

THE FUNDAMENTALS OF ISLAM

FOLLOWED BY:
THE FOUR RULES

AND

THE CONVICTION OF AS-SALAF
AS-SALIH OR THE PIOUS PREDECESSORS

Shaikhul-Islam: Muhammad bin Sulaiman at-Tamimi

Translation by: Mahmud bin Ridha Murad

Islamic Book Service

2241, Kucha Chellan,

Darya Ganj, New Delhi-110 002(INDIA).

Ph.: 3286551, 3253514, 3265380

Fax: 3277913

e-mail: ibsdelhi@del2.vsnl.net.in

Website: <http://www.islamic-india.com>

CONTENTS	Pages
TRANSLATOR'S INTRODUCTION	3 - 6
THE FUNDAMENTALS OF ISLAM	7 - 51
THE FOUR RULES	52 - 69
THE CONVICTION OF AS-SALAF AS-SALIH OR THE PIOUS PREDECESSORS	70 - 81

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRANSLATOR'S INTRODUCTION

Praise be to Allah and may peace and blessing be on His most beloved Messenger Muhammad (Peace be upon him) .It is an honour and a great task to translate into English genuine works of renowned scholars, whose main aim in life was to fly the banner of tawheed high and promote the correct aqeedah, or conviction among Muslims and refute and expose deviant beliefs.

The religion of Islam is a universal Message which is based on the aqeedah of the Oneness of Allah. Islam makes no distinction between its adherents whether they be black, white, Arab or non-Arab. The noblest of them in the sight of Allah is the most godfearing and most pious. The universality of Islam and its conclusive remedies to man's predicaments attracts the hearts of those whose denomina-

tions did not fill their spiritual vacuum. But, our main concern as preachers is to assure that those who embrace Islam receive the correct fundamental beliefs. Disregarding this fact exposes neo comers and converts to loss and deviation at the hands of non-Sunni sects and factions. Otherwise, we would be

قال الله تعالى ﴿ولا تكونوا كالتي نقضت غزلها من بعد قوة أنكاثا﴾

"like her who undid her weaving after having made it strong."⁽¹⁾

Dear brothers and sisters the book which is in your hands, the Fundamentals of Islam, was written originally by Shaikhul-Islam Muhammad bin Sulaiman at-Tamimi, but later was laid out in a question-answer form by as-shaikh Muhammad at-Tayyib al-Ansari al-madani. I have tried my best to be as faithful as possible to the Arabic text, since it is almost impossible to render a work from Arabic into another language without compromising style or beauty. However, I have concerned myself with keeping the ideas and the messages the text meant to convey as

1. Q. 16.92

they are without deletion or abridgment.

Although footnotes are supplied in the Arabic text of the Four Rules, I have taken into consideration the fact that English speaking readers may not be familiar with many Arabic-Islamic terminology and definitions . Therefore, I have taken the liberty of supplying footnotes to the first chapter of the book, the Fundamentals of Islam, by elaborating or commenting on certain points in the subsequent chapters where I thought it was necessary for the full understanding of a statement or an idea, the mentioning of an incident which may have justified the revelation of a certain verse, or citation of an exegete's comment on it, the definition of a term or explanation of an idea such as 'at-Taghoot','hunafaa"or'as-Samadh'.

As I have already mentioned,the Arabic text has footnotes of which some are supplied by a previous publisher,M.Melibari, and some by Shaikh Muhammad Munir ad-Dimashqi. By observing the intellectual trustworthiness, and distinguishing between one group of footnotes and another, I have marked the footnotes of the previous publisher by a bold asterisk (*) and the footnotes of ash-Shaikh ad-Dimashqi by his initials (M.D),while my own are marked with my

initials, (M.M).

I ask Allah, Lord of the worlds to accept this humble effort of mine and to add it to my record on the Day of Judgment, when neither wealth nor children will avail, except he who comes to Allah with a sound heart.

M. Murad

Jamadal-Awwal 1410

December 1989

B.C. Canada

THE FUNDAMENTALS OF ISLAM

We seek the help of Allah, and ask Him to bless and praise our Prophet

Mohammad, his household and companions.

Q. What are the issues that everyone must learn?

A. 1- Knowledge, that is Knowing Allah, His Prophet and the religion of Islam with its textual proofs.

2- Application of the Knowledge.⁽¹⁾

3- Preaching it

(1) It is very important to understand the meaning of 'application' in the context, particularly with regards to knowing Allah. This means, first that Allah is the only God who is worthy of being loved and worshipped. Second, He is the only Creator upon Whom all creatures depend for their mean of subsistance. Thirdly, the divine attributes and beautiful names of Allah can never be applied to His creatures. Application also means that Allah, the Exalted, is far removed from every imperfection, and there is none like Him. Application of knowing the Messenger of Allah peace be upon him means loving and revering him more than any other human being, and observing his sunnah, and making sure that it takes precedence over men's opinions in all cases. [M.M.]

4- Enduring with patience whatever application and preaching may entail .⁽¹⁾

Q.What is textual of the above issues?

A.The words of Allah:

﴿ والعصر. إن الإنسان لفي خسر. إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر ﴾ سورة العصر. (١-٣)

"By the age.⁽²⁾ Surely,man is in (a state of)loss. Save those who believe and do good deeds,and exhort one another to accept the truth, and who exhort one another to endure (the consequences with) patience ."⁽³⁾

(1) One must endure with patience while observing all the acts of worship, refrain from all of act of disobedience and resist whims and perverse desires. Calamities and misfortunes must also be faced with patience. [M.M.]

(2) This is an oath made by Allah stressing that only those who believe and do good deeds are the prosperous ones. It also constitutes proofs of the four issues stated above:1- His words, "those who believe" refers to knowled. "do good deeds" refers to application, ". . . exhort one another to accept the truth" refers to preaching. And "endure with patience to consequences of oreashing and proclaiming the truth.

(3) Surah # 103.

Q-What did Imam ash-Shafi'ee comment on this surah?⁽¹⁾

A- He said: 'Were this to be the only surah Allah has sent down to His slaves, it would have been enough fore them.'⁽²⁾

Q-Should application precede knowledge, or vice versa?⁽³⁾

A- Knowledge must precede both application and deeds as signified by the words of Allah:

﴿ فاعلم أنه لا إله إلا الله واستغفر لذنبك وللمؤمنين والمؤمنات ﴾

"And know there is no god but Allah, and seek forgiveness for your sin, and for the believers".⁽⁴⁾

Imam al-Bukhari commented on the above verse

(1) Ibn kutheer

(2) Ibn katheer cited a similar quotation by ash-Shafi'ee in his comment on the above surah. "If people consider the meaning of this surah, it would have been enough for them." Ibn Kather commented on Ash-Shafi'ee's statement saying: "Because it contains the central issues of virtue".(M.M)

(3) This means that one must acquire religious knowledge first before making statements, or ever neforberforming any religious function. For instance, one must know how to pray before he prays. So, knowledge must come before deeds and utterance.(M.M)

(4) Surah #47.19

saying: "Thus Allah opened the verse with the command of acquiring knowledge and followed it with the command of application."⁽¹⁾

Q-What are the three issues that must be learnt and be observed?

A-Allah has created us and supplied us with our means of subsistence and, He has not neglected us. He sent us a Messenger. He who obeys the Messenger shall be admitted to Jannah, and he who disobeys him shall enter Hell-Fire .

(1) To give an example, one cannot pray before learning how to pray. There are many Muslim countries in which Allah's laws are not applied. Some Islamic parties, however, believe that if the existing government is toppled by a coup d' e'tat, the head of state is assassinated, the laws of Allah can be applied overnight. This is proven to be sheer wishful thinking. In order to establish a true Islamic government, the subjects of the respective state must first be prepared to accept the Islamic state, internally as well as externally. The best example we have is the Messenger of Allah Peace be upon him. He did not establish the Islame state before he himself immigrated to Madinah. He first made sure the grass-roots were saturated with the correct aqeedah, and he received the proper knowledge, then he moved on to Madinah, which marked the birth of the Islamic state. This fact may be realized by observing that the verses that were revealed in Makkah deal with the creeds and tenets of tawheed, or monotheism, while the Madinan verses deal with acts of worship and transaction, i.e., application.(M.M)

Q-What is the proof of the above?

A-Allah's words:

﴿إنا أرسلنا إليكم رسولا شاهداً عليكم كما أرسلنا إلى فرعون رسولا. فعصى فرعون الرسول فأخذنه أخذاً ويبلاً﴾

"We surely, have sent you a Messenger who is a witness over you as We had sent Fir'awn (Faraoh) a Messenger ⁽¹⁾. But, Fir'awn disobeyed the Messenger, so We punished him severely."⁽²⁾

2- Allah does not consent that anyone be worshiped beside Him; neither an angel who is near to Him, nor a commissioned Prophet.

Q-What is the textual proof of the above?

A-The words of Allah:

﴿وأن المساجد لله فلا تدعوا مع الله أحدا﴾

(1)Musa was the Messenger whom Allah sent to Fir'awrf. (M.M)

(2)Surah #73. 15 , 16.

"And the places of worship⁽¹⁾ belong to Allah. Therefore, worship none beside Allah."⁽²⁾

3- Whoso obeys the Messenger (Peace be upon him) and believes in the Oneness of Allah is not allowed to befriend those who oppose Allah and His Messenger Peace be upon him even if he is the closest of his kin.

Q-What is the textual proof of the above?

A- The worlds of Allah :

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ ﴾

"You shall not find any people who believe in Allah and the Final Day loving those who oppose Allah and His Messenger; even if they are their fathers or their sons or their brothers or their tribe. They are

(1)"Places of worship" in this context, such as mosques, churches or synagogues applies to those assigned for the people who received Divine scriptures. Allah knows best. (M.M)

(2) Surah # 72.18

those in whose hearts Allah installed iman (faith), and whom He supports with strength from Him."⁽¹⁾

Q- What is the Hanifiyyeh⁽²⁾ of the religion of Ibrahim ?

A- To devote sincerely all acts of worship to Allah alone. This is what Allah has enjoined on all men, and for this reason He has created them.

Q-What is the proof of the above ?

A- The worlds of Allah :

﴿وما خلقت الجن والإنس إلا ليعبدون﴾

"I have not created the jinn and the men except that they should worship Me."⁽³⁾

Q- What is the meaning of 'to worship Me'

A-To profess Allah's Oneness, believing that Allah is the One Who commands them and Who imposes prohibitions on them.

Q-What is the greatest thing Allah has enjoined?

(1) Surah # 58.22

(2) Hanifiyyeh, linguistically speaking, is inclining from any false religion to the true religion, al-Islam and continuing firm therein. [M.M]

(3) Surah # 51.56

A- at-Tawheed, or monotheism.

Q- What is monotheism?

A- Monotheism is declaring Allah to be the only God who deserves to be worshipped in truth, and confirming the attributes with which He has qualified Himself, and those attributed to Him by His Messenger (Peace be upon him) .Tawheed is also believing that Allah is far removed from every imperfection, and from hudooth,⁽¹⁾ or resembling His creatures .

Q-What is the greatest thing Allah has forbidden?

A- Shirk or polytheism.

Q- What is polytheism?

A- Worshipping other gods beside Allah, and setting up rivals to Allah when it is He alone who has created you.

Q- What is the proof of the above?

(1) Hudooth, according to Lane's Lexicon, is of two kinds, one related to time, which signifies a thing's being preceded by non-existence, or it was brought into existence after it was nothing, and essential hudooth, which is a thing's being dependent upon another for its existence. Neither of the two kinds apply to Allah, the Exalted. [M.M]

A- Allah's words:

﴿واعبدوا الله ولا تشركوا به شيئاً﴾

"And worship Allah and associate none with Him."⁽¹⁾

And ﴿فلا تجعلوا لله أنداداً﴾

"So set not equals to Allah while you know (there is none equal to Him)" ⁽²⁾

Q- What are the three fundamentals which man must be aware of?

A-The first, one must know his Lord, his religion and his Prophet Muhammad.

Q- Who is your Lord?

A- My Lord is Allah, who has nourished and fostered me and the rest of men and jinn with His bounties .He is my worshipped God; other than Whom I hav no god.

Q- What is the proof of that ?

(1) Surah # 4.36

(2) Surah # 2.22

A- Allah's words:

﴿الحمد لله رب العالمين﴾

"All praise is owed to the Lord of the worlds." Everything other than Allah is a world, and I belong to one of His worlds.

Q- How did you know your Lord?

A- I have known Him through His signs and creatures: the night, the day, the sun, the moon, the seven heavens and the seven earths⁽¹⁾ and all that is in and between them.

Q- What is the proof of all that?

A- His words:

﴿ومن آياته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر واسجدوا لله الذي خلقهن إن كنتم إياه تعبدون﴾

"And among His signs are the night and the day and the sun and the moon. Prostrate not yourselves

(1) Lest one be confused with regards to the number of earths, the reference to them is made in the following verse:

«الله الذي خلق سبع سموات ومن الأرض مثلهن . . . الآية الطلاق/ ١٢»

"Allah is He Who created seven heavens, and of the earth the like thereof." [M.M]

to the sun nor to the moon, but to Allah alone Who has created them, if it is He Whom you really worship."⁽¹⁾

And His word:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَغْشَى الْيَلَّ النَّهَارَ يُطَلِّبُهُ حَيْثُآ وَالشَّمْسُ وَالْقَمَرُ وَالنَّجُومُ مَسْخَرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"Surely, your Lord is Allah who has created the heavens and the earth in six days; then He settled Himself on the throne. He makes the night cover the day which follows it swiftly, and the sun and the moon and the stars He made subservient by His command. Verily (the act of) creation is restricted to Him, and so is the disposal of all affairs. Blessed is Allah, the Lord of the worlds."⁽²⁾

Q-Who is the lord?

A- The Lord is the Master, the Proprietor, the One who brings into existence things from nothing. He is

(1) Surah # 41.37

(2) Surah # 7.54

the only One who deserves to be worshipped.

Q- What is the proof of this?

A- Allah's words:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ . الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ . ﴾

"O men, worship your Lord Who has created you and those who were before you, that you may guard yourselves (against Allah's chastisement). He who made the earth a bed for you, and the heaven a roof, and sent down water from the heaven, and therewith brought forth fruits for your sustenance; so set not up equals to Allah while you know (the truth)." (1)

The One Who has created these things is the One Who deserves to be worshipped.

Q- What is worship?

A- It is the absolute devotion and abedience with humility and supmissiveness, and the absolute love and adoration to Allah, whom all this is owed. In

(1) Surah 2.21,22

other words, worship is a definition comprising of deeds and words that Allah loves and approves of, whether manifested or hidden.⁽¹⁾

Q- How many forms of worship has Allah enjoined?

A- They are many. Of them are the five pillars of Islam, the articles of iman (faith), watchfulness and good obedience, supplication, fear of Allah, hopefulness of His mercy, committing affairs to Allah, fear with reverence, seeking His aid, protection, relief, sacrificing animals, vows and other acts of worship which Allah has commanded and enjoined, all of which are dedicated to Him alone.

Q- What is the proof of the above?

A- His words:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

"And the places of worship belong to Allah, therefore, worship none beside Allah."⁽²⁾ And He said:

(1) manifest, refers to physical actions; and hidden, refers to tenets and creeds. [M.M]

(2) Surah # 72.18

"And your Lord has decreed that worship none but Him."⁽¹⁾

Q-What is the judgment concerning one who devotes any act of worship to other than Allah.?

a. Whoso dedicates any act of worship to other than Allah is a polytheist and an unbeliever, even if he performs prayer, observes fasting, performs hajj, or alleges to be a Muslim.⁽²⁾

Q- What is the proof of that?

A-Allah's words:

﴿ومن يدع مع الله إلها آخر لا برهان له به فإنها حسابه عند ربه إنه لا يفلح الكافرون﴾

"And he who calles in another god along with Allah,for which he has no proof, his Lord shal hold him accountable for. Surely, the disbelievers never prosper."⁽³⁾

(1) Surah # 17.23

(2) There are deviated sects who claim to be Muslims, yet they believe that their imams or leaders possess divine power to influence the course of things in this works or the world to come. [M.M]

(3) Surah # 23.117

Q- What is the proof that supplication is an act of worship?

A-Allah's words:

﴿ وقال ربكم ادعوني أستجب لكم إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين ﴾

"And your Lord said, 'Call on Me and I will respond to you. Verily, those who are arrogant to worship Me shall enter Hell-Fire, despised.' "(1) And the saying of the Prophet (Peace be upon him): "Supplication is the essence of worship." And in another narration: "Supplication is the worship."(2)

Q- What is the proof of the fact that fear of Allah is an act of worship?

A- The words of Allah:

﴿ فلا تخافوهم وخافون إن كنتم مؤمنين ﴾

"And fear them not, but fear Me if you are (true) believers."(3)

(1) Surah # 40.60

(2) At-Tirmidhi, Ibn Majah & Ahmad.

(3) Surah # 3.175

Q- What is the proof of the fact that hoping for the mercy of Allah is an act of worship?

A- The word of Allah:

﴿فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً﴾

"So let him who hopes to meet his Lord do good deeds, and let him worship none besides Allah."⁽¹⁾

Q- What is the proof of the fact that entrusting Allah is an act of worship?

A- His words:

﴿وعلى الله فتوكلوا إن كنتم مؤمنين﴾

"And on Allah depend if you are (true) believers."⁽²⁾

﴿ومن يتوكل على الله فهو حسبه﴾

"And he who depends on Allah, He suffices him."⁽³⁾

(1) Surah # 18.110

(2) Surah # 5.23

(3) Surah # 65.3

Q- What is the proof for the fact that desire for Allah's mercy and fear of His punishment and humbleness are acts of worship?

A- The words of Allah:

﴿إنهم كانوا يسارعون في الخيرات ويدعوننا رغباً ورهيباً وكانوا لنا خاشعين﴾

"They used to vie with one another in good deeds, and they called on Us with desire and fear and they humbled themselves for Us."⁽¹⁾

Q- what is the proof for the fact that veneration (or fear with reverence) is an act of worship?

A- The word of Allah:

﴿فلا تخشوهم واخشون﴾

"So fear them not, but fear Me."⁽²⁾

Q- What is the proof for the fact that repentance is an act of worship?

(1) Surah # 21.90

(2) Surah # 5.3

A- His words:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ﴾

"And repent to your Lord and submit to Him."⁽¹⁾

Q- what is the proof for the fact the seeking Allah's support is an act of worshp?

A- Allah's words:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"You alone do we worship, and from You alone do we seek help."⁽²⁾ And the Prophetic tradition: "And if you seek help, seek Allah's help."⁽³⁾

Q- what is the proof of the fact that seeking Allah's protection is an act of worship?

A-Allah's words:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ . مَلِكِ النَّاسِ .﴾

(1) Surah # 39.54

(2) Surah # 1.4

(3) This Prophetic statement is part of a long hadeeth in which the Prophet (peace be upon him) instructed Abdullah bin Abbas, may Allah be pleased with him, saying: "Young lad! observe Allah, He preserves you. Observe Allah, you find Him ahead of you. if you ask, ask Allah, and if you seek help, seek Allah's help..." At-Tirmidhi. [M.M.]

"Say, 'I seek refuge in the Lord of mankind, the King of mankind.'"(1)

Q-What is the proof for the fact that asking for aid of Allah is an act of worship?

A- Allah's words:

﴿ إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملائكة مردفين ﴾

"And when you sought aid of Allah, He responded to you (saying); 'I Am aiding you with a thousand angels following one another.'"(2)

Q- What is the proof for the fact that sacrificing animals is an act of worship?

A- His words:

﴿ قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا أول المسلمين ﴾

"Say, 'My prayer and my sacrificial animal, my life

(1) Surah # 114.1,2

(2) Surah # 8.9

and death are all for Allah, the Lord of the words. He has no prather. And so am I commanded, and I am the first of those who submit. "(1)

And from the Sunnah, the saying of the Prophet Peace be upon him : "Allah curses him who sacrifices for other than Allah."

Q- What is the proof for the fact that a vow is an act of worship?

A- Allah's words:

﴿ يوفون بالنذر ويخافون يوماً كان شره مستطيراً . ﴾

"They fulfill their vows, and they fear a Day the woe of which is widespread."(2)

Q- What is the second fundamental?

A- Knowing the religion of Islam and its textual proofs.

Q- What is Islam?

A- Islam is submission to Allah, in His Oneness, complying to His commands with abedience, and de-

(1) Surah # 6.162

(2) Surah # 76.7 The Day refered to in this verse is the Day of Resurrection. [M.M]

nouncing polytheism and its adherents.

Q- What are the levels of Islam?

A- Islam, Iman and Ihsan. Each of these levels has its own pillars.

Q- What are the pillars of Islam?

A- Five:

* The testification of faith:

لا إله إلا الله محمد رسول الله

"There is no God, in truth, but Allah, and Muhammad is the Messenger of Allah,

* Performing the prayers,

* Giving out Zakah,

* Observing the fast in Ramadhan.

* Performing the pilgrimage.

Q- What is the proof of the testification of faith?

A- The words of Allah Exalted :

﴿ شهد الله أنه لا إله إلا هو والملكوت وأولوا العلم قائماً بالقسط لا إله إلا هو العزيز الحكيم ﴾

"Allah bears witness there is no god but He-(and so do) the angels, and those possessed of knowledge Maintaining His creation with justice. There is no god but He, the Mighty, the Wise."⁽¹⁾

Q- What is the meaning of

لا إله إلا الله

'There is no god but Allah?

A- There is no god who truly deserves to be worshipped but Allah alone.

Q- What is meant by

لا إله

There is no god.'?⁽²⁾

A- It means denying all deities worshipped beside Allah.

(1) Surah 3.18

(2) This question and the question which follows it are meant to full meaning of the testification of faith which can be divided into two segments: the first segment stands for denial of all deities that are worshipped other than or beside Allah, and the second segment stands for confirming all acts of worship to Allah alone. [M.M]

Q- What is meant by

إلا الله

'but Allah'?

A- Confirming that worship must be devoted to Allah alone with no partners worshipped beside Him, as He has no one to share His domain.

Q- What is the interpretation of the above which makes its meaning manifest?

A- The words of Allah :

﴿وإذ قال إبراهيم لأبيه وقومه إنني براء مما تعبدون إلا الذي فطرني فإنه سيهدين . وجعلها كلمة باقية في عقبه لعلهم يرجعون﴾

"And,when Ibrahim said to his father and his people: 'I am clear of that which you worship. Except Him Who created me; He will guide me.And he made it a word⁽¹⁾ to remain among his posterity that they return.⁽²⁾

And His words :

(1) It is said that the 'word' referred to in the verse is the testification of faith (), which is the word of Islam. (Ibn Kathir). [M.M]

(2) Surah # 43.26, 27, 28

﴿قل يا أهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون .﴾

"Say, 'O people of the Book, come to a word equal between us and you that we worship none but Allah, and that we ascribe no partners to Him, and that some of us take not other for lords besides Allah. But, if they turn away, then say, 'Bear witness that we have submitted to Allah.'⁽¹⁾

Q- what is the proof of the testification, 'Muhammad is the Messenger of Allah' Peace be upon him?

A- The word of Allah:

﴿لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم .﴾

"Verily, a Messenger from among yourselves came to you; grievous unto him is your experiencing diffi-

(1) Surah # 3.64

culties, and he is ardently desirous of your welfare, and to the believers he is compassionate, merciful."⁽¹⁾ And Allah's words:

﴿ محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم . ﴾

"Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers, and merciful to each other."⁽²⁾

Q- What is the meaning of the testification

﴿ محمد رسول الله ﴾

"Muhammad is the Messenger of Allah"?

A- To Obey Prophet Muhammad's commands, to refrain from his Prohibitions, and to believe in his sayings and to worship Allah by performing only acts of worship he designated.

Q- What is the proof of the incumbency of prayer, Zakat and what is the meaning of monotheism?

(1) Surah # 9.128

(2) Surah # 48.29

A- Allah's words:

﴿ وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة ﴾

"And they were not commanded but to worship Allah, being sincere to Him in obedience hunafa',⁽¹⁾ and to observe prayer and pay Zakaht that is the religion of truth."⁽²⁾

Q- What is the proof of observing fast?

A- His words:

﴿ يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ﴾

"O you who believe, fasting is prescribed to you as it was prescribed to those before you that you may guard yourselves."⁽³⁾

Q- What is the proof that hajj (pilgrimage) is one of the pillars of Islam?

(1) Hunafa', plural of hanif, one who declines from false to the true religion of Islam, believing in the Oneness of Allah. [M.M]

(2) Surah # 98.5

(3) Surah # 2.183

A- Allah's words?

﴿ ولله على الناس حج البيت من استطاع إليه سبيلا ومن كفر فإن الله غني عن العالمين ﴾

" And pilgrimage is a duty which men owe to Allah, those who can afford the journey and whoever disbelieves then Allah surely does not need His creatures.⁽¹⁾

Q- What is the second level of Islam?

A- Iman.

Q- How many branches does Iman have?

A- Iman has more than seventy branches. The uppermost of which is the declaration of the Oneness of Allah

لا إله إلا الله

and the least of which is the removal of harmful objects off the road. Modesty is also a branch of Iman.

Q- How many articles does Iman include?

(1) Surah # 3.97

A- Iman includes six articles: The belief in Allah, His angels, His Books, His Messengers, the last day and the belief in predestination with its good or evil consequences."

Q- What is the proof of the above?

A- The words of Allah:

﴿ ليس البر أن تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله
والملائكة والكتاب والنبين ﴾

"It is not righteousness that you face the East or the West (in your prayer). But, truly the righteous is he who believes in Allah, the last Day and the angels and the Scriptures, and the Prophets.⁽¹⁾

Q- What is the proof of predestiny?

A- Allah's words:

﴿إنا كل شيء خلقناه بقدر﴾

"Verily, We have created everything in proportion and measure."⁽²⁾

(1) Surah # 2.177

(2) Surah # 54.49

Q. What is the third level of Islam?

A. AL-Ihsan which has one pillar.

Q. What is Ihsan or sincerety?

A. To worship Allah as though you see Him. Although you do not see Him, He sees you.⁽¹⁾

Q. What is the proof of the above?

A. The words of the Exalted:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

"Verily Allah is with those who are righteous and those who are sincere."⁽²⁾

And His words:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلِبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

"And depend on the Mighty, the Merciful Who sees you when you stand up in prayer. And He sees you praying with others. He is surely the All-Hearing, the All-Knowing"⁽³⁾

(1) al-Bukhari and Muslim

(2) Surah # 16.128

(3) Surah # 26.217-220

And His words:

﴿وما تكون في شأن وما تتلو منه من قرآن ولا تعملون من عمل إلا كنا عليكم شهودا إذ تفيضون فيه﴾

"And you are not engaged in any occupation, neither you recite during which any part of the Qur'an, nor do you do any work but We are witnesses over you when you are engaged in it."⁽¹⁾

Q. What is the proof, from the Sunnah, of the abovementioned levels of Islam?

A. The renowned hadith, or Prophetic tradition concerning Jibril which is narrated by Umar bin AL-Khattab who said: "While we were sitting with the Messenger of Allah (peace be upon him), a man came to us with very white clothes and very black hair. No sign of travelling appeared on him, nor was he recognized by any of us. He sat in front of the Prophet (peace be upon him) with his knees resting against the Prophet's knees, he put his hands on his thighs and said: 'O Muhammad! tell me about Islam'. He (the Prophet peace be upon him) said: "Islam is

(1) Surah # 10.61

to bear witness that there is no god but Allah, and Muhammad is the Messenger of Allah, observe prayer, pay zakat, observe the fast of Ramadan and visit the House (The Holy Mosque) for hajj, if you can afford the journey'. He (Jibril) affirmed, 'You have told the truth'. Umar continued to say, 'We wondered about him; he asked the Prophet and approved his answer. He further asked, 'Tell me about iman'. The Prophet (peace be upon him) said, 'It is to believe in Allah, His angels; His Scriptures; His Messengers, the Last Day and His predestination, including its good or evil consequences.' He said, 'Tell me about ihsan. He said, 'It is to worship Allah as though you see Him. Although you do not see Him, He sees you'. He said, 'Tell me about the Final Hour'. The Prophet peace be upon him said, 'The one who is being asked is not more knowledgeable about it than the one who is asking'. He said, 'Tell me about its signs'. He said, 'When the bondswoman gives birth to her master,⁽¹⁾ and when you see the barefooted,

(1) This refers to the female slave whose master engages in sexual relation with her, and hence, she conceives and gives birth to a baby who in turn becomes her master, when he ultimately inherits his fathers' property of which the mother is part. Hence, the child becomes the master of his own mother. [M.M]

the naked, the shepherds⁽¹⁾ contending with one another to erect high buildings'. Umar said: 'The man left after that . A short while thereafter, the Prophet peace be upon him said, 'Umar! do you know who was the questioner? I responded, 'Allah and His Messenger know best'. he said 'That was Jibreel; who came to teach you, (Muslims), issues of your religion.' "(2)

Q. What is the third fundamental?

A. Knowing our Prophet Muhammad (peace be upon him), who is the son of Abdullah, son of Abdul-Muttalib son of Hashim, Hashim is of Quraish, an Arab tribe, and the Arabs are of the posterity of Isma'il son of Ibrahim al-Khalil, may peace and blessings be on him and on our Prophet.

Q. What was the age of the Prophet?

A. Sixty-three years, forty of which were before Prophethood and twenty-three years after that. He was appointed as a Prophet when surat 'Iqra' #96,

(1) This, according to an-Nuwawi, refers to the poor bedouins who, all of a sudden become wealthy and compete in building higher buildings. [M.M]

(2) Imam Muslim.

was revealed to him, and he was appointed as a Messenger when surat 'al-Muddath'thir'#74, was revealed to him. His hometown is Makkah.

Q. What is the Message with which Allah sent him?

A. Allah sent him to preach monotheism and to warn against polytheism.

Q. What is the proof of the above?

A. The words of Allah the Exalted:

﴿يا أيها المدثر. قم فأندر. وربك فكبر. وثيابك فطهر. والرجز فاهجر. ولا تمنن تستكثر. ولربك فاصبر﴾

"O you who is wrapped. Arise and warn. And magnify your Lord. And purify your heart. And shun the idols. And do not a favour seeking to get more in return. And for the sake of your Lord endure patiently."⁽¹⁾

Q. What is the meaning of

(قم فأندر)

"Arise and warn"?

(1) Surah # 74.1-7

A. Warn against polytheism and preach monotheism.

Q. What is the meaning of:

(وربك فكبر وثيابك فطهر)

"And glorify your Lord and purify your garments"?

A. Glorify your Lord by declaring His Oneness, and purify your actions from polytheism.

Q. What is the meaning of:

(والرجز فاهجر)

"And shun the idols"?

A. Avoid the idols by shunning and denouncing them and their worshippers.

Q. How long did the Prophet (peace be upon him) keep preaching the above commands?

A. Ten years, after that, he was taken to heaven where the fivetime prayer was enjoined on him. After that, he was commanded to migrate to Madinah.

Q. What is migration?

A. It is moving from the land of polytheism to the

land of Islam, and from the land of bid'ah (innovation in religious matter) to the land of Sunnah.

Q. What is the ruling of emigration?

A. It is an obligatory duty enjoined on Muslims who happen to be in the land of polytheism to immigrate into the land of Islam, and from the land of innovation into the land of Sunnah. It is effective till the sun rises from the West, i.e., till the end of time.

Q. What is the proof of the above?

A. The words of Allah:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا. إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا. فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا﴾

"Verily, those whom the angels collect their souls while they are wronging themselves;⁽¹⁾ (the angels) say to them, 'Why did you stay where you were?'

(1) This, according to Ibn Abbas, refers to those who disobeyed the Messenger of Allah by refusing to emigrate to Madinah and stayed in Makkah. [M.M]

They say, 'We were treated as weak in the land'. They (the angels) say to them, 'Was not Allah's earth vast that you could immigrate into it'. Those, their abode is Hell, and an evil destination it is. Except such weak ones of men, women and children who are helpless, and can find no way out. Regarding those, it could be that Allah pardon them; for Allah is pardoning, Oft-Forgiving."⁽¹⁾

And His words:

﴿يا عبادي الذي آمنوا إن إرضي واسعة فإياي فاعبدون﴾

"O My slaves who has believed! Verily, vast is My earth, so worship Me alone."⁽²⁾

Q. What was the reason of the revelation of the two above verses?

A. There were some people in Makkah who embraced islam, but did not emigrated to Madinah with the Messenger of Allah (peace be upon him). Some of them were tried in their faith, and joined the pagans against the Muslims in the battle of Badr. Allah did not accept their excuse and made Hell their re-

(1) Surah # 4.97,98,99

(2) Surah # 29.56

quital. The second verse was revealed because some Muslims were in Makkah to whom Allah imputed iman and inticed them to emigrate to Madinah.

Q. What is the proof of the continuity of emigration as deduced from the Prophetic traditions?

A. The Prophet (peace be upon him) said: "Emigration shall not seize to be effective until repentance becomes ineffective, and repentance shall not seize to be effective until the sun rises from the west."⁽¹⁾

Q. What was the Messenger of Allah enjoined after he had settled in Madinah?

A. He was enjoined the rest of the ordinances of Islam such as zakat, fasting, Hajj, fighting for the cause of Allah and the other acts of worship.

Q. How long did he live after that?

A. He lived for ten years and died, but his religion is everlasting. He did not leave a good thing without guiding his ummah to it, nor did he leave an evil thing without warning his ummah against it.

(1) Imam Ahmad and Imam Abu Dawood

Q. What are the good things to which he guided his ummah, and what are the evil things against which he warned his ummah?

A. The good things are the creed of monotheism and all that which Allah loves and approves of. The evil things are polytheism and all that which Allah loaths and disapproves of.

Q. Did Allah send Muhammad (peace be upon him) to one particular tribe or to mankind at large?

A. He sent him to mankind at large, and made obeying him a duty incumbent on both jinn and men.

Q. What is the proof of the above?

A. Allah's words:

﴿قل يا أيها الناس إني رسول الله إليكم جميعاً﴾

"Say, O men; I am the Messenger of Allah to you all."⁽¹⁾

And His words:

﴿وإذ صرفنا إليك نفراً من الجن يستمعون القرآن، فلما حضروه قالوا أنصتوا﴾

(1) Surah # 7.158

فلما قُضِيَ ولوا إلى قومهم منذرين ﴿

"And when We sent to you a group of the jinn to listen to the Qur'an (recitation), when they attended it they said to one another, 'Listen, and when it ended they returned to their people warning them.'"⁽¹⁾

Q. Has Allah completed the religion by him, or was it completed after him?

A. Surely, Allah has completed it through him; and nothing new needs to be added to the religion thereafter.

Q. What is the proof of the above?

A. Allah's words:

﴿اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً﴾

"Today I have completed for you your religion and perfected My favour upon you and accepted Islam as a religion for you."⁽²⁾

Q. What is the proof of the death of the Messenger of Allah?

(1) Surah # 46.29

(2) Surah # 5.3

A. Allah's words:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

"You (O, Muhammad) surely will die, and they (too) will die. Then surely on the Day of Resurrection you will dispute with one another before your Lord."⁽¹⁾

Q Will the people be resurrected after death?

A. They surely will, for Allah says:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نَعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

"From it (the earth) have We created you, and into it shall We turn you back, and from it shall We bring you forth again."⁽²⁾

And He says:

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾

"And Allah has caused you to grow as a good growth from the earth. Then will He turn you back into it, and will He make you to issue forth."⁽³⁾

Q. Will the people be held accountable and re-

(1) Surah # 39.30,31

(2) Surah # 20.55

(3) Surah # 71.17,18

quited for their deeds after Resurrection or not?

A. They positively will be. A fact which is confirmed by Allah's words:

﴿ليجزى الذين أساءوا بما عملوا ويجزي الذين أحسنوا بالحسنى﴾

"That He may requite those who do evil for what they have done, and reward those who excelled in their worship with the best."⁽¹⁾

Q. What is the judgment regarding one who denies Resurrection?

A. He is judged to be a disbeliever, by the words of Allah:

﴿زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم لتنبؤن بما عملتم وذلك على الله يسير﴾

"Those who disbelieve assert that they will not be resurrected. Say, 'Surly, by my Lord you will be resurrected, then you will be informed of what you did. And that is easy for Allah.'⁽²⁾

Q. What was the Message with which Allah sent His Messengers?

(1) Surah # 53.31

(2) Surah # 64.7

A. To rejoice those who believe in His Oneness by the annunciation of Jannah, and to warn and grieve those who ascribe partners to Allah by Fire as their punishment.

Q. What is the proof of the above ?

A. His words :

﴿رسلاً مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل وكان
الله عزيزاً حكيماً﴾

"(We did send) Messengers as bearers of good tidings and warners that men may have no plea against Allah after the coming of the Messengers. And Allah is Mighty, Wise.⁽¹⁾

Q. Who was the first Messenger?

A. Noah, peace be on him.

Q. What is the proof of the above?

A. Allah;s words :

﴿إنا أوحينا إليك كما أوحينا إلى نوح والنبيين من بعده﴾

"We have revealed to you as We revealed to Noah and the Prophets after him."⁽²⁾

(1) Surah # 4.165

(2) Surah # 4.163

Q. Was there any nation left without a Messenger being sent to them to enjoin on them to worship Allah alone and to shun the taghoot?(1)

A. There was no nation without having a Messenger sent to them. A fact which is substantiated by the words of Allah:

﴿ولقد بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت﴾

"And We did send to every nation a Messenger preaching: 'Worship Allah and shun the taghoot.'⁽²⁾

Q. What is taghoot?

A. It is whatever man worships instead, or to the exclusion of Allah. It is also any human being that man transgresses by exceeding the limits of obeying, worshipping or following him.

Q. How many taghoot are there?

A. There are many; but their chiefs are five. Iblis, the accursed by Allah, one who approves of being worshipped, one who calls people to worship, him

(1) Taghoot is whatever is worshipped instead or to the exclusion of Allah. [M.M]

(2) Surah # 16.36

one who claims the knowledge of the unseen and one who rules by laws other than those sent down by Allah. [We are commanded to disbelieve in and shun them all and to submit to the will of Allah].

Q. What is the proof of the above?

A. The words of Allah:

﴿لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم﴾

"There should be no compulsion in religion. Surely, right guidance has become distinct from deviation. So whoever disbelieves in taghoot and believes in Allah has surely grasped the strong unbreakable handle. And Allah is All-Hearing, All-knowing."⁽¹⁾

And his words:

﴿ولقد بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت﴾

"We did send a Messenger to every nation, preaching, 'Worship Allah and avoid taghoot.'⁽²⁾ And His words:

﴿قل يا أهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا

(1) Surah # 2.256

(2) Surah # 16.36

نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا
اشهدوا باننا مسلمون . ﴿

"Say, 'O people of the Book! come to a word equal between us and you that we worship none but Allah, and that we associate no partners with Him, and that some of us take not others for lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to Allah.'"⁽¹⁾

And this is the meaning of

(لا إله إلا الله)

"There is no god but Allah." The Messenger of Allah (peace be upon him) said: "The principal part of Islam and its supporting pillar is prayer, and its highest point is jihad, (fighting in the way of Allah)."⁽²⁾ And Allah knows best.

The end

(1) Surah # 3.64

(2) At-Tirmidhi

The Four Rules

I ask Allah the Gracious, the Lord of the Great Throne to look after you in this world and in the Hereafter, and bless you wherever you may be. I also ask Him to make us of those who, when they are given are grateful, and when they are afflicted they endure patiently, and when they commit a sin, they beg for forgiveness. These qualities are the true means of happiness.

Be aware, may Allah accommodate you to his obedience, of the fact that hanifiyyeh, the religion of Ibrahim, is to worship Allah alone and to be sincere to Allah in religion. Allah says:

﴿وما خلقت الجن والانس إلا ليعبدون﴾

"I have not created the jinn and the men but to worship Me."⁽¹⁾

(1) Surah # 51,56 Ibn Kathir interpreted this verse in his exegeses as: "I have created them only to command them to worship me, not because I need them".

[I say: There is no doubt that man has been created in a sound state of affairs to be fit for performing acts of worship, and prepared for it, because Allah has installed in men reason, and furnished them with senses, apparent and hidden, along with the other means of preparedness.]
[M.D]

And since you know that Allah has created you to worship Him, then you should realize that worship does not become genuine unless it is combined with the belief in the Oneness of Allah. Just as prayer is not valid without ablution.⁽¹⁾ Once shirk, or a polytheistic practice blemishes an act of worship, it nullifies it, just as impurity nullifies ablution.

﴿ما كان للمشركين أن يعمرُوا مساجد الله شاهدين على أنفسهم بالكفر أولئك حبطت أعمالهم في النار هم خالدون﴾

"It is not for such as join gods with Allah, to maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in Fire shall they dwell."⁽²⁾

Once you realize that shirk pollutes acts of worship, and renders them void, and that a person who does so becomes one of those who shall go to Hell, you then realize that knowing this fact becomes one of your most important duties. May Allah save you from associating partners with Him. Allah says:

(1) (Or just as vinegar spoils honey when it is mixed with it, or when poison enters the body, against which we seek Allah's protection.)
[M.D]

(2) Surah # 9.17

﴿إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء﴾

"Allah does not forgive (the sin of) associating partners with Him, but forgives what is (short of) that to whomsoever He pleases.⁽¹⁾

Deliverance from Hell-Fire may be ensured by being aware of the four rules which Allah has mentioned in His Book.

The First Rule

The first rule is to know that the disbelievers, whom the Messenger of Allah (peace be upon him) fought, acknowledged Allah as is the sole Creator, the Provider and the One in Whose hand is the disposal of all affairs. Yet, the disbelievers were not considered Muslims. [That is to say, sheer acknowledgment of the Lordship of Allah was not enough to qualify them to be Muslims. They should have dedicated all acts of worship to Allah alone.] This is proven by Allah's words:

﴿قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصار ومن يخرج

(1) Surah # 4.116

الحي من الميت ويخرج الميت من الحي ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون ﴿

"Say, 'Who provides sustenance for you from the heaven and the earth? Or, Who is it that has power over the hearing and the seeing? Who brings forth the living from the dead, and brings the dead out of the living? Who governs all affairs?' They will say, 'Allah'. Then say, 'Will you not then fear (Him).'"⁽¹⁾

The Second Rule

The polytheists assert: "We did not call on them [the idols. We approach them only to seek nearness of Allah and intercession through them. [The proof that worshipping idols is polytheism]. is given in the following verse:

﴿والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا الى الله زلفى إن الله يحكم بينهم في ما هم فيه يختلفون إن الله لا يهدي من هو كاذب كفان﴾

"And those who take idols for dieties beside Him say, 'We worship them only that they may bring us nearer to Allah. **Surely**, Allah will judge between

(1) Surah # 10.31

them on that in which they differ. Allah does not guide him who is a disbelieving liar."⁽¹⁾

And the proof of intercession, [that is, worshipping idols, beseeching them for relief and fulfilling needs, and taking them for intercessors with Allah is shirk,] is provided in the following verse:

﴿ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله قل أتنبئون الله بما لا يعلم في السموات ولا في الأرض سبحانه وتعالى عما يشركون﴾

"And they worship beside Allah that which neither harms them nor benefits them; and they say, 'These are our intercessors with Allah.' Say, 'Do you inform Allah of something He knows not in the heavens or in the earth. How far is Allah from that which they ascribe (as partners) to Him.'"⁽²⁾

Intercession is of two kinds; annulled and confirmed. The annulled intercession is that which is sought from other than Allah for needs that only Allah can fulfill. The proof of this is in the words of Allah:

(1) Surah # 39.3

(2) Surah # 10.18

﴿يا أيها الذين آمنوا أنفقوا مما رزقناكم من قبل أن يأتي يوم لا بيع فيه ولا خلة ولا شفاعة والكافرون هم الظالمون﴾

"O you who believe! Spend out of what We have supplied you before a day comes in which there shall be no tendering nor friendship nor intercession; and the disbelievers are the wrongdoers."⁽¹⁾

(1) Surah # 2.254 [Commenting on this verse, Ibn Kathir said: "Allah commands His slaves to spend out of what He has provided them in His way, in charity, that they may accumulate their reward with their lord and Proprietor. It is for this reason they should hasten to do so in this world, before a day comes -the Day of Resurrection- in which neither bargaining nor friendship nor intercession shall avail. No one can bail himself out, nor can he ransom himself, even if he spent, for that purpose, an earth load of gold. Nor can kinship avail him. for Allah says:

﴿فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتساءلون﴾

"And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another." (#23.101)

Nor the intercession of those who are entitled to intercede. And:

﴿والكافرون هم الظالمون﴾

"...and the disbelievers are the wrongdoers" is, grammatically speaking, a subject of a nominal clause which is incorporated in the predicate of the same clause to mean, there is no one who is more unjust or a worse wrongdoer than he who will come to Allah on that day as a disbeliever. Ata'b. Dinar was reported as saying: "Praise be to Allah Who says: 'The disbelievers are the wrongdoers' and did not say, 'the wrongdoers are the disbelievers. Allah knows best. i.e., no one would dare intercede with Allah without His leave because of Allah's greatness, magnificance and haughtiness. In the hadith of Intercession, =

And the confirmed intercession is that which is sought from Allah. The intercessor of whom Allah approves of is the one who is honoured by the privilege to interceding while the one who is interceded for, is he whose utterances and actions are pleasing to Allah. Intercession for such a one is granted only with the leave of Allah. [Intercession is sought from Allah alone, because it is restricted to Him; whoever seeks it from other than Allah commits shirk, and he therefore defeats his own purpose, and renders himself bereft. Allah accepts only the pure belief in His Oneness, and permits intercession only for those who uphold monotheism as their creed. He says:

﴿من ذا الذي يشفع عنده إلا بإذنه﴾

"Who is he that will intercede with Him except by

= the Messenger of Allah peace be upon him said: "I prostrate (on the Day of Judgment) and prostrate underneath the Throne. Allah keeps me on this posture as long as He wills, then it will be said, 'Raise your head and say; you will be listened to, intercede and your intercession will be accepted'. The Messenger of Allah (peace be upon him) further said, 'Then I will be allowed to intercede for a certain number of people, and admit them to Jannah.] Allah knows best. The reason for Ata'b. Dinar's statement is the fact that every disbeliever is wrongdoer, but not every wrongdoer is a disbeliever. Some believers may wrong themselves by committing major or minor sins, but they would still be believers, and iman stays with them. Allah knows best. [M.M]

His permission."⁽¹⁾ And:

﴿ولا يشفعون إلا لمن ارتضى﴾

"And they intercede not except for him He approves."⁽²⁾ And:

﴿قل لله الشفاعة جميعاً﴾

"Say, 'All intercession rests with Allah...'"⁽³⁾

The Third Rule

The Prophet (peace be upon him) appeared among people who were divided in their religion. Some of them worshipped prophets and pious people, and some worshipped trees and stones, while others worshipped the sun and the moon. The Messenger of Allah (peace be upon him) fought them all without making distinction between one group and another. This was in application of Allah's words:

﴿وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله﴾

"And fight them until there is no infidelity, and re-

(1) Surah # 2.255

(2) Surah # 21.28

(3) Surah # 39.44

ligion is professed for Allah."⁽¹⁾

And (the evidence that worshipping) the sun and the moon [i.e. the proof that worshipping the sun and the moon and the rest of the stars and planets, and believing that they influence events of this world is shirk]. is revealed in Allah's words:

﴿ومن آياته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر
واسجدوا لله الذي خلقهن إن كنتم إياه تعبدون﴾

"And among His signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun nor before the moon, but prostrate yourselves before Allah, Who created them, if it is He Whom you (really) worship."⁽²⁾

And about the angels, [i.e. the proof of the fact that worshipping angels is shirk] is produced in the following verse:

﴿ولا يأمركم أن تتخذوا الملائكة والنبيين أرباباً﴾

"And He does not command you to take angels and

(1) Surah # 8.39

(2) Surah # 41.37

Prophets for Lords."⁽¹⁾

And the proof of the Prophets [i.e. worshipping them and calling unto them is shirk]. is supplied in the following verse:

﴿وإذ قال الله يا عيسى بن مريم أنت قلت للناس اتخذوني وأمي إلهين من دون الله قال سبحانك ما يكون لي أن أقول ما ليس لي بحق إن كنت قلته فقد علمته تعلم ما في نفسي ولا أعلم ما في نفسك إنك أنت علام الغيوب﴾

"And when Allah (will) say to Issa (Jesus), 'O Jesus, son of Mary! Did you say to people, 'Take me

(1) Surah # 3.80 Ibn Kathir elaborated in his exegeses on this verse: "Allah does not enjoin you to worship other than Allah, be he a commissioned Prophet or an angel who is close to Allah. Would Allah enjoin disbelief on you when you have submitted to Him? <<That is to say>>, no one does this except him who promotes worshipping other than Allah; and he who does so promotes disbelief. In the case of the Prophet, they preached the belief in the Oneness of Allah Who has no partners. Allah says:

﴿وما أرسلنا من قبلك من رسول إلا نوحي إليه أنه لا إله إلا أنا فاعبدون﴾ الأنبياء - ٢٥

"We sent no Messenger before you but revealed to him there is no god but I, so worship Me." The word 'lords' in the verse means gods beside Allah. Allah knows best. imam al-Bukhari reported that Abdullah commented on the above verse saying: "Those were a group of jinn who had been worshipped, and then became Muslims." Abdullah b. Mas'ood elaborated: "This verse refers to a group of Arabs who used to worship jinn, but the latter embraced Islam while the former were not aware of that. Allah knows best].

nd my mother two gods beside Allah?' He (will) answer, 'Far removed are You (from what they ascribe to you), I could never say that to which I had no right. If I had said it, You would have surely known it. You know my insight, and I know not Your insight, Verily You are the Knower of the hidden things.'"(1) And the proof of the pious people; that is, worshipping them and calling them for help and relief, is shirk. Allah is far above what they ascribe to Him,] is found in the following verse:

﴿أولئك الذين يدعون يبتغون إلى ربهم الوسيلة أيهم أقرب ويرجون رحمته ويخافون عذابه إن عذاب ربك كان محذورا﴾

"Those whom they call on themselves seek nearness to their Lord. Which of them is nearer; and they hope for His mercy, and fear His punishment. Surely, the torment of your Lord is a thing to be feared."(2)

And the proof of the trees and stones [i.e. seeking blessings through such objects as graves of pious people, sacrificing animals for fulfilling needs and

1) Surah # 5.116

2) Surah # 17.57

relief by touching cloth-coverings of the graves or its structures, are all condemned as shirk,]. is proven by Allah's words:

﴿أفرايتم اللات والعزى ومناة الثالثة الأخرى﴾

"Have you considered al-Lat and al-Uzza. And Manat, the third, too. (the idols)?⁽¹⁾

(1) Surah # 53.19,20 [Allah the Exalted chides the pagans for worshipping idols and other objects of worship, and erecting temples for <<them resembling>> Ka'bah therewith which was built by Khalil ar-Rahman, or the friend of Allah, Ibrahim, peace be on him. Al-Lat was a white rock with designs on it. It was enclosed in a curtained house around which there was a court yard revered by the people of Ta'if, the tribe of Thaqeef and its allies, and they used to boast themselves in it against the other Arab tribes <<short of>> Quraish. While al-Uzza was a tree enclosed in a curtained structured, in a place called Nakhleh, between Makkah and Ta'if, upon which was a curtained structure with servants assigned to it. It was also revered by Quraish. Abu Sufyan, who was a pagan then said to the Muslims in the battle of Uhud: 'We have al-Uzza, but you have no Uzza'. The Messenger of Allah instructed his companions, 'Say, 'Allah is our Supporter, and you have no supporter'. Manat was found in a place called Mushallel by Qadid between Makkah and Madinah. It was revered by the tribes of Khuza'ah, al-Aws and al-Khazrej in al-Jahiliyyeh or the pre-Islamic era, and used to begin their hajj rituals by coming to it first. Then the Prophet sent some of his companions to demolish them. He sent Khalid b. al-Walid, 'The Drawn Sword of Allah' against the pagans, to demolish al-Uzza. He did so and said: "Uzza I disbelieve in you. No praise is owed to you. I have witnessed how Allah has disgraced you. =

A proof of the above is also given in the following tradition: "Abu Waqid al-Laithi reported: "We went along with the Messenger of Allah (peace be upon him) for the Battle of Hunain. We had but recently come out of our state of infidelity into Islam. The pagans had then a lote tree called Dthat Anwat which they used to worship and tie their weapons onto. When we passed by it, we said: 'Messenger of Allah! Make dthat anwat for us like theirs'. The Messenger of Allah (peace be upon him), said, 'Allahu akbar, these are as-sunnun.'⁽¹⁾ "You, by the one in

= " The Messenger of Allah also sent al-Mughirah b. Shu'bah and Abu Sufyan to demolish al-Lat. They did so and built a mosque in its place, in Ta'if. And to Manat, the Messenger of Allah sent Abu Sufyan who demolished it. It is also said that it was Ali who demolished it. The Prophet peace be upon him came with the religion of truth, and sincere devotion to Allah, singling Allah out to be the sole worshipped God in truth, abolishing all the bad customs and every polytheistic practice which may mar the pure tenet of tawhid or monotheism. His great companions followed suit, and so did their followers till that time which was marked with chaos and confusion when the Satan and the deviant gained mastery over the minds of many Muslims, then idolatry was revived, particularly in our contemporary age, the age of compound ignorance and the decorative images. The predicament prevailed while the scholars keep silent, except those of them whom Allah wishes them to speak up. To Allah we all belong and to Him we shall return.] [M.D.]

(1) Practices and ways. [M.M]

Whose hand is my life, have just said what the Children of Israel said to Musa: 'Make for us a good just as they have gods'. He said, 'Surely; you are an ignorant people'. The Prophet (peace be upon him) went on to say, You shall follow the ways of those who were before you, that is the Jews and the Christians."⁽¹⁾

The Fourth Rule

The polytheists of today are worse than the polytheists of the early stage of Islam; for those who existed during the time of the Messenger of Allah, (peace be upon him) used to attribute partners to Allah at times of ease, but used to be sincere to Allah at times of difficulty. Whereas the polytheists of to-

(1) Al-Tirmidhi. [The companions who made the request to the Prophet had embraced Islam just recently. They thought that assigning a tree on which they could hang their weapons is a thing which might be pleasing to Allah. They only intended to seek Allah's pleasure by doing so. They were too loyal and noble to intend rebelling against the Prophet (peace be upon him), as the Children of Israel rebelled against Musa, peace be on him. The rest of the tradition is cited in along with the commentary in the Book of Tawheed which is a duty the slaves owe Allah. Refer to it, you will find in it what pleases you. And Allah knows best.]

day, attribute partners to Allah in both times of ease and difficulty. Allah refers to this saying:

﴿فإذا ركبوا في الفلك دعوا الله مخلصين له الدين ، فلما نجاهم الى البر إذا هم يشركون﴾

"And when they board a ship, they call on Allah, with sincere and exclusive faith in Him, but when He brings them back safe to land, behold! they associate partners to Him.⁽¹⁾

Therefore, we see many of those who worship pious people and graves of the shaikhs and masters, are sincere in calling them beside Allah and seeking help from them during both times of ease and hardships. Some of them become more sincere in their polytheism when they experience harder times. Contrary to the early pagans who used to attribute partners to Allah only at the times of ease, and used to address themselves with earnest supplication to Allah alone at times of distress. Today, pagans are persistent in their polytheistic ways, begging and beseeching the dead pious people. Alas! There is no strength nor power (to change the prevailing situa-

(1) Surah # 29.65

tion) but by the accommodation of Allah the High the Great.⁽¹⁾

Allah speaks the truth, and He is the One Who guides to the right direction. Allah, glory be to Him, says:

﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

"Say, 'What do you think if Allah wills to do me an injury, will those whom you call upon beside Allah be able to remove the injury inflicted by Him? Or, if He wills mercy for me, can they withhold His mercy?' Say, 'Allah is enough for Me. In Him trust those who would trust.'"⁽²⁾

and He says:

﴿أَمِنْ يَجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ءِإِلَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ﴾

"Or, Who answers the distressed when he calls

(1) This invocation is called 'hawqaleh', it is uttered <<at times>> of weakness and inability to change a bad situation. And Allah knows best. [M.M.]

(2) Surah # 39.38

upon Him, and removes the evil, and makes you successors in the earth? Is there a god beside Allah? Little is that you reflect."⁽¹⁾

And He says:

﴿والذين تدعون من دونه ما يملكون من قطمير. إن تدعوهم لا يسمعوا دعاءكم ولو سمعوا ما استجابوا لكم ويوم القيامة يكفرون بشرككم ولا ينبؤك مثل خبير﴾

"And those whom you call upon beside Allah own not even an integument of a date-stone. If you call on them, they will not hear your call, and even if they heard it, they could not answer you. And on the Day of Resurrection, they will deny your having associated them with Allah. And none can inform you like the One Who is All-Aware."⁽²⁾

And He says:

﴿ومن أضل ممن يدعو من دون الله من لا يستجيب له الى يوم القيامة وهم عن دعائهم غافلون. وإذا حُشر الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين﴾

"And who is more astray than those who, instead of (praying unto) Allah, pray unto such as will not

(1) Surah # 27.62

(2) Surah # 35.13,14

answer them till the Day of Resurrection, and they are unconcious of their prayer? And when men are assembled, they will become enemies to them, and will deny their worship."⁽¹⁾

And Allah is the One Who guides to the straight path, and there is no power nor ability but through Allah.]

The end

(1) Surah # 46.5,6

THE CONVICTION OF AS-SALAF
AS-SALIH OR THE PIOUS PRECECESSORS
BY THE TRADITIONIST ASH-SHAIKH
MUHAMMAD AT-TAYYIB B. IS-HAQ AL-ANSARI
AL-MADANI

Now after the preliminary words, I proceed to say, I believe that Allah is one God, other than Whom there is no god, the Sole, as-Samadh,⁽¹⁾ Who neither begets nor was begotten. No one other than He deserves to be worshipped. Whoever dedicates any act of worship to other than Allah is a mushrik, disbeliever.

Ibadah, or worship, is a defintion which combines everything Allah loves and approves of utterances and deeds, such as the five pillars of Islam, supplica-

(1) As-Samad is one of Allah's beautiful names. It is mentioned in Surah #112, It signifies the following: The Lord to Whom recourse is had, or to Whom obediençè is <<rendered>>, without Whom no affair is <<accomplished>>; or the One to Whom Lordship ultimately pertains; or the Creator of everything, of Whom nothing is independent, and every created thing depends on Him for his or its means of subsistence, whose Oneness everything indicates. [M.M.]

tion, expectation (of His mercy), fear (of Allah), trusting (Allah), (fulfilling) vows and other forms of worship. I believe That Allah, Who is far removed from every imperfection, is qualified with all the attributes wherewith He has qualified Himself, and He is named with the names by which He has named Himself, and by which His Messenger Muhammad (peace be upon him) named Him. These beautiful names and the superlative qualities of Allah are truthful not metaphorical. Such attributes of Allah include mounting His Throne, that is, mounting it without specification, resemblance or exemplification. Allah says:

﴿الرحمن على العرش استوى﴾

"The Most Merciful has mounted the Throne."⁽¹⁾

Furthermore, the speech of Allah is Infinite and Pre-Existent in nature, which is uttered in occasions.

It is reported that the pious predecessors believed that Allah is still qualified by the attribute of speech, and He speaks whenever He wishes. Of His speech,

(1) Surah # 20.5

is the Qur'an which Jibril, peace be on him, heard it from his Lord, azza wajell, directly without a mediator, and brought it down to Muhammad (peace be upon him), letter and meaning, for worship and inimitability.⁽¹⁾ In other words, the Qur'an contains the words of neither Jibril nor Muhammad, peace be upon them. It is the words of Allah Who uttered it in letter and sound. Allah uttered the Qur'an in letter and sound as He uttered the words with which He addressed Musa -when the latter approached the tree- saying:

﴿إني أنا ربك فاخلع نعليك إنك بالواد المقدس طوى﴾

"Verily, I Am your Lord. So take off your shoes; for you are in the Sacred Valley of Tuwa."⁽²⁾

Likewise, Allah will call His slaves on the Day of Resurrection with a voice which will be heard by the far and the near saying: "I Am the King. I Am the Reckoner." With the same manner, Allah speaks to His Messengers and angels, or to anyone of His

(1) The Qur'an contains the inimitable words of Allah. None of the Arab pagans were able to produce similar a single verse of the Qur'an, let alone one surah thereof. [M.M.]

(2) Surah # 20.12

slaves whom He wishes to speak to, or sends down to them His Books containing His words that are not pre-existent, yet uncreated; for Allah's quality of speakability, like the rest of His attributes, is uncreated.⁽¹⁾

It is established that Allah, glory be to Him, is qualified with the attributes of love,⁽²⁾ pleasure,⁽³⁾ loathing,⁽⁴⁾ descending,⁽⁵⁾ giving life and death, displeasure and great delight for the repentance of His

(1) Allah's speech is one of His attributes, and His attributes, like His essence, are preeternal and uncreated. This means that His speech is unlike that of His creatures born or created in time, because it is established that He does not change and that His essence is not susceptible to events. [M.M.]

(2) There are verses in the Glorious Qur'an that clearly signify Allah's attribute of love; viz. 2.190, 195- 2.222 [M.M.]

(3) There are about 12 verses in which 'the pleasure of Allah is mentioned; of them S 3.15 - 5.2- 9.21- 48.29- 57.20

(4) The attribute 'loathing' or 'hating' is mentioned in surah 9.46 and 17.38

(5) 'Abu Hurairah reported that the Messenger of Allah said: "Our Lord, the Blessed, the Supreme, descends to the lowest heaven during the last third of every night saying: 'Who (wants to) call Me that I may fulfill his need? Who (wants to) ask Me that I may give him? Who (wants to) seek My forgiveness that I may forgive him?' " (al-Bukhari) [M.M.]

slave⁽¹⁾; and that Allah, far is He removed from every imperfection, will be seen by the believers on the Day of Judgment with their own eyes, as signified in many verses and authentic ahadeeth (traditions). These attributes, and the like, are not tropical, but realistic as confirmed by the Book and the Sunnah. Allah the Exalted says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

"Say, 'He is Allah, the One. Allah is As-Samad.'⁽²⁾ He begets not nor is begotten. And there is none like unto Him'. "⁽³⁾

(1) Abdullah b Mas'ood narrated that the Messenger of Allah said: "Allah is more delighted with the repentance of His slave than a man who sojourned with his beast loaded with provision, in a desert land in which his life is in danger. He took his rest and slept, then awoke to find that his beast strayed away. The heat became severe and so was his thirst, or whatever Allah willed. (Having looked for it in vain), he then helplessly decided: 'I (would) return to my place'. He then returned and slept for a while; when he awoke, he raised his head only to see his beast standing by his side. (al-Bukhari) The version of the above tradition compiled by Imam Muslim quotes the following statement <<at the end of>> the above tradition: "Having found his beast, the man exclaimed out of extreme excitement: 'O Allah, You are my slave, and I am your lord'. He made the slip of tongue out of his extreme excitement." [M.M.]

(2) See footnote # 1 on page 25.

(3) Surah 112

This is our conviction which we uphold in obedience to Allah respecting His names and attributes without specifying, ascribing respecting human characteristics to, depicting nor denying any of them.

Allah says:

﴿ليس كمثله شيء وهو السميع البصير﴾

"There is nothing whatever like unto Him; and He is the All-Hearing, the All-Seeing."⁽¹⁾

We bear witness That Muhammad (peace be upon him) is His slave and Messenger to both jinn and men, and that he did convey the Message, accomplished the duty which was committed to his trust, guided his ummah (nation) sincerely and kept striving for the cause of Allah till Allah has completed the religion by him. Allah says:

﴿اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً﴾

"Today I have completed for you your religion, and perfected my favour upon you, and accepted Islam as your religion."⁽²⁾

(1) Surah 42.11

(2) Q. 5.3

Then Allah took him to Himself and made him join the highest company in Paradise. The Messenger of Allah (peace be upon him), departed this world and its people. No one shall attain belief until and unless he makes his wishes subservient to the Message with which Muhammad (peace be upon him), came, and until he becomes dearer to him than his own self, his sons and all mankind. Loving the Messenger (peace be upon him) means obeying his commands, believing his statements and refraining from his prohibitions. It also means that Allah be worshipped only by the acts of worship that His Messenger legislated.

The Messenger of Allah (peace be upon him) should not be extolled, excessively adulated, nor be elevated above the level of which Allah has placed him, by means of supplicating him or seeking help or relief from him. The Messenger of Allah (peace be upon him) said: "Du'a (supplication) is worship."⁽¹⁾ And he said: "Indeed, I am not the one to call for help; it is Allah, glory be to Him, is the One to call for help." Calling the Messenger of Allah for help, say nothing of seeking it from the other pious peo-

(1) Abu Dawood & at-Tirmidhi

ple, is tantamount to shirk, or an act of polytheism. Similarly, attaching the heart to other than Allah, the Exalted for receiving benefit from or warding off evil by them independently, or by holding them as intermediaries between them and Allah. [Attaching the heart to pious people or jinn by committing their affairs to them, turning to them for help, sacrificing animals for them for having their needs fulfilled, or receiving relief, constitute ascribing partners to Allah, be it mysterious combination of words, or litanies, which is shirk and means of misguidance of which Allah sent down no proof. Allah sent His Messenger to void and uproot such practices and to cleanse the hearts from infidelity. There is no strength nor power but in, or by means of Allah, the High, the Great.]

We believe that the angels and the Scriptures of Allah are true, the Prophets are true; Resurrection after death is true, Jannah is true and Hell is true. We also believe that the Scale⁽¹⁾ is true, and the Hawd⁽²⁾

(1) the means by which the bad and good deeds of man are weighed on the Day of Judgment. [M.M.]

(2) Hawdh is the pool of the Messenger. It is that of which the believers shall be given to drink on the Day of Judgment. It is also called 'al-Kawther'. [M.M.]

of our Prophet (peace be upon him) is true; whoever drinks from it shall never feel thirsty. Apostate and people of bid'ah, or innovations, in religious matters shall be debarred from it.

We believe in predestination both in its good or evil consequences. We believe that intercession of our Prophet Muhammad (peace be upon him), and all the Prophets, peace be on them, and the pious people is true, but it takes place only with prior leave from Allah to the intercessor, provided that Allah is pleased with the one on whose behalf intercession shall be made. Allah the Exalted says:

﴿من ذا الذي يشفع عنده إلا بإذنه﴾

"Who is he that will intercede with Him except by His permission?"⁽¹⁾

And He says:

﴿ولا يشفعون إلا لمن ارتضى﴾

"They intercede not except for ~~him~~ with whom He is pleased."⁽²⁾ Our Prophet (peace be upon him) is the first intercessor and the first from whom intercession

(1) Q. 2.255

(2) Q. 21.28

shall be accepted; there are privileges of intercession which he alone is distinguished with. First is the proceeding of the Final judgment (between mankind), the privilege which is called al-Muqam al-Mahmoud or the praised rank, of which the prophets and messengers envy him. Second is the intercession of taking out those admitted to Hell Fire⁽¹⁾. Third is the intercession of their release and discharge therefrom to enter jannah, or Paradise after being purified and refined.

We believe that the best generation is that of the Prophet (P.B.U.H.) who believed him i.e his companions. Then those who followed them benevolently. The Prophet (P.B.U.H.) said: "The best of genera-

(1) What is right here is that the intercession regarding taking out of Hell-Fire those who entered it as a result of their sins is not limited only to the Prophet (P.B.U.H.) but it is a shared intercession. This can be known from the elaborated sayings [Ahadeeth] of the Prophet (P.B.U.H.). That which concerns the Prophet (P.B.U.H.) after the great intercession is the intercession regarding the admission of the people of Jannah or Paradise as explained in his sayings. Likewise is the intercession to lighten the chastisement off his uncle 'Abu Talib'. The above- mentioned explanation was said by Abdul-Aziz ibn Abdullah ibn Baz, President of the Presidency of Islamic researches, Ifta and Propagation. May Allah forgive him and grant him success for every good deed.

tion is my generation, then their successors, then those who succeed them."

We believe that the best of words is the word of Allah, and the best of guidance is that of Prophet Muhammad (P.B.U.H.); that the most evil of matters is the newly invented ones, and every innovation is a going astray.

Thus, had it not been for fear of lengthiness We would have presented the evidence of every question both from the Book of Allah and from the traditions of His Messenger (P.B.U.H.) i.e. Sunnah, as well as from the consensus of the opinion of the pious predecessors, 'I jmaa'.

May Allah Almighty guide us to his straight path in all our sayings and deeds and protect us from the misleading trials, the apparent and the hidden ones. We pray Allah to grant us firm adherence to Islam and make us die therein. May the peace and blessings of Allah be upon our Prophet Muhammad and his family.

This creed of the pious Predecessors, or aqeedah salafiyya, which was written by Sheikh: Muhammad

Altayeb ibn Ishaq Al-Ansari in Almadinah Almonawwarah in 1358 H. who died in 7-6-1363 H. is an admonition to himself and to his muslim brothers.

May Allah shower His blessings upon him.