

Take Your Creed From Kitab And The Authentic Sunnah



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

Indeed all praise is due to Allah. We praise Him, we seek His Aid, and we seek His Forgiveness. We seek Allah's refuge from the evils of ourselves and the evils of our deeds. Whoever Allah guides, no one can misguide him. And whoever He misguides, no one can guide him.

I bear witness that none is worthy of worship in truth except Allah alone, without any partners, and I testify that indeed Muhammad is His slave and messenger.

To proceed: These are important questions in 'Aqeedah which I will be answering while mentioning the evidence from the Qur'an and Hadith, to make the reader have confidence in the authenticity of the answer. Because the creed of Tawheed is the basis of a person's success in the world and hereafter.

I ask Allah to make it beneficial for the Muslims and make it sincere for Allah, the Most High.

Muhammad bn Jameel Zaynoo

The Right of Allah over the slaves

Q1: Why did Allah, the Most-High, create us?

A1: He created us to worship Him and not associate any partners with Him. The evidence is His statement, the Most-High, in Surah Adh-Dhaariyat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). [Adh-Dhaariyat: 56]

And the statement of the Messenger صلى الله عليه وسلم “The right of Allah over the slaves is that they worship Him and they do not associate any partners with Him.”

Q2: What is ‘Ibaadah (Worship)?

A2: Worship is a comprehensive name for everything that Allah loves from statements and actions, like Dua’ (Supplication), As-Salaah (Prayer), Slaughtering and other than that. Allah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say (O Muhammad صلى الله عليه وسلم): “Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists). [Al-An’aam: 162] (My sacrifice: my slaughtering of animals).

And He صلى الله عليه وسلم said, [Allah جل جلاله said]: “My slave does not get closer to Me with anything more beloved to Me than what I have enjoined upon him.” (Hadith Qudsi, reported by Al-Bukhari)

Q3: How do we worship Allah?

A3: As Allah and His Messenger commanded us. Allah, the Most-High, said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تَبْطُلُوا ءَعْمَالَكُمْ

O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds. [Muhammad: 33]

The Messenger صلى الله عليه وسلم said “Whoever does a deed without our command, it will be rejected.” [Meaning: not accepted] Reported by Muslim.

Q4: Do we worship Allah with hope and fear?

A4: Yes, we worship Him like that. Allah, the Most-High, said in the description of the believers:

يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

They invoke their Lord in fear and hope. [As-Sajdah: 16]

The Messenger صلى الله عليه وسلم said: “I ask Allah for Jannah, and I seek His Refuge from Hell.” (Authentic, reported by Abu Daawud)

Q5: What is Al-Ihsan in ‘Ibaadah?

A5: Al-Ihsan is being conscious of Allah in ‘Ibadah (worship). Allah, the Most-High, said:

الَّذِي يَرِنُكَ حِينَ تَقُومُ () وَتَقَلُّبِكَ فِي السُّجُودِ

Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for Tahajjud prayers). () And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).

[Ash-Shu'ara:218-219]

The Prophet صلى الله عليه وسلم said: “Al-Ihsan is that you worship Allah as though you see Him, for if you do not see Him, He surely sees you.”
(Reported by Muslim)

Types of 'Ibaadah and its Benefits

Q6: Why did Allah send the messengers?

A6: He sent them to call to His worship and negate Ash-Shirk (associating partners with Allah) with Him. Allah, the Most-High, said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ

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)." [An- Nahl: 36]

(At-Tâghût: The devil that calls to worshipping other than Allah).

The Prophet ﷺ said: "The Prophets are brothers... and their religion is one." (Agreed Upon)

Q7: What is singling out Allah in lordship? (Tawheed Ar-Rabb)?

A7: It is singling Him out in His actions like creation, disposition of affairs, and other than that. Allah, the Most-High, said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists). [Al-Faatihah: 2]

The Prophet ﷺ said: "You are the Lord of the heavens and the earth." (Agreed Upon)

Q8: What is singling out Allah in worship (Tawheed Al-Ilaah)?

A8: It is singling Him out in His worship, like supplication, sacrificing animal, and vowing.

Allah, the Most-High, says:

وَالْهُدَىٰ إِلَهُ ۖ وَحَدَّ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. [Al-Baqarah:163]

The Prophet صلى الله عليه وسلم said: “Let the first thing you call them to be testifying that none is worthy of worship in truth except Allah.” (Agreed Upon)

And in the narration of Al-Bukhari: “That they single Allah out in worship.”

Q9: What is singling Allah out in His attributes and names?

A9: It is affirming what Allah has described Himself with in His Book, or His Messenger صلى الله عليه وسلم described Him with in His authentic Hadith, upon their apparent meanings, without Ta’weel (explaining the attributes of Allah according to other than the apparent meaning), Tafweed (denying knowledge of the apparent meaning of Allah’s attribute), Tamtheel (likening the attributes of Allah to the attributes of His creations), Ta’teel (negating the attributes of Allah).

(These attributes) include Al-Istiwaâ (Allah’s Ascent over the throne), An-Nuzul (Allah’s Descent to the lowest heaven), the Hand, and other than that from what befits His perfection. Allah, the Most-High, says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him; and He is the All-Hearer, the All-Seer.
[Ash-Shura: 11]

The Prophet صلى الله عليه وسلم said: “Allah descends every night to the heaven of this world.” (Reported by Muslim)

(He descends in a manner of descending that befits His majesty. He does not resemble any of His creations [in His descent and in all of His other attributes].)

Q10: Where is Allah?

A10: Allah is above Al-'Arsh (the Mighty Throne), above the heaven. Allah, the Most-High, says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). [Taha:5]

Meaning: “He ascended and rose over” as it was narrated in (Saheeh) Al-Bukhari.

The Prophet صلى الله عليه وسلم said, “Allah wrote a book, and it is with Him above the throne.” (Agreed Upon)

Q11: Is Allah with us?

A11: Allah is with us with His hearing, His sight and His knowledge. Allah, the Most-High, says:

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى

He (Allâh) said: "Fear not, verily I am with you both, hearing and seeing. [Taha:46]

The Prophet ﷺ said: "You are calling upon the One who hears and is close, and He is with you." Meaning: with His Knowledge. (Reported by Muslim)

Q12: What is the benefit of At-Tawheed?

A12: The benefits of At-Tawheed are being secure from punishment in the hereafter, guidance in the world and expiation of sins.

Allah, the Most-High, said:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْاٰمَنُ وَهُمْ مُهْتَدُونَ

It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. [An'aam: 82]

(With Zulm [wrong]: with Shirk [worshipping others besides Allah]).

The Prophet ﷺ said: "The right of the slaves over Allah is that Allah will not punish anyone who does not associate partners with Him." (Agreed Upon).

The Conditions of Acceptance of Deeds

Q13: What are the conditions of acceptance of deeds?

A13: The conditions of acceptance of deeds with Allah are three:

1. Believing in Allah and singling Him out in worship. Allah, the Most-High, said:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

Verily those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. [Al-Kahf:107]

The Prophet صلی اللہ علیہ وسلم said: “Say: ‘I believe in Allah,’ then be steadfast.” (Reported by Muslim)

2. Al-Ikhlaas (sincerity) and it is (making) the deeds for Allah alone without Riyaa (Showing-off) or Sum’ah (seeking to be heard by people). Allah, the Most-High, said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him). [Al-Bayyinah: 5]

3. Being in agreement with what the Messenger صلی اللہ علیہ وسلم came with. Allah, the Most-High, said:

وَمَا ءَاتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). [Al-Hashr: 7]

The Prophet ﷺ said:

“Whoever does a deed without our command, it will be rejected”. [Meaning: not accepted] Reported by Muslim.

Major Shirk

Q14: What is the greatest sin with Allah?

A14: The greatest sin with Allah is associating partners with Allah. The evidence is the statement of Allah, the Most-High:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. [Luqman: 13]

And when the Messenger of Allah صلی اللہ علیہ وسلم was asked: "Which sin is the greatest?" He said: "It is for you to associate An-Nidd with Allah while He is the One who created you." (Agreed upon) (An-Nidd: partners or rivals)

Q15: What is major Shirk?

A15: Major Shirk is directing worship to other than Allah, such as supplicating to other than Allah and seeking help from the dead ones and the living ones that are absent. Allah, the Most-High, said:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allâh and join none with Him (in worship). [An-Nisaa:36]

And the Messenger صلی اللہ علیہ وسلم said: "The greatest of the major sins is associating partners with Allah." (Reported by Bukhari)

Q16: Is Ash-Shirk (associating partners with Allah) still present in this Ummah?

A16: Yes, it is still present. The evidence is the statement of Allah:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn (polytheists.)] [Yusuf: 106]

The Prophet صلى الله عليه وسلم said: “The hour shall not be established until tribes from my Ummah unite with the idol worshippers, and until idols are worshipped.” (Authentic, reported by Tirmidhi)

Q17: What is the ruling on calling upon the dead ones and those who are absent?

A17: Calling upon the dead ones and those who are absent is from Major Shirk. Allah, the Most-High, said:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ

And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers). [Yunus: 106]

Zalimun means (idol worshippers).

And the Messenger صلى الله عليه وسلم said: “Whoever dies while he associates partners with Allah will enter Hell.” (Reported by Bukari)

Q18: Is Dua’ (Supplication) a form of worship?

A18: Yes, Dua is a form of worship. Allah, the Most-High, said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" [Al-Ghaafir: 60]

The Prophet صلى الله عليه وسلم said: "Dua is worship." (Reported by Ahmad, At-Tirmidhi said it is Hasan Sahih)

Q19: Do the dead ones hear supplications?

Q19: They do not hear. Allah, the Most-High, said:

إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ

Verily, you cannot make the dead to hear. [An-Naml: 80]

وَمَا أَنْتَ بِمَسْمُوعٍ مِّنْ فِي الْقُبُورِ

But you cannot make hear those who are in graves. [Faafir: 22]

Forms of Major Shirk

Q20: Do we seek help from the dead ones and those who are absent?

Q20: No, we do not seek help from them. Allah, the Most-High, said:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ () أَمْوتَ غَيْرَ أَحْيَاءٍ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Those whom they (Al-Mushrikûn) invoke besides Allâh have not created anything, but are themselves created. () (They are) dead, not alive; and they know not when they will be raised up. [An-Nahl: 21]

Allah, the Most-High, said:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

(Remember) when you sought help of your Lord and He answered you [Al-Anfaal: 9]

The Messenger صلی اللہ علیہ وسلم said: “O Living, O Self-Sustaining Sustainer! With Your Mercy, I seek help.” (Graded Hasan, reported by At-Tirmidhi).

Q21: Is it permissible to seek help from other than Allah?

A21: It is not permissible. The evidence is the statement of Allah, the Most-High:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). [Al-Faatihah: 5]

And the Messenger صلى الله عليه وسلم said: “If you ask of anything, ask Allah. And if you seek help, seek help from Allah.” (Hasan Sahih, reported by At-Tirmidhi)

Q22: Can we seek help from the living ones?

A22: Yes, in things they are capable of. Allah, the Most-High, said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety). [Maa'idah:2]

The Messenger صلى الله عليه وسلم said: “Allah helps a slave, as long as the slave helps his brother.” (Reported by Muslim)

Q23: Is it permissible to make vows to other than Allah?

A23: Vowing is not permissible except to Allah alone, the evidence is the statement of Allah, the Most-High:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي

"O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. [Aali-'Imraan: 35]

The Messenger صلى الله عليه وسلم said: “Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him.” (Reported by Al-Bukhari)

Q24: Is it permissible to slaughter for other than Allah?

A24: It is not permissible. The evidence is the statement of Allah, the Most-High:

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

Therefore turn in prayer to your Lord and sacrifice (to Him only).
[Al-Kawthar: 2]

Meaning: slaughter sacrifice to Allah alone.

The Messenger صلى الله عليه وسلم said: “May Allah’s curse be upon the one who slaughters for other than Allah.” (Reported by Muslim).

Q25: Do we circumambulate graves to seek closeness [to Allah] by them?

A25: We do not circumambulate anything except the Ka’bah. Allah, the Most-High, says:

وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ

And circumambulate the Ancient House (the Ka’bah at Makkah).
[Al-Hajj: 29]

The Messenger صلى الله عليه وسلم said: “Whoever circumambulates the House (Ka’bah) and prays two Rak’ah, it is as if he freed a slave.” (Authentic, reported by Ibn Majah)

Q26: What is the ruling on Magic?

Q26: Performing magic is from disbelief. Allah, the Most-High, said:

وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسَ السَّحَرِ

But the Shayâtîn (devils) disbelieved, teaching men magic [Al-Baqarah: 102]

The Messenger ﷺ said: “Stay away from seven destructive sins: Associating partners with Allah, magic...” (Reported by Muslim)

Q27: Do we believe the diviner and the soothsayer regarding the knowledge of unseen?

A27: No, we do not believe them, the evidence is the statement of Allah, the Most-High:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh." [An-Naml: 65]

The Messenger ﷺ said: “Whoever approaches a diviner or a soothsayer and believes him regarding what he says has disbelieved in what was revealed to Muhammad.” (Authentic, Reported by Ahmad)

Q28: Does anyone know the unseen?

A28: No one knows the unseen except those Allah shows from His Messengers. Allah, the Most-High, said:

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا () إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ

(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen). () Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes) [Al-Jinn 26-27]

The Prophet ﷺ said: “No one knows the unseen except Allah.” (Hasan, reported by At-Tabarani)

Q29: Do we wear strings and rings for healing?

A29: We do not wear them, the evidence is the statement of Allah, the Most-High:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

And if Allâh touches you with harm, none can remove it but He. [Al-An'aam: 17]

The Messenger ﷺ said: “Indeed, it does not increase you except in weakness. Throw it away, because if you die you will never be successful.” (Authentic, reported by Al-Haakim and he authenticated it, and Adh-Dhahabi agreed with him).

Q30: Should we hang amulets, charms and things like that?

A30: We do not hang it to protect ourselves from the evil eye, the evidence is the statement of Allah, the Most-High:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

And if Allâh touches you with harm, none can remove it but He. [Al-An'aam: 17]

The Messenger صلى الله عليه وسلم said: “Whoever hangs a Tameemah has associated partners with Allah.” (Authentic, Reported by Ahmad)

(At-Tameemah is an amulet worn for protection against evil eyes).

Q31: What is the ruling on working with constitutions that oppose Islam?

A31: Working with constitutions that oppose Islam is disbelief if a person permits that, or believes that it is good. Allah, the Most-High, says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh’s Laws). [Al-Maa’idah:44]

The Prophet صلى الله عليه وسلم said: “Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.” (Hasan, reported by Ibn Majah and other than him).

Q32: How do we repel Shaytaan’s question: “Who created Allah”?

A32: If Shaytan whispers this question into anyone’s mind, he should seek refuge in Allah. Allah, the Most-High, said:

وَإِذَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad صلى الله عليه وسلم) (from doing good), then seek

refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.
[Fussilat: 36]

The Messenger ﷺ taught us to repel the plot of Shaytan and we should say: "I believe in Allah and His Messenger".

قُلْ هُوَ اللَّهُ أَحَدٌ

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One

اللَّهُ الصَّمَدُ

2. Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

لَمْ يَلِدْ وَلَمْ يُولَدْ

3. He begets not, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. And there is none co-equal or comparable unto Him.

Then he should spit to his left three times, he should seek refuge from Shaytan and stop thinking about it. Indeed, that (thought) will leave him.

(This is a summary of the authentic Hadith reported by Al-Bukhari, Muslim, Ahmad and Abu Dawud.)

Q33: Does major Shirk make a person be in Hell eternally?

A33: Major Shirk makes a person be in Hell eternally. Allah, the Most-High, said:

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

Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. [Maa'idah:72]

The Messenger صلى الله عليه وسلم said: "Whoever meets Allah while associating partners with Him will enter the Fire."

Q34: Does an action alongside Ash-Shirk benefit (the one who does it)?

Q34: Action alongside Shirk does not benefit, the evidence is the statement of Allah, the Most-High:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. [Al-An'aam:88]

The Messenger صلى الله عليه وسلم said: "Allah, the Blessed and Most High, said: "I am Self-sufficient from the need of associating partners [with Me]. Whoever performs an action, in which he associates a partner with Me, I will leave him and the one he associated as a partner with Me." [Reported by Muslim]

Minor Shirk

Q35: What is Minor Shirk?

A35: Minor Shirk is Ar-Riyaa (showing-off). Allah, the Most-High, said:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." [Al-Kahf: 110]

The Messenger صلى الله عليه وسلم said: "What I fear most for you is minor Shirk." (Minor Shirk is showing off) (Authentic, reported by Ahmad).

And from minor Shirk is that a man says: "If not for Allah and so-and-so" or "Whatever Allah and you wish."

The Messenger صلى الله عليه وسلم said: "Do not say 'whatever Allah and a so-and-so wish,' but say 'Whatever Allah wishes, then whatever so-and-so wishes.'" (Authentic, reported by Abu Dawud)

Q36: Is it permissible to swear by other than Allah?

A36: It is not permissible to swear by other than Allah. Allah, the Most-High, said:

قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ

Say (O Muhammad ﷺ): Yes! By my Lord, you will certainly be resurrected. [At-Taghabun:7]

The Messenger ﷺ said: “Whoever swears by other than Allah has associated partners with Allah.” (Authentic, reported by Ahmad).

The Messenger ﷺ also said: “Whoever wants to swear should swear by Allah or keep quiet.” (Agreed upon).

At-Tawassul (Seeking closeness to Allah) and Seeking Ash-Shafaa'ah (Intercession)

Q37: With what do we seek closeness to Allah?

Q37: Some Tawassul are permissible while some are prohibited:

1. The Tawassul that is permissible and desired: It is making Tawassul with the names and attributes of Allah, and good deeds. Allah, the Most-High, said:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

And (all) the Most Beautiful Names belong to Allâh[1], so call on Him by them. [Al-A'raf: 180].

Allah, the Most-High, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him. [Al-Maa'idah: 35]

Meaning: Get closer to Him by obeying Him and doing what pleases Him. [Ibn Kathir mentioned this from Qataadah. [The verse is from Al-Maa'idah].

The Messenger ﷺ said: "I ask you with all the names you named Yourself." (Authentic, reported by Ahmad).

And what he صلى الله عليه وسلم told the companion that sought to be in his company in Jannah: “Aid me upon yourself by being plentiful in prostration.” (Meaning: As-Salah, which is a righteous deed). [Reported by Muslim].

It is permissible to seek Tawassul with the love of Allah¹, and our love for the Messenger and the Awliya, and like the story of the people of the cave who sought Tawassul by their righteous deeds, and Allah granted them a way out.

2. The Prohibited Tawassul: It is calling upon the dead ones, seeking needs from them, just as it is happening today. It is a major Shirk, the evidence is the statement of Allah, the Most-High:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ

And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers). [Yunus:106]

As for seeking Tawassul by the rank of the Messenger صلى الله عليه وسلم, such as saying, “Ya Rabb, heal me by the rank of the Messenger صلى الله عليه وسلم,” this is an innovation; because the Sahaabah didn’t do it. ‘Umar sought Tawassul by Al-’Abbaas while Al-’Abbaas was alive and through his supplication. And he did not seek Tawassul by the Prophet صلى الله عليه وسلم after his death. This Tawassul can lead to Shirk. And that is if [a person] believes that Allah is in need of an intermediary from mankind, just like the Ameer (leader) or the Haakim (the judge), because he has likened the Creator with the created.

And to know more about the details and evidences regarding this topic, the treatise “At-Tawassul wa Ahkaamuhu wa Anwaa’uhu” of Shaykh Al-Albaniyy should be referred to.

¹ In another edition of the Arabic text, it was written as “It is permissible to seek Tawassul with our love and the love of Allah for the prophet صلى الله عليه وسلم and the Awliya”.

Q38: Does supplication require the intermediacy of a human being?

A38: Supplication doesn't require the intermediacy of a human being, the evidence is the statement of Allah, the Most-High:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ^{صلى}

And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. [Al-Baqarah: 186]

And the statement of the Messenger صلى الله عليه وسلم that: “Verily you are calling upon the One who hears and is close, and He is with you.” (Meaning: with His Knowledge.) [Reported by Muslim]

Q39: Is it permissible to seek supplication from the living?

A39: It is permissible to seek supplication from the living, not from the dead. Allah, the Most-High, said while addressing the Messenger صلى الله عليه وسلم when he was alive:

وَاسْتَغْفِرْ لِدُنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ^ف

And ask forgiveness for your sin, and also for (the sin of) believing men and believing women. [Muhammad: 19]

And in an authentic Hadith that was reported by At-Tirmidhi: A blind man approached the Prophet صلى الله عليه وسلم and said: “Supplicate to Allah to cure me.”

Q40: What is the intermediacy of the Messenger صلى الله عليه وسلم ?

A40: The intermediacy of the Messenger صلى الله عليه وسلم is the Tableegh (proclamation and delivering his Message to the Ummah). Allah, the Most-High, said:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ^ط

O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. [Al-Maa'idah: 67]

The Prophet صلى الله عليه وسلم said: "O Allah be my witness." [Replying to the statement of the Sahaabah that "We bear witness that you have proclaimed."] (Reported by Muslim)

Q41: From whom do we seek the intercession of the Messenger صلى الله عليه وسلم ?

Q41: We seek the intercession of the Messenger صلى الله عليه وسلم from Allah. Allah, the Most-High, said:

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ^ط

Say: "To Allâh belongs all intercession." [Az-Zumar:44]

And the Prophet صلى الله عليه وسلم taught a companion to say: "O Allah, accept his intercession for me." [Meaning: the intercession of the Messenger صلى الله عليه وسلم for me] (Hasan Sahih, reported by at-Tirmidhi)

The Messenger صلى الله عليه وسلم said: "I have reserved my supplication till the Day of Resurrection for whoever dies in my Ummah without associating any partners with Allah." (Reported by Muslim)

Q42: Do we seek intercession from the living?

A42: We seek intercession from the living in the worldly affairs. Allah, the Most-High, said:

مَنْ يَشْفَعُ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعُ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا

Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. [An-Nisaa:85] (Meaning: a share in its sin)

The Prophet صلى الله عليه وسلم said: “Intercede, you will be rewarded.” (Authentic, reported by Abu Dawud)

Q43: Do we exaggerate in praising the Prophet صلى الله عليه وسلم ?

A43: We do not exaggerate in praising him صلى الله عليه وسلم. Allah, the Most-High, said:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُ الْكَافِرِينَ إِلَهُ وَحْدٌ

Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh)." [Al-Kahf:110]

The Prophet صلى الله عليه وسلم said: “Do not exaggerate in praising me as the Christians exaggerated in praising ‘Isa the son of Maryam, for I am only a slave. So say: ‘The slave of Allah and His messenger.’ (Reported by Al-Bukhari)

Al-Jihaad (Fighting on the cause of Allah), Al-Wallaa (Loving for the sake of Allah) and Al-Hukm (Judgement)

Q44: What is the ruling on fighting in the cause of Allah?

A44: Fighting in the cause of Allah with our wealth, our soul and our tongue is obligatory², Allah the Most-High, said:

ج
أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. (At-Tawbah: 41)

The Messenger صلی اللہ علیہ وسلم said: “Fight the polytheists with your wealth, your lives and your tongues.” (Authentic, reported by Abu Dawud).

Q45: What is Al-Walaa?

A45: Al-Walaa is loving and aiding the believers. Allah, the Most-High said:

ج
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another. [At-Tawbah: 71]

² This is not available in some editions.

The Messenger صلى الله عليه وسلم said: “The believer to another believer is like a building, each part strengthens the other.” (Reported by Muslim)

Q46: Is it permissible to aid and have alliance with the disbelievers?

A46: Alliance with the disbelievers and aiding them is not permissible. Allah, the Most-High, said:

وَمَنْ يَتَّخِذْ مِنْكُمْ مَثَرًا فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And if any amongst you takes them as Auliyâ', then surely he is one of them. [Al-Maa'idah: 51]

The Messenger صلى الله عليه وسلم said: “The verily the household of so-and-so are not my allies.” [Because they are disbelievers] (Authentic, reported by Ahmad)

Q47: Who is Al-Waliyy (friend of Allah)?

A47: Al-Waliyy (friend of Allah) is the pious believer. Allah, the Most-High, said:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. () Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). (Yunus: 62,63)

The Messenger صلى الله عليه وسلم said: "My Waliyy is Allah and the righteous believers." (Authentic, reported by Ahmad)

Q48: By what do the Muslims judge?

A48: The Muslims judge by Al-Qur'an and the authentic hadith. Allah, the Most-High, said:

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed [Al-Maa'idah: 49]

The Messenger صلى الله عليه وسلم said: "The Knower of the unseen and the seen, You judge among Your slaves." (Reported by Muslim)

Acting Upon To The Qur'an and Hadith

Q49: Why did Allah reveal Al-Qur'an?

A49: Allah revealed the Qur'an for it to be acted upon. Allah, the Most-High, said:

أَتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). [Al-A'raf:3]

The Messenger صلى الله عليه وسلم said: "Recite the Qur'an and act upon it, and do not eat with it, and do not accumulate wealth with it." (Authentic, reported by Ahmad).

Q50: What is the ruling on acting upon authentic Hadith?

A50: Acting upon the authentic hadith is compulsory, the evidence is the statement of Allah, the Most-High:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). [Al-Hashr:7]

The Messenger صلى الله عليه وسلم said: “Upon you is my Sunnah, and the Sunnah of the rightly guided caliphs. Hold firm to it.” (Authentic, reported by Ahmad)

Q51: Do we suffice with the Qur’an without the Hadith?

A51: We do not suffice with the Qur’an without the Hadith. Allah, the Most-High, said:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur’ân)], that you may explain clearly to men what is sent down to them. [An-Nahl:44]

The Messenger صلى الله عليه وسلم said: Hear! Verily, I have been given the Qur’an, and something like it with it.” (Sahih, reported by Abu Dawud and other than him)

Q52: Do we give preference to any statement above the statement of Allah and His Messenger?

A52: We do not give preference to any statement over the statement of Allah and His Messenger صلى الله عليه وسلم, the evidence is the statement of Allah, the Most-High:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ صل

O you who believe! Make not (a decision) in advance[1] before Allâh and His Messenger صلى الله عليه وسلم. [Al-Hujuraat: 1]

The evidence is the statement of the Messenger صلى الله عليه وسلم said: “There is no obedience to a creation in disobedience to the Creator.” (Authentic, reported by At-Tabaraani)

And the statement of Ibn ‘Abbaas: “I fear that stones will descend on you from heaven. I am saying to you that “the Messenger صلى الله عليه وسلم said,” and you are saying “Abubakr and ‘Umar said!!”

Q53: What do we do when we differ?

A53: We return to Al-Kitaab (the Qur’aan) and the authentic Sunnah. Allah, the Most-High, said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوَلِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. [An-Nisaa: 59]

The Messenger صلى الله عليه وسلم said: “Upon you is my Sunnah, and the Sunnah of the rightly guided caliphs. Hold firm to it.” (Authentic, reported by Ahmad)

Q54: How do you love Allah and His Messenger?

A54: I love them by following them and obeying their commandments. Allah, the Most-High, said:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmîc Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."
[Aali-'Imraan: 31]

The Messenger صلى الله عليه وسلم said: "None of you has believed until I am more beloved to him than his father, child and all of mankind."
(Agreed Upon)

Q55: Do we abandon actions and just rely upon Qadar (the pre-decree)?

A55: We do not abandon actions, the evidence is the statement of Allah, the Most-High:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ () وَصَدَّقَ بِالْحُسْنَىٰ () فَسَنِيسِرُهُ وَلِيْسِرَىٰ

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). [Al-Layl: 5-7]

The Messenger صلى الله عليه وسلم said: "Carry out (good) deeds, for everybody will find it easy to go towards what he was created for." (Reported by Bukhari and Muslim).

Sunnah and Bid'ah (Religious Innovation)

Q56: Is there Bidi'ah Hasanah (good innovation) in the religion?

A56: There is no good innovation in the religion. The evidence is the statement of Allah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. [Al-Maa'idah: 3]

And the statement of the Messenger صلى الله عليه وسلم: "All Bid'ah is misguidance, and all misguidance is in Fire." (Authentic, reported by Ahmad)

Q57: What is Bid'ah in the religion?

A57: Bid'ah in religion is: Adding to it or reducing from it. Allah, the Most-High, said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? [As-Shura: 21]

The Messenger صلى الله عليه وسلم said: "Whoever innovates into this affair of ours, what is not from it, it will be rejected." (Meaning: it will not be accepted.) [Agreed Upon]

Q58: Is there Sunnah Hasanah (Good practice) in Islam?

A58: Yes, there is Sunnah Hasanah (Good practice) in Islam.

The Messenger صلى الله عليه وسلم said: “He who introduced some Sunnah Hasanah (Good practice) in Islam, he would be rewarded for it and also have the rewards of those who act upon it after him, without diminishing anything from their rewards.” (Reported by Al-Bukhari)

Q59: When will the Muslims be victorious?

A59: The Muslims will be victorious when they return to applying the book of their Lord and the Sunnah of their Prophet صلى الله عليه وسلم, and they hold on to spreading At-Tawheed, and they warn against Shirk in its different forms, and they prepare against their enemies as much as they can.

Allah, the Most-High, said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. [Muhammad:7]

He said also:

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to

those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. [An-Nur:55]

The Answered Supplication

The Messenger صلى الله عليه وسلم said: “A slave is never afflicted with grief or sadness, and he says:

اللهم إني عبدك ، وابن عبدك وابن أمتك ، ناصيتي بيدك ، ماضٍ في حكمك ، عدلٌ في قضاؤك ، أسألك بكل اسم هو لك ، سميت به نفسك ، أو أنزلته في كتابك أو علمته أحداً من خلقك ، أو استأثرت به في علم الغيب عندك أن تجعل القرآن ربيع قلبي ، ونور صدري ، وجلاء حزني ، وذهب همي وغمي

‘O Allah, I am Your slave, the son of Your male slave, and the son of Your female slave. My forelock is in Your hand, Your judgement is occurring to me, and Your decree regarding me is just. I ask You by all Your names that You named Yourself or You revealed in Your book, or You taught anyone from Your creatures, or is kept in the knowledge of the unseen with You, that You make the Qur’an the spring of my heart, the light of my chest and the means of clearing off my sadness and grief.’

Except that Allah takes away his grief and sadness and replaces it with joy.” (Authentic, reported by Ahmad).

This 'Aqeedah

Upon it lies the end of a Muslim, whether happiness or misery, and the most important thing of it is Tawheed that Allah created all the creatures for, and He sent the Messengers to purify it. This is the Messenger of Allah صلى الله عليه وسلم, he remained in Makkah for 13 years calling to Tawheed of Allah in His worship and His supplication, Him alone without partners.

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. [Jinn: 18]

Believing in the attributes of Allah is part of At-Tawhid, and from it is the 'Uluww (ascension) on His Throne, affirming what Allah, the Most-High, said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). [Taha:5]

Meaning: "He ascended and rose over"

And that He (subhaanah) is with His slaves by hearing, seeing and knowledge:

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى

He (Allâh) said: "Fear not, verily I am with you both, hearing and seeing. [Ta-Ha: 46]