



## **Foundations of The Creed of Ahl as-Sunnah wal-Jamā'ah – Part 1**

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*Bismillāh wa -Alḥamdulillāh waṣ-Ṣalātu was-Salām 'alā Rasūlillāh 'amma ba'd*

The Noble Shaykh 'Abd Al-'Azīz Ibn Mūsā al-Mubārakī (حفظه الله) from the *mashāyikh* of Jāzan, Saudi Arabia delivered a LIVE tele-lecture with *Muwaḥḥidīn* Publication on Sunday 2<sup>nd</sup> August 2015. The Shaykh is a student of *ash-Shaykh al-'Allāmah Aḥmad an-Najmī* and *ash-Shaykh Zayd al-Madkhalī* (رحمهم الله). He is also recommended by *ash-Shaykh Rabī' al-Madkhalī* (حفظه الله).

**The following is summarized notes from the tele-lecture...**

Learning the proper *Islāmic* creed is the foundation. It is only by learning the proper belief and implementing it that the actions we perform are correct and acceptable to **Allāh**, whether they are purely forms of worship to Him or interacting with others. 'Aqīdah is the basis of everything we do as believers and it is the foundation of all deeds. As comes in some lines of poetry: "Any life without 'Aqīdah is simply non-existent."

The foundations of this 'Aqīdah is based upon the Book of **Allāh** and the *Sunnah* of His Messenger (صلى الله عليه وسلم). *Ahl as-Sunnah* have foundational principles upon which 'Aqīdah is built and these are taken from the Book and *Sunnah* and this is not like the deviant groups that have differed with *Ahl as-Sunnah* either entirely or partially, such as the *Rāfiḍah*, *Mu'tazilah*, *Khawārij* and *Jahmiyyah* and other groups which have existed in varying times throughout history and many of them continue to exist today in some of the modern groups such as *al-Ikhwān al-Muslimīn*, *as-Surūriyyah*, *al-Qutūbiyyah* and others. They hold principles that are not derived from the Book and *Sunnah*. Because of the principles *Ahl as-Sunnah* hold, they have been able to cling to what is authentic from the *Dīn* of **Allāh**.

'Aṣl (foundation) - pl. Uṣūl - is something upon which something else is built.

When we look at a tree, it has roots and branches; if the root is cut, the branches are going to die. The same applies to 'Aqīdah; when the roots of belief of a *Muslim* are cut off, none of the branches are of any benefit. The root of our tree is *Tawḥīd*, so if a *Muslim* were to do other than this, he has cut the roots of his tree so none of his branches would be of any benefit. The fact that he might pray, fast, give *zakāh*, perform *Hajj* and do other acts of worship, none of these will be of any benefit to him. If a man were to worship **Allāh** for 100 years and then committed shirk for the blink of an eye, all those years of worship would be erased. **Allāh** says:

*“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.”*<sup>1</sup>

*“And indeed it has been revealed to you (O Muḥammad), as it was to those (Allāh’s Messengers) before you: ‘If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.’”*<sup>2</sup>

The foundation of our creed is *Tawḥīd*; everything is based upon this. So when we say the foundations of belief, the foundation is like the roots of a tree.

*I’tiqād* of *Ahl as-Sunnah* is to believe in **Allāh**, His Angels, His Books, His Messengers, the Last Day and *al-Qadar*, the good and bad of it. This is the foundation of *īmān* with *Ahl as-Sunnah wal-Jamā’ah* and it differentiates them from the other groups that have deviated and invented other principles which they consider to be the foundation of their belief.

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<sup>1</sup> *Sūrah al-Furqān* 25:23

<sup>2</sup> *Sūrah az-Zumar* 39:65



E.g. The *Rāfiḍah* have foundational principles for their beliefs, however they are not taken from the Book of **Allāh** and the *Sunnah* of His Messenger (صلى الله عليه وسلم). The first and most important article of faith with them is believing in the *Imāmah* of 'Alī, saying he had the right to be the Caliph of the *Muslim Ummah* and after the death of the Prophet and after him ('Alī), his progeny had the most right to be the leaders of the *Muslims*. This is nowhere to be found in the Book of **Allāh** or the *Sunnah* of His Messenger (صلى الله عليه وسلم).

The *Mu'tazilah* have five foundational principles, one of which they call "*Tawḥīd*" which we could agree with in theory. However, what they mean by this is that **Allāh** created the *Qur'ān* and **Allāh** will not be seen in the hereafter. They say that they affirm the Names of **Allāh** but not the Attributes. They affirm the Name *Al-'Alīm* (The All-Knowing) but they say that He does not have the attribute of knowledge. They affirm the Name *As-Samī'* (The All-Hearing) but do not affirm the trait of hearing. What they mean by "*Tawḥīd*" is something totally false because it is in contradiction to the text of the *Qur'ān* and *Sunnah*. *Ahl as-Sunnah* are different from the deviant groups because our foundations are taken directly from the *Qur'ān* and *Sunnah* with the understanding of our *Salaf aṣ-Ṣāliḥ*.

I would like everyone to pay attention to one thing. We agree that there are six pillars of *īmān*, however there are some additional principles that go along with those. The scholars of *Ahl as-Sunnah wal-Jamā'ah* have noticed that some deviant groups have differed with the correct *Islāmic* creed when it comes to certain issues so they have attached some additional issues to the pillars of *īmān* that everyone with the correct creed must agree with.

From them is the issue of the *Qur'ān* being created. The *Mu'tazilah* said that the *Qur'ān* is not revelation but a creation and the *Jahmiyyah* likewise adopted this statement. *Ahl as-Sunnah* then found it necessary to refute this belief because the *Qur'ān* is the Speech of **Allāh** and the Speech of **Allāh** is one of His Attributes and is therefore not created. So saying that the *Qur'ān* is a creation is akin to saying that one of the Attributes of **Allāh** is created, which is not correct.



Thus, the scholars of *Ahl as-Sunnah* placed this in the books of 'Aqīdah clarifying that the Speech of **Allāh** is revealed and not created.

Another example of an issue that is added to the six pillars of *īmān* is when the *Rāfiḍah* began to curse the Companions of the Messenger (صلى الله عليه وسلم), namely *Abū Bakr*, 'Umar and 'Uthmān (رضي الله عنهم). *Ahl as-Sunnah* found it necessary to refute this deviant belief and place it in the books of 'Aqīdah as an additional foundational principle which is that we love all of the Companions and we consider ourselves allies of all of them and we do not curse or speak ill of them; we love everyone whom the Messenger of **Allāh** loved (i.e. his Companions).

So these are things that were added to the principles of creed according to *Ahl as-Sunnah*. They even added an issue of *Fiqh*, which is normally found in other than books of creed, and that is the issue of the validity of wiping over the socks when making *wuḍū*. This is found in the books of 'Aqīdah even though it is an issue of *Fiqh* because they *Ahl as-Sunnah* found if necessary to refute the belief of the *Rāfiḍah* when they said it is not from the *Dīn* of *Islām* (to wipe over the socks) and they rejected all of the authentic *aḥādīth* related to this. All of the people of *Sunnah* mutually agree upon this (the validity of wiping over the socks when making *wuḍū*) due to the authentic narrations from the *Sunnah* and have added it to the books of 'Aqīdah in order to show the importance of holding on to and not rejecting the authentic *Sunnah* of the Messenger (صلى الله عليه وسلم).

The scholars who have specialised in matters of creed have written books solely on 'Aqīdah. From them are *Imām al-Lālakā'ī* who wrote a book entitled *Uṣūl I'tiqād Ahl as-Sunnah wal-Jamā'ah* and *Imām 'Abdullāh Ibn Aḥmad Ibn Ḥanbal* who authored a book entitled *As-Sunnah*.

The first and most important pillar of *īmān* is belief in **Allāh**. What is meant by "īmān" in the language of the Arabs is giving truth to something i.e. saying I affirm that this thing is true.



As it relates to *Islāmic* creed, *īmān* is believing and giving truth to something in a manner that necessitates accepting that belief, submitting to it and acting upon it, as *Shaykh Muḥammad Ibn Ṣāliḥ al-'Uthaymīn* (رحمه الله) defined.

Regarding *īmān* as a terminology in the *Shari'ah*, there must be four pillars present that uphold this *īmān*:

1. Having this belief in the heart
2. Affirming with the tongue the belief present in the heart
3. Action upon the limbs of the belief that is present in the heart and spoken with the tongue
4. Affirming that this belief that is present in the heart, spoken with the tongue and acted upon with the limbs increases with obedience to **Allāh** and decreases with disobedience

Anyone who says that *īmān* does not have all four of these pillars is mistaken and has fallen into a path of misguidance. Whoever affirms the first three pillars but deny that it increases and decreases, this is known as *Irjā'*. To the extent that a person takes away from the pillars in this definition of *īmān*, they conversely increase in the *bid'ah* they introduce into the *Dīn* based upon this. This is something that our *Shaykh Zayd al-Madkhalī* (رحمه الله) continuously repeated, that all four pillars must be present in the definition of *īmān*.

Belief in **Allāh** necessitates four things from the servant:

1. Faith that **Allāh** exists. And the proof for this comes in several ways. One of them is through His signs, which can be broken into three categories:

1. Natural signs, which are the things in nature such as the sun, moon, stars, mountains, rivers, oceans etc. Allah says:



“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Āyāt* (proofs, evidences, signs, etc.) for people of understanding.”<sup>3</sup>

2. Miracles which He gave to His Prophets and Messenger. For example, **Allāh** gave *Mūsā* a staff which was nothing but a piece of wood but when he threw it down it became a snake and then returned to being a stick. When *Ibrāhīm* was thrown into the fire **Allāh** commanded it to be cool and he was not harmed by it. *Ṣāliḥ* was given the she-camel which came out from a rock in the mountain. *Muḥammad* (صلى الله عليه وسلم) was given several miracles, the greatest of which is the *Qur’ān*; he was also given the miracle of the splitting of the moon.
3. Signs, proofs and evidences, which are the verses of the *Qur’ān* - everything from the beginning of *Sūrah al-Fātiḥah* to the end of *Sūrah an-Nās*, these are signs from **Allāh** and all of it is the Speech of **Allāh**. The *Qur’ān* is the Speech of **Allāh** and speech is one of the Attributes of **Allāh**.

So there are three categories of signs by which we come to know the existence of **Allāh** (عز وجل). The first (natural signs) and second (miracles granted to the Prophets and Messengers) are things **Allāh** created but the third (*āyāt* of the *Qur’ān*) is not created; the Words of **Allāh** are not creation, they are revelation.

2. Believing in His *Rubūbiyyah* (Lordship), that He is the only One Who gives life, causes death, sends down rain, knows what are in the wombs of the pregnant women, He is the only One Who provides for and protects His servants etc. No one else share these things with Him.

<sup>3</sup> *Sūrah al-Baqarah* 2:164



3. Believing in His *Ulūhiyyah/Ilāhiyyah*, that He is the only One Who deserves acts of worship. Acts of worship include not only the prayer, fasting, performing *Hajj* but also slaughtering, making vows, having *ikhhlāṣ* and sincere love for **Allāh** (which takes place in the heart). It is not allowed to direct these acts to anything or anyone other than **Allāh**; doing so is an act of *shirk*.

4. Believing in His Names and Attributes. Everything that has been reported in the *Qur'ān* and the *Sunnah* as one of the Names or Attributes of **Allāh**, we must affirm and believe in them. For example, some of the Names of **Allāh** which we must affirm are: *Al-Khāliq* (The Creator), *Ar-Razzāq* (The Provider), *Al-Wāḥid* (The One), *As-Samī'* (The One Who Hears Everything).

Just as **Allāh** has Names, He likewise has Attributes which we must affirm. From amongst them: *al-Ḥikmah* (Wisdom), *Al-'Izzah* (Might), **Allāh** has Fingers, a Foot - as reported in the *ḥadīth* that **Allāh** will place His Foot over the hellfire - an Eye, a Shin; all of these are reported so we must believe in them. Whether these Attributes are things that belong to Him or the actions He performs, we must fully believe in them even if we cannot describe how they are.

One of the Names of **Allāh** is *As-Sittīr* (The One Who Covers). There is another word that sounds similar and has the same meaning linguistically in the Arabic language: "*as-Sattār*". However, because *as-Sattār* is not mentioned in the texts of the *Qur'ān* and *Sunnah*, we are not allowed to ascribe this name to **Allāh** and likewise, it is not permissible to name a child '*Abd as-Sattār*'.

**NB:** Regarding the Attributes of **Allāh**, when we affirm that **Allāh** possesses them, we must also affirm that they are not like the attributes of the creation. So when we say that **Allāh** has Fingers, a Face, a Shin, they are not like any created being. So as we affirm Attributes for **Allāh**, we must also negate that they are in any way similar to any created being. Human beings have a hand that is befitting to their creation and **Allāh** likewise has a Hand that is befitting to Him, but it is not like the hand of human beings. There is no similarity between them whatsoever. **Allāh** says:





*“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”<sup>4</sup>*

So **Allāh** has Hearing and Sight but it is not like that of the created beings. When we affirm these Attributes for **Allāh**, we must also negate any similarity to the creation.

*Wa Billāhi Tawfīq*

*Wa SallAllāhu wa Sallama wa Bārak ‘alā Nabiyyinā Muḥammad wa ‘alā Ālihi wa Ṣaḥbihi wa Sallam*

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<sup>4</sup> *Sūrah ash-Shūrā* 42:11

