

Islamic Creed



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تعاوني الربيعي

Fundamentals of the Islamic Creed ('Aqeedah) أصول العقيدة

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Tawheed and its kinds

Tawheed (Islamic Monotheism) is to single out Allah the Almighty alone by that which exclusively belongs to Him, and in all types of acts of worship due to Him. It is the greatest obligation Allah has imposed as He said,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: ١]

“Say: He is Allah, the One!” [Al-Ikhlās: 1]
The Almighty said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]

“And I did not create the jinn and humankind except to worship Me.” [Adh-Dhariyat: 56]

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النساء: ٣٦]

“Worship Allah and associate nothing with Him.” [An-Nisa: 36]

Tawheed is of three kinds: *Tawheed Ar-Ruboobiyyah*, *Tawheed Al-Uloohiyyah* and *Tawheed Al-Asmaa Was-Sifaat*.

First: Tawheed Ar-Ruboobiyyah

It is to single out Allah the Almighty alone for the act of creating, managing and directing this universe and for being the Sustainer and Bestower of life and death. To Him belongs the sovereignty of the heavens and earth. He – the Most High – said,

﴿ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ
فَأَنَّى تُؤْفَكُونَ ﴾ [فاطر: ٣]

“Is there any creator other than Allah who provides for you from the sky and the earth? There is no deity worthy of worship save Him. So how are you deluded?” [Fatir: 3]
Allah the Most Perfect also said,

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ [الملك: ١]

“Blessed is He in Whose Hand is the Sovereignty, and He is Able to do all things.”
[Al-Mulk: 1].

Allah's Sovereignty is an all-encompassing one, which includes everything in the universe, and He conducts it as He wishes.

Concerning the affirmation that to Allah alone belongs the act of managing and directing, Allah the Almighty, indeed, exclusively and solely controls the affairs of the creation as He said,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤]

“Verily, His is the creation and the command.” [Al-A'raaf: 54]

This is a comprehensive management of all of creation.

Only very few stubborn human beings have denied this kind of *tawheed*. Although they deny it in appearance, they inwardly acknowledge it. Allah the Most High has said,

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ [النمل: ١٤]

“And they denied them, though their souls acknowledged them, for spite and arrogance.”
[An-Naml: 14]

However, ordinary oral acknowledgement of this kind of *tawheed* will not profit one, because it was of no benefit to the polytheists when they merely acknowledged it. Allah said regarding them:

﴿وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ [العنكبوت: ٦١]

“And if you were to ask them: Who created the heavens and the earth, and subjected the sun and the moon? They would say: Allah. How then are they turned away?” [Al-'Ankabut: 61]

Secondly: Tawheed Al-Uloohiyyah

This is to single out Allah, the Glorified and Exalted, in all kinds of worship by not associating anyone with Him in worship. This is the most important kind of *Tawheed*. It is the kind of *Tawheed* for which Allah has created the creatures as He said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]

“I created the jinn and humankind only that they might worship Me.” [Adh-Dhariyaat: 56]

This is the *Tawheed* with which Allah has sent the messengers and revealed the Divine Books, as He said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الانبياء: ٢٥٠].

“And We sent no messenger before you but We revealed to him, (saying): There is no deity worthy of worship save Me (Allah), so worship Me.” [Al-Anbiyaa: 25]

This is the kind of *Tawheed* denied by the polytheists when the messengers invited them to it. Allah the Almighty said,

﴿ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ﴾

[الأعراف: ٧٠]

“They said: Have you come unto us that we should worship Allah alone, and forsake what our fathers worshipped?” [Al-A'raaf: 70]

Hence, it is not right to direct any kind of worship to objects besides Allah, neither to an angel nor a prophet nor a pious person, nor any object from the creation. This is because worship is not deserved by anyone but by Allah, the Glorified and Exalted.

Thirdly: Tawheed Al-Asmaa Was-Sifaat

This is to believe in whatever Name or Attribute Allah has ascribed to Himself or whatever Name or Attribute the Messenger of Allah (May the blessings and peace of Allah be upon him) has ascribed to Allah. It is to affirm whatever (Names and Attributes) Allah has affirmed for Himself without distorting or denying them nor their meanings, nor believing them to be similar to the creation's, and without questioning "how" they are (seeking thereby to understand the reality of these Attributes, and how they are attributed to Allah). It is incumbent to believe that whatever Allah has named and described Himself with of Names and Attributes are real and actual. However, we do not delve into them, asking "how" they are, and we do not believe them to be similar to the names and attributes of the creation in any way.

This is the category of *tawheed* regarding which various groups of this nation went astray, those who pray towards the same direction as we do and ascribe themselves to Islam.

As an example of the beautiful Names of Allah, Allah the Most Perfect named Himself (*Al-Hayy*, *Al-Qayyum*) the Living, the Eternal. Thus, we must believe that *Al-Hayy* – the Living, is one of the Names of Allah. We must also believe in whatever Attribute arises as an implication of this Name, which is a full life that is not preceded by inexistence and is never subject to suffering cessation of existence.

Moreover, Allah addressed Himself as *As-Samee'*, the All-Hearing. So we must believe in *As-Samee'* as one of the Names of Allah the Most High and that hearing is one of His Attributes and that He hears.

Some examples of Attributes mentioned by the Almighty are in Allah's statement,

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ

يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾ [المائدة: ٦٤]

“And the Jews say, "The Hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather,

both His Hands are spread out wide; He spends however He wills.” [Al-Ma'edah: 64]

Here, Allah affirmed for Himself two Hands which have been described as "spread out wide" to indicate that He bestows in bounty. Therefore, we must believe that Allah possesses two Hands that are spread out wide with bounty and blessings. However, we should not imagine in our heart or say with our tongue how those two hands look like, nor compare them to those of the creatures, because Allah the Most Exalted and Dignified has said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١٧]

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing”. [Ash-Shura: 11]

Thus, with respect to this kind of *Tawheed*, we ought to attribute and acknowledge for Allah whatever Name and Attribute He has confirmed for Himself or has been attributed to Him by His Messenger (may the blessings and peace of Allah be upon him) and to renounce whatever name or

attribute He has renounced or that has been renounced by His Messenger (may the blessings and peace of Allah be upon him), without distorting or denying them or their meanings, nor believing them to be similar to the creation's, and without questioning their nature.

Meaning of the Statement of *Tawheed (La ilaaha illa Allah)*

"*La ilaaha illa Allah*" is the basis of the religion. It occupies the greatest position in Islam, being the first pillar of Islam and the highest branch of the branches of faith. Acceptance of deeds relies on declaring this statement, knowing its meaning and acting in accordance to its implications.

Its actual meaning, which must not be equivocated, is "*There is no deity worthy of worship but Allah*". This suggests that Allah alone should be worshipped and that people have to desist from worshipping anything besides Him.

It is an error to say that this statement means, "There is no creator but Allah" or "None has the power to originate but Allah" or "None exists but Allah". This statement has two basic elements:

1- **Renunciation**, when we say "*La ilaaha*" (*There is no deity*) we have negated and renounced the divinity of all things.

2- **Confirmation**, when we say "*illa Allah*" (*except Allah*) we confirm and acknowledge the divinity of Allah alone without any partner.

Hence, none should be worshipped except Allah and no kind of worship should be directed to others besides Allah. Anyone who declares this statement, realizing its meaning and acting upon its implication regarding the renunciation of polytheism and confirmation of monotheism with firm belief in it and acting upon what it embodies, is truly a Muslim. Whoever acts upon it without belief is a hypocrite, and anyone who acts upon the opposite of its implication (polytheism) is a polytheist and a disbeliever even if he proclaims it by his tongue.

Excellence of the statement of *Tawheed (La ilaaha illa Allah)*

This statement has numerous virtues and benefits, which include the following:

1- It is a reason for not being left to abide in Hellfire forever in respect of the one that deserves to enter it among the People of *Tawheed* (Monotheists). It is narrated in a Prophetic tradition (Hadith) that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“He will come out of Hellfire anyone who says: 'La ilaaha illa Allah' and has in his heart good equal to the weight of a barley grain. Then will come out of Hellfire everyone who says: 'La ilaaha illa Allah' and has in his heart good equal to the weight of a wheat grain. Then will come out of Hellfire everyone who says: 'La ilaaha illa Allah' and has in his heart good equal to the weight of a mustard seed (or the smallest ant).”*** [Agreed upon: 44, 193]

2- It is the underlying reason for the creation of the jinn and mankind. Allah the Most High said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]

“I created the jinn and humankind only that they might worship Me.” [Adh-Dhariyat: 56]

The Arabic word in the verse “*ya'budoon*” means “*yuwahhidoon*”, meaning, “to unify Me in worship”.

3- It is for its sake that the messengers were sent and the Divine Books were revealed. Allah, the Most High, said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الانباء: ٢٥]

“And We sent no messenger before you but We revealed to him, (saying): There is no deity worthy of worship except Me (Allah), so worship Me.” [Al-Anbiyaa: 25]

4- It is the key to the propagation of the messengers (peace be upon them) as it is the first and foremost of their calls. Each messenger has said to his folk:

﴿... يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: ٥٩]

“O my people worship Allah; you have no deity worthy of worship besides Him.” [Al-A'raaf: 59]

Preconditions of the statement of *Tawheed (La ilaaha illa Allah)*

The statement “*La ilaaha illa Allah*” involves seven conditions and requirements and cannot be valid except when they are all met and the slave of Allah abides by them without contradicting any of them. They include:

1- **Knowledge**, which is the realization of its meaning in terms of renunciation and confirmation and the actions that it necessitates. Therefore, when the slave of Allah realizes that Allah the Most Exalted is the only deity worthy of worship and that worshipping others besides Him is void, he has actually comprehended its meaning. Allah the Most High said,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩]

“So know that there is no deity worthy of worship except Allah.” [Muhammad: 19]

It is narrated on the authority of 'Uthman (may Allah be pleased with him) that the Messenger of Allah (May the blessing and peace of Allah be upon him) said, ***“He who died knowing (fully well) that there is no deity worthy of worship except Allah will enter Paradise.”*** [Sahih Muslim: 26]

2- Certainty: It is to proclaim the words of testimony (Ash-Shahadah) with certainty in a manner that one's heart is well assured without giving room to the whisper of doubts, which the Jinn and human devils cast into his heart. Rather, he proclaims it believing in its indication with profound conviction. Allah the Most High said,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

[الحجرات: ١٥]

“The (true) believers are those only who believe in Allah and His Messenger and afterward doubt not.” [Al-Hujuraat: 15]

On the authority of Abu Hurairah (May Allah be pleased with him), the Messenger of Allah (May the blessings and peace of Allah be upon him) said, *(I bear testimony to the fact that there is no god worthy of worship but Allah, and I am His Messenger. The slave of Allah who would meet Allah without harboring any doubt about these (two fundamentals) will enter Paradise.*" [Sahih Muslim: 27]

3- **Acceptance**, which is to accept by one's heart and tongue every necessitation of this statement. Therefore, he accepts the Prophet's *Sunnah* to be true and believes in anything that comes from the Messenger of Allah (May the blessings and peace of Allah be upon him). He must accept all that wholeheartedly and should not reject anything from it. Allah the Almighty said,

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾ [البقرة: ٢٨٥]

“The Messenger believed in that which has been revealed unto him from his Lord and (so do) the believers. Each one believed in Allah, and His angels, and His scriptures, and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. To You is the [final] destination.” [Al-Baqarah: 285]

Rejection includes those who oppose or reject some Islamic legal provisions or quantified punishment, just like those who refuse to acknowledge the Islamic legal punishment for stealing or committing adultery, fornication, or the multiplicity of wives (polygamy) or the laws of inheritance, and other agreed upon Islamic laws. Allah the Most High said,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب: ٣٦].

“It is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, that they should [thereafter]

have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.” [Al-Ahzaab: 36].

4- **Surrender**, which is submission by adhering to the indications of this statement "*La ilaaha illa Allah*". The disparity between surrender and acceptance is that the latter is verbal display of the authenticity of its meaning, whereas surrender is adherence through actions. When someone realizes the meaning of "*La ilaaha illa Allah*", accepts, and believes in it, but he does not surrender nor comply or submit, but rather acts as he pleases, he has not actually attained the requirement and condition of surrender. Allah said,

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ [الزمر: ٥٤]

“And return [in repentance] to your Lord and submit to Him.” [Az-Zumar: 54]

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ [النساء: ٦٥]

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [An-Nisa: 65]

5- **Truthfulness**, by being honest in his belief and straightforward in his faith. Allah the Most High said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾ [التوبة: ١١٩]

“O you, who have believed, fear Allah and be with the truthful.” [At-Tawbah: 119]

The Messenger of Allah (May the blessings and peace of Allah be upon him) said, *“He who testifies that there is no deity worthy of worship*

but Allah, being truthful in that, will enter the Paradise.” [Narrated by Ahmad and verified authentic by Al-Albani].

So if he proclaims the testimony by his tongue but belies its indication by his heart, this will not save him. Rather he would join the hypocrites.

Among the things that negate truthfulness is the act of belying or denying part of what the Messenger of Allah has brought, because Allah the Most Perfect and Exalted, has ordered us to obey him and accept as true whatever he comes with. He, the Most Perfect, even linked that with His obedience, when He said,

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾ [النور: ٥٤]

“Say: Obey Allah and obey the Messenger.”
[An-Noor: 54]

6- **Sincerity**, which is for one to purify his deed based on virtuous intention from all impurities of polytheism. He can only achieve this when all his sayings and actions are intended

to seek the noble countenance of Allah and His pleasure, free from all impurities of showing off and hypocrisy, free from any intent to get some personal benefit or apparent or inconspicuous desire; when he is motivated to act out of the love he has for someone, or a school of thought or faction to which he surrenders without guidance from Allah. He should seek the countenance of Allah and the hereafter with his propagation of Islam. He must not turn with his heart to any creature seeking to get some reward or praise from him. In this respect, Allah the Most Perfect, said,

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ [الزمر: ٣]

“Surely, for Allah is the pure religion.” [Az-Zumar: 3]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة: ٥٠]

“And they were not commanded except to worship Allah, [being] sincere to Him in religion.” [Al-Bayyinah: 5]

In the two most authentic collections of Prophetic traditions (*Hadith*), on the authority of 'Itban, the Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“Indeed, Allah has prohibited from the Hellfire anyone who proclaims La ilaaha illa Allah, seeking the countenance of Allah.”*** [Agreed upon: 425, 33]

7- **Love:** that is to love this great statement and its indication and implication. So one should love Allah and His Messenger (may the blessings and peace of Allah be upon him) and give precedence to their love over every other kind of love. He should also fulfill the prerequisites and necessitations of love, by loving Allah in a manner involving glorification, veneration, fear, and hope. He loves whatever Allah loves including places such as Makkah, Madinah, and mosques in general, and times such as the month of Ramadan, the ten days of Dhul-Hijjah and the like, and persons such as the prophets, messengers, angels, truthful persons, martyrs, pious people, and actions and deeds like prayer (*Salah*), alms-giving (*Zakah*), Fasting (*Siyam*), Pilgrimage (*Hajj*), and sayings like *Ad-dhikr*

(remembrance of Allah) and recitation of the holy Qur'an.

It is also part of the love of Allah to give precedence to the things Allah loves over one's lusts and desires. He should also detest whatever Allah detests. He should dislike disbelief, debauchery and disobedience as Allah said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾ [المائدة: ٥٤]

“O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic.” [Al-Ma'edah: 54]

Meaning of the statement *"Anna Muhammad Rasul Allah"*

This statement implies an inward and outward acknowledgement that the Prophet (may the blessings and peace of Allah be upon him) is a slave and messenger of Allah sent to all mankind, acting upon this acknowledgement by obeying him in whatever he has commanded, believing to be true whatever he has informed, refraining from whatever he has prohibited, and not worshipping Allah except in the the way that He has legislated.

The testimony that Muhammad is the Messenger of Allah has two basic elements. They are that he is Allah's slave (the first element) and messenger (the second element). These twin elements negate excessiveness and negligence regarding his rights, (may the blessings and peace of Allah be upon him). He is indeed the slave and messenger of Allah. He is the most perfect of creation with respect to these twin noble attributes.

The word “slave” here means the “owned worshipper”, implying that the Prophet is a mortal human being, who has been created from that which humans were created, and whatever that is applicable to them is also applicable to him. Allah the Most High said,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ...﴾ [الكهف: ١١٠]

“Say, “I am only a man like you.” [Al-Kahf: 110]

Moreover, Allah the Most Perfect said,

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝﴾

[الكهف: ١]

“[All] praise is [due] to Allah, who has sent down upon His slave the Book and has not made therein any deviance.” [Al-Kahf: 1]

The word “messenger” means one who has been sent with revelation to the entire humanity to preach and invite to the path of Allah, giving glad tidings and warning as well.

Hence, when one acknowledges these two attributes for the Messenger of Allah, he has in fact negated the excessiveness and negligence of his respect. This is because many who claim they belong to his *Ummah* have committed excessiveness in his respect to the extent that they raised him above the level of being a slave of Allah to the level of divinity besides Allah. Therefore, they seek help from him besides Allah and request from him that which only Allah has the power to grant with respect to meeting their needs and relieving their distress. On the other hand, some others renounced his message or committed excesses or undervaluation in following him and recognizing his due right, by giving precedence to the sayings of other human beings over his (may the blessings and peace of Allah be upon him), treating his *Sunnah* with estrangement, turning away from it, and adopting opinions contrary to what he has brought.

Faith (Eeman) and its Basic Articles

Eeman is a declaration based on action and belief, which increases by acts of obedience and diminishes by sins and acts of disobedience. It is the declaration of the heart and tongue and an action of the heart, tongue and limbs.

The declaration of the heart is to believe and accept as true what Allah has revealed. The declaration of the tongue is its proclamation and acknowledgement, while the declaration of the heart is its surrender, sincere devotion, submission, love and the desire to do acts of righteousness. Action of the limbs implies acting upon the commandments and refraining from the prohibitions.

The Glorious Qur'an and the *Sunnah* have clearly indicated that faith has fundamentals, which are: belief in Allah, His angels, His Books, His messengers, the Last Day, and predestination; be it good or bad. This is as indicated in the verse that says,

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾ [البقرة: ٢٨٥]

"The Messenger has believed in what was revealed to him from his Lord and [so have] the believers. All of them have believed in Allah, His angels, His Books, and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.'" [Al-Baqarah: 285].

The hadith of Amir ul-Mu'mineen, Umar bin Al-Khattab, in Sahih Muslim states that *"Jibreel, peace be upon him, asked the Messenger of Allah concerning eeman (faith) and he replied, "Eeman is to believe in Allah, His angels, His books, His messengers, the Last Day and to believe in predestination be it good or bad."* [Sahih Muslim: 8]

These six are the basic elements of the true and sound creed which have been revealed in the

Glorious Book of Allah and with which His Messenger was sent to preach (may the blessings and peace of Allah be upon him). They are called the *Articles of Faith*.

The First Article of Faith: Belief in Allah

It is to believe in Allah's Oneness with respect to His Divinity, Lordship and His Names and Attributes. Belief in Allah, the Most Perfect and High, involves the following:

1. To believe that He is the true deity that deserves worship, because He is the Creator of His slaves, the One who is kind to them, the One who sustains them, knows their secret and public affairs, and the only One who is capable of granting reward to the obedient among them and punishing the disobedient.

Thus, we must unify Allah the Most Perfect in all acts of worship in a manner of submission, desiring His reward and fearing His punishment, with absolute love for Him and humility to His Magnificence. Most of the Qur'an was revealed to reinforce this great fundamental principle. Examples of this are His sayings:

﴿ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ . أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾ [الزمر: ٢-٣]

“So worship Allah, [being] sincere to Him in religion. Surely, the religion (i.e. worship and obedience) is for Allah alone.” [Az-Zumar: 2-3]

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾ [الاسراء: ٢٣]

“And your Lord has decreed that you should not worship except Him.” [Al-Israa: 23]

﴿ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾ [غافر: ١٤]

“So invoke Allah, [being] sincere to Him in religion, even if the disbelievers dislike it.” [Ghafir: 14]

There are various kinds of worship, which include invocation, fear, hope, reliance, desire, veneration, reverence, fear, returning to Allah in repentance, seeking assistance, seeking refuge, appealing for help, making a sacrifice or slaughtering, vowing, and other kinds of worship which are not allowed to be directed to other than Allah because such an act is disbelief,

polytheism (*kufir*) and associating partners and rivals to Allah (*shirk*).

The evidence to prove that invocation or supplication is an act of worship is Allah's saying,

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠]

“And your Lord says, ‘Invoke Me; I will respond to you.’ Indeed, those who disdain My worship will enter Hell [rendered] contemptible.” [Ghafir: 60]

In the *hadith*, An-Nu'man bin Basheer (may Allah be pleased with him) narrated that the Prophet (May the blessings and peace of Allah be upon him) said, **“*Supplication is worship.*”** [Transmitted by At-Tirmidhi: 2969]

The evidence to prove that fear is an act of worship is Allah's saying,

﴿فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُّؤْمِنِينَ﴾ [آل عمران: ١٧٥]

“So fear them not, but fear Me, if you are [indeed] believers.” [Aal 'Imraan: 175]

The evidence to prove that hope is an act of worship is Allah's saying,

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: ١١٠]

“So whoever hopes for the meeting with his Lord - let him do righteous deeds and not associate anyone in the worship of his Lord.” [Al-Kahf: 110]

The evidence to prove that reliance is an act of worship is Allah's saying,

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُؤْمِنِينَ﴾ [المائدة: ٢٣]

“And upon Allah rely, if you are believers.” [Al-Ma'edah: 23]

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣]

“And whoever relies upon Allah - then He is sufficient for him.” [At-Talaq: 3]

The evidence to prove that intense hope, fear, and humility are acts of worship is Allah's saying,

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

وَكَانُوا لَنَا خَاشِعِينَ﴾ [الأنبياء: ٩٠]

“Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.” [Al-Anbiyaa: 90]

The evidence to prove that returning to Allah in repentance is an act of worship is Allah's saying,

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ [الزمر: ٥٤]

“And return [in repentance] to your Lord and submit to Him.” [Az-Zumar: 54]

The evidence to prove that seeking assistance is an act of worship is Allah's saying,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: ٥]

“It is You we worship and You we ask for help.” [Al-Fatihah: 5]

Moreover, the Prophet (May the blessings and peace of Allah be upon him) said, ***“When you wish to seek assistance, seek assistance from Allah.”*** [Transmitted by At-Tirmidhi: 2516]

The evidence to prove that seeking refuge is an act of worship is Allah's saying,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس: ١]

“Say, ‘I seek refuge in the Lord of mankind’”. [An-Nas: 1]

The evidence to prove that appealing for help is an act of worship is Allah's saying,

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ﴾ [الأنفال: ٩]

“[Remember] when you asked help of your Lord, and He answered you.” [Al-Anfal: 9]

The evidence to prove that making sacrifice (slaughtering) is an act of worship is Allah's saying,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [الأنعام: ١٦٣]

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded and I am the first [among you] of the Muslims’”. [Al-An'aam: 162-163]

Evidence from the *Sunnah* includes the saying of the Prophet (May the blessings and peace of Allah be upon him), ***“May the curse of Allah be upon whoever slaughters for others beside Allah.”*** [Transmitted by Muslim: 1978]

The evidence that vowing is an act of worship is Allah's saying,

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ [الإنسان: ٧]

“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.”
[Al-Insaan: 7]

Even acts of normal customs and habits – when they are meant to gain strength in order to exercise the obedience of Allah – such as sleep,

eating, drinking, and seeking a livelihood, marriage, etc., when accompanied by a true and righteous intention, become an act of worship for which a Muslim is rewarded.

2. Belief in Allah also involves believing in everything Allah has decreed obligatory upon His slaves, including the five pillars of Islam which are: to testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the obligatory prayers (*salah*), pay the poor dues (*zakah*), fasting the month of Ramadan, making pilgrimage (*Hajj*) to the Sacred House of Allah for whoever possesses the means to do that, and all the obligations brought by the immaculate Shari'ah.

3. Belief in Allah also involves believing that Allah is the Creator of the world, Coordinator of its affairs, and the only One Who manages and disposes its affairs with His knowledge and power, as He wishes. In addition, He is the Master of this world and the other world and Lord of all the worlds in entirety. There is no other Creator worthy of worship besides Him,

and there is no Lord worthy of worship besides Him. He sent the messengers and revealed the holy Books to reform His slaves and invite them to what entails their success and prosperity in this life and in the future. He has no partner in all these affairs as He declared,

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: ٦٢]

“Allah is the Creator of all things, and He is, over all things, Disposer of all affairs.” [Az-Zumar: 62]

4. Belief in Allah also involves the belief in His beautiful Names and lofty Attributes that have been stated in His Glorious Book and confirmed by His trustworthy Messenger (may the blessings and peace of Allah be upon him), without distorting or denying them or their meanings, nor believing them to be similar to the creation's, and without questioning “how” they are. It also means to believe in their great meanings and implications because they are the Attributes of Allah the Almighty, by which He must be described and qualified in a befitting

manner that does not involve likening Him to any of His creation in any of His Attributes, as Allah the Most High said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.” [As-Shura: 11]

The Second Article of Faith: Belief in the Angels

This involves belief in the angels and in what has been revealed regarding them.

We believe that Allah has angels that He created and fashioned to obey Him. They have different tasks: some are assigned to bear the throne; some are keepers of Paradise and Hell, while others are assigned the task of preserving the deeds of Allah's slaves.

We believe in the angels which names Allah and His Messenger have informed us of, like Jibreel, Mikaa'eel, Malik the keeper of Hell and Israfeel, who is designated to blow the trumpet on the Day of Judgement.

Allah created the angels from light as 'Aishah (may Allah be pleased with her) confirmed that the Prophet (May the blessings and peace of Allah be upon him) said, ***"The angels were created from light, the Jinns were created from a smokeless flame of fire, and Adam was created from that which has been described for you."*** [Transmitted by Muslim: 2996]

The Third Article of Faith: Belief in the Books

It is mandatory to believe that Allah, the Most Perfect has revealed books to His prophets and messengers to explain and clarify His right upon His slaves and propagate that.

We believe in the books that Allah mentioned, such as the Torah, the Gospel (Injeel), the Psalms of David (Az-Zabur) and the Glorious Qur'an, which is the final Book that confirms these previous books and serves as a criterion over them. It is the Book that everyone must follow and arbitrate in their affairs, in addition to the authentic *Sunnah* of Allah's Messenger (May the blessings and peace of Allah be upon him). This is because Allah has sent Muhammad (May the blessings and peace of Allah be upon him) as a messenger to Jinn and Mankind. Allah said,

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

[الأنعام: ١٥٥]

“And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and

fear Allah that you may receive mercy.” [Al-An'aam: 155]. The Most Perfect also said,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى

لِّلْمُسْلِمِينَ﴾ [النحل: ٨٩]

“And We have sent down to you the Book as a clarification for all things and as guidance and mercy and good tidings for the Muslims.”
[An-Nahl: 89]

The Fourth Article of Faith: Belief in the Messengers

It is an obligation to believe in the messengers. We believe that Allah, the Most Perfect, has sent some of His slaves as messengers to give glad tidings and warnings, and to invite to the truth, as He said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا

الطَّاغُوتَ ...﴾ [النحل: ٣٦]

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid *Taghut*’”. [An-Nahl: 36]

Whosoever responds to their call will be successful and safe, and whosoever disobeys them will return with disappointment and regret.

We believe that the message of all messengers is one, which is the invitation to the unification of Allah, or Islamic Monotheism, and to exclusively

(1) *Taghut* is an object that is worshipped besides Allah and that object is pleased with being worshipped.

devote worship to Allah. However, they only differed in legislations and legal provisions.

We also believe that Allah has preferred some of them to others, and that the best of them is our Prophet Muhammad (May the blessings and peace of Allah be upon him), as He the Most Perfect said,

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّنَ عَلَى بَعْضٍ﴾ [الاسراء: ٥٥]

“And indeed, We have preferred some of the Prophets above others.”[Al-Israa: 55]

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ

النَّبِيِّينَ﴾ [الأحزاب: ٤٠]

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets.” [Al-Ahzaab: 40]

We also specifically believe in any prophet or messenger that Allah and His Messenger (May the blessings and peace of Allah be upon him) have mentioned and confirmed, such as Nuh, Hud, Salih, Ibrahim and others.

The Fifth Article of Faith: Belief in the Last Day

This includes believing in any information mentioned by Allah and His Messenger (May the blessings and peace of Allah be upon him), including the events that occur after death such as the trials, punishment and bliss of the grave and the horrors and hardships that will occur on the Day of Judgment; the *siraat* (bridge), the scale, accountability, recompense and retribution; the receiving of the books of deeds among the people – some shall receive theirs with their right hands and others with their left hands from behind their backs. This belief also includes belief in the frequently visited fountain of our Prophet Muhammad (May the blessings and peace of Allah be upon him) and that every prophet will have a fountain, as mentioned in the *Sunnah* of the Prophet Muhammad (May the blessings and peace of Allah be upon him). It also includes the belief in Paradise and Hell and that the believers will see their Lord, the Most Perfect; that He will speak to them and other events stated in the Holy Qur'an and authentic

Sunnah of the Messenger of Allah (May the blessings and peace of Allah be upon him).

It is therefore mandatory to believe in all of that and to accept the information concerning them as conveyed and clarified by Allah and His Messenger (May the blessings and peace of Allah be upon him).

The Sixth Article of Faith: Belief in Fate and Destiny

This involves belief in four things:

Firstly: That Allah, the Most Glorified, has knowledge of the past and future events, and that He has knowledge of the conditions of His slaves, their sustenance, how long they will live, their deeds and other affairs without anything being hidden or kept from His knowledge, the Most Glorified. Allah says in the Qur'an:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [التوبة: ١١٥]

“Indeed Allah is Knowledgable of all things.”
[At-Tawbah: 115]

Secondly: That Allah, the Most Glorified, has written down whatever He has decreed and destined as He said,

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ [يس: ١٢]

“And all things We have kept in a clear Register.” [Ya Seen: 12]

Thirdly: To believe in the pre-ordained freewill that must be executed and enforced. Hence, whatever Allah wills happens, and whatever He doesn't will does not occur, just as He said,

﴿كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ﴾ [آل عمران: ٤٠]

“That is how Allah does what He wills.” [Aal Imran: 40]

Fourthly: That Allah creates this destiny before it takes place. This is according to what He the Most Glorified has said,

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصافات: ٩٦]

“And Allah has created you and what you do” [As-Saaffaat: 96]

***Shirk* and its Types**

Shirk is when a slave ascribes some rival or peer to Allah in His lordship, or His worship, or in His Names and Attributes. It is of two kinds: major and minor.

Firstly: Major Shirk: It is the act of directing some kinds of worship to other than Allah. A perpetrator of such will be made to abide in the Hell forever if he dies on this act without repentance. Major shirk destroys all good deeds. Allah the Most High said,

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام: ٨٨]

“This is the Guidance of Allah with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.” [Al-An'aam: 88]

Allah does not forgive major *shirk* except with sincere repentance as He said,

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

يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ [النساء: ٤٨]

“Indeed, Allah forgives not that a partner should be ascribed unto Him. He forgives less than that to whom He wills. Whosoever ascribes partners to Allah, he has indeed invented a tremendous sin.” [An-Nisaa: 48]

There are many kinds of major *shirk* including invoking others besides Allah, making vows to others besides Allah, making sacrifices to other objects besides Allah, and so forth. It is also major *shirk* for one to take objects as rivals to Allah, loving them with a love like that which is due to Allah alone. Allah the Most High said,

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ﴾

[البقرة: ١٦٥]

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else).” [Al-Baqarah: 165].

Secondly: Minor Shirk: It is whatever that has been confirmed by texts from the Holy Qur'an and Sunnah as acts of Shirk but do not attain the level of major shirk. This type of shirk does not expel one from Islam but reduces his tawheed. It includes acts like showing-off, to say, "what Allah wills and *you will*", "had it not been for Allah *and you*", to take an oath in the name of objects besides Allah without having the belief that the object can harm or benefit, etc. This is based on the saying of the Prophet (May the blessings and peace of Allah be upon him), "***What I fear for you most is minor shirk.***" He was asked about it and he replied, "***Showing-off (in acts of worship)***". [Transmitted by Ahmad and its chain is authentic].

The Prophet again said, "***He who swears by objects other than Allah has committed shirk***". [Transmitted by Abu Dawud: 2829].

Some actions and deeds that are considered part of this kind of shirk include tying talismans and amulets, and wearing rings and threads to avert diseases and prevent calamities. However, if one believes that these objects can, by themselves, bring benefit or harm, then he has committed major *shirk*.

The Overall Belief of the Saved Sect

Indeed, the creed of the saved sect, which is the belief of *Ahlus-Sunnah Wal-Jama'ah*, is that a true believer testifies that Allah is the only Lord and Deity worthy of worship and the only One Who possesses complete perfection. The believer worships Him alone, being sincere to Him in religion. He must also realize that Allah alone is the Creator, the Shaper out of naught, the Fashioner, the Giver of livelihood, the Granter, the Depriver and Coordinator of all affairs.

Moreover, He is the only true Deity that deserves to be worshipped. He is the First that is not preceded by anything, the Last that is not succeeded by anything, the Outward or the Manifest (*At-Thahir*), above Whom there is nothing and the All-Encompassing (*Al-Batin*) underneath Whom there is nothing closer.

He must believe that Allah is the Most High, the Self Exalted in every sense and consideration,

Exalted in Esteem, Exalted in Dignity and Exalted in Overpowering¹.

He is the Most Wise, Who possesses the Great Wisdom in His Legislation and Predestination. He never creates anything in vain, and He has never legislated laws except for the benefit of mankind and the prevention of vices.

He is the Ever-Merciful, the Pardoner, the All-Forgiving, who accepts repentance from His slaves, forgives sins, wipes away major sins for those who turn to Him in repentance, seek forgiveness and return to Him remorsefully.

He is the Appreciative Who appreciates a little deed, grants reward for it abundantly and increases the grateful ones of His bounties.

(1) Exalted in Esteem means that Allah the Most High is above His slaves, over His throne. Exalted in Dignity means that Allah has great dignity and honour in which no one among His creatures equals Him and He is never affected by any defect. Exalted in Overpowering means that no one can overpower Allah, the Most Glorified and that He overpowers all creatures. None of them can supersede or escape His power and overpowering.

A true believer describes Allah by that which He has described Himself, or by that which He has been described by His Messenger (may the blessings and peace of Allah be upon him) of self-attributes and action-attributes, such as perfect life, hearing, seeing, perfect ability, greatness, pride, glory, majesty, beauty, perfection and absolute praise.

He believes in the information conveyed by the Glory Qur'an and in what has been transmitted in the *Sunnah* via uninterrupted and unquestionable chains of transmission: that the believers will see their Lord, the Most High, in Paradise with their own eyes, and that the bliss of seeing Him and gaining His Pleasure is the greatest bliss and pleasure in Paradise.

Moreover, he believes that whoever dies without faith and *tawheed* will be cast to burn in Hell, forever. However, perpetrators of major sins among the believers will not be left to dwell in Hell forever, even though they may enter it if they die without repentance, if Allah wills. No one who has in his heart faith (*eeman*) equal to the weight of the grain of a mustard seed will

remain in Hell forever. Eventually he will be brought out of it.

In addition, faith includes the beliefs, sayings and actions of the hearts, actions of the limbs, and statements of the tongue. Whosoever performs them perfectly is the true believer who deserves recompense and will be set free from punishment. However, whosoever diminishes something from them will have his faith diminished in the same proportion. Therefore, faith (*eeman*) increases by good deeds and acts of obedience, and diminishes by evil deeds and acts of disobedience.

He must also testify that Muhammad (May the blessings and peace of Allah be upon him) is the slave and Messenger of Allah. Allah sent him with guidance and the religion of truth to manifest it over all religions; he is more worthy for the believers than themselves, he is the Seal of all Prophets, who was sent to the jinn and mankind as a warner and harbinger of glad tidings, and the one who invites to Allah, by His permission, and he is an illuminating lamp. Allah sent him with the reformation of religion and

rectification of this earthly life for the creation, to worship Allah alone without any partner, and to seek His sustenance in that.

He must realize that the Noble Prophet (May the blessings and peace of Allah be upon him) is the most knowledgeable of Allah's creation, the most truthful, the most sincere, and the most eloquent.

Therefore, he glorifies and loves him and gives precedence to his love over the love he may have for any of the creatures of Allah, by following him in the fundamental and secondary elements of religion, and preferring his sayings and guidance to the sayings and guidance of any other person.

He should believe that Allah has given the Messenger the virtues, characteristics and attributes of perfection (applicable to human beings) that He has not granted anyone else. He is the most prestigious of Allah's creation, the greatest in integrity, and the best of them in every virtue. There is no good that he has left without guiding us to it, nor is there any evil except that has he not warned us from.

He also believes in every book Allah has revealed, and every messenger Allah has sent; those he has knowledge of and those he has no knowledge of. He makes no distinction between any of His messengers with respect to believing in them and that their message is one.

He must believe in predestination as a whole, and that all the good and bad actions and deeds of the slaves of Allah have been encompassed by His knowledge, written down by the Pen, conducted by His freewill, and are related to His wisdom. He has created in His slaves ability and freewill through which their words and actions occur in accordance to their freewill. He has not compelled them to do anything outside of their will. Rather, He has granted them choice to do whatever they will, but He singled out the believers by endearing the faith to them and beautifying it in their hearts, making disbelief, lewdness and rebellion hateful to them, out of His Justice and Wisdom.

It is also part of the fundamental principles of Islam for the believer to give religious counsel and advice for the sake of Allah and His

Messenger, His Book and to the Muslim leaders and the common people. He should enjoin righteousness and forbid vices according to the laws of the *Shari'ah*. He must pay attention to kindness to parents, maintaining the ties of kinship, kindness to neighbors, relatives, and any one who has a right upon him, and to be good and kind to the creation in general. He should preach excellent and meritorious morals and forbid wicked and corroded morals.

He should believe that the most perfect of believers among them in faith and certainty are the best of them in deeds and morals, the most truthful in words, the most guided to every good and virtue, and the most detached from every vice.

He must realize that *Jihad* in the path of Allah remains effective until the Day of Judgment and that it is the pinnacle of Islam. It involves both *Jihad* with knowledge and argument and *Jihad* with a weapon. It is an obligatory exercise for every Muslim to defend this religion with everything possible according to his ability. *Jihad* can only be carried out under the command

of a Muslim ruler (*Imam*), righteous or not, if its conditions and basic requirements are fulfilled and its justifications are available.

It is also part of the religious fundamentals to encourage and show concern to unite the Muslims, strive to bring them closer to one another and soften their hearts, and warn against dispersion, antagonism and hatred, and to utilize every means to achieve this. Likewise, it is prohibited to harm Allah's creation in their blood, wealth, honour and all their rights and it is obligatory to enjoin justice and fairness in all dealings with Muslims and non-Muslims.

He should also believe that the best of nations is the nation of Prophet Muhammad (may the blessings and peace of Allah be upon him) and the best of them are the Companions of Allah's Messenger (may the blessings and peace of Allah be upon him) particularly the rightly guided Caliphs and the ten who have been given the glad tidings of the Paradise, the Warriors of Badr, the Companions of Ar-Ridwan (where they gave their oath of allegiance to the Messenger), and the first to lead the way of the *Muhajiroon*

and the *Ansar*. Hence, he loves the companions of the Prophet (may Allah be pleased with them) and does that for the sake of Allah, spreads their virtues and keeps silent regarding their mistakes.

He should, for the sake of Allah, respect the learned and well-guided scholars and rulers. He should implore Allah to grant them refuge from doubt, polytheism, schism, discord, hypocrisy and ill morals, and to make them steadfast on their religion until death.

**These are the basic fundamentals that
followers of the saved and surviving sect
believe in and preach.**

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