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“The Correct Belief and what Opposes It” and “The Nullifiers of Islaam”

By Imaam ‘Abdul-‘Azeez bin
‘Abdillaah bin Baaz [Died 1419H]

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Published On-Line for Free Distribution

First Edition: July 2003

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About the Book: This is a translation of a short yet highly beneficial treatise from Imaam Ibn Baaz called *Al-‘Aqeedat-us-Saheehah wa maa Yudaaduhaa* (The Correct Belief and what Opposes It). The Arabic source for this translation can be found on Imaam Ibn Baaz’s web site at www.binbaz.org.sa.

In this treatise, Imaam Ibn Baaz, may Allaah have mercy on him, outlines the Creed of Ahlus-Sunnah with regard to Eemaan (Faith), Tawheed, Worship, and Allaah’s Names and Attributes in a concise and informative manner. He divides his discussion into six sections basing it on the six pillars of Eemaan (Faith), which are: Belief in Allaah, His Angels, His Books, His Messengers, the Last Day, and Divine Pre-Decree.

At the end of the treatise, the Imaam presents ten of the most significant things that nullify and invalidate a person’s Islaam, basing that on the famous treatise of Imaam Muhammad bin ‘Abdul-Wahhaab known as “**The Nullifiers of Islaam.**”

This treatise is an excellent resource for new and beginning Muslims to learn about the fundamentals of their Religion in a brief and simple manner. It is for this reason that we chose this essay, hoping that it may be of benefit to those whom it reaches.

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INTRODUCTION

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

All praise is for Allaah alone, and may the peace and blessings be upon the one after whom there is no messenger, as well as his family and Companions.

To Proceed:

Since having the correct belief is the foundation and basis of the Religion of Islaam, I felt that it should be the topic of this lecture.

It is well known from the religious texts of the Qur’aan and the Sunnah that a person’s statements and actions are only considered valid and acceptable (by Allaah) if they are produced as a result of having the correct belief. So if one’s beliefs are not correct, he invalidates whatever statements and actions branch out from it, as Allaah says:

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٥﴾

“And whoever rejects Faith (Eemaan), then he has nullified his good deeds, and in the Hereafter, he will be from among the losers.” [Surah Al-Maa’idah: 5]

And Allaah says:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ ﴿٦٥﴾

“And it has been revealed to you (O Muhammad) and to those before you that: If you mix partners in worship with Allaah, your good deeds will surely be cancelled out, and you will indeed be from the losers.” [Surah Az-Zumar: 65]

The verses (from the Qur’aan) bearing this same meaning are many.

The clear Book of Allaah and the Sunnah of His trustworthy messenger, may the best of his Lord’s peace and blessings be on him, indicate that the Correct Belief can be summed up in: Faith in Allaah, His Angels, His (revealed) Books, His Messengers, the Last Day, and the Divine Pre-Decree, the good and the bad of it. So these six things form the foundations of the Correct Belief, with which Allaah sent down His mighty Book, and with which Allaah sent His messenger, Muhammad, peace and blessings be on him.

Everything that one is obligated to have faith in from the matters of the Unseen, as well as everything that Allaah and His Messenger have informed of branch out from these six foundations. The proofs for these six foundations in the Qur’aan and the Sunnah are many. Among them is the saying of Allaah:

❖ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

“Righteousness (*Birr*) is not that you turn your faces towards the east and the west (in prayer), but rather righteousness is (for) the one who believes in Allaah, the Last Day, the Angels, the Books and the Prophets.” [Surah Al-Baqarah: 177]

And the saying of Allaah:

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ

“The Messenger believes in what has been sent down to him from his Lord, and so do the believers – all of them believe in Allaah, His Angels, His Books and His Messengers. (And they say): We make no distinctions between any of His Messengers.” [Surah Al-Baqarah: 285]

And His saying:

يَتَّبِعُهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ
رَسُولِهِ ۚ وَالْكِتَابِ الَّذِي أُنزِلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ ۚ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

“O you who believe! Believe in Allaah and His Messenger and the Book that was revealed to His Prophet and the Scripture that was revealed in the past (before him). And whoever disbelieves in Allaah, His Angels, His Books, His Messengers and the Last Day has gone far astray.” [Surah An-Nisaa: 136]

And His saying:

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

“Don’t you know that Allaah knows all that is in the heaven and on the earth? Verily, it is all (written) in the Book (Preserved Tablet). Verily, that is easy for Allaah.” [Surah Al-Hajj: 70]

As for the authentic ahaadeeth that indicate these foundations, then they are many. Amongst them is the famous authentic hadeeth reported by Muslim in his Saheeh in which ‘Umar bin Al-Khattaab (*radyaAllaahu ‘anhu*) narrated that (the angel) Jibreel asked the Prophet about Eemaan (Faith). So he (*sallAllaahu ‘alayhi wa sallam*) replied to him: “**Eemaan (Faith) is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine pre-Decree, the good of it and the bad of it.**” This hadeeth was transmitted by Al-Bukhaaree and Muslim from Abu Hurairah (*radyaAllaahu ‘anhu*).

These are the six foundations from which everything a Muslim is obligated to believe in originates, whether it be with respect to Allaah, the Day of Judgement, and anything else from the Unseen (*Ghaib*).

FIRST: FAITH IN ALLAAH

Faith in Allaah entails: Believing that He is the only true God that has the right to be worshipped apart from everyone else, due to His being the Creator of the servants (i.e. humans/jinn), the One who is kind to them, the Grantor of their sustenance, the All-Knower of their inner and outer actions, the One who is All-Able to reward those who obey Him and punish those who disobey Him. Allaah created these two species (the Jinn and mankind) for the purpose of this worship, as He says:

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

“And I did not create the Jinn and mankind except to worship Me. I do not seek any provision from them nor that they should feed Me. Verily, Allaah is the All-Provider, Owner of Power, Most Strong.” [Surah Adh-Dhaariyaat: 56]

And He said:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

“O you who believe! Worship your Lord who created you and those before you in order that you may gain Taqwaa (fear and dutifulness to Allaah). He is the One who made the earth a resting place for you and the sky as a canopy, and sent down water (i.e. rain) from the sky and brought forth therewith fruits as a provision for you. So do not set up rivals with Allaah while you know (that only He is to be worshipped).” [Surah Al-Baqarah: 22]

Allaah sent Messengers and revealed Scriptures to clarify this truth and call to it and to warn from what opposes it, as He says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And we have indeed sent to every nation a Messenger (saying): Worship Allaah alone and avoid the false deities.” [Surah An-Nahl: 36]

And He says:

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

“And We did not send any messenger before you except that We revealed to Him: No one has the right to be worshipped but I, so worship Me.” [Surah Al-Anbiyaa: 25]

And He says:

الرَّكِتَابُ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾

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

The reality (meaning) of this worship is to: Single Allaah out in everything that the servants worship Him with, such as supplication, fear, hope, prayer, fasting, sacrificing, making oaths and all the other types of worship with full submission, whilst fearing (His Punishment) and hoping (for His reward), having complete love for Him, and humbling oneself to His Grandness.

A large part of the noble Qur’aan was revealed concerning this great principle (i.e. worship), such as Allaah’s statement:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلِلَّهِ الدِّينِ الْخَالِصُ

“So worship Allaah, making the worship sincerely for Him alone. Verily, to Allaah belongs the pure (sincere) religion (i.e. worship).” [Surah Az-Zumar: 2-3]

And His statement:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

"And your Lord has decreed that you worship none but Him." [Surah Al-Israa: 23]

And His statement:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

"So call upon Allaah, making your worship purely for Him alone, even though the disbelievers may hate it." (Surah Ghaafir: 14)

And in the two Saheeh collections, Mu'aadh reported that the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"The right Allaah has over His servants is that they worship Him alone and not ascribe any partners to Him."**

Having Faith in Allaah also entails believing in everything that He has ordered and made obligatory upon His servants, such as the five outer pillars of Islaam, which are:

1. Testifying that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah
2. Establishing the Prayer
3. Giving the Zakaat
4. Fasting in Ramadaan, and
5. Making the pilgrimage (Hajj) to the Sacred House of Allaah, for those who are able to perform it.

This goes as well for the other obligations that have come with the pure legislation.

The most important and greatest of these (five) pillars is: Testifying that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah.

Testifying that there is no deity that has the right to be worshipped except Allaah requires that worship be performed purely for Allaah alone, and negates it from everyone else besides Him. This is what is intended by the statement *Laa Ilaaha IllaaAllaah*, for it's meaning is: There is no deity that has the right to be worshipped except Allaah. So everything that is worshipped besides Allaah, such as a human being or an angel or a Jinn or anything else, then they are worshipped wrongfully. The One who is worshipped truthfully is Allaah alone, as He says:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ

"That is because Allaah, He is the Truth (only true God), and what they invoke on besides Him is falsehood." [Surah Al-Hajj: 62]

We have explained previously that Allaah created the two species (Jinn and mankind) for the purpose of this great principle, and that He commanded them with it, sent His messengers because of it and revealed His Books for it. So think about this and reflect on it much so that it could become clear to you what a majority of the Muslims have fallen into from manifest ignorance of this fundamental principle such that they worship others along with Allaah and direct His sole rights to other than Him, may Allaah aid us!

Faith in Allaah also entails: Believing that Allaah created all that exists and manages and administers all of their affairs, through His Knowledge and Ability, as He wills. And it entails believing that He is the Owner of this world and the Hereafter, and the Lord of all of the worlds, there being no Creator besides Him or Lord like Him. He sent Messengers and revealed Scriptures to rectify the servants and to call them to that which contains their salvation and success in the current life as well as the Hereafter. And it entails believing that He has no partner in all of that, as He says:

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

"Allaah is the Creator of everything, and He is the Guardian of all affairs." [Surah Az-Zumar: 62]

And He says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

"Indeed your Lord is Allaah, Who created the heavens and the earth in six days, then rose over the Throne (in a manner that befits His Majesty). He covers the night with the day, seeking it rapidly, and (He created) the sun, the moon, and the stars, (all) are subjected to His Command. Surely, to Him belongs the Creation and the Command. Blessed be Allaah, Lord of all that exists." [Surah Al-A'raaf: 54]

Faith in Allaah also entails: Believing in Allaah's Perfect Names and Attributes, which have been mentioned in His mighty Book and authentically reported on His trustworthy Messenger, without distorting their meanings (*tahreef*), denying them (*ta'teel*), describing their manner

(*takyeef*) or making similarities to them (*tamtheel*). Rather, they must be left in the manner they were reported without describing how they are, whilst believing in the great meanings they carry, which are descriptions of Allaah. It is obligatory to describe Him with them (i.e. these Names and Attributes) in a manner that befits Him without allowing for His creation to resemble Him in any of His Attributes, as Allaah says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“There is nothing like Him in comparison and He is the All-Hearer, the All-Seer.” [Surah Ash-Shooraa: 11]

And He says:

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

“So do put forth similarities to Allaah. Verily, Allaah knows and you know not.” [Surah An-Nahl: 74]

This is the Creed and Belief of Ahlus-Sunnah wal-Jamaa’ah, from the Companions of Allaah’s Messenger and those who succeeded them upon goodness. And this is what Imaam Abul-Hasan Al-Ash’aree, may Allaah have mercy on him, reported in his book “*Al-Maqalaat ‘an As’haab-il-Hadeeth wa Ahlis-Sunnah*”, as did other scholars.

Al-Awzaa’ee, may Allaah have mercy on him, said: “Az-Zuhree and Mak’hool were asked about the verses regarding Allaah’s Attributes, so they replied: ‘**Leave them as they have been reported.**’”

Al-Waleed bin Muslim, may Allaah have mercy on him, said: “Maalik, Al-Awzaa’ee, Al-Layth bin Sa’ad, and Sufyaan Ath-Thawree were asked about the texts that were reported concerning Allaah’s Attributes, so they all said: ‘**Leave them as they have been reported without describing how (they are).**’”

Al-Awzaa’ee, may Allaah have mercy on him, said: “We used to say, while the Taabi’oon (Successors of the Companions) were present and abundant, that Allaah is above His Throne and that we believe in what has been stated in the Sunnah regarding His Attributes.”

When Rabee’ah bin ‘Abdir-Rahmaan, the teacher of Maalik, was asked about Allaah’s rising over His Throne, he replied: “The Rising is not (something) unknown and how it is done is incomprehensible. From Allaah is the Message and upon the Messenger is to openly convey it, and upon us is to believe in it.”

And when Imaam Maalik was asked about it, he said: “The Rising is well known, how it is done is unknown, believing in it is an obligation and asking concerning it is an innovation.” Then he said to the questioner: “I do not consider you to be anything but an evil man.” And he put someone in charge of him and he was cast out,

Something with the same meaning was also reported on the Mother of the Believers, Umm Salamah (*radyaAllaahu ‘anhaa*).

Imaam Abu ‘Abdir-Rahmaan ‘Abdullaah bin Al-Mubaarak, may Allaah have mercy on him, said: “We know our Lord as being above His heavens and over His Throne, apart from His creation.”

The statements of the Imaams regarding this subject are many and cannot all be quoted in this small treatise. Whoever wants to come across many of these narrations should refer to what the scholars of the Sunnah wrote regarding this topic, such as the book “*As-Sunnah*” of Imaam ‘Abdullaah, son of Imaam Ahmad, the book “*At-Tawheed*” of the noble Imaam, Muhammad bin Khuzaimah, the book “*As-Sunnah*” of Abul-Qaasim Al-Laalikaa’ee At-Tabaree, the book “*As-Sunnah*” of Abu Bakr Ibn Abee ‘Aasim, as well as the response that Shaikh-ul-Islaam Ibn Taimiyyah wrote to the people of Hamaa (i.e. ‘Aqeedah Hamawiyyah), which is a tremendous response containing many benefits. In this treatise, he, may Allaah have mercy on him, explains the Creed of Ahlus-Sunnah and quotes many of their statements, as well as religious and intellectual evidences for the authenticity of what Ahlus-Sunnah believes and the falseness of what their opponents believe.

The same goes for his distinguished treatise “*At-Tadmuriyyah*”, for in it he goes into depth clarifying the Creed of Ahlus-Sunnah based on their textual and logical proofs, and refuting the opponents with arguments that manifest the truth and invalidate the falsehood for anyone amongst the people of knowledge who examines it with a pure intention and a genuine desire for learning the truth.

Anyone that opposes Ahlus-Sunnah in what they believe regarding the subject of Allaah’s Names and Attributes no doubt will fall into opposing the textual and logical evidences while having clear contradictions in everything that he affirms and negates.

But as for Ahlus-Sunnah wal-Jamaa’ah, then they affirm for Allaah what He has affirmed for Himself (from Names and Attributes) in His noble Book or what His Messenger Muhammad has affirmed for Him in his authentic Sunnah without *tamtheel* (i.e. resembling them to someone else’s names and attributes). And they negate and remove Him from resembling His creation in any way, in such a manner that is free from *ta’teel* (i.e. denying the Names and Attributes). So they have been saved from contradictions, while acting upon all of the proofs. This is the way of Allaah with regard to he who accepts the truth that the Messengers were sent with, expends all of his efforts in that, and sincerely asks Allaah to grant him the truth and make the correct view apparent to him, as He says:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

“**Nay, We fling the truth against falsehood, so it destroys it, and behold, it is vanished.**”
[Surah Al-Anbiyaa: 18]

And He says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

“**And no example or similitude do they bring to you (in order to find fault in you or the Qur’aan), except that We reveal to you the truth (against that similitude) and the best explanation (thereof).**” [Surah Al-Furqaan: 33]

In his famous Tafseer, while speaking about the statement of Allaah: “**Indeed your Lord is Allaah, who created the heavens and the earth in six days, then rose over the Throne**” [Surah Al-A’raaf: 54], Al-Haafidh Ibn Katheer, may Allaah have mercy on him, stated some excellent words on this subject, which we would like to quote here due to their great benefit: He, may Allaah have mercy on him, said:

“People have many views with regard to this subject and this is not the place to go into that. But rather, with regard to this topic, (I say that) we traverse the way of the pious predecessors: Maalik, Al-Awzaa’ee, Ath-Thawree, Al-Layth bin Sa’ad, Ash-Shaafi’ee, Ahmad, Ishaq bin Raahawayh, and other Muslim Imaams from the past and present...” – which is to leave them as they have been reported without describing their manner (*takyeef*), making resemblances to them (*tashbeeh*), and denying them completely (*ta’teel*).

And the thoughts that present themselves to the minds of those who give Allaah’s Attributes similitudes is negated from Allaah, for indeed nothing can resemble Allaah from His creation. There is nothing like Him in comparison and He is the All-Hearer, the All-Seer. Rather, the matter is as the Imaams have stated, amongst whom was Na’eem bin Hamaad Al-Khuzaa’ee, the teacher of Al-Bukhaaree, who said: “Whoever likens Allaah to His creation has committed disbelief. And whoever denies what Allaah has described Himself with has committed disbelief. There is no *tashbeeh* (likening to the creation’s attributes) in what Allaah and His Messenger have described Him with. So whoever affirms for Allaah what has been stated in the clear verses and authentic reports, in the manner that befits Allaah’s majesty, while negating all deficiencies from Him, has embarked on the path of guidance.”

SECOND: FAITH IN THE ANGELS

This entails believing in them generally and specifically. Therefore, the Muslim must believe that Allaah has angels, which He created to obey Him. And He described them as being honorable servants who do not precede Him in speech and act on His Command.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ

“He knows what is before them and what is after them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.” [Surah Al-Anbiyaa: 28]

They are of many types, amongst them are those who are entrusted to hold the Throne, and amongst them are those who guard Paradise and Hell. And amongst them are those who are entrusted to record the deeds of people.

Specifically, we must believe in those angels that Allaah and His Messenger have mentioned by name, such as Jibreel, Mikaa’eel, Maalik, the gatekeeper of Hell, and Israafeel, the angel in charge of blowing the Trumpet. He (Israafeel) has been mentioned in several authentic ahaadeeth. It is authentically reported in the Saheeh that ‘Aa’ishah (*radyyAllaahu ‘anhaa*) narrated that the Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **“The angels were created from light, and the Jinn were created from a smokeless flame of fire. And Aadam was created from what has already been described to you.”**¹ Reported by Muslim in his Saheeh.

¹ **Translator’s Note:** This means: What has been described to us already in the Qur’aan, as Allaah says: **“He created man (Aadam) from sounding clay like the clay of pottery.”** [Surah Ar-Rahmaan (55): 14]

THIRD: FAITH IN THE REVEALED BOOKS

We must believe generally that Allaah revealed books to His prophets and messengers in order to explain His right and to call to it, as Allaah states:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ^ط

“Indeed, We have sent Our messengers with clear proofs, and revealed with them the Book and the Balance in order that mankind may establish justice.” [Surah Al-Hadeed: 25]

And He says:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا
اختلفوا فيه^ة

“Mankind was once one nation (upon polytheism) so Allaah sent prophets bearing good news and warning, and with them He sent down the Book in truth to judge between people in matters wherein they differed.” [Surah Al-Baqarah: 213]

And we must believe, in specific and detailed terms, those books that Allaah has mentioned by name, such as the Torah (Tawraat), the Gospel (Injeel), the Psalms (Zaboor) and the Qur’aan.

The noble Qur’aan is the best amongst them and the final revelation. And it is that which supercedes all of them and confirms them. And it is the Book that all of the (Muslim) nation is obligated to follow and to judge by, along with what is authentically reported in the Sunnah from Allaah’s Messenger. This is since Allaah sent His Messenger, Muhammad, as a messenger to everyone from the two species (i.e. Jinn and mankind), and He revealed this Book to him so that he could judge them by it. He also made it a cure for the hearts, a source of explanation for everything, and a guide and a mercy to the believers. This is as Allaah states:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

“And this (Qur’aan) is a blessed Book, which We have revealed, so follow it and be dutiful (to Allaah) so that you can receive (His) mercy.” [Surah Al-An’aam: 155]

And He says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

“And We revealed to you (O Muhammad) the Book (i.e. the Qur’aan) as an explanation for everything, a guide and a mercy and glad tidings for the Muslims.” [Surah An-Nahl: 89]

And He says:

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

“Say (Muhammad): O mankind! Verily, I am the Messenger of Allaah sent to all of you (by) the One to whom belongs the dominion of the heavens and the earth. No one has the right to be worshipped except Him. It is He who gives life and causes death. So believe in Allaah and His Messenger, the unlettered prophet (i.e. cannot read or write), who believes in Allaah and His revelations, and follow him so that you may be guided.” [Surah Al-A’raaf: 158]

The verses bearing this meaning are many.

FOURTH: FAITH IN THE MESSENGERS

One must believe in the messengers both in general and in detail. This means, he must believe that Allaah sent to His servants messengers from among them, bringing glad tidings (of Paradise) and warning (of the Hellfire) and calling them to the truth. So whoever answered their call, achieved success and whoever opposed them, failed and will regret.

The last and most virtuous of them is our prophet, Muhammad the son of ‘Abdullaah (*sallAllaahu ‘alayhi wa sallam*), as Allaah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّنَائِدَ

“And We have indeed sent a messenger to every nation, (saying to them): ‘Worship Allaah and stay away from the false deities.’” [Surah An-Nahl: 36]

And Allaah says:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

“Messengers as bearers of good news and warners – In order that mankind should have no excuse (i.e. proof) against Allaah after the (coming of) Messengers.” [Surah An-Nisaa: 165]

And Allaah says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“Muhammad is not the father of any of your men, but rather he is the Messenger of Allaah and the Seal (last) of the Prophets.” [Surah Al-Ahzaab: 40]

All the prophets whom Allaah named or for whom it is authentically reported that Allaah’s Messenger mentioned by name, we must believe in him according to the detailed and specific manner, such as Nooh (Noah), Hood, Saalih, Ibraaheem (Abraham) and so on, may Allaah bestow the best and purest of His peace and blessings on them and on our Prophet.

FIFTH: FAITH IN THE LAST DAY

As for having faith in the Last Day, then it entails believing in everything that Allaah and His Messenger have informed of concerning what will occur after death, such as the trial of the grave, and the punishment or pleasure that will occur in it. It also includes what will happen on the Day of Judgement such as grief and severities, the placing of the Bridge and the Balance, the accounting (of deeds) and their recompense, and the distribution of the records of deeds to the people. There will be those who will receive their book of deeds on their right hands and those who will receive their book of deeds on their left hands or from behind their backs.

It also entails believing in the Fountain, which will be given to our Prophet Muhammad (*sallAllaahu ‘alayhi wa sallam*), and believing in Paradise and Hell, and (believing) that the believers will see their Lord and that He will talk to them, as well as whatever else has been mentioned in the noble Qur’aan and the authentic Sunnah of Allaah’s Messenger.

So one is obligated to believe and have faith in all of this, in the manner in which Allaah and His Messenger have explained to us.

SIXTH: FAITH IN THE DIVINE PRE-DECREE

As for having faith in Allaah’s Divine Pre-Decree, then this entails believing in four things:

First: That Allaah already knows what has occurred and what will occur. And He knows the conditions of His servants, and He knows their provisions, their life spans, their deeds and other affairs of their lives. Nothing of this remains hidden to Him, as He says:

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

“Verily Allaah is knowledgeable of everything.” [Surah Al-Mujaadilah: 7]

And He says:

لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

“That you may know that Allaah has power over all things, and that Allaah encompasses everything with His Knowledge.” [Surah At-Talaaq: 12]

Second: That Allaah has recorded everything that He has pre-decreed and ordained to occur, as He says:

قَدْ عَلِمْنَا مَا تَنْقُضُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾

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

And He says:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

“And all things We have recorded in a Clear Book.” [Surah YaaSeen: 12]

And He says:

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

“Know you not that Allaah knows all that is in the heaven and on the earth? Verily, it is all in a Book (Preserved Tablet). Surely that is easy for Allaah.” [Surah Al-Hajj: 70]

Third: Believing that what He wills is put into effect and carried out. So whatever He wills comes to be and whatever He doesn’t will, will not come to pass. Allaah says:

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

“Verily, Allaah does what He wills.” [Surah Al-Hajj: 18]

And He says:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“Verily His Command is that when He desires something, He says to it: ‘Be’, and it is.” [Surah YaaSeen: 82]

And He says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

“And you cannot will unless it be that Allaah Wills, Lord of all that exists.” [Surah At-Takweer: 29]

Fourth: Believing that He created everything that exists, there being no Creator besides Him and no Lord other than Him, as He says:

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

“Allaah is the Creator of everything, and He is the Guardian of all affairs.” [Surah Az-Zumar: 62]

And He says:

يَتَأْتِيهَا النَّاسُ أَذْكَرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ
لَهُ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآنَى تُؤْفَكُونَ

“O mankind! Remember Allaah’s Favor upon you! Is there a creator besides Allaah that provides for you from the heaven and the earth? There is no deity that has the right to be worshipped except Him, so how can you turn away (from Him)?” [Surah Faatir: 3]

So having Faith in the Divine Pre-Decree entails believing in these four things, according to Ahlus-Sunnah wal-Jamaa’ah, contrary to those amongst the innovators who reject some of the above.

What also falls under Faith in Allaah is: Believing that Faith (Eemaan) is speech and action, which increases with obedience (i.e. good deeds) and decreases with disobedience (i.e. sins), and that it is not permissible to declare anyone among the Muslims a disbeliever due to any sin, besides Shirk and disbelief, whether it be fornication, stealing, dealing in interest, drinking intoxicants, disobeying the parents or any of the other major sins, so long as one does not deem these sins to be permissible. This is based on Allaah’s statement:

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

“Verily, Allaah does not forgive that partners be ascribed to Him (Shirk), but He forgives what is less than that to whom He wills.” [Surah An-Nisaa: 116]

And it is also based on what has been authentically reported in the numerous ahaadeeth from the Prophet that: **“Allaah will extract from the Hellfire whoever has in his heart an atom’s weight of Faith.”**

Faith in Allaah also entails loving for the sake of Allaah and hating for the sake of Allaah, as well as making allegiance for the sake of Allaah and making enmity for the sake of Allaah. So the believer loves and befriends the believers, and he hates and has enmity towards the disbelievers.

At the head of the believers of this ummah are: the Companions of Allaah’s Messenger (*sallAllahu ‘alayhi wa sallam*). So Ahlus-Sunnah wal-Jamaa’ah love and befriend them and believe that they are the best of people after the prophets, due to the Prophet’s statement: **“The best of generations is my generation, then those that come after them, then those that come after them.”** [Its authenticity is agreed upon]

And they hold that the best among the Companions was Abu Bakr As-Siddeeq, then ‘Umar Al-Faarooq, then ‘Uthmaan Dhun-Noorain, then ‘Alee Al-Murtadaa, may Allaah be pleased with all of them. And after them (in excellence) comes the remaining ten Companions who were given the glad tidings of Paradise, then the rest of the Companions, may Allaah be pleased with all of them.

And they refrain from whatever disputes occurred between the Companions, believing that they were Mujtahideen in that regard, therefore whoever amongst them was correct got two rewards whereas whoever was wrong got one reward. And they love the members of the household of Allaah’s Messenger who believed in him, thus showing allegiance to them. And they show allegiance to the wives of Allaah’s Messenger, the Mothers of the Believers, and are pleased with all of them.

And they free themselves from the way of the Rawaafid (Raafidees), who hate and revile the Companions of Allaah’s Messenger and who go to extremes with regard to the members of the Prophet’s Household, raising them above the status Allaah gave them. And likewise they free themselves from the way of the Nawaasib (Naasibeers) who disparage the members of the Prophet’s Household with words and actions.

Everything that we mentioned in this brief treatise regarding the Correct Belief, that Allaah sent His Messenger Muhammad with, is the Creed of the Saved Sect, Ahlus-Sunnah wal-Jamaa’ah, which the Prophet spoke about when he said: **“There will not cease to be a group from my ummah victorious upon the truth. Those who break away from them will not be able to harm them, until the Order of Allaah comes.”**

And he (*sallAllaahu ‘alayhi wa sallam*) said: **“The Jews split into seventy-one sects and the Christians split into seventy-two sects. And this ummah will split into seventy-three sects – all of them will be in the Hellfire except one.”** So the Companions said: “Which one is it O Messenger of Allaah?” He (*sallAllaahu ‘alayhi wa sallam*) said: **“Those who are upon the likes of that which I and my Companions are upon.”** This refers to the Creed that one is obligated to abide by, remain steadfast upon, and be cautious of what opposes it.

As for those who deviate from this Creed and those who follow its opposite, then they are of several types: Amongst them are those who worship idols, statues, angels, *awliyaa* (pious worshippers), Jinn, trees, stones, etc. These people have not answered the call of the messengers. On the contrary they have opposed and rejected them, as Quraish and other Arab tribes did with our prophet Muhammad. They would ask their deities to grant their needs, cure their ill and defeat their enemies, and they would offer sacrifices and make vows to them. So when Allaah’s Messenger (*sallAllaahu ‘alayhi wa sallam*) forbade them from this and ordered them to sincerely worship Allaah alone, they found this strange and rejected it, saying:

أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

“Has he made (all) the gods into one God? This is truly a strange thing!” [Surah Saad: 5]

So he did not stop from calling them to Allaah and warning them from Shirk, and from explaining to them the reality of what he was calling to, to the point that Allaah guided those among them whom He guided. Afterward, scores of people entered into the Religion of Allaah and so the religion of Allaah become triumphant over all the other religions after an extensive call and long Jihaad from Allaah’s Messenger, his Companions and those who followed them in goodness. Then the conditions changed and ignorance prevailed over a majority of the creation to the point that a large portion of them turned back to the Religion of the Days of Ignorance, by going to extremes with regard to the prophets and pious worshippers, by supplicating to them, seeking assistance from them and performing other forms of Shirk. And they didn’t know the meaning of Laa Ilaaha Ilaa Allaah, the way the disbelieving Arabs (during the time of the Prophet) used to understand it, and we seek Allaah’s aid!

This Shirk has not stopped spreading amongst the people even to this time of ours due to the overwhelming magnitude of ignorance and the long distance of time that has passed since prophethood.

The argument that these contemporary people use as proof is the same argument that those in the past used, which is their saying:

هَٰؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ

“These (idols) are our intercessors before Allaah” [Surah Yoonus: 18] and

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“We only worship them so that they can bring us closer to Allaah.” [Surah Az-Zumar: 3]

Allaah has invalidated this argument and clarified that whoever worships other than Him, whoever it may be, has ascribed partners to Him and disbelieved, as Allaah says:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ

“And they worship besides Allaah (false deities) that can neither harm them nor benefit them, and they say: ‘These (idols) are our intercessors before Allaah.’” [Surah Yoonus: 18]

So Allaah refuted them saying:

قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“Say: ‘Are you informing Allaah of something He doesn’t know in the heavens and the earth? Far removed and High above is He from the partners they ascribe to Him!’”
[Surah Yoonus: 18]

So Allaah explains in these verses that worshipping others besides Him, such as prophets, pious worshippers or anyone else, is considered major Shirk, even if those who commit it may call it by another name. Allaah says:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“Those who take others as supporters besides Allaah say: ‘We only worship them so that they can bring us closer to Allaah.’” [Surah Az-Zumar: 3]

So Allaah refuted them by saying:

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

“Verily Allaah will judge between them concerning that which they differed on. Verily, Allaah does not guide he who is a liar, a disbeliever.” [Surah Az-Zumar: 3]

So He clarified by this that their worship of others besides Him, be it through supplication, fear, hope and so on is in fact disbelieving in Him. And He denied their statement that their gods would bring them closer to Him.

From the ideologies of disbelief that contradict the authentic Creed and oppose what the messengers came with is:

What the atheists of this era believe in, such as the followers of Marx, Lenin and others who call to atheism and disbelief, regardless of whether they call that socialism, communism, ba’athism or any other name, for indeed from the base principles of these atheists is the belief that there is no god and that life is only (based on) matter. And from their principles is to reject the Day of Final Return, Paradise, Hellfire, and to disbelieve in all of the religions. Whoever examines their books and studies what beliefs they were upon will come to know that with full certainty. No doubt this belief is in contradiction to all of the heavenly revealed religions and leads its followers to the worst of fates in this world and the Hereafter.

And from the beliefs that are in opposition to the truth is that which some of the Baatinees and Sufis believe in that some of those whom they call *awliyaa* (saints) share with Allaah in His administration, and that they manage the affairs of the world. They call them Aqtaab, Awtaad, Aghwaath and other names that they have devised for their (false) gods. This is from the vilest forms of Shirk committed with regard to Allaah’s Lordship, and it is worse than the Shirk (polytheism) that was performed during the Days of Ignorance of the Arabs. This is since the

disbelievers among the (first) Arabs did not commit Shirk with regard to Allaah’s Lordship, but rather they would only ascribe partners to Allaah in His worship. And their Shirk would occur during times of ease only. But as for times of distress and dire need, they would worship Allaah sincerely, as Allaah says:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

“And when they embark on a ship, they invoke Allaah, making their Faith pure for Him alone. But when He brings them safely to land, behold, they give a share of their worship to others.” [Surah Al-‘Ankaboot: 65]

As for Allaah’s Lordship, they used to acknowledge that it belonged solely to Allaah alone, as He says:

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

“And if you were to ask them who created them, they would surely say ‘Allaah.’” [Surah Az-Zukhruf: 87]

And Allaah says:

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

“Say: ‘Who provides for you from the heaven and from the earth?’ Or ‘Who has power over hearing and sight?’ And ‘Who brings out the living from the dead and the dead from the living?’ And ‘Who administers all of the affairs?’ They would surely say: ‘Allaah.’ Say: ‘Will you not then fear and be dutiful to Him?’” [Surah Yoonus: 31]

The verses bearing this same meaning are many.

As for the contemporary polytheists, they have surpassed the first polytheists in two things:

First: Some of them ascribe partners to Allaah in His Lordship

Second: They commit Shirk (polytheism) in times of comfort and in times of distress, as can be understood by the one who mixes with them, examines their conditions and looks at what they do at the gravesites of Al-Husayn, Al-Badawee and others in Egypt, and at the gravesite of Al-‘Eidroos in ‘Aden, Al-Haadee in Yemen, Ibn ‘Arabee in Syria, Shaikh ‘Abdul-Qaadir Al-Jilaanee in Iraq, and all the other gravesites that the common folk have gone to extremes about and to which they have transferred many of Allaah’s sole rights. How few are those who forbid them from this and explain to them the reality of Tawheed, which Allaah sent our prophet Muhammad and the messengers before him with. So verily to Allaah we belong and verily to Him we will return!

We ask Allaah to return them to what is correct and to place many callers of guidance amongst them and that He grant the Muslim leaders and scholars the ability to wage war against this Shirk (polytheism), verily He is the All-Hearer, the All-Encompassing.

And from the beliefs that oppose the Correct Creed with regard to Allaah’s Names and Attributes are the beliefs of the innovators from the Jahmiyyah and the Mu’atazliyah, as well as those who follow their way, which is that of negating Allaah’s Attributes, denying His Attributes of perfection, and describing Him with attributes of non-existence and inanimateness. Far removed is Allaah from their views!

What falls under this category are those who negate some of Allaah’s Attributes while affirming others, such as the Ash’arees, for indeed those Attributes that they do affirm necessitates the same thing that they are fleeing from with regard to the Attributes that they negate and whose evidences they misinterpret. So because of this, they have opposed the textual and logical proofs and fallen into clear contradiction. But as for Ahlus-Sunnah wal-Jamaa’ah, they affirm all the Names and Attributes that Allaah has affirmed for Himself or that His Messenger Muhammad has affirmed for Him, in a perfect manner. And they make Him free from resembling His creation in any way, without resorting to complete denial (of His Attributes). So they act upon all of the textual evidences, not distorting them or rejecting them. Thus they saved themselves from the contradictions that others fell into, as we have explained previously. This is the path of salvation and prosperity in this world and in the Hereafter. And it is the Straight Path, which the predecessors and Imaams of this ummah treaded upon. And (know) that the last part of this (Muslim) nation will not be rectified except with that which rectified its first part, and that is: Following the Qur’aan and the Sunnah and abandoning what opposes them.

THE NULLIFIERS OF ISLAAM

Know O Muslim brother that Allaah has obligated all of His servants to enter the fold of Islaam, to hold tightly onto it and to beware of those things that oppose it. And He sent His Prophet, Muhammad (*sallAllaahu ‘alayhi wa sallam*), to call the people to that, informing us that whoever follows him is guided, whereas whoever turns away from him is astray. In many ayaat (verses) of the Qur’aan, He has warned us about the things that cause one to apostate as well as all the rest of the types of Shirk (polytheism) and Kufr (disbelief).

The scholars, may Allaah have mercy on them, have mentioned in their chapters on the “Ruling of the Apostate”, that a Muslim may apostate from his Religion through various types of Nullifiers (of Faith), which cause his life and wealth to become permissible (for taking) and which causes him to leave from the fold of Islaam.

And from the most dangerous amongst them and those that occur most often are ten nullifiers² that we will mention to you in the following lines, in a summarized manner, so that you may beware of them and warn others about them, hoping that Allaah will protect and safeguard us from them. We will also mention a few short clarifications after them.

First: Shirk (associating partners) in the worship of Allaah. Allaah says:

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

“Verily, Allaah does not forgive that partners be associated with Him in worship (Shirk), but He forgives what is less than that to whom He wills.” [Surah An-Nisaa: 116]

And He says:

إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Verily, the one who mixes partners in worship with Allaah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell).” [Surah Al-Maa’idah: 72]

What falls into this is supplicating and invoking the deceased, seeking assistance from them, as well as making oaths to them and offering sacrificial animals to them.

² As mentioned by the Shaikh and Imaam, Muhammad bin ‘Abdil-Wahhaab, and other scholars, may Allaah have mercy on all of them.

Second: Whoever places intermediaries between himself and Allaah, asking them to intercede on his behalf, and relying on them, has committed disbelief according to the unanimous agreement of the scholars.

Third: Whoever does not hold the polytheists to be disbelievers, or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.

Fourth: Whoever believes that some guidance other than that of the Prophet’s (*sallAllaahu ‘alayhi wa sallam*) is more complete than his guidance and that someone else’s judgement is better than his judgement, such as those who prefer the judgement of the Tawaagheet (pl. of Taaghoot; false deities/religions) over his judgement, then he is a disbeliever.

Fifth: Whoever hates something that the Messenger came with, even though he may act on it, has disbelieved, based on Allaah’s saying:

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ

“That is because they disliked what Allaah sent down, so He nullified their (good) deeds.” [Surah Muhammad: 9]

Sixth: Whoever mocks or ridicules any part of the Messenger’s Religion or its rewards or punishments has committed an act of disbelief. The proof for this is Allaah’s statement:

قُلْ أَبِاللَّهِ وَعَايِنَتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

“Say: ‘Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith.’” [Surah At-Tawbah: 65-66]

Seventh: Sorcery, which includes magic spells that causes a person to hate (*sarf*)³ or love (*atf*)⁴ someone/something. So whoever performs it or is pleased with it being done, has committed disbelief. The proof for this is Allaah’s statement:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴿٣٦﴾

³ *Sarf*: A Magic act done in order to turn a person away from what he desires, such as turning a man away from loving his wife to loving another.

⁴ *Atf*: A Magic act done in order to turn a person towards something that he does not desire, using satanic methods (to achieve it).

“And neither of these two (angels) would teach anyone until they had first said to them: ‘We are only a trial (for the people), so do not commit disbelief.’” [Surah Al-Baqarah: 102]

Eighth: Supporting and assisting the polytheists against the Muslims. The proof for this is Allaah’s statement:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“And whoever amongst you takes them (i.e. the disbelievers) as allies and protectors then he is indeed from among them. Verily, Allaah does not guide a wrong-doing⁵ people.” [Surah Al-Maa’idah: 51]

Ninth: Whoever believes that it is permitted for some people to be free of (implementing) the Sharee’ah (revealed laws) of Muhammad (i.e. Islaam), then he is a disbeliever, according to Allaah’s statement:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

“And whoever seeks a Religion other than Islaam, it will never be accepted from him and in the Hereafter, he will be from among the losers.” [Surah Aali ‘Imraan: 85]

Tenth: Turning away from Allaah’s Religion, not learning it or implementing it (is an act of disbelief). The proof for this is Allaah’s saying:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۗ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

“And who does more wrong⁶ than he who is reminded⁷ of the *ayaat* (signs/verses) of his Lord, then turns away⁸ from them. Verily, We shall extract retribution⁹ from the criminals.” [Surah As-Sajdah: 22]

There is no difference, with regard to (committing any of) these nullifiers, between the one who jokes, the one who is serious or the one who does so out of fear. However, the one who commits them due to being coerced (is excused). All of these (ten) matters are from the

⁵ *Dhaalimoon* (wrong-doing people) here means the disbelievers.:

⁶ Meaning: “There is no one that does more wrong...”

⁷ *Tadh-keer* (Reminder) means: “Admonishing and drawing one’s attention to something that must be called to mind.”

⁸ *Iraad* (turning away) means: “Refraining from and turning one’s back on.”

⁹ *Intiqaam* (revenge/seeking retribution) means: “Responding with severity against something that had been done prior.”

gravest in danger and from those that most often occur. So the Muslim must beware of them and fear from these acts befalling him.

What falls into the Fourth Nullifier are those who believe that the man-made laws and constitutions that the people have legislated are better than the Sharee’ah (laws) of Islaam.

Or those who believe that it is not correct to implement the Laws of Islaam in the twentieth century.

Or that this is a cause for the backwardness of the Muslims.

Or that it is limited to only playing a part in the relationship between the servant and his Lord and that it should not interfere in the other affairs of life.

What also falls under this fourth category are those who hold that carrying out Allaah laws, such as cutting off the hand of a thief or stoning a guilty adulterer is not befitting for this modern era.

What also falls under this category are those who believe that it is permissible to rule by other than the Laws of Allaah (Sharee’ah) in matters of interactions, penal laws and so on, even if he doesn’t believe that it is better than ruling by the Sharee’ah. This is since by doing this, he will be making lawful that which Allaah has made forbidden, according to the unanimous consensus (*Ijmaa’*).

Anyone that makes lawful that which Allaah has prohibited from the matters that one is required to know by necessity, such as fornication, alcohol, interest and ruling by other than Allaah’s Laws, then he is a disbeliever according to the *Ijmaa’* (unanimous consensus) of the Muslims.

We seek refuge in Allaah from those things that bring about His Anger and painful Punishment. May the peace and blessings be on the best of His creatures, Muhammad (*sallAllaahu ‘alayhi wa sallam*).