

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على الظالمين , والصلاة والسلام على
خاتم الأنبياء والمرسلين محمد سيد بني آدم أجمعين . وآله الطاهرين , وصحابته , ومن تبعهم
بإحسان إلى يوم الدين

AQEEDAH OF TAWHIED

(Oneness of Allah in Islam)

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In the name of Allah, Most Gracious, Most Merciful

All praises to Allah the Sustainer of the worlds, and grace,
honour and salutations on the Chief of Apostles and Seal of
Prophets, Muhammad Sallallahu Alaihi Wasallam, his family,
companions and those who followed him in an excellent fashion
and invited mankind towards Allah, till the Day of Resurrection.

AQEEDAH OF TAWHEED (Oneness Of Allah)

Islam is based on Five pillars and Kalima Shahadah is the central Pillar. Kalima Shahdah entails two basic principle Tawheed and Risalah. Beltef in the Oneness of Allah and Prophecy of Muhammad SAW.

Tawheed is the anchor sheet of Islam, it is the core of Islam, it is what Islam stands for, and it is the reason why Allah created us. All prophets and messengers were sent with the message of Tawheed. And the biggest caller of Tawheed was Prophet Muhammad Sallallahu Alaihi Wasallam.

In the Aqeedah knowledge of Ahle Sunnat Wal Jamaat the refrence book is Aqeedatut Tahawi, of Imam Tahawi Muhaddith and Haanafi Jurist(D 321 A.H.). Its commentry has been written by

Importance of Tawheed

Ibn Abi Al Izz Al Damishqi (D 792 A.H.) in Sharah Aqeedatut Tahawi starts with this sentence about Importance of Tawheed. (Page No 1)

One must know that tawheed is the first matter the prophets preached. It is the first step on the path and the first stage of the journey to Allah. Allah stated, "We sent Noah to his people and he said, 'My people, serve Allah; you have no other god than He" [7:59]. Hud said similar words to his people, "Serve Allah, there is no god for you but He" [7:65]. Salil) said to his people, "Worship Allah as you have no god but He" [7:73]. Shu'ayb said to his people, "Worship Allah; you have no god but He" [7:85]. Allah also says, "We sent to every community a prophet saying, 'Worship Allah and avoid false gods" [16:36], and, "Not a messenger did We send before you (Mul)ammad) without Our.

revealing to him that there is no god but I, so worship and serve Me" [21 :25]. The Prophet (peace be on him) also stated, "I have been commanded to fight people until they accept that there is no god but Allah and that Muhammad is His prophet."} Page NO 1

He further writes (Page NO 2)

With tawheed one enters into Islam, and with it one will depart from this world. The Prophet (peace be on him) said, "He whose last words are 'There is no god except Allah,' will enter Paradise. It is, therefore, the first duty and the last duty. tawheed is, then, the beginning of the matter and its end. . So everyone should have a firm and correct belief in Tawheed.

Categorization of Tawheed

Here It is important to be clarified that

1. This classification is by scholars for better and easy understanding purpose .
2. These term and classification/Categorisation of Tawheed is not from Quran and Hadith. This division of Tawheed into two/three is not from The Messenger of Allah or from Sahba.
3. Although its meaning is established from Quran and Hadith.
4. One must not get confused about there being categories. Essentially all categories fall within the single term of Tawheed. Rather all the categories are all connected to Allah.Simple word Tawheed also encompass all these.
5. It is incorrect to say that if someone is not using these term that mean his Aqeedah/Emaan/Yaqeen/belief is weak. This claim is not CORRECT and acceptable. Sahabas did not use these classification but their Imaan was most strong.

Ibne Abi Al Izz has classified into two

1. ***Tawheed al-ilahiyyah***, or the belief in the unity of God the oneness of His Godhead, that Allah alone is to be worshiped, and no one else is to be worshiped.and matters concerning to attributes of Allah .

2. **Tawheedar-rububiyyah** (the oneness of His Lordship), which states that Allah alone create everything; and hold everything.

Some Other cholars has divided into three categories.

1. **Tawheed ul-Uluhiyyah/Ibaadah (Tawheed of Worship)**

Tawheed of Worship means that all acts of worship belong to Allah alone, and no one else. All acts of worship Ibadah are purely and sincerely for Allah, not for idols, not for any Prophet, not for any Aulia Allah ,not for the universe, not for anything except the one Allah.

2. **Tawheed al-Rubbubiyyah (Tawheed of Lordship)**

Tawheed of Lordship means that you believe that there is only one God, namely Allah, and that there are no other gods or goddesses. All form of Ibadah and Worship is only for Allah.It also means that all power, creation, and such things belong to Allah alone, for instance Allah alone is the creator of everything we see around us, and it is he who is in full control of them, and it is he who controls life and death and all such matters, and not anyone including our money/Position/ materialistic resources/worldpowers or any human or devine help other than Allah else.

3. **Tawheed al-Asmaat wa-Sifaat (Tawheed of Allah's names and Attributes).**

Tawheed al-Asmaat wa-Sifaat is the Tawheed of Allah's unique and exclusive Names and Attributes, this means a Muslim

affirms a Name of Allah, and affirms that this Name is unique and exclusive to Allah alone, not for anyone else, and not for anyone else to be named with.

For example one of Allah's names is the All Knowing, this Name is unique for him alone because Allah is the only one who is All Knowing, and perfect in his knowledge, there is no created being who has such an attribute. The same applies to all of Allah's names, they are unique for him alone, and not for others.

Some of the Quranic Ayats describing Tawheed.

That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs. (6:102)

To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do. (11:123)

Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition? (10:3)

He has created the heavens and the earth for just ends: Far is He above having the partners (in worship) they ascribe to Him! (16:3)

He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds! (40:65)

Say: He is Allah, the One and Only (112:1)

And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful. (2:163)

Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant. (16:22)

Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie. (10:66)

Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe. (29:44)

To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise. (31:26)

Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth! (40:62)

It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily

Allah is full of Grace and Bounty to men: yet most men give no thanks. (40:61)

Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!- (14:2)

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. (14:32-33)

The most beautiful names belong to Allah: so call on him by them (7:180)

Allah's names are also beautiful and perfect:

The most beautiful names belong to Allah (7:180)

He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names (59:24)

Allah! there is no god but He! To Him belong the most Beautiful Names. (20:8)

Lastly, there is no one that is comparable to Allah, there is nothing like him, his names and attributes are unique to him alone:

And there is none like unto Him. (112:4)

(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees. (42:11)

Belief in Allah and Tauheed (One ness of Allah)

Allah says in the Qur'an:

"He is the Lord of the heavens and the Earth and all that is in between them, so worship Him and be patient in His worship; do you know any equal to Him?" (19:65).

Tauheed is anchor sheet for a muslim

Obviously the most important of a muslim life is Tauheed (the oneness of Allah), this is like base and anchor sheet of Iman as all beliefs and actions are the command of Allah so tauheed and Iman of a muslim should be very firm and strong. He should have strong YAQEEN in his heart that only Allah has power to do the things.

ALLAH SAYS IN QURAN

"Allah there is no God but He, the Living, the Everlasting. Slumber does not seize Him, neither sleep; to Him belongs all that is in the heavens and the Earth. Who is there that shall intercede with Him except by His permission? He knows what is before them and what is behind them, and they do not encompass anything of His knowledge except what He wills. His throne extends over the heavens and the Earth, the preservation of them does not burden Him; He is the High, the Great" (2:255).

He has no associate in His divinity, His God ship, His names, or His attributes.

Allah says

"He is Allah, there is no god but He, the Knower of the Unseen and the Visible. He is the Most Gracious, Most Merciful. He is Allah, there is no God but He, the King, the Holy One, the Source of Peace, the Keeper of Faith, the Guardian, the Almighty, the Subduer, the Sublime. Glory be to Allah above what they associate with Him. He is Allah, the Creator, the Maker, the Shaper. His are the most beautiful Names. All that is in the heavens and the Earth

glorifies Him. He is the Almighty, the Wise" (59:22-4).

Below Is Arabic Text And English Translation Of Those Parts Of Tahawi's Statement Of Islamic Doctrine (Al-`Aqida Al-Tahawiyya) That Describe Tawheed (Oneness Of Allah)

نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ، بِتَوْفِيقِ

We say about Allah's unity, believing by Allah's help that:

إِنَّ اللَّهَ تَعَالَى وَاحِدٌ لَا شَرِيكَ لَهُ،

1. Allah is One, without any partners.

وَلَا شَيْءَ مِثْلَهُ،

2. There is nothing like Him.

وَلَا شَيْءَ يُعْجِزُهُ،

3. There is nothing that can overwhelm Him.

وَلَا إِلَهَ غَيْرُهُ،

4. There is no god other than Him.

قَدِيمٌ بِيْلَا ابْتِدَاءٍ، دَائِمٌ بِيْلَا انْتِهَاءٍ،

5. He is the Eternal without a beginning and enduring without end.

لَا يَفْنَى وَلَا يَبِيدُ،

6. He will never perish or come to an end.

وَلَا يَكُونُ إِلَّا مَا يُرِيدُ،

7. Nothing happens except what He wills.

لَا تَبْلُغُهُ الْأَوْهَامُ، وَلَا تُدْرِكُهُ الْأَفْهَامُ،

8. No imagination can conceive of Him and no understanding can comprehend Him.

وَلَا تُشَبِّهُهُ الْأَنْسَامُ

9. He is different from any created being.

حَيٌّ لَا يَمُوتُ، قَيُّومٌ لَا يَنَامُ،

10. He is living and never dies and is eternally active and never sleeps.

خَالِقٌ بِلَا حَاجَةٍ، رَازِقٌ لَهُمْ بِلَا مُؤْنَةٍ،

11. He creates without His being in need to do so and provides for His creation without any effort.

مُؤْمِتٌ بِلَا مَخَافَةٍ، بَاعِثٌ بِلَا مَشَقَّةٍ.

12. He causes death with no fear and restores to life without difficulty.

مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ. لَمْ يَزِدْ بِكَوْنِهِمْ مِنْ صِفَاتِهِ، وَكَمَا كَانَ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ بِصِفَاتِهِ أَزَلِيًّا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا

13. He has always existed together with His attributes since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.

لَيْسَ مُنْذُ خَلْقِ الْخَلْقِ اسْتِقْدَادَ اسْمِ الْخَالِقِ، وَلَا بِيَاحْدَاثِهِ الْبَرِيَّةِ اسْتِقْدَادَ اسْمِ الْبَارِي

14. It was not only after the act of creation that He could be described as "the Creator" nor was it only by the act of origination that He could he described as "the Originator."

لَهُ مَعْنَى الرَّبُّوبِيَّةِ وَلَا مَرَبُوبٌ، وَمَعْنَى الْخَالِقِيَّةِ وَلَا وَقٌ، مَخْلُ

15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.

وَكَمَا أَنَّهُ مُخْبِي الْمَوْتَى بَعْدَمَا أَحْيَاهُمْ، اسْتَحَقَّ هَذَا الْاسْمَ قَبْلَ إِحْيَائِهِمْ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِثْنَائِهِمْ،

16. In the same way that He is the "Bringer to life of the dead," after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of "Creator" before He has created them.

ذَلِكَ بِيَأْنَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ، لَا يَحْتَاجُ إِلَى شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. "There is nothing like Him and He is the Hearer, the Seer." (al-Shura 42:11)

خَلَقَ الْخَلْقَ بِعِلْمِهِ،

18. He created creation with His knowledge.

وَقَدَّرَ لَهُمْ أَقْدَارًا،

19. He appointed destinies for those He created.

وَضَرَبَ لَهُمْ آجَالَ،

20. He allotted to them fixed life spans.

لَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِهِمْ قَبْلَ أَنْ خَلَقَهُمْ، وَعَلِمَهُمْ، مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَ

21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.

وَأَمْرَهُمْ بِطَاعَتِهِ وَنَهَاهُمْ عَنِ مَعْصِيَتِهِ،

22. He ordered them to obey Him and forbade them to disobey Him.

وَكُلُّ شَيْءٍ يَجْرِي بِقُدْرَتِهِ وَمَشِيئَتِهِ. وَمَشِيئَتُهُ تَنْقُذُ، وَلَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ.

23. Everything happens according to His degree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.

يَهْدِي مَنْ يَشَاءُ وَيَعْصِمُ وَيُعَافِي مَنْ يَشَاءُ فَضْلاً، وَيُضِلُّ مَنْ تَلِيَّ عَدْلًا يَشَاءُ وَيَخْذُلُ وَيَبِّ

24. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice.

وَ كُلُّهُمْ مُتَقَلِّبُونَ فِي مَشِيئَتِهِ ، بَيْنَ فَضْلِهِ وَعَدْلِهِ

25. All of them are subject to His will either through His generosity or His justice.

وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ

26. He is Exalted beyond having opposites or equals.

لَا رَادَّ لِقَضَائِهِ، وَلَا مُعَقِّبَ لِحُكْمِهِ، وَلَا غَالِبَ لِأَمْرِهِ،

27. No one can ward off His decree or delay His command or overpower His affairs.

أَمَّا بِذَلِكَ كُلِّهِ، وَأَيُّقِنَّا أَنَّ كُلًّا مِنْ عِنْدِهِ.

28. We believe in all of this and are certain that everything comes from Him.

وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى، وَنَبِيِّهِ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى،

29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen Servant and elect Prophet and His Messenger with whom He is well pleased,

خَاتِمُ الْأَنْبِيَاءِ وَإِمَامُ الْأَتْقِيَاءِ، وَسَيِّدُ الْمُرْسَلِينَ، وَحَبِيبُ رَبِّ الْعَالَمِينَ،

30. And that he is the Seal of the Prophets and the Imam of the godfearing and the most honored of all the messengers and the Beloved of the Lord of all the worlds.

وَكَلَّ دَعْوَةَ نُبُوَّةٍ بَعْدَ نُبُوَّتِهِ فَعَيٌّ وَهَوَى؛

31. Every claim to Prophet-hood after Him is falsehood and deceit.

وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ وَكَافَّةِ الْوَرَى، الْمَبْعُوثُ بِالْحَقِّ وَالْهُدَى

32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.

وَإِنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى، بَدَأَ بِإِلَاحِ كَيْفِيَّةِ قَوْلِهِ، لَهُ عَلَى نَبِيِّهِ وَحِيَاءٌ، وَصَدَقَهُ الْمُؤْمِنُونَ وَأَنْزَلَهُ لَيْسَ بِمَخْلُوقٍ كَكَلَامِ الْبَرِيَّةِ، فَمَنْ سَمِعَهُ . عَلَى ذَلِكَ حَقًّا، وَأَيَقِنُوا أَنَّهُ كَلَامُ اللَّهِ تَعَالَى بِالْحَقِيقَةِ : بِهِ اللَّهُ تَعَالَى وَعَابَهُ، وَأَوْعَدَهُ عَذَابَهُ، حَيْثُ قَالَ فَرَعَمَ أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ، وَقَدْ ذَمَّ

سَأَصْلِيهِ سَقَرَ

فَلَمَّا أَوْعَدَ اللَّهُ سَقَرَ لِمَنْ قَالَ:

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

عَلِمْنَا أَنَّهُ قَوْلُ خَالِقِ الْبَشَرِ، وَلَا يُشْبِهُهُ قَوْلُ الْبَشَرِ،

33. The Qur'an is the word of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it, as absolute truth. They are certain that it is, in truth, the word of Allah. It is not created as is the speech of human beings, and anyone who hears it and claims

that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He: "I will burn him in the Fire." (al-Muddaththir 74:26) When Allah threatens with the Fire those who say "This is just human speech" (74:25) we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

وَمَنْ وَصَفَ اللَّهَ تَعَالَى بِمَعْنَى مِنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ، فَمَنْ أَبْصَرَ هَذَا اعْتَبَرَ، وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ انْزَجَرَ، وَعَلِمَ أَنَّ اللَّهَ تَعَالَى بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ.

34. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.

وَالرُّؤْيَىٰ حَقٌّ لِأَهْلِ الْجَنَّةِ بِغَيْرِ إِحَاطَةٍ وَلَا كَيْفِيَّةٍ: كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنَا حَيْثُ قَالَ
وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ -

وَتَفْسِيرُهُ عَلَىٰ مَا أَرَادَهُ اللَّهُ تَعَالَىٰ وَعَلِمَهُ، وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ أَصْحَابِهِ رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَهُوَ كَمَا قَالَ، تَوْهَمِينَ بِأَهْوَانِنَا، فَإِنَّهُ وَمَعْنَاهُ وَتَفْسِيرُهُ عَلَىٰ مَا أَرَادَ، لَا نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِأَرَائِنَا وَلَا مُرَدِّدٌ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ؛ مَا سَلِمَ فِي دِينِهِ إِلَّا مَنْ سَلَّمَ لِلَّهِ تَعَالَىٰ وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَىٰ عَالَمِهِ،

35. The Seeing of Allah by the People of the Garden is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it: "Faces on that Day radiant, looking at their Lord." (al-Qiyama 75:22-3) The explanation of this is as Allah knows and wills. Everything that has come down to us about this from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.

No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified and to His Messenger, may Allah bless him and grant him peace, and leaves the knowledge of things that are ambiguous to the one who knows them.

وَلَا يَثْبُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالِاسْتِسْلَامِ، فَمَنْ رَامَ عِلْمَ مَا حُظِرَ عَلَيْهِ، وَلَمْ يَقْنَعْ فَهْمَهُ، حَجَبَهُ مَرَامُهُ عَنِ خَالِصِ التَّوْحِيدِ، وَصَافِيِ الْمَعْرِفَةِ، وَصَحِيحِ الْإِيمَانِ، بِالتَّسْلِيمِ أَكْبَأَ، لَا فَيَتَذَبذَبُ بَيْنَ الْكُفْرِ وَالْإِيمَانِ، وَالتَّكْذِيبِ، وَالْإِقْرَارِ وَالْإِنْكَارِ، مُوسَّسًا تَائِهًا، زَائِعًا شَدَقًا، وَلَا جَاحِدًا مُكْذِبًا مُؤْمِنًا مُصَدِّقًا.

36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief, and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.

وَلَا يَصِحُّ الْإِيمَانُ بِالرُّؤْيَا لِأَهْلِ دَارِ السَّلَامِ لِمَنْ أَعْتَبَرَهَا مِنْهُمْ بِوَهْمٍ، أَوْ تَأَوَّلَهَا بِفَهْمٍ، إِذَا كَانَ تَأْوِيلُ كُلِّ مَعْنَى يُضَافُ إِلَى الرَّبُوبِيَّةِ تَرْكُ التَّأْوِيلِ وَكُزُومَ التَّسْلِيمِ، وَعَلَيْهِ دِينَ تَأْوِيلِ الرُّؤْيَا وَمَنْ لَمْ يَتَوَقَّ النَّقْيَ وَالتَّشْبِيهَ زَلَّ، وَلَمْ يَصِبِ التَّنْزِيهَ؛ فَإِنَّ رَبَّنَا جَلَّ الْمُرْسَلِينَ وَشَرَائِعَ النَّبِيِّينَ، وَعَلَا مَوْصُوفٍ بِصِفَاتِ الْوَحْدَانِيَّةِ، مَنَعُوتٍ بِبَعُوتِ الْقَرْدَانِيَّةِ، لَيْسَ بِمَعْنَاهُ أَحَدٌ مِنَ الْبَرِيَّةِ

37. Belief of a man in the seeing of Allah by the People of the Garden is not correct if he imagines what it is like or interprets it according to his own understanding, since the interpretation of this seeing or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission.

This is the religion of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's glory, because our Lord, the Glorified and the Exalted, can only possibly be

described in terms of oneness and absolute singularity and no creation is in any way like Him.

تَعَالَى اللَّهُ عَنِ الْحُدُودِ وَالْعَايَاتِ، وَالْأَرْكَانِ وَالْأَدْوَاتِ، لِاتِّحْوِيهِ الْجِهَاتُ السَّتُّ كَسَائِرِ
الْمُبْتَدَعَاتِ.

38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.

وَالْمَعْرَاجُ حَقٌّ. وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُرِجَ لِي بِشَخْصِهِ فِي الْيَقْظَةِ
السَّمَاءِ، ثُمَّ إِلَى حَيْثُ شَاءَ اللَّهُ تَعَالَى مِنَ الْعُلَى، وَأَكْرَمَهُ اللَّهُ تَعَالَى بِمَا شَاءَ،

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى (مَا كَذَبَ الْفُؤَادُ مَا رَأَى) فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخِرَةِ وَالْأُولَى

39. Al-Mi`raj (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah willed for him. Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him, "and his heart was not mistaken about what it saw" (al-Najm 53:11). Allah blessed him and granted him peace in this world and the next.

وَالْحَوْضُ الَّذِي أَكْرَمَهُ اللَّهُ تَعَالَى بِهِ غِيَاثًا لِأُمَّتِهِ حَقٌّ

40. Al-Hawd, the Pool which Allah has granted the Prophet as an honour to quench the thirst of his Community on the Day of Judgement, is true.

وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا اللَّهُ لَهُمْ كَمَا رُوِيَ فِي الْأَخْبَارِ

41. Al-Shafa`a, the intercession which is stored up for Muslims, is true, as related in the hadiths.

وَالْمِيثَاقُ الَّذِي أَخَذَهُ اللَّهُ تَعَالَى مِنْ آدَمَ عَلَيْهِ السَّلَامُ. وَدُرِّيَّتِهِ حَقٌّ

42. The covenant which Allah made with Adam and his offspring is true.

وَقَدْ عَلِمَ اللَّهُ تَعَالَى فِيمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ، وَيَدْخُلُ النَّارَ جُمْلَةً وَاحِدَةً، لَا يَزَادُ فِي ذَلِكَ الْعَدَدِ وَلَا يَنْقُصُ مِنْهُ؛

43. Allah knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.

وَكَذَلِكَ أَعْمَالُهُمْ، فِيمَا عَلِمَ مِنْهُمْ أَنَّهُمْ يَفْعَلُونَهُ. وَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ .- وَالْأَعْمَالُ بِالْخَوَاتِيمِ-
وَالسعيد من سعد بقضاءالله ، الشقى من شقى بقضاءالله

44. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is eased towards what he was created for and it is the action with which a man's life is sealed which dictates his fate. Those who are fortunate are fortunate by the decree of Allah, and those who are wretched are wretched by the decree of Allah.

وَأَصْلُ الْقَدْرِ سِرُّ اللَّهِ فِي خَلْقِهِ، لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ وَالتَّعَمُّقُ .مُرْسَلٌ مُقَرَّبٌ، وَلَا نَبِيٌّ
فَالْحَدْرُ كُلُّ الْحَدْرِ مِنْ ذَلِكَ .وَالنَّظْرُ فِي ذَلِكَ ذَرِيعَةُ الْخِذْلَانِ، وَسَلْمُ الْحَرِمَانِ، وَدَرَجَةُ الطَّعْيَانِ
ه، وَنَهَاهُمْ عَنْ مَرَامِهِ، كَمَا نَظَرًا أَوْ فِكْرًا أَوْ وَسْوَسَةً؛ فَإِنَّ اللَّهَ تَعَالَى طَوَى عِلْمَ الْقَدْرِ عَنْ أَنَامِهِ
:قَالَ فِي كِتَابِهِ

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

لِمَ فَعَلَ؟ فَقَدْ رَدَّ حُكْمَ كِتَابِ اللَّهِ، وَمَنْ رَدَّ حُكْمَ كِتَابِ اللَّهِ تَعَالَى كَانَ مِنَ الْكَافِرِينَ :فَمَنْ سَأَلَ .

45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings, and forbidden them to enquire

about it, saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).

Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.

فَهَذَا جُمْلَةٌ مَا يَحْتَاجُ إِلَيْهِ مَنْ هُوَ مُنَوَّرٌ قَلْبُهُ مِنْ أَوْلِيَاءِ اللَّهِ تَعَالَى، وَهِيَ دَرَجَةُ الرَّاسِخِينَ فِي
الْعِلْمِ؛ لِأَنَّ الْعِلْمَ عِلْمَانِ
لِعِلْمٍ عِلْمٌ فِي الْخَلْقِ مَوْجُودٌ، وَعِلْمٌ فِي الْخَلْقِ مَقْضُودٌ؛ فَإِنكَارُ الْعِلْمِ الْمَوْجُودِ كُفْرٌ، وَادِّعَاءُ
الْمَقْضُودِ كُفْرٌ.
وَلَا يَصِحُّ الْإِيمَانُ إِلَّا بِقَبُولِ الْعِلْمِ الْمَوْجُودِ، وَتَرْكِ طَلْبِ الْعِلْمِ الْمَقْضُودِ.

46. This in sum is what those of Allah's Friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying the knowledge which is accessible is disbelief, and claiming the knowledge which is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.

وَتُؤْمِنُ بِاللَّوْحِ، وَالْقَلَمِ، بِجَمِيعِ مَا فِيهِ قَدْ قُلُّوا اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ فِيهِ. رُقْمَ
وَمَا جَفَّ الْقَلَمُ بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ. أَنَّهُ كَاتِبٌ لِيَجْعَلُوهُ غَيْرَ كَاتِبٍ لَمْ يَقْدِرُوا عَلَيْهِ
بِهِ لَمْ يَكُنْ لِيُخْطِئَهُ أَخْطَأَ الْعَبْدَ لَمْ يَكُنْ لِيُصِيبَهُ، وَمَا أَصَابَ

and in (the Pen) Qalam al and (the Tablet) Lawh al We believe in .47

Even if all created beings were to .everything written on the former whose existence Allah ,gather together to make something fail to exist And if all .they would not be able to do so ,he Tablethad written on t created beings were to gather together to make something exist which The Pen has .they would not be able to do so ,Allah had not written on it til the Day of dried having written down all that will be in existence un and ,Whatever a person has missed he would have never got.Judgement .whatever he gets he would have never missed

وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمُهُ فِي كُلِّ شَيْءٍ عِتَهُ كَائِنَ مِنْ خَلْقِهِ، وَقَدَّرَ ذَلِكَ بِمَشِيئَةٍ لَا تَقْدِيرًا مُحْكَمًا مُبْرَمًا، لَيْسَ فِيهِ نَاقِضٌ وَلَا مُعَقِّبٌ، وَلَا مُزِيلٌ وَلَا مُعَيِّرٌ، وَلَا مُحَوِّلٌ، وَلَا زَائِدٌ وَذَلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأَصُولِ الْمَعْرِفَةِ، وَالْإِعْتِرَافِ بِنَاقِصٍ مِنْ خَلْقِهِ فِي سَمَاوَاتِهِ وَأَرْضِهِ
يَدِ اللَّهِ وَرُبُوبِيَّتِهِ؛ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ يُنَوِّدُ:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

وَقَالَ تَعَالَى:

وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا

لَهُ فَوَيْلٌ لِمَنْ صَارَ لَهُ اللَّهُ فِي الْقَدْرِ خَصِيمًا، وَأَخْضَرَ لِلنَّظَرِ فِيهِ قَلْبًا سَقِيمًا، لَقَدْ اتَّمَسَ بِوَهْمٍ .
فِي مَحْضِ الْغَيْبِ سِرًّا كَتِيمًا، وَعَادَ بِمَا قَالَ فِيهِ أَفْسَاكَ أَثِيمًا

48. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's oneness and Lordship. As Allah says in His Book: "He created everything and decreed it in a detailed way." (al-Furqan 25: 2) And He also says: "Allah's command is always a decided decree." (al-Ahzab 33: 38) So woe to anyone who argues with Allah concerning the decree and who, with a sick heart, starts delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.

وَالْعَرْشُ وَالْكُرْسِيُّ حَقٌّ

49. Al-`Arsh (the Throne) and al-Kursi (the Chair) are true.

وَهُوَ عَزَّ وَجَلَّ مُسْتَعِنٌّ عَنِ الْعَرْشِ وَمَا دُونَهُ،

50. He is independent of the Throne and that which is beneath it.

مُحِيطٌ بِكُلِّ شَيْءٍ وَبِمَا فَوْقَهُ، قَدْ أَعْجَزَ عَنِ الْإِحَاطَةِ خَلْقَهُ.

51. He encompasses all things and that which is above it, and what He has created is incapable of encompassing Him.

وَنَقُولُ: إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَكَلَّمَ مُوسَى تَكْلِيمًا، إِيْمَانًا وَتَصَدِيقًا وَتَسْلِيمًا

52. We say with belief, acceptance and submission that Allah took Ibrahim as an intimate friend and that He spoke directly to Musa.

وَنُؤْمِنُ بِالْمَلَائِكَةِ وَالنَّبِيِّينَ، وَالْكِتَابِ الْمُنزَّلَةِ عَلَى وَنَشْهَدُ أَنَّهُمْ كَانُوا عَلَى الْحَقِّ. الْمُرْسَلِينَ الْمُبِينِ.

53. We believe in the angels, and the Prophets, and the books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth.

وَنُسَمِّيَ أَهْلَ قِبْلَتِنَا مُسْلِمِينَ مُؤْمِنِينَ مَا دَامُوا بِمَا جَاءَ بِهِ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
بِرَ مُكْذِبِينَ مُعْتَرِفِينَ، وَلَهُ بِكُلِّ مَا قَالَ وَأَخْبَرَ مُصَدِّقِينَ ع

54. We call the people of our qibla Muslims and believers as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought, and accept as true everything that he said and told us about.

وَلَا نَخُوضُ فِي اللَّهِ، وَلَا نُمَارِي فِي دِينِ اللَّهِ تَعَالَى

55. We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah.

وَلَا نُجَادِلُ فِي الْقُرْآنِ؛ وَنَعْلَمُ أَنَّهُ كَلَامُ رَبِّ الْعَالَمِينَ، نَزَلَهُ سَيِّدَ الرُّوحِ الْأَمِينِ، فَعَلِمَ
وَكَلَامِ اللَّهِ تَعَالَى لَا يُسَاوِيهِ. الْمُرْسَلِينَ، مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ
وَلَا نَقُولُ بِخَلْقِ الْقُرْآنِ؛ وَلَا نُخَالِفُ جَمَاعَةَ الْمُسْلِمِينَ. شَيْءٌ مِنْ كَلَامِ الْمَخْلُوقِينَ

56. We do not argue about the Qur'an and we bear witness that it is the speech of the Lord of all the Worlds which the Trustworthy Spirit came down with and taught the most honoured of all the Messengers,

Muhammad, may Allah bless him and grant him peace. It is the speech of Allah and no speech of any created being is comparable to it. We do not say that it was created and we do not go against the Congregation (jama`a) of the Muslims regarding it.

ولا نكفر أحداً من أهل القبلة بذنب ، ما لم يستحلّه

57. We do not consider any of the people of our qibla to be unbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful.

ولا نقول: لا يضرُّ مع الإسلام ذنبٌ لمن عمِله؛

58. Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.

وَنَرْجُو لِلْمُحْسِنِينَ مِنَ الْمُؤْمِنِينَ، وَلَا نَأْمَنُ عَلَيْهِمْ، وَلَا نَشْهَدُ لَهُمْ بِالْجَنَّةِ، وَنَسْتَغْفِرُ لِمُسِيئِهِمْ.
وَنَخَافُ عَلَيْهِمْ وَلَا نُقْنَطُهُمْ.

59. We hope that Allah will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy, but we cannot be certain of this, and we cannot bear witness that it will definitely happen and that they will be in the Garden. We ask forgiveness for the people of wrong action among the believers and, although we are afraid for them, we are not in despair about them.

وَالْأَمْنُ وَالْإِيَّاسُ يَنْقُلَانِ عَنِ الْمَلَّةِ؛ وَسَبِيلُ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ،

60. Certainty and despair both remove one from the religion, but the path of truth for the People of the Qibla lies between the two.

وَلَا يَخْرُجُ الْعَبْدُ مِنَ الْإِيمَانِ إِلَّا بِجُحُودٍ مَا أُدْخِلَهُ فِيهِ.

61. A person does not step out or belief except by disavowing what brought him into it.

وَالْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَالتَّصَدِيقُ بِالْجَنَانِ،

62. Belief consists of affirmation by the tongue and acceptance by the heart.

وَأَنَّ جَمِيعَ مَا أَنْزَلَ اللَّهُ فِي الْقُرْآنِ، وَجَمِيعَ مَا صَحَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الشَّرْعِ وَالْبَيَانِ كُلُّهُ حَقٌّ.

63. And the whole of what is proven from the Prophet, upon him be peace, regarding the Shari`a and the explanation (of the Qur'an and of Islam) is true.

وَالْإِيمَانُ وَاحِدٌ وَاهْلُهُ فِي أَصْلِهِ سِوَاءٌ. وَالتَّفَاضُلُ بَيْنَهُمْ بِالتَّقْوَى وَمُخَالَفَةِ الْهَوَى وَ مِلَازِمَةِ الْأُولَى

64. Belief is, at base, the same for everyone, but the superiority of some over others in it is due to their fear and awareness of Allah, their opposition to their desires, and their choosing what is more pleasing to Allah.

وَالْمُؤْمِنُونَ كُلُّهُمْ أَوْلِيَاءُ الرَّحْمَنِ، وَأَكْرَمُهُمْ أَطْوَعُهُمْ وَأَتَّبَعُهُمْ لِلْقُرْآنِ

65. All the believers are Friends of Allah and the noblest of them in the sight of Allah are those who are the most obedient and who most closely follow the Qur'an.

وَالْإِيمَانُ: هُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالتَّبَعْتُ بَعْدَ الْمَوْتِ، وَالْقَدَرُ مِنَ اللَّهِ تَعَالَى خَيْرُهُ وَشَرُّهُ؛ وَحَلْوُهُ وَمُرُّهُ

66. Belief consists of belief in Allah, His angels, His books, His messengers, the Last Day, and belief that the Decree -- both the good of it and the evil of it, the sweet of it and the bitter or it -- is all from Allah.

Allah is the only master of benefit & loss

Only Allah is the master of all happening benefit /loss. If he wills to give benefit/ make successful all the powers and superpowers cannot prevent it. If decides to keep in loss/make unsuccessful no superpower can save. He should have yaqeen that any person, any relation,any position,any degree,any amount of wealth, cannot help unless Allah wills for that. Success is not in Kingship as Firaun failed in kingship, not in wealth as Qarun failed in wealth.

Allah can bring disgrace even in the presence of kingdom and wealth, and he can bring honour even in the state of dire poverty.

A human's internal treasure is his yaqeen (Faith), and his a'mal (action); if his inner actions are good then Allah will create a state of

inner success, even if material possession is totally exhausted.

Whatever is made by Allah is under Allah's. He owns everything. He uses everything and Allah can change shapes of everything by his power and he can change their qualities without changing their shapes. He can change a stick into a snake and a snake into a stick. Similarly he controls everything whether land (kingdom) or wealth, electrical or gaseous. He uses these things as he likes. He can bring about destruction from the means of creations and he can show creation from the means of destruction. He runs the system of sustenance. If he wishes he can sustain somebody in a barren

desert without any source of material and he can spoil life even in the midst of plenty of materials.

LA ILAHA ILLALLAH

La ilaha illallah demands a change of our faith and consequently change in our zazba, (thoughts, temperament), and our ways. Our whole life should start and end with trust on Allah. We should not even remotely mix anything with oneness of Allah. Allah has no associate in His divinity, His God ship, His names, and His attributes.

Just by changing the yaqeen (faith) Allah has promised a paradise many times the size of this universe. Allah will subdue (bring under our control) all those materials from which we have changed our faith.

Dawah of La Ilaha Illallah is effective tool to bring strong faith on Tawheed

To acquire strong yaqeen (Faith) in our life. We have to invite (dawaah) others for this yaqeen.

Explain the greatness of Allah and explain the kudrat (power) of Allah. To describe his rububiyat (the total sustenance and maintenance power) we will have to relate incidents from the lives of the prophets and companions.

2. We will have to think about it in solitude and get this same yaqeen/strong Faith to enter in our heart, to which we gave dawaah in gatherings. That is the truth.

3. And then we have to cry to Allah, beg him to grant us the reality of this yaqeen/strong Faith.

It is an **integral part of a Muslim life, so he starts his life with Tawheed and ends his life with Tawheed.** So we should pray Allaah to make the statement of *Laa ilaaha lila Allaah*) our last words in this world. And we should firm our faith in heart that only Allah is the **Still it is not enough ,a muslim duty is also to call mankind towards tauheed and strong Yaqeen** as The Holy Prophet Muhammad (Peace be on him) is the last prophet and no prophet will come till the day of

judgment. And the ummah of Hazrat Muhammad (Sallallahu Alaihi Wasallam) has been assigned the duty to reach with this message to whole mankind.

We end this book with the following words of
Salafus Salehin Scholars

IMAM SHAFEE R.A. the Imam of Hadith and Fiqh
Has advised the muslims in these words for Aqeedah.....

"I believe in what Allah revealed according to the meaning that Allah willed, and in what the Messenger of Allah conveyed according to the meaning that the Messenger of Allah willed."

Imam Tahawi R.A. has ended his Famous book Al`Aqida Al-Tahawiyya with these word that also works as Advice for Muslims

وَتَرَى الْجَمَاعَةَ حَقًّا وَصَوَابًا، وَالْفِرْقَةَ زَيْغًا وَعَذَابًا

102. We agree that holding together is the true and right path and that separation is deviation and torment.

وَدِينُ اللَّهِ فِي السَّمَاءِ وَالْأَرْضِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ، كَمَا قَالَ اللَّهُ تَعَالَى

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

، وَقَالَ تَعَالَى:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

، وَقَالَ تَعَالَى:

وَرَضِيَتْ لَكُمْ الْإِسْلَامَ دِينًا

103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission"). Allah says: "Surely

religion in the sight of Allah is Islam." (Al `Imran 3: 19) And He also says: "I am pleased with Islam as a religion for you." (al-Ma'ida 5: 3)

وَهُوَ بَيْنَ الْعُلُوِّ وَالْتَفْصِيرِ، وَالتَّشْبِيهِ وَالتَّعْطِيلِ، وَالجَبْرِ وَالْقَدَرِ، وَالْأَمْنِ وَالْيَأْسِ

104. Islam lies between going to excess and falling short, between the likening of Allah's attributes to creation (*tashbih*) and divesting Allah of attributes (*ta`til*), between determinism and freewill, and between sureness and despair.

فَهَذَا دِينُنَا وَاعْتِقَادُنَا، ظَاهِرًا وَبَاطِنًا.
وَنَحْنُ نَبْرًا إِلَى اللَّهِ تَعَالَى مِمَّنْ خَالَفَ الَّذِي ذَكَرْنَاهُ، وَبَيْنَانَهُ.

105. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said and made clear.

وَنَسْأَلُ اللَّهَ تَعَالَى أَنْ يُثَبِّتَنَا عَلَيْهِ وَيَخْتِمَ لَنَا بِهِ، وَيَعْصِمَنَا مِنَ الْأَهْوَاءِ الْمُخْتَلِطَةِ وَالْآرَاءِ
نْ خَالَفَ الْمُتَّفَرِّقَةَ، وَالْمَذَاهِبِ الرَّدِّيَّةِ، كَالْمُشَبِّهَةِ وَالْجَهْمِيَّةِ وَالْجَبْرِيَّةِ وَالْقَدْرِيَّةِ وَعَيْرِهِمْ مِمَّا
ة. وَالضَّلَالَةَ، وَنَحْنُ مِنْهُمْ بَرَاءٌ، وَهُمْ عِنْدَنَا ضَلَالٌ وَأَرْدِيَاءُ السُّنَّةِ وَالْجَمَاعَةِ، وَأَتَّبِعَ الْبِدْعَ
وَاللَّهُ أَعْلَمُ بِالصَّوَابِ، وَالْيَهُ الْمَرْجِعُ وَالْمَأْبُ

We ask Allah to make us firm in our belief and seal our lives with it and to protect us from variant ideas, scattering opinions and evil schools of view such as those of the Mushabbiha, the Mu`tazila, the Jahmiyya, the Jabriyya, the Qadariyya, and others like them who go against the Sunna and Jama`a and have allied themselves with error. We renounce any connection with them and in our opinion they are in error and on the path of destruction. We ask Allah to protect us from all falsehood and we ask His Grace and Favour to do all good.

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على الظالمين , والصلاة والسلام على
خاتم الأنبياء والمرسلين محمد سيد بني آدم أجمعين . وآله الطاهرين , وصحابته , ومن تبعهم
بإحسان إلى يوم الدين

AQEEDAH OF TAWHHEED

(Oneness of Allah in Islam)

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