



The Authentic Creed

And the Invalidators of Islam

By: Shaikh Abdul-Azîz bin Abdullâh bin Bâz

العقيدة الصحيحة ونواقض الإسلام

**THE AUTHENTIC
CREED**

And the Invalidators of Islam



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By

Shaikh ‘Abdul-Azîz bin ‘Abdullâh bin Bâz

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh,
the Most Gracious, the Most Merciful

“Truly, the religion with Allâh
is Islâm.” (3:19)

And He (ﷻ) also said:

“And indeed it has been revealed to you
(O Muhammad ﷺ), as it was to those
(Allâh’s Messengers) before you: ‘If
you join others in worship with
Allâh, (then) surely, (all) your
deeds will be in vain, and you
will certainly be among
the losers.’” (39:65)

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Publisher's Note

Verily, all praises are due to Allâh, the Lord of all of that exists. May the peace and blessings of Allâh be upon our Prophet, Muhammad ﷺ, his family, his Companions and all of those who follow them in righteousness until the Last Day.

The most important issue for every Muslim to know is the proper creed of beliefs. The obligation of having correct Faith and its fundamental pillars have been addressed in the Qur'ân and authentic *Ahadith* in numerous places. It is a requirement of every Muslim, male or female, regardless of their nationality or age, to know the correct beliefs.

In the history of Islam, as Islam began to spread far and wide into various foreign lands, strange and new ideas began to appear amongst the Muslims. These ideas were foreign to the Muslims of Arabia who had received their Islamic education through the pure teachings of the Prophet's Companions. Many of those who had accepted Islam would often maintain certain beliefs and superstitions that were present in their societies and cultures before their conversion to Islam. Also, some people who chose their own understandings over the understanding of the Prophet's Companions and their students, came forth propagating new ideologies and interpretations of Islam that they had invented themselves.

Therefore, the scholars in those times saw the necessity of writing books to refute the false ideologies and deviations of these people who were opposing the pure Islamic beliefs. Many scholars of Islam throughout the ages have written and compiled books explaining the correct creed. These books have been printed and reprinted with detailed commentaries and in depth discussions, even in our times today.

It is in following this same tradition that the following book was prepared. It is an important treatise written by Shaikh ‘Abdul-‘Azîz bin Abdullah bin Bâz concerning the correct Islamic creed. In this work the Shaikh explains the fundamental beliefs that every Muslim should have faith in. The Shaikh also elaborately discusses some misconceptions and false ideologies that contradict the correct belief system.

Of the benefits of this work is its brevity and conciseness. The discussion is not too lengthy, so as not to lose the reader’s attention. At the same time, it explains the important details that are necessary for every Muslim to know. The one who reads this book will not only learn the proper beliefs, but he will also be aware of that which opposes them. This will be a means of protecting him from falling into that, which is harmful to him in his Faith.

We ask Allâh to have mercy upon the deceased, Shaikh ‘Abdul-Azîz bin Bâz, and to continue to benefit the Muslims through his valuable teachings. May Allâh also bless all of the Muslims with the correct understanding and the beliefs that will assist their entry into His Paradise.

Abdul Malik Mujahid
General Manager

Introduction

All praise is due to Allâh, and Allâh's Peace and Blessings be upon His Final Messenger, his pure family, his noble Companions, and all those who follow them with righteousness until the Day of Judgement.

To proceed:

In view of the fact that the true 'Aqîdah, or creed, is the foundation of Islam, I have decided on 'The Authentic Creed and the Invalidators of Islam' as a title for the present treatise. It is evident from texts of the Noble Qur'ân and the *Sunnah* that a person's words and deeds will not be accepted unless they emanate from a true creed. If the creed is not authentic, all words and deeds emanating therefrom are bound to be rejected. The Qur'ân says:

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾



“And whosoever disbelieves in Faith then, fruitless is his work; and in the Hereafter he will be among the losers.” (5:5)

And He (ﷺ) said:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

﴿وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ﴾ الزمر: ٦٥

“And indeed it has already been revealed to you, as it was to those before you, that if you join others with Allâh in worship, then surely all your deeds will be in vain, and you will certainly be among the losers.” (39:65)

The Verses to this effect are numberless.

The Qur’ân and the Prophetic traditions clearly state that the true creed is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and *Al-Qadar* (Divine Destiny), the good of it and the bad of it. These six articles constitute the basis of the true creed with which Allâh ﷻ sent His Book and with which He sent His Messenger Muhammad ﷺ.

These articles also include all aspects of *Al-Ghaib* (Unseen World), or in which a Muslim should believe. They also include all that which Allâh and His Messenger have informed us thereof. The evidence of these articles come from many Verses of the Qur’ân as well as Prophetic traditions. The following are but a few examples. Allâh ﷻ says:

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ

ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ ﴾ البقرة: ١٧٧

“It is not righteousness that you turn your faces towards east or west; but it is righteousness to believe in Allâh and the Last Day, and the Angels, the Book and the Messengers.” (2:177)

He (ﷺ) also said:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾ البقرة: ٢٨٥

“The Messenger believes in what has been revealed to him from his Lord, as do the believers. Each one (of them) believes in Allâh, His Angels, His Books, and His Messengers. (They say) ‘We make no distinction between one another of His Messengers.’ And they say, ‘We hear and we obey. We seek Your forgiveness, our Lord, and to You is the end of all journeys.’” (2:285)

He (ﷺ) further says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ
رَسُولِهِ وَالَّذِينَ آتَيْنَاكَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ (١٣٦)

النساء: ١٣٦

“O you who believe! Believe in Allâh and His Messenger, and the Scripture which He sent to His Messenger (i. e., the Qur’ân) and the Scripture which He sent to those before (him); any who disbelieves in Allâh, His Angels, His Books, His Messengers and the Last Day has indeed gone far, far astray.” (4:136)

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

ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾ الحج: ٧٠

“Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*), Verily, that is easy for Allâh.” (22:70)

The authentic Prophetic traditions clearly stating these articles are also innumerable. We cite the following tradition as an example. Muslim reported in his *Sahîh* on the authority of ‘Umar bin Al-Khattâb ؓ that when Jibrîl ؑ asked the Prophet ﷺ about Faith, he said:

الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ وَ

تُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَ شَرِّهِ

“*Imân* or Faith, is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in Destiny, the good of it and the bad of it.”

This tradition has also been reported by Al-Bukhâri on the authority of Abu Hurairah ؓ. From these articles emanate all that a Muslim should believe with regard to Allâh’s Right, the Day of Judgement and all matters pertaining to the Unseen World.

Belief in Allâh

Belief in Allâh signifies that Allâh is the true God Who Alone deserves to be worshipped, as He is the Creator and the Sustainer of all human beings. It also signifies that He is also fully aware of their secret and open words and deeds and is Able to reward the righteous and punish the disobedient. In fact, Allâh created mankind and the jinn for the sole reason to worship Him Alone. As the Qur'ân says:

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

الذاريات: ٥٦ - ٥٨

“And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e., feed themselves or My creatures). Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.” (51:56-58)

And He (ﷻ) said:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا

وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ البقرة: ٢١ - ٢٢

“O mankind! Worship your Lord, Who created you and those who came before you that you may become righteous. Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. Then do not set up rivals unto Allâh (in worship) while you know that He Alone has the right to be worshipped.” (2:21,22)

Allâh sent the Messengers and sent down the Books to clarify this Truth, call to it and warn against all that which contradicts it. The Qur’ân says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اْعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ﴾ النحل: ٣٦

“And verily, we have sent among every *Ummah* a Messenger, (with the command), ‘Worship Allâh (Alone) and avoid (or Keep away from) *At-Tâghût* (i.e., all false deities).’” (16:36)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِيْ اِلَيْهِ اَنْهُ، لَا اِلَهَ اِلَّا اَنَا
فَاَعْبُدُوْنِ﴾ الانبياء: ٢٥

“And We did not send any Messenger before you but we revealed to them (saying): *Lâ Ilâha ill Ana* (none has the right to be worshipped but I, So worship Me.” (21:25)

الرَّكَنُ أَهْمَكَ أَيْنَهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا
 اللَّهُ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ هود: ١ - ٢

“(This is) a Book, the Verses whereof are perfected and then explained in detail from One (Allâh), Who is All-Wise and Well-Acquainted (with all things): (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings.” (11:1,2)

The reality of ‘worship’ mentioned in the above-mentioned Verses is to direct all one’s acts to Allâh Alone. These include, amongst other things, supplications, fear and hope, prayers, fasting, making sacrifices and taking vows. These should be done in total submission to His Will, fearing His chastisement and hoping for His Mercy as well as displaying love for Him. Many Verses of the Qur’ân clearly state this Islamic fundamental. The Qur’ân says:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴿٣﴾

الزمر: ٢ - ٣

“Verily, We have sent down the Book to you in truth: so worship Allâh (Alone), offering Him sincere devotion. Surely, sincere devotion (worship) is due to Allâh Alone.” (39:2,3)

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا ۖ ﴾ الإسراء: ٢٣

“And your Lord has decreed that you worship none but Him.” (17:23)

﴿ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾

غافر: ١٤

“So, call upon Allâh with sincere devotion, making your worship pure for Him (Alone).” (40:14)

Al-Bukhâri and Muslim also report on the authority of Mu‘âdh رضي الله عنه who said, that the Prophet ﷺ said:

حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

“Allâh’s right upon His slaves is that they should worship Him Alone and not to associate anyone with Him in worship.”

﴿ Belief in Allâh also necessitates the belief in all the apparent obligations including the five pillars of Islam, namely the declaration that none is worthy of worship except Allâh and that Muhammad ﷺ is His Messenger, performing prayers, paying *Zakâh*, fasting during the month of Ramadân, and performing pilgrimage to Ka‘bah in Makkah, if one can afford it.

The most important of all these pillars is the declaration of Faith, that none has the right to be worshipped except Allâh. This declaration requires

offering sincere devotion to Allâh Alone. Anyone who is worshipped besides Allâh is but vain falsehood, as the Qur'ân says:

﴿ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَىٰ مَا يَدْعُونَ مِن دُونِهِ هُوَ

الْبَاطِلُ وَأَبَىٰ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾ الحج: ٦٢

“That is because Allâh is the Only True God, and those besides Him whom they invoke are but vain falsehood.” (22:62)

We have mentioned earlier that Allâh ﷻ created the jinn and men to worship Him Alone and that He sent His Messengers and sent down His Books to explain this fundamental to them. Many Muslims nowadays have neglected this fundamental and have thus fallen into ignorance and have, wittingly or unwittingly, worshipped others besides Allâh, hence violating this right of worship, which is His prerogative.

✽ This belief also necessitates the belief that Allâh ﷻ is the Originator and Creator of the creation and that He Alone is the Disposer of their affairs with His Total Will and Absolute Knowledge. He is also the Master of the present world and the Hereafter and the Lord of the worlds. There is no creator or lord but He. He sent the Messengers and sent down the Books to call them to that which will benefit them in this world and in the Hereafter. The Qur'ân says:

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

“Allâh is the Creator of all things, and He is the Guardian and Disposer of all affairs.” (39: 62)

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

﴿٥٤﴾ الأعراف: ٥٤

“Indeed your Lord is Allâh, Who created the heavens and the earth in six days, then He rose over the Throne (in the manner that suits His Majesty). He covers the night with the day, seeking it rapidly, and (He created) the sun, the moon, and the stars, (all) are subjected to His Commandment. Surely, His is the creation and the commandment. Blessed be Allâh, the Lord of the worlds.” (7:54)

- ❖ Belief in Allâh also necessitates the belief in His Beautiful Names and Lofty Attributes that are clearly stated in the Qur’ân and are authentically mentioned by His Prophet Muhammad ﷺ. We should believe in all His Attributes without changing them, completely ignoring them, twisting their meanings, or claiming that they resemble human attributes. Rather, we should believe in these Attributes and describe Allâh in a

manner that suits His Majesty and Grandeur, for none of His creatures resembles Him in any way. The Qur'ân says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ الشورى: ١١

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

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ النحل: ٧٤

“Invent not similitudes for Allâh. Truly, Allâh knows and you know not.” (16:74)

Such is the creed of *Ahlu-Sunnah wal-Jamâ'ah*, the Companions of the Prophet ﷺ and those who follow in their footsteps. Imâm Abu Al-Hasan Al-Ash'arî mentioned this creed in his book '*Al-Maqâlât 'an Ashâbil-Hadîthi wa Ahlis-Sunnah.*' Other leading scholars have also mentioned this true creed in their works.

Imam Al-Awzâ'î said:

“Az-Zuhrî and Makhul were inquired about the Verses which talk about Allâh's Attributes and they replied, ‘Leave them as they are.’” That is, do not interpret them.

Al-Walîd bin Muslim said:

“Mâlik, Al-Awzâ'î, Al-Laith bin Sa'd, and Sufyân Ath-Thawrî, may Allâh have mercy upon them, were asked about the narration concerning Allâh's Attributes, and they all said

to believe in them all without interpreting their meanings.”

Al-Awzâ‘î said:

“We used to say in the presence of *At-Tâbi‘un*, the successors of the Prophet’s Companions, that Allâh is over His Throne, and we believed in all the Prophetic traditions concerning Allâh’s Attributes.”

When Rabî‘ah bin Abu ‘Abdur-Rahmân, the teacher of Imâm Mâlik, was asked about the Verse, “Allâh rose over His Throne.” (7:54), he replied:

“Allâh’s rising over the Throne is not to be denied, to imagine the manner in which this is done is impossible, the Message is from Allâh, the Prophet ﷺ conveyed this Message, and we have to believe in it as it is.”

When Imâm Mâlik himself was inquired about the manner in which Allâh ﷻ rose over the Throne, he replied:

“Allâh’s action of rising over the Throne is known, the manner in which this was done is not known, the belief in this matter is obligatory, and inquiring about this manner is an innovation in religion, or *Bid‘ah*.”

Then he addressed the inquirer thus, “You are but an evil person.” Then he asked people around him to send him out. Umm Salamah رضي الله عنها, the Prophet’s wife, is reported to have made the same statement.

Imâm Abu ‘Abdur-Rahman ‘Abdullâh bin Al-Mubâarak said in this connection:

“We know that our Lord, Glorious is He, is over His Throne and over His heavens, distinct from His creation.”

The religious scholars have written so much on this subject that it is impossible to quote them all in this treatise. Whoever is interested to find out more about this subject can refer to works written by scholars of *Sunnah* in this regard. These include, among other things, ‘Abdullâh bin Imâm Ahmad’s *As-Sunnah*, Muhammad bin Khuzaimah’s *At-Tawhîd*, Abul-Qâsim At-Tabarî’s *As-Sunnah*. One can also refer to Imâm Ibn Taimiyyah’s reply to the people of Hamât, Syria, in which he delineated the belief of *Ahlus-Sunnah*. He also included in this reply the statements of *Ahlus-Sunnah* as well as logical and textual evidence from the Qur’ân and the *Sunnah* supporting their position and exposing their opponents’ opinions. He also dealt with the subject in his treatise known as *Ar-Risâlatu At-Tadmiriyyah* in which he cited the belief of *Ahlus-Sunnah* along with logical and textual evidence from the Qur’ân and the *Sunnah*, leaving no room for argument for the objective seekers of Truth.

Whoever adopts other than the position of *Ahlus-Sunnah* as to the issue of Allâh’s Names and Attributes will certainly contravene massive logical and textual evidence from the Qur’ân and the *Sunnah*.

❁ *Ahlus-Sunnah* have confirmed all the Names and

Attributes that Allâh confirmed for Himself either in the Qur'ân or through the authentic traditions of the Prophet ﷺ, without changing them completely, twisting their meaning, ignoring them or likening them to those of His creatures. They have taken into account all possible proofs and have thus avoided falling into obvious contradictions. It is Allâh's Plan to make the argument of those objective and sincere seekers of the Truth supreme:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

الأنبياء: ١٨

“Nay, We hurl the Truth against falsehood, and it destroys it, and behold, falsehood is vanished.” (21:18)

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾ (٣٣)

الفرقان: ٣٣

“And no question do they bring to you but We reveal to you the Truth and the best explanation (thereof).” (25:33)

Commenting on the Verse:

﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ

أَسْتَوَىٰ عَلَى الْعَرْشِ﴾ الأعراف: ٥٤

“Indeed your Lord is Allâh, Who created the heavens and the earth in six days, then He rose over the Throne (in a manner that suits His Majesty).” (7:54)

The renowned exegete of the Qur’ân, or Mufassir, Al-Hafiz Ibn Kathîr said:

“People in this regard adopt far too many different opinions, which are not possible to cite here. However, we adopt in this regard the position of (the righteous predecessors), *As-Salaf-us-Sâlih*, past and present, such as Mâlik, Al-Awzâ’î, Ath-Thawrî, Al-Laith bin Sa’d, Ash-Shâfi’î, Ahmad and Ishâq bin Râhwaih. They all believed in Allâh’s Attributes without twisting their meanings, ignoring them completely, or likening them to those of His creatures.”

And whatever image comes to our minds about Allâh should be rejected, for “there is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (42:11)

Nu’aîm Al-Khuzâ’î, the teacher of Imâm Al-Bukhâri, said:

“Whoever likens Allâh to His creatures is a disbeliever, and whoever denies the Attributes that Allâh ascribes to Himself is a disbeliever. It is impossible to liken Allâh to any of His Creatures. Guided are those who confirm to Allâh the Attributes, in a manner suiting His Majesty, mentioned in the clear Qur’ânic Verses and authentic Prophetic traditions and rejects all

blemishes as to Allâh's Attributes.”

Belief in the Angels

A Muslim should believe in all Allâh's angels, whom He created to worship Him and whom He describes as "honored slaves." (21:26) and that:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ

مِّنْ خَشْيَتِهِ مُشْفَعُونَ ﴿٢٨﴾ الأنبياء: ٢٨

“He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.” (21:28)

The angels fall into different categories and they are assigned different duties. There are, amongst others, those who bear the Throne of Allâh (40:7), those who guard Paradise and Hell, and those who record the slaves's deeds, to mention but a few.

A Muslim should believe in those whom Allâh named such as Jibril (Gabriel), Mikâ'îl, Mâlik — the Guardian of Hell-fire, and Isrâfil, who is in charge of blowing in the Trumpet. 'Âishah رضي الله عنها reported that the Prophet ﷺ said:

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَّارِجٍ مِنْ نَّارٍ 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.” (Muslim)

Belief in the Books

A Muslim should believe that Allâh had sent down Books upon His Prophets and Messengers to clarify His Right and to call to it, as the Qur’ân says:

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

الحديد: ٢٥

“Indeed We have sent Messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice) that mankind may keep up justice.” (57:25)

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ﴾

البقرة: ٢١٣

“Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.” (2:213)

A Muslim should also believe in the Revealed Books that Allâh ﷻ named, such as the Torah, the Gospel, the Psalms, and the Qur’ân. The Glorious Qur’ân is

the final and the best of all these Books. It confirms the Scriptures that came before it and is a witness over it, testifying the truth and falsifying the falsehood therein. All Muslims should follow its commands, shun its prohibitions and refer to its rulings to settle their differences. They should also follow the authentic *Sunnah* of the Prophet ﷺ because Allâh sent Muhammad ﷺ to both the jinn and mankind and sent down the Noble Qur'ân to judge between them. He also made it a healing for the diseases, such as hypocrisy, ignorance and doubt, an exposition of everything, and a guidance and mercy for those who believe. The Qur'ân says:

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

الأنعام: ١٥٥

“And this is a Book (i.e., the Qur'ân) which We have sent down as a blessing, so follow it and fear Allâh, that you may receive mercy.” (6:155)

﴿ وَزَلَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً وَبُشْرَىٰ

لِلْمُسْلِمِينَ ﴿٨٩﴾ النحل: ٨٩

“And We have sent down to you the Book (i.e., the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings to Muslims.” (16:89)

﴿ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ
 مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ
 وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ
 لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ الأعراف: ١٥٨

“Say (O Muhammad): ‘O mankind! I am sent to you all as the Messenger of Allâh, to Whom belongs the dominion of the heavens and the earth; there is no God worthy of worship but He; it is He Who gives life and causes death. So believe in Allâh and His Messenger, the Prophet who can neither read or write (i.e., Muhammad ﷺ), who believes in Allâh and His Words: follow him that you may be guided.’” (7:158)

The Qur’ânic Verses to this effect are many.



Belief in the Messengers

A Muslim should believe in all Allâh's Messengers without exception. He must believe that Allâh ﷻ sent mankind Messengers from amongst them as warners, bearers of glad tidings, and callers to the Truth. Whoever follows them will certainly attain bliss and happiness, and whoever disobeys them will be doomed and disgraced. Muhammad ﷺ was the best of all these Messengers. Allâh says:

﴿ وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ﴾ النحل: ٣٦

“And assuredly We have sent amongst every people a Messenger (proclaiming), ‘Worship Allâh (Alone) and avoid the worship of *Tâghût* (false deities).’” (16:36)

﴿ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ وَكَانَ اللَّهُ غَنِيًّا حَكِيمًا ﴾ النساء: ١٦٥

“Messengers who gave good news as well as warning in order that mankind should have no plea against Allâh after the Messengers.” (4:165)

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ﴾ الأحزاب: ٤٠

“Muhammad is not the father of any man among you, but he is the Messenger of Allâh and the last of the Prophets.” (33:40)

A Muslim should also believe in those Prophets and Messengers that Allâh or His Messenger ﷺ was authentically reported to have named, such as Nûh, Hud, Sâlih, and Ibrâhîm عليهم السلام.

Belief in the Last Day

Belief in the Last Day includes the belief in all that which will happen after death and about which Allâh and his Messenger ﷺ informed us. This includes the trial in the grave, the torment or the bliss therein. This also includes the belief in all that will be witnessed on the Day of Judgement, such as the Bridge set over the Hell-fire, The Balance, Reckoning, Reward and Punishment, the giving of the records, which the successful believers will be given in their right hand while the wretched disbelievers will be given in their left hand behind their back. This also includes the belief in the River that will be given to Prophet Muhammad ﷺ, belief in Paradise and Hell-fire, belief in the believers' looking at their Lord ﷻ and His talking to them. A Muslim should believe in all these facts and others that are clearly mentioned in the Qur'ân and authentically reported to have been said by the Prophet ﷺ.

Belief in the Divine Destiny

Belief in the *Qadar* (Divine Destiny) comprises four things:

First, the belief that Allâh knows what has been and what will be; He is Aware of everything concerning His slaves, knows their provision and sustenance, their appointed terms on earth, their deeds, and everything else relating to them. Nothing is hidden from Him. The Qur'ân says:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾﴾ المجادلة: ٧

“Verily, Allâh is the All-Knower of everything.”
(58:7)

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

﴿١٢﴾ الطلاق: ١٢

“That you may know that Allâh has power over all things, and that Allâh comprehends all things in (His) Knowledge.” (65:12)

Second, the belief that He keeps all that He decrees in a Clear Book, or *Al-Lauh-Al-Mahfuz*, as the Qur'ân says:

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾﴾ ق: ٤

“We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e., the Book of Decrees).” (50:4)

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٤﴾﴾ يس: ١٢

“And all things We have recorded in a Clear Book.” (36:12)

He further says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾﴾ الحج: ٧٠

“Know you not that Allâh knows all that is in heaven and on earth? Indeed, it is all in a Book (*Al-Lauh-Al-Mahfuz*), and that is easy for Allâh.” (22:70)

Third, the belief that His Will is absolute and powerful and that whatever He decrees will be, and whatever He does not decree will never come to pass:

﴿إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾﴾ الحج: ١٨

“Verily, Allâh does what He wills.” (22:18)

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

يس: ٨٢

“Verily, when He intends a thing, His Command is, ‘Be’, and it is.” (36:82)

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢١﴾﴾ التکویر: ٢٩

“And you will not will except as Allâh Wills, the Lord of the worlds.” (81:29)

Fourth, the belief that He is the Sole Creator of all

things, as the Qur'ân says:

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

“Allâh is the Creator of all things, and He is the Guardian and Disposer of all affairs.” (39:62)

﴿يَأْتِيهَا النَّاسُ أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ

السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَانِئْتُمْ تُؤْفِكُونَ﴾ فاطر: ٣

“O mankind! Remember the Grace of Allâh upon you! Is there a creator other than Allâh who provides for you from the sky and the earth? There is no God worthy of worship except He. How then are you turning away (from Him)?” (35:3)

Belief in the Divine Destiny, therefore, comprises all these four categories. This is the position of *Ahlu-Sunnah wal-Jamâ'ah*. Only those who yield to innovations in religion deny some of these categories.

The belief in Allâh also includes the belief that Faith comprises both words and deeds, that this Faith increases with acts of obedience and decreases as a result of committing acts of disobedience, and that it is not permissible to accuse a Muslim of disbelief, or *Kufr*, as a result of committing acts of disobedience and major sins, such as adultery, stealing, usury, drinking alcohol, and disobedience to parents, as long as he or she does not regard these sins permissible.

The Qur'ân says:

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

النساء: ١١٦

“Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives anything else, to whom He pleases.” (4:116)

Authentic Prophetic traditions also state that Allâh ﷻ will ultimately take out of Hell-fire whoever has an atom’s weight of Faith.

❁ Belief in Allâh also necessitates love for His sake, hate for His sake, and making friends and enemies for His sake. A true believer loves the believers and takes them for friends, and shows hate towards the disbelievers and does not take them for friends. The best of the believers one should love are the Companions of the Prophet ﷺ. *Ahlus-Sunnah wal-Jamâ‘ah* love them and believe that they are the best of mankind after the Prophets, as the Prophet ﷺ said in the well-known authentic tradition:

خَيْرُ الْقُرُونِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

“The best of generations are my generation, then those who follow them, then those who follow them.”

They also believe that the best of them are in the following order: Abu Bakr, then ‘Umar bin Al-

Khattâb, then ‘Uthmân bin ‘Affân, then ‘Ali bin Abî Tâlib رضي الله عنهم. Then there are those Companions who were given the glad tidings of entering Paradise, then the rest of the Companions. They keep their tongue in check regarding the arguments that arose amongst them and believe that they did their best to do only that which they believed was right. Whoever was right in his judgement would get a double reward, and whoever was wrong in his judgement would get one reward. They also love the believing members of the family of the Prophet ﷺ and his wives — the Mothers of the Believers.

They free themselves from the position the Shiite Sect holds in this regard. They (the Shiites) hate the Prophet’s Companions, blaspheme them, and place the Prophet’s family members in a position higher than that Allâh chose for them. They also declare themselves free from the position held by *An-Nawâsib* who harm the Prophet’s family members in word and deed.

What we have mentioned in this brief treatise on the true creed with which Allâh ﷻ sent His Messenger ﷺ represents the belief of the Saved Sect, that of *Ahlu-Sunnah wal-Jamâ‘ah*, about which the Prophet ﷺ said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةٌ لَا يَضُرُّهُمْ مَنْ خَدَّاهُمْ
حَتَّى يَأْتِيَ أَمْرُ اللَّهِ سُبْحَانَهُ

“A group of my followers will continue to be given victory while holding on to the Truth, no harm will be done to them by those who forsake

them until Allâh's Command comes to pass.”

He also said:

افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً وَافْتَرَقَتِ النَّصَارَى عَلَى
اِثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً
كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً فَقَالَ الصَّحَابَةُ: مَنْ هِيَ يَا رَسُولَ اللَّهِ؟

“The Jews were divided into seventy-one sects, the Christians were divided into seventy-two sects, and my followers will be divided into seventy-three sects which will all be (punished) in Hell-fire with the exception of one.”

When the Companions asked him to identify it, he replied:

قَالَ: مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“Those who are upon that which my Companions and I follow.”

Indeed, this is the authentic creed one should follow.

- ❁ Those who contradict and deviate from this belief fall into many categories. They include, among others, those who worship idols, angels, saints, the jinn, trees, and stones. These people have not followed the call of Allâh's Messengers; rather they stubbornly rejected their call. This is exactly what the Quraish and some other Arab tribes did when Prophet Muhammad ﷺ came with the Truth from His Lord. They used to beseech their false

gods to fulfil their needs, heal their sick, and grant them victory over their enemy. They would also offer sacrifices to them and make vows in their names. When the Prophet ﷺ disapproved of their foolish beliefs and called them to worship Allâh Alone and not to associate any partner with Him in worship, they replied:

﴿ أَجْعَلُ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾ ص: ٥

“Has he made the gods (all) into one God? Truly this is a strange thing!” (38:5)

The Prophet ﷺ did not yield to despair. He continued calling them to worship Allâh Alone, warning them against associating others with Him in worship, and explaining to them the reality of Islam. His efforts eventually paid off when they entered Allâh’s religion in crowds. Islam then reigned supreme and prevailed over all religions due to the huge efforts made by the Prophet ﷺ, his Companions, and those who followed them in righteousness. The situation changed again after ignorance dominated and an overwhelming majority of people reverted to their foolish, ignorant practices, including the commission of all forms of *Shirk*. This phenomenon is increasingly spreading in our present-day society because of ignorance.

- ❁ The argument these people put forward is not different from that of their predecessors, namely:

﴿ هَتُولَاءُ سَفَعْتُونَا عِنْدَ اللَّهِ ﴾ يونس: ١٨

“These are our intercessors with Allâh.” (10:18)

And:

﴿ مَا تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾ الزمر: ٣

“We only worship them in order that they may bring us closer to Allâh.” (39:3)

Allâh ﷻ refuted this false claim and made it clear to them that worshipping any other person or thing other than Allâh is blatant *Shirk* and disbelief. The Qur’ân says:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ ﴾ يونس: ١٨

“They worship, besides Allâh, what can hurt them not nor profit them, and they say: ‘These are our intercessors with Allâh.’” (10:18)

Allâh ﷻ refuted this claim in the same Verse thus:

﴿ قُلْ أَتَسْتَبْشِرُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
سُبْحٰنَهُ، وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾ يونس: ١٨

“Say: ‘Do you indeed inform Allâh of something He knows not, in the heavens or on earth? –Glory be to Him! And far is He above the partners they ascribe to Him!’” (10:18)

These Verses clearly indicate that worshipping Prophets, saints and others besides Him is a major

form of *Shirk*, which is an unpardonable sin. Only those who commit it have invented this name. The Qur'ân says:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾ ﴿الزمر: ٣﴾

“We only worship them in order that they may bring us closer to Allâh.” (39:3)

Allâh refuted their false claim thus:

﴿إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾ ﴿الزمر: ٣﴾

“Truly Allâh will judge between them in that wherein they differ. But Allâh guides not him who is a liar and a disbeliever.” (39:3)

In this Verse, therefore, Allâh ﷻ makes it crystal clear that the worship they offer to other than Him, whether in the form of invocation, hope, fear or otherwise, is blatant disbelief. He also calls them liars when they claim that their false gods bring them closer to Allâh.

❁ There are a number of ideologies and philosophies in our present time which contradict this true belief in every detail. The followers of these ideologies and philosophies which were invented by Marx, Lenin and others who call to atheism and disbelief, give their beliefs different names, such as socialism, communism, and Ba'thism. These

people are in essence disbelievers, because they do not believe in the Last Day, Paradise and Hell. They also reject all religions because they claim that there is no god and that life is only matter. Those who follow these ideologies and philosophies will certainly bear the worst of consequences both in this life and in the Hereafter.

Other beliefs which contradict the true belief include *Al-Bâtinyah* and Sufism whose followers believe that their so-called saints are Allâh's partners in His rule and disposition of the world's affairs. They give them such names as *Aqtâb*, *Awtâd*, and *Aghwâth*. Indeed, this is the worst form of *Shirk* with relation to Allâh's Lordship; it is even far worse than the form of *Shirk* which was prevalent in Pre-Islamic Arabia, for the Arabs at that time joined partners with Allâh only in worship not in His Lordship. As the Qur'ân says:

﴿ فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى

الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ العنكبوت: ٦٥

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

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ الزخرف: ٨٧

“If you ask them who created them, they will

certainly say, ‘Allâh.’” (43:87)

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

“Say: ‘Who provides for you from the sky and from the earth? Or who has power over hearing and sight? And who brings out the living from the dead and the dead from the living? And who rules and regulates all affairs?’ They will certainly say, ‘Allâh.’ Say: ‘Will you not then show piety (to Him)?’” (10:31)

- ❁ Those who commit *Shirk* these days are worse than their predecessors in that some of them join partners with Allâh in Lordship and that they commit *Shirk* in both times of ease and hardship. This is quite obvious from their practices at the shrines of Al-Hussein, Al-Badawî and others in Egypt, the shrine of Al-Eidarous in Aden, the shrine of Al-Hâdî in Yemen, the shrine of Ibn ‘Arabî in Syria, the shrine of ‘Abdul-Qâdir Al-Jîlânî in Iraq, and other well-known shrines across the Muslim World. To make matters worse, there are only a few people who take great pains to remind these ignorant people of the reality of *Tawhîd* with which Allâh sent His Messenger ﷺ. We pray to Allâh Almighty to guide them to the

Truth and to help Muslim leaders combat and uproot this phenomenon.

- ❁ Of the beliefs that contradict the true belief with regard to Allâh's Names and Attributes are the beliefs held by Al-Jahmiyah and Al-Mu'tazilah sects and their likes. These sects completely ignore Allâh's Lofty, Perfect Attributes as though He is nonexistent or an inanimate being! Far is He above what they say about Him!

Al-Ashâ'irah is another sect that deny some of the Attributes while confirming others, thus contradicting clear logical as well as textual evidence from the Qur'ân and authentic Prophetic traditions.

The correct and true belief is that of *Ahlu-Sunnah wal-Jamâ'ah* who confirm all the Names and Attributes that Allâh ﷻ has confirmed for Himself in the Qur'ân or through His Prophet ﷺ. They set Him far above His creation, as there is no one who bears resemblance to Him in anything. They refer to all proofs in the Qur'ân and the *Sunnah* without twisting the meaning thereof in the least. In this way they avoided confusion into which others have fallen. This belief is the way to salvation and bliss in this life and in the Hereafter. It is the Straight Path which was followed by the pious predecessors and their leaders. The condition of the present-day Muslims will not be rectified except by following the same path of the predecessors who held tight to Allâh's Book and the *Sunnah* of His Messenger and shunned all that contradict them.

The Invalidators of Islam

You should know, dear Muslim brother, that Allâh ﷻ made it obligatory upon all His slaves to enter Islam and hold on to it, and warned them against following other than Islam. He also sent His Prophet Muhammad ﷺ to call mankind to it. Allâh ﷻ has informed us in the Qur'ân that guided are those who follow the teachings of Islam, and misguided are those who reject them. He warned us in many Verses against the causes of apostasy and all forms of *Shirk* and disbelief. Religious scholars have mentioned that there are a number of invalidators that are bound to take one out of the fold of Islam. For the sake of attaining salvation in the Hereafter, I have briefly cited in the following pages, with some explanation, the ten most critical of these invalidators so that you will avoid them and make others aware of them.

1. To associate others with Allâh in worship. The Qur'ân says:

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

النساء: ١١٦

“Allâh forgives not (the sin of) setting up partners with Him in worship, but He forgives whom He pleases other sins than this.” (4:116)

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ المائدة: ٧٢

“Whoever sets up partners with Allâh in worship, Allâh will forbid him Paradise, and the Fire will be his abode. For the wrongdoers there are no helpers.” (5:72)

Forms of worship include calling upon the dead, seeking their assistance, offering sacrifices to them, and taking vows in their names.

2. To set up intermediaries between oneself and Allâh, seeking their intercession and putting absolute trust in them. Those who do so are unanimously considered disbelievers.
3. Not to accuse polytheists and those who commit *Shirk* or disbelief, to be in doubt as to their being disbelievers, or to approve of their beliefs.
4. To believe that the Prophet’s guidance is not complete or perfect or that other people’s ruling and judgement is better than his. Those who prefer the rule of false gods are blatant disbelievers.
5. Those who hate anything that the Prophet ﷺ came with are also disbelievers even if they act upon them. The Qur’ân says:

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ﴾ ﴿٩١﴾ محمد: ٩

“That is because they hate that which Allâh sent down, so He has made their deeds fruitless.”
(47:9)

6. Those who ridicule anything that Islam came with, such as punishment and reward in the Hereafter, are disbelievers. The Qur’ân says:

﴿قُلْ أَيْدِي اللَّهِ وَعَائِنُهُ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ﴾ ﴿٦٥﴾ لَا تَعْتَدُوا
فَدَكَّرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿التوبة: ٦٥-٦٦﴾

“Say: ‘Was it at Allâh, and His Signs, and His Messenger, that you were mocking? Make no excuse; you have rejected Faith after you had accepted it.’” (9:65,66)

7. Magic in all its forms, including turning someone away from somebody that he or she loves, and making someone love someone or something he or she does not normally like. Whoever practices magic or approves of it is a disbeliever, as evidenced by the Qur’ânic Verse that says:

﴿وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ﴾ ﴿البقرة: ١٠٢﴾

“But neither of these (two angels) taught anyone (such things) without saying, ‘We are only for trial, so disbelieve not (by learning this magic from us).’” (2:102)

8. To take the disbelievers for friends, give them support and assistance against the Muslims is an act of disbelief. The Qur'ân says:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ ﴾

المائدة: ٥١

“And he amongst you that turns to them (for friendship) is of them. Verily Allâh guides not a people unjust.” (5:51)

9. Those who believe that it is in their power or authority to forsake the law of Islam are disbelievers. The Qur'ân says:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخٰسِرِينَ ﴿٨٥﴾ ﴾

الْحٰسِرِينَ ﴿٨٥﴾ ﴿ آل عمران: ٨٥ ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him; and in the Hereafter he will be one of the losers.” (3:85)

10. To turn away from Islam and to stubbornly refuse to learn its teachings or act upon them. The Qur'ân says:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢٢﴾ ﴾

مُنْقِمُونَ ﴿٢٢﴾ ﴿ السجدة: ٢٢ ﴾

“And who does more wrong than he who is reminded of the Signs of his Lord, then he turns away therefrom? Verily from those who transgress We shall exact (due) retribution.”
(32:22)

- ❁ In all of these invalidators, there is no difference between one who does them jokingly, seriously, or in fear, except for one who is compelled against his will. All of these matters are most dangerous and most of them are occurring (amongst the Muslims). Therefore, it is necessary for the Muslim to beware of them and fear for himself concerning them.

The fourth point mentioned above also includes those who believe that man-made laws are better than the Islamic Law, that the Islamic Law is not suitable to be implemented in the present century, that Islam is the reason behind Muslims' backwardness in some spheres of life, or that it is not applicable in other spheres of life apart from regulating one's life with one's Lord. This point also includes those who believe that cutting off the thief's hand is a backward law that should not be implemented in the present-day society. It also includes those who believe that it is permissible to dispense with the Islamic Law in matters relating to the social life and the boundary limits for the lawful and the unlawful even if they do not believe that other laws are not better than the Islamic Law. For this means that they have made

lawful what Allâh had already made unlawful. Whoever makes lawful what Allâh has declared unlawful, things that are known in religion by necessity such as adultery, drinking alcohol, usury and ruling with other than Allâh's Law, is a disbeliever with the unanimous agreement of all Muslim scholars.

We seek Allâh's refuge from His painful chastisement as well as from those things that cause His wrath. Allâh's Peace and Blessing be upon His Messenger, his pure family and noble Companions.

About this Book

The most important matter for every Muslim is the correctness of his beliefs. Islam is established on the basis of sound creed and it opposes all false superstitions and erroneous systems of belief. Thus, it is essential for every Muslim to make certain that his beliefs are correct and in accordance with the Qur'ân and authentic *Sunnah* of the Prophet ﷺ. This small but important book covers all basic information and we hope that reader will recognize the importance of this treatise by Shaikh Ibn Bâz.