

Teaching the children the creed of the righteous predecessors

(Regarding the Tawheed, the attributes, and
the names of the Lord of the earth and the heavens)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Teaching Children the Creed of the Righteous Predecessors

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

Introduction

Indeed, all praise is due to Allah. We praise Him, seek His help, and ask His forgiveness. And we seek refuge with Allah from the evils of our own selves and from the bad consequences of our deeds. Whomsoever Allah guides, there is none to misguide him, and whomsoever He misguides, there is none to guide him. And I bear witness that there is no deity worthy of worship except Allah, alone with no partner, and I bear witness that Muhammad is His slave and Messenger.

"O you who believe! Fear Allah as He should be feared. And die not except in a state of Islam (as Muslims) with complete submission to Allah."

[Āl 'Imrān: 102]

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you."

[An-Nisā': 1]

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)."

[Al-Aḥzāb: 70–71]

To proceed: Indeed, the best speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the newly-invented matters, and every newly-invented matter is an innovation, and every innovation is misguidance.

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To continue: this booklet is the beginning of a series to bring closer the creed of the righteous predecessors for the sons and daughters of the Muslims.

I have composed this booklet as a curriculum to be studied by children from the age of 5 to approximately 12 years in Salafi schools.

And these Salafi schools are nothing but a foundational block—I hope from Allah, Glorified is He—that it bears ripe fruits, so that a righteous generation is raised upon the Book and the Sunnah with the understanding of the predecessors of this Ummah.

And perhaps someone might say: “Are not the Qur’an memorisation centres widespread in the villages, towns, and cities?!”

I say: Yes indeed, but you will not find a single one of these centres concerned with raising children upon the creed and methodology of the righteous predecessors.

And for the sake of this lofty goal, I composed this booklet as a beginning and launching point upon the path of truth and guidance. Indeed, the pious believer recognises the magnitude of this trust, which falls under the generality of Allah the Mighty and Majestic’s statement:

"Verily! Allah commands that you should render back the trusts to those, to whom they are due"

[An-Nisā’: 58]

And His statement, Glorified is He:

"And those who are faithfully true to their Amanah (all the duties which Allah has ordained, honesty, moral responsibility and trusts, etc.) and to their covenants."

[Al-Mu’minūn: 8]

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And indeed, those in charge of this tremendous task must realise the greatness of this trust and anticipate the tremendous reward from this work. As the Messenger of Allah ﷺ said:

"By Allah, that Allah guides a single man through you is better for you than red camels."

[Reported by al-Bukhārī (3009) and Muslim (2046)]

And upon the fathers is that they remember the statement of Allah, the Mighty and Majestic:

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded."

[At-Taḥrīm: 6]

In this verse is a binding command from our Wise Lord, the One, the Self-Sufficient, to protect ourselves—and those whom He, Glorified is He, placed under our authority such as wives and children—from the Fire of Hell. Then He, Glorified is He, mentioned a portion of the severity of the punishment of this Fire and the sternness of those who carry out this punishment—namely, the angels of the Compeller, Glorified and Exalted is He—so that this may drive us to carry out this important obligation and not be negligent concerning it.

And once what has been mentioned is established, then we must know that the first of the means of protection from the punishment of Allah is Tawheed (the oneness of Allah).

Accordingly, teaching books of ‘Aqeedah (creed) to our children is not optional—it is an individual obligation that is binding.

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun (the pious)."

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[Al-Furqān: 74]

And may Allah send prayers upon Muhammad, and upon his family and companions, and grant abundant peace.

Written by:

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What is Tawheed (the Oneness of Allah)?

Tawheed of Allah, the Mighty and Majestic, is:

Singling out Allah, Glorified is He, in His Lordship, His right to be worshipped, and His Names and Attributes.

Accordingly, the categories of Tawheed are three:

1 – Tawheed of Lordship (Tawheed ar-Ruboobiyyah):

That you believe that Allah, Glorified is He, is alone in creating, providing, owning, controlling, bestowing favors, giving life, and causing death.

2 – Tawheed of Worship (Tawheed al-Uloohiyyah):

That you believe that Allah, Glorified is He, is the only one truly deserving of worship — alone, with no partner in worship.

3 – Tawheed of Names and Attributes (Tawheed al-Asmaa' was-Sifaat):

That you believe that Allah, Glorified is He, has Names and Attributes that befit His Majesty and Perfection — without distortion, misinterpretation, likening, or denial.



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The Meaning of Islam, Iman, and Ihsan

The Messenger of Allah ﷺ said:

“Islam is: to bear witness that there is no deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah; and to establish the prayer; and to give the zakah; and to fast Ramadan; and to perform Hajj to the House if you are able to find a way to it.”

And he ﷺ said regarding the meaning of Iman (faith):

“To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the divine decree — the good of it and the bad of it.”

And he ﷺ said regarding the meaning of Ihsan:

“That you worship Allah as if you see Him, and if you do not see Him, then (know that) indeed He sees you.”



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The Meaning of the Testimony that There is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah

O young man of Islam: What is the meaning of “I bear witness that there is no deity worthy of worship except Allah”?

Its meaning is: I bear witness that there is no one truly worshipped in truth except Allah.

And what is the meaning of: “I bear witness that Muhammad is the Messenger of Allah”?

Its meaning is: I bear witness that there is no one truly to be followed except Muhammad.

My son, you say: “I love our Lord.”

And I ask you: Why do you love our Lord?

Do you know who Allah is?

Allah, our Lord, is the One Who created you, and created your mother, your father, your grandfather, your grandmother, your brothers, and your friends.

And He, Glorified is He, is the One Who created milk, and eggs, and sweets.

And He, Glorified is He, is the One Who created the sky and the earth, and the clouds, the stars, the sun and the moon, the animals, and everything you see on the earth or in the sky—then the One Who created and brought it into being is Allah:

"That is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things."

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[Ghāfir: 62]

And He, Glorified is He, said about the polytheists—those who believed that Allah alone is the Creator, but still committed shirk (association) with Allah in worship:

"And if you ask them who created the heavens and the earth, they will certainly say: Allah."

[Luqmān: 25]

So the Jews, the Christians, and all the polytheists believe that Allah is the One Who created them, and created the heavens and the earth.

And they believe that Allah is the One Who provides for them countless blessings.

And they believe that Allah is the One Who gives life and causes death.

But they call upon others besides Allah, and seek help from others besides Allah, and slaughter for others besides Allah.

As for you, O believing youth, you: Call upon Allah alone, Prostrate to Allah alone, Pray to Allah alone, Slaughter for Allah alone, And seek the removal of harm from Allah alone.



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Do Not Swear Except by Allah Alone

O young man of Islam: Do not swear except by Allah alone.

So do not swear by your father or your mother.

Do not say: “By my father’s life” or “By my mother’s life.”
(Wrong)

And do not say: “By the Prophet,” or “By the Ka’bah.”
(Wrong)

But the correct way is to say: “By the Lord of the Prophet,”
or “By the Lord of the Ka’bah.” (Correct)

Or that you say: “By Allah.” (Correct)

Or that you swear by any attribute from the attributes of
Allah, like your saying:

“By the Life of Allah”

“By the Mercy of Allah”

Or that you swear by any Name from the Beautiful Names
of Allah, such as:

“By Al-Latīf (the Most Subtle)”

“By Al-‘Aliyy (the Most High)”

“By Al-Qadīr (the All-Capable)”

“By As-Samī‘ (the All-Hearing)”

“By Ar-Raḥmān (the Most Merciful)”

But do not swear except in important matters that you
want to emphasise their importance.

So do not swear in play — that is: do not play around with
swearing by Allah.

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Swearing by Allah is something very serious, my son!

For whoever swears by Allah while lying — then indeed he has committed a great sin that earns Allah's anger upon him, and Allah may punish him if he does not repent and pledge to Allah that he will never swear by Him falsely ever again.



Who are the Jews and the Christians?

The Jews and the Christians are disbelievers and polytheists with Allah, the Almighty.

The Jews worship their prophets and their rabbis.

Why do the Muslims hate the Jews?

We — the believers — hate the Jews for the following reasons:

1. Because they revile Allah, the Mighty and Majestic.
2. Because they describe Allah, the Almighty, with evil attributes.
3. Because they lie against Allah.
4. Because they kill the prophets of Allah.
5. Because they distort the books of Allah.
6. Because they call upon others besides Allah.
7. Because they conceal the truth while they know.

The Christians worship the Messiah, peace be upon him, and they say: "The Messiah is the son of Allah."

But Allah has no wife and no son.

And Allah, the Mighty and Majestic, says:

"Surely, they have disbelieved who say: 'Allah is the Messiah [ʿĪsā (Jesus)], son of Maryam (Mary).' But the Messiah said: 'O Children of Israel! Worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrongdoers) there are no helpers."

[Al-Mā'idah: 72]

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And the Jews and Christians built mosques over the graves of their prophets, monks, priests, and the righteous among them, wherein they call upon them besides Allah and slaughter for them.

And the Mother of the Believers 'Ā'ishah narrated from the Messenger of Allah ﷺ, while he was in the sickness of his death, that he said:

“May the curse of Allah be upon the Jews and the Christians; they took the graves of their prophets as places of worship (masājid).”

The Mother of the Believers said: He was warning against what they had done.

And for that reason, building mosques over the graves of the dead is ḥarām (forbidden) in Islam.



Allah is One in His Essence and in His Attributes — He has no wife and no child

Allah, the Mighty and Majestic, said in Sūrat al-Ikhlāṣ:

"Say (O Muhammad ﷺ): 'He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.'"

[Sūrat al-Ikhlāṣ: 1-4]

This great sūrah is among the shortest sūrahs of the Qur'an, yet it equals one-third of the Qur'an, as the Prophet of Allah ﷺ informed us.

We benefit from this great sūrah:

- 1 – That Allah is One in His Essence, in His Lordship, in His right to be worshipped, and in His Names and Attributes.
- 2 – That Allah has supreme Attributes, which do not resemble the attributes of the created beings.

And He, Glorified is He, informed us about these Attributes with meanings that we understand and our minds comprehend — but He, Glorified and Exalted is He, did not teach us how these Attributes are.

So Allah, Glorified is He, made the manner of how His Attributes are to be from the unseen, and it is forbidden for us to ask about it or try to know it — because no matter how much we try to know the how of Allah's Attributes, we will never be able to.

Therefore, O children of Tawheed, we must memorize His statement, the Most High:

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"There is nothing like Him; and He is the All-Hearer, the All-Seer."

[Ash-Shūrā: 11]

And it must not leave our minds whenever we read any verse or hadith in which an Attribute of Allah is mentioned.

3 – That Allah, Glorified is He, is the First — so there is nothing before Him.

There was no father or mother before Allah, the Mighty and Majestic, that He was born from like the humans — for indeed He, Glorified is He, is not like humans, as we learned in the previous verse.

Likewise, Allah, the Mighty and Majestic, does not have a wife or a child, because He, Glorified is He, is One, Self-Sufficient, and does not need a wife, nor does He need a child.

4 – "Allah-us-Şamad":

That is: He, Glorified is He, is the One whom all creatures turn to — seeking from Him their needs.

5 – The meaning of His statement, the Most High:

"And there is none co-equal or comparable unto Him."

That is: There is no one equal to Allah, nor any rival, nor any opponent, nor anything similar, nor any likeness. Have we understood?

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There is no equal to Allah

There is no rival to Allah

There is no opponent to Allah

There is no similarity to Allah

There is no likeness to Allah



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Allah Loves the Muttaqoon (those who fear Him), and He Loves the Muhsinoon (those who do good), and He Loves the Patient

All of us, O young boys of Islam, love Allah — don't we?

And likewise, Allah loves us if we are among the muttaqoon (those who fear Him).

But do you know what taqwa (piety, fear of Allah) is?

Taqwa is: To obey Allah in what He has commanded, and to avoid what He has forbidden.

And Allah loves us if we are among the muhsinoon (those who do good).

But what is the iḥsān (excellence) by which Allah loves us?

Indeed, the angel of revelation, Jibrīl, peace be upon him, asked our Prophet Muḥammad ﷺ about iḥsān, so he answered him, saying:

“Iḥsān is that you worship Allah as if you see Him, and if you do not see Him, then indeed He sees you.”

What does this mean?

It means:

That whenever you perform any act of obedience to Allah — like prayer, fasting, supplication, being dutiful to your parents, slaughtering a sacrifice, seeking forgiveness, memorising the Qur'an and Hadith, or any other righteous deeds by which you draw near to Allah —

then you do so with knowledge and certainty that Allah is watching you as you perform those righteous deeds.

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So you must excel in performing them, by intending them for Allah alone.

You do not do them so that your friends say about you: “He is a good and obedient boy.”

Nor just to please your parents,

Nor to gain the approval of your teacher — so that he gives you high marks or helps you study.

Rather, you do them because you love Allah, and you hope for Allah’s love for you through those righteous deeds.

And also from taqwa, and from the perfection of iḥsān, is that you perform these acts of obedience in the way that the Messenger of Allah ﷺ taught us.

So we pray as the Messenger of Allah ﷺ used to pray, just as he said — peace and blessings be upon him and his family:

“Pray as you have seen me praying.”

And you fast in the way he taught us, and likewise for the rest of the acts of worship.

So it is not permissible, O my son, and O my daughter, that we worship Allah in our own way —

Rather, we must worship Allah according to the way and guidance of Muḥammad, the Messenger of Allah ﷺ.

So if you do this, O my son, then you have truly feared Allah and excelled in your action — and through this, Allah will love you.

And if Allah loves you, then you have attained the greatest thing possible to attain in this worldly life.

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The Attribute of Love, O my beloved ones, is a tremendous Attribute from the Majestic Attributes of Allah.

And Allah, Glorified is He, has made the proof of true love for Him in following the commands of the Prophet ﷺ, as Allah said in Sūrat Āl-‘Imrān:

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allah, then follow me, Allah will love you.'"

[Āl ‘Imrān: 31]

And Allah loves the patient, and He is with them, He supports them, and gives them victory.

And patience is one of the most important characteristics that Allah gives to His servant,

As the Prophet ﷺ said:

"No one has been given a gift better and more vast than patience."

So if something happens to you that you dislike, then you must be patient and say:

"Qaddarallāh, wa mā shā’a fa‘al."

(Allah has decreed it, and whatever He wills, He does.)

And you say:

"Innā lillāhi wa innā ilayhi rāji‘ūn."

(Truly! To Allah we belong and truly, to Him we shall return.)

And do not say anything that would anger Allah.

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So for example, if you get a wound, or feel pain, or illness — then you must be patient, O my son, and say as the Messenger of Allah ﷺ taught us.

And know that whatever afflicts you, it is by the decree of Allah, to test your patience —

And if you are among the patient, Allah will love you.

O Allah, grant us Your love, and the love of those who love You, and the love of every deed that brings us closer to Your love.



Allah is Above the Mighty Throne

O my son, do you know where Allah, Glorified is He, is?

Our Lord, Allah the Most High, the Almighty, is above the seven heavens, above the Mighty Throne.

Allah the Most High said:

"The Most Beneficent (Allah) Istawā (rose over) the (Mighty) Throne (in a manner that suits His Majesty)."

[Ash-Shūrā: 5]

And the Istiwā' of Allah over the Throne means that Allah is high above His Throne, above all the creation, above the seven heavens.

And He is with them, seeing them in every place they go to. He knows their conditions and hears their speech wherever they are.

For that reason: When we raise our hands in supplication (du‘ā’), we raise them upwards,

and when we prostrate in prayer, we say: “Subḥāna Rabbiyal-A‘lā” (Glory is to my Lord, the Most High).

So if someone asks you:

“Where is Allah? Where is our Lord?”

Then your answer will be:

“Allah is above the Throne.” (The correct answer)

And do not say:

“Allah is present in every place.” (Incorrect answer)

Indeed, our Prophet ﷺ once asked a young slave-girl this very question:

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“Where is Allah?”

She answered: “In the heaven.”

Now here is the story of this hadith:

The Story of the Slave-Girl and the Sheep

The noble companion Mu‘āwiyah ibn al-Ḥakam as-Sulamī, may Allah be pleased with him, had a slave-girl.

He would send her out to tend his sheep.

One day, the slave-girl went out as usual to tend the sheep. But it was decreed by Allah that a wolf attacked and devoured one of the sheep while the girl was distracted.

When Mu‘āwiyah, may Allah be pleased with him, learned of what had happened, he became very angry, and struck her on the face.

Later, he regretted this action, because hitting the face is forbidden, so he wanted to repent to Allah.

He decided to free this slave-girl, so he went to the Prophet ﷺ and told him what had happened.

The Prophet ﷺ requested that the girl be brought, and he tested her, saying:

“Where is Allah?”

She replied: “In the heaven.”

Then he said to her:

“And who am I?”

She replied: “You are the Messenger of Allah.”

So the Messenger of Allah ﷺ was certain of her belief, because she believed that Allah is in the heaven —

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meaning: above the heaven, above the Throne, as we have explained.

And she also believed that the Prophet ﷺ is the Messenger of Allah.

So he said to Mu‘āwiyah:

“Free her, for she is a believer.”

[Ṣaḥīḥ Muslim]



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Allah, the Most High, the Exalted, Descends in the Last Part of the Night Before Fajr to the Nearest Heaven and Calls His Servants

This is a tremendous matter, O boys and girls of Islam:

Indeed, our great God, the Most High, the Most Great, the King of the heavens and the earth, descends — Glorified is He — in the last part of every night before Fajr to the nearest heaven, and He calls His servants, and our Merciful, Loving, Gentle Lord says:

"I am the King. Who is it that asks Me, so I may give him? Who is it that seeks My forgiveness, so I may forgive him?"

Subḥān Allāh al-'Azīm!

Allah, the One who is free of all need from our supplications, He — Glorified is He — is the One who calls upon us at this quiet time so that we may call upon Him!

This time — when most people are asleep, and voices are calm, and hardly any sound is heard —

it is also the time in which we eat our suḥoor meal in the month of Ramadan.

So how beautiful is this time — when our great Lord descends to the nearest heaven!

So come, O boys of Islam!

Let us seize this great opportunity, and train ourselves that each one of us gets up from his sleep before Fajr, during this time — the time of suḥoor —

performs wuḍū', and prays to Allah, and calls upon Him, and seeks His forgiveness,

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and asks Him for the good of this world and the Hereafter,
and asks Him for Paradise, and seeks refuge with Him,
Glorified is He, from the Fire.

The Messenger of Allah ﷺ said:

“Our Lord, Blessed and Exalted, descends every night to the nearest heaven, when the last third of the night remains. He says: ‘Who is calling upon Me, so I may respond to him? Who is asking Me, so I may give him? Who is seeking My forgiveness, so I may forgive him?’”

Şaḥīḥ al-Bukhārī – Book of Night Prayer (Tahajjud) –
Chapter: Supplication and Prayer at the End of the Night



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Allah, the Mighty and Majestic, Has Two Noble and Great Hands

I, you, your father, your mother, the mountains, the earth, the stars, the sun and the moon, the airplanes that fly in the sky, the ships that sail in the sea, the planets and the people — rather, this entire vast and immense universe — all of that does not equal even a tiny speck in the Hand of Allah, the Most Great.

For Allah says:

"Blessed is He in Whose Hand is the dominion, and He is Able to do all things."

[Al-Mulk: 1]

Indeed, Allah, the Mighty and Majestic, has two Noble, Great Hands —

They are not like our hands, of course —

because "There is nothing like unto Him."

And Allah, Glorified is He, withholds and extends, for He extends His Hand by day so that the sinner of the night may repent, and He extends His Hand by night so that the sinner of the day may repent.

As for the wicked Jews, they said:

"Allah's Hand is tied up." — and we seek refuge with Allah from such a statement.

They lied — may Allah's curse be upon them.

Who is it that could ever bind the Hand of Allah?

For Allah has narrated about them in the Qur'an:

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"The Jews say: 'Allah's Hand is tied up (i.e. He does not give and spend of His Bounty).' Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills."

[Al-Mā'idah: 64]

But this is the nature of the criminal Jews — they fabricate lies against Allah, and they even revile Allah — Exalted is Allah, the True King, far above their vile speech.



The Story of the Creation of Ādam

Allah, the Mighty and Majestic, especially honoured Ādam, the father of mankind, peace be upon him, by creating him with His two Majestic Hands,

as Allah, Glorified is He, said to the accursed Iblīs:

"What prevented you that you did not prostrate, when I created him with Both My Hands?"

[Ṣād: 75]

So indeed, the accursed Shayṭān — we seek refuge with Allah from him — was arrogant regarding Allah's command to him to prostrate to Ādam, peace be upon him.

He rejected the command of Allah out of pride, arrogance, and self-exaltation.

Because of that, he became among the disbelievers.



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Allah, the All-Hearing, Hears All Voices

O believing young boy, do you not know that if you whisper into the ear of your little brother with any speech without your father or mother hearing you — Allah hears you?

Allah the Most High said:

"Verily! I am with you both, hearing and seeing."

[Ṭā Hā: 46]

And do you know that if you are in a very crowded place, filled with people and the voices are loud — and your voice is weak, not heard by anyone — Allah hears your voice among all those loud voices?

Indeed, Allah hears both the loud and the hidden speech, with His vast hearing of sounds.

You speak the Arabic language, and so do your Muslim brothers in the other Arab countries — they speak the Arabic language too.

And you also have other brothers from the believing Muslims who live in the lands of disbelief — like Europe and America — they speak English, or French, or other languages.

Indeed, there are many languages — and Allah, the All-Hearing, the All-Encompassing over all things, hears the voices of all of them, from both Muslims and disbelievers, and even the voices of animals and birds — not a single voice is hidden from Him, even if they all speak at the same time!

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He distinguishes every single voice from the other.

The mixing of voices and the differences of languages do not hinder Allah in the least.

So imagine, O my young boy, that you now say in a soft voice:

“Lā ilāha illa Allāh” (There is no deity worthy of worship except Allah).

And at that very same moment, there is a Muslim boy like you in America also saying in a soft voice:

“Lā ilāha illa Allāh”

Then Allah, the All-Hearing, hears you and hears him — while He, Glorified is He, is above His Mighty Throne, above the seven heavens.

A Story That Happened to the Messenger of Allah ﷺ

Allah teaches us through it that He, Glorified is He, heard — from above His Throne —

what the disbelievers from the people of Ṭā’if said to the Messenger of Allah Muḥammad ﷺ,

when the noble Messenger ﷺ asked them to protect him so he could call the people to the Tawḥīd of Allah and convey the message of Allah.

So Allah sent a cloud that shaded the Messenger of Allah ﷺ, and within it was the trustworthy angel Jibrīl, peace be upon him —

(the angel who used to descend with the Qur’an by the command of Allah to the Messenger) —

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So Jibrīl, peace be upon him, called the Messenger of Allah ﷺ and said:

“Indeed, Allah has heard the statement of your people and what they responded to you.”

And the strong angel, Jibrīl, peace be upon him, offered the Prophet ﷺ revenge against those people who had denied him and harmed him.

But the merciful, compassionate Prophet ﷺ refused that, and hoped that they would give birth to children who would enter Islam and worship Allah alone.



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Allah, the All-Seeing — Glorified is He — Sees Everything in Light and Darkness

If you, O my son, enter your room, close the door and windows, and turn off the light of the room, and become alone in the dark — where no one among the people sees you — then know that Allah, the All-Seeing, Glorified and Exalted is He, sees you from above His Throne, so do not even think of disobeying Allah or committing a sin.

Indeed, Allah the Most Great, the All-Seeing, has — Glorified is He — two eyes by which He sees all of His creation, and He, the Mighty and Majestic, is above His Throne.

As He informed us in the Qur'an:

"And be patient (O Muhammad ﷺ) with your Lord's Decree, for verily, you are under Our Eyes."

[Aṭ-Ṭūr: 48]

And Allah said to His Messenger Mūsā, peace be upon him:

"That you may be brought up under My Eye."

[Ṭā Hā: 39]

And the Eyes of Allah, the Mighty and Majestic, are not like our eyes, for the Attributes of Allah do not resemble our attributes — because there is nothing like unto Him, and nothing at all from His creation resembles Him.

Rather, Allah has two eyes that befit His Majesty and Perfection, we believe in them, and we fear Allah lest He sees us in a state of sin.

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And He is the One Who sees the crawling of ants in
darkness upon solid rock.



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Allah, the All-Knowing, Knows What You Will Do Tomorrow

If you think to yourself — between you and yourself — that tomorrow, in shā' Allāh, you will go to visit your sick neighbour, and you decide that you will take with you a book as a gift, to teach him the Pillars of Īmān (faith) that you have learned, and you did not tell anyone about that — Allah knows what you thought, even before you thought it.

Allah, Glorified is He, said:

"And verily, Allah is the All-Knower of everything."

[Al-ʿAnkabūt: 62]

And He said:

"And Allah is the All-Knower of that which is in (men's) breasts (hearts)."

[At-Taghābun: 4]

And He, Glorified is He, will reward you with good deeds for your righteous intention even if something prevents you from going.

Allah, Glorified is He, said:

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware."

[Luqmān: 34]

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This noble verse contains mention of the things that Allah, the All-Knowing, has singled out for Himself in knowledge — and they are five things, and they are called:

The Keys of the Unseen

1 – Allah, the All-Knowing, knows when the Day of Judgement will occur — The Day when the people will rise from the graves in which they were buried after death.

When a person dies, he is buried under the earth in a place called the grave, and after the world ends — at the time that only Allah knows — all the dead will rise from these graves, so that Allah may take account of each person for his deeds in this world.

Therefore, O young boy, you must do the righteous deeds that Allah loves and is pleased with, so that you may be saved from the punishment of the grave, the terrors of the Day of Judgement, and the punishment of the Fire, and so that you may enter Paradise with your beloved believing ones.

2 – Allah, the All-Knowing, knows when the rain will fall — and this is al-ghayth — and where it will descend.

3 – Allah, the All-Knowing, knows the type of the baby that the mother carries in her womb — whether it will be a male or female, before the mother gives birth to it and it comes into the world.

4 – Allah, the All-Knowing, knows what you will do, even before you do it.

5 – Allah, the All-Knowing, knows where you will die and when you will die.

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And no matter how much you hide something from people so that no one knows it — Allah knows it.

And everything your chest contains and your heart conceals — Allah knows it.

And Allah knows who the people of Paradise are, and who the people of the Hellfire are. And Allah knows whether you will die upon Islām or not.

And Allah knows all the things that will happen in this world until the Day of Judgement, and He has commanded the Pen to write all of that in al-Lawḥ al-Maḥfūz (the Preserved Tablet).

And Allah knows the number of Muslims who will enter Paradise, and the number of sinners from among those who died upon Islām who will enter the Fire for a period, so that they may be punished for some of the sins they committed — then afterward, they will enter Paradise.

And He also knows the number of disbelievers — from the Jews, and the Christians, and the worshippers of fire, and the grave worshippers, and the worshippers of idols and images, and others — who will enter the Hellfire and will never come out of it.

May Allah protect us, O my beloved ones, from the Fire.



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Allah is Ar-Razzāq (the Provider), Al-Karīm (the Most Generous), Al-Mu‘ī (the Giver), and Al-Māni‘ (the Withholder)

The sweets and fruits that you love are from the provision of Allah, the Most Generous, for Allah — Ar-Razzāq, Glorified is He — is the One Who provided your father with the money with which he buys for you what you love.

Therefore, O young boy of Islam, you must say:

“Al-ḥamdu lillāh” for what Allah has provided you of food, cold water, delicious juice, and the new clothes that you rejoice in during ‘Eid.

Then, thank your father, because he is the one who bought these things for you by the favour of Allah, Ar-Razzāq.

O my son, if you see your friend has bought a new bicycle, and you wish to have a bicycle like his — then raise your hands and supplicate to Allah, and say:

“O Allah, O Provider, O Most Generous, provide me with a new bicycle like my friend’s.”

Then go to your father and say to him:

“O my father, my friend has bought a new bicycle — is it possible, O father, that you buy me a bicycle like his?”

And you must, O my son, make du‘ā’ a second time, and a third time, and do not become tired of making much supplication.

And if Allah does not respond to you, then you must be content with the decree and qadar of Allah, and say:

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“Al-ḥamdu lillāh ‘alā kulli ḥāl” — Praise be to Allah in all circumstances.

And if your father does not have the money to buy the bicycle for you — then do not be sad, O my son, and remember that Allah has given you many other blessings:

Allah gave you two eyes, by which you see everything around you — and there are brothers your age whom Allah withheld from them the blessing of sight.

And He gave you two healthy legs, by which you walk, run, and jump — and there are those who cannot move except by a wheelchair or leaning on a cane.

And Allah gave you two ears to hear with, and a nose by which you breathe and smell scents.

Indeed, the blessings of Allah and His gifts to us are so many that we cannot count them.

Allah, Glorified is He, said:

"And if you would count the graces of Allah, never could you be able to count them."

[An-Naḥl: 18]

So you must, O believing young boy, always be among those who give thanks to Allah — with your heart, tongue, and actions.

As for gratitude with the heart, it is to believe in your heart that all these blessings are from Allah, and that He alone deserves all praise and thanks for what He has blessed and given.

As for gratitude with the tongue, it is to say:

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“Al-ḥamdu lillāh” when Allah blesses you with any blessing.

And as for gratitude with actions, it is to do righteous deeds through which you give practical thanks to Allah, to confirm the sincerity of your gratitude with your heart and tongue — like showing kindness to your little brother and little sister, and if you learn something new from the religion, then teach it to them.

Also, like maintaining your prayers in the masjid, and asking your father to take you with him for Fajr prayer.

And you can also show gratitude to Allah by saving a portion of your allowance to buy a book or audio tape on Tawḥīd (the Oneness of Allah), or about how the Prophet ﷺ prayed, or other topics of the religion — and then giving it as a gift to a Muslim who knows nothing about his religion.



Allah is Beautiful and Loves Beauty

And He does not love arrogance.

When the companions heard the Messenger of Allah ﷺ say:

“He will not enter Paradise who has even a mustard seed’s weight of pride in his heart,” they became afraid that one of them loving to wear a nice garment or a nice pair of shoes might be the arrogance that Allah has forbidden.

So they asked the Messenger ﷺ about that, and he taught them an Attribute from the Attributes of Allah, the Mighty and Majestic, and said to them:

“Indeed, Allah is Beautiful and loves beauty. Arrogance is rejecting the truth and belittling the people.”

(Narrated in Muslim)

The meaning of this ḥadīth, O my beloved ones, is that Allah, the Mighty and Majestic, loves beautiful, clean, new clothes, because He is Beautiful and loves beauty.

But He, Glorified is He, does not love that we boast over people with these new clothes, nor that we become self-impressed or from the arrogant.

Indeed, self-admiration, vanity, and arrogance are evil traits that Allah, the Mighty and Majestic, hates, and arrogance is to reject the truth and oppress people, and it is not arrogance to wear new clothes or new shoes.

And if you, O servant of Allah, go to a garden filled with beautiful flowers of every color — yellow, red, and blue — and you are amazed by the sight of these flowers, then do not say: “Allāh!”

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But instead, say:

“Subhān Allāh” — because the Messenger of Allah ﷺ taught us that if we see something amazing or wonderful, we should say: “Subhān Allāh.”



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Allah Speaks with What He Wills, Whenever He Wills

Among the Attributes of Perfection that Allah is described with is that He speaks with a voice that is heard, and His speech is understood by the listener.

But, as we have learned, “There is nothing like unto Him,” so the Speech of Allah is not like our speech.

Allah specifically chose some of His Messengers by speaking to them, and they heard His speech, His voice, without any intermediary.

As for other humans, they cannot hear the voice of Allah in this worldly life — rather, this will happen on the Day of Judgement, as our Messenger Muḥammad ﷺ informed us:

Allah will say: “O Ādam.” He will reply: “Here I am, at Your service and all good is in Your Hand.” Then He (Allah) will call out in a voice: “Verily, Allah commands you to bring forth from your offspring a group to the Fire.”

[Ṣaḥīḥ al-Bukhārī: 7483]

And likewise, in another authentic ḥadīth:

“Allah, the Mighty and Majestic, will gather the slaves, and He will call them in a voice which is heard by those who are far just as it is heard by those who are near: ‘I am the King. I am the Judge.’”

And Allah, Glorified is He, spoke the Qur’an —

So the Qur’an is the Speech of Allah.

For that reason, it is permissible for us to swear by the Qur’an, so we may say, for example:

“By the Qur’an, I will do such and such.”

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As we have learned:

It is not permissible to swear except by Allah, or by one of His Names, or by one of His Attributes.

And since the Qur'an is the Speech of Allah, and the Speech of Allah is among His Attributes of Perfection, therefore, it is allowed for us to swear by it.

So Allah said in Sūrat At-Tawbah:

"And if anyone of the Mushrikūn (polytheists) seeks your protection (O Muhammad ﷺ), then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure."

[At-Tawbah: 6]

In this verse, Allah commanded the believers that if a disbeliever from the polytheists seeks their protection, then they should grant him protection until he hears the Speech of Allah, which is the Qur'an.

And from the Messengers whom Allah specifically chose by speaking to him directly without any intermediary is Mūsā (Moses), peace be upon him.

For that reason, he is called: "Kaleemullāh" (the one whom Allah spoke to) — because Allah spoke to him without an intermediary, unlike the rest of the Prophets and Messengers, to whom Allah would send His speech through the revelation, i.e., Jibrīl (Gabriel), peace be upon him.

Thus, Allah, the Mighty and Majestic, emphasized this virtue for Mūsā, peace be upon him, and made it a verse recited until the Day of Judgement, where He said:

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"And to Mūsā (Moses) Allah spoke directly."

[An-Nisā': 164]

And He also said in Sūrat Al-A'rāf:

"And when Mūsā came at the appointed time and place,
and his Lord spoke to him..."

[Al-A'rāf: 143]



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Allah, Al-Ghafūr, Forgives Sins and Accepts the Repentance of Whom He Wills

If you do something which Allah, the Most High, has forbidden, then you must seek forgiveness from Allah and repent to Him, O my son.

But do you know, O boys of Islam, what are the sins and wrongdoings which Allah has forbidden—and whoever does any of them, it angers Allah and makes him deserving of punishment from Allah?

We must, O boys, know that the greatest and gravest sin is: shirk (associating partners) with Allah, the Most Great.

But do you understand the meaning of shirk with Allah?

Shirk with Allah means: that you make an equal or a rival to Allah.

There are some ignorant people who claim that Allah, the Mighty and Majestic, has partners among the creation who help Him manage the affairs of the universe.

These ignorant ones have made such so-called partners equals to Allah in His Lordship — and this is from the deception of Shayṭān against them.

And there are other ignorant people who call upon others besides Allah, like prophets and righteous people who have died and departed from this world — and they believe that these dead ones hear their supplications and act as intermediaries between them and Allah to have their supplications answered.

This is tremendous ignorance and a great sin,

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for these dead ones, O children of tawḥīd, cannot hear the supplications of the living, and even if they were to hear, they do not have the power to carry those supplications to Allah, nor do they have the ability to respond to the supplications of these poor ignorant ones.

Rather, these dead ones, O my beloved children, are in need of those who supplicate to Allah on their behalf.

So whoever calls upon other than Allah, or seeks help from other than Allah in matters that none can do except Allah, or sacrifices to other than Allah — then such a person has made that other being an equal to Allah in worship, and has committed shirk with Allah, the Most Great.

Whoever falls into this great sin must hasten to repent to Al-Ghafūr, At-Tawwāb (the Forgiving, the One Who Accepts Repentance) and turn to Allah alone in worship.

And every one of us must ask Allah to cause us to die upon tawḥīd, for whoever dies while associating anything with Allah, Allah will enter him into the Fire, and he will never come out of it — and we seek refuge with Allah.

Among the other sins that are also forbidden, O boys of tawḥīd, is a sin called riyā' (showing off).

Riyā' is: that you, O my son, do an act of worship or a good deed in order to be praised by people, and not because you seek reward from Allah.

This sin is something that many Muslims — and even at times some righteous people — fall into, without realizing.

That is why our Prophet Muḥammad ﷺ taught us this important du'ā':

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“O Allah, I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for what I do not know.”

Let us memorise this blessed du‘ā’, and teach it to our brothers, and let us strive to always make our actions sincerely for Allah alone, not for people to praise us or love us — for the love of Allah is greater and more important to us, and it is our greatest goal.

Among the major sins also is disobedience to one’s parents, for obeying parents and being good to them is from the greatest obligations that Allah has commanded us with after the oneness of Allah, Glorified is He.

So it is a must upon every believing child to honour his father and mother, and to speak to each of them with a low voice and manners, when they call him — he should say:

“Yes, O my father... Yes, O my mother.”

He should never raise his voice over theirs, nor should he disobey their commands, except if they command him with disobedience to Allah — then he should not obey them in that.

Whoever among us, O my beloved ones, has fallen into disrespecting his parents, then let him seek forgiveness from Allah, and make a firm commitment to honour and be kind to his father and mother as long as Allah gives them life in this world — and let him remember the severe punishment from Allah for those who harm or dishonour their parents.

There is yet another very great sin: abandoning the prayer.

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And as you know, O young Muslim, the second pillar upon which Islām is built is:

Establishing the prayer

The Messenger ﷺ said:

“The covenant that separates between us and them is the prayer. Whoever abandons it has disbelieved.”

(Authentic ḥadīth)

It is necessary for every Muslim to pray at the beginning of its time, and to pray in congregation at the masjid if he is among the boys.

As for the girls, their prayer at home is better for them and more appropriate.



The Believers Will See Allah in Paradise

Of course, O boy of Islam, we all love to see Allah, and we long to gaze upon His Noble Face.

As for this worldly life, we are not able to see Allah, for the Messenger ﷺ said:

"Indeed, you will not see your Lord until you die."

(Ṣaḥīḥ Muslim)

Our small, weak bodies cannot bear to see Allah in this worldly life.

For the veil of Allah is light, and if He were to remove it, the rays of His Face would burn everything His Sight reaches of His creation — as our Prophet ﷺ, the one who knew Allah the most, taught us.

Therefore, it is not permissible to believe that we might see Allah when He descends to the lowest heaven at the end of each night, and it is not appropriate for anyone to say:

"I want to see Allah in this life."

O boy of Islam, whoever desires to see Allah, then he must worship Allah alone and not associate anything with Him in worship, and he must follow the Sunnah of the Prophet ﷺ in all his words and actions.

He must believe that:

Allah alone is the Lord, the One who creates, provides, gives life and death, and arranges all the affairs of the universe.

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He must believe in all the Attributes of Allah — those we have learned in this book.

He must believe that none has the right to be worshipped except Allah.

He must believe that Allah has noble angels, whom He created from light. They never disobey Allah, and they do what they are commanded.

He must believe in the Qur'an, and in all of Allah's Books which He revealed to His Messengers, such as the Injeel, the Tawrah, and the Zabūr.

He must believe in all of Allah's Messengers, and that the best and final Messenger is our Messenger Muḥammad ﷺ.

He must believe that everything that happens in the universe is by the decree and will of Allah.

He must believe in the Day of Judgement, and that the believer will be questioned in his grave after death — about his Lord, his religion, and his Prophet — and that Allah will gather all of creation on the Day of Judgement, and question every soul about its deeds in the worldly life.

And He will weigh their deeds on a scale — whoever's good deeds outweigh will enter Paradise, and there he will see Allah, the Most Great, the Most Forbearing.

So whoever believes in all that we have mentioned, and dies upon correct īmān, then he will see Allah — in shā' Allāh — in Paradise, even if he enters the Fire for a limited period, as punishment for some sins that Allah did not forgive him for.

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We seek refuge with Allah from the punishment of the Fire, and we ask Allah to enter us into Paradise without any punishment in the grave and no punishment in the Fire.

How beautiful are the faces of the believers — those who look at Allah, Glorified is He — as our Lord said in His Book, describing the state of these believers:

"Some faces that Day shall be radiant. Looking at their Lord."

[Al-Qiyāmah: 22–23]

Subḥān Allāh, the Most Great!

How magnificent is that moment when the believers see the King of all kings, Glorified and Praised is He.

It is a happiness that cannot be described.

And whoever truly wants to see Allah in the Hereafter, then let him memorize this du‘ā’ which our Messenger ﷺ taught us, and let him say it often, sincerely and truthfully, and persist in asking Allah, humbling himself before Him:

“O Allah, I ask You for the delight of looking at Your Face, in a state without harm or misleading trial.”

And we must believe, O children of īmān and flowers of Islām, that even if we see Allah, the Mighty and Majestic, in the Hereafter, we will not be able to fully comprehend Him or encompass Him, for Allah is greater and more exalted than to be fully encompassed in vision.

Allah said: "No vision can grasp Him, but He grasps all vision." [Al-An‘ām: 103]

The Story of the Vast Sky

After Fajr prayer, on one of the days, as you were returning from the masjid to the house, reciting the morning adhkār, among them your saying:

“Subḥān Allāh wa bi ḥamdih” (Glorified is Allah and praised is He) one hundred times, counting them on your fingers — while your gaze was raised, contemplating the clear blue sky, without any clouds, admiring the marvelous creation of Allah in this sky.

So ask yourself: Are you not amazed that you cannot see the entire sky with your two eyes?!

And turn your head back to look at the sky above and behind you, to realize that no one who looks at the sky can fully encompass it with his sight, nor can he grasp all its sides — because it is immensely vast.

And to Allah belongs the highest example: If this lowest heaven that we see above us — a creation from the creations of Allah — we are unable to fully perceive it with our eyes...

Then how could we ever perceive Allah, Glorified is He, with our eyesight, if we are to look at Him, O my son, in the Hereafter?

So will you not now repeat with humility and reverence:

“Subḥān Allāh al-‘Azīm” — Glorified is Allah, the Most Great.

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