allah (The Exalted):

{كُلُّ مَنْ عَلَيْهَا فَانٍ (26) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever. (ar Rahman 55: 26-27)

Imam Bukhari has narrated from Ibn 'Abbaas that the Prophet ﷺ used to say:

"I seek refuge in Your Glory, there is no god except You, Who never dies, whilst the jinn and mankind will die." (Bukhari, 13/368, hadith no. 7383)

Whoever is like this is the One Who deserves to have trust placed in Him:

{وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا}

And put your trust (O' Muhammad) in the Ever Living One Who dies not...
(al Furqan 25: 58)

He is Al-Qayyoom, the Self-Sustaining who sustains all that exists. All created beings are in need of Him, and they have no other maintainer except Him:

{وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ}

And among His Signs is that the heaven and the earth stand by His Command...
(Rum 30: 25)

Allah's power and strength

Allah says establishing His strength:

{إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}

Verily, Allāh is the All-Provider, Owner of Power, the Most Strong. (Adh-Dhariyat 51:58)

1-al Quwwa: Power, here Allah is the owner of Power

2-al-Mateen: enormous strength, here Allah is the Most Strong

Allah says in surah al kahf 18:39:

{وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَّا أَقْلَ مِنْكَ مَا لَا وَوَلَدًا}

"There is no power except with Allah"

Allah says in at Takwir 81:20:

{ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ}

Owner of power, and high rank with (Allāh) the Lord of the Throne, (At-Takwir 81:20)

Allah says also about His might (Ash Shura: 42:19):

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ}

Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. (Ash-Shura 42:19)

Proofs for Attributes (al-fi'liyyah) and Allah's names:

Allah's Hearing and Seeing:

Allah says:

{إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا}

"Lo! Comely is this which Allah admonishes you to be. Lo! Allah is ever Hearer, Seer." (an-Nissa' 4/58)

In this verse we find the establishment and affirmation of Allah's attributes of hearing and seeing

Allah says:

{قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}

"Allah has indeed heard her who argued with you [O Muhammad] concerning her husband, and who complained unto Allah; Allah hears the argument between both of you; Indeed, Allah is Hearer, Seer." (al-Mujadalah 58/1)

And He has said:

{لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ}

"Verily, Allah heard the saying of those [the Jews] who said: Allah is poor and we are rich." (Al'Imran 3/181)

And He has said:

{أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ}

"Do they think that We do not hear their secrets and their private counsels? Indeed [We do], and Our Messengers are by them to record all." (az-Zakhruf 43/80)

These verses establish and affirm that Allah hears and is All Hearing. Meaning that Allah hears all sounds the time of their making. And the meaning of as-Sam'a is the recognition of all audible things.

Allah says:

{قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ}

"Indeed, I will be with you [Musa and Harun], Hearing and Seeing." (Ta Ha 20/46)

And He has said:

{أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ}

"Is he then unaware that Allah sees?" (al-'Alaq 96/14)

And He has said:

{الَّذِي يَرَاكَ حِينَ تَقُومُ (218) وَتَقْلَبُكَ فِي السَّاجِدِينَ (219) إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}

"Who Sees you when you stand up [to pray]? And [sees] your movements among those who fall prostrate [in worship]? Indeed, He, and only He, is The Hearer, The Knower." (ash-Shu'ara' 26/218-220)

And He has said:

{وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ}

"Say [unto them]: Act! Allah will see your actions, and [so will] His Messenger and the Believers."
(at-Tawbah 9/105)

These verses affirm and establish the attribute of sight for Allah, Allah sees everything which is to be seen when it happens, and it also has the meaning of knowing as Allah says:

{إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (6) وَنَرَاهُ قَرِيبًا}

Verily! They see it (the torment) afar off, But We see it (quite) near. (Al-Ma'arij 70:6-7)

Allah's Hearing and Sight

These two attributes are confirmed by the text of the Qur'an:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

...There is nothing like Him, and He is the All-Hearer, the All-Seer. (Ash Shura 42: 11)

And Allah says:

{ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}

That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer. (al Hajj 22: 61)

And Allah (The Exalted), said to Moosa and Haaroona (may peace be upon them):

{قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى}

Fear not, verily, I am with you both, hearing and seeing. (Ta ha 20: 46)

Allah's Knowledge and Ability

Allah says:

{قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ}

They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." (Al-Baqarah 2:32)

Allah says:

{يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ}

He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. (Saba' 34:2)

This verse clarifies the capacity and amplitude of Allah's knowledge.

Allah says:

{وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ}

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (Al-An'am 6:59)

This verse contains two (2) attributes of Allah:

A. Clarifies the capacity and amplitude of Allah's knowledge

B. Allah possesses the knowledge of the unseen, which no one else possesses. 'The keys of the Ghaib' are explained in Allah's saying:

{إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيَنْزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}

Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things). (Luqman 31:34)

And Allah says:

{وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ}

And no female conceives or gives birth, but with His Knowledge. (Fatir 35:11)

In this verse we find the attribute of Allah's knowledge, and a clarification of the extensiveness and capacity of His knowledge.

Allah's Anger, Dissatisfaction, Detest/Abhor/Hatred, Disliking:

There are actions which Allah does not love; in face He hates them and is angry with them. His hatred and anger are real in a manner that befits His noble nature. Among these actions is fasaad (corruption or mischief):

{وَاللَّهُ لَا يُحِبُّ الْفُسَادَ}

...And Allah likes not mischief. (Baqarah 2: 205)

And Allah says:

{وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ}

...And Allah does not like the Mufsideen (mischief-makers). (al Ma'idah 5: 64)

It is also stated in the texts that Allah does not like the kaafiroon (disbelievers), zaalimoon (wrongdoers or oppressors), extravagant, aggressors, betrayers and those who exult in their riches. He does not like such as are product and boastful (cf. Qur'an 4: 36), the disbelievers and sinners (cf. Qur'an 2: 276), or those who betray their trusts and indulge in crime (cf. Qur'an 4: 107).

Allah says:

{إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا}

Verily, Allāh does not like such as are proud and boastful; (An-Nisa 4:36)

And Allah says:

{وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ}

And Allāh likes not the disbelievers, sinners. (Al-Baqarah 2:276)

And Allah says:

{إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا}

Verily, Allāh does not like anyone who is a betrayer of his trust, and indulges in crime. (An-Nisa 4:107)

The hadith in which Allah (The Exalted), says: "Whoever hates to meet Allah, Allah hates to meet him." (Muslim, 4/2065, hadith no. 2684)

It is narrated from ‘Aa’ishah (may Allah be pleased with her) that: the Prophet ﷺ said: “The most hated of men to Allah is the tough and argumentative type.” (Bukhari, 13/180, hadith no. 7188; Muslim, 4/2054, hadith no. 2668)

It is narrated from Al-Baraa’ ibn ‘Aazib that he heard the Messenger of Allah ﷺ say concerning the Ansaar: “Whoever loves them, Allah will love him, and whoever hates them, Allah will hate him.” (Bukhari, 7/113, hadith no. 3783; Muslim, 1/85, hadith no. 75)

And Allah says:

{وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا}

"Whoever slays a believer intentionally, his reward is Hell for ever. Allah's wrath is against him and He has cursed him." (an-Nissa' 4:93)

This verse establishes and affirms Allah's attribute of anger, these are from Allah's attributes which necessitate the anger of the one who does things which require Allah's anger and vengeance.

And He has said:

{ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ}

"That will come to be because they followed that which angered Allah, and shunned that which pleases Him." (Muhammad 47:28)

And He has said:

{فَلَمَّا أَسْفَوْا اتَّقَمْنَا مِنْهُمْ فَأَعْرَفْنَاهُمْ أَجْمَعِينَ}

"When they angered Us, We punished them." (az-Zakhruf 43:55)

And He has said:

{وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ}

"But Allah was adverse to their being sent forth and held them back." (at-Tawbah 9:46)

And He has said:

{كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ}

"It is most hateful in the Sight of Allah that you say that which you don't do." (as-Saff 61/3)

These verses establishes four (4) attributes of Allah, which are close in meaning:

A.al-Asif: which has two meanings

1-) meaning anger

2-) meaning sadness,

*The meaning here in this verse is anger. And know that sadness is a deficient attribute which Allah The Most High is free from and does not possess.

B. al-Muqt:Abhorrence, hatred, disgust, this is greater than anger, and anger is closer to the meaning of 'al-kirahah

C. as-Sakhat, which is similar to anger in its meaning.

D.: al-Kirahah,(disliking) which necessitates the abandoning, shunning and enmity that thing or person.

Allah's Will/Desire and Ability:

And Allah says:

{لَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ}

"If only, when you entered your garden, you had said: That which Allah wills is; There is no strength save in Allah." (al-Kahf 18/39)

In this verse we find two (2) attributes:

A-Will, Allah's will to do as He pleases and desires in His creation

B-al-Quwwa: Strength

Allah says:

{وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ}

"If Allah had so willed it, those who followed after them would not have fought one with the other after clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with the other; But Allah does what He wills." (al-Baqarah 2/253)

This verse contains the establishment and affirmation of Allah's will.

Allah says:

{أَحَلَّتْ لَكُمْ بِهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ غَيْرَ مُجَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ}

"The beast of cattle is made lawful unto you [for food], except that which is announced unto you [herein], hunting being unlawful when you are on pilgrimage; Indeed, Allah ordains that which He wills." (al-Ma'idah 5/1)

This verse contains the attribute of 'al-Iradah' which means: will or desire.

Allah says:

{لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا}

"That you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge". (At-Talaq 65:12)

In this verse we find Allah's attribute of ability and power to do all things.

This is called 'al-Qudrah', which means that Allah is able to do any and all actions without deficiency, and Allah's ability is all comprehensive, meaning His abilities are unrestricted, and this includes the existent and non existent things.

Allah's attributes of Happiness, Laughter, and (Amazement) Marvel

As it came in an authentic hadeeth: "Indeed, Allah is happier with the repentance of his 'abd (worshipper) than any one of you is with finding his lost riding camel." (Agreed upon it by al-Bukhari and Muslim)

And the hadith: "Allah laughs about two men who kill each other but both enter paradise." (Agreed upon it by al-Bukhari and Muslim)

And the hadith: "Allah marvels about the despair of His creatures ('ibad), while the changing of their situation from bad to good is very near, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very close." (Its isnad is good; reported by Ahmad and others)

Ibn Taymiyyah states: "The Sunnah of the Messenger of Allah (peace be upon him) interprets the Qur'an and clarifies it, and leads to it, and expresses its meaning. We must accept and believe in the sound Ahadith in which the Messenger (peace be upon him) described his Lord, The Almighty, The Exalted.....And many more of these ahadith in which the Messenger of Allah (peace be upon him) relates of his Lord whatever he relates.

The Saved Group (al-firqah an-najiyah), The people of the Sunnah (Ahlus Sunnah wal Jamaa'ah) and the Community believe these things, as they believe what Allah revealed in His Precious Book (i.e., the Qur'an); (They believe) without distorting or denying and without asking how

(takyif) or shaping (tamthil); Rather, they comprise the center of the groups of the Ummah (the Muslim nation), as the Ummah comprises the center of all nations." (End of quote)

Allah's Love

And Allah says:

{وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ}

"And do good; Indeed, Allah loves those who do good." (al-Baqarah 2:195)

And He has said:

{وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ}

"Act equitably; Indeed, Allah loves the equitable." (al-Hujurat 49:9)

And He has said:

{فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ}

"So long as they are true to you, be true to them; Indeed, Allah loves those who keep their duty." (at-Tawbah 9:7)

And He has said:

{فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ}

"Allah will redeem a people whom He loves, and who love Him." (al-Ma'idah 5:54)

And He has said:

{إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ}

"Indeed, Allah loves those who fight in ranks for His cause, as if they were a solid structure." (as-Saff 61:4)

All of these verses establish Allah's divine attribute of love.

It is stated in the Qur'an and Sunnah that Allah (The Exalted), loves certain deeds, certain words and some of His creation who have certain characteristics which He has stated He loves.

He has told us that so that we may strive to attain these characteristics that He loves and do the deeds that He loves, and utter the words that He loves. Thus He will love us.
Allah (The Exalted), loves the pious:

{إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ}

...Surely, Allah loves Al-Muttaqeen (the pious). (Towbah 9: 4)

He (The Exalted) loves those who are patient:

{وَاللَّهُ يُحِبُّ الصَّابِرِينَ}

...And Allah loves As-Saabireen (the patient). (Ali Imran 3: 146)

He (The Exalted) loves those who put their trust in Him:

{إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ}

...Certainly, Allah loves those who put their trust (in Him). (Ali Imraan 3: 159)

(Bukhari and Muslim) narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah said: "Two words which are light on the tongue but they are heavy in the Balance and are beloved to the Most Merciful: Subhaan Allahi wa bi hamdihi, Subhaan Allahil-'Azeem. (Glory and praise be to Allah, glory be to Allah the Almighty) (Bukhari, 11/206, hadith no. 1406; Muslim, 4/2072, hadith no. 2694)

It is narrated that Sumrah ibn Jundub said: The Messenger of Allah said: "The most beloved of speech to Allah if four (phrases): Subhaan Allahi wa'l-hamdu Lillaahi wa laa ilaaha illa-Allahu wa Allahu Akbar (Glory be to Allah, praise be to Allah, there is no god except Allah, and Allah if Most Great). And it does not matter which of them you start with." (Muslim# 2137)

The Prophet said to Ashajj 'Abd al-Qays: "You have two characteristics which Allah loves: patience and deliberation." (Muslim# 17)

It is narrated from 'Ubaadah ibn as-Saamit that the Prophet ﷺ said: "Whoever loves to meet Allah, Allah loves to meet him; whoever hates to meet Allah, Allah hates to meet him." (Muslim #2684)

All the actions, attitudes and words that Allah loves are those which were brought by the Messenger ﷺ or which were part of his character. Hence Allah stated in a comprehensive aayah that the way to earn His love is to follow the Messenger ﷺ. He has said:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}

Say (O' Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you... (Ali Imraan 3: 31)

Allah's Pleasure

Allah says:

{رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ}

"Allah takes pleasure in them and they in Him." (al-Ma'idah 5:119)

This affirms and establishes Allah's attribute of being pleased, it means that Allah is pleased with those who do good and does good to them.

Allah's Speech, Calling out, Secret Talk, Utterances

Speech:

He has said:

{لِلَّهِ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا}

"Whose words (Hadith) can be truer than Allah's?" (an-Nisaa' 4:87)

And He has said:

{وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا}

"Whose utterance (Qil) can be truer than Allah's?" (an-Nissa' 4:122)

And He has said:

{وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ}

"When Allah said (qala): O Jesus, son of Mary" (al-Ma'idah 5:116)

And He has said:

{وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ}

"Perfected is the Word (kalimatu) of your Lord in Truth and Justice." (al-An'am 6/115)

And He has said:

{وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا}

"To Moses Allah spoke (kallama) directly." (an-Nissa' 4:164)

And He has said:

{وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ}

"When Moses came to Our appointed place, and his Lord spoke (kallama) unto him." (al-A'raf 7:143)

And He has said addressing Musa:

{وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا}

"We called him (nadainahu) from the right side of [Mount] at-Tur and made him draw near to Us for communion." (Maryam 19:52)

*Look also: (at-Tawbah 9:6, Al Baqarah 2:75, al-Fath 48/15, al-Kahf 18/27, ali Imraan: 62, and ash-Shu'ara' 26:1, al-A'raf 7:22 al-Qasas 28:62)

Allah speaks to Jibreel (Gabriel) (Peace be upon him): It is narrated that Abu Hurayrah (may Allah be pleased with him) said; the Messenger of Allah ﷺ said:

"When Allah, the All-Glorious, All-High, loves a slave, He calls out Jibreel: 'Verily Allah loves So and so, so love him.' Then Jibreel loves him, and calls out to the people of heaven: 'Verily Allah loves So and so, so love him.' Then the people of heaven love him, and Allah causes him to find acceptance among the people of the earth." (Bukhari, 13/461, hadith no. 7485; Muslim, 4/2030, hadith no. 2637. This version is narrated by Bukhari.)

Bukhari devoted a chapter to this verse, then he said: But he did not say what your Lord created. He has transmitted all the reports narrated by Masrooq from Ibn Mas'ood that ends with him (Masrooq) – mu'allaq mawqoof, under this chapter. It says: "When Allah speaks with the Wahy (Revelation/inspiration), the people of the heavens hear something, and when fear is banished from their hearts and the sound has ceased, they know that it is the truth, and they call out, What did your Lord say?

Yet there is another mu'allaq hadith transmitted by Jaabir from 'Abdullah ibn Unays, who said: I heard the Messenger of Allah ﷺ say: "Allah will gather His slaves and will call them with a voice which will be heard from afar as clearly as it will be heard from up close: 'I am the Sovereign, I am the Judge.'" (Bukhari, 13/452)

Bukhari in his book, Khalq al'aal al-'Ibaad (creation of the deeds of Allah's slaves), commenting on this hadith said: "This proves that the voice of Allah does not resemble the voices of His creation, because the voice of Allah can be heard from afar as clearly as it can be heard from nearby, and the angels swoon from His voice. (Khalq Al'aal al-'Ibaad, Pp. 149)

Allah (The Exalted), speaks with a voice that does not resemble any of the voices of His creation at all, as stated in the hadith narrated by Bukhari from Abu Sa'eed al-Khudri, who stated: The

Messenger of Allah ﷺ said: "Allah will say, 'O' Adam!' and he will say, 'At Your service.' Then a voice will call out: 'Allah commands you to send forth from your progeny those who are to be sent to Hell.'" (Bukhari, 13/453, hadith no. 7483. See also 8/441, hadith no. 4741. Muslim 1/201, hadith no. 222. This version is narrated by Bukhari.)

Allah's Coming and Going

And Allah says:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ}

"Will they wait until Allah comes to them in canopies of clouds, with the angels? Then the case will have been already judged." (al-Baqarah 2/210)

And He has said:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ}

"Are they waiting to see if the angels come to them? Or your Lord [Himself]? Or some of the Signs of your Lord? That Day Signs of your Lord will come." (al-An'am 6:158)

Allah says:

{وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (22) وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى}

"Nay! When the earth is pounded to powder, then your Lord will come and the angels will come rank upon rank." (al-Fajr 89/22-23)

These verses establish the attribute of Allah which is Allah's coming, which in Arabic are two different words with a similar meaning: al-Ityaan and al-Majee'a, which in English means coming, arrival.

Allah's Creation of things

Allah says regarding His creation of things (ali Imran: 47)

{قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرًا قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is. (Aali Imran 3:47)

Also see: (Maidah: 17, Nur: 45, Rum:54, ash Shoorah:49)

Allah's Providing Sustenance

And Allah says that He provides sustenance (Ash Shura 42:19) :

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ}

Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. (Ash-Shura 42:19)

See also:(Baqarah: 212, Ali Imran:37, An Noor: 38)

And Allah's Giving/Granting

Affirming and establishing Allah's giving (ash Shoorah: 49):

{لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوْرَ}

To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. (Ash-Shura 42:49)

Allah's Prohibiting

{مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ}

Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers. (Al-Ma'idah 5:72)

See also (al-An'aam 150-151, al-A'raaf: 33, Towbah: 29,37, al Is'raa: 33, Furqan: 68)

Allah's Benevolence and Kindness

Allah says regarding His kindness and benevolence (Ash Shura:19)

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ}

Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. (Ash-Shura 42:19)Also see : yusuf:100, Hajj:63

Allah says about His expansion of the earth

{وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رَوَاجِينَ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ}

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for people who reflect. (Ra'd 13:3)

Also Allah says (Furqan:45)

{أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَائِناً ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ ذَلِيلًا}

Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow]. (Al-Furqan 25:45)

Allah increases provisions

{وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَانُّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنْ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا وَيُكَانُّهُ لَا يَفْلَحُ الْكَافِرُونَ}

And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. (Al-Qasas 28:82)

Also see: (Ra'd:26, Ankabut: 62, Rum:37, Saba: 36, 39)

Allah's Grasping, Seizing, Taking Hold of

Allah says about His grasping and seizing (Baqarah: 245):

{مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ}

Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return. (Al-Baqarah 2:245)

And Allah says (Fatir:41):

{إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أُمْسِكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا}

Verily! Allāh grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. (Fatir 35:41)

Allah says about His ability to Give Life and Cause Death

And Allah says that He gives life and causes death (Baqarah: 258)

{أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ}

Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrâhim (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhim (Abraham) said, "Verily! Allāh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are Zâlimûn (wrong-doers, etc.). (Al-Baqarah 2:258)

See also: (Ali Imraan: 156, Al-A'raaf:158, Towbah:116, Yunus:56, Hajj:6, Rum:50, Yasin: 78-79, Gafir:68, and many other verses)

Allah's ability to Honor

{وَتَنَزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

"and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things." (Aali Imran 3:26)

These are just some of Allah's Most Beautiful Attributes, please read and ponder over the verses of the Quran to find others.

Examples of how the Messenger ﷺ, blessings and peace be upon him, glorified and praised his Lord and called upon Him

I would like to quote some of the words – in addition to those mentioned above – with which the Prophet ﷺ glorified and praised Allah by His Names and Attributes, and called upon Him.

a – It is narrated from Abu Hurayrah that Abu Bakr as-Siddeeq (may Allah be pleased with them) said to the Messenger of Allah ﷺ: "Teach me something that I can say in the morning

and in the evening.” He ﷺ said: “Say: Allahumma ‘Aalim-al-ghaybi wa’ sh-shahaadah, Faatir as-samawaati wa’l-ard, Rabba kulli shay’in wa maleekahu, ashhadu an laa ilaaha illa anta, ‘Aoodhu bika min sharri nafsi wa min sharr ish-shaytaan wa sharakihi (O’ Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god except You. I seek refuge in You from the evil of my own self and from the evil and snares of the Shaytaan.” This is narrated by Tirmidhi, Abu Dawood and Ad-Daarimi. (Mishkaat al-Masaabeeh, 1/734, hadeeth no. 2390)

b – Abu Sa’eed al-Khudri narrated that when the Messenger of Allah ﷺ would raise his head from rukoo’, he would say: “Rabbanaa laka’l-hamd, mil’ us-samawaati wa’l-ard, wa mil’u ma shi’ta min shay’in ba’d, ahl ath-thanaa’i wa’l-majd, ahaqu ma qaala al-‘abd, wa kullunaa laka ‘abd. Allahumma laa maani’a lima a’tayta wa laa mu’tiya lima mana’ta, wa laa yanfa’u dhaa’l-jaddi minka al-jadd (Our Lord, to You be praise, filling the heavens and the earth, filling whatever else You wish, Lord of Praise and Majesty. The truest thing a slave has said – and we are all slaves to You – is, O’ Allah, none can withhold what You grant, and none can grant what You withhold, nor can the possessions of an owner benefit him in front of You).” (Muslim, 1/347, hadeeth no. 477)

c – It is narrated that Thawbaan (radhiyAllahu anh) said: when the Messenger of Allah ﷺ would complete his salaah, he would pray for forgiveness (say astaghfirullah) three times, and then say: “Allahumma antas-salaam wa minkas-salaam, tabaarakta ya dhaa’l-jalaali wa’l-ikraam (O’ Allah, You are As-Salaam (The One Free from all defects), and from You comes peace, blessed are You O’ Owner of Majesty and Honour).” (Muslim, 1/414, hadeeth no. 592)

d – Ibn ‘Abbaas (radhiyAllahu anh) narrated that the Messenger of Allah ﷺ used to say at times of distress: “Laa ilaaha illa Allah al-‘Azeem al-Haleem, laa ilaaha illa Allah Rabb ul-‘Arsh il-‘Azeem, Laa ilaaha illa Allah Rabb us-samawaati wa Rabb ul-ard, Rabb ul-‘Arsh il-kareem (There is no god except Allah, the Most Great, the Ever Forbearing, there is no god except Allah, the Lord of the Mighty Throne, there is no god except Allah, the Lord of the heavens and the Lord of the earth, Lord of the Noble Throne.” (Bukhari, 11/145; Muslim, 4/2093, hadeeth no. 2730)

e – It is narrated from Sumrah ibn Jundub that the Messenger of Allah ﷺ said:

“The most beloved of speech to Allah are four phrases:
SubhaanAllaah, wa’l-hamdu Lillaah, wa laa ilaaha illa-Allah, w’ Allaahu Akbar
(Glory be to Allah, praise be to Allah, there is no god except Allah, and Allah is Most Great). And it does not matter with which of them you start.”

According to another report: “The best of speech is: SubhaanAllaah, wa’l-hamdu Lillaah, wa laa ilaaha illa Allaah, w’ Allaahu Akbar.” (Muslim. See Mishkaat al-Masaabeeh, 1/706, hadeeth no. 2294)

f – It is narrated from Abu Hurayrah (radhiyAllaah anh) that the Messenger of Allah ﷺ

said:“Two words which light on the tongue but will weigh heavily in the Balance, and are beloved to the Most Merciful: SubhaanAllaahi wa bi hamdihi, SubhaanAllaahi il-‘Azeem (Glory and Praise be to Allah, Glory be to Allah the Most Great).” (Muslim, 4/2072, hadeeth no. 2694)

May peace and blessings be sent upon the Noble Messenger Muhammad.

This is the last Part (Part 8) of the Correspondence Courses related to Tawheed (Oneness of Allah)

The next Parts will relate to Belief in the Angels.

Please detach the upcoming pages containing questions, complete them and return them back to iMacD for grading.

Questions for correspondence course Part 8

*These questions will include information from Part 8, as well as ALL previous lessons (Part 1-7). Please try to answer these questions to the best of your ability, send them back to iMacD for grading

Multiple choice questions. 3 points each. Circle the letter of the correct answer

1. All the actions, attitudes and words that Allah loves are those which were brought by _____ or which were part of his character.

- a) Abu Hanifah
- b) Imam Malik
- c) Imam Shafi'ee
- d) Prophet Muhammad

2. Everything upon the earth will perish, and the _____ will remain forever.

- a) The empire state building
- b) The mosques
- c) The great Imams
- d) The Face of Allah

3. These two attributes are affirmed for Allah in the Quran: (Ash Shura 42: 11)

- a) Allah's coming and going
- b) Allah's ascending and descending
- c) Allah's sight and hearing
- d) Allah's hands and shin

4. Allah loves these individuals:

- a) those who do good
- b) the equitable and the just
- c) the disbelievers
- d) those who are patient upon hardships
- e) a, b and c
- f) a, b, and d

5. Indeed, Allah _____ with the repentance of his 'abd (worshipper) than any one of you is with finding his lost riding camel

- a) angrier
- b) sadder
- c) happier

d) is upset

6. If we want to supplicate to Allah, invoking Him to give us sustenance and provisions it is beneficial to use Allah's Name:

a) Al Aleem

b) Ar Razaaq

c) Al Raheem

d) Al Kabeer

7. Allah _____ the kaafiroon (disbelievers), zaalimoon (wrongdoers or oppressors), extravagant, aggressors, betrayers and those who exult in their riches. He does not like such as are product and boastful (cf. Qur'an 4: 36), the disbelievers and sinners (cf. Qur'an 2: 276), or those who betray their trusts and indulge in crime (cf. Qur'an 4: 107)

a) loves

b) likes

c) dislikes

d) ignores

8. Allah prohibits Paradise for all of those who _____

a) Smoke cigarettes

b) Drink alcohol

c) Associate partners with him and never repent

d) Pray

9. Allah's ability to see and hear are:

a) Deficient

b) Complete and perfect

c) Old

d) Like that of the creation

10. When we establish an attribute for Allah we negate the _____

a) opposite

b) everything like it

c) creation of it

11. Those who believe that someone other than Allah knows the unseen or the future have _____

a) associated partners with Allah in His Names and Attributes, because only Allah knows the unseen

b) gone to a psychic

c) payed a soothsayer

d) gone crazy

12. Believing that Allah is everywhere with/in His Essence is:

- a) an innovation and incorrect
- b) correct
- c) I don't know

13. Why do we learn about Allah's Names and Attributes

- a) to brag to others
- b) to use Allah's Names and Attributes to supplicate to Him and get closer to Him
- c) to learn more about our Lord
- d) to recognize those who invent false beliefs and innovations about Allah
- e) all of the above
- f) b, c, d

14. Allah's knowledge is _____

- a) All encompassing
- b) deficient
- c) lacking

15. Allah has the ability to see _____

- a) at close range
- b) at far range
- c) everything

16. Allah has the ability to hear _____

- a) sounds underneath the ocean
- b) sounds in outer space
- c) sounds inside human beings and animal's bodies
- d) nothing
- e) a, b and c

17. _____ affirm and establish everything authentic that Allah informs us about His Names and Attributes.

- a) People of innovations
- b) Soofiyah
- c) Jahmiyyah
- d) Ahlus Sunnah wal Jamaa'ah

18. _____ believe that Allah has the ability to see and other creatures have the ability to see, but Allah's sight cannot be compared to that of the creation, and Allah's ability to see is that which befits His Majesty and Highness.

- a) Ahlus sunnah wal Jamaa'ah
- b) Ahlul Bidah
- c) Soofiyah

19. The meaning of 'Sunnah' amongst the scholars of Hadith is:

- a) Every action, statement, tacit approval, mannerism, and physical characteristic of the Prophet Muhammad
- b) that which is recommended
- c) anything from the Prophet, not in the Quran

20. All innovations in the religion are _____

- a) Good
- b) Bad
- c) Cool

Grade: _____/60)

Variety questions, T/F, essay, short answer, fill in the blanks. 4 points each.

1. Why is it important to know and understand the correct Aqeedah and know the sources of Islamic Aqeedah? Explain

2. Those who know and understand the correct Aqeedah can:

- a) Worship Allah based upon correct guidance
- b) Sleep in their beds
- c) Recognize innovated ideas and beliefs
- d) Go home and watch tv
- e) b and d
- f) a and c

3. Write about what you benefitted from the most in studying these lessons about Aqeedah.

4. How can you use what you learned in these courses to be a benefit to yourself, your family, your neighbors and your society? _____

5. Write about Tawheed ur Rububiyah and Tawheed ul Ulohiyyah and their relationship with each other. _____

6. Name some characteristics and traits of the people of the Sunnah or Ahlus Sunnah wal Jamaa'ah and how you can strive to practice these traits _____

7. Every Muslim follows and believes the correct Aqeedah

- a) True
- b) False

8. Learning the correct Aqeedah is more important than food and drink

- a) True
- b) False

Why or why not? _____

9. Allah is watching me right now:

- a) True
- b) False

10. Allah hears my supplications when I invoke Him and call upon Him to help me

- a) True
- b) False

Grade: _____/40)

Total Grade: _____/100)

(Please detach these questions, complete them to the best of your ability, send them back to iMacD for grading. Only students who receive 90% or more will receive the next course.)

This being the last part of the Tawheed section of the Aqeedah course, all grades will be averaged together and only those who have received a 90% or more will be able to receive the next part of lessons related to Belief in the Angels.

May Allah grant you success.



Islamic Studies

Correspondence Course

Islamic Creed

Iman

Part 9

iMacD P.O. Box 4152 Hagerstown MD 21741

Meaning of Iman According to the Quran and Sunnah

The proper understanding of Iman (Faith) is essential for every Muslim to know, understand and practice. True enjoyment, peace of mind-heart- and soul, tranquility, and happiness in this world cannot be attained except with a correct understanding of Iman and how to actualize it in our daily lives.

Allah says in the Quran:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ - 13:28

Those who have believed and whose hearts are tranquil and at peace by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts attain tranquility and peace."

Many Muslims know of and memorize the six articles of faith:

1. Belief in Allah
2. Belief in His Angels
3. Belief in all of His Holy Books
4. Belief in all of His Messengers
5. Belief in the Day of Resurrection
6. Belief in Pre-Ordainment

It is essential to know and understand the meaning of Iman. This is because many have introduced doubts, misconceptions and new beliefs based upon their incorrect understanding of Iman. The only way someone will recognize and understand these new and invented beliefs, actions and statements is by understanding the way that the different Islamic sects defined Iman.

The linguistic meaning revolves around two meanings:

1. To give security and safety, as in Allah's statement:

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ - 106:4

"Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear."

2. To mean 'Tasdeeq' (certainty/ true and sincere belief/affirmation), as in Allah's statement:

فَأَمِنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ - 29:26

And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."

'Tasdeeq' linguistically is found in the heart, in the tongue, and both the heart and the tongue at the same time, as well as in the limbs, as it came in the hadith of the Prophet Muhammad:

قَالَ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَقَّهُ مِنَ الزَّانِ، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَ النَّظْرَ، وَرْنَا اللِّسَانَ الْمَنْطِقَ، وَالنَّفْسَ تَمْنَىٰ وَتَشْتَهِي، وَالْفَرْجَ يُصَدِّقُ ذَلِكَ كُلَّهُ وَيُكْتَبُهُ "

Abu Huraira 'narrated from the Prophet who said "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it."¹

When explaining 'Tasdeeq' linguistically it is incorrect to understand it to restrict it only to be in the heart, or only to be upon the limbs, or only to be upon the tongue, rather 'Tasdeeq' is found in all three=heart-tongue-limbs.

The correct definition of Iman which was the opinion of the great Imam's and scholars of Islam such as: Imam Malik, Imam Shafi, Imam Ahmed, Ishaq ibn Rahaway, the scholars of Ahlul Hadith, the scholars of Ahlul Madinah as well as the 'Thahiriyyah' is that 'Iman' is to affirm (tasdeeq) in the heart, declaration upon the tongue and actions upon the limbs.

Imam Al-Lalika'i has narrated with an authentic chain from al-Bukhari who said: "I met more than one thousand men from the scholars of different lands and I did not see anyone from amongst them differ regarding Iman being saying (of the tongue and action (of the limbs and the heart))..."² Iman increases and decreases:

Allah says in the Quran:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ – 8:2

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely –(8:2)

Allah says:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ – 3:173

Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

Imam Al-Laaliakaa'ee (d. 418H) reports that Abdur-Razzaaq as-San'aanee (d. 211H) said: I met sixty two Shouykh, amongst them were: Ma'mar, al-Awzaa'ee, ath-Thawree, al-Waleed bin Muhammad al-Qurashee, Yazeed ibn as-Saa'ib, Hammaad bin Salamah, Hammaad bin Zaid, Sufyaan bin Uyaynah, Shu'ayb bin Harb, Wakee' bin al-Jarraah, Maalik bin Anas, Ibn Abee Laylaa, Isma'eel bin Ayyaash, al-Waleed ibn Muslim And those I have not named all of them saying: "Faith consists of speech and action, it increases and decreases."

Some of the scholars have summarized Iman to be:

القول باللسان، العمل بالأركان، الاعتقاد بالجان، يزيد بطاعة الرحمن، ينقص بطاعة الشيطان

"A Statement of the Tongue, Action within the Limbs, Belief in the Heart, It increases with obedience to Ar Rahman, and decreases with obedience to Shaytaan."

¹ Sahih al Bukhari, Book of Asking Permission, Chapter: The adultery of the body parts (6243)

² Sharh Usul I'tiqad Ahlus-Sunnah wa'l- Jama'ah by Abu Qasim al-Lalika'i (5/889) and this is as Ibn Hajr has mentioned it in Fath ul-Bari (5/889) with this meaning.

The proof that Iman is comprised of these three (3) are numerous Quranic verses and many hadith of the Prophet Muhammad:

Allah says:

يَا أَيُّهَا الرُّسُولُ لَا يَحْزَنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَاهِمُ وَلَمْ تُوْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا - سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يَحْرَفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَطَهِّرْ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۚ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ - 5:41

O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah . Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment. (5:41)

Allah says:

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - 49:14

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful." (49:14)

Allah says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ - 2:136

Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ - 22:77

O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.

The Prophet Muhammad said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِيمَانُ بَضْعٌ وَسَبْعُونَ أَوْ بَضْعٌ شُعْبَةٌ فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِطَاعَةُ الْأَدْنَىٰ عَنِ الطَّرِيقِ وَالْخِيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ "

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said:

“Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith.”³

In these previous verses and hadith we clearly see that that:

1. Iman is comprised of different branches.
2. Iman consists of statements: La ilaha illa Allah, actions: removing something harmful from the path, actions or beliefs of the heart: modesty is a branch of faith.
3. Iman has the highest of branches and the lowest of branches.
4. The people of Iman bow, prostrate, and worship Allah.

From these Quranic verses and this hadith we understand that Iman is comprised of different parts and branches consisting of beliefs, statements and actions. It increases with good deeds and decreases with bad deeds.

Some important principles related to Iman amongst the Scholars of Ahlus Sunnah wal Jama'aah:

*If all of one's statements regarding Iman are abandoned, then all of one's Iman is void.

*If some of one's statements regarding Iman are abandoned, then there still remains other statements which necessitate that the individual is still a believer. (as long as abandonment of some of those statements are not considered nullifiers of one's Iman or Islam).

*If all of one's actions representing Iman are abandoned, then all of one's Iman is void.

*If some of one's actions representing Iman are abandoned, then there still remains other actions which necessitate that the individual is still a believer. (as long as abandonment of some of those statements are not considered nullifiers of one's Iman or Islam).

Those who understand Iman correctly do not consider those who fall into major sins to be disbelievers, rather they consider that individual to be a sinner who is under Allah's will. If Allah chooses to forgive him, He can, if Allah doesn't want to forgive him, He can, and if Allah wants to punish him He can, Allah can do whatever He pleases, however He pleases, whenever He pleases.

The correct understanding of Iman in relation to committing sins, is that if a believer commits a major sin, then that individual is still a Muslim, but he is a wrongdoer because of the major sin s/he committed. Those who understand Iman correctly do not think that someone who commits a major sin will abide in the Hellfire eternally.

Unfortunately, there were some individuals and sects that emerged after the lifetime of the Prophet Muhammad and understood Iman in an incorrect way.

There are those who believe that Iman is comprised of only one part, if one part is decreased, absent or removed, then all of that individual's Iman is gone. Those who have such beliefs are the Khawarij and Mutazilah. There are also those

³ Sahih Muslim, the Book of Faith, Chapter: Clarifying the number of branches of faith, the best and the least of them, the virtue of modesty (Al-Haya') and the fact that it is part of faith, (35b)

who believe that Iman is only affirmation and knowledge, without action and statements, such as the Jahmiyyah. There are also those who believe that Iman is only statements upon the tongue such as the Karimiyyah. Other sects believe that Iman is only beliefs in the heart such as the Ashaa'irah. There are also those who believe that Iman is only belief in the heart and statements upon the tongue, not considering actions of the limbs to be a part of Iman such as the Mur'ji'ah al Fuquhaa. All of these understandings of Iman and the beliefs related to them are against the understanding of Iman amongst the Prophet, the companions and the rightly guided predecessors.

There are two incorrect understandings of Iman amongst many of the Muslims throughout the world today, which take their roots from two dangerous sects and their beliefs-the Murji'ah and the Khawarij.

The Murji'ah

The Murji'ah who emerged in the 2nd to 4th century Hijri and were named as such because of their belief that actions are not part of Iman, or that actions do not affect one's Iman.

Their major mistake and misunderstanding is that Iman is only 'Tasdeeq' (affirmation in the heart with knowledge) without actions. Their second misunderstanding is that if Allah or His Messenger considered that someone is a disbeliever who will abide forever in the Hellfire, then the reason for such a punishment would be because of a lack of knowledge and 'tasdeeq' in one's heart. They claim that they can do any types of disobedience to Allah and their faith (which is only considered in their hearts) will not decrease. They claim that no matter what they do from acts of disobedience, sins, etc...that they are guaranteed paradise as long as they say: 'La ilaha illa Allah'. They claim that one may have Iman in their heart similar to that of Abu Bakr Sideeq and Umar, although he never prostrates to Allah, doesn't fast Ramadan, and fornicates with his mother or his sisters and drinks wine in the daylight hours of Ramadan. The Murji'ah claim that such a man has complete Iman.

Some modern day manifestations of this incorrect ideology:

1. Those who don't pray, don't fast, and constantly disobey Allah and commit sins claiming: "It's only what's in my heart that counts, if I don't pray, fast, pay Zakat I'm still going to the Paradise, I won't be punished."
2. Those who only want to consider, listen to, and read the Quranic verses and Hadith that mention the paradise and the rewards that Allah has in store for His obedient servants in the paradise, while ignoring, rejecting and abandoning the Quranic verses and Hadith that speak about the Hellfire, Allah's punishment for those who disobey him, etc...
3. Iman does not increase or decrease and all people (i.e. Muslims) are equal with regards to its foundations. Disbelief is only in the form of rejection (taktheeb).
4. Disbelief only occurs by belief (i'tiqad), denial (juhud), or making something impermissible to be lawful (istihlal).
5. Abandoning all deeds of the limbs is not disbelief that expels one from the religion
6. The deeds of the limbs are a condition for perfection (shart kamal) in Iman, not a pillar (rukn) or a condition for validity (shart sihha).
7. Abandoning prayer is not disbelief because it is an action of the limbs, and actions of the limbs are a condition for the perfection (shart kamal) of Iman.
8. Misleading people by telling them that all deeds are not important for them to enter Heaven and that the worst of the people will be alongside the most believing in Heaven. This concept led to the loss of morals and values; it also led to ridiculing Allah's religion. Therefore, this loss of values have subsequently led the people to slowly pull away from their religion, while at the same time making them believe that they will enter Heaven along the best of the companions.

The Khawarij

The other incorrect understanding of Iman has emerged from the ideas and beliefs of the 'Khawarij' sect who emerged after the Prophet's (sal Allahu 'alayhi wa sallam) death. He actually foretold about their emergence in numerous 'ahadith'.

Technically, a 'Khariji' is from amongst the 'Khawarij' who are those who go against the agreed upon Imam that the community has selected.

What did they do: They accused Ali ibn Abee Taalib of disbelief and apostasy, and eventually separated themselves from Ali and the general body of Muslims saying that Ali wasn't Muslim and was an apostate.

Their ideology is ancient, but it still exists within the hearts of some Muslims who have not properly understood the meaning of Iman.

Some of the characteristics that someone can be identified with as having this ideology or being affected by this ideology are the following:

1. Considering a Muslim to be a disbeliever if s/he commits a major sin, such as fornication, uses drugs or alcohol, murder, gambling, accusing chaste women, stealing, etc...
2. Considering it permissible to take a Muslim's life, wealth, and property if s/he commits a major sin, because they don't consider them to be Muslim anymore.
3. Considering one to be a disbeliever if s/he falls into a sin and then persists in it.
4. Declaring that Iman is a single entity. If some of it departs, all of it is lost. This is why they consider someone who commits a major sin to be a disbeliever.
5. Permitting revolt against a Muslim ruler for his injustice, even if he has not been seen to commit clear disbelief. Publicizing the sins, mistakes and shortcomings of a Muslim ruler while inciting the people to revolt against him.
6. Not giving any excuse for ignorance at all.
7. Declaring all people who rule or judge by other than what Allah reveals in all instances and circumstances to be disbelievers.
8. Being hasty in declaring individuals to be disbelievers without verifying that the conditions are present and that the barriers have been lifted.
9. Considering people to be 'off the minhaj', or 'off the Sunnah' because of a mistake one may have made.
10. They only believe in, recite, and consider the Quranic verses and Hadith that mention Allah's punishment, the Hellfire, and Allah's warnings; while they abandon the Quranic verses and Hadith that mention Allah's promises for rewards for good deeds, Allah's paradise, etc....

Be diligent to learn the correct creed and the correct understanding of Iman, and be cautious about the incorrect understandings of Iman.

Questions for correspondence course Part 9

*Please try to answer these questions to the best of your ability, send them back to iMacD for grading

Multiple choice questions: 10 questions, 5 points each

1. The Proper understanding of Iman, based upon the Quran, Sunnah and Understanding of the Companions is:

- a) Belief in the heart and statements upon the tongue
- b) Statements upon the tongue
- c) Actions upon the limbs
- d) Belief in the heart, statements upon the tongue, actions upon the limbs

2. There are _____ pillars of Iman

- a) five
- b) seven
- c) six
- d) four

3. The proper understanding of Iman revolves around two meanings:

- a) knowledge and understanding
- b) safety and fear
- c) safety/security and tasdeeq
- d) wisdom and actions

4. Ahlus Sunnah wal Jamaa'ah believe that Iman:

- a) Increases only
- b) Decreases only
- c) Doesn't increase or decrease
- d) Increases with obedience and decreases with disobedience

5. Iman consists of only one part

- a) True
- b) False

6. Iman consists of over 60-70 branches

- a) True
- b) False

7. Ahlus Sunnah wal Jamaa’ah believe that: If a Muslim drinks alcohol, then he/she becomes:

- a) A disbeliever
- b) Still a Muslim, but is considered a Muslim who has sinned
- c) Someone who has left the folds of Islam
- d) A true and complete believer

8. Ahlus Sunnah wal Jamaa’ah believe that: If a Muslim commits fornication ‘Zina’, then he/she becomes:

- a) Still a Muslim, but is considered a Muslim who has committed a major sin
- b) Still a complete believer whose Iman never decreased
- c) Someone who is always promiscuous
- d) Someone whose Iman is like Abu Bakr Sideeq

9. There are those who believe that Iman is comprised of only one part, if one part is decreased, absent or removed, then all of that individual’s Iman is gone. Those who have such beliefs are:

- a) Khawarij
- b) Mu’tazilah
- c) Murji’ah
- d) Ahlus Sunnah wal Jamaa’ah
- e) Both a & b

10. Considering it permissible to take a Muslim’s life, wealth, and property if s/he commits a major sin, because they don’t consider them to be Muslim anymore are from the beliefs of:

- a) Asha’irah
- b) Khawarij
- c) Murji’ah
- d) Ahlus Sunnah wal Jamaa’ah

Grade: _____/50

Essay questions, each question is 10 points, answer with complete sentences

1. A Muslim should know and understand the correct meaning of Iman because:

2. How can someone who doesn't correctly understand the meaning of Iman be misguided or led astray? What can you do to assist them in being guided to the correct path?

3. Give some examples of actions, statements and beliefs that can increase and decrease one's Iman.

4. If someone utters with their tongue a statement of disbelief but still has strong Iman in their heart, what is the ruling on that individual. Explain with proofs and evidences.

5. What are some of the things that you can do in your local community to increase awareness about having proper Iman?

Grade: _____/50)
Total Grade: _____/100)
(Please detach these questions, complete them to the best of your ability, send them back to iMacD for grading. Only students who receive 90% or more will receive the next course.)
May Allah grant you success.

TAWHEED

**ISLAMIC MONOTHEISM
COURSE**

LESSONS 1-9



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