

Creed of at -Taa'ifah an -Naajiyah al -Mansoorah [Victorious, Saved Group]

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**Distinguishing Signs of the *Sunnah***  
**[Land-marks along the Road]**  
**Concerning the *Creed of The Victorious, Saved Group***

al- 'Allaamah Haafidh Ibn Ahmad Ibn Alee al-Hakami  
(Rahimahu-llah)  
1342 - 1377 AH

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## Importance of the Subject of 'Aqeedah

Whoever reflects upon the text of the Noble Qur'an will find that it makes clear and repeats again and again the matter of al-'Aqeedah (Creed). The Qur'anic text invites and calls to al-'Aqeedah al-Islamiyyah (Islamic Creed) and warns against what opposes it.

This is found in many verses of the Qur'an, using various ways and different manners of explanation. In one place it makes clear that this creed is the greatest goal [sought by the believer], and the very reason for the existence of the creation.

In another place it clarifies the fact that the divine scriptures were revealed, and the Messengers were sent and missioned, to fulfill or realize this 'Aqeedah. In yet another place, it explains the severe threat (of punishment) for whoever opposes the correct 'Aqeedah' (beliefs) and follows that which contradicts it....

Allah, the Most High, said:

*"I have not created the jinn and men except to worship Me"* [adh-Dhaariyaat 51:56]

Allah, the Most High, said:

*"Indeed, We have sent among every Ummah (community) a Messenger (proclaiming): 'Worship Allah (Alone) and avoid the Taaghoot (false deities)..."* [an-Nahl 16:36] ...

Such verses as these are many in the Qur'an. Indeed, the whole of the Qur'an, from the beginning to the end, contains the confirmation of this Creed.

It is either information about Allah, the Mighty, the Majestic; that which He should be described with, and that which He must not be described with - and this is *at-Tawheed al-Ilmee al-Khabaree al-I'tiqadee* (Tawheed related to the knowledge and information that creed is based upon). [This is what is often referred to as *Tawheed ar-Ruboobiyyah* (Lordship) and *Tawheed al-Asmaa' was-Sifaat* (the Names and Characteristics of Allah)].

Otherwise, it is calling to worship Allah, alone, without any partners, and leaving whatever is worshipped besides Him. And this is *at-Tawheed at-Talabee al-Iraadee* (Tawheed related to what is required of the people, i.e. the worship of Allah). [This is what is often referred to as *Tawheed al-Uboodiyyah*].

Otherwise, it is commands and prohibitions and the requirement of obedience to Allah; and this is part of the rights and obligations of Tawheed and that which completes and perfects it.

The Qur'an also deals with information about the honor which Allah will bestow upon the People of Tawheed: the help and aid that He gives to the People of Tawheed in this world, and what He will honor them with in the Here-after. And this is the reward of establishing His Tawheed.

Likewise, the Qur'an deals with information about the People of Shirk, how Allah dealt with them in this world - making an example of them, and what He will do to them in the end in terms of punishment. And this is the recompense for whoever goes outside the bounds of what is legislated concerning His Tawheed.

Consequently, the whole of the Qur'an is dealing with Tawheed, its requirements and reward, the matter of Shirk, its people and their 'reward'.  
[Quoted from the book: 'Shaykh Abdur-Rahman ibn Sa'dee and his Efforts Concerning the Clarification of al-'Aqeedah', by Shaykh Abdur-Razzaq ibn Abdul-Muhsin al-'Abbaad, pgs. 73-74].

#### Other points showing the Importance of al-'Aqeedah

- The Prophet focused upon it - to the exclusion of other matters - for 13 years before the *Hijrah* (migration from Makkah to Madeenah).
- *Al-'Aqeedah* (Creed) is considered as ***al-Usool*** (the Fundamentals/Foundation) of the Deen, while *al-Fiqh* (Jurisprudence) is considered as ***al-Furoo'*** (the Branches/Secondary Matters).
- Imaam Abu Haneefah (Rahima-hu Allah), the great scholar of Fiqh (Jurisprudence), entitled is small essay dealing with al-'Aqeedah: '***al-Fiqh al-Akbar***' ('The Greatest Fiqh').

### Definition of Sunnah

The original meaning of '**Sunnah**' is **at-Tareeqah** (the Way) and **as-Seerah** (the Life). However, if it is applied in the *Shar'* (Divine Legislation), then what is intended by it is that which the Prophet has

- (a) **Amara bi-hi** (commanded) and
- (b) **Nahaa an-hu** (prohibited) and
- (c) **Nadaba ilai-hi** (encouraged),
- (d) whether by **Qawl** (speech) or **Fi'l** (action),
- (e) not including that which is from the pronounced text (i.e. the actual verses) of *al-Kitaab al-Azeez* (Qur'an). For this reason it is said, concerning the evidences of the Divine Legislation: '*al-Kitaab was-Sunnah*' - meaning, '*al-Qur'an and al-Hadeeth*'.

[Taken from the book: '**An-Nihaayah fee Ghareeb al-Hadeeth wal-Athar**' -by al-I maam Ibn al-Atheer 2/409]

From this definition, we can derive three (3) meanings for the word '**Sunnah**' :

1. *at-Tareeqat /as-Seerah*, meaning the Way/Life of the Prophet,
2. The sayings and actions [and approvals] of the Prophet,
3. Commands, prohibitions, etc. which are not Qur'anic verses.

Other meanings applied to the word '**Sunnah**' according to the Islamic Scholars:

4. *Sunnah* is the opposite to **Wajib / Fard**, i.e. that which is not obligatory, [as used by the scholars of Jurisprudence],
5. *Sunnah* is the opposite of **Bid'ah** (innovation), i.e. that which is founded in the divine legislation.
6. *Sunnah* as defined by the scholars of Hadeeth: 'Whatever has been reported from or about the Prophet, including his *speech, actions* and *approvals* (of what was done in his presence, or he came to know about it), in addition to his *physical characteristics, moral character* and his *life history* before and after the Prophethood.' According to some scholars, this definition of '**Sunnah**' makes it synonymous to '**Hadeeth**'. [as-Sunnah wa Makaanatu-haa fee at-Tashree' al-Islaamee, Dr. Mustafa as-Sabaa'ee, pgs. 47-49].
7. *Sunnah* also refers to the Creed ('**Aqeedah**) as in the titles of many books of Islamic Creed, such as '*Usool as-Sunnah*' ('Fundamentals of the *Sunnah*') [I maam Ahmad] , '*Sharh as-Sunnah*' ('Explanation of the *Sunnah*') [I maam al-Barbahaaree], etc.

### Definition of al- I'tiqaad

Linguistically, the word **I'tiqaad** is on the Arabic linguistic pattern of *Ifti'aal* from the word '**Aqd**', which means *ar-Rabt* (tying, binding) and *ash-Shadd* (tightening).

Technically, it is *Hukmu adh-Dhihni al-Jaazimu* (that which the mind has determined with certainty). If someone says: '*I'taqadtu Kadhaa*', he means: I am *certain* about it in my *heart*. Hence, it is that which the mind/heart is sure about.

If that matter [which one's mind/heart is certain about] is in accord with reality, then it is *Saheeh* (correct), while if it contradicts reality, then it is *Faasid* (false). Hence, our belief that Allah is *Ilaahun Waahidun* (the One God that deserves to be worshipped) is *Saheeh* (correct), while the belief of the Christians that Allah is three (3) [Trinity] is *Baatil* (false), since it contradicts reality.

The way in which this meaning is connected to the linguistic meaning is obvious, since that matter - about which he has made a determination in his *heart* - is as though he has *tied* his heart to it and *tightened* it in such a way that he can not free himself from it. [Taken the Noble Shaykh Muhammad ibn Saalih al-Uthaimeen's Explanation of al-'Aqeedah al-Waasitiyyah, vol. 1, pg. 50]

This is similar to the definition of '**Aqeedah**'.

Linguistically, the word '**aqeedah**' means: '*to knot, bind, fasten tightly, fortify, consolidate and cement.*'

Technically, it means: '*a firm, unwavering belief or conviction - which is not open to any doubt - in the mind and heart of the one who holds this conviction.*'

- Therefore, the **Islamic 'I'tiqaad' / 'Aqeedah' (Creed)** refers to **that which the heart and mind is certain about, i.e. Imaan** in the following:

- 1) **Allah**, the Most High, and what is due to Him of the *Tawheed* in one's belief, worship and obedience to Him,
- 2) His **Angels**,
- 3) His **Scriptures**,
- 4) His **Messengers**,
- 5) The **Last Day**,
- 6) The **Divine Decree** (Qadr and Qadaa'): accepting its good and its evil.

Additionally, one must believe in whatever is confirmed from the remaining matters of the Unseen and reports concerning the previous nations and future events.

### Al-Firqah an-Naajiyah (the Saved Sect)

The Noble Shaykh Muhammad Ibn Saalih al-Uthaimeen (Rahima-hu Allah) said:

*Al-Firqah an-Naajiyah* is the sect/group which adheres to that which the Prophet was upon in *al-'Aqeedah* (creed, beliefs), *al-'Ibaadah* (worship), *al-Akhlaaq* (character) and *al-Mu'aamalah* (business and social dealings with others).

Shortcomings in these matters does not [necessarily] exclude someone from being of the 'Saved Sect'. However, everyone will reach the degree which is based upon his works.

Note that shortcomings/defects in the sphere of at-Tawheed could perhaps exclude someone from being of the 'Saved Sect'. For example defects in one's *Ikhlās* (doing something for the sake of Allah alone) [could take someone outside of the realm of the 'Saved Sect']. Similar is the case of one who falls into *bid'ah* (innovation), if the person engages in an innovation [*Bid'ah Mukaffirah* (a type of innovation which entails disbelief)] which excludes him from being among the 'Saved Sect'.

The mention of *al-Firqah an-Naajiyah* came - with its description - in the Hadeeth which is authenticated from the Prophet: *That the Jews divided into seventy-one (71) sects and the Christians divided into seventy-two (72) sects, and the Ummah (nation) of Muhammad [Ummah al-Ijaabah] will be divided into seventy-three (73) sects - and all of them would be in the Fire, except one (sect). When he was asked who they were, he said: 'They are those who are upon that which I and my companions are upon today.'* In another narration, he said: [The saved group is] *al-Jamaa'ah* (i.e. those who unite together upon the Truth and do not divide themselves over it).

[Reported by Abu Daawood, at-Tirmidhee, Ibn Maajah, Ibn Hibban, al-Haakim, Ahmad...and it is authentic. See: *Silsilah al-Ahaadeeth as-Saheehah*, vol. 1, pg. 402-414, Shaykh al-Albaanee]

The words: **'...all of them would be in the Fire, except one (sect)...'** do not necessitate that they remain in the Fire eternally (*al-Khulood*). Rather, the meaning is that their actions are such that justify them being admitted into the Fire (*ad-Dukhool*).

The words: **'They are those who are upon that which I and my companions are upon today'** indicate that they are holding fast to the pure Islam which is absolutely free from any blemish or foreign influence.

گروہ منصورہ؟؟؟  
گروہ امانت و نجات؛ دہلی

Creed of *at-Taa'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]  
[Quoted from: *Majmoo' Fataawa al-'Aqeedah*, Shaykh al-'Uthaimeen, 1/38, 39 &  
*Sharh al-'Aqeedah al-Waasitiyyah*, al-'Uthaimeen, 2/370-371]

### At-Taa'ifah al-Mansoorah (the Victorious Group)

The Noble Shaykh Muhammad Ibn Saalih al-Uthaimeen (Rahima-hu Allah) said:

*At-Taa'ifah al-Mansoorah* - they are *Ahlu-Sunnah wal-Jamaa'ah* (those who adhere to the Prophet's Way and Unite upon the truth). They are those about whom the Prophet said: "A **Taa'ifah** (Group) from my Ummah will remain upon the Truth - **Mansoorah** (Victorious, by the support of Allah); they will not be harmed by those who abandon them, nor by those who oppose them, until the command of Allah comes." In another narration: "...until the Hour (of Judgement) comes." [al-Bukhaaree, Muslim, Abu Daawood, at-Tirmidhee...See: *Silsilah al-Ahaadeeth as-Saheehah*, 4/597-604, Al-Albaanee]

The meaning of the words: "...**until the Hour (of Judgement) comes**," is until the actual Judgement is *near*. The only reason why we have explained it in this way is in order to reconcile between this Hadeeth and the Hadeeth: "...Verily, from the *most evil* of humanity are those whom the Hour (of Judgement) will overtake while they are still *living*." Indeed, the Ahlu-Sunnah wal-Jamaa'ah are the best of the creation, after the Prophet. Hence, it is not possible for the Hour (of Judgement) to overtake them [while they are still living].

The words: '**And they are at-Taa'ifah al-Mansoorah**' mean that the Ahlu-Sunnah wal-Jamaa'ah - they are the "Victorious Group" which Allah, the Mighty the Majestic will support and give victory to. This is because they are included in His, the Most High's, saying: "Verily, We will indeed make **victorious** Our Messengers and **those who believe** in this world's life and on the Day when the witnesses will stand forth (i.e. the Day of Resurrection)." [Ghaafir 40:51] Hence, they are supported and victorious [in this world] as well as the fact that the final end will be for them (in the next life)....

Also, [know] that *an-Nasr* (the Victory) is not the victory of an individual by himself. Rather, the real victory is that Allah, the Most High, supports the Truth that you call to. Even if a person is afflicted with humiliation in this world, this does not negate the (promised) victory. Indeed, the Prophet was persecuted greatly. However, in the end he was given victory over those who persecuted him, and he entered Makkah victorious, strengthened and triumphant, after going out in fear...

The words: '**A Taa'ifah (Group) from my Ummah will remain upon the Truth...**'

This group is not limited to a certain number, place and time. It is possible that it be supported in some matter of the Deen in one place, while in another place another group [from the people of Truth] will be supported. Hence, collectively through these two groups the Deen will remain victorious, triumphant.

[Quoted from *Majmoo' Fataawa al-'Aqeedah*, Shaykh al-'Uthaimeen, 4/314, & *Sharh al-'Aqeedah al-Waasitiyyah*, al-'Uthaimeen, 2/377-380]



### Biography of the Author - (Rahimahu-Ilah)

His is ash-Shaykh al-Allaamah – **Haafidh** ibn **Ahmad** ibn **Alee** ibn Ahmad ibn Alee **al-Hakami** – one of the noble scholars from Saudi Arabia, from the southern province, the city of **Tihaamah**'. The name 'al-Hakami' indicates his relationship to 'al-Hakam ibn Sa'd'.

He was born on the **24<sup>th</sup>** night of the blessed month of **Ramadan**, in the year **1342 AH** [i.e. after the *Hijrah* of the Prophet], [1924 CE] in the village of '**as-Salaam**' which is under the jurisdiction of the city of 'al-Madhaayaa', south-east of the city of **Jaazaan**'. Then, he moved with his father to the village of 'al-Jaadhi' - which is under the jurisdiction of the city of 'Saamitah'.

#### Early Upbringing

He was brought up – and good and righteous upbringing – in the shelter of his two parents. He was raised upon the virtues of modesty, purity and good character. Before he reached the age of puberty, he was grazing his parents sheep, which was the most important wealth they possessed at that time – in accordance with the customs of the society at that time.

#### Early Studies

When he reached the age of **seven** (7), he father admitted him to a school for learning al-Qur'an al-Kareem - where he received his primary education along with his eldest brother Muhammad - in the village of al-Jaadhi'. His intelligence, quick memory and understanding were amazing.

Afterwards, he continued learning to read the Qur'an with his brother until he completed the reading of the Qur'an "*qiraa'ah mujawwadah* " [in accordance with established rules of pronunciation and intonation], followed by his completion of the memorization of the Qur'an at around the age of **twelve** (12).

This was followed by busying himself with the improvement of handwriting, reading books of *al-Fiqh* (Jurisprudence), *al-Faraa'id* (Inheritance), *al-Hadeeth* (Narrations from the Prophet) *at-Tafseer* (Explanation of the Qur'an) and *at-Tawheed* (Creed, related to the Uniqueness of Allah, the Most High) – by both reading and memorization.

#### The Arrival of His Teacher

In the beginning of the year **1358 AH** the Shaykh and reformer **Abdullah ibn Muhammad ibn Hamad al-Qar'aawee** came to *Tihaamah* after hearing about the ignorance and innovation present there. As a result of this Haafidh al-Hakami was able to benefit from the lectures of this great scholar.

After the death of his father [and mother] in the year **1360** AH, Shaykh Haafidh devoted himself to studying and the acquisition of knowledge. He went to his Shaykh Abdullah ibn Muhammad ibn Hamad al-Qar'aawee, staying with him full-time, reading to him and benefiting from him.

He continued for some time seeking knowledge from his noble Shaykh, acquiring knowledge and collecting valuable and rare books, digesting them through reading and understanding. Consequently, he excelled in his studies and the fruits of his efforts were manifest. He gave great attention to the books of the scholars of Sunnah, and especially benefited from the writing of Shaykh al-Islam **Ibn Taymiyyah** and his student **Ibn al-Qayyim**.

Shaykh Haafidh al-Hakami - Rahima-hu-Allah - had a deep understanding and was swift in memorization of whenever he read. His older classmates used to check with him concerning every matter which they did not understand.

He was - as his Shaykh described him - *'[In this region] he had no equal - in seeking knowledge, authoring books, teaching and administrative skills in such a short period of time.'* In light of his excellence, his Shaykh gave him his daughter in marriage, and she gave birth to righteous children who were students of knowledge. One of his four sons - Dr. Ahmad ibn Haafidh al-Hakami - is presently an assistant professor at the Islamic University of Imam Muhammad ibn Sa'ood in Riyaadh. The others are Abdullah, Muhammad and Abdur-Rahmaan.

### **The Beginning of his Scholastic Writings**

When he reached the age of **nineteen** (19) he was requested by his Shaykh - as a means of testing the extent to which he has benefited from his reading and research - to author a book on the subject of *Tawheed Allah* - consisting of the *'Aqeedah as-Salaf as-Saalih* (the Creed of the Righteous Predecessors), in the form of poetry, so as to make it easy for the students to memorize it. Consequently, he authored his work of poetry entitled "**Sullam al-Wusool ilaa 'Ilm al-Usool**" - which was completed in the year **1362** AH. This work of poetry was well received by his Shaykh as well as the scholars of his era.

This was followed by other works in *al-Fiqh* (Jurisprudence), *Usool al-Fiqh* (Fundamentals of Jurisprudence), *at-Tawheed* (Creed, related to the Uniqueness of Allah, the Most High), *as-Seerah an-Nabaweeyah* (Biography of the Prophet), *Mustalah al-Hadeeth* (Technical Terms and Classifications of Hadeeth), *al-Faraa'id* (Inheritance), and many other fields - in the form of poetry and prose.

### Some of the Author's other Works

#### Tawheed:

- \*\* "Sullam al-Wusool ila 'Ilm al-Usool..." [Poetry, Completed 1362 AH, 16 pages]
- \*\* "Ma'aarij al-Qubool bi-Sharh Sullam al-Wusool..." [Completed 1366, Two volumns, more than 1,100 pages]
- \*\* "A'laam As-Sunnah al-Manshoorah, Li-I'tiqaad at-Taa'ifah an-Naajiyah al-Mansoorah " [Completed 1365 AH, 67 pages]

#### Mustalah al-Hadeeth:

- \*\* "Daleel Arbaab al-Falaah, Li-Tahqeeq Fan al-Istilaah " [Published 1374 AH, 174 pages]
- \*\* "al-Lu'lu al-Maknoon, Fee Ahwaal al-Asaaneed wal-Mutoor" [Poetry, Completed 1366 AH, 18 pages]

#### Fiqh:

- \*\* "as-Subul as-Saweeyah, Li-Fiqh as-Sunan al-Marweeyah " [Poetry, 134 pages]

#### Usool al-Fiqh:

"Waseelah al-Husool, ila Muhimmaat al-Usool" [640 verses of Poetry, Completed 1373 AH, 35 pages]

#### al-Faraa'id:

\*\* "an-Noor al-Faa'id, Min Shams al-Wahyee, Fee 'Ilm al-Faraa'id" [Completed 1365 AH, 64 pages]

#### at-Taareekh & as-Seerah an-Nabaweeyah:

\*\*" Nail as-Sool min Taareekh al-Umam wa Seerah ar-Rasool" [950 plus verses of Poetry, 52 pages]

There are many other works both published and un-published.

### His Career/Appointments

In the year **1363** AH [at the age of twenty-one (21)] his Shaykh appointed him as the director of the *Madrasah Salafiyyah of 'Saamitah'* - as well as the supervisor of all the schools in the surrounding villages.

In the year **1373** AH [at the age of thirty-one (31)] the Ministry of Education of Saudi Arabia opened an High School in 'Jaazaan' and appointed Shaykh Haafidh as its first director.

Later, in the year **1374** AH an institute of religious knowledge (*Ma'had 'Ilmee*) - under the jurisdiction of the 'General Administration of Colleges and Religious Institues' - was opened in the city of 'Saamitah', and Shaykh Haafidh al-Hakami was appointed as its director, a task which he performed with excellence.

### His Personality & Character

Shaykh al-Hakami was an example to be followed by every student of knowledge who wants to achieve and acquire beneficial knowledge. Likewise, he was an example for every unpretentious, noble scholar who loves/desires every good and benefit for his students and associates.

He -Rahima-hu-Allah - possessed a great degree of *al-Wara'* (Fear of Allah), *al-Karam* (Generosity), *al-Iffah* (Virtuousness, Modesty) and *at-Taqwa* (Piety). He was strong of faith, stern in adhering (to the Deen) and open with the Truth. He used to enjoin the good and do it himself, and forbid the evil and stay far removed from it. He had no concern about the criticism of those who criticize when it involved (fulfilling the rights of) Allah.

His sittings were always filled with lecturing, *al-Mudhaakah* (Reviewing what has been learned) and acquiring knowledge. He was accompanied by his students at home, in the masjid and at school. His speech was never boring nor were his companions ever weary or tired. Most of his time was spent in reciting the Qur'an or reading scholarly books, in addition to teaching, writing and reviewing the acquired knowledge.

He was cheerful and high-spirited, enjoyed sports as well as playing and joking with his friends, students and visitors; this being one of the causes of the hearts of the people being drawn to him and hence benefiting from him.

### His Death

Shaykh Haafidh al-Hakami remained the director of the Religious Institute in 'Saamitah' until he performed the *Hajj* (Pilgrimage) in the year **1377** AH. After completing the rites of Hajj he 'answered the call of His Lord' on Saturday the **18<sup>th</sup>** of **Dhul-Hijjah**, 1377 AH (1958 CE) in the city of Makkah al-Mukarramah. This was immediately after a sickness which befell him while he was at the height of his youth, his age at that time being thirty-five (35) years and nearly three (3) months.

His death - rahima-hu-Allah - had a severe effect upon his Shaykh, his family, his friends, students and those who loved him. Indeed, they had lost a *man* - who was a model for other men - and a *noble scholar* - the likes of which the area had never seen. Many of his students and friends eulogized him in words of beautiful poetry.

He was buried in Makkah. May Allah, the Most High, have mercy upon him, benefit others through his knowledge and admit him into the spaciousness of His *Jannah*

**Questionnaire Study-Guide for Lecture No. 1 -Introduction**

**Questions:**

1. Discuss briefly the *importance* of the subject of *al-'Aqeedah*.
2. Define *as-Sunnah*
3. Define *al-I'tiqaad*.
4. Explain the terms:
  - (a) *Al-Firqah an-Naajiyah*
  - (b) *At-Taa'ifah al-Mansoorah*
5. Mention the author's name & the *era* in which he lived (date of birth/death).
6. Mention something about the author's *early upbringing* and studies.
7. Mention the *name* of the author's Shaykh & his *relationship* to him.
8. Discuss the author's personality, character and death.
9. List three (3) of the author's *most important* books.

گروہ کی جیت؟  
جیتنے والے گروہ کی جیت؟

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 1

What is the first thing which is obligatory upon '*al-'I baad'* (servants of Allah)?

Question No. 2

What is the matter (purpose) for which Allah created the creatures?

Question No. 3

What is the meaning of "*al-'Abd'*" (Slave/Servant)?

Question No. 4

What is "*al-I baadah*" (worship)?

Question No. 5

When is an action considered as "*I baadah*" (worship)?

Question No. 6

What is the sign/indication of the servants' "*Mahabbah*" (love) for his Lord, the Mighty, the Majestic?

Question No. 7

What are the means through which the servant knows what Allah loves and is pleased with?

Question No. 8

How many conditions are there (for the acceptability) of "*al-'I baadah*"?

Question No. 9

What is meant by "*Sidq al-'Azeemah*" (sincerity of determination)?

Question No. 10

What is the meaning of "*Ikhlās an-Niyyah*" (Purity of Intentions)?



Question No. 11

What is the *Shar'u* (Divine Revealed Way) that Allah, the Most High, has commanded that one not worship except by it?

Question No. 12

How many are the *Maraatib* (levels) of the Islamic Deen (Way of Life)?

Question No. 13

What is the meaning of "al-Islaam"?

Question No. 14

What is the proof that the expression "*I slam*" includes the whole of the Deen when it is used in the general sense (*Mutlaq*)?

Question No. 15

What is the proof for defining "*I slam*" as the Five Pillars when it is used in the specific sense (*Tafseel*)?

Question No. 16

What is the status of the "*Shahaadatain*" (The Two Testimonies) in *I slam*?

Question No. 17

What is the proof for the testimony: "*Laa ilaaha ill Allah*"?

Question No. 18

What is the meaning of the testimony: "*Laa ilaaha ill Allah*"?

Question No. 19

What are the conditions for the testimony of "*Laa ilaaha ill Allah*" - without which there is no benefit for the one who recites it, unless they are all fulfilled?

Question No. 20

What is the proof from the Qur'an and Sunnah for the condition of *'Ilm* (Knowledge)?

Question No. 21

What is the proof from the Qur'an and Sunnah for the condition of *Yaqeen* (Certainty)?

Question No. 22

What is the proof from the Qur'an and Sunnah for the condition of *Inqiyad* (Surrender)?

Question No. 23

What is the proof from the Qur'an and Sunnah for the condition of *Qubool* (Acceptance)?

Question No. 24

What is the proof from the Qur'an and Sunnah for the condition of *Ikhlās* (Sincerity)?

Question No. 25

What is the proof from the Qur'an and Sunnah [for the condition of] *Sidq* (Truthfulness)?

Question No. 26

What is the proof from the Qur'an and Sunnah for the condition of *Mahabbah* (Love)?

Question No. 27

What is the proof of *al-Muwaalaat* (Allegiance) for the sake of Allah and *al-Mu'adaat* (Enmity) for His sake?

Question No. 28

What is the proof for the testimony: *Muhammadur -Rasool Allah*?

گروہ کی شہادت؟  
شہادتِ گروہ کی شہادت؟

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 29

What is the meaning of the testimony: *Muhammadur-Rasool Allah?*

Question No. 30

What are the conditions of the testimony: *Muhammadur-Rasool Allah?* Can the first testimony (*Laa ilaaha ill Allah*) be accepted *without* this one?

Question No. 31

What is the evidence for (the obligation of) *as-Salaat* and *az-Zakaat*?

Question No. 32

What is the evidence for (the obligation of) *as-Sawm*?

Question No. 33

What is the evidence for (the obligation of) *al-Hajj*?

Question No. 34

What is the *Hukm* (Ruling) concerning one who denies one of these (obligations), or one who acknowledges it but turns away (from it) due to pride & arrogance?



گروہِ منصورہ  
ظہورِ نبویؐ کی جیت

Creed of *at-Ta'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 35

What is the *Hukm* (Ruling) concerning one who acknowledges these obligations, then abandons them due to some type of *Takaasul* (laziness) or *Ta'weel* (false interpretation)?

Question No. 36

What is al-Emaan (Faith)?

گروہ کی شہادت  
بہاگہ کی شہادت؛ دل

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 37

What is the evidence that it includes speech and action?

Question No. 38

What is the evidence that *Emaan* increases and decreases?

عَمَّانُ الْفَائِزِيَّةُ  
عَمَّانُ الْفَائِزِيَّةُ الْفَائِزِيَّةُ الْفَائِزِيَّةُ

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 39

What is the evidence that the People of *Emaan* vary in the degree of their Emaan?

Question No. 40

What is the evidence that *Emaan* includes the whole of the Deen when used in the general / unrestricted sense (*Mutlaq*)?

Question No. 41

What is the proof for defining 'Emaan' as the Six Pillars of Faith when it is used in the specific sense (*Tafsee*)?

Question No. 42

What is the proof for Emaan *Jumlatan* (as a whole) from the Qur'an?

Question No. 43

What is the meaning of *Emaan bi-Allah* (Faith in Allah), the Mighty, the Majestic?

Question No. 44

What is *Tawheed al-I laahiyyah* (Tawheed of Divinity/Worship)?

Question No. 45

What is the opposite of *Tawheed al-I laahiyyah*?

Question No. 46

What is *ash-Shirk al-Akbar* (Major Shirk)?

گروه آموزشی قرآن  
موسسه تخصصی قرآن و حدیث

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 47

What is *ash-Shirk al-Asghar* (Minor Shirk)?

Question No. 48

What is the difference between *Waw* (and) and *Thumma* (then) in these expressions?

گروہ کی جیت؟  
جیتنے والے گروہ کی جیت؟

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 49

What is *Tawheed ar-Ruboobiyyah* (Tawheed of Lordship)?

Question No. 50

What is the opposite of *Tawheed ar-Ruboobiyyah*?

گروہِ منصورہ  
ظفر اللغاتی، ڈاکٹر؛ ڈی۔اے

Creed of *at-Taa'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 51

What is *Tawheed al-Asmaa' was-Sifaat* (Tawheed of the Names and Characteristics)?

Question No. 52

What is the evidence of *al-Asmaa' al-Husnaa* (Beautiful Names) in the Qur'an and Sunnah?



گروہ کی مثالیں  
جس نے اسے فتح و نجات بخشا

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 53

What is the example of *al-Asmaa' al-Husnaa* (Beautiful Names) from the Qur'an?

Question No. 54

What is the example of *al-Asmaa' al-Husnaa* (Beautiful Names) from the Sunnah?

Question No. 55

How many are the types of *Dalaalah* (Indications) of *al-Asmaa' al-Husnaa*?

Question No. 56

Give an example of this (each type).

Question No. 57

How many are the divisions of *Dalaalah* (Indications) of *al-Asmaa' al-Husnaa*, from the perspective of *at-Tadammun* (That which is implied)?

Question No. 58

How many divisions are *al-Asmaa' al-Husnaa* divided into from the perspective of their being applied to Allah, the Might, the Majestic?

Question No. 59

It has already been mentioned that the *Sifaat* (Characteristics) of Allah, the Most High, include those which are ***Dhaatiyah*** (related to His Divine Being) and those which are ***Fi'liyah*** (related to His Actions). Give examples of *Sifaat adh-Dhaat* (Characteristics of His Divine Being) from the Qur'an.

گروہِ منصورہ  
ظہورِ نبویؐ کی جیت

Creed of *at-Taa'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 60

Give examples of *Sifaat adh-Dhaat* from the Sunnah.

Question No. 61

Give examples of *Sifaat al-Afaal* (Characteristics of His Actions) from the Qur'an.

Question No. 62

Give examples of *Sifaat al-Afaal* (Characteristics of His Actions) from the Sunnah.

Question No. 63

Are *Asmaa'* (Names for Allah) derived/extracted from every one of the *Sifaat al-Afaal* (Characteristics of His Actions), or are the *Asmaa' Allah* (Names of Allah) all ***Tawqeefeeyah*** (that which requires a proof from the Qur'an and Sunnah).

Question No. 64

What is implied by His Name *al-A'laa* (the Most High) and other names of similar meaning such as *Adh-Dhaahir* (the High), *al-Qaahir* (the Irresistible/Supreme) and *al-Muta'aalee* (the Most High)?

Question No. 65

What is the evidence for (describing Allah with) *Fawqiyyah* (being High, Above) from the Qur'an?

Question No. 66

What is the evidence for (describing Allah with) *Fawqiyyah* (being High, Above) from the Sunnah?

Question No. 67

What have the Imaams of this Deen - from among *as-Salaf as-Saalih* (the Righteous Predecessors) said concerning the issue of ***al-Istiwaa'*** (Ascension, Rising above the 'Arsh)?

Question No. 68

What is the evidence for *'Uloo al-Qahr* (His Supremacy over all) from the Book (Qur'an)?

عقيدة النصر والنجاة  
Creed of the Victorious and the Saved

Creed of *at-Taa'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 69

What is the evidence for *'Uloo al-Qahr* (Supremacy) from the Sunnah?

Question No. 70

What is the evidence for *'Uloo ash-Shan* (Sublimity of His Rank, State or Condition)? And what is it that must be denied/disavowed from [being attributed to] Allah, *Azza wa Jalla*.



گروہ کی جیت؟  
جیتنے والے گروہ کی جیت؟

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 71

What is the meaning of the Prophet's saying - concerning *al-Asmaa' al-Husnaa*:  
"Allah has ninety-nine names [from amongst many] - whoever Ahsaa-haa  
(enumerates them) will enter paradise"?

Question No. 72

What is the opposite of *Tawheed al-Asmaa' was-Sifaat* (Tawheed concerning the  
Names and Characteristics of Allah)?

گروہ کی جیت؟  
جیتنے والے گروہ کی جیت؟

Creed of *at-Taa'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 73

Are all of the divisions of Tawheed *Mutalaazimah* (inseparable from one another), such that whatever nullifies one division nullifies them all?

Question No. 74

What is the proof for [the obligation of] having faith in the *Malaa'ikah* (Angels) from *al-Kitaab was-Sunnah*?

Question No. 75

What is the meaning of *al-Emaan bi-l-Malaa'ikah* (Faith in the Angels)?

گروه آموزشی قرآن  
موسسه تخصصی قرآنی و حدیثی

Creed of *at-Taa'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 76

Mention some of the various types of Angels – in consideration of what Allah has prepared them to do, and what He has assigned them with.

Question No. 77

What is the proof for [the obligation of] having faith in *al-Kutub* (Revealed Scriptures)?

گروہِ منصورہ  
ظہورِ نبویؐ کی جیت

Creed of *at-Taa'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 78

Have all of the Revealed Scriptures been named in the Qur'an?

Question No. 79

What is the meaning of *al-Emaan bi-Kutubi Allah* (Faith in Allah's Revealed Scriptures)?

Question No. 80

What is the *Manzilatu-l-Qur'an* (status/rank of the Qur'an) in relation to the earlier scriptures?

Question No. 81

What is it that the whole of the Muslim *Ummah* (community) must adhere to concerning *Haqqu-l-Qur'an* (the rights of the Qur'an - over the believers)?

Question No. 82

What is meant by 'adhering to the Book and fulfilling its rights'?

Question No. 83

What is the *Hukm* (Ruling) concerning one who holds the opinion of *Khalq al-Qur'an* (i.e. that the Qur'an is created)?

Question No. 84

Is the *Sifatu-I-Kalaam* (Characteristic of Speech) *Dhaatiyah* (related to Allah's Divine Being) or *Filiyyah* (related to His Actions)?

قوله تعالى: ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 85

Who are (the people known as) *al-Waaqifah* (i.e. those who *stand back*, without taking a position), and what is the *Hukm* (Ruling) concerning them?

Question No. 86

What is the *Hukm* (Ruling) concerning one who says: '*my expression* [when reciting] the Qur'an is created'?

گروہ کی جیت؟  
جیتنے والے گروہ کی جیت؟

Creed of *at-Ta'ifah an-Naajiyah al-Mansoorah* [Victorious, Saved Group]

Question No. 87

What is the proof for [the obligation of] having faith in *ar-Rusul* (the Messengers of Allah)?

Question No. 88

What is the meaning of *al-Emaan bi-r-Rusul* (Faith in Allah's Messengers)?



Question No. 89

Did the *Da'wah* (Call) of the Messengers agree with one another concerning what they have ordered and prohibited?

Question No. 90

What is the proof that the *Da'wah* of the Messengers was in agreement (*Ittifaq*) concerning *Aslu-I-Ibaadah* (the Foundation of Worship, being for Allah alone) which has been mentioned above?

Question No. 91

What is the evidence that there is *Ikhtilaaf* (differences) between their *Sharee'ah* laws in its *Furoo'* (branches/secondary matters) of *al-Halaal* (the Lawful) and *al-Haraam* (the Unlawful)?

Question No. 92

Has Allah mentioned the stories of all the Messengers in the Qur'an?

Question No. 93

How many of the Messengers have been named in the Qur'an?

Question No. 94

Who are the *Uloo al-Azm* (those possessing strong resolution) from amongst the Messengers?

Question No. 95

Who was the first Messenger?

Question No. 96

When did the *Ikhtilaaf* (differing and deviation from the Divine Law) take place?

Question No. 97

Who is the *Khaatim an-Nabiyeen* (Seal of the Prophets)?

گروہ کی جیت؟  
جیتنے والے گروہ کی جیت؟

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 98

What is the proof of this?

Question No. 99

What has our Prophet Muhammad been distinguished with to the exclusion of the other Prophets?

گروہ کی جیت؟  
جیتنے والے گروہ کی جیت؟

Creed of *at -Taa'ifah an -Naajiyah al -Mansoorah* [Victorious, Saved Group]

Question No. 100

What are the *Mujizaat* (Miracles) of the Prophets?

Question No. 101

What is the proof of *I'jaaz al-Qur'an* (the Miraculous Nature of the Qur'an)?

# Creed of at -Taa'ifah an -Naajiyah al -Mansoorah

## Supplement

- The importance of *Knowledge*, and the Status of the Scholars
- Some of the Names By which the People of Truth are Known
  - The *Madhhab* of Ahlu-s-Sunnah Concerning *al-Emaan*
  - The Conditions of *Laa ilaaha ill Allah*
  - Two Divisions of Shirk
  - Tawheed & Its Categories
  - Deviations in Tawheed al-Asmaa' was-Sifaat
  - Comprehensive Definition of al-'I baadah
  - *An-Naseehah* (Advice) for the Student

## The importance of *Knowledge* and the Status of the *People of knowledge*

Allah, the Most High, says:

...Say: Are those who **know** equal to those who do not know? It is only men of understanding who will remember (take heed). [Az-Zumar 39:9]

Allah, the Most High, says:

It is only those who have **knowledge** among His slaves that fear Allah. Verily! Allah is All-Mighty, Oft-Forgiving. [Faatir 35:28]

Allah, the Most High, says:

Allah bears witness that none has the right to be worshipped but He, and the angels, and those having **knowledge** (also give this witness)... [Al-Imraan 3:18].

Allah, the Most High, says:

And those whom they invoke instead of Him have no power of intercession? except for those who bear witness to the Truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), **knowingly**. [Az-Zukhruf 43:86].

The Prophet ﷺ said:

Seeking **knowledge** is an obligation upon every Muslim. [Ibn Maajah (Hadeeth Hasan)].

The Prophet ﷺ said:

He who dies **knowing** that there is no god worthy of worship except Allah shall enter Al-Jannah (Paradise). [Saheeh Muslim]

He ﷺ used to supplicate:

O Allah! I ask of You beneficial **knowledge**...[Ahmad, Ibn Maajah (Saheeh)]

He ﷺ also used to supplicate: O Allah! I seek refuge in You from **knowledge** which has no benefit, and from deeds which are not raised up to you and from a supplication which is not heard. [Saheeh Ibn Hibbaan]

## Some of the Names By which the People of *Haqq* (Truth) are Known

### ***Ahlu-Sunnah wal-Jamaa'ah:***

They are those who hold fast to that which the Prophet and his Companions were upon with regards to '*Aqeedah* (belief), '*Manhaj* (methodology) and all matters of the religion.

They are named "***Ahl al-Sunnah***" due to their adherence to, and following of, the *Sunnah* of the Prophet (peace and blessings of Allah be upon him).

They are named the "***Jamaa'ah***" because they are those who have *gathered upon the Truth* and have *not divided into sects* in the religion as did the innovated, misguided sects such as the *Khawaarij*, the *Mu'taazilah*, the *Ash'ariyyah*, the *Soofiyyah* and their likes.

They have gathered around the lawful rulers and have not revolted against them; and they have followed that which the *Salaf* (Early Generations) of this nation have unanimously agreed upon.

### ***at-Taa'ifah al-Mansoorah***

They are 'the ***Victorious*** Group' - in this world - which Allah will support with proofs and evidences or with material victory until they overcome their enemies.

### ***al-Firqah an-Naajiyah***

They are 'the ***Saved*** Sect' who are saved from the punishment in the hereafter; those whom Allah has favored with right guidance, as opposed to the other seventy-two sects which deserve to be punished in the Hell-Fire.

### ***as-Salaf as-Saalih***

Predecessors (the Pious Predecessors). They are the early Muslims, those of the first three generations specifically: the Companions (*Sahaabah*), the Successors (*Taabi'oon*) and their successors (*Atbaa' at-Taabi'een*), as well as those who are upon their way in belief and methodology, generally.

### ***Ashaabul-Hadeeth***

The People of Hadeeth. This is a description of whoever adheres to the *Prophetic Narrations* in accepting and deriving his belief, as opposed to *Ahlu-l-Kalaam* and *Ahl al-Bid'ah* (Innovators) who rely upon other than this.

### ***Ahl al-Ittiba'***

Since they alone, in exclusion to all others, are the *followers* of the *Sunnah* of the Messenger of Allah (peace and blessing of Allah be upon him), *following/adhering* to his path, they are also known as "***Ahl al-Ittiba'***" (those who ***follow*** strictly).



## The *Madhhab* of Ahlu-s-Sunnah wa-l-Jamaa'ah Concerning *al-Emaan*

The reality of *Emaan*, according to *Ahlu-s-Sunnah wa-l-Jamaa'ah* is:

- A. *Conviction* in the *Heart*,
- B. *Speech* on the *Tongue*, and
- C. *Actions* by the *Limbs* (body parts).

The *Daleel* (proof) for this statement is the saying of the Messenger of Allah:

*Verily, al-Emaan consists of seventy some odd branches; the highest of them is the saying: Laa ilaaha illa Allah (Nothing deserves to be worshipped except Allah); and the lowest branch is the removal of something harmful from the road; and al-Hayaa' (Modesty) is a branch of Emaan..* [al-Bukhaaree & Muslim]

**The Speech** upon the tongue is the saying: *Laa ilaaha illa Allah.*

**The Action** of the limbs is *removing something harmful from the road.*

**The Action** of the heart is *modesty.*

**The Conviction** in the heart is believing in Allah, His Angels, His Scriptures, His Messengers, the Judgement Day, and the Divine Decree: the good and bad of it.

And this is based upon the saying of the Prophet:

*Al-Emaan is to believe in Allah, His Angels, His Scriptures, His Messengers, the Judgement Day, and to believe in the Divine Decree, the good and bad of it.*

[Saheeh Muslim, from Umar ibn al-Khattaab]

*Ahlu-s-Sunnah wa-l-Jamaa'ah* also hold that *al-Emaan* **increases** and **decreases**. The Qur'an points to its increase, while *rational necessity* points to the fact that everything which is confirmed to *increase*, must necessarily have the potential to *decrease*.

Allah says in the Qur'an: *And that the believers may increase in Emaan* [al-Muddaththir 74:31]

Allah says: *As for those who believe, it has increased their Emaan.* [at-Tawbah 9:124]

[see also: *Aali 'Imraan* 3:173; *al-Anfaal* 8:2; *al-Ahzaab* 33:22; *al-Fath* 48:4; and the Chapter Heading (33) of Imaam al-Bukhaaree 1/76, no. 44: ***Emaan Increases and Decreases***]

Since, *Emaan* also includes *speech* and *actions*, there is no doubt that the speech of the people differs, from one person to another. The one who says: ***Subhaan Allah*** (Allah is Free from all Imperfections), *wa al-Hamdu li-llah* (All Praise belongs to Allah), *wa Allahu Akbar* (Allah is the Greatest) *one time* is certainly not like the one who says it *one hundred times*.

Likewise, the *Emaan* which is *conviction in the heart* also differs in *strength* and *weakness* from one person to another. The Prophet Ibraaheem said: *...My Lord! Show me how You give life to the dead. He (Allah) said: Do you not believe? He (Ibraaheem) said: Yes (I believe), but in order that the conviction in my heart will be stronger...* [al-Baqarah 2:260]

No doubt that which is *reported* is not like *witnessing* something with your own eyes. Hence, we say: *Emaan* increases and decreases: the righteous *actions* and *speech*, as well as the *conviction* which is in the Heart. And whoever denies this is in *opposition* to the *Sharee'ah* as well as the *reality* which one experiences in life.

### **In Summary:**

*Al-Emaan* consists of *Conviction* in the *Heart*, *Speech* on the *Tongue*, and *Actions* by the *Limbs* (body parts). It *increases* with the increase in good deeds, and *decreases* with the commission of acts of disobedience.

## The *Shuroot* (Conditions) of *Laa ilaaha illa-llah*

### 1. *Al 'Ilm: Knowledge*, which negates **ignorance** .

Knowledge of its meaning, and what it negates and affirms. If a person says it without knowing its meaning, nor what its requirements are, then he will not benefit by it, because he has not believed in what it requires. Rather, he is like someone who speaks in a language that he does not understand.

#### **Knowledge precedes both speech and actions**

Allah says: *So **know** (O Muhammad) that Laa ilaaha illa -llah (none has the right to be worshipped but Allah) and seek forgiveness for your sins...* [Muhammad 47:19]

And the Prophet said: *Whoever dies **knowing** that none has the right to be worshipped except Allah (i.e. laa ilaaha illa -llah) will enter paradise* [Muslim]

### 2. *Al Yaqeen: Certainty*, which negates **doubt**.

The second stresses that our hearts must be absolutely certain of the truthfulness of the *Shahaadah*. There should be no wavering or doubt, since doubt is the opposite of certainty.

*The believers are only those who have believed in Allah and His Messenger, and afterward doubt not.* [al-Hujuraat 49:15]

Also the Prophet said: *No one meets Allah with the testimony that 'there is none worthy of worship except Allah and that I am the Messenger of Allah', and he has no doubt about that statement, except that he will enter Paradise.* [Muslim]

3. *Al Ikhlaas: Purity and Sincerity*. Worshipping Allah exclusively, which negates **shirk**. This is what *Laa ilaaha illa -llah* points to. *Al Ikhlaas* means that when we make the *Shahaadah*, we should do so solely for the sake of Allah, not for anyone else.

Allah says: *Worship Allah, making the Religion pure and **sincere** for Him.*  
[az-Zumar 39:3]

The Prophet said: *Allah has forbidden the Fire upon one who says Laa ilaaha ill Allah, seeking by this the Face of Allah (i.e. saying this sincerely for Allah Alone)*  
[al-Bukhaaree]

### 4. *As-Sidq: Truthfulness*, which negates **hypocrisy** (*nifaaq*).

The hypocrites uttered it with their tongues, but did not inwardly believe in what it means. We must be careful that we do not show this trait of the hypocrites when we say one thing and believe something else. Rather we must strive to always be truthful in our speech, most importantly when we testify to the *Tawheed* of Allah.

The Prophet said: *There is none who testifies **truthfully** from his heart that there is no deity (god) worthy of worship except Allah and Muhammad is His servant and His Messenger, except that Allah will save him from Hell-Fire.* [al-Bukhaaree]

**5. Al-Mahabbah: Love**, which negates **hate**.

Loving the meaning of *Laa ilaaha illa-llah* and whatever it entails, and loving the people of *Tawheed*, the people of *Laa ilaah illa-llah*, i.e.the Muslims who worship Allah Alone. And not only loving *At-Tawheed* and the people of *Tawheed*, but also hating those who oppose it, contradict it, go against it, or act in contradiction to it.

Allah says: *And of mankind are some who take [for worship] others besides Allah as rivals. They love them as they love Allah.. But those who believe love Allah more (than anything else).* [al Baqarah 2:65]

The true believer puts no one as an equal to Allah in his love. The Prophet said: *Whoever possesses the following three characteristics will taste the sweetness of faith: (1) That he loves Allah and His Messenger more than anything else; (2) that he loves a person, and he only loves him for the sake of Allah; (3) and that he hates to return to disbelief after being saved from it just as he would hate to be thrown into the Fire.* [Muslim]

**6. Al-Inqiyaad: Complete Submission and Compliance**, which negates **disobedience**.

The testimony of *laa ilaaha illa-llah* is more than a mere statement on the tongue, Rather, our testimony of faith must be followed by compliance with what the *Shahaadah* entails with respect to commands and prohibitions.

Allah says: *And whoever submits his face [i.e. himself] to Allah while he is a doer of good, then he has grasped the trustworthiest handhold [i.e. laa ilaaha illa-llah].* [Luqmaan 31:22]

So, after **knowing** what *Laa ilaaha illa-llah* means, and saying it with **sincerity**, **truthfulness**, and **certainty**, while also having **love** for it, then one must **comply** with whatever this *Shahaadah* necessitates of action, the most important of these, of course, is the Prayer.

**7. Al-Qubool: Acceptance**, which negates **rejection**.

Al Qubool means that when we are called to Islaam, we accept it. This is achieved by acting upon what Allah has commanded and abandoning whatever He has prohibited. It is not enough to just recognize the beauty of Islaam.

Allah says: *Truly when it was said to them: 'laa ilaaha illa-llah', they puffed themselves up with pride (i.e. they denied it), and they said: Are we going to abandon our gods for the sake of a mad poet?* [as- Saaffaat 37:35, 36]

*And turn in repentance and obedience with true faith (Islaam Monotheism) to your Lord and submit to Him, (in Islaam) before the torment comes upon you, then you would not be helped.* [az-Zumar 39:54]

Note: the Shaykh Muhammad Abdul-Rahman al-Khumayyis says: The hypocrites were saying *Laa ilaah illa -llah*, and in spite of that, they would be below the

Creed of at -Taa'ifah an -Naajiyah al -Mansoorah [Victorious, Saved Group]

disbelievers in the Hell-fire. They would be in the lowest place, in the most despicable place, in the lowest level of Hell-fire.

Allah says in sooratu-n-Nisaa' chapter 4 verse 145:

*So they would be in the lowest degree, in the lowest place of the Hell-fire, in spite of the fact that they were performing prayers with the Prophet and they were giving charity from their wealth.*

And in this way it is the same in every time and in every place that the hypocrites openly display Islaam. They openly perform the actions of the Muslims while the reality of their affair is that they are *Kaafirs* (disbelievers) and *Mushrikoon* (pagans).

So what is required is that a person says *Laa ilaaha illa-llah* on the tongue while knowing in their heart - knowing and understanding its meaning, and believing in that which it indicates; meaning believing in the fact that Allah should be singled out as being Unique and Alone and nothing is equal to Him or similar to Him; nothing is comparable to Him and He Alone deserves to be worshipped.

Singling out Allah, that He is One and Unique in His Divinity; and He is also One and Unique in His right to be worshipped.

It is expected that the person should believe in his heart what is required or what is indicated by the meaning of *Laa ilaaha illa-llah*. The importance of that is singling out Allah with *Al Wahdaniyyah* (Uniqueness) and *Al Uboodiyyah* (Worship). This is the affirmation that Allah is Unique and Alone, and there is nothing like him in His Qualities or Characteristics (*Sifaat*) and His Actions (*Af'aa*) and that He Alone deserves to be worshipped.

## Two Divisions of Shirk

**Shirk Akbar**- Major Polytheism

**Shirk Asghar**- Minor Polytheism

As for **Shirk Akbar** many of the scholars defined it in similar terminology saying

It is when someone ascribes to Allah a partner or makes something or someone as an equal with Allah, especially in *Ibaadah* (worship).

It may be in any one of the types of *Tawheed*, especially if the Shirk is in Tawheed *Uloohiyyah* or *Uboodiyyah*, i.e. in matters of worship - that we offer any type of worship to someone or something other than Allah, as an equal to Him. Examples are:

*Supplicating* or calling on or asking our needs from other than Allah;

Having *hope* in other than Allah;

*Fearing* other than Allah;

*Loving* something or someone as we should love Allah Alone, i.e. with the love that is exclusive to Allah Alone;

Offering any other type of the types of *Ibaadah* (worship) that belongs to Allah Alone; and indeed, every type of *Ibaadah* it is the right of Allah Alone.

As for **Shirk Asghar** – the scholars have defined it in different ways:

(a) Some said: Every type of *speech* or *action* that leads to, or opens the way towards, *Shirk Akbar*, then it is *Shirk Asghar*.

For example, making an *oath* or *swearing* by other than Allah is considered *Minor Shirk* because it opens the way to someone to consider that thing which he swears by as being equal with Allah.

(b) Likewise a small amount or insignificant degree of *Riya* (showing off or ostentation) is also considered as a type of *Minor Shirk*.

(c) Likewise, one of the main guidelines to determining *Shirk Asghar* is when anyone considers something/someone as a *cause* or *reason* for something to happen - whether in gaining some benefit or repulsing some harm. They *hope* and *expect* and *believe* that this thing/person can protect them or give them some benefit – while this cause or reason is not legislated in the *Sharee'ah*.

Examples of this:

Someone who believes that praying near the grave of a so-called 'Saint' will assure their supplications being answered. Or someone who thinks that saying the name of 'Allah' – for example – one thousand times will relieve sickness etc. Likewise, if someone thinks that the *movement of the stars* controls the destiny of human being on earth, then this is also a form of *Minor Shirk*. The reason why these matters are considered Minor Shirk is because none of them have been identified in the *Sharee'ah* (Islamic Law) as a cause or reason to benefit or harm. Hence, it is unacceptable to consider them as such.

### Tawheed & Its Categories

**Tawheed is to single out Allah Alone for worship, which is the purpose for which Allah created the world. As Allah says in the Noble Qur'aan:**

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*I have not created the Jinn and Mankind  
except to worship Me.*

Worship here means: **Tawheed** in all types of worship, and singling out Allah for supplication.

The following types of *Tawheed* are derived from the Noble Qur'aan:

1) **Tawheed Ar-Ruboobiyyah** (Lordship) –

**Tawheed ar-Ruboobiyyah means: Allah's Uniqueness - that He is Alone - in His Lordship, or Tawheed of Allah with regard to His Actions which affect His Creation.**

It is the acknowledgement that Allaah alone is the **Lord** and **Creator**.,  
Even the pagan disbelievers acknowledged this fact, but this did not cause them to enter into Islaam. Allah says:

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*If you were to ask them who created the heavens and earth, they would most  
certainly say:  
'the Mighty, the All-Knowing has created them'.*

Today, the Communists completely deny the existence of the Creator, so they are worse than the unbelievers of *Jaahiliyah* (i.e. the period of ignorance before Islaam).

In summery: **Tawheed ar-Ruboobiyyah** is to believe in the *Uniqueness* of Allah regarding **His actions**. It is the firm conviction that Allah Alone is the **Lord** of everything and its **Owner, Creator, Sustainer and Provider, Cause of harm and Giver of benefit**; He Alone **Gives life and Causes death**; He Alone **Controls, Organizes, Plans and Arranges all affairs**; the One who does whatever **He Wills** with His Creation, without the aid of any partners.

Allah has no partner in His Sovereignty. No one can reject his Command and no one can amend His Rulings. He has no rival, no one similar to Him, nor anyone with equal qualities. No one can contest or challenge Him in any aspect of His *Ruboobiyyah*, nor anything of **al-Muqtadiyyaat** (or that which *necessarily results from*) His Names and Qualities or Characteristics.

**The Tawheed Ar-Ruboobiyyah necessitates the belief in the Tawheed al-Uloohiyyah, that is, whoever believes in Allaah as the Rabb, as described above, confesses by necessity, that no one deserves to be worshipped except Allaah, and he therefore calls on Allaah alone, seeks His help, trusts Him alone, and dedicates the legitimate acts of worship to Him alone.**

[See also Surah: 6:1, 1:1, 13:16, 30:40, 31:11, 52:35-36, 19:65, 17:111, 34:22-23,]

2) **Tawheed Al-‘Uloohiyah** (Worship) –

**Allah’s Uniqueness - in Singling Him out for the Acts of Worship -  
 Tawheed of Allah by the Actions of the Creatures (Their worship of Him).**

It is the *Tawheed* of Allaah concerning all types of legislated *worship*, such as supplication, seeking help, *tawaaf* (circumambulating the *Ka'bah*), slaughtering, making vows etc...

This type of *Tawheed* was the one totally rejected by the unbelievers and it has been a source of dispute between the nations and their respective Messengers from the time of *Nooh* (Noah) to the time of *Muhammad* . Most of the chapters in the Noble Qur’aan emphasize *Tawheed* of worship and calling to Allaah alone. So in Soorah *al-Faatihah* we read:

???H?? ??? ???? ??

*You alone do we worship, and You alone we ask for help.*

This means: We single You out for *worship*, then we *supplicate* to You, and You alone, and we do not *seek help* from other than You!

*Tawheed* of worship includes singling Him out alone for *supplication* to Him, and *ruling* by His Qur’aan and *judging* by that which He has legislated. All of that is included in His Saying:

? ??? ???? ???? ? ???? ??

*Verily! I am Allaah, none has right to be worshipped  
 except Me, so worship Me.*

3) **Tawheed Al-Asmaa was-Sifaat** (Names & Attributes/Descriptions) – It is to have faith (*Eemaan*) in everything that is found in the Noble Qur’aan and the authentic narrations of Hadith regarding the *Attributes* of Allaah, by which He has described Himself and by which His Messenger described Him. It is to have faith in these *Attributes* in a literal manner without *Tahreef* (distortion) and without *Ta’weel* (re-interpretation) and without *Tafweed* (saying: ‘we accept the words but are ignorant of their meanings’), such as *Istiwaah* (rising above His Throne), *Nuzool* (descending to the lowest heaven) and other than that from His Attributes and Descriptions.

We explain the Attributes in a way that is reported from the *Salaf* (Early Generations of the Muslims). For example, the explanation of *Istiwaah* has been reported from the *Tabi’een* (students of the Companions) in Saheeh al-Bukhaari, that it is 'elevation' and 'rising up' in a manner which befits His Majesty. Allah says in the Qur’aan:

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*There is nothing like unto Him,  
 He is the All-Hearing, the All-Seeing.*

### Deviations in Tawheed *al-Asmaa' was-Sifaat*

- 1) **Tahreef** (distortion) – It is to change the meaning to that which is false, for example, changing the meaning of *Istiwaah* (rising) to mean *Istawlaa* (conquering).
- 2) **Ta'teel** (denial) It is to deny and negate the Attributes of Allaah, such as the 'Highness' (*al-'Uloo*) of Allah above the heavens; the astray groups claim that Allah is not above the heavens, but instead He is in every place. Far removed is He from their lies.
- 3) **Takyeef** (asking how) – It is to ask “how?” regarding the Attributes of Allah and thus inquire into the *manner* of it. So, regarding the 'Highness' of Allah above His Throne, it is not comparable to His creation and no one knows *how* He is above His Throne, except Allah.
- 4) **Tashbeeh** (likening) – is likening (comparing) the Attributes of **Allah** with the attributes of His **creation**. So it is not to be said: “**Allaah descends to the lowest Heaven in a similar manner as we descend.**” The hadeeth regarding descending is reported by Imaam Muslim in his *Saheeh* (authentic collection).

From the many lies fabricated against Shaikh-ul-Islam Ibn Taymiyah is that he practised *Tashbeeh* (likening). However, we do not find this in his books, rather we find his rejection and rebuttal against *Tashbeeh* (likening, comparison) and *Tamtheel* (making examples). May Allah have Mercy upon him.

- 5) **Tafweed** (denying knowledge of the meanings of the Attributes of Allah) – The *Tafweed* of the Salaf (Early Generation of the Muslims) was to affirm the **meaning** of the attributes, while denying knowledge of the '**how**' of it. So, *Istiwaah* for example is taken to mean **Highness**. However, no one knows '*the how*' of it - i.e. the *manner* of His *Highness* above His Throne, except Allaah.

As for the *Tafweed* of the *Mufawidah* (the deviant people) - it was to deny both the knowledge of **the meaning** and '**the how**' of the attribute simultaneously. This is opposed to what is reported from the *Salaf*, such as Umm Salamah and Rabee'ah (the Shaikh of Imaam Maalik) and Imaam Maalik himself, since their statements agree upon the fact that *Istiwaah* is **known** and **how** it occurs is **unknown** and *Eemaan* (faith) in it is **obligatory** and **questioning** about it is an innovation (i.e. asking about *how* it occurs). This is because Imaam Maalik - in answering the one who questioned him about *how it occurs* - said that *Istawaa* is known.



## Comprehensive Definition of al-'I baadah

### The Definition

'Al 'Ibaadah is a comprehensive expression that includes everything that Allah loves and is pleased with whether *speech* or *actions*, whether it is that which is done *openly* (seen) or that which is done *secretly* (unseen).'

### Actions of the Heart, and Actions of the Limbs (i. e. body parts)

Hence, it includes the actions of the *heart*, such as love, hope and fear. And that which is *seen* such as *Salat* and *Hajj*; and that which is *heard*, such as *Du'a* or recitation of the Qur'aan.

### Not limited to the Ritual acts of Islam

As many of the scholars of the Sunnah said: Al 'Ibaadah is not limited to the rituals of *prayer* and *fasting* and *pilgrimage*; rather it includes everything that we do seeking to earn the pleasure of Allah – even our eating, sleeping and lawful pleasures - with the *condition* that it is done with *Ikhlāas* [sincerely for the sake of Allah Alone] and *Mutaaba'ah* [in accordance with the *Sunnah* of the Messenger of Allah].

## *An-Naseehah (Advice) for the Student*

**In order to achieve the greatest benefit from this course, every student is advised to read - and act in accordance with - the following guidelines.**

1. Be *regular* in **attendance**. A student should only be absent in *unavoidable situations*.
2. Be **punctual** in arriving for classes. It is expected that the student should perform the *Maghrib* Prayer at the *masjid* beside the Center, as the lectures begin immediately after the prayer.
3. Any *questions* that may accompany the lecture should be answered - in writing -before the next lecture.
4. Students are encouraged to prepare for examinations, by reviewing each lecture – one by one – in order to avoid cramming at the time of examinations.
5. Students are expected to take notes during the lectures – by either writing or tape recording.
6. Each student who is absent is *responsible* to collect the missed materials.
7. *Supplementary* reading is encouraged for better understanding of the subject.
8. A **certificate** will be given – *In Sha Allah* – to those who are **regular** in attendance, **punctual** for lectures and *participate* in all course activities.

May Allah, Subhaanahu wa Ta'aalaa, Grant Us all Success  
in this Life and the Next!