

**Ibn Baz Fatwas**

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**A lecture on the fundamentals of Iman (Faith)**

Praise be to Allah, the Lord of the Worlds. May peace and blessings be upon the Servant of Allah, His Messenger, the best of His Creatures, and His Trustee over His revelation, our Prophet, Imam, Muhammad ibn `Abdullah. May Allah's Peace and Blessings be upon his family, Companions, and those who adopt his way and follow his guidance until the Day of Resurrection!

Dear honorable brothers, my address to you will be on the fundamentals of Iman. This topic was chosen by the university and I agreed to deliver this speech because it is an exceptionally important matter. It is acknowledged that our Deen (Islam) is established upon these tenets, as our Ummah (nation) cannot succeed, live in a state of happiness, security, and glory above other nations except through holding fast to these tenets and acting accordingly in terms of its statements, actions, general conduct, Jihad, and all its affairs.

The Qur'an makes these fundamentals clear in many Ayahs (Qur'anic verses) and are also explained in the Prophet's Hadiths (peace be upon him). The six fundamentals of Iman are themselves the tenets of the Islamic faith, for preaching Iman in Allah is the foremost objective of this Deen which awakens people's inclination towards piety, guidance, and Taqwa (fearing Allah as He should be feared). It is the essence of the Message of the Prophet (peace be upon him) who propagated beneficial knowledge and practicing good deeds. All this falls under the realm of Iman. These six fundamentals have been explained in the Noble Book in different Ayahs, and highlighted in the Prophet's Hadiths. Allah (may He be Praised) states in His Book: [It is not Al-Birr \(piety, righteousness, and each and every act of obedience to Allâh, etc.\) that you turn your faces towards the east and \(or\) the west \(in prayers\); but Al-Birr is \(the quality of\) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets...](#) Allah (may He be Praised and Exalted) mentions in this Ayah five

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fundamentals of Iman: To believe In Allah, the Last Day, His angels, Books, and Messengers. These are five matters upon which Islam is based in all its aspects. Allah (may He be Glorified and Exalted) also states: [The Messenger \(Muhammad, peace be upon him\) believes in what has been sent down to him from his Lord, and \(so do\) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. \(They say\), "We make no distinction between one another of His Messengers..."](#)

In this Ayah, Allah mentions four matters in His statement: [Each one believes in Allâh, His Angels, His Books, and His Messengers.](#) Allah makes no mention of the Last Day although He mentioned it in the previous Ayah and others. This is Allah's Law in His Book, as He variegates the discourse about His omnipotence (may He be Glorified and Exalted), His Names, and Attributes, the tenets of this Deen, the events of the Day of Resurrection, about Jannah (Paradise) and Hellfire, His messengers and their nations, for the purpose of increasing the Iman and knowledge of those who ponder over the Ayahs of His Book and seek more knowledge with every Surah, even every Ayah of this Glorious Book or every Hadith narrated from the Messenger of Allah (peace be upon him). However, Allah (may He be Glorified and Exalted) mentions the Last Day at the end of the Ayah, as He states: [\(We seek\) Your Forgiveness, our Lord, and to You is the return \(of all\).](#) He (may He be Glorified and Exalted) also states: [O you who believe! Believe in Allâh, and His Messenger \(Muhammad, peace be upon him\), and the Book \(the Qur'ân\) which He has sent down to His Messenger, and the Scripture which He sent down to those before \(him\); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.](#)

Allah explains in this Ayah so that whoever disbelieves in these fundamental articles of Iman has strayed far from the Straight Path. There are many Ayahs to the same effect. At some places of the Qur'an, Allah mentions independently believing in Him alone, because all the articles of faith are part and parcel of having Iman in Allah, while in others He mentions belief in Him and His Messenger, or in Him and the

Last Day.

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This is because believing in Allah naturally includes other matters of Iman mentioned in the other Ayahs, such as believing in angels, Books, messengers, and the Last Day. In this regard, Allah (may He be Glorified and Exalted) states: **O you who believe! Believe in Allâh, and His Messenger (Muhammad (peace be upon him)) and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)...** Allah confined this Ayah to having Iman in Allah, His Messenger, the Book sent down upon Muhammad (peace be upon him), and the Book revealed before. He did not mention the other articles of Iman because they are included in the belief in Allah. Allah (may He be Glorified and Exalted) further states: **Therefore, believe in Allâh and His Messenger (Muhammad, peace be upon him) and in the Light (this Qur'ân) which We have sent down.** He mentioned believing in Allah, His Messenger, and the light revealed to Muhammad, namely the Qur'an and the Sunnah, because the other matters are contained in that light, and so are all that Allah and His Messenger informed about regarding what was and will be. Allah (may He be Glorified and Exalted) also states: **Believe in Allâh and His Messenger (Muhammad peace be upon him), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.** Here, Allah only mentions Iman in Allah and His Messenger because other essential requirements of Iman are basically included in believing in Allah and His Messenger.

The Sunnah also provides support for this. For example, the well-known Hadith of Jibril (Gabriel) when he asked the prophet (peace be upon him) about Islam, Iman and Ihsan (the perfection of Faith). He first asked about Islam, and in another narration he began by asking about Iman then mentioned Islam and Ihsan. The point is that he first asked about the requirements of Iman because it purifies the Muslim inwardly in a way that is reflected upon his outward behavior. This is why Allah defined Islam as outward submission because it has to do with a Muslim's submissiveness to Allah (may He be Praised). The word "Islam" indicates submission to Allah (may He be Exalted), and obeying His Commands. For that reason, Allah called the outward matters of worship 'Islam' as they include humbling oneself and worshipping Him, obeying His Commands and abiding by His laws.

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It is said "A person submitted and surrendered to another i.e. he humbled himself to someone and followed his commands. Likewise, submission to Allah means humbling oneself to Him and observing His Shari'ah (may He be Praised and Exalted).

Islam means outward submission to Allah while Iman combines inward and outward submission to Him as in observance of the teachings of Allah's Purified Shar`ah (Law). That is why they were coupled in the Sahih (authentic) Hadith, the Prophet (peace be upon him) explained Islam as outward deeds which testify to one's submission that includes verbal testimony that there is no God worthy of worship except Allah and that Muhammad is His Messenger, performance of the five daily prayers, payment of Zakah, fasting the month of Ramadan, and performing Hajj to the Sacred House in Makkah. Also, Iman has to do with inward submission that includes believing in Allah and His Angels, etc.

The Sahih Hadith reads: **O Messenger of Allah, what are the best acts? He said: to feed the food and send regardings to whom you know and to whom you know not.** According to another Hadith: **Whose Islam is the best i.e. who is a very good Muslim? He replied: One who avoids harming the Muslims with his tongue and hands.**

Thus, the word "Islam" refers to the outward deed which demonstrates a servant's submission to Allah's commands, obeying His Shari`ah, and abiding by it while Iman is akin to the inward Iman in one's heart such as believing in Allah, His Angels, Books, Messengers, the Last Day, and Qadar (predestination) whether good or bad. When the Prophet (peace be upon him) was asked about Iman, he said, **To have faith in Allah, His Angels, His Books, His Messengers, the Day of Resurrection and the Divine destiny whether good or bad.** He explained Iman as believing in these six matters which are essentially the fundamentals of Faith and the Deen of Islam, for whoever lacks Iman has no share in Islam, and whoever lacks Islam is not a Mu'min (believer). Accordingly, believing in these essential requirements of Iman is a prerequisite for the validity of one's Islam. However, a Muslim's Iman might be perfect or not, as Allah (may He be Glorified and Exalted) stated about the Bedouins: **Some of you believe not but some of you We have accepted (to Islâm)**

stated about the Bedouins: [Say: "You believe not but you only say, 'we have surrendered \(in Islam\)"](#) )

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Because their Iman was not perfect and did not fulfill the essential requirements to be true believers, Allah denied them the perfect Iman as this cannot be associated with those who neglect religious obligations, as the Prophet (peace be upon him) stated, [There is no faith, for a person who does not have patience](#) ) Similarly, he (peace be upon him) said: ["None of you will believe until he loves for his brother what he loves for himself."](#) ) The Prophet (peace be upon him) also said: [He who believes in Allah and the Last Day should either utter good words or better keep silent; and he who believes in Allah and the Last Day should show hospitality to his guest. He who believes in Allah and the Last Day should keep good relation with his Kith and kin. He who believes in Allah and the Last Day should not hurt his neighbors.](#) ) To explain it further, Iman entails practicing good deeds. Thus, Islam without Iman is the act of hypocrites. The perfect Iman necessitates abiding by what Allah and His Messenger commanded and refraining from what they forbade. If a Muslim falls short in adhering to this, then he is not a believer as Allah negated Iman from the Bedouins in His statement: [Say: "You believe not but you only say, 'We have surrendered \(in Islâm\)"](#) ) and as negated also by the previous Hadiths.

To summarize, Allah (may He be Praised) and His Messenger denied the Iman of those who neglected some obligations of faith, although they remained within the fold of Islam. These six tenets are the core of the Deen of Islam; whoever fulfills them along with the outward matters of Iman, then they are believing Muslims. But those who neglect these tenets have no share either in Islam or Iman. Their status is like that of hypocrites who pretentiously adopted Islam, identified themselves as believers, offered Salah (Prayer) with Muslims, performed Hajj, and even fought in the cause of Allah but they are inwardly not with the Muslims, let alone those who antagonize them for nothing except their detesting the Deen of Allah and His Messenger and they belie and deny what was revealed to the messengers. They claim to be Muslims to fulfill their own wicked desires. Allah has exposed their matter and declared their Kufr (disbelief) and misguidance; they become even more disbelieving than those who openly declare their Kufr, and that is why they will go to Hell and abide there eternally

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in the lowest place of the Fire. This is what they deserve because their evil towards the Islamic faith is emphatically confirmed and Muslims can be deceived by their pretension of being brothers and some important secrets might be disclosed to them which they exploit to harm Muslims and betray them. That is why their Kufr is more severe and their evil is more harmful. The same applies to whomever claims to believe in these fundamentals of Iman and does not offer the outward obligations of Islam such as testifying that there is no deity except Allah and Muhammad is His Messenger, offering Salah, Sawm (Fast), paying Zakah, performing Hajj or neglecting other outward practices of Islam which Allah has enjoined. This is evidence of their lacking Iman or its weakness. They are at risk for Allah may reject their Faith as it is unanimously agreed upon that Iman is denied by not offering the two testimonies of Faith. However, Iman cannot be completely rejected from a Muslim, rather their Iman is not perfect owing to their falling short in certain obligations such as observing Sawm, performing Hajj and paying Zakah; although having the ability to do so and other matters defined by the majority of scholars. Whoever abandons such obligations, then he is Fasiq (someone flagrantly violating Islamic law) and devoid of guidance, but not a Murtad (apostate) according to the majority of the scholars as long as he does not deny such obligations. As for the obligation of Salah, some scholars held the view that neglecting it is a form of apostasy from Islam even if a person does not deny its obligation in accordance with the soundest opinion among scholars based on many proofs including the Prophet's statement: [That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.](#) ) Compiled by Al-Imam Ahmad Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih Sanad (chain of narrators) on the authority of Buraydah ibn Al-Haseeb (may Allah be pleased with him). Others ruled that the abandonment of Salah is Kufr, but not Kufr Akbar (a major disbelief that takes one out of the religion of Islam) if the person does not deny its obligation. This matter is an independent realm of study but our goal here is to explain that there is no Islam for one without Faith and no faith for one without Islam. They mutually define each other. As previously mentioned, the word "Islam" means submission and humbleness to Allah and His Omnipotence (may He be Praised) which is in relation to the outward submission of the servant to His Lord.

Similarly, the word "Iman" is a term refers to the Muslim's inward belief which Allah (may He be Glorified and Exalted) knows. It is also called so because it has to do with the belief of the heart which is associated with outward obligations that reflect this believing heart. They

are, when adhering to and practicing,

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an indication of the validity of Iman. Conversely, whoever does not observe these outward obligations, this designates that they have no Iman or weak Iman. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), Iman in its generality includes Islam and vice versa, as Allah (may He be Glorified and Exalted) says: [\( Truly, the religion with Allâh is Islâm. \)](#) This Iman is included according to the main stream Muslims. No Islam without Iman and Iman means guidance, God-fearing, and righteousness. These terms, even different, refer to the same meaning i.e. believing in Allah and His Messengers, following His Guidance, abiding by the teachings of His Deen. Furthermore, the word "Ihsan" in general implies both Iman and Islam because it is confined to Allah's servants who have perfected their faith. In the same way, if one of the three words were said generally, the other two are naturally implied. Thus, if it is said that the Muhsinon (good-doers) are the most beloved servants to Allah, then this implies that they have perfected their Islam and Iman, as Allah (may He be Exalted) states: [\( And do good. Truly, Allâh loves Al-Muhsinûn \(the good-doers\). \)](#) Allah (may He be Glorified) also says: [\( Truly, Allâh is with those who fear Him \(keep their duty to Him\), and those who are Muhsinûn \(good-doers\). \)](#) The Muslim who reaches the degree of Ihsan must manifest this by their strong Islam and Iman, piety and observance of Allah's orders. It is only then that he deserves to be ranked as Muhsin, for Ihsan is not reached unless preceded with sound Islam and perfect Iman.

Dear brother, you should know that the word Mu'minon (believers) implies the word Muslims, because it is more specific, as Allah (may He be Exalted) states: [\( And verily, Allâh is with the believers. \)](#) Allah (may He be Glorified) says: [\( Allâh has promised the believers, men and women, Gardens under which rivers flow \)](#).

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The word "Mu'min" refers only to those who believe with their hearts and act accordingly with their bodily organs to demonstrate belief in the Oneness of Allah's Lordship. The Mu'minon deserves to be called so because of their belief with the heart, their true Islam, their observance of Allah's commands and not transgressing His Limits. This meaning is indicated by the Hadith of Sa`d ibn Abu Waqas (may Allah be pleased with him) [\( when he asked the Prophet \(peace be upon him\) why he gave the bounties to certain people and excluded others, Sa`d said: O Messenger of Allah, you gave such-and-such and excluded such-and-such, and I think they are believers. The Prophet \(peace be upon him\) said: Or Muslims. Sa`d repeated his question and the Prophet kept saying: Or Muslims. \)](#) To explain it further, if coupled together, Iman and Islam have two meanings: a specific meaning and a general one. The word "Muslim" is more general than the word "Mu'min", accordingly every Mu'min is a Muslim but not vice versa. Yet, when generally and separately speaking, both terms may be used interchangeably as previously stated.

This is also indicated in the Prophet's statement: [\( Faith has over seventy branches,or over sixty branches, the most excellent of which is the declaration that there is none worthy of worship \(in truth\) but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith. \)](#) (Agreed upon by Al-Bukhari and Muslim). This Hadith carries the general implication that Iman includes Islam (submissiveness to Allah), Huda (guidance), Ihsan, Taqwa. Iman, whose most excellent expression is that there is no deity but Allah, and humblest of which is the removal of what is injurious from the path; this is the essence of our Deen and it is Islam and Iman. That is why the Prophet stated: [\( The uppermost of all these is the Testimony of Faith: "La ilaha ilallah" \(there is no true God except Allah\). \)](#)

It is known that the Shahadah (Testimony of Faith) that there is no deity but Allah is the first pillar of Islam along with testifying that Muhammad is His Messenger. Allah made this Shahadah the highest rank of Iman, and as such, it includes in its generality Islam, its pillars, and the obligations related to it. Similarly, when referring only to the Iman in Allah or in Him and His Messenger, this includes all what Allah Prescribed and His Messenger conveyed with regard to Salah, Zakah, Sawm, Hajj, belief in Angels, Books, the prophets,

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the Last Day, and Qadar whether good or bad. All of these pillars of faith goes within the realm of believing in Allah. This also entails believing in His Names, Attributes, and His Existence as the Lord of the Worlds and the Only One deserving worship. Not only this, but such

Iman is not separated from believing in what Allah revealed or legislated, what He prescribed for His Servants, as it also encompasses believing in all Messengers, Angels, Books, Prophets, and all that Allah and His Messenger revealed.

The Sunnah also confirm this meaning when the Messenger of Allah (peace be upon him) said: [Say, "I affirm my faith in Allah" and then be upright.](#) It encompasses All what Allah revealed or legislated for His Servants. Allah (may He be Glorified) says: [Verily, those who say: "Our Lord is Allâh \(Alone\)," and then they stand firm](#) ,i.e. they acknowledged that their Lord, Creator, Sustainer is Allah and their belief in Him urged them to adhere to His Book and the Sunnah of His Prophet (peace be upon him). It a Divine Way to mention narratives and parables in the Qur'an describing them in depth in certain verses and in brief in others, so that whoever seeks knowledge of such narratives will read them either in detail or brief with no confusion for he knows that each position has its own implications.

Likewise, Iman is mentioned separately in some Ayahs, and in others along with some of its prerequisites or branches to designate their importance and greatness, as Allah (may He be Glorified and Exalted) states: [Truly those who believe, and do deeds of righteousness, and perform As-Salât \(Iqâmat-as-Salât\), and give Zakât, they will have their reward with their Lord...](#) Allah's saying: [and perform As-Salât \(Iqâmat-as-Salât\), and give Zakât](#) are essentially included in the realm of Iman and good deed but He mentioned them specifically to highlight their importance. The same applies to His statement: [Therefore, believe in Allâh and His Messenger \(Muhammad peace be upon him\) and in the Light \(this Qur'ân\) which We have sent down.](#)

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Believing in Allah and His Messenger naturally includes the belief in the revealed light but again Allah mentioned it to emphasize its great rank. Allah (may He be Glorified and Exalted) states: [By Al-'Asr \(the time\).](#) [Verily, man is in loss,](#) [Except those who believe \(in Islâmic Monotheism\) and do righteous good deeds, and recommend one another to the truth \[i.e. order one another to perform all kinds of good deeds \(Al-Ma'ruf\) which Allâh has ordained, and abstain from all kinds of sins and evil deeds \(Al-Munkar\) which Allâh has forbidden\], and recommend one another to patience \(for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd\).](#) Following the truth and recommending one another to patience are forms of good deeds which reflect one's Iman. Therefore, Allah mentions offering good deeds preceded by the prerequisite of Iman as a way of apposition of the specific to the general. Similarly, He mentioned enjoining one another to the truth and patience after good deeds in the same opposition, because they are kinds of good deeds. Thus, they were not mentioned in another Ayahs. Allah (may He be Glorified and Exalted) states: [Verily, those who believe \(in Islâmic Monotheism\) and do righteous good deeds, for them are Gardens of Delight \(Paradise\).](#) He did not mention recommending one another to the truth and patience, as they are included in His statement "and perform righteous good deeds" and in Iman generally. When referring to Iman in general, it includes all that Allah and His Messenger told of the past and the future until the end of time, on the Day of Resurrection, and about Jannah (Paradise) and Hellfire. It also encompasses all that Allah and His Messenger enjoined and what they forbade. Yet, Allah (may He be Praised) may make special mention of some specific good deeds or special mention of abandoning some sins as a way of emphasizing the particular after the general. The same goes to the fundamentals of Iman, as they are sometimes mentioned altogether as in Allah's statement: [It is not Al-Birr \(piety, righteousness, and each and every act of obedience to Allâh, etc.\) that you turn your faces towards the east...](#) Here He mentioned five articles of faith and mentioned believing in Al-Qadar in other Ayahs. Allah (may He be Glorified and Exalted) states: [Verily, We have created all things with Qadar \(Divine Preordainments of all things before their creation as written in the Book of Decrees —Al-Lauh Al-Mahfûz\).](#) and

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[No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfûz\)...](#) Other Ayahs stress the same meaning. At other positions of the Qur'an, Allah mentions only some of them.

In the Prophet's Sunnah also mention some of these articles of faith although they were detailed in the Hadith of Jibril (Gabriel). In other Hadiths, only belief in Allah was mentioned such as the following Hadith: [Say, "I affirm my faith in Allah" and then be upright.](#) Likewise, some Hadiths included only the mention of Iman in Allah and the Last Day as believing implies believing in all that Allah and His Messenger

Some Hadiths included only the mention of Iman in /iman and the Last Day, as believing implies believing in all that /iman and His Messenger informed us of. He who has faith in Allah and the Last Day, this Iman will lead him to hasten to fulfill all the commands of Allah and His Messenger and to refrain from what they prohibited. Therefore, in some Ayahs and Hadiths no mention was made with regard to believing in Allah and the Last Day, because whoever believed truly and sincerely in Allah and the Last Day will be steadfast in fulfilling what Allah has obligated, abandoning what He forbade, and observing His Limits. For example, Allah says: [Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.](#) )

Thus, believing in the essential prerequisites of Iman mentioned in the Ayah is obligatory. Those who do not do this are disbelievers in Allah regardless of their professed Islam and Iman. Disbelieving in one of these six essential pillars of faith or any established matters of Islam renders one a disbeliever even if they adhere to some of its rulings and tenets. Complete Iman in this Deen (Islam) with all its laws and teachings is obligatory; otherwise those who have incomplete or imperfect Iman will be considered disbelievers, as Allah (may He be Exalted) states: [Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers \(by believing in Allâh and disbelieving in His Messengers\) saying, "We believe in some but reject others," and wish to adopt a way in between.](#) )

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[They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.](#) ) Hence, a believer knows the seriousness of these great and necessary fundamentals, and that believing in Allah encompasses believing in what Allah and the Prophet (peace be upon him) informed us about Himself, His Names, and Attributes. Similarly, this also includes the belief in Allah as the Lord of the Worlds, the Creator, the Sustainer, and that He is perfect in Himself, His Names, His Attributes and His acts. The believer must have firm Iman that Allah sent Messengers, revealed Books, predestined all matters, and that all things are known to Him (may He be Exalted) before their existence as He is the Omnipotent and His Knowledge encompasses everything. Among the most concise Ayahs in this regard is Allah's saying: [Say \(O Muhammad, peace be upon him\): "He is Allâh, \(the\) One. \) Allâh-us-Samad \[Allah— The Self-Sufficient Master, Whom all creatures need, \(He neither eats nor drinks\)\]. \) He begets not, nor was He begotten. \) And there is none co-equal or comparable to Him.](#) ) Allah (may He be Glorified) also says: [There is nothing like Him; and He is the All-Hearer, the All-Seer.](#) ) Allah (may He be Glorified) also says: [So put not forward similitudes for Allâh \(as there is nothing similar to Him, nor He resembles anything\). Truly! Allâh knows and you know not.](#) ) Allah (may He be Glorified) says: [Do you know of any who is similar to Him?](#) ) There are similar Ayahs indicating the Divine Perfection and that He (may He be Glorified and Exalted) has all Attributes of Perfection and far above attributes of imperfection and defectiveness. As Allah informed us about Himself and as His Messenger Muhammad (peace be upon him) told us that He has the Most Beautiful Names and Most Lofty Attributes.

It is prescribed upon every Mu'min to believe in everything stated by Allah and His Messenger (peace be upon him) with regards to Allah's Names and Attributes and accept them as they are without any modification, increase or decrease ; rather, Muslims must accept them

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as stated by Allah and His Prophet without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes or Tamthil (likening Allah's Attributes to those of His Creation). A Muslim must follow the example of the righteous Salaf (righteous predecessors) in this regard.

This includes the Attributes that Allah has proven for Himself, such as that of Istiwa' (Allah's rising over the Throne in a manner that befits Him), Allah's descending to the lower Heaven [in a manner that befits Him], Face, Hands, Mercy, Knowledge, Wrath, Will, and other Attributes which Allah established for himself as mentioned in the Qur'an or the Sunnah of His Prophet (peace be upon him). We are obliged to ascribe such Attributes to Allah as did the righteous Salaf from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and the Messengers (peace be upon them). Accordingly, we should believe that Allah has risen over the Throne in a way that befits His Glory and Majesty, not as claimed by the sect of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) that He seized it, as Allah does not struggle against other deities; rather He is

Omnipotent (may He be Glorified and Exalted) and Dominant over all . However, Istiwa' is an attribute unique to the Throne that means rising above and high, as Allah is high above His Creation and has raised Himself above the Throne in a manner befitting His Sublimity. None of His Creation resembles Him in His Creation, for His rising above the Throne is an established matter, as said by Malik (may Allah be merciful with him): The Istawa' is known and the manner is untold; to believe in it is obligatory and to ask about it is a Bid`ah (innovation). This was also said by Rabi`ah Sheikh Al-Imam Malik (may Allah be merciful with them) and Um Salamah (may Allah be pleased with her) and believed by Ahl-ul-Sunnah wal-Jama`ah. The Attributes are known but the real manner is unknown whereas believing in them is obligatory. This is the rule applied to all Attributes such as Knowledge, Mercy, Wrath, Face, Hands, Foot, Fingers, etc. All the Ayahs and Hadiths conform with this fact. Likewise, we should believe in Al-Nuzul, i.e. the Hadith that deals with Allah's descending to the lower Heaven [in a manner that befits Him] and ascribes it to Allah in a way that befits Him and its reality is known only to Him. Hence, we must believe that Allah descends to the lower heaven as He wills in a manner known only to Him, and His descending does not contradict His Loftiness and His Istiwa', since He (may He be Exalted) is not similar to His creation in any of His Attributes.

The same applies to His Istiwa' on the Throne which does not contradict that His Knowledge encompasses everything and that He is among His believing creatures with His knowledge and nothing is concealed from Him, as He Allah ( the Exalted and

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Glorified) states: **And He is with you (by His Knowledge) wheresoever you may be.** This does not contradict His Loftiness and rising above His Throne, for Allah is with us with His knowledge as He informed us without Tahrif or Takyif. Furthermore, Allah is with those who obey Him with His Knowledge, protection, support and by granting them victory over their enemies. This means that Allah's Ma`iyah (accompaniment) is of two types; a general one which means that everyone is equal with regard to Allah's Knowledge as He surrounds them all in His Knowledge, not only the believers; and a special accompaniment which is confined to the prophets and messengers (peace be upon them) and those who have Taqwa (fearing Allah as He should be feared), Iman, patience, and endurance in obeying Allah and obeying His commands and abstaining from His prohibitions, as Allah (may He be Praised) says: **I am with you both, hearing and seeing.** Allah (may He be Glorified) says: **Be not sad (or afraid), surely Allâh is with us.** Allah (may He be Glorified) also says: **and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).** and the like Ayahs. This special Ma`iyah includes protection, support from Allah, and also His Knowledge that surrounds everything, as He (may He be Glorified and Exalted) states: **And He is with you (by His Knowledge) wheresoever you may be.**

In utter contrast to what is claimed by Al-Jahmiyyah and the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and the like who maintain that Allah is everywhere (exalted be He far above any such thing). Allah (may He be Praised and Exalted) is above His creatures and is seated on His Throne as He stated. His Knowledge encompasses everywhere and He is not mixed with His Creation (may He be Praised and Exalted). Thus, Ahl-ul-Sunnah wal-Jama`ah believe that Iman in Allah entails believing in all what Allah and His Messenger informed us about Him with regard to His Names and Attributes. This forms an essential pillar of their `Aqidah (creed), and accordingly, they believe in Allah as their Lord and the only One Who deserves to be worshipped and that He is perfect in Essence, Names, Attributes, and Actions. For them, He is the Creator, the Sustainer, the Giver, Al-Khafid (the Abaser), Al-Rafi` (the Exalter) and other Attributes of Perfection. Allah is the only One worthy of worship and He is All-Knowing, the Supreme Creator, and is the One that sustains His Servants for He is Omnipotent.

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All such Attributes are not similar to those of His Creatures, rather they are unique to Him in a manner that suits His Sublimity as our attributes befit us. Allah's Attributes are everlasting and perfect whereas the servant's are imperfect and vanishing. All this is related to believing in Allah (may He be Glorified and Exalted) and believing in the Angels generally and in detail. Specifically speaking, angels are of two types; the first is known to us because they were mentioned in the Qur'an and accordingly we are obliged to believe in them and their names, such as Jibril (Gabriel), Mikha'il (Michael) and Israfeel (Seraph) and the angel of death. The second type are angels that we must believe in although Allah did not mention them or their names, for Allah (may He be Glorified and Exalted) states: **[they are nothing] but honored servants.** **They speak not until He has spoken, and they act on His Command.**

These angels are groups of which some are assigned to record our deeds, others travel throughout the earth attending circles of Dhikr (Remembrance of Allah), others take turns among us by day and by night, and some hold the Throne etc. It is reported in the Sahih (authentic) Hadith: [Everyday, seventy thousand angels visit Al-Bayt Al-Ma`mur \(the house over the heavens parallel to Ka`bah\), and never come again.](#) This indicates their great numbers and that only Allah Knows how many they are. Hence, we must believe in them generally and specifically as honored servants, not humans or Jinn, but as creatures created from light as narrated in the Sahih Hadith: [Angels were created from light, jinns were created from a smokeless flame of fire, and Adam was created from that which you have been told \(i.e. sounding clay like the clay of pottery\).](#) Related by Muslim in his Sahih on the authority of `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him). They were formed as Allah willed. Furthermore, they have their own deeds and Attributes which befit them; some of which are known through reports in the Sunnah, such as the appearance of Jibril in different forms or in the form with which Allah created him having six hundred wings, and at other times in the form of an unknown person who came to the Prophet (peace be upon him) to inquire about matters of Islam and Iman, etc.

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To explain further, they are formed according to Allah's Will and their appearance is only known to Allah (may He be Glorified and Exalted) although they are known to have wings as mentioned by Allah in His noble Book in Surah Fatir and other matters which Allah (may He be Glorified and Exalted) told about in the Qur'an and Sunnah. Thus, we should completely believe in them as far as their mentioned names and attributes are concerned, and generally accept that they are unknown to us, as are their affairs and attributes.

The same goes to believing in all the Books sent down by Allah, as the believer generally believes in all Allah's books and that they are Books which Allah revealed upon His messengers and prophets we do not know about but we generally believe in them and that what was revealed in such Books refers only to Allah (may He be Praised and Exalted). However, some of these Books were made known to us such as Al-Tawrah (Torah), Injil (Gospel), Zabur (Book revealed to Prophet Dawud [David]) as well as scriptures of Ibrahim (Abraham) and Musa (Moses) and the Glorious Book, the Qur'an. We should believe in all these Books which were mentioned to us, and with regard to those, which were not mentioned to us, we have to believe that Allah sent them down to His messengers and prophets which He only knows unless there is evidence or a text from the Prophet (peace be upon him) that provides clarification of such books.

We must believe generally in the Messengers of Allah that were sent to people to call them to Allah and on particular those mentioned in the Qur'an. He (may He be Exalted) states: [And verily, We have sent among every Ummah \(community, nation\) a Messenger \(proclaiming\): "Worship Allâh \(Alone\), and avoid \(or keep away from\) Tâghût \(all false deities i.e. do not worship Tâghût besides Allâh\)."](#) Allah also says: [And We did not send any Messenger before you \(O Muhammad, peace be upon him\) but We revealed to him \(saying\): Lâ ilâha illa Ana \[none has the right to be worshipped but I \(Allâh\)\], so worship Me \(Alone and none else\)."](#) Allah (may He be Exalted) has sent the messengers as bearers of glad tidings and warners, but knowing exactly the number of such messengers and their names is a matter only known to Allah. Yet, it is authentically reported in the Hadith of Abu Dharr, which has some evidence from the Hadith of Abu Umamah and others that indicate the number of the messengers is more than three hundred and ten but the Isnad of such Hadiths is open for questions.

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As for the prophets, it was reported in some narrations that their number amounts to one hundred and twenty four thousand messengers. In another narration: one hundred and twenty thousand but some of the Isnads of such narrations are not authenticated. To distill, the specific number of prophets and messengers is only known to Allah (may He be Exalted) alone (may He be Praised and Exalted). Therefore, we have to generally believe that there are messengers and prophets whom Allah sent to make the truth known and guide people to it, as Allah (may He be Glorified and Exalted) states: [Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân \(Satan\) threw \(some falsehood\) in it.](#)

Allah (may He be Glorified) also said: [Muhammad \(peace be upon him\) is not the father of any of your men, but he is the Messenger of Allâh and the last \(end\) of the Prophets.](#) Allah (may He be Glorified and Exalted) also said: [Indeed, We have sent Our Messengers with](#)



clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. Such Ayahs make it absolutely clear that there were many messengers and prophets whom Allah sent and He is the only One that knows their exact number.

This should form the basis of our Iman, whether generally or in detail, as they were so many and their mission was so great. They called to Tawhid (belief in the Oneness of Allah/ monotheism); forbade Shirk (associating others with Allah in His Divinity or worship); elucidated Allah's Shari`ah (Islamic Law); enjoined what Allah commanded and forbade the violation of His prohibitions. This is the sole goal of their mission. We should believe in those who were named in the Qur'an such as Nuh (Noah), Ibrahim, Musa, `Eisa, Dawud, Sulayman, Hud, Salih, and others including Adam, for it is reported in some narrations from Abu Dharr and others that he is a prophet while other narrations tell that he is a messenger. There is no doubt that it a Shari`ah was revealed to him from Allah, but it is not known whether he is a prophet sent to people or just a prophet with no message. The narrations differed in this regard. It is known that Adam is one of the prophets and that its Shari`ah was revealed to him. This is supported by the Hadith of the gathering of people on the Day of Resurrection when the believers approach Nuh saying: [O Nuh, you are the first messenger Allah sent to](#)

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[humankind.](#) This is evidence in support of the mission of Nuh and that he is the first messenger and that Adam is a prophet. Yet, even if he was a messenger, this means that he was a messenger to his children unlike Nuh who was sent to his people who were by then the entire population of the earth. As for Adam, he was sent to his offspring with a specific Shari`ah before Shirk prevailed. By contrast, Nuh was sent to his people who were the whole people on earth after Shirk dominated and prevailed. Thus, there is no conflict when Adam is a messenger, if the Hadith is sahih, and Nuh is the first messenger to the people of the earth.

This could be said about the fifth pillar of Iman i.e. believing in the Last Day generally and in detail. We should believe in the existence of the events of the Last Day such as Jannah, Hellfire, Sirat (the bridge over the Fire), Mizan (the Scales for weighing deeds) and others which were not mentioned in detail in the Ayahs or the Hadiths but we are obliged to believe in it generally.

The same is said about believing in Al-Qadar (Predestination), which is the sixth fundamental of Iman, as we should believe in it according to the texts on this regard. It should be noted that believing in Al-Qadar includes four things as regards the creed of Ahl-ul-Sunnah wal-Jama`ah:

First: Knowing that Allah (may He be Praised) predestined everything and that His Knowledge encompasses everything, as He (may He be Glorified and Exalted) states: [Verily, Allâh is All-Knower of everything.](#) This refutes the claim of extremists of Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him) and Mu`tazilah who deny such Knowledge. Al-Shafi` (may Allah be merciful with him) said, "Debate them with knowledge; if they acknowledge it, they are overcome and if they deny it, they disbelieve. That is because Al-Qadar means that Allah's Knowledge encompasses everything, as matters cannot take place outside of His Knowledge. Once Allah predestined and decreed all things and matters, there is no way that they can take place in a way contrary to His Will; otherwise this would indicate Allah's ignorance of their occurrence (Highly Exalted is Allah above their claims!)

On the other hand, if they deny this and say that Allah (may He be Praised) does not know things except after they

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already exist, this is blatant Kufr (disbelief) and a form of disavowal to Allah (may He be Praised) and a description of Him with lack of knowledge, and therefore, whoever says this is a disbeliever.

Second: Pre-writing and recording of what was and what will happen, as Allah (may He be Praised) predestined everything. He (may He be Glorified and Exalted) says: [No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfûz\) before We bring it into existence. Verily, that is easy for Allâh.](#) He (may He be Praised) also says: [Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is \(all\) in the Book \(Al-Lauh-al-Mahfûz\). Verily, that is easy for Allâh.](#) This means that Allah decreed all things as indicated by the two mentioned Ayahs. This was also expressed by the Prophet (peace be upon him) in the Hadith

narrated by `Abdullah ibn `Amr ibn Al-`As ﴿ Allah had recorded the decrees of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water. ﴾ Related by Muslim in his Sahih.

Allah's Predestination of matters that were and that will be is supported by the texts of the Qur'an and the Sunnah. We have to believe that Allah ordained everything. Nothing is hidden from Him, His Knowledge encompasses everything, and He is omnipotent over all things. He (may He be Glorified and Exalted) says: ﴿ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His Knowledge. ﴾

Third: Allah's Mashi'ah (Will), namely whatever He wills happens and whatever He does not will never happens, and that nothing takes place without His Mashi'ah (Divine Will) that wanted it to happen regardless of people's will and their desire for a certain matter to occur or not. This Belief is a prerequisite for the validity of one's Iman. Allah (may He be Glorified and Exalted) states: ﴿ To whomsoever among you who wills to walk straight. ﴾

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﴿ And you cannot will unless (it be) that Allâh wills — the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾ Allah (may He Be Glorified) also says: ﴿ So whosoever wills (let him read it), and receives admonition (from it)! ﴾ And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (God) along with Him, and He is the One Who forgives (sins). ﴾ Allah (may He be Praised) has the absolute and perfect Mashi'ah, as He states: ﴿ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! ﴾ (may He be Praised and Exalted).

Fourth: The belief in Allah's Power to create and make them exist as He has power over everything, the Supreme Creator, the All-Knower; He created all things and brought them into existence. This applies to the present and the future. He is the Omnipotent with no partner, the Creator, the Sustainer, and has power over all things. He (may He be Praised) states: ﴿ Allâh is the Creator of all things and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ﴾

Believing in al-Qadar includes all the aforementioned prerequisites. It includes Iman in Allah's Knowledge of everything and His Predestination; that whatever He wills happens, and whatever He does not will does not happen. Iman includes also the belief that Allah is the Supreme Creator Who created and caused all things to exist (may He be Praised). This refutes whoever claims otherwise from Mu`tazilah and others. Whoever denies Allah's Mashi'ah and claims that things happen beyond Allah' Will, then he refuses to accept the Omnipotence of Allah and does not give Him His due respect. Hence, every believer should have unquestionable Iman that Allah is potent over everything and that events occur according to His Cosmic Will. Yet, some people are inattentive of such articles of Iman with which the messengers were sent. Therefore, they should be educated about them with evidence and they should know the difference between Allah's Divine Predestined Universal Will mentioned in His statement: ﴿ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! ﴾ and

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Divine Legal Will which is not applicable to all people such as the disbelievers which it is meant by Allah's statement: ﴿ Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance ﴾.

It is known that some people have died while being ignorant of some basic tenets of Iman and without offering Tawbah (repentance to Allah). Allah (may He be Exalted) says: ﴿ Allâh wishes to lighten (the burden) for you ﴾ This is the Legal Will, because Allah eased matters for some people and left others. This means that Allah willed, loved and satisfied with it but some people were made to succeed in that while others failed. This is expressed in the sahih Hadith: ﴿ Allah, the Exalted will say to some pagans on the Day of Resurrection: Would you like to go as ransom if you had all what equals to earth in gold? He would say: Yes. Allah would say to him: When you were in the loins of Adam, I asked you for something easier than this that you should not associate anything with Me. But you associated with Me others. ﴾ All

messengers conveyed this message of worshipping Allah alone and forbidding associating others with Him but most people refused and took partners with Allah in worship and did not accept the Divine Will. Therefore, whoever believes in these four matters of Iman; Allah's knowledge of all things; He predestined them to happen; He willed them to happen; and He is the Supreme Creator of all things, then he fully believes in Qadar but whoever falls short in this, his Iman is imperfect and is not following the creed of Ahl-ul-Sunnah wal-Jama`ah due to imperfect belief in all matters of Qadar.

This belief in Qadar does not necessarily mean that the servant is predestined without a free will or Mashi'ah as a feather moved helplessly by the wind as claimed by Qadariyyah who hold the view of Predestination from Jahmiyyah and others, rather Human beings have choice, will, and volition,

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to discern truth from falsehood. Human beings have choice, will, and volition, but these are only realized through Allah's Will (may He be Glorified and Exalted), as He (may He be Exalted) states: ﴿ To whomsoever among you who wills to walk straight. ﴾ And you cannot will unless (it be) that Allâh wills — the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾

Humans have free will and are predestined; free because Allah (may He be Praised) gave them minds, hearing, the ability to choose and the will to manage their spiritual and worldly affairs. They have wills by which they can avoid sin, obey Allah's commands or disobey Him, and give in charity or not. In regard to being predestined, this occurs because humans cannot escape, due to their words and deeds, the Divine Decree and the Will of Allah (may He be Praised). They have a will but which can only be realized through Allah's Will (may He be Glorified and Exalted), and that is why Allah (may He be Glorified and Exalted) states: ﴿ He it is Who enables you to travel through land and sea... ﴾ By that, it could be said that human beings are predestined and also have free will and each person is led to that for which he has been created. Allah gives him the mind and the free will to act as he so likes. Similarly, he is predestined as far as Allah's Knowledge is concerned and led to doing good or bad according to Allah's Predestined Will, and as such, he cannot do anything contrary to what Allah decreed for him. In this regard, the Prophet (peace be upon him) stated: ﴿ No, do perform good deeds, for everyone is facilitated in that for which he has been created; For the good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Ayahs: ﴿ As for him who gives (in charity) and keeps his duty to Allâh and fears Him ﴾ And believes in Al-Husnâ. ﴾ We will make smooth for him the path of ease (goodness). ﴾ and the next verse. (Agreed upon by Al-Bukhari and Muslim) from the Hadith of `Ali ibn Abu Talib (may Allah be pleased with him). This makes it clear for a believer to differentiate between the creed of the Salaf (righteous predecessors) and that of the Mu`tazilah and Qadariyyah who denied the creed of Predestination, and Al-Qadariyyah who held it.

As for the first sect of Qadariyyah, they went so far in proving the Predestination that they said: The servant has no free will

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or Mashi'ah at all. Definitely, they were wrong about that although they were right in their proving of Al-Qadar.

Concerning the second sect of Qadariyyah who denied Predestination, they also went far in that regard although they acknowledged that the human being has a free will and free choice but they separated it from Allah's Will. Combining the merits of both sects, Ahl-ul-Sunnah wal-Jama`ah hold the true opinions and abandoned their false thoughts.

Hence, it is incumbent upon those who seek Al-Haqq (the Truth) if they refute the claims of their adversaries to be fair in declaring what they benefited from them and what they avoided, telling them that you said so-and so and we agree with you in this regard and you said so-and-so and we do not accept that. They should say that they agree with them in believing in Al-Qadar but oppose their saying that the human being is predestined, as he has a free will and a free choice. It should be said to these sects of Mu`tazilah and their likes that we agree with the saying that the human being has a free will, but not confirming that this will is not realized through Allah's Will and that His Mashi'ah is related to His Servant's.

This should be said to the Shi`ah (Shi'ites) that we are with you in your love Ahl-ul-Bayt (members of the Prophet's extended Muslim family) and `Ali (may Allah be pleased with him) and that all goodness lies in following his way as one of the best companions of the Messenger of

and `Ali (may Allah be pleased with him), and that all goodness lies in following his way as one of the best companions of the Messenger of Allah (peace be upon him); rather he was the best after Al-Siddiq, `Umar and `Uthman (may Allah be pleased with them all). However, we contradict you in your claim of his infallibility or his precedence to the Caliphate after the Messenger of Allah as there are three persons before him more deserving of this honor. We are not with you with regard to your deifying him, seeking his help, making vows for him, and the like. Our dispute with you is because you went far from the righteous path, although we stand shoulder with shoulder with you in loving and revering Al-ul-Bayt who were committed to Allah's Shari'ah, invoking Allah's pleasure on them, and we believe that they are the best of Allah's Creation as stated in the Messenger of Allah's will, as he said in the Hadith narrated by Zayd ibn Arqam compiled in Sahih Muslim: [I am leaving among you two weighty things: First: the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it... He then said: Second: the members of my household! I remind you \(of your duties\) to the members of my family.](#)

The same applies to all other sects, as we accept their opinions that agree with the truth and admit that for them, and at the same time refute their

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deviance and falsehood through textual and rational evidence. Thus, it becomes so clear that these six fundamentals are themselves the pillars of this Deen and which include the essential tenets of Islam and Iman that whoever abides by their creed, in word and deed, then they have perfected their Iman and are saved from hypocrisy. This is because such articles of faith oblige the Mu'min to fulfill what Allah has obligated upon them and their belief in all that Allah informed us of in His Book or through the Prophet (peace be upon him) Sunnah. Whoever denies these articles or some of them is indeed not a Mu'min.

In short, these fundamentals are great ones and basic rules for this Din and should be observed and abided by in all conditions avoiding what contradicts them. Whoever claims an opinion or does an act of disbelief proves his lack of true Iman in these prerequisites of faith or some of them, such as abandoning Salah (Prayer), as those who neglect Salah is utterly without faith, according to the soundest scholarly opinion; if he has true faith, it will hold him back from this sin. According to the most preponderant opinion, the person who neglects Salah commits kufr Akbar, for the Prophet (peace be upon him) said: [What makes one a disbeliever and a polytheist is abandoning prayers.](#) Recorded by Muslim in his sahih. The Prophet (peace be upon him) also said: [That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.](#) Recorded by Al-Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a sahih (authentic) Sanad (chain of narrators) on the authority of Buraydah ibn Al-Haseeb (may Allah be pleased with him). Likewise, whoever shows disrespect to Allah (may He be Praised) or His Messenger (peace be upon him) or does not believe in what Allah told with regard to the existence of Jannah, Hellfire, and the Qur'an, then they are disbelievers according to the Ijma` (consensus), because such mocking and disrespect reflect their false Iman or that they have no Iman at all in them due to such deviance.

This is also applicable to whoever desecrates the Mus-haf (Arabic Qur'an), blemishes it with impurity, or sits upon it knowing that it is the Book of Allah. This indicates that he has no faith at all; rather he only claims that; otherwise he would never commit such acts which render one a disbeliever.

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Those who mock the messengers or do not believe in them are disbelievers because by doing so, they admit their lack of true Iman and their falsely claiming to be believers. This applies to the other matters which people do, such as the people of Musaylimah who believed the call of the Messenger of Allah (peace be upon him) and offered Salah and Sawm (Fast), but at the same time they claimed that Musaylimah is a partner with the Prophet in his mission. Accordingly, they were unanimously rendered disbelievers according to the scholars among the Sahabah and those who came after them, even though they offered Salah, Sawm, and said that Muhammad is the Messenger of Allah. Once they believed that Musaylimah is a partner with Muhammad in his message, this alone entailed their Kufr, as they afterwards denied Allah's statement: [Muhammad \(peace be upon him\) is not the father of any of your men, but he is the Messenger of Allâh and the last \(end\) of the Prophets.](#) and denied the sahih and Mutawatir Hadiths that prove our Prophet Muhammad (peace be upon him) as the Seal of prophets and messengers.

Also the Qadyanis and those among them who believed that Ghulam Ahmad was a prophet to whom there was a certain message revealed by Allah, were regarded as having committed Kufr Akbar, because they are disbelievers of Allah and His Messenger, even if they offered Salah, Sawm and claimed themselves as Muslims. Those who also did not believe that the Jannah or Hellfire exist, and that the Hellfire is not a place of torment for its dwellers but a blessing for them as stated by Ibn `Arabi, the deviant who is known for pantheism. Undoubtedly, this is a rejection of what Allah's Book or the Sunnah of His Prophet mentioned as well as the Ijma` of scholars that the Hellfire is a place of torment, not pleasure, as a punishment for their neglect of what Allah enjoined upon them and committing what He forbade in addition to disbelieving in what the messengers called to. The Qur'an has many Ayahs indicating that the disbelievers will be punished with torment in the Hellfire. Nobody can deny this except a stubborn, arrogant, and ignorant person who is totally unaware of what the messengers were sent with or with no mind at all.

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This makes it clear that evidence of Islamic matters is derived from the Qur'an and the Sunnah according to what Allah and His Messenger told as well as the authentically reported words from the Salaf of this Ummah (nation). Whoever refuses this and claims what contradicts these fundamentals of Iman deviates from the Straight Path and their claim is false.

I ask Allah (may He be Glorified and Exalted) to grant us a good understanding of His Book and the Sunnah of His Prophet, and to bestow upon us and all Muslims the blessing of true Iman and good deed. May Allah make us steadfast in adhering to the Truth until we meet Him (may He be Praised)! Indeed, He is All-Hearer and Responsive! May peace and blessing be upon His Servant and Messenger, our Prophet, his Family, Companions, and those who followed him in righteousness!