



A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 4

The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

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[Q. 61] What are some examples of the Attributes of Actions from the Qur'aan?

[A. 61] Almighty Allaah says, “Then He rose over (Istawaa) towards the heaven.” **(al-Baqarah: 29)**

He, the Most High, said, “Do they then wait for anything other than that Allaah should come to them.” **(al-Baqarah: 210)**

He, the Most High, said, “They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His right Hand.” **(az-Zumar: 67)**

He, the Most High, said, **“What prevents you from prostrating yourself to one whom I have created with both My Hands.”** (Saad: 75)

He, the Most High, said, **“And We wrote for him on the Tablets the lesson to be drawn from all things.”** (al-Aa'raaf: 145)

He, the Most High, said, **“So when his Lord appeared to the mountain, He made it collapse to dust.”** (al-Aa'raaf: 143)

He, the Most High, said, **“Verily, Allaah does what He wills.”** (al-Hajj: 18)

[Q. 62] What are some examples of the Attributes of Actions from the Sunnah?

[A.62] The Prophet (sallallaahualaihi wasallam) said, *“Our Lord descends every night to the lowest heaven, when the last third of the night remains...”*¹

The Prophet (sallallaahualaihi wasallam) said in the hadeeth regarding intercession, *“So Allaah will come to them in His appearance which they recognise, and say, “I am your Lord.” So they will say, “You are our Lord...”*²

And what we mean here by the Attribute of Action is the coming of Allaah not His appearance, so understand well!

He (sallallaahualaihi wasallam) said, “On the Day of Resurrection, Allaah will grasp the whole earth with His Hand, and all the heavens in His Right, and then He will say, “I am the King...”³

He (sallallaahualaihi wasallam) said, “When Allaah completed the creation, He wrote with His Hand for Himself, “Verily My Mercy has preceded My Anger.”⁴

And in the hadeeth regarding the dispute between Aadam and Musaa, *“So Aadam said, “O Musaa Allaah favoured you with His Speech and He wrote the Turaat for you by His own Hand.”*⁵

So His, the Most High’s, Speech and Hand are Attributes of His Essence, and His Speaking is an Attribute of His Essence and of Action simultaneously, and His writing the Turaat is an Attribute of Action.

¹ Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Kusooif, Chapter: Supplications and prayer during the last part of the night (2/47) (Eng. Trans. no. 1145, 6321). And Muslim in Kitaab Salaat ul-Musaafireen, Chapter: The recommendation to supplicate in the last part of the night and the answer of the duaa’ at that time (2/175).

² Part of a long hadeeth which is agreed upon. Reported by al-Bukhaaree in Kitaab ur-Riqaaq, Chapter: The path on the bridge over hellfire (7/205) (Eng. Trans. no. 6573, 7437) and Muslim in Kitaab ul-Imaan, Chapter: Knowledge of the way in which the believers will see Allaah (1/112,113).

³ Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah “That which I have created with my own Hands” (8/173) (Eng. Trans. no. 4812, 6519).

⁴ Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah, “And Allaah Himself admonishes you.” (8/171) (Eng. Trans. no. 3194, 7422) and Muslim in Kitaab ut-Tawbah, Chapter: The expansive Mercy of Allaah, the Most High, and the fact that it has preceded His anger.” (8/95) and reported by at-Tirmidhee (5/549) (no. 3543): Chapter: “Allaah has divided Mercy into 100 parts.”

⁵ Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Qadr, Chapter: The dispute between Aadam and Musaa (7/214) (Eng. Trans. no. 6614, 3409, 4736) and similarly Muslim in Kitaab ul-Qadr, Chapter: The dispute between Aadam and Musaa (alayhumaa assalaam).

He, (sallallaahualaihi wasallam), said, “Allaah, the Exalted and Glorious, extends out His Hand during the night so that the evil doers of the day can repent and He extends His Hand during the day so that evil doers of the night can repent.”⁶

And there are many other examples.

[Q. 63] Can Names be derived from all the Attributes of Actions or are the Names of Allaah tawqeefiyyah?

[A. 63] No, rather the Names of Allaah, the Most High, are all tawqeefiyyah. He is not named except by the Names He gave to Himself in His Book or that which His Messenger (sallallaahualaihi wasallam) named Him with.

And every Action that Allaah applied to Himself comprises Praise and Perfection. However Allaah did not describe Himself unrestrictedly with all of them and His Names are not derived from all of them.

However amongst them are those which Allaah has described Himself with unrestrictedly, such as His, the Most High’s, saying, “Allaah is He who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection).” (ar-Rum: 40) and He has named Himself the Creator (al-Khaaliq), the Sustainer (ar-Raaziq), the One who gives life (al-Muhyee), the One who brings about death (al-Mumeet), the Manager of the affairs (al-Mudabbir).

And amongst them are Actions which Allaah has applied to Himself by way of recompense and reciprocity in the context of Praise and Perfection for Him, such as His, the Most High’s, saying, **“Verily, the hypocrites seek to deceive Allaah, but it is He who deceives them.”** (an-Nisaa’: 142)

He, the Most High, said, **“And they (disbelievers) plotted (to kill ‘Isaa) and Allaah plotted too. And Allaah is the best of those who plot.”** (aal-Imraan: 54)

He, the Most High, said, **“They have forgotten Allaah, so He has forgotten them.”** (at-Tawbah: 67)

⁶ Reported by Muslim in Kitaab ut-Tawbah, Chapter: The acceptance of repentance from sins even if they are committed frequently (8/100) and reported by Ahmad in the Musnad (4/395).

It is not permissible to apply them in other than the context mentioned in the verses. So it is not to be said that Allaah plots, deceives and mocks or the like of this. And similarly it is not said that He is a plotter, a deceiver or a mocker. And this would not be said by a Muslim nor a person with intellect. For Allaah, the Mighty and Majestic, did not describe Himself with plotting, and deception except by way of recompense for those who did that without right.

It is well known that recompensing these things (plotting, deception etc.) with justice is good when done by the creation, so what about when it is done by the All-Knowing, All-Just, and All-Wise Creator!

[Q. 64] What does His Name, “the Most High” denote, and what does it contain of meaning along with Names such as adh-Dhaahir, al-Qaahir, al-Muta’aalee?

[A. 64] His Name, “the Most High” denotes the Attribute derived from it which is the affirmation of Highness for Him, the Mighty and Majestic, in all its meanings.

His Highness and His being above His Throne (fawqiyah), His Highness and His being above all His creation, separate from them, Ever-Watchful over them, with Knowledge of everything they do. His Knowledge encompasses everything and none of their secrets are hidden to Him.

And the Highness of His Power, such that there is none to overpower Him, or differ with him, or oppose Him, or prevent Him. Rather everything submits to His Majesty, subjugated under His Might, humbled under His Pride, under His Control and Power, and there is no escape for anyone from His Grasp.

And the Highness of Essence, such that all Attributes of Perfection are affirmed for Him and all deficiencies are negated from Him, the Mighty and Majestic, the Blessed, the Most High.

And all these meanings of Highness are necessary and one meaning cannot be separated from another.

[Q. 65] What is the proof for the Highness of fawqiyah (above the Throne and creation) from the Qur’aan?

[A. 65] The clear proofs for it are too many to be counted or enumerated. Amongst them are the above mentioned Names and what they contain from meaning, and amongst them His saying, **“The Most Gracious (Allaah)**

rose over (Istawaa) the (Mighty) Throne (in a manner that suits His Majesty)." (Taa Haa: 5), in seven places in the Qur'aan.

Amongst them is His saying, **"Do you feel secure that He, who is over the heaven (Allaah).**" (al-Mulk: 16-17)

He, the Most High, said, **"They fear their Lord above them."** (an-Nahl: 50)

He, the Most High, said, **"To Him ascend (all) the goodly words, and the righteous deeds exalt it."** (Faatir: 10)

He, the Most High, said, **"The angels and the Ruh (Jibreel) ascend to Him."**
(al-Ma'aarij: 4)

He, the Most High, said, **"He manages and regulates (every) affair from the heavens to the earth."** (as-Sajdah: 5)

He, the Most High, said, **"And (remember) when Allaah said, "O 'Isaa, I will take you and raise you to Myself."** (aal-Imraan: 55)

And many other verses.

Q 66: What is the proof for that (fawqiyyah) from the Sunnah?

[A. 66] The proofs from the Sunnah are too many to be counted. Amongst them is his (sallallaahu alaihi wasallam) saying, in the hadeeth of al-Aw'aal, *"And the Throne is above that, and Allaah is above the Throne, and He has full Knowledge of what you are upon."*⁷

And his saying to Sa'ad, during the incident of Bani Quraidhah, *"You have judged them with the judgement of the King above the seven heavens."*⁸

⁷ Weak. Reported by Ahmad in the Musnad (1/206) and Ibn Maajah in al-Muqaddimah (no. 181). Shaikh Naasir ud-Deen al-Albaanee mentioned in his checking of the ahadeeth in Sharh Aqeedatut-Tahawiyyah, that this hadeeth has a weak chain and he referred its checking back to his book Dhalaal ul-Jannah. Refer to Sharh Aqeedatut-Tahawiyyah (p. 277) Maktabah al-Islaamee print. And Shaikh Ahmad Shaakir (rahimahullaah) mentioned that its chain is very weak due to Yahyaa bin 'Alaa ar-Raazee al-Bajalee. Refer to Ahmad Shaakir's checking of the Musnad (no. 1770).

⁸ Reported by al-Bukhaaree in Kitaab ul-Maghaazee, Chapter: His Departure to Bani Quraidhah (5/50) and by Muslim in Kitaab ul-Jihaad, Chapter: The permissibility to fight the one who breaks the covenant and the permissibility of bringing down a fortified people by the judgement of a just person suitable for giving rulings. And reported by Ahmad in the Musnad (3/22).

And all these references mention the hadeeth without the additional phrase *"above the seven heavens"* And Shaikh al-Albaanee indicated that this addition has been reported solely by Muhammad bin Saaleh an-Nahaar and he said, "And the like of him is not accepted when he reports on his own." And he (Shaikh al-Albaanee)

And his (sallallaahualaihi wasallam) asking the slave girl, *“Where is Allaah?”* She replied, *“Above the heavens.”* He said (to her master), *“Free her for verily she is a believer.”*⁹

Amongst the proofs are the narrations regarding the ascension of the Prophet (sallallaahualaihi wasallam) to heavens.

And his (sallallaahualaihi wasallam) saying in the hadeeth regarding the angels coming in succession by night and day, *“Those who have stayed the night with you ascend (to the heaven) and He asks them, though He knows best about them.”*¹⁰

And his (sallallaahualaihi wasallam) saying, *“He who sincerely gives in charity a date from his honest earned wealth ...for nothing ascends to Allaah except good.”*¹¹

And his (sallallaahualaihi wasallam) saying, in the hadeeth regarding revelation, *“Whenever Allaah decrees a matter above the heavens, the angels beat their wings in submission and humility due to His Speech, as if it is a chain dragged over rock.”*¹²

And there are many other proofs. And all of the above have been affirmed by all the creation except the Jahmiyyah.¹³

also said, “And regarding the affirmation of Allaah being above His creation there are many authentic narrations which are not in need of the this one.”

From amongst these authentic narrations is that which has been reported by al-Bukhaaree (rahimahullaah) from Zaynab (radiiallaahu anhaa) that she used to boast to the wives of the Prophet (sallallaahualaihi wasallam) “It is your families who have married you off, while I was married off by the One who is above the seven heavens.” in Kitaab ut-Tawheed, Chapter: And His Throne is upon water and He is the Lord of the Mighty Thorne (8/176).

⁹ Reported by Muslim in Kitaab ul-Masaajid, Chapter: The prohibition of speaking in the prayer and the abrogation of its permissibility (2/71).

¹⁰ Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah, the Most High, “The angles and the Ruh ascend to Him.” (8/177) (Eng. Trans. no. 555, 3223) and Muslim in Kitaab ul-Masaajid, Chapter: The virtue of the morning (Fajr) and ‘Asr prayer and the preservation of them (2/113).

¹¹ Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: His saying, “To him ascend the goodly words” (8/178) (Eng. Trans. no. 7430, 1410) and reported by Muslim in Kitaab uz-Zakaat, Chapter: The acceptance of charity from good earnings and its growing (in value with Allaah).

¹² Part of a long hadeeth reported by al-Bukhaaree in Kitaab ut-Tafseer, Chapter: The tafseer of Surah al-Hijr (5/221) (Eng. Trans. no. 4701, 4800) and by at-Tirmidhee in his tafseer of Surah Sabaa’ (5/362) (no. 3223). And Ibn Maajah in al-Muqaddimah (no. 182) and the hadeeth is reported by Abu Hurayrah.

¹³ They are the followers of Jahm bin Safwaan who became known for negating and denying the Attributes of Allaah. He took that from al-Ja’d bin Dirham who was sacrificed by Khaalid al-Qasree on the Day of Sacrifice. Jahm was alone in believing that Paradise and Hellfire would come to an end, and that imaan was only affirmation in the heart and that a person if forced into doing actions and the attribution of actions to

[Q. 67] What did the Imaams of the deen from the Salaf as-Saaleh say regarding the issue of al-Istiwaah?

[A. 67] Their unanimous saying, may Allaah have mercy upon them, was, "Istiwaah is known and how it occurs is beyond understanding, having faith in it is obligatory, and asking about it is an innovation. And the Message came from Allaah and it was upon the Messenger to convey it and upon us to affirm it and submit to it."

And they said the like of this about all the verses and narrations regarding the Names and Attributes:

"We believe in it, the whole of it (clear and unclear verses) are from our Lord." (aal-Imraan: 7)

"We believe in Allaah, and bear witness that we are Muslims." (aal-Imraan: 52)

[Q. 68] What is the proof for the Highness of Power from the Qur'aan?

[A. 68] There are many proofs, amongst them is His, the Most High's, saying, **"And He is the Irresistible, (Supreme) above His slaves."** (al-An'aam: 18, 61) which includes the highness of Power and fawqiyah.

And His, the Most High's, saying, "But Glory is to Him! He is Allaah, the One, the Irresistible." (az-Zumar: 4)

And His, the Most High's, saying, **"Whose is the kingdom this Day? It is Allaah's the One, the Irresistible."** (Ghaafir: 16)

And His, the Most High's, saying, **"Say, "I am only a warner and there is no lord except Allaah the One, the Irresistible."** (Saad: 65)

And His, the Most High's, saying, **"There is not a moving (living) creature but He has the grasp of its forelock."** (Hud: 56)

And His, the Most High's, saying, **"O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them). But you will never be able**

him is only metaphorical. He was killed by Saalim bin Ahwaz in Marw during the later part of the rule of Bane Umayyah.

to pass them, except with authority (from Allaah).” (ar-Rahmaan: 33)

And there are many other proofs.

[Q. 69] What is the proof for that from the Sunnah?

[A. 69] There are many proofs from the Sunnah, amongst them is his (sallallaahualaihi wasallam) saying, *“I seek refuge with You from the evil of everything You seize by the forelock.”*¹⁴

His (sallallaahualaihi wasallam) saying, *“O Allaah! I am Your slave, and the son of Your slave, and the son of Your maid, my forelock is in Your Hand, Your Ruling is Effective regarding me, and Your Judgment is Just pertaining to me.”*¹⁵

And his (sallallaahualaihi wasallam) saying, “Verily You judge and You are not judged, verily there is no humiliation for the one You have allegiance with, there is no honour for the one You have enmity with.”¹⁶

And there are many other proofs.

[Q. 70] What is the proof for the Highness of the Essence of Allaah and what is obligatory to negate for Allaah, the Mighty and Majestic?

[A. 70] Know that the Highness of the Essence of Allaah is denoted by His Name, al-Quddoos, as-Salaam, al-Kabeer, al-Muta’aal and what they contain of meaning and necessitate of perfection of His Attributes and the Characteristics of His Majesty.

¹⁴ Reported by Muslim in Kitaab udh-Dhikr, Chapter: What to say upon sleeping and lying down (8/79) and Ibn Maajah, Chapter: What a person supplicates with when he goes to his bed (no. 3919).

¹⁵ Reported by Ahmad in his Musnad (1/ 391, 452) and by al-Haakim in Kitaab ud-Duaa (1/509) and he said that the hadeeth is saheeh according to the conditions of Muslim, if it is free of the Irsaal of Abdur Rahmaan bin Abdullaah about whom there is a difference of opinion regarding whether he heard from his father or not as mentioned by adh-Dhahabee. The hadeeth was mentioned by al-Haithamee in Majmaa’ uz-Zawaa'id (10/139) and he referenced it back to Ahmad, al-Bazzaar, and Abu Ya’laa and he said the narrators of Ahmad and Abu Ya’laa are the narrators of the saheeh except Abu Salmah al-Juhanee who was relied upon by Ibn Hibbaan. And Shaikh Ahmad Shaakir mentioned the authenticity of this hadeeth in (no. 3712) and (no. 4318).

¹⁶ Reported by an-Nasaaee, Chapter: Duaa in Witr (3/248) and at-Tirmidhee, Chapter: That which has been reported regarding Qunoot in Witr (2/328), and he said the hadeeth is hasan saheeh. It was also reported by Ibn Maajah, Chapter: That which has been reported regarding Qunoot in Witr (no. 1167). The hadeeth was authenticated by ibn Khuzaimah (no. 1095) and by Shaikh al-Albaanee (rahimahullaah).

So He is the Most High in His Oneness, that there should be any dominion or part of it for other than Him. Or that there should be a helper to Him or a partner to Him or an intercessor with Him without His permission, or that there should be someone to protect Him.

And He is the Most High in Greatness, Pride, Sovereignty and Omnipotence, High above from having an opposer or a conqueror nor is He low to have a wali or a helper.

And He is the Most High in His Self-Sufficiency from taking a wife, a son, a father, an equal or a partner.

And He is the Most High in His Perfection, His Life, Supremacy and His Power, free from death, or slumber or sleep or tiredness or exhaustion.

And He is the Most High in His Perfect Knowledge, free from ignorance and forgetfulness and free from an atoms weight of heedlessness about His Knowledge of the earth or the heavens.

And He is the Most High in His Perfect Wisdom and Praise, free from creating anything for mere amusement, and free from leaving the creation without command or prohibition or without resurrection or recompense.

And He is the Most High in His Perfect Justice, free from oppressing anyone, even an atoms weight, or to treat anything unjustly with regard to its reward.

And He is the Most High in His perfect richness, free from needing sustenance or provision or free from needing anything from anyone else.

And He is the Most High in all that He described Himself with and all that His Messenger described Him with, free from ta'teel and tamtheel.

And far removed is He from all imperfections and all Praise is due to Him, the Mighty and Majestic, the Blessed and the Most High and purified and sanctified is He from all that negates His uluhiyyah and rububiyyah and His Names and Attributes, the Most High, **“His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.”** (ar-Rum: 27)

And the texts of revelation from the Book and Sunnah regarding this issue are well known and understood, and are many and famous.

[Q. 71] What is the meaning of his (sallallaahu alaihi wasallam) saying regarding the Perfect Names, “Whoever comprehends and enumerates them enters Paradise.”?

[A. 71] It is explained by different meanings. Amongst them is to memorise them and call upon Allaah with them and praising Him with them.

Amongst them are those Names which are permissible to be taken as examples to follow, such as al-Kareem and al-Kabeer, so that the slave accustoms himself to achieve some degree of the connotation of such Names in a way that befits him.

As for those Names which are specific to Him, the Most High, such as al-Jabbaar and al-Adheem, then it is upon the slave to affirm them and submit to them and not to adorn himself with any of those Attributes.

Amongst them are those Names which contain a promise, such as al-Ghafoor, ash-Shakoor, al-'Afoo (the Forgiving), ar-Ra'oof (the Ever Compassionate), al-Haleem (the All-Forbearing), al-Jawaad (the All-Kind) and al-Kareem, so one should have hope and desire.

Amongst them are those Names which contain a threat, such as the Mighty, the Exacter of retribution, the One who is Severe in punishment, the One who is Swift in reckoning, so one should have fear and awe.

Amongst the meanings is the testification of the slave to the Names and to give them their full right in terms of recognition and worship. Like the one who testifies to the Highness of Allaah with regard to His creation, and His being above them, and his Istiwaa above His Throne separate from His creation, along with Him encompassing them with Knowledge and Supreme Power and other than that. And worship of Him with that which this Attribute necessitates such that his heart becomes directly sustained by Him. The slave turns towards Him, bowed and standing before Him, the standing of a humiliated slave in front of the Mighty King, so he feels that speech and actions rise up to Him and are presented before Him, so he fears that any of that may disgrace and dishonour him therein.

And he witnesses the revelation of the Command and Divine orders in all the corners of the world, all the time, with different types of management and direction of the affairs, such as causing death, giving life, honouring and humiliation, lowering and raising, giving and withholding and inflicting and removing agonies, and alternating the days (good and bad) between the people. And other forms of direction and management in the Dominion, which only He controls. So His orders are executed in His Dominion as He Wishes, **“He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in One**

Day, the space whereof is a thousand years of your reckoning.”
(as-Sajdah: 5)

So, whosoever fulfils the obligations due to that which he witnesses from recognition and worship, finds sufficiency and richness in his Lord. As does the one who witnesses His comprehensive Knowledge, His Hearing, His Sight, His Life and His Self-Sufficiency and other than that. And none are granted this witness and testification except the foremost (as-saabiqoon) and those brought near (al-muqarraboon).

[Q. 72] What contradicts tawheed al-asmaa was-sifaat?

[A. 72] Its opposite is ilhaad (heresy) in the Names, Attributes and verses of Allaah. And ilhaad is of three types:

The first: The heresy of the mushrikeen who twisted the Names of Allaah and attributed these twisted names to their idols. So they added to some names and shortened others. They derived al-Laah from al-Ilaah, and al-Uzzah from al-'Azeez, and al-Manaat from al-Mannaan.

The second: The heresy of the Mushabbihah who enter into discussion about how the Attributes of Allaah, the Most High, are. And they liken His Attributes to the attributes of the creation. And it is the opposite of the heresy of the mushrikeen, since those mushrikeen equated the creation with the Lord of the worlds, while these mushabbihah made Him resemble the created bodies, the Most High, the One far removed from all imperfections.

The third: The heresy of negation of the Mu'atilah, and they are of two types:

A group who affirmed the words of His, the Most High's, Names but negated from Him that which they indicate from the Perfect Attributes. So they said Rahman and Raheem without mercy, 'Aleem without knowledge, Samee' without hearing, Baseer without sight, Qadeer without power. And similarly they dismissed the rest.

And other group who clearly and totally negated the Names and that which they indicate, and described Him with outright nothingness, the One who has no Name or Attribute.

Far removed is Allaah, the Most High, from all imperfections and all that the transgressors, the deniers and heretics say about him.

“Lord of the heavens and earth and all that is between them. So worship him alone and be constant and patient in His worship. Do you know of any who is similar to Him?” (Maryam: 65)

“There is nothing like unto Him and He is the All-Hearer, the All-Seer.” (ash-Shuraa: 11)

“He knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.” (Taa Haa: 110)

[Q. 73] Are all the types of tawheed inseparable, such that whatever nullifies one of them nullifies all?

[A. 73] Yes, they are inseparable. Whoever commits shirk in any one of them then is a mushrikeen in all the rest. An example of that is supplication to other than Allaah and asking someone for that which only Allaah is able to do. So his supplication is in and of itself worship, rather it is the core of worship, and directing worship to other than Allaah is shirk in uluhiyyah. And his asking for his needs, and the obtainment of good and the repulsion of evil, while believing that the one he is asking is capable of fulfilling his requests, is shirk in rububiyyah, since he believed that the one he was calling upon is a partner with Allaah in disposing the affairs in His Dominion. Then he did not call upon someone besides Allaah except with the belief that the one he called upon can hear from near and far, in any time and any place, and this is shirk in al-asmaa was-sifaat, since he affirmed for the one he called upon a hearing all-encompassing and the ability to hear all the sounds irrespective of distance. So this necessitates shirk in uluhiyyah, rububiyyah and asmaa was-sifaat.

[Q. 74] What is the proof from the Book and Sunnah for belief in the angels?

[A. 74] The proofs from the Book are many.

Amongst them is they saying of the Most High, **“And the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.”** (ash-Shuraa: 5)

And the saying of the Most High, **“Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.”** (al-Aa'raaf: 206)

And the saying of the Most High, **“Whoever is an enemy to Allaah, His angels, His messengers, Jibreel and Mikaeel, then verily, Allaah is an enemy to the disbelievers.”** (al-Baqarah: 98)

And the proof for believing in the angles from the Sunnah has preceded in the hadeeth of Jibreel and others. And it is reported in Saheeh Muslim that Allaah created them from light¹⁷, and narrations regarding them are many.

[Q. 75] What does believing in the angels mean?

[A. 75] It is to have firm affirmation in their existence and to believe that they are from among the subjugated and worshipping creatures of Allaah, **“They (the angels) are but honoured slaves. They speak not until He has spoken, and they act on His Command.”** (al-Ambiyaa: 26-27)

“Who disobey not, the Commands they receive from Allaah, but do that which they are commanded.” (at-Tahreem: 6)

“(The angels) are not too proud to worship Him, nor are they weary (of His worship). They glorify His Praises night and day, (and) they never slacken (to do so).” (al-Ambiyaa: 19-20)

[Q. 76] Mention some of their types with regard to that which Allaah created them for and entrusted them with.

[A. 76] With regards to that they are of many types:

Amongst them is the one who is entrusted with conveying revelation to the messengers, and he is the trustworthy Ruh, Jibreel (alayhis salaam).

Amongst them is the one entrusted with rain and he is Mikaeel.

Amongst them is the one entrusted with the Horn and he is Israafeel.

Amongst them is the one entrusted with seizing the souls and he is the Angel of Death and his helpers.

Amongst them are those entrusted with (recording) the actions of the slaves. They are the Kiraam al-Kaatiboon (honourable writers who write the deeds down).

¹⁷ The hadeeth is reported in Saheeh Muslim in Kitaab uz-Zuhd, Chapter: Regarding miscellaneous narrations (8/226) and the wording of the hadeeth is *“The angels were created from light and the jinn were created from smokeless flame of a fire and Aadam was created from that which has been described to you.”* And it is also reported by Imaam Ahmad (6/153, 168)

Amongst them are those entrusted with guarding the creatures from the front and behind. They are the angels in succession.

Amongst them are those entrusted with Paradise and its blessings. They are Ridwaan and his assistants.

Amongst them are those entrusted with the Hell-Fire and its torment. They are Maalik and his assistants.

Amongst them are those entrusted with the trial and torment of the grave. They are Munkar and Nakeer.

Amongst them are those who carry the Throne of Allaah the Almighty.

Those charged with nutfahs (mixed drops of male and female sexual discharge) in the wombs and writing the destiny of every human being.

Those who enter al-Bait al-Ma'mur (the house over the heavens parallel to the Kaa'bah at Mecca, continuously visited by the angels).

Those charged with watching and visiting the sessions of the remembrance of Allaah, the Almighty.

Those who are ranked in rows standing and they never ever have rest.

Those who are ranked in rows in ruku' kneeling down and they never ever raise their heads.

And others than that which have been mentioned above, **“And none can know the hosts of your Lord but He. And this is nothing else than a (warning) reminder to mankind.”** (al-Muddaththir: 31)

And the texts for these types from the Book and the Sunnah are well known.

[Q. 77] What is the proof for believing in the revealed books?

[A. 77] There are many proofs, amongst them is the saying of the Most High, **“O you who believe! Believe in Allaah, and His Messenger, and the Book (the Qur'aan) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).”** (an-Nisaa': 136)

And His saying, **“Say, “We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraaheem, Ismaa'eel, Ishaq, Ya'qoob, and to al-Asbaat (the offspring of the**

twelve sons of Ya'qoob), and that which has been given to Musaa and 'Isaa, and that which has been given to the prophets from their Lord. We make no distinction between any of them.” (al-Baqarah: 136)

And sufficient proof for that is His, the Most High's, saying, **“And say, “I believe in whatsoever Allaah has sent down of the Book (all the Holy books, this Qur'aan and the books of the old from the Tauraat, or the Injeel or the Pages of Ibraaheem.”**” (ash-Shuraa: 15)

[Q. 78] Are all the revealed scriptures mentioned in the Qur'aan?

[A. 78] Amongst those which Allaah has mentioned in the Qur'aan are, the Qur'aan itself, the Tauraat, the Injeel, the Zabur (Psalms), the Suhuf (Pages) of Ibraaheem and Musaa.

And He mentioned the rest generally, in His saying, **“Allaah! none has the right to be worshipped but He, the Ever Living, the One who Sustains and Protects all that exists. It is He Who has sent down the Book (the Qur'aan) to you with truth, confirming what came before it. And He sent down the Tauraat and the Injeel, aforetime.”** (aal-Imraan: 2-4)

He, the Most High, said, **“And to Dawood We gave the Zabur (Psalms).”** (an-Nisaa': 163)

He, the Most High, said, **“Or is He not informed with what is in the Pages (Scripture) of Musaa, and of Ibraaheem who fulfilled all that (Allaah ordered him to do or convey).”** (an-Najm: 36-37)

He, the Most High, 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.”** (al-Hadeed: 25)

So whatever Allaah has mentioned in detail then it is obligatory for us to believe in those scriptures in detail. And whatever He has mentioned in general then it is obligatory for us to believe in them in general. And we say about them that which Allaah and His Messenger have ordered, **“Say: I believe in whatsoever Allaah has sent down of the Book [all the holy books]”** (ash-Shuraa: 15)

[Q. 79] What does having imaan in the books of Allaah mean?

[A. 79] It means to have firm affirmation that all of them all revealed by Allaah, the Mighty and Majestic, and that they are the Speech of Allaah, in a real manner.

Amongst them are those which He, the Most High, spoke from behind a hijab without an intermediary angel as a messenger.

Amongst them are those which have been conveyed by an angel as a messenger, to a messenger from mankind.

Amongst them are those which Allaah has written with His own Hand as He, the Most High, said, **“It is not given to any human being that Allaah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a messenger to reveal what He wills by His Leave.”** (ash-Shuraa: 51)

And He, the Most High, said to Musaa, **“I have chosen you above men by My Messages, and by My speaking (to you).”** (al-Aa'raaf: 144)

“And Allaah spoke to Musaa directly.” (an-Nisaa: 164)

He, the Most High, said regarding the Tauraat, **“And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things.”** (al-Aa'raaf: 145)

And regarding 'Isaa, He said, **“And We gave him the Injeel.”** (al-Maa'idah: 46)

And He, the Most High said, **“And We gave Dawood the Zabur.”** (an-Nisaa': 163)

And He, the Most High, said regarding the Qur'aan, **“But Allaah bears witness to that which He has sent down (the Qur'aan) unto you; He has sent it down with His knowledge, and the angels bear witness. And Allaah is All-Sufficient as a Witness.”** (an-Nisaa': 166)

And He, the Most High, said regarding it, **“And (it is) a Qur'aan which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.”** (al-Israa': 106)

And He, the Most High said, **“And truly, this (the Qur'aan) is a revelation from the Lord of the worlds. Which the trustworthy Ruh (Jibreel) has brought down. Upon your heart that you may be (one) of the warners. In the plain Arabic language.”** (ash-Shua'raa: 192-195)

And He, the Most High, said regarding the Qur'aan, **“Verily, those who disbelieved in the Reminder (i.e. the Qur'aan) when it came to them (shall receive the punishment). And verily, it is an honourable well fortified respected Book. Falsehood cannot come to it from before or behind it. (it is) sent down by the All Wise, Worthy of all praise.”** (Fussilat: 41-42)

[Q. 80] What is the position of the Glorious Qur'aan among the earlier divine books?

[A. 80] And He, the Most High, said regarding the Qur'aan, **“And We have sent down to you the Book (this Qur'aan) in truth, confirming the Scripture that came before it and muhaymin (trustworthy in highness and a witness) over it (old Scriptures).”** (al-Maa'idah: 48)

He, the Most High, said, **“And this Qur'aan is not such as could ever be produced by other than Allaah but it is a confirmation of (the revelation) which was before it [i.e. the Tauraat, and the Injeel], and a full explanation of the Book (i.e. e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the worlds.”** (Yunus: 37)

He, the Most High, said, **“It (the Qur'aan) is not a forged statement but a confirmation of (Allaah's existing books) which were before it [i.e. the Tauraat, the Injeel and other Scriptures of Allaah] and a detailed explanation of everything and a guide and a mercy for the people who believe.”** (Yusuf: 111)

The mufasssireen (those specialised in the explanation of the Qur'aan) have said, 'It is trustworthy in highness and a witness over that which came before it from the books and it affirms them, meaning that it testifies to the truth which they contain. So it negates the changes, and tempering in them and it abrogates or affirms that which is in them and thus all adherents to the previous books, who have not turned back on their heels, submit to it, as He, the Most High, said,

“Those to whom We gave the Scripture [i.e. the Tauraat and the Injeel] before it, they believe in it (the Qur'aan). And when it is recited to them, they say, “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allaah in Islam as Muslims.” (al-Qasas: 52-53)” ‘