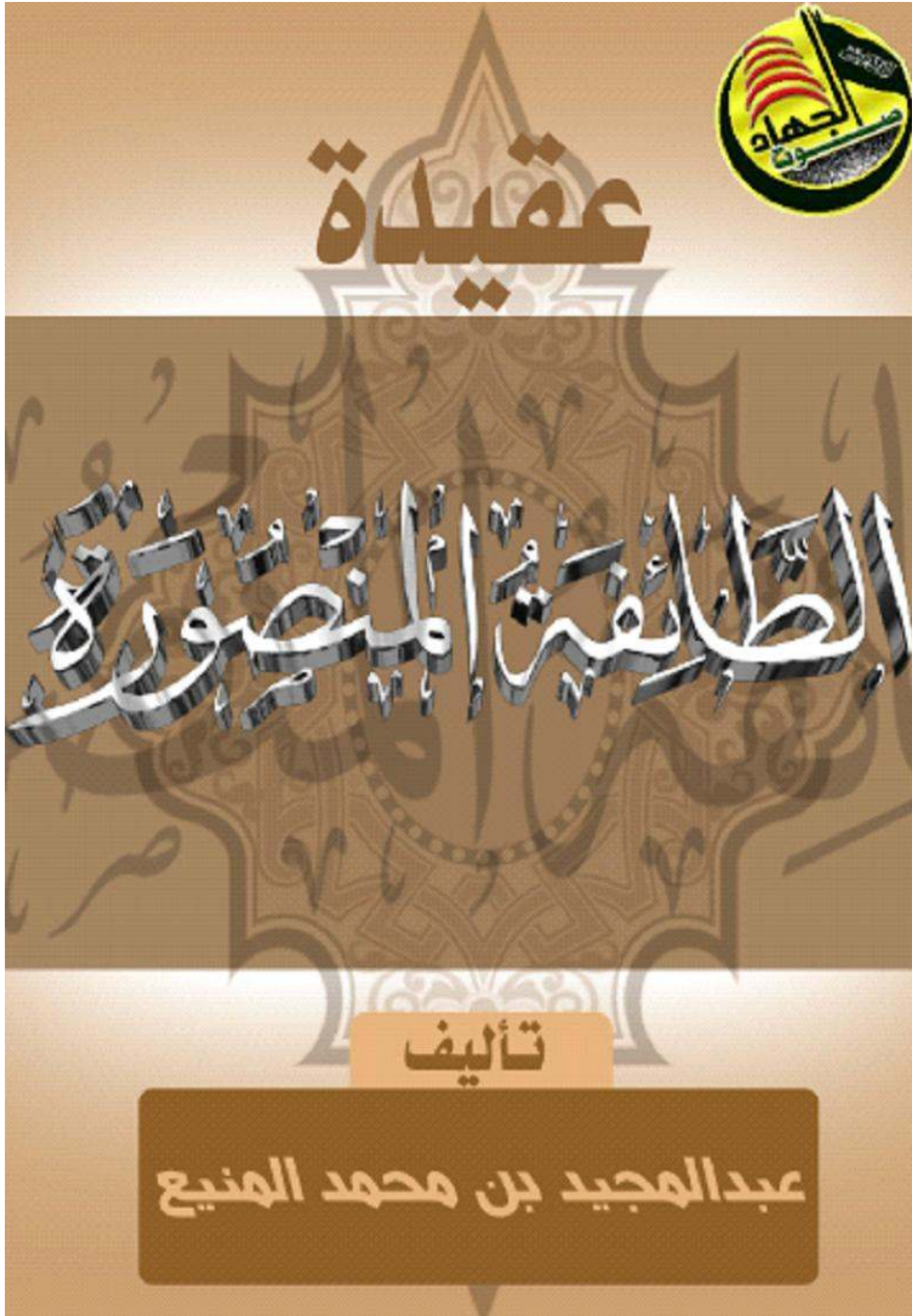


**AQEEDAH AT-TAIFAH AL-MANSOURAH
(THE CREED OF THE VICTORIOUS SECT)**



BY

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AQEEDAH AT-TAIFA AL-MANSOURAH

(The creed of the victorious sect)

INTRODUCTION

All Praise is due for Allah (swt) the Lord of the Worlds. We send peace and blessings upon the most honourable of the Prophets and Messengers, our Prophet Muhammad (saw) and we send complete peace and blessings upon his (saw) family and Companions. To proceed.

Know, O servant of Allah (swt), that Allah (swt) created the whole creation behind which was a great *Hikmah* (wisdom) and that is to worship Him alone without making any association with Him (swt). Allah (swt) said,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create man or Jinn except for my worship.” [EMQ 51:56]

The above ayah means to worship Allah (swt) singularly and alone (i.e. *Yuwahidoon*). He (swt) has also said,

وَلَا أَتُّمَّ عَابِدُونَ مَا أَعْبُدُ

“And you do not worship what I worship.” [EMQ 109:3]

Allah (swt) has negated all of the worship the *Mushrikeen* (idolaters) undertake even if they performed some ritual actions for Him (swt); since they used to perform *Shirk* (association) in their worship and did not practice Tawheed. Tawheed being to dedicate all Allah (swt)’s rights to Him (swt) exclusively without association. He (swt) says,

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And the Masajid (mosques) are for Allah (swt) alone. So invoke none (make Dua) along with Allah (swt).” [EMQ 72:18]

TAWHEED

Some of the ‘Ulema (Islamic scholars) have expressed Tawheed as three categories;

1. **First Division:** At-Tawheed Ar-Rububiyah (The Oneness of Allah (swt) in His Lordship)
2. **Second Division:** At-Tawheed Al-Uluhiyah (The Oneness of Allah (swt) in His Orders)
3. **Third Division:** At-Tawheed Al-Asma wal Sifaat (The Oneness of Allah (swt) in His Names and Attributes)

Such divisions were based upon the divine evidences and can be found together in a single verse of the Qur’an;

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

“Lord of the Heavens and of the Earth, and all that is between them; so worship Him (swt), and be constant and patient in His Worship: do you know anyone one is worthy of the same Name as He?” [EMQ 19:65]

When Allah (swt) says, “Lord of the Heavens and of the Earth, and all that is between them” and that is Tawheed Al-Rububiyah. Then Allah (swt) says, “So worship Him (swt), and be constant and patient in His Worship” and here is Tawheed Al-Uluhiyah and when Allah (swt) says, “Do you know anyone one is worthy of the same Name as He?” this is Tawheed Al-Asma wal Sifaat.

TAWHEED AR-RUBUBIYAH

This is the dedication of the actions of Allah (swt) like creating, commanding, sovereignty and others to Him (swt) exclusively. We take as part of our ‘Aqeedah in Allah’s exclusive right of Creating and Commanding as He (swt) has said,

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

“And to He (swt) is the Creating and the Command” [EMQ 7:54]

And we also take as our ‘Aqeedah that to Allah (swt) alone belongs the sovereignty of all creation. Allah (swt) says,

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

“And to Allah (swt) belongs the dominions of the Heavens and the Earth” [EMQ 24:42]

This division of Tawheed, Al-Uluhiyah, is accepted by even the Kuffar as most of them believe that Allah (swt) is the only Creator, the only Provider, the one who governs all things and He (swt) does not have any assistance nor any equal His (swt) Kingdom. The Qur’an provides evidence that the Kuffar accept and believe in Tawheed Ar-Rububiyah as opposed to Tawheed Al-Uluhiyah which they deny. Allah (swt) says,

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

“Say: ‘Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?’ They will soon say, ‘Allah’. Say, ‘Will ye not then show piety (to Him)?’” [EMQ 10:31]

TAWHEED AL-ULUHIYAH

This is the dedication of the ritual actions of the servant of Allah (swt) for His (swt) sake alone like Ad-Dua (ritual petition), al-Khawf (fear), Al-Mahabbah (love), At-Tawakkul (reliance) and other ritual actions. Allah (swt) has said,

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O people! Worship your Lord, who created you and those who came before you, so that you may become God-fearing;” [EMQ 2:21]

At-Tawheed Al-Uluhiyah was the call of all the Prophets from the first of them (i.e. Adam (as)) to the last of them (i.e. Muhammad (saw)). Allah (swt) has said,

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

“Not a messenger did We send before you except that we inspired him: that there is no god but I; therefore worship Me” [EMQ 21:25]

And Allah (swt) also said,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And We sent to each nation a Prophet (with the command), ‘Worship Allah (swt) and shun all Tawagheet (any idol, object or person that prevents men from doing good and leads them astray)’” [EMQ 16:36]

And this Tawheed of Uluhiyah is the one which the Kuffar negate and consequently, Allah (swt) has made the Mushrikeen (idolaters) disbelievers (Kuffar) because of this; making the spilling of their blood and the seizing of their wealth permissible as has been reported in the Hadith Mutilator (through a continuous chains of narrators) and in the *Sahihain* (Bukhari and Muslim) that the Prophet (saw) said,

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فإذا قالوا لا إله إلا الله عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله

“I have been ordered to fight the people until they say, ‘There is no-one worthy of being worshipped except Allah (swt)’ and if they say that there is no god but Allah then their blood and wealth is considered protected from me except by the Haq of Shari’ah and their account is to Allah (swt).”

We will digress now to explain about the meaning of the saying, ‘*There is no god but Allah (swt).*’ This statement, ‘La ilaha illa Allah’ actually means, ‘*There is no-one worthy of worship except Allah (swt)*’ as Allah (swt) said to the Al-Kaleem Musa (as) (i.e. the one Allah (swt) spoke to),

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Verily, I am Allah. There is no god except I. So worship me and establish the prayer in order to remember me.” [EMQ 20:14]

THE STATEMENT OF THE FIRST PART OF THE SHAHADAH ENCOMPASSES TWO PILLARS;

FIRST: NEGATION IN THE PART OF SAYING, ‘THERE IS NO GOD’.

This negates completely any other object or person worshipped other than Allah (swt) i.e. Kufr bit Taghout

SECOND: AFFIRMATION IN THE PART OF THE SAYING, ‘EXCEPT ALLAH (SWT)’.

This is the affirmation that the worship is for Allah (swt) alone and there is no one to be associated with Him in His worship as there are no partners for Him in His Kingdom and His Lordship.

At-Tawheed can never become complete except with these two pillars, hence Allah (swt) said,

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا

“The one who declares disbelief in Taghout and then believes in Allah (swt) has grasped the trustworthy handhold than never breaks” [EMQ 2:256]

And Allah (swt) also says,

أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“Worship Allah (swt) and shun all Tawagheet (any idol, object or person that prevents men from doing good and leads them astray)” [EMQ 16:36]

And it is reported in Sahih Muslim that the Prophet (saw) said,

من قال : لا إله إلا الله وكفر بما يعبد من دون الله حرم ماله ودمه وحسابه على الله

“Whosoever says, ‘There is no god but Allah and disbelieves in those things that are worshipped instead of Him (swt) his wealth and blood is prohibited and his account is with Allah (swt).”

At-Taghout is everything that the worshipper takes as objects of worship (*Ma’boud*), to be followed (*Matbou’*) or obeyed (*Muta’a*) other than Allah (swt) therefore exceeding their limits. For example an object of worship which is a Taghout could be an idol. A person who is Taghia to be followed could be a priest, a magician or the evil scholars. And examples of people to be obeyed who are Taghout are the great Taghout of this age like the evil law courts whether they be a local, national or international, the Taghout governments in charge over the Muslim affairs, and those Mushrikeen rulers over the Muslims, other examples include the legislating parliaments and similar councils such as the United Nations etc.

If mankind seek their ‘*lords and priest*’ to permit what Allah (swt) has forbidden or to forbid what Allah (swt) has allowed those people who do such an action become the ‘*Abidun Lil Taghout*’ or the worshippers of those Taghout and those changing Allah’s (swt) law from the priests and lords are the Taghout. Allah (swt) says,

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

“Have you not seen those who declare that they believe in the revelations that have come to you and to those before you? They wish to turn together for judgment (in their disputes) to the Taghout, though they were ordered to declare disbelief in them. But Satan’s wish is to lead them astray far away (from the right).” [EMQ 4:60]

And Allah (swt) also says,

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

“They took their Rabbis and their Monks to be their Lords and Legislators besides Allah (swt) and took the Messiah, the son of Mary, while they were commanded to worship, obey and follow none but one God/Allah; none has the right to be worshipped or followed and to legislate but he, praise and glory be to him from having the partners they associate with him.” [EMQ 9:31]

And reported on the authority of Adie bin Hatim in Sunan Tirmidhi that he heard the Prophet (saw) reciting the above ayah and he said to the Prophet (saw),

فقلت له: إنا لسنا نعبدهم. قال: أليس يُحَرِّمُونَ ما أحلَّ اللهُ فَتُحَرِّمُونَهُ ، وَيُحِلُّونَ ما حَرَّمَ اللهُ فَتُحِلُّونَهُ؟ فقلت: بلى

قال: فتلك عبادتهم

‘O Prophet of Allah (swt)! We did not worship them. The Prophet (saw) replied, ‘Did they (the Rabbis and Monks) not make Halal (allowed) for them the Haram (prohibited things) and made Haram for them what was Halal.’ And I replied ‘Indeed’. He (saw) replied, ‘That is your worship to them.’”

The ‘Ulema (scholars) have reached consensus regarding the explanation of the above ayah from what is reported through the above hadith (saying) of the Prophet (saw). Another aspect of making

What follows when declaring disbelief in Taghout is enmity and hatred towards it and to never accept its worship (including following and obeying) in any circumstance. Allah (swt) has said,

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ

“There is for you an excellent example (to follow) in Ibrahim (as) and those with him, when they said to their people, ‘Surely we disassociate ourselves from you and all that you worship besides Allah (swt). We have rejected you, and there has arisen, between us and you, enmity and hatred forever; until you believe in Allah and Him alone.’ [EMQ 60:4]

And Allah (swt) has said,

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادَ

“Those who shun At-Taghout and fall not into its worship, and turn to Allah (swt) in repentance for them is Good News: so announce the Good News to My Servants [EMQ 39:17]

Ibn Qayyim (rahimahullah) said,

“All of the ayah in the Qur’an contain a propagation of this Tawheed to proclaim and testify it and to encompass it, this is because the Qur’an contains the following types of ayah,

- Regarding news about Allah (swt), his Names, Attributes and Functions, and this is Tawheed ar-Rububiyah and Tawheed Sifaat.
- Or regarding a call to worship Him (swt) alone without ascribing any partners to Him (swt) and to reject, denounce and eradicate whatever is worshipped other than He (swt) or an order to fulfill the

ritual acts and to forbid anything that opposes that (i.e. doing Muharamat (forbidden actions), and this is Tawheed Uluhiyah and 'Ibadah.

- Or speaking well about the people of Tawheed and obedience to Allah (swt) and what He (swt) has done for them in this life and how He (swt) will do good to them in the Hereafter, and this is a part of making Allah (swt) One.
- Or speaking the news about the people of Shirk (idolaters) and how He (swt) has dealt with them in this earth from their punishment or what punishment Allah (swt) will give them as a result of their bad actions and this recompense for those who have left the order of Tawheed."

This subject of Tawheed is the reality of the Deen (religion, way of life) of Islaam the only system of life which Allah (swt) will accept as He (swt) said,

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost." [EMQ 3:85]

This type of Tawheed contains all matters of worship and one must perform such actions for Allah (swt) sincerely. Allah (swt) said,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

"And they have been ordered except to worship Allah (swt) giving sincerely devotion, being true in faith; to establish the prayers and pay the Zakah; that is the right and straight religion." [EMQ 98:5]

TAWHEED AL-ASMA WAS-SIFAT

This is the dedication of the specific and special names and attribute to Allah (swt) alone which He (swt) has given Himself. Two matters are of utmost importance in this division;

FIRSTLY: CONFIRMATION OF THE NAMES AND ATTRIBUTES ALLAH (SWT)

This is confirming and affirming the Names and Attributes of Allah (swt) contained within the Islamic texts of the Qur'an and the Sunnah which Allah (swt) has confirmed upon Himself.

SECONDLY: NEGATION OF MAKING ANY SIMILITUDE

This is negating and rejecting any comparison between Allah (swt) and His creation in any of His Names and Attributes since Allah (swt) has said,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"Nothing is like Him (swt) and He is the All-Seeing and the All-Hearing." [EMQ 42:11]

The evidence for the two matters is contained in the above ayah when Allah (swt) says, 'and He is the All-Seeing and the All-Hearing' - this is confirmation of Allah's (swt) Attributes of Seeing and Hearing. And Allah's (swt) saying, 'Nothing is like Him (swt)' is evidence for negating any similitude between Allah (swt) and His (swt) creation as nothing is like Allah (swt) and Allah (swt) is unlike anything.

IN THE TOPIC OF TAWHEED AL-ASMA WAS SIFAAT, THERE ARE TWO MISGUIDED GROUPS OF PEOPLE.

- The first went upon the way of similitude making similarity between Allah (swt) and His (swt) creation saying, 'Allah (swt) has Hearing like our hearing and He (swt) has Sight and Seeing the way we have Sight and Seeing'. Such are they as well in regards to the other Names and Attributes of Allah (swt). The answer to these people is the ayah, 'Nothing is like Him (swt)'.
- The second misguided group avoided what the first group fell within regarding making similitude, however, they are upon the path of negating Allah's (swt) Names and Attributes through suspending what Allah (swt) has confirmed upon Himself and what His (swt) Messenger has affirmed in relation to His (swt) Names and Attributes. They say, 'Allah (swt) does not Hear nor See.' Or they negate the attributes of Allah (swt) being Above and Rising upon His Throne and also negating others from His (swt) Attributes. The answer to these people is the ayah, 'and He is the All-Seeing and the All-Hearing'.

The correct position is to believe in Allah (swt), His Names and Attributes those that Allah (swt) has mentioned in His Book i.e. the Qur'an and those that the Prophet (saw) had informed us about without any changing of their meaning (*tahreef*) or without suspension (*ta'teel*) or without to question how His (swt) Attributes or what form they take (*takeeyf*) nor to make similarity (*tamtheel*). Allah (swt) has said, 'Do you know anyone one is worthy of the same Name as He?' [Maryam 65] and Allah (swt) has said, 'And there is nothing like unto Him' [Ikhlas 112:4]. We should say, 'Allah (swt) has Hearing unlike the hearing of creation and Sight unlike the seeing of the Creation.'

AS-SHIRK - MAKING PARTNERS WITH ALLAH (SWT)

After making such things clear regarding Tawheed know that the opposite of Tawheed is Shirk. And Shirk is the association with Allah (swt) other partners to those actions and obligations which are specific to Allah (swt). Allah (swt) has spoken about what the Mushrikeen (idolaters) will see to their lords and gods when they are together in the fire,

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ # إِذْ نُسَوِّدُكُمْ بِرَبِّ الْعَالَمِينَ

"By Allah, we were truly in an error manifest, When we held you as equals with the Lord of the Worlds." [EMQ 26:97-98]

Shirk has been divided into two division; firstly
Shirk Akbar (the greater type of association with Allah (swt) and
Shirk Asghar (the lesser type of association).

THE FIRST TYPE OF SHIRK: AL-SHIRK AL-AKBAR

This is the type of Shirk if one falls within it, causes them to leave the Millah (deen) of Islaam. Allah (swt) will never forgive such a person except through sincere repentance. If the perpetrator were to meet Allah (swt) with such actions he will fall forever within the Hellfire since Allah (swt) has said,

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

"Verily Allah (swt) does not forgive those that make partners / associate with Allah (swt), but He (swt) forgives whatever is less than that to whomever He (swt) wishes." [EMQ 4:48]

And Allah (swt) has said,

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

"Whoever makes partners with Allah (swt), He (swt) will prohibit the paradise for them and their abode will be the Hellfire." [EMQ 5:72]

Shirk Akbar has numerous types, however, essentially all these types are based upon the following four divisions;

SHIRK AD-DUA (ASSOCIATING IN CALLING UPON OTHERS BESIDES ALLAH (SWT))

Those who call upon or invoke anyone else besides Allah (swt), be they from the *Awliya'* (people close to Allah (swt)), the *Salient* (good people) or even the *Shahadah* (martyrs in Allah's (swt) way) from those who have passed away, have performed an action that has brought the wrath of Allah (swt). Allah (swt) has mentioned this type of Shirk in the Holy Qur'an and He (swt) has said,

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

"If anyone invokes, besides Allah, any other god, he has no authority thereafter; and his reckoning will be only with his Lord! And surely the Unbelievers will have no success." [EMQ 23:117]

SHIRK AT-TA'A (ASSOCIATING IN OBEYING OTHERS THAN ALLAH (SWT))

This is the obedience to the Rabbis and Priests, the scholars and the rulers in disobeying what Allah (swt) has ordered. Allah (swt) has said,

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

“They took their Rabbis and their Monks to be their Lords and Legislators besides Allah (swt) and took the Messiah, the son of Mary, while they were commanded to worship, obey and follow none but one God/Allah; none has the right to be worshipped or followed and to legislate but he, praise and glory be to him from having the partners they associate with him.” [EMQ 9:31]

And we have already mentioned the hadith narrated by Adie bin Hatim (ra) regarding this ayah. Allah (swt) has said,

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ # وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا

“The Day that their faces will be turned upside down in the Fire, they will say, ‘Woe to us! Would that we had obeyed Allah and obeyed the Messenger!’ And they would say, ‘Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.’” [EMQ 33:66-67]

And Allah (swt) has said,

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

“And no-one has the right to share in His (swt) decision.” [EMQ 18:26]

SHIRK AL-MAHABBAH (ASSOCIATING IN LOVING OTHERS WITH ALLAH)

This type of Shirk is the association with Allah (swt) others whom the servant loves the way they love Allah (swt) or even more. Allah (swt) says,

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

“Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.” [EMQ 2:165]

Al-Mahabbah (Love) has different levels and types, as Ibn Qayyim (rh) has explained,

“And there are four types of Love which one must separate and explain. Those who have fallen into misguidance are unable to distinguish between them;

“THE FIRST DIVISION IS MAHABBAH ALLAH (LOVE OF ALLAH (SWT)).

This type of love is not sufficient to save oneself neither from the Hellfire nor from the Punishment of Allah (swt). It is also not enough to attain the happiness of the reward in the Here After. This is because the Mushrikeen, the Jews, the worshippers of the Cross (Christians) amongst others claim this love to Allah (swt).

“THE SECOND DIVISION IS MAHABBAH MA YUHIB ALLAH (LOVING WHAT ALLAH (SWT) LOVES).

This is the type of love which if manifest, makes one enter Islaam and leave the Kufr (disbelief) darkness they were in. The ones whom Allah (swt) loves are those who establish this love and are definite in it.

“THE THIRD DIVISION IS AL-HUB LILLAHAH WA FEEHI (THE LOVE FOR ALLAH (SWT) AND THE LOVE FOR THE SAKE OF ALLAH (SWT)).

This type of love is necessary for all those who wish to love Allah (swt). The love cannot become complete unless one loves Allah (swt) and loves for Allah’s (swt) sake.

“THE FOURTH DIVISION IS AL-HUB MA’A ALLAH (THE LOVE WITH ALLAH (SWT)).

This type of love is the Shirk (associating) type of love. Any person who loves anything in association to Allah (swt) and not for Allah (swt) exclusively, nor for the sake of Allah (swt) has made a competitor with Allah (swt) and this is only the love of the Mushrikeen (idolaters).”

SHIRK AL-NIYAH WAL IRADAH WAL QASD (ASSOCIATING IN THE INTENTION, WISH AND GOAL)

This type of Shirk is the performing of an action for other than the sake of Allah (swt). Allah (swt) states,

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ # أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي
الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ

“Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!” [EMQ 11:15-16]

Allah (swt) has always said,

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ # أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا
نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

“Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion. Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): ‘We only serve them in order that they may bring us nearer to Allah.’ Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.” [EMQ 39: 2-3]

It is reported by Muslim upon the authority of Abu Hurairah (ra) that the Prophet (saw) said,

قال الله تعالى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشَّرْكِ ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ

“Allah (swt) said, ‘I am the Self-Sufficient, Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.’”

THE SECOND TYPE OF SHIRK: AL-SHIRK AL-ASGHAR

This is the type of Shirk that does not take the performer out of the fold of Islaam and if that person were to meet Allah (swt) with such an action, then he is beneath the Will of Allah (swt), whether He (swt) wishes to forgive or to punish that person. However, such a person will not reside in the Hellfire forever as a result of that action; but must be purified from such an action through torment in the Hellfire for a period. This is because the ruling of Shirk al-Asghar is one below the ruling for Al-Shirk (Akbar) and Allah (swt) has said,

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

“Verily Allah (swt) does not forgive those that make partners / associate with Allah (swt), but He (swt) forgives whatever is less than that to whomever He (swt) wishes.” [EMQ 4:48]

Shirk Asghar has numerous forms and types, however for brevity we will only recount four aspects of it;

SHOWING OFF

It is reported by Imam Ahmed amongst others with a good chain of narrators that the Prophet (saw) said,

أخوف ما أخاف عليكم الشرك الأصغر فسئل عنه فقال: الرياء

“I fear for you from Shirk al-Asghar (minor form of association)’ They (the Sahabah) asked about it and he (saw) replied, ‘Showing off.’”

And it is reported by Ibn Hibban in his Sahih that the Prophet (saw) said,

الشرك في هذه الأمة أخفى من ديب النملة قالوا : كيف ننحو منه يا رسول الله؟ قال: قل اللهم إني أعوذ بك أن
أشرك بك وأنا أعلم ، وأستغفرك لما لا أعلم

“*Shirk in the Muslim nation is more inconspicuous than the creeping of black ant.*’ They asked, ‘How can we be saved from it?’ He (saw) said, ‘Say: O Allah! I take your refuge for that I should ascribe any partner with you, being conscious of that, and I beg Your pardon for associating with you in what I am not aware of.’”

MAKING AN OATH BY OTHER THAN ALLAH (SWT)

If one makes an oath by other than Allah (swt) but in doing so does not mean that the thing being sworn by is as great as Allah (swt), then this is Shirk al-Asghar. However, if one swears by an object, person or thing and believes that this object is on an equal footing as Allah (swt) then this becomes al-Shirk al-Akbar and takes one outside of Islaam.

It is reported in Tirmidhi, Abu Dawud and by Imam Ahmed on the authority of Ibn Omar (ra) that the Prophet (saw) said,

من حلف بغير الله فقد كفر أو أشرك

“Whoever takes an oath by other than Allah (swt) has performed Kufr or Shirk”

SAYING TO ANOTHER PERSON: ‘WHATEVER ALLAH (SWT) WISHED AND WHAT YOU WISHED’

If something befalls a person that is beneficial as a result of the effort of another person, and then one says to the other, ‘This is because of what Allah (swt) wished and what you wished,’ or if they say, ‘This is from Allah (swt) and from you,’ or ‘I am still alive because of Allah (swt) and you,’ or if they were to say, ‘If I wasn’t for Allah (swt) or for you such and such would not have happened,’ this is all al-Shirk al-Asghar if the person believes that Allah (swt) was al-Qadir (Mighty and in charge) alone over all things. However, if he really believes that such a person can compete or assist with Allah (swt) in His (swt) Disposition of the Affairs or in His (swt) Will and Desire, then that is al-Shirk al-Akbar and takes one out of Islaam.

The evidence for this is what has been confirmed in Sunan Ibn Majah and an-Nasai that a person came to the Prophet (saw) and said,

مَا شَاءَ اللَّهُ وَشِئْتِ ، قَالَ : أَجَعَلْتِنِي لِلَّهِ نَدًّا؟ بَلْ مَا شَاءَ اللَّهُ وَحَدَّهُ

“‘Whatever Allah (swt) and you wished,’ He (saw) replied, ‘Do you set me up as a competitor with Allah (swt)? You should say, ‘Whatever Allah (swt) Wishes alone.’”

And it is reported in Sunan Abu Dawud by a complete and correct chain of narrators on the authority of Hudayfah that the Prophet (saw) said,

لَا تَقُولُوا : مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ ، وَلَكِنْ قُولُوا : مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ

“Do not say, ‘Whatever Allah (swt) and so-and-so person wished.’ Say, ‘Whatever Allah (swt) Wished and then whatever so-and-so person wished.’”

There is no doubt that if one were to say, ‘Whatever Allah (swt) Wishes alone,’ then that is the most complete, sincere and is distant from performing Shirk and setting up partners with Allah (swt).

WEARING RINGS AND ANNULETS

If one were to wear such rings and annulets as forms of protection and did not believe that they benefited or prevented harm by themselves nor could not help except by the Will and Help of Allah (swt) then this is Shirk al-Asghar. However, if the bearer of such annulets believed that they could bring about benefit without Allah’s (swt) Leave or believed that they could help in addition to Allah (swt) then this is Shirk al-

Akbar, the type that takes one out of Islaam; this is because they believe that such an object can cause benefit or harm without Allah (swt).

If the bearer of such rings and annulets believed that such objects were a cause for help or a way to gain protection and that they could not provide such benefits by themselves, then such person is performing Shirk Asghar; this is because he is taking such objects which have no decision, might nor is a valid Islamic solution or form of protection.

The evidence for this is what is reported on the authority of ‘Umran bin Hussain by Imam Ahmed that the Prophet (saw) saw a man carrying in his hand an annulet made from gold and he (saw) inquired,

أَنَّ النَّبِيَّ رَأَى رَجُلًا فِي يَدِهِ حَلَقَةً مِنْ صُفْرِ ، فَقَالَ: مَا هَذِهِ ؟ قَالَ: مِنَ الْوَاهِنَةِ ، فَقَالَ: انزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَوْ مُتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا

“What is that?” He replied, ‘Something to protect me from weakness.’ The Prophet (saw) said, ‘Cast it off, for verily, it would only increase your weakness. And if you die with it on, you will never succeed.’”

And it is also reported by Ibn Masoud (ra) in Musnad Imam Ahmed and Sunan Abu Dawud that the Prophet (saw) said,

إن الرقى والتمايم والتولة شرك

“Charms, Amulets and Spells are acts of Shirk”

AL-ISLAM, IMAN AND IHSAN

It is reported in Sahih Muslim upon the authority of Omar bin Khattab that,

بينما نحن جلوس عند رسول الله ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر ، لا يرى عليه أثر السفر ، ولا يعرفه منا أحد حتى جلس إلى النبي فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه ، وقال: يا محمد أخبرني عن الإسلام ، فقال رسول الله: الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله ، وتقيم الصلاة ، وتؤتي الزكاة ، وتصوم رمضان ، وتحج البيت إن استطعت إليه سبيلاً قال: صدقت فعجبنا له يسأله ويصدقه ، قال: أخبرني عن الإيمان قال: أن تؤمن بالله ، وملائكته ، وكتبه ، ورسوله ، واليوم الآخر ، وتؤمن بالقدر خيره وشره قال: صدقت ، قال: فأخبرني عن الإحسان ، قال: أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك قال: فأخبرني عن الساعة ، قال: ما المسئول بأعلم من السائل قال: فأخبرني عن أماراتها ، قال: أن تلد الأمة رببتها ، وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان ، ثم انطلق فلبثت ملياً ، ثم قال: يا عمر ، أتدري من السائل ؟ قلت : الله ورسوله أعلم ، قال: فإنه جبريل أتاكم يعلمكم دينكم

“One day we were sitting in the company of Allah’s Apostle (saw) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him.

At last he sat with the Apostle (saw). He knelt before him placed his palms on his thighs and said: ‘O Muhammad (saw)! inform me about al-Islaam’. The Messenger of Allah (saw) said: ‘Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey’. He (the inquirer) said: ‘You have told the truth.’

He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: ‘Inform me about Iman (faith). He (the Holy Prophet) replied:

That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil'. He (the inquirer) said: 'You have told the truth.'

He (the inquirer) again said: 'Inform me about al-Ihsan (performance of good deeds)'. He (the Holy Prophet) said: 'That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you'. He (the enquirer) again said: 'Inform me about the hour (of the Doom)'. He (the Holy Prophet) remarked: 'One who is asked knows no more than the one who is inquiring (about it)'. He (the inquirer) said: 'Tell me some of its indications'. He (the Holy Prophet) said: 'That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.'

He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: 'Umar, do you know who this inquirer was?' I replied: 'Allah and His Apostle knows best'. He (the Holy Prophet) remarked: 'He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

IMAN AND ITS NEGATIONS

According to the scholars of Ahlus Sunnah, iman includes the belief in the heart, the speech and words by the tongue and the action of the limbs. It increases by obedience to Allah (swt) and decreases by disobedience to Allah (swt). The evidence for such is the saying of the Prophet (saw) as recorded in Sahih Muslim,

الإيمان بضع وسبعون أو بضع وستون شعبة فأفضلها قول لا إله إلا الله ، وأدناها إماطة الأذى عن الطريق ، والحياء شعبة من الإيمان

"Iman has more than seventy odd branches of which the most important is the recitation of Kalimah (La ilaha illallah) 'There is no one worthy of worship but Allah', and the least one is to remove some obstacle from the way; and modesty also is a part of Imaan."

In the above explanation about what iman is, the Prophet (saw) included the saying of the Shahadah (testification of faith), and this is an evidence to including sayings as part of iman. In addition, the Prophet (saw) mentioned the removing of any obstacle from the pathway as being included in the definition of iman and this is an evidence to include actions as part of iman.

The Prophet (saw) is also recorded in Sahih Muslim as saying,

من رأى منكم منكراً فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه وذلك أضعف الإيمان
"Whoever sees a Munkar (evil thing) change it by his hand and if he is unable to then change it by his tongue (i.e. speak against it). If he is unable to do so then hate it in his heart and that is the weakest part of iman."

The evidence that iman increases and decreases can be found in the Words of Allah (swt) when He (swt) has said,

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ
"It is He who sent down tranquility into the hearts of the Believers, that they may increase faith to their iman."

And He (swt) has said,

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ
"Whenever there comes down a surah (verses or chapter from the Qur'an), some of them say, 'Which of you has had his iman increased by it?' Those who believe, their iman is increased and they do rejoice."

Consequently, when one confirms that iman can increase one must naturally believe the opposite i.e. that it can also decrease since for it to increase from one level to another it is going from a level of iman that was lower to a level that is higher. Additional evidence to support that iman decreases is the hadith recorded in Sahih Muslim that the Prophet (saw) said,

ما رأيت من ناقصات عقل ودين أغلب لذي لب منكن

Indeed, Ahlus Sunnah wal Jama'ah takes the central position between the two misguided sects; the first is the Khawaarij and the second is the Murji'ah.

The **Khawaarij** exaggerated regarding the topic of iman as they would make takfir (ex-communication) upon a person who performed a sin. Consequently, they would declare those who do zina (adultery), steal, whoever drinks alcohol and performs other such evil actions as mutagen (apostates). It has been reported that these Khawaarij would leave the deen of Islaam easily and would be the dogs of the fire and they are the worst of creation; we ask Allah (swt) peace and safety from them.

The **Murji'ah** are those who believe that the actions are not part of iman and consequently they do not make takfir (ex-communication) upon a person except if they accept it by their heart. They do not make takfir upon the one who prostrates to an idol or the one who asks help from other than Allah (swt) nor to the one who curses or swears upon Allah (swt) or His (swt) Messenger (saw). They only see Kufr (disbelief) if the heart alone rejects the truth; we ask Allah (swt) peace and safety from them.

Both of the two above groups are upon misguidance and innovation; we seek refuge with Allah (swt) from such. The root cause of their misunderstanding is their viewing iman as a single unit. If part of it is removed then all of it is vanished and if some of it is confirmed then all of it is confirmed. When they say that iman increases and decreases what they mean is that some of the iman can go whilst the other part remains.

Whereas, Ahlus Sunnah are in agreement that a person cannot be called a Kaafir (disbeliever) for falling into sin. However, if they fall within one of the negations of iman, those actions which have been reported to us by the Shari'ah texts, in so doing they will leave the fold of Islaam.

THE NEGATIONS OF IMAN AND ISLAM

The first and most prominent action that takes one outside the fold of Islaam is performing **al-Shirk** (associating with Allah (swt) any partner). For example for a person to call out and seek help to other than Allah (swt), or to sacrifice livestock for other than Him (swt). Whosoever performs other such *Ibadah* (ritual actions) for other than His (swt) sake has committed Kufr (disbelief). Those who call upon Ali (ra), al-Badowie, Abdul Qadir al-Jilani or others, or those who call upon the trees, the stones, the Angels or even the Prophets (as) have performed acts of Kufr (disbelief). Allah (swt) has said,

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

“Verily Allah (swt) does not forgive those that make partners / associate with Allah (swt), but He (swt) forgives whatever is less than that to whomever He (swt) wishes.” [EMQ 4:48]

And it is reported in Sahih Muslim upon the authority of Jabir bin Abdullah (ra) that the Prophet (saw) said,

من لقي الله لا يشرك به شيئاً دخل الجنة ، ومن لقيه يشرك به شيئاً دخل النار

“Whoever meets Allah (swt) without ascribing any partners with Him (swt) will enter Paradise. And whosoever meets Allah (swt) ascribing partners with Him (swt) in any matter will enter the Hellfire.”

Another of the negations of iman is the performing of **al-Sihr** (magic). This is because Allah (swt) said,

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لِمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

“They followed what the Shayateen gave out (falsely) against the power of Solomon: the Kuffar (disbelievers) were not Solomon, but the Shayateen who taught men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: ‘We are only for trial; so do not become Kaafir (disbelievers).’ They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah’s permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!” [EMQ 2:102]

Another negation of Islaam is *Al-Istihza’* (mocking). This could be deriding Allah (swt), or His (swt) Prophets (as), His Deen of Islaam or even by mocking any single of it’s *Hukm* (rule) or *Shi’ar* (rituals like fasting, Hajj, Salah etc). Allah (swt) has said,

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ... وَلَكِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ... لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُعَذِّبُ طَائِفَةٌ بَأَنَّهُمْ كَانُوا مُجْرِمِينَ

“The Hypocrites are afraid incase a Surah (chapter from the Qur’an) should be sent down about them, showing them what is (really) in their hearts. Say, ‘Mock you!’ But verily Allah will bring to light all that ye fear (should be revealed). If thou dost question them, they declare (with emphasis): “We were only talking idly and in play.’ Say, ‘Was it at Allah, and His Signs, and His Messenger, that you were mocking?’ Make no excuse! you have rejected iman after you had accepted it. If We pardon some of you, We will punish others amongst you, for that they are the sinners.” [EMQ 9:64-66]

Another one of the negations of Imaan is to show one’s support and friendship to the Jews, Christians or to the Mushrikeen (idolaters) over and above the Muslims this may take the form of allying with a Kaafir to fight or target another Muslim. Allah (swt) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
“O you who believe! Do not take the Jews and Christians as awliya (friends, protectors) since they are only awliya to one another. Whosoever allies with them from amongst you he is one of them. Verily Allah (swt) does not guide an oppressive nation.” [EMQ 5:51]

IMAN IN THE GHAIB (UNSEEN)

It is part of the ‘Aqeedah of Ahlus Sunnah wal Jama’ah to have iman in everything that is reported by Allah (swt) and His (swt) Messenger (saw) if is confirmed to be Sahih (correct). This applies to all matters however, more so in belief matters pertaining to the Ghaib (unseen). Allah (swt) has said,

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them”

Imam Bukhari has reported in his Sahih on the authority of Ibn ‘Umar that the Prophet (saw) said,

مفاتيح الغيب خمس لا يعلمهن إلا الله إن الله عنده علم الساعة وينزل الغيث ويعلم ما في الأرحام وما تدري نفس ماذا تكسب غداً وما تدري نفس بأي أرض تموت إن الله عليم خبير

“Keys of the unseen knowledge are five which nobody knows but Allah; Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: or does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).” [EMQ 31:34]

And from the examples of the Unseen include believing in Al-‘Arsh (the Throne of Allah (swt)) and Al-Kursi (the Chair). Allah (swt) has said,

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَكِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

“He it is who created the heavens and the earth in six Days - and His Throne was over the waters - that He might test you, which of you is best in conduct. But if you were to say to them, ‘You shall indeed be raised up after death’, the Unbelievers would be sure to say, ‘This is nothing but obvious sorcery!’” [EMQ 11:7]

And Allah (swt) has said,

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

“His Throne does extend over the heavens and the earth” [EMQ 2:255]

Other examples of belief matters pertaining to the Unseen include the Punishment and Blessings in the grave and the questioning of the servants by the two Angels therein. Allah (swt) says,

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ # النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

“Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh. In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established, ‘Cast you the People of Pharaoh into the severest Penalty!’” [EMQ 40: 45-46]

And Allah (swt) also says,

سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

“We shall punish them twice: and in addition shall they be sent to a grievous penalty.” [EMQ 9:101]

It is reported in Sahih Bukhari upon the authority of Anas bin Malik (ra) that the Prophet (saw) said,

إن العبد إذا وضع في قبره وتولى عنه أصحابه إنه ليسمع قرع نعالهم ، قال : يأتيه ملكان فيقعدانه فيقولان له : ما كنت تقول في هذا الرجل ، قال : فأما المؤمن فيقول : أشهد أنه عبد الله ورسوله ، قال : فيقال له : انظر إلى مقعدك من النار قد أبدلك الله به مقعداً من الجنة قال نبي الله : فيراهما جميعاً ، قال قتادة وذكر لنا : أنه يُفصح في قبره ، ثم رجع إلى حديث أنس ، قال : وأما المنافق والكافر فيقال له : ما كنت تقول في هذا الرجل ؟ فيقول : لا أدري ، كنت أقول ما يقول الناس ، فيقال : لا دريت ولا تليت ، ويضرب بمطارق من حديد ضربة ، فيصيح صيحة ، يسمعها من يليه غير الثقلين

“When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him, ‘What did you use to say about this man, Muhammad?’ He will say, ‘I testify that he is Allah’s slave and His Apostle’. Then it will be said to him, ‘Look at your place in the Hell-Fire. Allah (swt) has given you a place in Paradise instead of it.’ The Prophet (saw) added, ‘The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say! It will be said to him, ‘Neither did you know nor did you take the guidance (by reciting the Qur’an).’ Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns.”

BELIEF IN RESURRECTION

Amongst the other details of the ‘Aqeedah of the Unseen is believing in the resurrection after death and the Day of accountability for all actions of all creation on this Great Day of hardship and dread. Allah (swt) says,

وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

“And know for a surety that you will be gathered unto Him (swt)” [EMQ 2:203]

Allah (swt) also says,

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

“And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.” [EMQ 22:7]

And Allah (swt) says,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ # يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

“O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible! The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): you shall see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.” [EMQ 22:1-2]

And Allah (swt) says,

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.” [EMQ 2:78]

And Allah (swt) says,

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَّا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ # وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِتُذِ يَخْسِرُ الْمُبْطِلُونَ # وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

“Say: ‘It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt.’ But most men do not understand. To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established, that Day will the dealers in Falsehood perish! And you will see every nation bowing the knee: Every nation will be called to its Record: ‘This Day shall you be recompensed for all that ye did!’” [EMQ 45:26-28]

BELIEF IN AL-RU’YAH (SEEING) OF ALLAH (SWT) BY THE MU’MIN (BELIEVERS)

Another aspect of belief in the Unseen is believing that the Muslims will see Allah (swt) in the Hereafter.

Allah (swt) says,

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ # إِلَىٰ رَبِّهَا نَاظِرَةٌ

“Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord” [EMQ 75: 22-23]

And such like has been transmitted to us by *Mutawatir* (numerous chains on narrations) regarding the sayings of the Prophet (saw). An example of which is what has been recorded in the *Sahihain* on the authority of Abu Hurairah (ra) when the people asked the Prophet (saw),

أن ناساً قالوا: يا رسول الله ، هل نرى ربنا يوم القيامة؟ فقال رسول الله: هل تضارون في رؤية القمر ليلة البدر؟

قالوا: لا يا رسول الله ، قال: هل تضارون في الشمس ليس دونها سحاب؟ قالوا : لا ، قال: فإنكم ترونه كذلك

“O Messenger of Allah, shall we see our Lord on the Day of Judgement?’ He (saw) said, ‘Do you have any doubt about seeing the moon on the night of the full moon, when it is not covered by clouds?’ They said, ‘No, O Messenger of Allah!’ He (saw) continued, ‘Do you have any doubt about seeing the sun when it is not covered by the clouds?’” They said: No, O Messenger of Allah! He (saw) then said, ‘Likewise you shall see Him on the Day of Judgement.’”

BELIEF IN ASH-SHAFI'AH (INTERCESSION)

It is also a condition of 'Aqeedah for the Muslim to have belief in Ash-Shifa'ah (intercession) to whom Allah (swt) grants the ability to do so and whom He (swt) will accept their intercession. Allah (swt) has said,

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

"No intercession can avail in His Presence, except for those for whom He has granted permission." [EMQ 34:23]

And Allah (swt) has said,

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

"And they offer no intercession except for those who are acceptable" [EMQ 21:28]

And those whom Allah (swt) has permitted for them to grant intercession includes, the Prophets (as) the Angels, the Shahadah (martyrs) and from the Saliheen (pious people). However, the last and final Messenger, Muhammad (saw) has been given a specific and great role in granting intercession for his (saw) nation in particular those whom Allah (swt) will be investigating their affairs closely. It is narrated by Imam Muslim in his Sahih on the authority of Ma'bad b. Hilal al 'Anazi that he said,

عن معبد بن هلال العتري قال : اجتمعنا ، ناسٌ من أهل البصرة ، فذهبنا إلى أنس بن مالك ، وذهبنا معنا بثابت البُناني إليه ، يسأله لنا عن حديث الشفاعة ، فإذا هو في قصره ، فوافقناه يصلي الضحى ، فاستأذنا ، فأذن لنا وهو قاعد على فراشه ، فقلنا لثابت : لا تسأله عن شيءٍ أول من حديث الشفاعة ، فقال : يا أبا حمزة ، هؤلاء إخوانك من أهل البصرة ، جاؤوك يسألونك عن حديث الشفاعة ، فقال : حدثنا محمد ، قال : إذا كان يوم القيامة ، ماج الناس بعضهم في بعض ، فيأتون آدم ، فيقولون : اشفع لنا إلى ربك ، فيقول : لست لها ولكن عليكم بإبراهيم ، فإنه خليل الرحمن ، فيأتون إبراهيم ، فيقول : لست لها ، ولكن عليكم بموسى ، فإنه كليم الله ، فيأتون موسى ، فيقول : لست لها ، لكن عليكم بيسى ، فإنه روح الله وكلمته ، فيأتون عيسى ، فيقول : لست لها ، ولكن عليكم بمحمد ، فيأتوني ، فأقول : أنا لها ، فأستأذن على ربي فيؤذن لي ، ويلهمني محمد أحمد به ، لا تحزني الآن ، فأحمده بتلك المحامد ، وأخر له ساجداً ، فيقال : يا محمد ، ارفع رأسك ، وقل يسمع لك ، واشفع تُشَفِّعْ ، وسلِّ تُعْطِ ، فأقول : يا رب أمي أمي ، فيقال : انطلق فأخرج منها من كان في قلبه مثقال شعيرة من إيمان ، فأنتلق فأفعل ، ثم أعود فأحمده بتلك المحامد ، ثم أخرج له ساجداً ، فيقال : يا محمد ، ارفع رأسك ، وقل يسمع لك ، واشفع تشفع ، وسل تعط ، فأقول : يا رب أمي أمي ، فيقال : انطلق فأخرج منها من كان في قلبه مثقال ذرة أو خردلة من إيمان ، فأنتلق فأفعل ، ثم أعود بتلك المحامد ، ثم أخرج له ساجداً ، فيقال : يا محمد ، ارفع رأسك ، وقل يسمع لك ، وسل تعط ، واشفع تشفع ، فأقول : يا رب ، أمي أمي ، فيقول : انطلق فأخرج من كان في قلبه أدنى أدنى مثقال حبة من خردل من إيمان ، فأخرجه من النار ، فأنتلق فأفعل . قال : فلما خرجنا من عند أنس ، قلت لبعض أصحابنا لو مررنا بالحسن ، وهو متوارٍ في منزل أبي خليفة ، فحدثناه بما حدثنا به أنس بن مالك ، فأثيناها ، فسلمنا عليه ، فأذن لنا ، فقلنا له : يا أبا سعيد ، جئناك من عند أخيك أنس بن مالك ، فلم نر مثل ما حدثنا في الشفاعة ، فقال : هيه ؟ فحدثناه بالحديث ، فانتهى إلى هذا الموضوع ، فقال : هيه ؟ فقلنا لم يزد لنا على هذا ، فقال : لقد حدثني وهو جميع ، منذ عشرين سنة ، فما أدري ، أنسي أم كره أن تتكلموا ؟ فقلنا : يا أبا سعيد ، فحدثنا ، فضحك وقال : خُلق

الإنسان عجولاً! ما ذكرته إلا وأنا أريد أن أحدثكم ، حدثني كما حدثكم به ، قال : ثم أعود الرابعة ، فأحمده بتلك المحامد ، ثم أخر له ساجداً ، فيقال : يا محمد ، ارفع رأسك ، وقل يسمع ، وسل تعطه ، واشفع تشفع ، فأقول : يا رب ، ائذن لي فيمن قال : لا إله إلا الله ، فيقول : وعزتي وجلالي ، وكبريائي وعظمتي ، لأخرجنَّ منها من قال : لا إله إلا الله :

“We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrahim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah’s Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people. my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that. This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifah. He (Ma’bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Saeed, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah.”

The Prophet (saw) also said as reported in Sahih Muslim,

يقول الله : شفعت الملائكة ، وشفع النبيون ، وشفع المؤمنون ، ولم يبق إلا أرحم الراحمين. فيقبض قبضة من النار فيخرج منها قوماً لم يعملوا خيراً قط

Allah (swt) will say (in the Day of Judgment), “The Angels have made intercession and the Prophets have made their intercession and the Believers have made their intercession and their is nothing left except the most beneficent ar-Rahman.” Allah (swt) will then take a handful from the fire and will release from it people who never did any good deeds.

BELIEF IN THE HOWD (BASIN)

Allah (swt) has said,

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“To you (O Muhammad (saw)!) We have granted the Fount of Kawthar”

It has been reported in Sahih Bukhari on the authority of Abdullah bin Amru that the Prophet (saw) said,

حوضي مسيرة شهر، ماؤه أبيض من اللبن، وريحه أطيب من المسك، وكيزانه كنجوم السماء، من شرب منها فلا يظمأ أبداً

“My font is one month’s travelling distance in size. Its water is whiter than milk and its fragrance is sweeter than Misk. Its chalices are like the stars. Whoever drinks from it will never feel thirst.”

It is also recorded by Imam Bukhari in his collection on the authority of Anas bin Malik (ra) that the Prophet (saw) said,

إنَّ قدر حوضي كما بين أيلة وصنعاء من اليمن، وإن فيه من الأباريق كعدد نجوم السماء

“The width of my Fount is equal to the distance between Aila (a town in Sham) and Sana’ (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky.”

And the Prophet (saw) also said as reported in Bukhari,

ليردن عليّ ناسٌ من أصحابي الحوض ، حتى إذا عرفتهم اختلجوا دوني ، فأقول : أصيحابي ؟ فيقول: لا تدري ما أحدثوا بعدك

“Some of my companions will come to me at my Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, ‘My companions!’ Then it will be said, ‘You do not know what they innovated (new things) in the religion after you.’”

BELIEF IN THE MIZAN (SCALES)

Allah (swt) has said,

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ # وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

“The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper: And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayah (proofs, evidences, verses, lessons, signs, revelations, etc.).”

And as reported by Imam Bukhari and Imam Muslim on the authority of Abu Hurairah (ra),

كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده، سبحان الله العظيم

“Two sentences that are light on the tongue but heavy on the Mizan (scales) and greatly loved by Ar-Rahman are, Glory be to Allah (swt) and Praise be to He (swt); Glory be to Allah (swt) the Great.”

BELIEF IN THE SIRAT (BRIDGE)

Allah (swt) has said,

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ

“If it had been our will, we could surely have blotted out their eyes; Then they should have raced to the path, but how could they have seen.” [EMQ 36:66]

And as reported by Abu Hurairah (ra) in a long hadith recorded in Sahih Muslim that the Prophet (saw) said,

ويُضرب الصراط بين ظهري جهنم فأكون أنا وأمتي أول من يُحيز ، ولا يتكلم يومئذ إلا الرسل ، ودعوى الرسل يومئذ : اللهم سلم سلم ، وفي جهنم كالليب مثل شوك السعدان ، هل رأيتم السعدان ؟ قالوا : نعم يا رسول الله ، قال : فإنها مثل شوك السعدان ؛ غير أنه لا يعلم ما قدر عظمها إلا الله تخطف الناس بأعمالهم

“And As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds.”

BELIEF IN THE JANNAH AND THE HELLFIRE

Allah (swt) said,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

“Thus have we sent by inspiration to thee an Arabic Qur’an; that you may warn the mother of cities and all around her, And warn (them) of the day of assembly, of which there is no doubt: (when) some will be in the garden, and some in the blazing fire.”

And there are plenty of verses from the Qur’an and the ahadith (statements) of the Prophet (saw) regarding this subject.

OTHER ASPECTS OF THE ‘AQEEDAH OF AHLUS US-SUNNAH WAL JAMA’AH

THE QUR’AN IS THE WORD OF ALLAH

AhluS us-Sunnah wal Jama’ah believe that the Qur’an was revealed by Allah (swt) and was not created. It is Allah’s (swt) duty to protect it from any distortion, change or from any addition or subtraction. Allah (swt) has said,

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ # نَزَلَ بِهِ الرُّوحُ الْأَمِينُ # عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ # بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

“Verily this is a Revelation from the Lord of the Worlds: With it came down the spirit of Faith and Truth. To thy heart and mind, that thou mayest admonish. In the perspicuous Arabic tongue.” [EMQ 26:192-195]

And Allah (swt) has said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).” [EMQ 15:9]

THE BEST GENERATION

And from amongst the ‘Aqeedah of AhluS us-Sunnah wal Jama’ah is that the best people and nation where the Sahabah (the Companions) then following them the best people are the Tabien (followers) and then those who follow them in goodness. It is recorded in the Sahihain that the Prophet (saw) said,

خير الناس قرني ، ثم الذين يلونهم ، ثم الذين يلونهم

“The best people are those of my generation then those who follow them and those that follow them.”

THE LOVE TOWARDS THE COMPANIONS

Another aspect of the 'Aqeedah of Ahlus us-Sunnah wal Jama'ah is that they love the companions of the Prophet (saw) and they say, 'May Allah (swt) be Pleased with them' whenever they are mentioned. This is because both Allah (swt) and the Messenger Muhammad (saw) have been pleased with them; and Allah (swt) says,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein forever: that is the supreme felicity." [EMQ 9:100]

And the Prophet (saw) said as recorded in the Sahih Bukhari and Sahih Muslim,

لا تسبوا أحداً من أصحابي ، فإن أحدكم لو أنفق مثل أحد ذهباً ما بلغ مدّاً أحدهم ولا نصيفه

"Do not dispraise nor swear against any of my companions, if any one of you were to spend the equivalent of the mountain of Uhud in Gold, he will never reach a small amount (in weight) in comparison to them."

It is also recorded by the scholars of hadith upon the authority al-Arbadh bin Sariya who said,

وعظنا رسول الله موعظة بليغة ، ذرفت منها العيون ، ووجلّت منها القلوب ، فقال قائل : يا رسول الله ، كأن هذه

موعظة مودع ، فماذا تعهد إلينا ؟ فقال : (أوصيكم بالسمع والطاعة ، فإنه من يعيش منكم بعدي فسيرى اختلافاً

كثيراً ، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي ، تمسكوا بها ، وعضوا عليها بالنواجذ ، وإياكم

ومحدثات الأمور، فإن كل بدعة ضلالة

"The Prophet (saw) left us with a great reminder which left our eyes filled with tears, and our hearts were shaken, and one person asked, 'O Messenger of Allah (swt)! It is as if this was your last speech. What do you wish to order us to do?' He (saw) replied, "I advise you to listen and to obey; for indeed those amongst you who live after me will see a lot of differences and disagreements. Therefore, hold fast to my Sunnah and the Sunnah of the rightly guided Caliphs, hold it between your teeth! And beware of innovations (in the religion), for every innovation is misguidance."

Imam Ahmed, Abu Dawud and Tirmidhi have reported that the Prophet (saw) said,

الخلافة في أمّتي ثلاثين سنة

"The (Rightly Guided) Khilafah will remain in my Ummah for 30 years."

The last of who was Ali (ra). This was after the rule of Abu Bakr (ra) for 2 years, Umar bin Khattab (ra) for 10 years, Uthmaan Ibn Affan (ra) for 12 years and Ali (ra) for 6 years. And the order of preference of the rightly guided Khulafah (may Allah (swt) be pleased with them all) is in their order of merit. Imam Bukhari reports upon the authority of Ibn Umar (ra) that he said,

كنا نخير بين الناس في زمن النبي ، فنخير أبا بكر ، ثم عمر بن الخطاب ، ثم عثمان بن عفان رضي الله عنهم

"We used to make preference between the people during the time of the Prophet (saw). So we preferred Abu Bakr, then Omar Ibn Al-Khattab, then 'Uthman bin 'Affan."

In fact the Prophet (saw) made specific mention of Abu Bakr and Umar (ra) and order us to take them as our leaders or examples to follow. As recorded by Imam Ahmed, Tirmidhi and in Sunan Ibn Majah the Prophet (saw) said,

اقتدوا باللذين من بعدي : أبي بكر و عمر

"Take as your examples those who come after me; Abu Bakr (ra) and Umar (ra)."

AhluS us-Sunnah wal Jama'ah believe that what has been reported regarding the disputes between the Sahabah are to be explained away by ijtihad (juristic opinion); consequently, those Sahabah who made the correct Ijtihad will receive double reward and those that made a mistake will receive a single reward, and their mistakes will be forgiven.

OBEDIENCE TO THE WALI AMR (IMAM IN CHARGE OVER THE MUSLIMS) IF HE IS BIRR (GOOD) OR FAJIR (SINNER)

It is from the 'Aqeedah of AhluS us-Sunnah wal Jama'ah that they consider it an obligation to support and obey the Imam of the Muslims; to pray the Juma'ah and the daily congregational prayers in the mosques behind him and to fight the Jihad with him if he is a good-doer or even a sinner. Never will these obligations be left if the Imam of the Muslims commits sins; rather the Imam deserves obedience and advice as the Prophet (saw) said,

الدين النصيحة قالوا : لمن يا رسول الله ؟ قال : لله ، ولكتابه ، ولرسوله ، ولأئمة المسلمين ، وعمتهم
 “The Deen (religion) is advice.’ They asked, ‘To whom O Prophet (saw)?’ He (saw) said, ‘To Allah (swt), His Book, His Prophet (saw), to the Leaders of the Muslims and to the Muslims in general.’”

REMOVAL OF THE IMAM IF HE FALLS TEMPORARILY IN KUFR (DISBELIEF)

AhluS us-Sunnah wal Jama'ah never convene any contract for the office of Imama with a Kaafir (disbeliever). Even if the Muslim Imam temporarily falls in Kufr (disbelief), obedience to him is halted and it is obliged upon the Muslims to declare Jihad against him and replace him with a just Imam implementing Shariah if they have the capability to do so. If they do not have the capability, then they are obliged to prepare themselves as best as they can in that respect; this is because of the Shari'ah principle,

ما لا يتم الواجب إلا به فهو واجب
 ‘Whatever necessitates the Wajib (obligatory matters) is in itself Wajib (obligatory).’

And in a hadith recorded in Sahih Bukhari and Muslim narrated by ‘Ubada bin as-Samit who said the Prophet (saw),

دعانا النبي صلى الله عليه وسلم فبايعناه، فقال فيما أخذ علينا: أن بايعنا على السمع والطاعة، في منشطنا ومكرهنا، وعسرنا ويسرنا وأثرة علينا، وأن لا ننازع الأمر أهله، إلا أن تروا كفراً بواحاً عندكم من الله فيه برهان
 ‘Pledged us to ready service and obedience in what was pleasing to us and in what was unpleasant for us, in what was difficult for us and in what was easy for us, and to give freely of what we had been given and he (saw) said we should not challenge those in authority over us **unless you see Kufr manifest and you have proof of it from Allah (swt).**”

THE PRESENT RULERS

Regarding those present day rulers who have usurped the rule over the Muslim lands, those who feign their Islaam; in reality these governments have fallen into Kufr from all angles and have performed many of the negations of Islaam. Some of which are as follows;

FIRSTLY

They legislate and make laws in competition with Allah (swt) without any permission from Him (swt). Allah (swt) says,

أَأَرْبَابٌ مُتَّفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

"Are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?" [Yusuf 12:39]

SECONDLY

They obey those who make national and international laws and obey these Kufr legislation; making them the supporters of the Shirk (associating with Allah (swt)). For example, their following of the rules and regulations emanating from the United Nations which contradict the orders of the Islamic Shari'ah; in fact Allah (swt) has declared war against such actions. He (swt) says,

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

“What! have they partners, who have established for them some religion without the permission of Allah?” [Ash-Shura 42:21]

And Allah (swt) says,

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ # ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

“Those who turn back as apostates after Guidance was clearly shown to them, the Shaytan (Satan) has instigated them and busied them up with false hopes. This, because they said to those who hate what Allah has revealed, “We will obey you in part of (this) matter”; but Allah knows their (inner) secrets.” [Muhammad 47:25-26]

THIRDLY

They rule and judge by other than what Allah (swt) has revealed. And Allah (swt) says,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

“And whosoever does not rule and judge by what Allah (swt) has revealed is a Kaafir (disbeliever).” [Al-Ma’ida 5:44]

And Allah (swt) says,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.” [An-Nisa 4:65]

FOURTHLY

They ally themselves with the Kuffar from the Jews, the Christians and the Mushrikeen. They not only do they ally with them, but work to protect and support them, preventing anyone from even calling such people disbelievers; convening agreements and contracts that they will offer them military support by themselves, their speeches and their wealth. Allah (swt) says,

وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ

“And whosoever allies with them (the Kuffar) is one of them.” [Al-Ma’ida 5:44]

And Allah (swt) says,

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

“Hast you not observed the Hypocrites say to their misbelieving brothers among the People of the Book? ‘If you are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if you are attacked (in fight) we will help you’. But Allah is witness that they are indeed liars.” [Al-Hashr 59:11]

Such are those treacherous rulers who fight and seek out the sincere *mujahideen* and *muwahideen* (those who do not perform Shirk), imprisoning them utilising all manners of expense and equipment such that they can show their servitude to their masters the Jews and Christians - and May Allah (swt) give them their due!

They also demonstrate their complete devotion and love towards the Christians and the Mushrikeen; whereas Allah (swt) says,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

“Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.” [Al-Mujadila 58:22]

FIFTHLY

They permit the Haram (forbidden) matters by giving permits to banks for example, which allow the Riba (interest) when Allah (swt) has said,

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنٌ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guides not those who reject Faith.” [At-Tawba 9:37]

SIXTHLY

They mock the Deen of Islaam by giving permits to those who laugh at and mock the verses of the Qur’an. They legislate laws which make it easy for the television and other media channels to show and permit actors, actresses, and comedians to mock the Deen of Islaam. Allah (swt) says,

قُلْ أَلَيْسَ بِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ # لَا تَعْتَدِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

“Say: ‘Was it at Allah, and His Signs, and His Messenger, that ye were mocking?’ Make you no excuses: you have rejected Faith after you had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.” [At-Tawba 9:65-67]

These six points are only some of the points which negate the Islaam of those who claim authority over the Muslim lands in this day and age; we have not included any more for brevity.

WARNING AGAINST INNOVATING IN THE DEEN

Ahlu us-Sunnah wal Jama’ah are those people who wish to follow in the footsteps of the Salaf us-Saleh (pious predecessors) in adhering the Qur’an and the Sunnah. Allah (swt) has said,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” [al-Ma’ida 5:3]

And it is recorded in the Sahihain on the authority of Anas who said the Prophet (saw) said,

من رغب عن سنتي فليس مني

“Whoever does not follow my Sunnah is not from me.”

And it is also recorded in the Sahihain upon the authority of Ibn Abbas (ra) that the Prophet (saw) said,

ذعوني ما تركتكم فإنما أهلك من كان قبلكم كثرة سؤالهم واختلافهم على أنبيائهم

“Leave me as I leave you) for the people who were before you were ruined because of their questions and their differences over their prophets (as).”

It is reported in Sahih Muslim that Jabir bin Abdullah said,

أما بعد فإن خير الحديث كتاب الله وخير الهدي هدي محمد وشر الأمور محدثاتها وكل بدعة ضلالة

“The best Speech is the Book of Allah (swt) and the best of guidance is that of the Prophet Muhammad (saw). And the most evil matters are the newly invented things. And every innovation is misguidance.”

It is recorded in Sahih Muslim that the Prophet (saw) said,

تركت فيكم ما لن تضلوا بعده إن اعتصمتم به كتاب الله

“I have left for you as long as you hold to, you will never be misguided after; the Book of Allah (swt).”

It is reported in the books of Sunan that the Prophet (saw) said,

عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي ، تمسكوا بها ، وعضوا عليها بالنواجذ ، وإياكم ومحدثات

الأمر، فإن كل بدعة ضلالة

“Hold fast to my Sunnah and the Sunnah of the rightly guided Caliphs, hold it between your teeth! And beware of innovations (in the religion), for every innovation is misguidance.”

Abdullah bin Masoud said,

اتبعوا ولا تبدعوا فقد كفيتم

“Follow and do not innovate; you have what is enough for us!”

And he (ra) said,

اقتصادٌ في سنة خيرٌ من اجتهاد في بدعة

“Being cautious in the Sunnah is better than making great effort in Bidah.”

‘Umar bin Abdul Aziz (ra) wrote in his will to a man who asked him about Al-Qadr (destiny),

أما بعد : أوصيك بتقوى الله ، والاقتصاد في أمره ، واتباع سنة نبيه ، وترك ما أحدث المحدثون بعد ما جرت به سنته

، وكفوا مؤنته ، فعليك بلزوم السنة فإنها لك بإذن الله عصمة ، ثم اعلم أنه لم يبتدع الناس بدعة إلا قد مضى قبلها

ما هو دليل عليها ، أو عبرة فيها ، فإن السنة إنما سنّها من قد علم ما في خلافها من الخطأ والزلل ، والحمق والتعمق ،

فارض لنفسك ما رضي به القوم لأنفسهم ، فإنهم على علمٍ وقفوا ، وبيصيرٍ نافذ كَفَوْا ، ولهم على كشف الأمور

كانوا أقوى ، وبفضل ما كانوا فيه أولى ، فإن كان الهدى ما أنتم عليه لقد سبقتموهم إليه ، ولئن قلتم إنما حدث

بعدهم ، ما أحدثه إلا من اتبع غير سبيلهم ، ورغب بنفسه عنهم ، فإنهم هم السابقون ، فقد تكلموا فيه بما يكفي ،

ووصفوا منه ما يشفي ، فما دونهم من مقصر ، وما فوقهم من محسّر ، وقد قصر قوم دونهم فحفوا ، وطمح عنهم

أقوام فغلوا ، وإنهم بين ذلك لعلى هدى مستقيم

“I advise you to fear Allah (swt) and be cautious in His (swt) orders; follow the Sunnah of His (swt) Prophet (saw) and leave all newly invented matters which the people of Bidah innovated. Be firm upon the Sunnah as it is protection for you if Allah (swt) so Wills. And know that whenever people innovate new matters; they only do so against evidence before them. the Sunnah was legislated did so knowing that all things opposite to it are mistaken, wrong and ignorant. Be content with what the people before you were content with; for such things they ordered were based upon evidence and is sufficient for you; they were capable and more strong in understanding what is behind the orders. What they have advised us first is best. If the guidance you are upon now (which is different from the people before) then you are victorious over them. However, if you claim that the guidance you are upon happened after them; those who innovated such follow a way different to the people before, believing that this is sufficient for him. They are the sabiqoun (the foremost generation) and they informed us what is enough for us. They described to us what will give us cure for all ailments. Whoever performs less than them, has not sufficed and whoever does more than them will grieve. By Allah (swt)! Whosoever is between these two is upon the straight path.”

HOLDING ALLEGIANCE TO THE BELIEVERS AND DISASSOCIATING FROM THE DISBELIEVERS

Ahlu us-Sunnah wal Jama'ah hold their love and allegiance towards the Muslims and hold hatred and enmity to the Kuffar (disbelievers). Allah (swt) has 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 ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ # إِنَّمَا
وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ # وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ
آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِيُونَ # يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مِّنَ الْمُؤْمِنِينَ

“O you who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the believers, mighty against the disbelievers, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleases. And Allah encompasseth all, and He knoweth all things. Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph. O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).”

And Allah (swt) has said,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

“Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other.”

And Allah (swt) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا

“O you who believe! Take not for friends' unbelievers rather than believers: Do you wish to offer Allah (swt) an open proof against yourselves?”

And Allah (swt) said,

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

“O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, an evil refuge indeed.”

And Allah (swt) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“O you who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.”

And on the authority of Anas bin Malik, recorded in Musnad Imam Ahmed and Abu Dawud, the Prophet (saw) said,

مثل المؤمنين في توادهم، وتراحمهم، وتعاطفهم كمثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالحسنى،
والسهر

“The example of the believers in their relationships with each other is like one body; if one part of the body feels pain the rest of body will feel the pain and will be unable to rest (until the pain subsides).”

THE NEW KUFR IDEOLOGIES

Amongst the new Kufur ideologies that the true Muslim believer wishes to declare complete disassociation from include;

SECULARISM

This is the separation of the Islamic deen from life's affairs. It is the call to believe in part of the Qur'an and disbelieve in the rest. Allah (swt) says,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا # أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

“Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying, ‘We believe in some but reject others’: And (those who) wish to take a course midway, they are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.”

Allah (swt) has made it plain and clear in His (swt) book that He (swt) has completed the Islamic deen and has favoured us with this blessing. He (swt) says,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”

And He (swt) has informed us of imminent failure and destruction if a different religion other than Islaam is followed. He (swt) has said,

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have failed.”

Democracy This is the rule of the people by the people. They do not rule and judge the people by the book of Allah (swt) by rather by that which the people desire; through a parliamentary system which represents them making laws and orders other than that of Allah (swt) - may Allah (swt) protect us from such actions. We have previously mentioned the evidences declaring why those rulers who judge by other than what Allah (swt) has revealed are *Mushrikeen* (disbelievers).

Nationalism Meaning that all those people who pledge allegiance to a particular country or nation are united together even be they Jews, Christians, Mushrik or from any other religion. It also necessitates the preferential treatment of the people of such a bonding even if they may be a Mushrik over and above a Muslim who is not of the same country. Allah (swt) has said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ # قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“O you who believe! Take not for protectors your fathers and your brothers if they love Kufur (disbelief) above Faith: if any of you do so, they are oppressors. Say: ‘If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight, are dearer to you than Allah, or His Messenger, or the striving in His cause, then wait until Allah brings about His decision; Allah guides not a rebellious people.”

Allah (swt) also says,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

“Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.”

AT-TAIFAH AL-MANSOURAH (THE VICTORIOUS SECT)

It is from the ‘Aqeedah of Ahlus us-Sunnah wal Jama’ah that they believe there will continue to be a small section from amongst the Ummah of Muhammad (saw) steady upon the Haq; not fearing those who oppose them until the Day of Judgment is established. It is related upon the authority of Muawiyah (ra) in Sahih Muslim, that the Prophet (saw) said,

لا تزال طائفة من أمتي قائمة بأمر الله لا يضرهم من خذلهم أو خالفهم حتى يأتي أمر الله وهم ظاهرون على الناس
 “There will continue to be a portion of my nation, firm upon the order of Allah (swt); they are neither undeterred by those who desert them nor those who oppose them; such will continue until Allah (swt) establish His Order and they will be victorious over the people.”

And upon the authority of Jabir bin Abdullah (ra) that the Prophet (saw) said,

لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة ، قال : فيترل عيسى بن مريم ، فيقول أميرهم :
 تعال صلِّ لنا ، فيقول : لا إن بعضكم على بعض أمراء ، تكرمه الله هذه الأمة
 “There will continue a group of people from my Ummah, fighting upon the truth victorious until the Hour is established. Isa bin Maryam (as) will then descend and the Ameer of the Muslims will say to him (as), ‘Come and lead the prayer for us.’ He (as) will reply, ‘Allah (swt) has honoured your nation by choosing you are leaders for one another.’”

يا مقلب القلوب ثبت قلوبنا على دينك ، ويا مصرف القلوب اصرف قلوبنا إلى طاعتك .
 اللهم إني أعوذ بعزتك لا إله إلا أنت أن تضلني أنت الحي الذي لا يموت والإنس والجن يموتون



Aqeedah At-Taifah Al-Mansourah
 (The Creed of the Victorious Sect)

by
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