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العَقِيدَةُ الصَّحِيحَةُ وَمَا يُضَادُّهَا

# The Sound Creed and What is Contrary to It



Author

His Eminence Shaykh

'Abdul-'Azīz ibn 'Abdullāh ibn Bāz

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## **The Sound Creed and What is Contrary to It**

لِسَمَاحَةِ الشَّيْخِ الْعَلَّامَةِ  
عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ  
رَحِمَهُ اللَّهُ

Author His Eminence Shaykh  
'Abdul-'Azīz ibn 'Abdullāh ibn Bāz

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The First Treatise: The Sound Creed and What is Contrary to It

Praise be to Allah alone, and may Allah's peace and blessings be upon the final Prophet, his family, and his Companions.

To proceed: Since the sound creed is the foundation of the religion of Islam and the basis of the faith, I deemed it important to discuss this subject and to write and compile books to elucidate and clarify it.

It is known through the Shar'ī evidences from the Qur'an and the Sunnah that deeds and words are only valid and accepted if they stem from a sound creed. If the creed is not sound, then whatever deeds and words branch off from it are nullified, as Allah Almighty says:

﴿...وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

{Whoever rejects the faith, all his efforts will be worthless and in the Hereafter he will be among the losers.} [Surat al-Mā'idah: 5]

Allah Almighty also says:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

{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]

The verses in this regard are numerous. The clear Book of Allah and the Sunnah of His trustworthy Messenger (upon whom be the best prayers and peace from his Lord) have indicated that the sound creed is summarized in six matters, which are: belief in Allah, His angels, His Books, His messengers, the Last Day, and destiny, the pleasant and unpleasant aspects thereof. These six matters are the fundamentals of the sound creed that the Noble Book of Allah was revealed with, and Allah sent His Messenger Muhammad (ﷺ) with.

The evidences for these six fundamentals have been abundantly mentioned in the Qur'an and the authentic Sunnah. Examples include the following:

Firstly: The evidences from the Qur'an; among them is the saying of Allah Almighty:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ...﴾

{It is not righteousness to turn your faces towards the east or the west, but righteousness is

to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets...} [Surat al-Baqarah: 177]

Allah Almighty also says:

﴿عَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ...﴾

{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...”} [Surat al-Baqarah: 285]

Allah Almighty also says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالِكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ءَالِكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾﴾

{O you who believe, believe in Allah, His Messenger, the Book which He has sent down to His Messenger, and the Books which He sent down before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has indeed gone far astray.} [Surat an-Nisā': 136]

Allah Almighty also says:

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

{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]

Secondly: The evidences from the Sunnah includes the well-known authentic Hadīth narrated by Muslim in his Saḥīḥ from the Hadīth of the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), that Jibrīl (Gabriel) (peace be upon him) asked the Prophet (ﷺ) about Imān (faith), and he said to him:

«الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ».

“Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny, the pleasant and unpleasant aspects thereof...”<sup>1</sup> To the rest of the Hadīth. It was also narrated by Al-Bukhāri and Muslim—with slight variation—from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

From these six fundamental principles branch off all that a Muslim must believe and have faith in regarding the rights of Allah Almighty, matters of

<sup>1</sup> Narrated by Muslim (8).

the Hereafter, and other aspects of the unseen, as informed by Allah Almighty and His Messenger (ﷺ).

The explanation of these six fundamental principles is as follows:

### **The first principle: Belief in Allah Almighty**

It entails several matters, including: Belief that He is the true God worthy of worship apart from all others, as He is the Creator of the servants, the Benefactor to them, the Sustainer of their provisions, the Knower of their secret and public affairs, and the One Capable of rewarding the obedient and punishing the disobedient.

Allah Almighty created mankind and jinn for this worship and commanded them to perform it, as Allah Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾

{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]

And Allah said:

﴿يَتَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

{O people, worship your Lord, Who created you and those before you, so that you may become righteous;

He Who made the earth a resting place for you, and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you know. [Surat al-Baqarah: 21-22]

Allah Almighty sent His messengers and revealed His Books to clarify this truth and call to it, and to warn against what contradicts it, as Allah Almighty says:

﴿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]

Allah Almighty also says:

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

فَاعْبُدُونِ﴾ ﴿٢٥﴾

{“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]

Allah Almighty also says:

﴿الر كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾﴾

{Alif Lām Ra. This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware.

[Say O Prophet], “Worship none except Allah. Indeed, I am sent to you from Him, as a warner and bearer of glad tidings.” [Surat Hūd: 1-2]

The essence of this worship is to devote all acts of worship to Allah Almighty alone, such as supplication, fear, hope, prayer, fasting, sacrifice, vow, and other forms of worship, with complete submission to Him, desire for His reward, and fear of His punishment, along with perfect love for Him and humility before His Greatness.

Whoever reflects upon the Noble Qur’an will find that much of it was revealed concerning this great principle, as He Almighty says:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾﴾

{Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with

sincere devotion to Him.

Indeed, sincere devotion is due to Allah alone. As for those who take others as guardians besides Him, [saying], “We only worship them so that they may bring us closer to Allah.” Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 2-3]

Allah Almighty also says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

{Your Lord has ordained that you worship none but Him...} [Surat al-Isrā': 23]

And Allah Almighty says:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٣٠﴾﴾

{So call upon Allah with sincere devotion to Him, even if the disbelievers may dislike it.} [Surat Ghāfir: 14]

Thus, whoever contemplates the Prophetic Sunnah will find attention given to this great principle as well, including what is reported in the Two Sahīh Collections from Mu‘ādh (may Allah be pleased with him) that the Prophet (ﷺ) said:

«حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا.»

“The right of Allah upon the slaves is to worship

## Him and associate nothing with Him.”<sup>1</sup>

Belief in Allah also includes belief in all that He Almighty has obligated upon His servants and ordained upon them—the five manifest pillars of Islam.

That is: bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting the month of Ramadan, and performing Hajj to the Sacred House of Allah for those who are able to do so, along with other obligations prescribed by the purified Shariah .

The most important and the greatest of these pillars is the testimony that “there is no god but Allah and that Muhammad is the Messenger of Allah.” This testimony necessitates sincere worship of Allah Almighty alone and the negation of the worship of anything else. This is the meaning of “there is no god but Allah,” for its meaning—as the scholars (may Allah have mercy upon them) have said—is: that there is no deity truly worthy of worship except Allah. Based on this, everything worshiped besides Allah Almighty, whether human, angel, jinn, or otherwise, is a false deity, and the deity truly worthy of worship is Allah alone, without a partner, as He Almighty says:

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<sup>1</sup> Narrated by Al-Bukhāri (2856) and Muslim (30).

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطْلُ...﴾

{That is because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood...}

[Surat al-Hajj: 62]

It has been previously explained that Allah Almighty created mankind and jinn for this fundamental principle and commanded them with it. He sent His messengers and revealed His books with it. The servant must reflect on this deeply and ponder it extensively so that it becomes clear to him the great ignorance that many Muslims have fallen into regarding this fundamental principle, to the extent that they worship others besides Allah Almighty and direct His exclusive right to others. Allah is the One Whose help is sought.

Among the aspects of belief in Allah is the belief that He is the Creator of the world, the One Who manages its affairs, and the One Who governs it with His knowledge and power as He Almighty wills. He is the Owner of this world and the Hereafter, and the Lord of all the worlds. There is no creator besides Him, and no lord other than Him. And He sent the messengers and revealed the books for the reformation of His servants and calling them to what ensures their salvation and well-being in this world and the Hereafter. And He Almighty has no partner in all of that. Allah Almighty says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾﴾

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]

And Allah Almighty says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars — all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.} [Surat al-A'rāf: 54]

The belief in Allah Almighty also includes the belief in His beautiful names and sublime attributes as mentioned in His Noble Book and affirmed by His trustworthy Messenger, without Tahrīf (distortion), Ta'tīl (negation), Takyīf (asking about their nature), or Tamthīl (drawing resemblance).

﴿...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]

They must be accepted as reported, without

questioning how, while believing in the great meanings they indicate, which are the attributes of Allah Almighty that must be ascribed to Him in a manner befitting Him, without resembling His creation in any of His attributes. Allah Almighty says:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾<sup>1</sup>

{So do not make comparisons to Allah. Indeed, Allah knows and you do not know.} [Surat an-Nahl: 74]

This is the creed of Ahl-us-Sunnah wa al-Jamā'ah from among the Companions of the Messenger of Allah (ﷺ) and their followers in righteousness concerning the names and attributes of Allah. It is the creed transmitted by Imam Abu al-Hasan al-Ash'ari (may Allah have mercy upon him) in his book "Al-Maqālāt" about the People of Hadīth and Ahl-us-Sunnah, and it was also conveyed by others from among the people of knowledge and Imān.

Al-Awzā'i (may Allah have mercy upon him) said: "Az-Zuhri and Mak'hūl were asked about the verses of the Attributes, and they said: Let them pass as they have been reported."<sup>1</sup>

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<sup>1</sup> Narrated by Al-Lālikā'i in Sharh 'Usūl Al-I'tiqād (735), and Ibn 'Abdul-Barr in Jāmi' Al-'Ilm Wa Fadliḥ (1801), but with the term "the Hadīths" instead of "the verses of the attributes", and his wording is: "Narrate these Hadīth s as they have been reported and do not dispute over them."

Al-Awzā'i (may Allah have mercy upon him) also said: "We, while the Tābi'is (the Companions' successors) were present in large numbers, used to say that Allah Almighty is on His Throne and believe in the attributes mentioned in the Sunnah."<sup>1</sup>

Al-Walīd ibn Muslim (may Allah have mercy upon him) said: "Mālik, Al-Awzā'i, Al-Layth ibn Sa'd, and Sufyān ath-Thawri (may Allah have mercy upon them) were asked about the narrations concerning the divine Attributes, and they all said: Accept them as they are reported without asking how."<sup>2</sup>

When Rabī'ah ibn Abi 'Abdur-Rahmān, the Shaykh of Mālik (may Allah have mercy upon both of them), was asked about the Istiwā' (the rising/ascending), he said: "The Istiwā' is not unknown, and its nature is inconceivable. The message came from Allah, and the Messenger was tasked with clear conveyance, and we are obligated to firmly believe."<sup>3</sup> When Imam Mālik (may Allah have mercy upon him) was asked about this, he

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<sup>1</sup> Narrated by Al-Bayhaqi in "Al-Asmā' Wa As-Sifāt" (865); its Isnād (chain of narration) was classified as Sahīh (authentic) by Ibn Taymiyyah in "Al-Ha mawiyah" (p. 269), and Adh-Dhahabi stated in "Al-'Ard" (2/223) that its narrators are trustworthy Imams.

<sup>2</sup> Narrated by Al-Lālikā'i in Sharh 'Usūl Al-I'tiqād (930) and Al-Bayhaqi in Al-Asmā' Wa As-Sifāt (955).

<sup>3</sup> Narrated by Al-Lālikā'i in Sharh 'Usūl Al-I'tiqād (665) and Al-Bayhaqi in Al-Asmā' Wa As-Sifāt (868).

said: “The Istiwā’ is known; its nature is unknown; belief in it is obligatory; and asking about it is Bid’ah (religious innovation).” Then, he said to the questioner: “I see you as nothing but a man of evil!” And he ordered that he be taken out.<sup>1</sup> This meaning was also reported from ‘Umm Salamah, the Mother of the Believers (may Allah be pleased with her).<sup>2</sup>

Imam Abū Abdur-Rahmān ibn al-Mubārak (may Allah have mercy upon him) said: “We recognize our Almighty Lord as being above His heavens, on His Throne, and distinct from His creation.”<sup>3</sup>

The statements of the scholars in this regard are numerous and cannot be fully conveyed in this lecture. Whoever wishes to explore more on this should refer to what the scholars of the Sunnah have written on this subject, such as “As-Sunnah” by ‘Abdullah ibn Imam Ahmad, “At-Tawhīd” by the esteemed Imam Muhammad ibn Khuzaymah, “As-Sunnah” by Abu al-Qāsim al-Lālikā’i at-Tabari, “As-Sunnah” by Abu Bakr ibn Abi ‘Āsim, and the response of Shaykh al-Islam Ibn Taymiyyah to the people of Hamāh, which is a highly beneficial response wherein he (may Allah have mercy upon

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<sup>1</sup> Narrated by Al-Lālikā’i in Sharh ‘Usūl Al-I’tiqād (664), Abu Nu’aym in Hilya t Al-Awliyā’ (6/325), and Al-Bayhaqi in Al-Asmā’ Wa As-Sifāt (867).

<sup>2</sup> Narrated by Al-Muzaki in Al-Muzakkiyāt (29), Ibn Battah in Al-Ibānah (120 ), and Al-Lālikā’i in Sharh ‘Usūl Al-I’tiqād (663).

<sup>3</sup> Narrated by Ad-Dārimi in Ar-Radd ‘Ala Al-Jahmiyyah (67) and Al-Bayhaqi in Al-Asmā’ Wa As-Sifāt (903).

him) clarified the creed of Ahl-us-Sunnah, citing many of their statements and the Shar‘i and rational evidences supporting the soundness of what Ahl-us-Sunnah have stated and the falsehood of what their opponents have claimed.

Likewise, his treatise titled “At-Tadmuriyyah”—in it, he expanded on the subject, clarified the creed of Ahl-us-Sunnah with its textual and rational proofs, and refuted opponents in a manner that manifests the truth and demolishes falsehood for every knowledgeable person who studies it with sincere intent and a desire to recognize the truth. In summary, the creed of Ahl-us-Sunnah wa al-Jamā‘ah regarding the names and attributes is that they affirm for Allah Almighty what He has affirmed for Himself in His Book, or what His Messenger Muhammad (ﷺ) has affirmed for Him in his Sunnah—affirming without Tamthīl (likening)—and they declare Him, the Exalted, free from resembling His creation, a declaration free from the blemish of Ta‘tīl (denial). Thus, they are safe from contradiction. They act upon all the evidences; a success granted by Allah, for it is the way of Allah Almighty for those who hold fast to the truth with which He sent His messengers—exerting their utmost in this regard and being sincere to Allah in pursuing it—that He Almighty guides them to the truth and manifests its proof, as Allah Almighty

says:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ...﴾

{Rather, We hurl the truth at falsehood, and it crushes it, so it vanishes...} [Surat al-Anbiyā': 18]

And Allah Almighty says:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾

{Whenever they bring you an argument, We bring you the truth and the best explanation.} [Surat al-Furqān: 33]

Anyone who opposes Ahl-us-Sunnah wa al-Jamā'ah in what they believe regarding the names and attributes will inevitably fall into contradiction with both textual and rational evidences, along with clear inconsistencies in everything they affirm and deny. In his renowned Tafsīr, Al-Ḥāfiẓ Ibn Kathīr (may Allah have mercy upon him) mentioned a commendable discourse on this subject, specifically when discussing the words of Allah Almighty:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ

الْعَرْشِ...﴾

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne...} [Surat al-A'rāf: 54]

It is worth conveying here due to its great benefit; he (may Allah have mercy upon him) said

the following:

"There are numerous statements by people regarding this matter, but it is not a place to elaborate on it. However, we adhere in this regard to the methodology of the righteous predecessors: Mālik, Al-Awzā'i, Ath-Thawri, Al-Layth ibn Sa'd, Ash-Shāfi'i, Ahmad ibn Hanbal, Is'hāq ibn Rahwayh, and others from the Imams of the Muslims, both past and present. Their approach is to accept them as they have been reported, without Takyīf (asking how), Tashbīh (likening), or Ta'tīl (negation). The apparent meaning that comes to the minds of those who liken Allah Almighty to His creation is negated from Allah, for Allah does not resemble anything of His creation, and

﴿...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] Rather, the matter is as the Imams have stated, among them Nu'aym ibn Hammād al-Khuzā'i, the Shaykh of Al-Bukhāri, who said: "Whoever likens Allah to His creation has indeed disbelieved, and whoever denies what Allah has described Himself with has indeed disbelieved."<sup>1</sup> There is no likening

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<sup>1</sup> Narrated by Adh-Dhahabi in Al-'Uluw (464); Al-Albāni said in Mukhtasar A l-'Uluw (p. 184): This Isnād is Sahīh (authentic), and its narrators are trust worthy and well-known.

in what Allah has described Himself with or what His Messenger has described Him with. Whoever affirms for Allah Almighty what is mentioned in the clear verses and authentic reports in a manner befitting the Majesty of Allah and negating the deficiencies from Allah has indeed followed the path of guidance."<sup>1</sup> End of the quote of Ibn Kathīr (may Allah have mercy upon him).

Belief in Allah also includes the conviction that Imān comprises words and deeds, and it increases with obedience and decreases with disobedience. It is impermissible to declare any Muslim a disbeliever due to sins less than Shirk (polytheism) and Kufr (disbelief), such as adultery, theft, consuming Riba (usury), drinking intoxicants, undutifulness to parents, and other major sins, unless he deems such acts permissible, as Allah 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] And as per the Mutawātir (mass-transmitted) Hadīths authentically reported from the Messenger of Allah (ﷺ), among them is his statement:

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<sup>1</sup> Tafsīr Ibn Kathīr (3/426-427).

«إِنَّ اللَّهَ يُخْرِجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

“Allah will take out from Hellfire anyone who has even a mustard seed's weight of Imān (faith) in his heart.”<sup>1</sup>

## The second principle: Belief in the Angels

It comprises two matters: The first matter: Belief in the angels in general: This means that we believe that Allah Almighty has angels whom He created for His obedience and described them as follows:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٦٦﴾ لَا يَسْبِقُونَهُ ۗ بِالْقَوْلِ  
وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٦٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ  
أَرَضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴿٦٨﴾﴾

{They say, “The Most Compassionate has begotten offspring!” Glory be to Him! In fact, those [angels] are His honored slaves.

They do not speak before He speaks, and they only do as He commands.

He knows what is ahead of them and what is behind them. They cannot intercede except for whom He pleases, and they are fearful in awe of Him.} [Surat al-Anbiyā': 26-28]

They are of many kinds: among them are those entrusted with bearing the Throne, the keepers of

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<sup>1</sup> Narrated by Al-Bukhāri (22) on the authority of Abu Sa'īd al-Khudrī (may Allah be pleased with him).

Paradise and Hellfire, and those assigned to record the deeds of the servants. The second matter: Belief in angels in detail: This entails belief in those whom Allah and His Messenger have named, such as Gabriel, who is entrusted with revelation; Michael (Mikā'il), who is entrusted with rain; Mālik, the keeper of Hellfire; and Israfel, who is entrusted with blowing the trumpet. As mentioned in authentic Hadīths, including what is established in the Sahīh Collection from 'Ā'ishah (may Allah be pleased with her), the Prophet (ﷺ) said:

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا  
وُصِفَ لَكُمْ».

“The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you.”<sup>1</sup> [Narrated by Muslim in his Sahīh Collection]

### **The third principle: Belief in the Books:**

#### **It also comprises two things:**

The first matter: Belief in the Books in general: That Allah Almighty revealed books to His prophets and messengers to clarify His right and call to Him, as He Almighty says:

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<sup>1</sup> Narrated by Muslim (2996) on the authority of 'Ā'ishah (may Allah be pleased with her).

﴿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] And Allah Almighty says:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِيمَا اٰخْتَلَفُوا فِيهِ...﴾

{Mankind was just one nation. Then Allah sent prophets with glad tidings and warnings, and sent down to them the Scriptures in truth, to judge between people in matters over which they disputed...} [Surat al-Baqarah: 213]

The second matter: Belief in the Scriptures in detail: This entails belief in those that Allah Almighty named, such as the Torah, the Gospel, the Psalms, and the Qur'an. We hold that the Qur'an is the best and the last of them, the criterion over them, and it confirms them. It is obligatory for the entire Ummah to follow and judge by it, along with what is authentically reported in the Sunnah of the Messenger of Allah (ﷺ). For Allah Almighty sent His Messenger Muhammad (ﷺ) as a messenger to both humans and jinn and revealed to him this Qur'an to judge thereby among them. He made it healing for

what is in the breasts, a clarification for everything, and a guidance and mercy for the believers, as Allah Almighty says:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾﴾

{This [Qur'an] is a blessed Book which We have sent down, so follow it and fear Allah, so that you may be shown mercy.} [Surat al-An'am: 155] Allah Almighty also says:

﴿...وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

{We have sent down to you the Book as an explanation of everything, and as a guidance, mercy, and glad tidings for the Muslims.} [Surat an-Nahl: 89] And Allah Almighty says:

﴿قُلْ يَتَأْتِيهَا النَّاسُ إِيَّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ  
بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

{Say [O Prophet], "O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him, so that you may be guided.} [Surat al-A'raf: 158]. And the verses in this meaning are numerous.

## The fourth principle: Belief in the Messengers

It also comprises two matters: The first matter: Belief in the Messengers in general: This entails the belief that Allah Almighty sent messengers to His servants, some of whom were bearers of glad tidings and warners, and callers to the truth. Whoever responded to them attained happiness, and whoever opposed them was met with disappointment and regret. The seal and the best of them is our Prophet Muhammad ibn ‘Abdullāh (ﷺ), as Allah Almighty says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods...”} [Surat an-Nahl: 36] And Allah Almighty says:

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

{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...} [Surat an-Nisā’: 165] And Allah Almighty says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ...﴾

{Muhammad is not the father of any of your

men, but he is the Messenger of Allah and the seal of the prophets...} [Surat al-Ahzāb: 40]

The second matter: Belief in the Messengers in detail: This entails the belief specifically and distinctly in those whom Allah Almighty has named or whose names have been confirmed by the Messenger of Allah (ﷺ), such as Noah (Nūh), Heber (Hūd), Sālih, Abraham (Ibrāhīm), and others (peace and blessings of Allah be upon them and their families and followers).

### **The fifth principle: Belief in the Day of Judgment**

It entails:

Belief in everything that Allah Almighty and His Messenger (ﷺ) have informed about what occurs after death, such as the trial in the grave and its punishment and bliss, and what will happen on the Day of Judgment from the terrors and hardships, the Sirāt (the Bridge over Hellfire), the Scale, the reckoning, the recompense, and the distribution of the scrolls among the people, with some receiving their book of deeds in their right hand and others receiving their book in their left hand or from behind their back.

It also includes the belief in the Hawd (Cistern) that our Prophet Muhammad (ﷺ) will be granted, and the belief in Paradise and Hellfire, and the

believers seeing their Almighty Lord, and His speaking to them, and other matters that have been mentioned in the Noble Qur'an and the authentic Sunnah of the Messenger of Allah (ﷺ). The servant must believe in all of this and affirm it in the manner that Allah and His Messenger (ﷺ) have explained.

### **The sixth principle: Belief in Destiny**

It includes belief in four matters:

The first matter: Belief that Allah Almighty knows what was and what will be. He knows the circumstances, provisions, life spans, deeds, and other affairs of His servants. Nothing is hidden from Him, Glorified and Exalted is He, as He Almighty says:

﴿...وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

{And know that Allah is All-Knowing of everything.} [Surat al-Baqarah: 231] And Allah Almighty says:

﴿...لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

{...so that you may know that Allah is Most Capable of all things and that Allah has encompassed everything in knowledge.} [Surat at-Talāq: 12]

The second matter: Belief that Allah Almighty had written everything He has decreed and ordained, as Allah Almighty says:

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾﴾

{We certainly know what the earth consumes of them [after their death], and with Us is a Preserved Record.} [Surat Qāf: 4] And Allah Almighty says:

﴿...وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾﴾

{...and We keep an account of everything in a clear Record.} [Surat Yā-Sīn: 12] And Allah Almighty says:

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

اللَّهِ يَسِيرٌ ﴿٧٠﴾﴾

{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 third matter: Belief in the effective will of Allah Almighty: Whatever He wills occurs, and whatever He does not will never occur, as He Almighty says:

﴿...إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾﴾

{Allah surely does what He wills.} [Surat al-Hajj: 18] And Allah Almighty says:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾﴾

{Whenever He wills something to be, He only says to it, “Be”, and it is.} [Surat Yā-Sīn: 82] Allah

Almighty also says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (٢٩)

{But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 29]

The fourth matter: Belief in the creation by Allah Almighty of all that exists: There is no creator besides Him and no lord other than Him, as He Almighty says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ (٣٠)

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]  
And Allah Almighty says:

﴿يَتَأْتِيهَا النَّاسُ أَدْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنْ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ﴾ (٣١)

{O people, remember Allah's favor upon you. Is there any creator other than Allah who gives you provision from heaven and earth? None has the right to be worshiped except Him. How can you then be deluded?} [Surat Fātir: 3]

Belief in Destiny: It comprises belief in all these four matters, as is the creed of Ahl-us-Sunnah wa al-Jamā'ah, in contrast to those among the people of Bid'ah (religious innovation) who deny some of them.

Among the important matters in the sound creed

held by Ahl-us-Sunnah are: love for the sake of Allah and hatred for His sake, allegiance for His sake and enmity for His sake. This is the creed of allegiance and dissociation, and it is part of belief in Allah Almighty.

A believer loves and shows loyalty to the believers, and he hates and shows hostility to the disbelievers. At the forefront of the believers of this Ummah are the Companions of the Messenger of Allah (ﷺ), as established among Ahl-us-Sunnah wa al-Jamā'ah; they love them and show loyalty to them, believing that they are the best among the people after the prophets, as the Prophet (ﷺ) said:

«خَيْرُ الْقُرُونِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

“The best of generations is my generation, then the generation after them, then the generation after them.”<sup>1</sup> [Its authenticity is agreed upon]

They believe that the best among them is Abu Bakr as-Siddīq, followed by ‘Umar al-Fārūq, then ‘Uthmān Dhun-Nūrayn, and then ‘Ali al-Murtada (may Allah be pleased with all of them). After them come the rest of the ten Companions who were given the glad tidings of entering Paradise, followed by the rest of the Companions (may Allah be pleased with all of them). They refrain from

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<sup>1</sup> Narrated by Al-Bukhāri (3651) and Muslim (2533) on the authority of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him).

discussing the disputes that occurred among the Companions and believe that they were exercising Ijtihād (independent reasoning) in those matters. Whoever was right will receive two rewards, and whoever erred will receive one reward.

They love the household of the Messenger of Allah (ﷺ) who believe in him, and they support them. They also support the wives of the Messenger of Allah (ﷺ), who are the Mothers of the Believers, and they ask Allah Almighty to be pleased with all of them. They dissociate themselves from the ways of the Rāfidis (an extremist sect of Shi'as), who harbor hatred towards the Companions of the Messenger of Allah (ﷺ) and revile them, and who exaggerate in their praise of the Prophet's household, elevating them beyond the status that Allah Almighty has granted them. Likewise, they dissociate themselves from the ways of the Nāsibis (a sect hostile to 'Ali and his descendants), who harm the Prophet's household by words or deeds.

All that we have mentioned is included within the sound creed with which Allah Almighty sent His Messenger Muhammad (ﷺ). It is the creed that must be believed in, adhered to, and maintained, and one must be cautious of anything that contradicts it. This is the creed of the Saved Sect, Ahl-us-Sunnah wa al-Jamā'ah, about which the Prophet (ﷺ) said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ، حَتَّى يَأْتِيَ  
أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ».

“A group of people from my Ummah will continue to prevail based on the truth, and they will not be harmed by those who fail them until Allah's Command is executed while they are still as such.”<sup>1</sup>

In another version:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةٌ».

“A group from my Ummah will continue to be steadfast upon the truth, victorious.”<sup>2</sup> He (ﷺ) also said:

«افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَافْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ  
وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرُقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً  
فَقَالَ الصَّحَابَةُ: مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي».

“The Jews were split into seventy-one sects, and the Christians were split into seventy-two sects; and this Ummah will be split into seventy-three sects, all of which will be in Hellfire except for one.” The Companions asked: “Who are they, O Messenger of Allah?” He replied: “Those who follow

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<sup>1</sup> Narrated by Muslim (1920) on the authority of Thawbān (may Allah be pleased with him).

<sup>2</sup> Narrated by Ibn Mājah (3952) on the authority of Thawbān (may Allah be pleased with him); and it was classified as Sahīh (authentic) by Ibn Hibbān (6714) and Al-Hākim (8653).

the same path that I and my Companions follow.”<sup>1</sup>

### **The Creeds Contrary to the Sound Creed**

Those who deviate from this creed and adopt its opposite are of many kinds. Among them are the worshipers of idols, statues, angels, pious believers, jinn, trees, stones, and others. These did not respond to the call of the messengers but opposed and defied them, just as Quraysh and various Arab tribes did with our Prophet Muhammad (ﷺ). They would ask their deities to fulfill their needs, heal the sick, and grant victory over enemies, offering sacrifices and making vows to them. When the Messenger (ﷺ) denounced this and commanded them to dedicate worship sincerely and solely to Allah Almighty, they found it strange and rejected it, saying:

﴿أَجْعَلُ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ﴾

{Has he made all gods into one God? Indeed, this is something strange!} [Surat Sād: 5]

The Prophet (ﷺ) continued to call them to Allah and warn them against Shirk, explaining to them the true nature of what they were being called to,

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<sup>1</sup> Narrated by At-Tirmidhi (2641) on the authority of ‘Abdullāh ibn ‘Amr (may Allah be pleased with him), and Al-Munāwi said in Fayd Al-Qadīr (5/347): “It includes ‘Abdur-Rahmān ibn Ziyād al-Afrīqi. Adh-Dhahabi said: They classified it as Da‘if (weak).” And it was classified as Sahīh (authentic) by A l-Albāni in Sahīh Al-Jāmi‘ (5343).

until Allah Almighty guided those whom He willed. Subsequently, they entered into the religion of Allah in multitudes. Thus, the religion of Allah prevailed over all other religions after the continuous Da‘wah (call to Allah) and prolonged Jihād of the Messenger of Allah (ﷺ), his Companions (may Allah be pleased with them), and those who followed them in righteousness. Then circumstances changed, and ignorance prevailed over most of the creation, leading the majority to revert to the religion of Jāhiliyyah (the pre-Islamic period of ignorance), by exaggerating in their reverence for the prophets and pious believers, invoking them, seeking relief from them, and other forms of Shirk. They did not understand the meaning of “there is no god but Allah” as the disbelievers of the Arabs understood it. Allah is the One Whose help is sought.

This Shirk has continued to spread among the people up to our present time due to the prevalence of ignorance and the long passage of time since the era of Prophethood.

The misconception of these later generations is the same as that of the earlier ones, which is their saying:

﴿...هَؤُلَاءِ شَفَعْتُنَا عِنْدَ اللَّهِ...﴾

{These are our intercessors with Allah.} [Surat

Yūnus: 18] And their saying:

﴿...مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى...﴾

{[saying], “We only worship them so that they may bring us closer to Allah.”} [Surat az-Zumar: 3] Allah Almighty nullified this misconception, clarifying that whoever worships anyone besides Him, regardless of who it may be, has committed Shirk and disbelief, as Allah Almighty says:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَانَا عِنْدَ اللَّهِ...﴾

{They worship besides Allah those who can neither harm nor benefit them, saying, “These are our intercessors with Allah...”} [Surat Yūnus: 18] Allah Almighty responded to them, saying:

﴿قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

{Say, “Do you inform Allah of what He does not know in the heavens or on the earth? Glorified and Exalted is He far above what they associate [with Him]!”} [Surat Yūnus: 18]

Allah Almighty clarifies in this verse that the worship of anyone other than Him, whether prophets, pious believers, or others, constitutes major Shirk, even if those who practice it call it by another name. Allah Almighty says:

﴿...وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى...﴾

{As for those who take others as guardians besides Him, [saying], “We only worship them so that they may bring us closer to Allah.”} [Surat ash-Shūra: 6] Then, Allah Almighty responded to them, saying:

﴿...إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ

كَذِبٌ كَفَّارٌ﴾

{Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat ash-Shūra: 6]

Thus, Allah Almighty made it clear that their worship of others through supplication, fear, hope, and similar acts is indeed disbelief in Him, Exalted is He, and He has proven them liars in their claim that their gods bring them closer to Him.

Among the blasphemous beliefs that contradict the sound creed and what the messengers (peace be upon them) brought is what the atheists of this era believe, including the followers of Marx, Lenin, and other advocates of atheism and disbelief, whether they call it socialism, communism, Ba'thism, or any other names. One of the principles of these atheists is that there is no god and life is only matter.

Among their fundamental beliefs are the denial of resurrection, the denial of Paradise and Hellfire, and disbelief in all religions. Whoever examines their books and studies their beliefs will know this with certainty. Undoubtedly, this creed opposes all heavenly religions and leads its adherents to the worst consequences in this world and the Hereafter.

Among the beliefs contrary to the truth is what some Sufis hold: That certain individuals whom they call “Awliyā” (pious believers) share with Allah the management of the universe and control its affairs, referring to them as “Aqtāb”, “Awtād”, “Aghwāth”, and other names they have invented for their deities. This is “Shirk Fi Ar-Rubūbiyyah” (polytheism in the lordship), and it is one of the ugliest types of Shirk with Allah Almighty.

Whoever contemplates the Shirk of the early people of ignorance and compares it with the Shirk prevalent among the later generations will find that the Shirk of the latter is greater and more severe. The explanation is as follows: The disbelievers of the Arabs in Jāhiliyyah (the pre-Islamic era of ignorance) were distinguished by two matters: The first matter: They did not associate partners in lordship, but their Shirk was in worship; for they acknowledged the lordship of Allah, the Mighty and Majestic, alone, as He Almighty says:

﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ...﴾

{If you ask them who created them, they will surely say, “Allah.”} [Surat az-Zukhruf: 87] Allah Almighty also says:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾﴾

{Say, “Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?” They will say, “Allah.” Say, “Do you not then fear Him?”} [Surat Yūnus: 31] There are so many verses to this effect.

The second matter: Their Shirk in worship was not constant; rather, it occurred during times of prosperity. However, in times of distress, they devoted their worship sincerely to Allah, as Allah Almighty says:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾﴾

{When they board a ship, they supplicate to Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him,} [Surat al-‘Ankabūt: 65]

As for the later polytheists, they have surpassed the early ones in two aspects: The first aspect: The Shirk of some of them in lordship. The second aspect: Their Shirk during both prosperity and adversity. This is evident to those who have mingled with them, examined their conditions, and observed their practices at the graves of Al-Husayn, Al-Badawi, and others in Egypt, Al-‘Aydarūs in Aden, Al-Hādi in Yemen, Ibn ‘Arabi in the Levant, and Shaykh ‘Abdul-Qādir al-Jīlāni in Iraq, among other renowned graves that the common people have excessively venerated, dedicating much of Allah’s due rights to them. Few are those who denounce their actions and clarify to them the reality of Tawhīd (monotheism), with which Allah Almighty sent His Prophet Muhammad (ﷺ) and the previous messengers (peace be upon them). Indeed, to Allah we belong, and to Him we shall return.

Among the beliefs contrary to the sound creed regarding the names and attributes are the beliefs of the religious innovators from among the Jahmiyyah (a deviant sect negating Allah's names and attributes) and the Mu‘tazilah (a deviant sect negating Allah's attributes), and those who follow their path in negating the attributes of Allah Almighty and denying what has been mentioned for Allah Almighty of the attributes of perfection, and

describing Him, Glorified is He, with the attributes of non-existents, inanimate objects, and impossibilities. Exalted is Allah, far above what they say.

Those who negate some attributes and affirm others, as is the belief of the Ash'aris, are included in this. They are compelled in what they established of the attributes to face the same issues they sought to avoid in the attributes they negated and interpreted their evidences. Thus, they opposed both the textual and rational evidences, and they contradicted themselves with a clear contradiction.

Ahl-us-Sunnah wa al-Jamā'ah affirm for Allah Almighty what He has affirmed for Himself or what His Messenger Muhammad (ﷺ) has affirmed for Him of names and attributes in a perfect manner. They declare Him free from resembling His creation, a declaration free from the blemish of Ta'tīl (negation). Thus, they acted upon all the evidences without Tahrīf (distortion) or Ta'tīl, and they were spared from the contradictions into which others fell, as previously explained.

This is the way to salvation and happiness in this world and the Hereafter, and it is the straight path that was followed by the righteous predecessors and leaders of this Ummah. The latter generations of this Ummah will not be reformed except by what reformed its former generations, which is

adherence to the Qur'an and Sunnah, and abandoning what contradicts them. We ask Allah Almighty to guide the Ummah back to its right course, increase the preachers of guidance in it, and grant success to its leaders and scholars in combating Shirk, eradicating it, and warning against its means; indeed, He is All-Hearing, Ever-Near. And Allah alone is the One Who grants success, and He is Sufficient for us and the Best Disposer of affairs, and there is no power or strength except through Him. And may Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and Companions.

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