

عقيدة المسلم في ضوء الكتاب والسنة

**The Creed of a Muslim in Light of the Qur'an
and Sunnah**

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Based on the works of
Shaykh Abdul Aziz bin Marzouq At-Tarefe

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Introduction

Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomever Allah guides there is none who can misguide him, and whomever Allah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”

[Surah an-Nisa':1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.” [Surah Al-i-'Imran: 102]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe! Fear Allah, and (always) speak words of appropriate justice that He may make your conduct whole and sound and forgive you your sins: he who obeys Allah and His Messenger, has already attained the highest achievement.” [Surah Al-Ahzab: 70-

71]

As for what follows:

Verily the most truthful speech is the Word of Allah and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the novelties and every novelty is an innovation and every innovation is a going astray and every going astray is in the Fire.

Our motivation for this treatise was to follow in the footsteps of the Salaf Al-Salih (righteous early predecessors), who were at the forefront in teaching the obligations of Islam.

This is a brief presentation concerning the fundamentals and principles of the Creed of Ahlus-Sunnah wal-Jama'ah. It was compiled in response to many readers - students of knowledge and average Muslims - who have expressed the need for a concise and clear presentation of the fundamentals and rules of the Creed of the Salaf Al-Salih. Evidences from the Qur'an and authentic Sunnah have been mentioned throughout the treatise so that the student of knowledge may learn, memorise and act in accordance to them.

This treatise is based on the works of Shaykh Abdul Aziz bin Marzouq At-Tarefe. We have primarily relied upon the book he has written on the subject of Aqidah – Chapters on Belief (Fusool fil-Aqidah)¹. The chapters have been summarised and referenced to the original source.

We ask Allah to guide us to that which is proper - verily He is the One having authority over that and having the Power to do so. May Allah purify our intentions and hearts and accept our deeds from us.

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¹ Fusool fil-Aqidah, Darul Minhaaj publication, Riyadh, first edition, 2013.

Summarised Biography of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Shaykh's name is `Abdul-`Aziz bin Marzouq al-Tarefe. He was born on 7/12/1396 AH (7/9/1976 CE).

As for his university studies, he graduated from the college of Shariah of Imam Muhammad bin Sa'ud University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director of Studies and Research in the Center for Research and Studies, and then an Islamic researcher in this same center.

He began memorising Islamic texts at the age of 13. The first text he memorised was Al-Bayquniyyah (in the science of hadith). He memorized Kashf Al-Shubuhāt, Kitab Al-Tawhid, Fadl Al-Islam, Al-Manzoumah Al-Raḥbiyyah and Bulugh Al-Maram, along with hundreds of lines of poetry by the age of 18. He further went on to memorize Sahih Al-Bukhari, Sahih Muslim, Sunan Abi Dawud and other books of hadith. He also memorized Manar Al-Sabil and Al-Risālah (of Ibn Abi Zayd Al-Qayrawani) in the fiqh of Imām Malik.

He studied countless books in hadith, fiqh, usul, tafsir, adab (literature) and books of fiqh in the madh-habs of Imām Abu Hanifah, Imām Ahmad, Imām Al-Shafī'i and Imām Malik. He studied many books of hadith, including Sunan Al-Bayhaqi, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Musannaf Ibn Abi Shaybah, Musannaf `Abdil-Razzaq and Sunan Al-Daraqutni. Other books studied: Fatawa Ibn Taymiyyah, Zad Al-Ma'ad, Tafsir Ibn Kathir, Tafsir Al-Tabari, Tafsir Al-Baghawi, Tafsir Al-Zamakhsharī, Tafsir Al-Tha`labī, Sirah Ibn Hisham and Al-Mughni.

The Shaykh reads on average 13-15 hours a day and used to memorize between 30-50 ahadith a day!

Notable teachers:

His eminence, the great scholar, `Abdul-`Azīz Bin Bāz

Shaykh Ṣafī-ur-Raḥmān Al-Mubārkpourī

Shaykh `Abdullāh Bin `Aqīl

Shaykh `Abdul-Karīm Al-Khuḍayr

Shaykh Sāliḥ Āl Al-Shaykh

Shaykh Muhammad `Abdullāh Al-Ṣūmālī

The Creed of a Muslim in Light of the Qur'an and Sunnah

Islam

Islam is the only religion accepted by Allah; none other is accepted by Him. Allah (عَزَّ وَجَلَّ) says,

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ...

“And whoever desires other than Islam as a religion - never will it be accepted from him...”² and He (عَزَّ وَجَلَّ) says,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

“Indeed, the religion in the sight of Allah is Islam...”³

Islam is the religion of all of the Prophets. Allah (عَزَّ وَجَلَّ) says,

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

“And We have not sent before you any messenger except that We revealed to him that, ‘There is no deity worthy of worship except Me’, so worship Me.”⁴

All the Prophets came with the same fundamentals, but differed in some of the branches of the religion.⁵

² Qur'an: Surah Imran: 85

³ Qur'an: Surah Imran: 19

⁴ Qur'an: Surah Anbiyaa: 25

⁵ Reference: Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 9-12)

The Sunnah of the Prophet Muhammad ﷺ

No one can interpret Islam and clarify its meaning according to that which was meant by Allah except Allah Himself and the Prophet ﷺ.

The Prophet was given the responsibility to convey and clarify the religion of Islam.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.⁶

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۗ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۗ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."⁷

The Sunnah is a revelation from Allah to His Prophet ﷺ. If he (the Prophet ﷺ) is asked a question and he received the answer from Allah previously, he would answer. As for if he didn't know the answer, then he would wait for revelation. Allah (عَزَّ وَجَلَّ) says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"Nor does he speak from [his own] inclination. It is not but a revelation revealed."⁸

Those wishing to explain the intended meaning of Allah in the Qur'an must make sure that their deductions meet two conditions:

- 1) It conforms with the Arabic language.
- 2) It does not contradict something that is explicitly established in the Qur'an.⁹

⁶ Qur'an: Surah Maa'idah: 67

⁷ Qur'an: Surah Nur: 54

⁸ Qur'an: Surah Najm: 3-4

⁹ Reference: Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 13-16)

The Right of Allah

The right of Allah is to single Him out with worship, in all its forms. Allah (عَزَّ وَجَلَّ) says,

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ صَلَّى لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“And your God is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.”¹⁰

This also means not associating any partners with Him with the actions of the heart, tongue or limbs.¹¹

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allah and associate nothing with Him.¹²

Major Shirk (associating partners with Allah)

The major Shirk annuls a person’s good deeds. Allah (عَزَّ وَجَلَّ) says,

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

“And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers.”¹³

¹⁰ **Qur’an:** Surah Baqarah: 163

¹¹ **Reference:** Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 17)

¹² **Qur’an:** Surah Nisa: 36

¹³ **Qur’an:** Surah Zumar: 65

Allah does not forgive Shirk committed by a servant except if a person repents sincerely from it. Allah (عَزَّ وَجَلَّ) says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”¹⁴

He (عَزَّ وَجَلَّ) also says,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

“Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them.”¹⁵

Whosoever dies upon disbelief (like one who dies upon major Shirk) his abode will be in the hellfire.¹⁶

¹⁴ **Qur'an:** Surah Nisa: 48

¹⁵ **Qur'an:** Surah Muhammad: 34

¹⁶ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 17)

Faith and Disbelief

Faith and disbelief are names and rulings declared by Allah alone, therefore one is not to be excommunicated¹⁷ except with clear evidence and proof.

People are either believers or disbelievers. No third category exists. Allah (عَزَّ وَجَلَّ) says,

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing.”¹⁸

As for the hypocrites, they are disbelievers who claim belief but hide their disbelief, like those who outwardly proclaim belief in Allah, His books, His Messengers but do not believe in with their hearts. This is the major hypocrisy.

The Muslims who hide disobedience and show righteousness have committed the minor hypocrisy. Like those who do not fulfill their trust with others and have the characteristic of lying. A hypocrite is to be treated on his apparent actions.

The general ruling with regards to the wealth and blood of a believer is that it is prohibited to violate their sanctity. The general ruling with regards to the wealth and blood of a disbeliever is of permissibility.

This is not without exception:

- ❖ A disbeliever may be protected by a covenant, security (given by a Muslim) or being a resident living under the Islamic state while paying tax (Jizyah).
- ❖ A believer may be killed due to a sin that he committed.¹⁹

¹⁷ **Takfir:** Declaring someone to be a disbeliever.

¹⁸ **Qur'an:** Surah Taghabun: 2

¹⁹ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 19-20)

Excommunication (At-Takfir) and Some Nullifiers of Faith

We do not excommunicate (perform Takfir) except those who Allah and His Messenger ﷺ have declared as disbelievers, like:

- ❖ Those who deny Allah and His Messenger ﷺ and those who mock them. Allah (عَزَّ وَجَلَّ) says,

وَلَيْنُ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قُلْ أِبَالِهٖ وَآيَاتِهٖ وَرَسُولِهٖ كُنْتُمْ
تَسْتَهْزِئُونَ (65) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ إِن نَّعَفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبُ
طَائِفَةً بَأَنَّهُمْ كَانُوا مُجْرِمِينَ

“And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.”²⁰

- ❖ Those who refuse to accept their authority due to their stubbornness.
- ❖ Those who deny matters which are established in the Religion.
- ❖ Those who lie upon Allah, Allah (عَزَّ وَجَلَّ) says,

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ

“They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.”²¹

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي
جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

“And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?”²²

²⁰ Qur'an: Surah Tawbah: 65-66

²¹ Qur'an: Surah Nahl: 105

²² Qur'an: Surah Ankabut: 68

❖ Those who direct worship to other than Allah. Allah (عَزَّ وَجَلَّ) says,

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ۚ
قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.”²³

❖ Those who claim knowledge of the unseen, like a magician, and those who read the stars. Allah (عَزَّ وَجَلَّ) says,

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.”²⁴

❖ Those who claim Lordship and control of affairs, Allah (عَزَّ وَجَلَّ) says,

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ
وَالنُّورُ ۚ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ
شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Say, "Who is Lord of the heavens and earth?" Say, " Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, " Allah is the Creator of all things, and He is the One, the Prevailing.”²⁵

²³ Qur'an: Surah Yunus: 18

²⁴ Qur'an: Surah Naml: 65

²⁵ Qur'an: Surah Ra'd: 16

- ❖ Those who take disbelievers as allies out of love and for seeking help²⁶. Allah (عَزَّ وَجَلَّ) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ فَلْيَنذَرِ اللَّهَ لِمَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.”²⁷

Preventative factors of Making Takfir (Excommunication)

Ignorance is not accepted as an excuse from being excommunicated for a person who was able to gain correct knowledge of Islam but was negligent of doing so or intentionally turned away from that, such as person is ruled as a disbeliever, as his ignorance could have been lifted by seeking knowledge but he did not do so.²⁸

²⁶ **Reference:** Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 20-22)

²⁷ **Qur’an:** Surah Maa’idah: 51

²⁸ **Reference:** Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 22-24)

The Reality of the Three Components of Faith (Eeman)

Faith comprises of statements, actions and beliefs of the heart. All three are integral parts of faith – if any one of these three are absent, it can not be regarded as faith.

Correct beliefs such as wanting good for people and being free from envy are not sufficient for establishing a person's faith as these are even accepted by disbelievers.

What is required is the statement and actions of the heart.

What is meant by statement and action of the heart?

The statement of the heart: conviction that only Allah deserves to be worshipped and Muhammed is His Messenger ﷺ and whatever the Prophet ﷺ came with is the truth.

The action of the heart: love of Allah, His Prophet ﷺ, His religion and loving what Allah and His Messenger ﷺ love. Also, singling Him out in worship.

What is meant by speech?

Righteous actions such as truthfulness and kindness to parents are not sufficient for establishing a person's faith as these are even accepted by disbelievers.

What is meant by action?

Actions that Prophet Muhammad ﷺ specifically conveyed e.g. Prayer, Zakah, Saum (Fasting), Hajj (pilgrimage) etc.

Faith after disbelief is not established except by the conviction with the heart of the Prophethood (of Muhammad ﷺ) and by the actions of the heart e.g. loving Allah (عَزَّ وَجَلَّ) and His Messenger ﷺ and whatever they love, and then the statement of the tongue, then action of the limbs.²⁹

²⁹ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 25-29)

Faith Increases and Decreases

Faith increases and decreases and even becomes non-existent; it increases with good deeds and decreases with disobedience. It doesn't become non-existent, except by disbelief or polytheism. Allah (عَزَّ وَجَلَّ) says,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.”³⁰

And He (عَزَّ وَجَلَّ) says,

...وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا^{لا}...

“...and those who have believed will increase in faith...”³¹

And He (عَزَّ وَجَلَّ) says,

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith.³²

³⁰ Qur'an: Surah Anfal: 2

³¹ Qur'an: Surah Muddaththir: 31

³² Qur'an: Surah Fath: 4. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 27-29)

The Names and Attributes of Allah

Allah has lofty attributes and beautiful names. No one knows about Allah better than He does of Himself, so we only negate what He negated from Himself, in the Qur'an and Sunnah.

We negate all imperfections, and do that generally. We affirm all attributes of perfection and do that in detail, without Takyeef (enquiring into their true nature) and Tamtheel (likening His attributes to those of the creation)

It is not permissible to compare the attributes of Allah to anything. There is nothing like unto Him. Allah (عَزَّ وَجَلَّ) says,

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him, and He is the Hearing, the Seeing.”³³

Allah is Above His Throne

Allah (عَزَّ وَجَلَّ) is above His throne, in a manner which suits His Majesty. Allah (عَزَّ وَجَلَّ) says,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (3) هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.”³⁴

³³ **Qur'an:** Surah Shura: 11. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 31-35)

³⁴ **Qur'an:** Surah Hadid: 3-4. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 31-35)

Allah Being with His Creation (Ma'iyah) In Knowledge, Sight and Hearing

His Ma'iyah (being with His creation): it is the encompassment of all the creation, with His Knowledge, He Sees what they do, and hears what they say. Allah (عَزَّ وَجَلَّ) says,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

“...and He is with you wherever you are.”³⁵

His Ma'iyah with His friends, can be of assisting them with His help, giving victory or protection like how Allah (عَزَّ وَجَلَّ) said to Musa and Harun:

لَا تَخَافَا ۖ إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ

“Fear not. Indeed, I am with you both; I hear and I see.”³⁶

The Will of Allah

Nothing happens unless ordained by Allah (عَزَّ وَجَلَّ). Allah (عَزَّ وَجَلَّ) says,

كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

“Such is Allah; He does what He wills.”³⁷

And He (عَزَّ وَجَلَّ) says,

وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

“...but Allah does what He intends.”³⁸

³⁵ **Qur'an:** Surah Hadid: 4

³⁶ **Qur'an:** Surah Taha: 46. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (no. 31-35)

³⁷ **Qur'an:** Surah Imran: 40

³⁸ **Qur'an:** Surah Baqarah: 253. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 31-35)

Qur'an; The Words of Allah

The Qur'an is the speech of Allah (عَزَّ وَجَلَّ). He spoke it directly- its letters, verses and chapters. Allah (عَزَّ وَجَلَّ) says,

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

“And Allah spoke to Moses with [direct] speech.”³⁹

And He (عَزَّ وَجَلَّ) says,

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ

“And when Moses arrived at Our appointed time and his Lord spoke to him...”⁴⁰

The speech of Allah is preserved in the breasts, heard with ears, inscribed (in parchment). Allah has preserved it in Al-Lawh Al-Mahfouz. Allah (عَزَّ وَجَلَّ) says,

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

“Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge.”⁴¹

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah.”⁴²

وَكِتَابٍ مَّسْطُورٍ (2) فِي رَقٍّ مَّنشُورٍ

“And [by] a Book inscribed. In parchment spread open.”⁴³

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ (21) فِي لَوْحٍ مَّحْفُوظٍ

“But this is an honored Qur'an. [Inscribed] in a Preserved Slate.”⁴⁴

³⁹ Qur'an: Surah Nisa: 164

⁴⁰ Qur'an: Surah A'raaf: 143

⁴¹ Qur'an: Surah Ankaboot: 49

⁴² Qur'an: Surah Tawbah: 6

⁴³ Qur'an: Surah Tur: 2-3

⁴⁴ Qur'an: Surah Buruj: 21-22

For the one who says the words of Allah are created, he has committed disbelief, because speaking is from the attributes of Allah. Verily there is a difference between the speaking of Allah and the speaking of His creation. Allah (عَزَّ وَجَلَّ) says,

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ فَلَا لَهَ الْخَلْقِ
وَالْأَمْرِ قَلِيلًا رَبُّ الْعَالَمِينَ

“Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.”⁴⁵

It is the words of Allah though it is the recitation of the reciter, as some of the people of knowledge have said,

الصوت صوت القاري والكلام كلام الباري

“The voice is the voice of the reciter and the speech is the Speech of the Originator.”

Meaning: That which is being recited is the Speech of Allah. As for the voice and pronunciation it is created by Allah.⁴⁶

⁴⁵ **Qur'an:** Surah A'raaf: 54

⁴⁶ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 37-39)

Conformity between Naql (Text) and 'Aql (Intellect)

Matters of the religion are understood with a combination of textual evidences and sound intellect. If there is an apparent conflict, then the textual evidences are given precedence, as it is the knowledge of the Perfect Creator, whereas the intellect is knowledge of a deficient creation.

We submit to whatever Allah commands and prohibits, and believe in His statements. If we know of its wisdoms, we accept it, and if we do not, we submit and believe in it.

Whoever says I don't believe in rulings except that which is perceived by the intellect, and that which isn't I do not, then he has given precedence of the intellect over text, whatever the intellect can't grasp, doesn't mean it does not exist, but rather we can't grasp it, as our intellect has limits.⁴⁷

⁴⁷ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 41-44)

Legislation is for Allah Alone

Legislation belongs to Allah – He legalises whatever He wants, and prohibits whatever He wants, according to his wisdom and knowledge. His legislations have come for the betterment of both worlds. His orders and prohibitions are not lifted in a place or time except with His permission.

We do not separate the legislations of the religion from the worldly matters. All of them are religious and worldly:

- ❖ Religious: Prayer, fasting, Hajj, remembrance, etc
- ❖ Worldly: Buying and selling, marriage, divorce and inheritance

Whoever differentiates between them, making religious authority for Allah, and worldly authority for other than Him, has disbelieved, because legislation is an exclusive right of Allah. Whoever makes it for other than Him is just like one who makes sujud (prostration) a right for other than Allah. Allah (عَزَّ وَجَلَّ) says,

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ع

“Legislation is not but for Allah. He has commanded that you worship not except Him.”⁴⁸

Those who separate the rulings of the religion from the rulings pertaining to the Dunya (worldly affairs) and foster the view that Allah legislates what is in the religion whilst man legislates on issues related to worldly affairs – like what the people of liberalism say – has disbelieved, as legislation is only for Allah alone. Allah (عَزَّ وَجَلَّ) says,

أَفْتُمِنُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

“So do you believe in part of the Scripture and disbelieve in part?”⁴⁹ for one who disbelieves in part of it (the Qur’an), has disbelieved in all of it.

⁴⁸ Qur’an: Surah Yusuf: 40

⁴⁹ Qur’an: Surah Baqarah: 85

Allah has commanded that ruling between people must be with what has been revealed to His Messenger from the Book (Qur'an) and wisdom (Sunnah). Allah (عَزَّ وَجَلَّ) says,

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا
أَنْزَلَ اللَّهُ إِلَيْكَ

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you.”⁵⁰

⁵⁰ **Qur'an:** Surah Maa'idah: 49. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 45-49)

The Decree of Allah

The decree of Allah is the divine preordainment of all things before their creation. All creation has been created with decree before their existence. Allah (عَزَّ وَجَلَّ) says,

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

“and He has created each thing and determined it with [precise] determination.”⁵¹

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Indeed, all things We created with predestination.”⁵²

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا

“And ever is the command of Allah a destiny decreed.”⁵³

The decree of Allah is comprehensive – both the good and bad of it, as Umar ibn Al-Khattab narrates that the Prophet ﷺ said:

وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

“and you affirm your faith in the Divine Decree, the good and evil.”⁵⁴

The decree of creation is written in a book, with Allah, Allah (عَزَّ وَجَلَّ) says,

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ^ج

“We have not neglected in the Register a thing.”⁵⁵

And He (عَزَّ وَجَلَّ) says,

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

“and all things We have enumerated in a clear register.”⁵⁶

⁵¹ Qur'an: Surah Furqan: 2

⁵² Qur'an: Surah Qamar: 49

⁵³ Qur'an: Surah Ahzaab: 38

⁵⁴ Sahih: Recorded in Sahih Muslim (no. 8)

⁵⁵ Qur'an: Surah An'aam: 38

⁵⁶ Qur'an: Surah Yasin: 12

The creation of Allah (عَزَّ وَجَلَّ) is of two types:

- 1) Those things which do not have a choice, like the planets and the universe.
- 2) Those who have a will and are able to choose between two things, like mankind and Jinn and the angels. Their will and ability are subject to the will and decree of Allah, as Allah (عَزَّ وَجَلَّ) says,

إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ (27) لِمَن شَاءَ مِنكُم أَن يَسْتَقِيمَ (28) وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ
اللَّهُ رَبُّ الْعَالَمِينَ (29)

“It is not except a reminder to the worlds. For whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”⁵⁷

Allah has created His servants and also their actions that they do, Allah (عَزَّ وَجَلَّ) says,

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ (95) وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (96)

“He said, ‘Do you worship that which you [yourselves] carve, while Allah created you and that which you do?’”⁵⁸

⁵⁷ **Qur’an:** Surah Takwir: 27-29

⁵⁸ **Qur’an:** Surah Saffaat: 95-96. Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 51-54)

The Hereafter

Death is a reality. From Eemaan (faith) is belief in everything that happens after it, as mentioned in the revelation, like the trial of the grave and its delights and punishments.

Allah (عَزَّ وَجَلَّ) says,

كُلُّ مَنْ عَلَيْهَا فَانٍ (26) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (27)

“Everyone upon the earth will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor.”⁵⁹

Belief in resurrection and the Day of Reckoning is part of Eeman. Allah (عَزَّ وَجَلَّ) says,

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

“And the Horn will be blown; and at once from the graves to their Lord they will hasten.”⁶⁰

A doubter in this is a disbeliever in Allah, as Allah (عَزَّ وَجَلَّ) says,

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تَتْلَىٰ عَلَيْهِمْ فَاستَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ (31)
وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا
ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ (32)

“But as for those who disbelieved, [it will be said], ‘Were not Our verses recited to you, but you were arrogant and became a people of criminals?’ And when it was said, 'Indeed, the promise of Allah is truth and the Hour [is coming] - no doubt about it', you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.’”⁶¹

⁵⁹ Qur'an: Surah Rahman: 26-27

⁶⁰ Qur'an: Surah Yasin: 51

⁶¹ Qur'an: Surah Jathiyah: 31-32

As well as for the one who denies the hereafter, Allah (عَزَّ وَجَلَّ) says,

بَلْ كَذَّبُوا بِالسَّاعَةِ ^طوَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

“But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.”⁶²

From Eemaan is belief in accountability on the Day of Resurrection. Allah (عَزَّ وَجَلَّ) says,

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ^طوَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ^طوَكَفَىٰ بِنَا حَاسِبِينَ

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants.”⁶³

Also, Eemaan in reward and punishment, paradise and hellfire. Allah (عَزَّ وَجَلَّ) says,

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

“As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.”⁶⁴

He (عَزَّ وَجَلَّ) also says,

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ

“And as for those who were [destined to be] prosperous, they will be in Paradise...”

⁶² Qur'an: Surah Furqan: 11

⁶³ Qur'an: Surah Anbiyaa: 47

⁶⁴ Qur'an: Surah Hud: 106

Disbelievers are in the hellfire and believers are in paradise. Allah (عَزَّ وَجَلَّ) says,

فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ (56)
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.” But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.”⁶⁵

One must believe in all authentic evidences about affairs of the afterlife e.g. the bridge, scales, cistern, scroll of good and bad deeds.⁶⁶

⁶⁵ **Qur'an:** Surah Imran: 56-57

⁶⁶ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 55-56)

Sticking to The Jama'ah (Group)

Sticking to the Jama'ah (group) is obligatory, and there is no Jama'ah without an Imam.

Obedying the Imam is in obedience to Allah. Allah (عَزَّ وَجَلَّ) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۗ

“O you who have believed, obey Allah and obey the Messenger and those in authority among you.”⁶⁷ His saying “among you” means from amongst the Muslims.

The leadership of a disbelieving Imam and one pledging allegiance to him is not correct. It is not obligatory to obey him except that which keeps his religion upright, not worldly affairs.

If there is no Muslim ruler who is knowledgeable of the religion, one is to take from the scholar who keeps issues related to the religion and worldly affairs upright. Allah (عَزَّ وَجَلَّ) says,

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ فَلِ

“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it.”⁶⁸

⁶⁷ Qur'an: Surah Nisa: 59

⁶⁸ Qur'an: Surah Nisa: 83.

It is not allowed to rebel against him. One bears oppression with patience, as long as clear-cut disbelief has not been committed. It has been authentically narrated:

عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ كَرِهَ فَقَدْ بَرِيَ وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ". قَالُوا يَا رَسُولَ اللَّهِ أَلَا نُقَاتِلُهُمْ قَالَ " لَا مَا صَلَّوْا".

On the authority of Umm Salamah (wife of the Prophet ﷺ) that she said: Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He ﷺ replied: No, as long as they say their prayer.

He is to be advised with wisdom and knowledge with that which will remove and reduce evils and not by filling their souls with satisfaction. It has been authentically narrated:

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدِّينُ النَّصِيحَةُ " قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ".

On the authority of Tamim Al-Dari: The Prophet ﷺ said, "The religion is Naseehah (sincerity)." We said, "To whom?" He ﷺ said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk."⁶⁹

It is not allowed to follow his mistakes, and expose and spread it. He is to be advised secretly. If he legalises a vice and spreads it – if one is sure that advising in private will be effective, he must do so, if not, clarification must be given to the masses.⁷⁰

⁶⁹ **Sahih:** Recorded in Sahih Muslim (no. 55a)

⁷⁰ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 57-60)

Jihad

Jihad exists until the day of judgement; it does not cease on earth for a moment as long as the Qur'an remains. It has been authentically narrated:

جَابِرُ بْنُ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ...."

Jabir bin 'Abdullah reported: I heard the Messenger of Allah ﷺ say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection....⁷¹

It is not required to seek permission for defensive Jihad. Only intention of prevention and repelling of harm is required. It is obligatory to defend one's honour, soul and wealth. It has been authentically narrated:

عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ "

Sa'eed bin Zaid narrated: that he heard the Messenger of Allah ﷺ saying: "Whoever is killed over his wealth then he is a martyr, and whoever is killed over his religion, then he is a martyr, and whoever is killed over his blood, then he is martyr, and whoever is killed over his family, then he is martyr."⁷²

It is also authentically narrated (in summarised form) in Bukhari and Muslim,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ. "

Narrated by `Abdullah bin `Amr: I heard the Prophet (ﷺ) saying, "Whoever is killed while protecting his property then he is a martyr."⁷³

⁷¹ Sahih: Recorded in Sahih Muslim (no. 156)

⁷² **Hasan:** Recorded in Sunan Abu Dawud (no. 4772), Sunan Nasa'i (no. 4095) and Sunan Tirmidhi (no. 1421). Imam Tirmidhi said "This Hadith is Hasan."

⁷³ **Sahih:** Recorded in Sahih Bukhari (no. 2480) and Sahih Muslim (no. 141a)

It is obligatory to repel an assailant or transgressor of one's honour, soul or wealth, whether the aggressor is a Muslim or not. It was collected by An-Nasa'i:

عَنْ قَابُوسَ بْنِ مُخَارِقٍ عَنْ أَبِيهِ قَالَ وَسَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يُحَدِّثُ بِهَذَا الْحَدِيثِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يَا تَبِيَّ فَيُرِيدُ مَالِي. قَالَ " ذَكَرَهُ بِاللَّهِ ". قَالَ فَإِنْ لَمْ يَذْكُرْ قَالَ " فَاسْتَعِنْ عَلَيْهِ مِنْ حَوْلِكَ مِنَ الْمُسْلِمِينَ ". قَالَ فَإِنْ لَمْ يَكُنْ حَوْلِي أَحَدٌ مِنَ الْمُسْلِمِينَ قَالَ " فَاسْتَعِنْ عَلَيْهِ بِالسُّلْطَانِ ". قَالَ فَإِنْ نَأَى السُّلْطَانُ عَنِّي قَالَ " قَاتِلْ دُونَ مَالِكَ حَتَّى تَكُونَ مِنْ شُهَدَاءِ الْآخِرَةِ أَوْ تَمْنَعَ مَالَكَ. "

It was narrated from Qabus bin Mukhariq that his father said: "I heard Sufyan Ath-Thawri narrating this Hadith, he said: 'A man came to the Prophet ﷺ and said: "What if a man comes to me and wants to take my wealth?" He said: "Remind him of Allah." He said: "What if he pays no heed?" He said: "Seek the help of the Muslims around you against him." He said: "What if there are no Muslims around me?" He said: "Seek the help of the ruler against him." He said: "What if the ruler is far away from me?" He said: "Fight to defend your wealth until you either become one of the martyrs of the Hereafter, or you protect your wealth (successfully)."⁷⁴

It is obligatory in offensive Jihad to intend elevating the Word of Allah, as it has been authentically narrated:

عَنْ أَبِي مُوسَى، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ - قَالَ وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا - فَقَالَ " مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ. "

Narrated Abu Musa: A man came to the Prophet ﷺ and asked, "O Allah's Messenger ﷺ! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet ﷺ raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."⁷⁵

⁷⁴ **Sahih:** Recorded in Sunan Nasa'i (no. 4081), Musannaf of ibn Abi Shaybah (no. 28043), Musnad of Imam Ahmad (no. 22514) and Al-Kabeer (20/313) of At-Tabarani.

⁷⁵ **Sahih:** Recorded in Sahih Bukhari (no. 123) and Sahih Muslim (no. 1904)

The Imam is to be obeyed; he is to be listened to and obeyed in other than disobedience. It has been authentically narrated:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ يَعُصِنِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي. "

On the authority of Abu Hurairah that the Prophet ﷺ said: "Whosoever obeys me obeys Allah, and whoso disobeys me disobeys Allah. Whosoever obeys the leader obeys me, and whosoever disobeys the leader disobeys me."⁷⁶

⁷⁶ **Sahih:** Recorded in Sahih Bukhari (no. 2956, 2957) and Sahih Muslim (no. 1835 a, b). Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 61-63)

Virtues of the Sahabah (the Companions of Prophet ﷺ)

The best of people after the Prophets are the companions of the Prophet ﷺ and their virtue has been mentioned in the Qur'an:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا....

“Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure...”⁷⁷

The Sahabah were at the forefront and some from amongst them were the first of the believers in the Prophet ﷺ at a time of weakness. They are closer than those companions that came when Islam was of strength. Those companions who believed before the Conquest of Makkah are of higher virtue than those who believed after. Allah (عَزَّ وَجَلَّ) says,

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ
أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۗ...

“Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought...”⁷⁸ those who believed after the opening of Makkah also share in the virtue because Allah (عَزَّ وَجَلَّ) mentions after (in the ayah),

وَعَدَ اللَّهُ الْحَسَنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.”⁷⁹

⁷⁷ Qur'an: Surah Fath: 29

⁷⁸ Qur'an: Surah Hadid: 10

⁷⁹ Qur'an: Surah Hadid: 10

He (عَزَّ وَجَلَّ) also says,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ...

“And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him...”⁸⁰

The most virtuous amongst the forerunners of the sahabah are:

- ❖ The ten promised Jannah: the most virtuous amongst them are the four guided Khulafa (leaders of the Muslims)
- ❖ Then those who attended the battle of Badr
- ❖ Then those who attended the battle of Uhud
- ❖ Then those who gave Bay’ah (allegiance) under the tree to the Prophet ﷺ. Allah (عَزَّ وَجَلَّ) says,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا

“Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.”⁸¹

⁸⁰ Qur’an: Surah Tawbah: 100

⁸¹ Qur’an: Surah Fath: 18

It has also been authentically narrated in the following narration:

جَابِرُ بْنُ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ " أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ... "

Jabir bin `Abdullah narrated: On the day of Al-Hudaybiyah, Allah's Messenger ﷺ said to us "You are the best people on the earth!"⁸² and they were one thousand four hundred in number.

The Sahabah carried the revelation and transferred the religion of Islam to others. Criticism of them is an attempt to sever the chain of the religion and doubting the Sunnah, for they are the security (for the religion) after the Prophet ﷺ, it has also been authentically narrated the Prophet ﷺ said:

.... النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمْنَةٌ لِأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ . "

"...The stars are means of security for the heaven, [that is, the heaven is maintained because of the delicate order among the stars]. When the stars are scattered [when that order collapses], what was promised for the heaven befalls it [i.e. the final destruction of the universe]. I am the means of security for my Companions [my Companions will continue to live in peace and security as long as I am alive]. When I leave the world, what was promised for my Companions will befall them. My Companions are means of security for my nation (Ummah). When my Companions leave the world, what was promised for my Ummah will befall them."⁸³

⁸² **Sahih:** Recorded in Sahih Bukhari (no. 4154)

⁸³ **Sahih:** Recorded in Sahih Muslim (no. 2531) on the authority of Abu Burda from his father. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 65-68)

Excommunication (At-Takfir) of a Sinner

We do not excommunicate a Muslim due to a sin, except by disbelief. Cursing Allah is an act of disbelief. It is graver than Shirk, as it involves degrading Allah to below the level of a stone, while polytheists elevate the level of a stone to that of Allah.

Allah (عَزَّ وَجَلَّ) says,

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ (97) إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ

“By Allah, we were indeed in manifest error. When we equated you with the Lord of the worlds.”⁸⁴

To curse Allah is a great form of disbelief. Disbelief also increases and decreases like Faith (increases and decreases). Allah (عَزَّ وَجَلَّ) says,

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ^ص

“Indeed, the postponing [of restriction within sacred months] is an increase in disbelief.”⁸⁵

And He (عَزَّ وَجَلَّ) says,

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ

“Indeed, those who reject the message after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.”⁸⁶

⁸⁴ Qur'an: Surah Shu'ara: 97-98

⁸⁵ Qur'an: Surah Tawbah: 37

⁸⁶ Qur'an: Surah Imran: 90

Their (the disbelievers) increase or decrease (in disbelief) does not take them out of the Hellfire, but it makes their punishment more severe or less (depending on their level of disbelief), as Allah (عَزَّ وَجَلَّ) says:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ مِمَّا كَانُوا يُفْسِدُونَ

“Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.”⁸⁷

We do not specifically declare a person to be in Paradise or Hellfire, except those testified by Allah (عَزَّ وَجَلَّ) and His Prophet ﷺ. Whoever dies as a believer, he is from people of Paradise and whoever dies as a disbeliever is from the people of the Hellfire.⁸⁸

⁸⁷ **Qur'an:** Surah Nahl: 88

⁸⁸ **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 69-70)

True Freedom

The true freedom: Freeing oneself from worshipping anything besides Allah (عَزَّ وَجَلَّ).

Allah (عَزَّ وَجَلَّ) says,

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ أَفَلَا تَذَكَّرُونَ

“Have you seen he who has taken as his God his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?”⁸⁹

Entering Islam is obligatory and leaving it is apostasy. Allah (عَزَّ وَجَلَّ) says,

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

“And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.”⁹⁰

Ubudiyah (Servitude): It is the purpose of creation and existence.

Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”⁹¹

All Praise Is Due to Allah and His Blessings and Peace Be Upon His Prophet, His Family and His Companions.

End of treatise

⁸⁹ Qur'an: Surah Jathiyah: 23

⁹⁰ Qur'an: Surah Baqarah: 217

⁹¹ Qur'an: Surah Dhaariyaat: 56. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 71-73)