



The Sound Creed

English

إنجليزي

العقيدة الصحيحة



The Scientific Committee under the Presidency of
Religious Affairs at the Sacred Mosque and the
Prophet's Mosque

العَقِيدَةُ الصَّحِيحَةُ

The Sound Creed

اللَّجَّةُ الْعِلْمِيَّةُ

بِرئاسة الشُّؤْنِ الدِّيْنِيَّةِ بِالمَسْجِدِ الْحَرَامِ وَالمَسْجِدِ النَّبَوِيِّ

The Scientific Committee under the Presidency of
Religious Affairs at the Sacred Mosque and the
Prophet's Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Sound Creed

The Scientific Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

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

Praise be to Allah, the Lord of the worlds. I bear witness that there is no god but Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow them rightly until the Day of Judgment.

To proceed:

Allah Almighty has placed us in this worldly life for a noble and exalted purpose, which is to worship Him alone and affirm His Oneness, as He, the Exalted, has said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ ٥١ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ٥٢ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٣﴾

{I have not created the jinn and mankind except to worship Me.

I seek no provision from them, nor do I want them to feed Me.

Indeed, it is Allah Who is the All-Provider, Lord

of Power, the Mighty.} [Surat adh-Dhāriyāt: 56-58]

The ultimate purpose of creation, for which Allah created the creation, revealed the scriptures, sent the messengers, created Paradise and Hell, and divided mankind into two groups. Allah Almighty says:

﴿...فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾

{One party will be in Paradise and the other in the Blaze.} [Surat ash-Shūra: 7]

Tawhīd is the foundation of the religion, which Allah does not accept from the first and the last generations except as the true faith. It is the essence of the Qur'an and the core of faith.

Tawhīd is the religion of Islam; it is faith, guidance, piety, and righteousness.

Allah Almighty named it Islam, saying:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ...﴾

{The true religion with Allah is Islam...} [Surat Āl 'Imrān: 19] Allah Almighty says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter, he will be among the losers.} [Surat Āl 'Imrān: 85]

And Allah Almighty named it faith, saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ...﴾

{O you who believe, believe in Allah and His Messenger...} [Surat an-Nisā': 136] As He Almighty said:

﴿قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا...﴾

{Say [O believers], "We believe in Allah and what has been sent down to us...} [Surat al-Baqarah: 136]

He named it 'Hudā' (guidance). Allah Almighty says:

﴿...وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمْ الْهُدَىٰ﴾

{although there has come to them guidance from their Lord.} [Surat an-Najm: 23]

He Almighty named it piety, as He says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ...﴾

{O you who believe, fear Allah...} [Surat al-Baqarah: 278] As He said:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ...﴾

{O people, fear your Lord...} [Surat an-Nisā': 1]
Allah Almighty named him righteousness, as He, the Exalted, said:

﴿...وَلَكِنَّ الْإِبْرَءَمَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ...﴾

{...but righteousness is to believe in Allah, the Last Day...} [Surat al-Baqarah: 177]

- The Testimony of Tawhīd is the first step by

which a servant enters into Islam, by saying: I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah.

- Allah sent all the messengers with Tawhīd. Allah Almighty says:

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

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

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

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods...”} [Surat an-Nahl: 36] Noah (peace be upon him) said to his people:

﴿...اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...﴾

{Worship Allah; you have no god other than Him.} [Surat al-A’rāf: 59] Similarly, Prophet Hūd (Heber), Ṣāliḥ, Shu’ayb (Jethro), and others (peace be upon them) said likewise to their people.

- Tawhīd is the revelation of Allah to His noble messengers. He Almighty says:

﴿يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

{He sends down the angels with revelation by His command to whom He wills of His slaves, [saying], "Warn that none has the right to be worshiped except Me, so fear Me."} [Surat an-Nahl: 2]

The Rouh (spirit) is the revelation, and it is also said: the prophethood.

- The Prophet (ﷺ) was enjoined to adhere to this until death, as Allah Almighty says:

﴿وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

{and worship your Lord until the certainty [of death] comes to you.} [Surat al-Hijr: 99]

- Tawhīd is the pinnacle of righteous deeds, and it is a condition for the acceptance of deeds: for Allah, Exalted be He, does not accept any deed or act of worship unless it fulfills two conditions: sincerity to Allah alone, and adherence and conformity to the Shariah. Allah Almighty says:

﴿...فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ
أَحَدًا﴾

{So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.} [Surat al-Kahf: 110]

The Hadīth states:

«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ».

Allah Almighty said: "I am the One Who is most free from want of partners. So, he who does something for the sake of someone else beside Me, I discard him and his polytheism." [Narrated by Muslim]

- And every deed that is not connected to Tawhīd holds no weight, as Allah, the Exalted, said:

﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ ۖ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا﴾

{It is those who disbelieve in the verses of their Lord and their meeting with Him; their deeds will be nullified, and We will give no weight to them on the Day of Resurrection.} [Surat al-Kahf: 105]

- Tawhīd is the right that Allah Almighty has made obligatory upon His servants. If they bring it forth purely, they will succeed, but if they mix it with Shirk (polytheism), they will perish. Allah, Exalted be He, says:

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

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65]

Mu'ādh (may Allah be pleased with him) also

reported:

«فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ: أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقَّ الْعِبَادِ عَلَى اللَّهِ: أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا».

“The right of Allah upon the servants is that they worship Him and associate nothing with Him; and the right of the servants upon Allah is that He does not punish those who associate nothing with Him.”
[Narrated by Al-Bukhāri and Muslim]

- Tawhīd expiates sins and misdeeds, as mentioned in the Qudsi Hadīth:

«يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطِيئًا [أي: بمثلها وما يُقَارِبُها]، ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتَكَ بِقَرَابِهَا مَغْفِرَةً».

“O son of Adam, if you come to Me with sins as great as the earth [i.e., like it and nearly as much], and then you meet Me while not associating any partners with Me, I shall bring you forgiveness as great as it.” [Narrated by At-Tirmidhi; classified as Hasan li ghayrihi (sound due to external factors) by Al-Albāni]

- Tawhīd is the gate to Paradise, and no one will enter Paradise except through it. Whoever associates partners with Allah has closed this door, as Allah Almighty says:

﴿...إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ...﴾

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode

will be the Fire.} [Surat al-Mā'idah: 72]

Shirk (polytheism) is not forgiven by Allah Almighty if a person dies while engaged in it, as He Almighty says:

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

“Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills...” [Surat an-Nisā': 48]

The Hadīth states:

«مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارَ.»

“Whoever meets Allah without associating partners with Him will enter Paradise, and whoever meets Him while associating partners with Him will enter Hellfire.” [Narrated by Muslim]

- Tawhīd is what prevents its adherent from eternal stay in Hellfire, if there is in the heart, even the weight of a mustard seed of it, as mentioned in the Hadīth:

«فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.»

‘Allah has made forbidden for Hellfire anyone who says, “there is no god but Allah” seeking thereby Allah’s pleasure.” [Narrated by Al-Bukhāri and Muslim]

- Pure Tawhīd yields complete security in this world and the Hereafter, as Allah, the Most High, says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ (AT)

{Those who believe and do not mix their faith with falsehood are the ones who will be secure, and it is they who are rightly guided.} [Surat al-An'ām: 82]

- Through Tawhīd (monotheism), one attains the intercession of the Messenger (ﷺ), as mentioned in the Hadīth:

«أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ»

The luckiest of people to receive my intercession on the Day of Judgment is the one who says 'there is no god but Allah' sincerely from his heart or his soul. [Narrated by Al-Bukhārī]

- Tawhīd is the path upon which the entire universe proceeds, both living and inanimate beings. All of it submits to Allah in His Oneness and constantly glorifies Him. Allah Almighty says:

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ (IS)

{The seven heavens and the earth, and all those in them glorify Him. There is not a single thing that does not glorify Him with His praise, but you do not understand their glorification. Indeed, He is Most Forbearing, All-Forgiving.} [Surat al-Isrā': 44]

In summary, the word of Tawhīd, as Imam Ibn al-

Qayyim (may Allah have mercy on him) states in his book "Zad al-Ma'ad": "It is the word upon which the heavens and the earth were established, for which all creation was brought into existence. Through it, Allah Almighty sent His messengers, revealed His scriptures, and legislated His laws.

For its sake, the scales were set up, the records were laid down, the marketplace of Paradise and Hellfire was established, and by it, the creation was divided into believers and disbelievers, the righteous and the wicked. It is the origin of creation and command, as well as reward and punishment. It is the "Haqq" (truth) for which creation was made, concerning which there will be questioning and accounting, and upon which reward and punishment will be based. The Qiblah was established upon it, the religion was founded upon it, and for its sake, the swords of Jihad were unsheathed. It is the right of Allah upon all His servants, for it is the Word of Islam and the key to the Abode of Peace.

Both the first and the last will be questioned about it, and man's feet will not move from their place before Allah until he is asked about two matters: What did you worship? And what was your response to the messengers? First: The answer is by actualizing "there is no god but Allah" through knowledge, affirmation, and action. The response to the second is by actualizing "that Muhammad is the

Messenger of Allah," through knowledge, affirmation, submission, and obedience.

The six pillars of faith:

Know, O monotheistic Muslim, that Imān is established upon six pillars, without which Imān is incomplete. If one of these pillars is absent, then the person is not a believer at all, for he has lost a pillar of Imān.

These pillars are those mentioned in the famous Hadīth of Jibrīl (peace be upon him), when he asked the Messenger of Allah (ﷺ):

«فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ
الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ».

"Tell me about faith." He said: "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and destiny with the pleasant and unpleasant aspects thereof." [Narrated by Muslim]

Belief in Allah

We believe in the Rubūbiyyah (lordship) of Allah, the Exalted; meaning that He is the Rabb (Lord), the Creator, the Sovereign, and the Disposer of all affairs.

We believe in the 'Ulūhiyyah of Allah, the Exalted; meaning that He is the True Ilāh (deity), and none is rightfully worshiped except Allah, and all that is worshiped besides Him is false.

We believe in His Names and Attributes;

meaning that He has the most Beautiful Names and the most Perfect Lofty Attributes.

We believe in His Oneness, the Exalted, in all that; meaning that He has no partner in His Rubūbiyyah (lordship), nor in His 'Ulūhiyyah (divinity), nor in His Names and Attributes.

Allah Almighty says:

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ

سَمِيًّا ﴿٦٥﴾

{Lord of the heavens and earth and all that is between them. So worship Him and be constant in worshipping Him. Do you know anyone equal to Him?} [Surat Maryam: 65]

Allah Almighty also says:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

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

We believe that Allah Almighty is established over His Throne. He knows our conditions, hears our words, sees our actions, and disposes our affairs. He provides for the poor, mends the afflicted, grants authority to whom He wills, removes authority from whom He wills, bestows honor upon whom He wills, and disgraces whom He wills; absolute good lies in His Hands, and He has power over all things.

He, Glorified be He, is with His special

companionship with His servants and His believing allies, granting them victory and support. With His general companionship, He is watchful over all His creation and their conditions, hearing their words and knowing what their chests conceal, and beyond that. He, Glorified and Exalted, is above His Throne as He has informed about Himself.

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

{The Most Compassionate rose over the Throne.} [Surat Taha: 5] As befits His Majesty, Allah Almighty says:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

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

We believe in the affirmation of all that Allah has affirmed for Himself or His Messenger (ﷺ) affirmed regarding Him of Names and Attributes, and we dissociate ourselves from two great prohibitions, which are:

Tamthīl (likening): is that one imagines or says with his tongue that the Attributes of Allah Almighty are like the attributes of the creatures.

Takyīf (saying how): is that one imagines or says with his tongue that Allah's Attributes are in such-and-such a way.

We believe in the negation of all that Allah negated from Himself or that His Messenger (ﷺ)

negated from Him, and that such negation involves affirming its perfect opposite. Thus, Allah negated injustice from Himself to affirm His perfect justice, and we remain silent regarding what Allah and His Messenger were silent about.

Belief in the Angels

We believe in the Angels of Allah Almighty and that they are:

﴿...عِبَادٌ مُّكْرَمُونَ ﴿٣٨﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٣٩﴾﴾

{...His honored slaves.

They do not speak before He speaks, and they only do as He commands.} [Surat al-Anbiyā': 26-27]

Allah Almighty created them from light, and they worship Him and submit to His obedience. Allah, the Exalted, says:

﴿...لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْصِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾﴾

(They are not too proud to worship Him, nor do they ever grow weary.

They glorify Him day and night tirelessly.} [Surat al-Anbiyā': 19-20]

Allah concealed them from us; so, we do not see them, but He may reveal them to some of His slaves.

We believe that the Angels have duties that they have been assigned: among them is Gabriel (Jibrīl), the one assigned with revelation. He descends with

it from Allah to whomever He wills of His Prophets and Messengers.

And among them is Michael (Mikā'īl), the one assigned with rain and plants.

And among them is Isrāfīl, the one assigned to blow the Horn when the time comes for the swoon and the resurrection.

Among them is the Angel of Death, who is entrusted with taking the souls at the time of death.

And among them is the Angel of mountains, who is assigned with them.

And among them are angels assigned with the fetuses in the wombs, others assigned with protecting humans, and others assigned with recording their deeds; each person has two angels. Allah, the Exalted, says:

﴿عَنِ الَّتِي يَمِينٍ وَعَنِ الشِّمَالِ قَعِيدٌ ۚ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ (18)

(...one on the right, and the other on the left.

Not a single word he utters, but there is with him a vigilant watcher, ready [to record it]). [Surat Qāf: 17-18]

And there are others assigned to question the deceased after he is buried.

Belief in the Revealed Books

We believe that Allah Almighty sent down Books to His Messengers as evidence against the entire

creation and a guide for the doers of good. Belief in all of them is obligatory, and disbelief in one of them is disbelief in all of them. Allah, the Exalted, says:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥﴾﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.”} [Surat al-Baqarah: 285]

Allah Almighty sent down with each Messenger a Book, as He says:

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

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

These books include:

The Torah: which Allah Almighty revealed to Mūsa (Moses) (peace be upon him), and it is the greatest book given to the Children of Israel, as

Allah says:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ...﴾

{We sent down the Torah, which contains guidance and light...} [Surat al-Mā'idah: 44]

The Gospel (Injīl): which Allah Almighty revealed to Jesus (peace be upon him) as confirmation of the Torah and perfection for it, as He, the Exalted, said:

﴿وَقَفَّيْنَا عَلَىٰ عَائِثِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً
لِّلْمُتَّقِينَ ﴿٥٦﴾﴾

{And in their footsteps, We sent Jesus, son of Mary, confirming the Torah that came before him, and We gave him the Gospel that contained guidance and light, confirming what came before it in the Torah; and guidance and admonition for the righteous.} [Surat al-Mā'idah: 46]

The Psalms (Zaboor): which Allah Almighty gave to David (peace be upon him), He Almighty says:

﴿...وَأَتَيْنَا دَاوُدَ زَبُورًا﴾

{...and We gave David the Psalms.} [Surat al-Isrā': 55]

The Scriptures of Ibrāhīm (Abraham) and Mūsa (Moses) (peace and blessings be upon them), He Almighty says:

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۖ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ﴾

{Indeed, this was in the earlier Scriptures,
the Scriptures of Abraham and Moses.} [Surat
al-A'la: 18-19]

The Magnificent Qur'an: which Allah revealed to
His Prophet Muhammad, the last of all Prophets
(ﷺ). Allah Almighty says:

﴿...هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ...﴾

{...as a guidance for mankind and as clear signs
that show the right way and distinguish between
right and wrong...} [Surat al-Baqarah: 185] It
confirms the previous scriptures and is a criterion
over them, as Allah Almighty says:

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا
عَلَيْهِ...﴾

{We have revealed to you [O Prophet] the Book
in truth, confirming the scriptures that came before
it and as a criterion over them...} [Surat al-Mā'idah:
48]

Allah abrogated with it all the previous
legislations and guaranteed its preservation from
the abuse of the mischievous and distortion of the
deviant; He Almighty says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

{It is We Who have sent down the Reminder,

and it is We Who will preserve it.} [Surat al-Hijr: 9]; because it will remain as evidence against the entire creation till the Day of Resurrection.

As for the remaining earlier Books, they were time-bound, which ended upon the revelation of what would abrogate them. Allah entrusted their preservation to their scholars and monks, but they did not preserve them; thus, they were subjected to distortions, additions, and deletions. Allah, the Exalted, says:

﴿مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ...﴾

{Among the Jews are those who distort the words, taking them out of context...} [An-Nisā': 46] And Allah Almighty says:

﴿قَوْلٌ لِلَّذِينَ يَكْتُتُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٌ لَهُمْ مِمَّا كَتَبْتُ أَيْدِيهِمْ وَقَوْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾^(٧٩)

{So woe to those who write the Scripture with their own hands, and then say, "This is from Allah," in order to trade it for a small price. Woe to them for what their hands have written, and woe to them for what they earn.} [Surat an-Nisā': 79]

Belief in the Messengers

We believe that Allah Almighty sent messengers from among humankind to His creation. He, Glorified be He, says:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ

اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

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

Whoever disbelieves in one prophet has indeed disbelieved in all the messengers, for there is no distinction between one messenger and another; their call is one, which is the worship of Allah alone. Thus, whoever disbelieves in the universal message of Muhammad (ﷺ) to all mankind has disbelieved in all the messengers, including the messenger he claims to believe in and follow, as the Almighty Lord says:

﴿...لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ...﴾

{We make no distinction between any of His messengers.} [Surat al-Baqarah: 285]. And His saying:

﴿...لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ...﴾

{...We make no distinction between any of them...} [Surat al-Baqarah: 136] Meaning: We believe in all of them. Reflect on His words, Allah Almighty says:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٤٥﴾﴾

{The people of Noah rejected the messengers}

[Surat ash-Shu‘arā’: 105] He regarded them as deniers of all the Messengers, although no Messenger preceded Noah!

And Allah said:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾﴾

{Those who disbelieve in Allah and His messengers, and wish to make a distinction between Allah and His messengers, and they say, “We believe in some and disbelieve in others,” wishing to adopt a way in between.

It is they who are the true disbelievers, and We have prepared for the disbelievers a humiliating punishment.

But those who believe in Allah and His messengers, and make no distinction between any of them, they will be given their rewards. For Allah is All-Forgiving, Most Merciful.} [Surat an-Nisā’: 150-152]

We believe that the first of them was Nūh (Noah) and that the last of them was Muhammad (may Allah’s peace and blessings be upon them all):

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ...﴾

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him...} [Surat an-Nisā': 163]

And that the best of them is Muhammad, then Ibrāhīm, then Mūsa, then Nūh, and 'Isa, son of Maryam; and they were the select persons mentioned in the statement of Allah, the Exalted:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَنُوحَ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنَ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا﴾

{And [remember] when We took from the prophets their covenant and from you [O Prophet], and from Noah, Abraham, Moses, and Jesus, son of Mary; We took from them a solemn covenant} [Surat al-Ahzāb: 7]

We believe that all the Messengers were human beings whom Allah created; they do not share in any of the characteristics of Rubūbiyyah (Allah's Lordship). They are all servants of Allah Almighty, whom He honored with the message and described with servitude. Allah commanded Muhammad (ﷺ), who is the last and the best of them, to say:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ...﴾

{Say, "I have no power to benefit or harm myself, except what Allah wills...} [Surat al-A'rāf: 188]

Belief in the Last Day

We believe in the Last Day, which is the Day of

Resurrection after which there will be no other day; when the people will be raised up for eternity either in the Abode of Bliss or the Abode of Severe Punishment.

So, we believe in the Resurrection; i.e., that Allah Almighty will bring the dead back to life when Isrāfīl blows into the Horn for the second time:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

{The Trumpet will be blown and all those in the heavens and all those on earth will fall dead, except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.} [Surat az-Zumar: 68] People will rise from their graves to stand before the Lord of the Worlds; barefooted, without shoes; naked, without clothes; and uncircumcised:

﴿...كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَاعِلِينَ﴾

{Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.} [Surat al-Anbiyā': 104]

We believe in the Records of Deeds, which shall be given in the right hand to the people of faith or from behind the backs in the left hand to the disbelievers. Allah, Exalted be He, says:

﴿وَكُلٌّ لِّإِنسَنِ الْأَزْمَنَةِ طَلِيعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ

مَنْشُورًا ﴿١٣﴾ أَقْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

{We have bound every man's deeds to his neck. On the Day of Resurrection, We will bring forth for him a record which he will find spread open.

[It will be said,] "Read your record; this Day you are sufficient to take account of yourself."} [Surat al-Isrā': 13-14] And Allah Almighty said:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۖ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٠﴾ وَيَصْلَىٰ سَعِيرًا ﴿١١﴾﴾

{Whoever is given his Record in his right hand, he will have an easy reckoning, and he will return to his people joyfully. But whoever is given his Record from behind his back, he will call out for destruction, and he will enter the Blazing Fire. [Surat al-Inshiqāq: 7-12]

We believe in the Scales that shall be placed on the Day of Resurrection; so, no soul shall be treated unjustly in the least, as He Almighty says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَسِيبِينَ ﴿١٧﴾﴾

{We will place the scales of justice on the Day of Resurrection, and no soul will be wronged in the

least. Even if a deed is the weight of a mustard seed, We will bring it forth. Sufficient are We as Reckoners.} [Surat al-Anbiyā': 47] And Allah Almighty says:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

{So those whose scales [of good deeds] are heavy, it is they who will be successful.

But those whose scales are light, they are the ones who have lost their souls, abiding in Hell forever. [Surat al-Mu'minūn: 102-103]

We believe in the Major Intercession granted specially to the Messenger of Allah (ﷺ) in the process of judging between the creatures and in the admission of the People of Paradise into Paradise. We also believe in the Intercession in favor of those who enter the Fire from among the believers to be taken out of it. It will be made by the Prophet (ﷺ) and others from among the Prophets, the believers, and the Angels.

We believe in the Cistern and the Bridge laid across Hellfire; the people will pass over it according to the levels of their deeds.

We believe in all that has been conveyed in the Book and the Sunnah regarding that Day and its horrors, may Allah assist us in facing them. We believe that Paradise and Hellfire exist now and will

never ever perish. Paradise is the Abode of Bliss, which Allah Almighty has prepared for the pious believers, and Hellfire is the Abode of Punishment, which Allah Almighty has prepared for the disbelieving wrongdoers. Allah, the Exalted, has informed us about the punishment of the people of Pharaoh in the grave and the Hereafter:

﴿...وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿١٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿١٦﴾﴾

{...and the people of Pharaoh were overwhelmed by an evil punishment.

the Fire, which they will be exposed to [in their graves] morning and evening, and on the Day when the Hour takes place [it will be said], “Admit the people of Pharaoh into the most severe punishment.”} [Surat Ghāfir: 45-46] And Allah Almighty says:

﴿وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾﴾

{We will certainly make them taste some minor punishment prior to the greater punishment, so that they may return.} [Surat as-Sajdah: 21]

Hence, it is incumbent on the believer to affirm everything that the Qur’an and the Sunnah mentioned concerning these matters of the Unseen. He must not contradict them based on what he witnesses in this worldly life, for the affairs of the Hereafter are not to be measured against the affairs

of this world owing to the huge difference between them.

Belief in Divine Decree, its pleasant or unpleasant aspects

We believe in Preordainment, the good and the bad thereof. It is the decree of Allah Almighty upon the created beings based on His prior Knowledge and as entailed by His Wisdom.

Belief in Preordainment is of four levels:

The Knowledge: We believe that Allah Almighty has full knowledge of all things; He knows what has happened, what will happen, and how it will happen, glorified and exalted be He.

The Writing: We believe that Allah Almighty has written in the Preserved Tablet all that shall happen until the Day of Resurrection. He Almighty says:

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

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

The Will: We believe that nothing can exist and be except by the will of Allah; whatever Allah wills happens, and whatever He does not will does not happen. Allah Almighty says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ...﴾

{Your Lord creates and chooses what He wills...}
[Surat al-Qasas: 86]

The Creation: We believe that Allah is the Creator of everything. He Almighty says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ
وَالْأَرْضِ...﴾

{Allah is the Creator of all things, and He is the Guardian over everything.

To Him belong the keys of the heavens and earth...} [Surat az-Zumar: 62-63]

Whatever comes from the creatures of words or deeds or refrainments are all known to Allah Almighty and are recorded with Him, and He willed them and created them.

But, in addition to that, we believe that Allah Almighty granted the servant the choice and ability by which actions are carried out; thus, the sinful cannot argue that his sinfulness was preordained by Allah Almighty because he approaches the sin out of his own will without knowing that Allah Almighty preordained it for him. No one knows what the preordainment of Allah Almighty is until after it occurs, as He Almighty said:

﴿...وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا...﴾

{No soul knows what it will do tomorrow...}

[Surat Luqmān: 34]

We implore Allah Almighty to grant us success in knowledge and deeds, to teach us what benefits us, to benefit us with what He has taught us, to increase us in knowledge, to preserve our religion, to accept from us our righteous deeds, and to keep us away from error. Ameen.

All praise is due to Allah, Lord of the worlds.

And may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

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رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and
the Prophet's Mosque in languages.

