
Rudimentary Islamic Beliefs

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Foreword of ash-Shaykh ‘Abdullaah ibn ‘Abdil-‘Azeez ibn ‘Aqeel al-‘Aqeel (1/1/1424)

All praise is due to Allaah alone. The treasured works of our Shaykh, the noble scholar, ‘Abdur-Rahmaan ibn Naasir as-Sa‘dee continue to surface from time to time as his children and grandchildren graciously share with us his more recent and older writings on fundamental and subsidiary topics, *‘aqeedah* and *sharee‘ah*.

Among the most recent presented to us by his grandson, Musaa‘id ibn ‘Abdillaah as-Sulaymaan as-Sa‘dee, is this beneficial summarized selection about rudimentary Islamic beliefs. I carefully examined the manuscript in the handwriting of the author, which I know well, and found that he used five principles as its basis:

- 1- *Tambeed*
- 2- *Eemaan* in all Prophets, and our Prophet Muḥammad ﷺ in particular
- 3- *Eemaan* in the Last Day
- 4- The nature of *eemaan*
- 5- The approach of *Ablus-Sunnah wal-Jamaa‘ah* towards knowledge and action

He concluded it with encouragement to seek aid by means of beneficial knowledge and righteous action, and dated it Ramaḍaan, 1357h. Thus it came – and all praise is due to Allaah – as a fine gift presenting the basics of the religion as a summarized text. The author – may Allaah have mercy upon him – promised to elaborate upon it and explain it with its proofs if Allaah allowed him to accomplish that in his life. However, his time ended before fulfilling this aspiration. May Allaah enable some of our brothers and scholars to explain it in detail with all its proofs, just as the author had mentioned. Such would truly be an outstanding deed and quality of perfection.

Stated and written by the one in need of Allaah, ‘Abdullaah ibn ‘Abdil-‘Azeez ibn ‘Aqeel, former head of the Supreme Judicial Council; praising Allaah, and sending *salaah* and *salaam* upon His Messenger, Muḥammad, and all his family and Companions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allaah, the Lord of all creation. May Allaah send *salaah* and *salaam* upon Muḥammad, his family, Companions and followers until the Day of Judgement.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ وَسَلَّم
عَلَى مُحَمَّدٍ، وَآلِهِ وَصَحْبِهِ وَاتَّبَاعِهِ إِلَى يَوْمِ الدِّينِ.
أَمَّا بَعْدُ:

This is a very brief synopsis concerning rudimentary Islamic beliefs and comprehensive foundational principles. I have merely highlighted and drawn attention to them without much elaboration or citation of their evidences. It is very much like an index of topics compiled to draw attention to their rudimentary principles, as well as their status and significance in respect to the religion as a whole.

فَهَذَا مُخْتَصَرٌ جِدًّا فِي أُصُولِ الْعَقَائِدِ الدِّينِيَّةِ،
وَالْأُصُولِ الْكَبِيرَةِ الْمُهِمَّةِ. اقْتَصَرْنَا فِيهَا عَلَى
مُجَرَّدِ الْإِشَارَةِ وَالتَّنْبِيهِ، مِنْ غَيْرِ بَسْطٍ لِلْكَلامِ وَلَا
ذِكْرٍ أَدَلَّتْهَا، أَقْرَبُ مَا يَكُونُ لَهَا أَنَّهَا مِنْ نَوْعِ
الْفَهْرِسْتِ لِلْمَسَائِلِ؛ لِتُعْرَفَ أُصُولُهَا وَمَقَامُهَا
وَمَحَلُّهَا مِنَ الدِّينِ.

Accordingly, whoever desires further knowledge can seek elaboration and evidences from their respective sources. If Allaah facilitates and grants me the opportunity during my lifetime, I will elaborate on these topics and explain them citing their proofs.

ثُمَّ مَنْ لَهُ رَغْبَةٌ فِي الْعِلْمِ يَتَطَلَّبُ بَسْطُهَا
وَبَرَاهِينَهَا مِنْ أَمَاكِينِهَا، وَإِنْ يَسَّرَ اللَّهُ وَفَسَحَ فِي
الْأَجَلِ بَسَطْتُ هَذِهِ الْمَطَالِبَ وَوَضَّحْتُهَا بِأَدَلَّتْهَا.

Principle 1: *Tawḥeed*

The comprehensive definition of *Tawḥeed* which comprises its categories is: One's unwavering conviction and belief that Allaah is unique in possessing all attributes of perfection, and singling Him out with all forms of worship. This includes:

الأصلُ الأوَّلُ: التَّوْحِيدُ

حَدُّ التَّوْحِيدِ الْجَامِعِ لِأَنْوَاعِهِ: هُوَ اعْتِقَادُ الْعَبْدِ
وَإِيمَانُهُ بِتَفَرُّدِ اللَّهِ بِصِفَاتِ الْكَمَالِ، وَإِفْرَادِهِ بِأَنْوَاعِ
الْعِبَادَةِ، فَدَخَلَ فِي هَذَا:

-*Tawḥeed ar-Ruboobiyyah*, which is the belief that the Lord (*Rabb*) is unique in the acts of creating, providing, and all types of organization.

تَوْحِيدُ الرُّبُوبِيَّةِ الَّذِي هُوَ: اعْتِقَادُ انْفِرَادِ الرَّبِّ
بِالْخَلْقِ وَالرِّزْقِ وَأَنْوَاعِ التَّدْبِيرِ.

-*Tawḥeed al-Asmaa' was-Sifaat*, which is the affirmation of all the beautiful names and the lofty attributes of perfection that Allaah has affirmed for Himself, and that His Messenger

وَتَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ وَهُوَ: إِثْبَاتُ مَا
أَثَبَتْهُ لِنَفْسِهِ، وَأَثَبَتْهُ لَهُ رَسُولُهُ مِنَ الْأَسْمَاءِ الْحُسْنَى

has affirmed for Him, without any semblance to the creation (*tashbeeh*) or giving any likeness (*tamtbeel*); and without altering the intended meaning (*tahreef*), or negation (*ta'leel*).

-*Tawhheed al-Uloobiyyah wal-Ibaadah*, which is singling out Allaah alone with all categories (*ajnaas*), types (*anwaad*), and individual acts (*afraad*) of worship without giving any share of them whatsoever to other than Him, and while maintaining the belief that He alone has the sole right to be worshipped.

Tawhheed ar-Ruboobiyyah entails affirming preordainment and divine decree (*al-Qadaa' wal-Qadar*); whatever Allaah wills shall take place, and whatever Allaah has not willed to happen shall not occur; He is Omnipotent over all things; He is free of all needs and Most Praiseworthy, whereas everything other than Him is in need of Him in every way.

Tawhheed al-Asmaa' was-Sifaat entails affirming all the meanings of the beautiful names of Allaah which are found in the Book and the Sunnah.

Eemaan in them is of three levels: *eemaan* in the names, *eemaan* in the attributes, and *eemaan* in what is entailed by the attributes. For instance, consider knowledge. He is All-Knowing (*al-Aleem*), possesses complete knowledge, and knows every single thing. Similarly, He is the Omnipotent (*al-Qadeer*), He possesses unlimited might, and He is powerful over every single thing. The same can be said for all of the perfect, sanctified names that belong to Him.

That includes the affirmation of His highness (*'uloo*) over His creation, being above (*istimaa'*) His throne, and His descent to the lowest heaven each night, all in a manner that befits His majesty and grandeur.

That further includes affirming the *sifaat*

وَالصِّفَاتِ الْكَامِلَةِ الْعُلْيَا، مِنْ غَيْرِ تَشْبِيهِ وَلَا تَمْثِيلٍ،
وَمِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ.

وَتَوْحِيدِ الْأَلُوْهِيَّةِ وَالْعِبَادَةِ وَهُوَ: إِفْرَادُهُ وَحْدَهُ
بِأَجْنَاسِ الْعِبَادَةِ وَأَنْوَاعِهَا وَأَفْرَادِهَا، مِنْ غَيْرِ
إِشْرَاكِ بِهِ فِي شَيْءٍ مِنْهَا، مَعَ اعْتِقَادِ كَمَالِ الْأُوْهِيَّةِ.

فَدَخَلَ فِي تَوْحِيدِ الرَّبُّوبِيَّةِ إِثْبَاتُ الْقَضَاءِ
وَالْقَدَرِ، وَأَنَّهُ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ،
وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّهُ الْغَنِيُّ الْحَمِيدُ، وَمَا
سِوَاهُ فَاقْتَرِبَ إِلَيْهِ مِنْ كُلِّ وَجْهٍ.

وَدَخَلَ فِي تَوْحِيدِ الْأَسْمَاءِ وَالصِّفَاتِ إِثْبَاتُ
جَمِيعِ مَعَانِي الْأَسْمَاءِ الْحُسْنَى لِلَّهِ تَعَالَى الْوَارِدَةِ
فِي الْكِتَابِ وَالسُّنَّةِ.

وَالْإِيْمَانُ بِهَا ثَلَاثُ دَرَجَاتٍ: إِيْمَانٌ بِالْأَسْمَاءِ،
وَإِيْمَانٌ بِالصِّفَاتِ، وَإِيْمَانٌ بِأَحْكَامِ صِفَاتِهِ. كَالْعِلْمِ
بِأَنَّهُ عَلِيمٌ، ذُو عِلْمٍ، وَيَعْلَمُ كُلَّ شَيْءٍ؛ قَدِيرٌ، ذُو
قُدْرَةٍ، وَيَقْدِرُ عَلَى كُلِّ شَيْءٍ، إِلَى آخِرِ مَا لَهُ مِنْ
الْأَسْمَاءِ الْمُقَدَّسَةِ.

وَدَخَلَ فِي ذَلِكَ إِثْبَاتُ عُلُوِّهِ عَلَى خَلْقِهِ،
وَاسْتِوَائِهِ عَلَى عَرْشِهِ، وَنُزُولِهِ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ
الدُّنْيَا عَلَى الْوَجْهِ اللَّائِقِ بِجَلَالِهِ وَعَظَمَتِهِ.

وَدَخَلَ فِي ذَلِكَ إِثْبَاتُ الصِّفَاتِ الذَّاتِيَّةِ الَّتِي لَا

thaatiyyah – which are attributes intrinsic to Him, such as hearing, sight, knowledge, highness, and others similar to these – as well as the *sifaat fi'liyyah* – which are attributes that depend upon His will and unlimited might, such as speaking, creating, providing, being merciful, being above the throne, and descending to the lowest heaven, all as He wills. All of them are affirmed for Allaah without likeness (*tamtheel*) or negation (*ta'teel*). They are all established by His existence, and He is described with them. He, the Most Exalted, has always been, and will continue to be, speaking and acting. He does whatever He wants and says whatever He wills, whenever he wills, however He wills. He always has the attribute of speech, and is always known as merciful and kind.

That also includes *eemaan* that the Qur'aan is the speech of Allaah, revealed and not created. From Him it originated, and to Him it returns. He truly and really spoke the Qur'aan, and His speech can neither be depleted, nor can it perish.

That further entails *eemaan* that Allaah is near and responsive, yet at the same time, He is the Most High and Exalted. There is no contradiction between the perfection of His highness and the perfection of His nearness, because there is nothing comparable to Him in any of His qualities and attributes.

Tamheed al-Asmaa' was-Sifaat remains incomplete until one has *eemaan* in everything in the Book and Sunnah regarding the names, attributes, actions, and all they entail, in a manner that befits the majesty and grandeur of the Originator; and until one realizes that just as nothing compares to Him in His essence, nothing compares to Him in any of His attributes.

يُنْفَكُ عَنْهَا: كَالسَّمْعِ، وَالْبَصْرِ، وَالْعِلْمِ، وَالْعُلُوِّ،
وَنَحْوَهَا، وَالصِّفَاتِ الْفِعْلِيَّةِ وَهِيَ الصِّفَاتُ
الْمُتَعَلِّقَةُ بِمَشِيئَتِهِ وَقُدْرَتِهِ: كَالْكَلَامِ، وَالخَلْقِ،
وَالرِّزْقِ، وَالرَّحْمَةِ، وَالِاسْتِوَاءِ عَلَى الْعَرْشِ،
وَالنُّزُولِ إِلَى السَّمَاءِ الدُّنْيَا، كَمَا يَشَاءُ. وَأَنَّ
جَمِيعَهَا تُثَبَّتُ لِلَّهِ مِنْ غَيْرِ تَمَثِيلٍ وَلَا تَعْطِيلٍ، وَأَنَّهَا
كُلُّهَا قَائِمَةٌ بِذَاتِهِ، وَهُوَ مَوْصُوفٌ بِهَا، وَأَنَّهُ تَعَالَى
لَمْ يَزَلْ وَلَا يَزَالُ يَقُولُ وَيَفْعَلُ، وَأَنَّهُ فَعَالٌ لِمَا
يُرِيدُ، يَتَكَلَّمُ بِمَا شَاءَ إِذَا شَاءَ، كَيْفَ شَاءَ، لَمْ يَزَلْ
بِالْكَلَامِ مَوْصُوفًا، وَبِالرَّحْمَةِ وَالْإِحْسَانِ مَعْرُوفًا.

وَدَخَلَ فِي ذَلِكَ الْإِيمَانُ بَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ
مُنزَّلٌ غَيْرُ مَخْلُوقٍ، مِنْهُ بَدَأَ وَإِلَيْهِ يَعُودُ، وَأَنَّهُ
الْمُتَكَلِّمُ بِهِ حَقًّا، وَأَنَّ كَلَامَهُ لَا يَنْفَدُ وَلَا يَبِيدُ.

وَدَخَلَ فِي ذَلِكَ الْإِيمَانُ بَأَنَّهُ قَرِيبٌ مُجِيبٌ،
وَأَنَّهُ مَعَ ذَلِكَ عَلِيٌّ أَعْلَى، وَأَنَّهُ لَا مُنَافَاةَ بَيْنَ كَمَالِ
عُلُوِّهِ وَكَمَالِ قُرْبِهِ؛ لِأَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِي
جَمِيعِ نُعُوتِهِ وَصِفَاتِهِ.

وَلَا يَتِمُّ تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ حَتَّى يُؤْمِنَ
بِكُلِّ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ مِنَ الْأَسْمَاءِ
وَالصِّفَاتِ وَالْأَفْعَالِ وَأَحْكَامِهَا عَلَى وَجْهِ يَلِيقُ
بِعِظَمَةِ الْبَارِي، وَيَعْلَمُ أَنَّهُ كَمَا أَنَّهُ لَا يُمَاتِلُهُ أَحَدٌ فِي

ذَاتِهِ، فَلَا يُمَاتِلُهُ أَحَدٌ فِي صِفَاتِهِ.

Whoever presumes that certain rational conceptions necessitate interpretation (*ta'weel*) of some attributes to have other than their established meanings has strayed into clear error.

Tamheed ar-Ruboobiyyah remains incomplete until one holds the unwavering belief that: actions of created beings are created by Allaah; their will is subservient to the will of Allaah; they have actions, as well as willpower by which their actions take place, and their actions are the subject of commands and prohibitions; and these two matters do not contradict one another: affirming the comprehensive will of Allaah – which encompasses all individuals, actions, and attributes – and affirming the ability of an individual concerning his own actions and statements.

Tamheed al-Ibaadah remains incomplete until one is sincere with Allaah, the Most Exalted, in intention, statements, and deeds; and until one avoids major *shirk* – which completely contradicts *tamheed* in every way – and it is to direct any type of worship at all to other than Allaah, the Most Exalted.

The completion of that lies in avoiding minor *shirk*, which comprises any channel that leads to major *shirk*, such as taking oaths by other than Allaah, or the slightest amount of *riyaa'*, and other things of a similar nature.

With respect to *Tamheed*, people vary according to how well acquainted they are with Allaah, and the degree to which they establish His worship. Thus, the most complete of them is the one who knows the details of the names, attributes, actions, and blessings of Allaah, and their meanings as

وَمَنْ ظَنَّ أَنَّ فِي بَعْضِ الْعَقْلِيَّاتِ مَا يُوجِبُ
تَأْوِيلَ بَعْضِ الصِّفَاتِ عَلَى غَيْرِ مَعْنَاهَا الْمَعْرُوفِ
فَقَدْ ضَلَّ ضَلَالًا مُبِينًا.

وَلَا يَتِمُّ تَوْحِيدُ الرَّبُوبِيَّةِ حَتَّى يَعْتَقِدَ الْعَبْدُ أَنَّ
أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ لِلَّهِ، وَأَنَّ مَشِيئَتَهُمْ تَابِعَةٌ
لِمَشِيئَةِ اللَّهِ، وَأَنَّ لَهُمْ أَفْعَالًا وَإِرَادَةً تَقَعُ بِهَا
أَفْعَالُهُمْ، وَهِيَ مُتَعَلِّقَةُ الْأَمْرِ وَالنَّهْيِ، وَأَنَّهُ لَا يَتَنَافَى
الْأَمْرَانِ: إِثْبَاتُ مَشِيئَةِ اللَّهِ الْعَامَّةِ الشَّامِلَةِ لِلذَّوَاتِ
وَالْأَفْعَالِ وَالصِّفَاتِ، وَإِثْبَاتُ قُدْرَةِ الْعَبْدِ عَلَى
أَفْعَالِهِ وَأَقْوَالِهِ.

وَلَا يَتِمُّ تَوْحِيدُ الْعِبَادَةِ حَتَّى يُخْلِصَ الْعَبْدُ لِلَّهِ
تَعَالَى فِي إِرَادَتِهِ وَأَقْوَالِهِ وَأَفْعَالِهِ، وَحَتَّى يَدَعَ
الشُّرْكَ الْأَكْبَرَ الْمُنَافِيَّ لِلتَّوْحِيدِ كُلِّ الْمُنَافَاةِ، وَهُوَ
أَنْ يَصْرِفَ نَوْعًا مِنْ أَنْوَاعِ الْعِبَادَةِ لِغَيْرِ اللَّهِ تَعَالَى.

وَكَمَالَ ذَلِكَ أَنْ يَدَعَ الشُّرْكَ الْأَصْغَرَ، وَهُوَ كُلُّ
وَسِيلَةٍ قَرِيبَةٍ يَتَوَسَّلُ بِهَا إِلَى الشُّرْكِ الْأَكْبَرِ،
كَالْحَلْفِ بِغَيْرِ اللَّهِ وَيَسِيرِ الرِّيَاءِ وَنَحْوِ ذَلِكَ.

وَالنَّاسُ فِي التَّوْحِيدِ عَلَى دَرَجَاتٍ مُتَفَاوِتَةٍ
بِحَسَبِ مَا قَامُوا بِهِ مِنْ مَعْرِفَةِ اللَّهِ وَالْقِيَامِ بِعِبَادَتِهِ،
فَأَكْمَلُهُمْ فِي هَذَا الْبَابِ مَنْ عَرَفَ مِنْ تَفَاصِيلِ

established in the Book and Sunnah, understanding them properly with sound comprehension. As a result, his heart becomes filled with knowledge, veneration, reverence, and love for Allaah; turning to Him in repentance; all his heart's inclinations are drawn to Allaah, the Most Exalted, and render it devoted to Him alone, and none other; all his movements and stillness take place with full *eemaan* and complete sincerity, untarnished by any corrupt motive. Thus, he finds tranquility in knowing Allaah and turning to Him in repentance, acting and abstaining, perfecting himself, and perfecting others by calling them to this tremendous principle.

As such, we ask Allaah, out of His bounty and generosity, to grant us that.

Principle 2: *Eemaan* in the Prophethood of all Prophets in General, and the Prophethood of Muḥammad ﷺ in Particular

This principle is founded upon the unwavering belief and *eemaan* that:

Allaah distinguished all the Prophets by giving them His revelation and sending them with His message. He designated them as intermediaries between Him and His creation in terms of conveying His laws and religion. Allaah supported them with unequivocal proofs of their truthfulness and the integrity of what they brought.

They are the most complete of the creation in knowledge and action, and the most truthful, devoted, and outstanding of them in character and deeds. Allaah distinguished them with such merits and

أَسْمَاءِ اللَّهِ، وَصِفَاتِهِ، وَأَفْعَالِهِ، وَالْآيَةِ، وَمَعَانِيهَا
الثَّابِتَةِ فِي الْكِتَابِ وَالسُّنَّةِ، وَفَهَمَهَا فَهْمًا صَحِيحًا؛
فَامْتِلًا قَلْبُهُ مِنْ مَعْرِفَةِ اللَّهِ، وَتَعْظِيمِهِ، وَإِجْلَالِهِ،
وَمَحَبَّتِهِ، وَالْإِنَابَةِ إِلَيْهِ، وَأَنْجِذَابِ جَمِيعِ دَوَاعِي
قَلْبِهِ إِلَى اللَّهِ تَعَالَى، مُتَوَجِّهًا إِلَيْهِ وَحْدَهُ لَا شَرِيكَ
لَهُ، وَوَقَعَتْ جَمِيعُ حَرَكَاتِهِ وَسَكَنَاتِهِ فِي كَمَالِ
الْإِيمَانِ وَالْإِحْلَاصِ التَّامِّ الَّذِي لَا يَشُوْبُهُ شَيْءٌ مِنَ
الْأَعْرَاضِ الْفَاسِدَةِ، فَاطْمَأَنَّ إِلَى اللَّهِ تَعَالَى مَعْرِفَةً
وَإِنَابَةً، وَفِعْلًا وَتَرْكًا، وَتَكْمِيلًا لِنَفْسِهِ وَتَكْمِيلًا
لِغَيْرِهِ بِالدَّعْوَةِ إِلَى هَذَا الْأَصْلِ الْعَظِيمِ.

فَنَسْأَلُ اللَّهَ مِنْ فَضْلِهِ وَكَرَمِهِ أَنْ يَتَفَضَّلَ عَلَيْنَا

بِذَلِكَ.

الْأَصْلُ الثَّانِي: الْإِيمَانُ بِنُبُوَّةِ جَمِيعِ الْأَنْبِيَاءِ عُمُومًا،
وَنُبُوَّةِ مُحَمَّدٍ ﷺ خُصُوصًا

وَهَذَا الْأَصْلُ مَبْنَاهُ عَلَى أَنْ يَعْتَقِدَ وَيُؤْمِنَ بِأَنَّ:

جَمِيعَ الْأَنْبِيَاءِ قَدْ اخْتَصَّهُمُ اللَّهُ بِوَحْيِهِ وَإِرْسَالِهِ،
وَجَعَلَهُمْ وَسَائِطَ بَيْنَهُ وَبَيْنَ خَلْقِهِ فِي تَبْلِيغِ شَرْعِهِ
وَدِينِهِ، وَأَنَّ اللَّهَ أَيَّدَهُمْ بِالْبَرَاهِينِ الدَّالَّةِ عَلَى
صِدْقِهِمْ وَصِحَّةِ مَا جَاؤُوا بِهِ.

وَأَنَّهُمْ أَكْمَلُ الْخَلْقِ عِلْمًا وَعَمَلًا، وَأَصْدَقُهُمْ
وَأَبْرَهُمْ وَأَكْمَلُهُمْ أَخْلَاقًا وَأَعْمَالًا، وَأَنَّ اللَّهَ

virtues that none can match, and Allaah absolved them of every despicable trait.

They are impeccable in all they conveyed from Allaah, the Most Exalted. Nothing is contained in their teachings and message except what is true and correct.

It is obligatory to have *eemaan* in them and in all that Allaah gave them, and to love and venerate them.

All these things apply to our Prophet Muhammad ﷺ in the most complete way. It is obligatory to know all of the legislation he brought – in a general sense as well as in detail – and have *eemaan* in that, and to consistently maintain obedience to him in all things by believing his statements, carrying out his commands, and avoiding his prohibitions.

That includes the fact that he is the seal of the Prophets. His code of law abrogates all others, and his Prophethood and laws will remain until the final hour. There is neither a Prophet after him, nor a code of law other than his – both in the fundamentals and the branches of the religion.

Eemaan in the Messengers includes *eemaan* in the books. Therefore, *eemaan* in Muhammad ﷺ necessitates *eemaan* in all of the Book and Sunnah that he brought, their wordings and meanings.

Eemaan in him is not complete until that is fulfilled. The more one knows about that, believes in it, acknowledges it, and acts by it, the more complete his *eemaan* will be.

خَصَّهُمْ بِخَصَائِصٍ وَفَضَائِلَ لَا يَلْحَقُهُمْ فِيهَا أَحَدٌ،
وَأَنَّ اللَّهَ بَرَّاهُمْ مِنْ كُلِّ خُلُقٍ رَذِيلٍ.

وَأَنَّهَمْ مَعْصُومُونَ فِيمَا يُبَلِّغُونَ عَنِ اللَّهِ تَعَالَى.
وَأَنَّهُ لَا يَسْتَفِرُّ فِي خَبَرِهِمْ وَتَبْلِيغِهِمْ إِلَّا الْحَقُّ
وَالصَّوَابُ.

وَأَنَّهُ يَجِبُ الْإِيمَانُ بِهِمْ وَبِكُلِّ مَا أُوتُوهُ مِنَ اللَّهِ،
وَمَحَبَّتُهُمْ وَتَعْظِيمُهُمْ.

وَأَنَّ هَذِهِ الْأُمُورَ ثَابِتَةٌ لِنَبِيِّنَا مُحَمَّدٍ ﷺ عَلَى
أَكْمَلِ الْوُجُوهِ، وَأَنَّهُ يَجِبُ مَعْرِفَةُ جَمِيعِ مَا جَاءَ بِهِ
مِنَ الشَّرْعِ جُمْلَةً وَتَفْصِيلًا، وَالْإِيمَانُ بِذَلِكَ،
وَالْتِزَامُ طَاعَتِهِ فِي كُلِّ شَيْءٍ بِتَصَدِيقِ خَبَرِهِ وَامْتِنَالِ
أَمْرِهِ وَاجْتِنَابِ نَهْيِهِ.

وَمِنْ ذَلِكَ أَنَّهُ خَاتَمَ النَّبِيِّينَ، فَذُ نَسَخَتْ
شَرِيعَتُهُ جَمِيعَ الشَّرَائِعِ، وَأَنَّ نُبُوَّتَهُ وَشَرِيعَتَهُ بَاقِيَةٌ
إِلَى قِيَامِ السَّاعَةِ، فَلَا نَبِيَّ بَعْدَهُ، وَلَا شَرِيعَةَ غَيْرِ
شَرِيعَتِهِ فِي أَصُولِ الدِّينِ وَفُرُوعِهِ.

وَيَدْخُلُ فِي الْإِيمَانِ بِالرُّسُلِ: الْإِيمَانُ بِالْكِتَابِ،
فَالْإِيمَانُ بِمُحَمَّدٍ ﷺ يَقْتَضِي الْإِيمَانَ بِكُلِّ مَا جَاءَ
بِهِ مِنَ الْكِتَابِ وَالسُّنَّةِ، أَلْفَظِهَا وَمَعَانِيهَا.

فَلَا يَتِمُّ الْإِيمَانُ بِهِ إِلَّا بِذَلِكَ، وَكُلُّ مَنْ كَانَ
أَعْظَمَ عِلْمًا بِذَلِكَ وَتَصَدِيقًا وَاعْتِرَافًا وَعَمَلًا، كَانَ

أَكْمَلَ إِيمَانًا.

Eemaan in the angels and in the divine decree (*al-Qadar*) also fall under this tremendous principle.

From the completeness of *eemaan* in him is to know that everything he brought is the truth, and it is impossible for any rational or tangible proof to be at variance with it, just as no textual proof can be at variance with it.

For all things – whether conceived by the mind or perceived by the senses – if they are useful, you can find general directives for them in the Book and Sunnah, affirming them and encouraging learning and implementing them.

In the case where the aforementioned things are of no benefit, there is nothing in the texts which denies their existence, although the legal texts do prohibit and censure the harmful things among them.

Eemaan in what the Messenger brought and, in fact, what all the other Messengers brought as well, further entails:

Principle 3: *Eemaan* in the Last Day

Everything reported in the Book and Sunnah about what occurs after death is part of *eemaan* in the Last Day, such as events during the time in the grave (*barzakh*), and events on Day of Resurrection which include: being called to account, reward and punishment, intercession, the balance (*meezaan*), the records which will be taken in the right hand or the left, the bridge (*siraat*), everything related to *Jannah* and the Fire, the state of their respective inhabitants, and the various things Allaah has prepared for them – both generally and in detail. All of that is part

وَالْإِيمَانُ بِالْمَلَائِكَةِ وَالْقَدَرِ دَاخِلٌ فِي هَذَا

الْأَصْلِ الْعَظِيمِ.

وَمِنْ تَمَامِ الْإِيمَانِ بِهِ أَنْ يُعْلَمَ أَنَّ مَا جَاءَ بِهِ حَقٌّ،

لَا يُمَكِّنُ أَنْ يَقُومَ دَلِيلٌ عَقْلِيٌّ أَوْ حِسِّيٌّ عَلَى

خِلَافِهِ، كَمَا لَا يَقُومُ دَلِيلٌ نَقْلِيٌّ عَلَى خِلَافِهِ.

فَالْأُمُورُ الْعَقْلِيَّةُ أَوْ الْحِسِّيَّةُ النَّافِعَةُ تَجِدُ دَلَالََةَ

الْكِتَابِ وَالسُّنَّةِ مُثَبَّتَةً لَهَا، حَاتَّةً عَلَى تَعَلُّمِهَا

وَعَمَلِهَا.

وَعَبْرَ النَّافِعِ مِنَ الْمَذْكُورَاتِ لَيْسَ فِيهَا مَا يَنْفِي

وُجُودَهَا، وَإِنْ كَانَ الدَّلِيلُ الشَّرْعِيُّ يَنْهَى وَيَذَمُّ

الْأُمُورَ الضَّارَّةَ مِنْهَا.

وَيَدْخُلُ فِي الْإِيمَانِ بِمَا جَاءَ بِهِ الرَّسُولُ، بَلْ

وَسَائِرُ الرُّسُلِ:

الْأَصْلُ الثَّلَاثُ: الْإِيمَانُ بِاليَوْمِ الْآخِرِ

فَكُلُّ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ مِمَّا يَكُونُ بَعْدَ

الْمَوْتِ، فَإِنَّهُ مِنَ الْإِيمَانِ بِاليَوْمِ الْآخِرِ، كَأَحْوَالِ

الْبُرْزَخِ، وَأَحْوَالِ يَوْمِ الْقِيَامَةِ، وَمَا فِيهَا مِنَ

الْحِسَابِ، وَالثَّوَابِ، وَالْعِقَابِ، وَالشَّفَاعَةِ،

وَالْمِيزَانِ، وَالصُّحُفِ الْمَأْخُودَةِ بِالْيَمِينِ وَالشَّمَالِ،

وَالصِّرَاطِ، وَأَحْوَالِ الْجَنَّةِ وَالنَّارِ، وَأَحْوَالِ

of *eemaan* in the Last Day.

أَهْلِهِمَا، وَأَنْوَاعٍ مَا أَعَدَّ اللَّهُ فِيهِمَا لِأَهْلِهِمَا إِجْمَالًا
وَتَفْصِيلًا، فَكُلُّ ذَلِكَ دَاخِلٌ فِي الْإِيمَانِ بِالْيَوْمِ
الْآخِرِ.

Principle 4: The Nature of *Eemaan*

Ablus-Sunnah unwaveringly believe in all that is contained in the Book and Sunnah about *eemaan* being the belief of the heart which necessarily entails actions of the limbs.

Thus, they say that *eemaan* comprises beliefs and actions of the heart, actions of the limbs, and statements of the tongue. They are all part of *eemaan*.

Anyone who completes them externally and internally has completed the requirements of *eemaan*. Anyone who is lacking in any of them has detracted from his *eemaan*. These things are seventy some-odd branches. The highest of them is the statement that there is nothing worthy of worship except Allaah, the lowest of them is the removal of harm from the pathway, and *hayaa'* is a branch of *eemaan*.

Based on this principle, they say that people are of different levels regarding *eemaan*: those brought near, companions of the right, and those who oppress themselves. These are in accordance to their standing with respect to the religion and *eemaan*.

It increases and decreases. Thus, anyone who commits a prohibition, or neglects an obligation, falls short of the required level of *eemaan* as long as he does not repent to Allaah.

Based on this principle, they hold that

الأصل الرابع: مسألة الإيمان

فَأَهْلُ السُّنَّةِ يَعْتَقِدُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ
مِنْ أَنَّ الْإِيمَانَ هُوَ تَصَدِيقُ الْقَلْبِ الْمُتَضَمِّنُ
لِأَعْمَالِ الْجَوَارِحِ.

فَيَقُولُونَ: الْإِيمَانُ اعْتِقَادَاتُ الْقُلُوبِ وَأَعْمَالُهَا،
وَأَعْمَالُ الْجَوَارِحِ، وَأَقْوَالُ اللِّسَانِ، وَأَنَّهَا كُلُّهَا مِنْ
الْإِيمَانِ.

وَأَنَّ مَنْ أَكْمَلَهَا ظَاهِرًا وَبَاطِنًا فَقَدْ أَكْمَلَ
الْإِيمَانَ، وَمَنْ انْتَقَصَ شَيْئًا مِنْهَا فَقَدْ انْتَقَصَ مِنْ
إِيمَانِهِ، وَهَذِهِ الْأُمُورُ بَضْعٌ وَسَبْعُونَ شُعْبَةً، أَعْلَاهَا
قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ
الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

وَيُرْتَبُونَ عَلَى هَذَا الْأَصْلِ أَنَّ النَّاسَ فِي الْإِيمَانِ
دَرَجَاتٌ: مُقَرَّبُونَ، وَأَصْحَابُ يَمِينٍ، وَظَالِمُونَ
لِأَنْفُسِهِمْ، بِحَسَبِ مَقَامَاتِهِمْ مِنَ الدِّينِ وَالْإِيمَانِ.

وَأَنَّهُ يَزِيدُ وَيَنْقُصُ، فَمَنْ فَعَلَ مُحَرَّمًا أَوْ تَرَكَ
وَاجِبًا نَقَصَ إِيْمَانَهُ الْوَاجِبُ مَا لَمْ يَتُبْ إِلَى اللَّهِ.

وَيُرْتَبُونَ عَلَى هَذَا الْأَصْلِ أَنَّ النَّاسَ ثَلَاثَةٌ

people fall into three categories:

أَقْسَامٌ:

-Someone who fulfils all requirements of *eemaan*, and he is the true *mu'min*.

مِنْهُمْ مَنْ قَامَ بِحُقُوقِ الْإِيمَانِ كُلِّهَا، فَهُوَ

الْمُؤْمِنُ حَقًّا.

-Someone who abandons them in totality, and he is a disbeliever (*kaafir*) in Allaah, the Most Exalted.

وَمِنْهُمْ مَنْ تَرَكَهَا كُلَّهَا، فَهَذَا كَافِرٌ بِاللَّهِ تَعَالَى.

-Someone who possesses *eemaan* and *kufir*, *eemaan* and *nifaaq*, or good and evil. Thus, he receives support from Allaah and whatever he is entitled to of His generosity according to the *eemaan* he possesses; and receives hostility from Allaah and what he deserves of punishment from Allaah according to aspects of *eemaan* he neglected.

وَمِنْهُمْ مَنْ فِيهِ إِيْمَانٌ وَكُفْرٌ، أَوْ إِيْمَانٌ وَنِفَاقٌ، أَوْ

خَيْرٌ وَشَرٌّ، فَفِيهِ مِنْ وِلَايَةِ اللَّهِ وَاسْتِحْقَاقِهِ لِكِرَامَتِهِ

بِحَسَبِ مَا مَعَهُ مِنَ الْإِيْمَانِ، وَفِيهِ مِنْ عَدَاوَةِ اللَّهِ

وَاسْتِحْقَاقِهِ لِعُقُوبَةِ اللَّهِ بِحَسَبِ مَا ضَيَّعَهُ مِنْ

الْإِيْمَانِ.

Also based on this tremendous principle, they hold that major and minor sins which are not tantamount to *kufir* decrease one's *eemaan* without expelling him from the realm of Islaam, and he would not eternally remain in the hellfire.

وَيُرْتَّبُونَ عَلَى هَذَا الْأَصْلِ الْعَظِيمِ أَنَّ كَبَائِرَ

الذُّنُوبِ وَصَغَائِرَهَا الَّتِي لَا تَصِلُ بِصَاحِبِهَا إِلَى

الْكُفْرِ تُنْقِصُ إِيْمَانَ الْعَبْدِ مِنْ غَيْرِ أَنْ تُخْرِجَهُ مِنْ

دَائِرَةِ الْإِسْلَامِ، وَلَا يَخْلُدُ فِي نَارِ جَهَنَّمَ.

They do not ascribe the title of *kufir* to him, as do the *Khawaarij*, or negate *eemaan* from him, as do the *Mu'tazilah*.

وَلَا يُطْلَقُونَ عَلَيْهِ الْكُفْرَ كَمَا تَقُولُهُ الْخَوَارِجُ، أَوْ

يَنْفُونَ عَنْهُ الْإِيْمَانَ كَمَا تَقُولُهُ الْمُعْتَزِلَةُ.

Instead, they say that he is a *mu'min* in proportion to his *eemaan*, a *faasiq* in proportion to his major sins. Hence, he possesses the general description of *eemaan* (*mutlaq al-eemaan*), whereas the description of complete *eemaan* (*al-eemaan al-mutlaq*) is negated from him.

بَلْ يَقُولُونَ هُوَ مُؤْمِنٌ بِإِيْمَانِهِ فَاسِقٌ بِكَبِيرَتِهِ،

فَمَعَهُ مُطْلَقُ الْإِيْمَانِ، وَأَمَّا الْإِيْمَانُ الْمُطْلَقُ فَيُنْفَى

عَنْهُ.

Based upon these principles, *eemaan* is understood taking all texts of the Book and Sunnah into consideration.

وَبِهَذِهِ الْأُصُولِ يَحْصُلُ الْإِيْمَانُ بِجَمِيعِ

نُصُوصِ الْكِتَابِ وَالسُّنَّةِ.

This principle also entails that Islaam wipes away what occurred before it;

وَيَتَرْتَبُ عَلَى هَذَا الْأَصْلِ أَنَّ الْإِسْلَامَ يَجُبُّ مَا

repentance wipes away what came before it; someone who apostates and dies in that state nullifies his deeds; and whoever repents, Allaah will accept his repentance.

قَبْلَهُ، وَأَنَّ التَّوْبَةَ تَجْبُ مَا قَبْلَهَا، وَأَنَّ مَنْ ارْتَدَّ
وَمَاتَ عَلَى ذَلِكَ فَقَدْ حَبِطَ عَمَلُهُ، وَمَنْ تَابَ تَابَ
اللَّهُ عَلَيْهِ.

Based on this principle, they also hold the validity of exemption from *eemaan*. Thus, it is correct to say, “I am a *mu’min* if Allaah so wills,” because one hopes from Allaah, the Most Exalted, the completion of his own *eemaan*. For that reason, he exempts himself, and he hopes for firmness upon it until death. Hence, he exempts himself without any uncertainty about the root of *eemaan* itself.

وَيُرْتَّبُونَ أَيْضًا عَلَى هَذَا الْأَصْلِ صِحَّةَ الْإِسْتِثْنَاءِ
فِي الْإِيمَانِ، فَيَصِحُّ أَنْ يَقُولَ: أَنَا مُؤْمِنٌ إِنْ شَاءَ
اللَّهُ؛ لِأَنَّهُ يَرْجُو مِنَ اللَّهِ تَعَالَى تَكْمِيلَ إِيْمَانِهِ،
فَيَسْتَشْنِي لِذَلِكَ وَيَرْجُو الثَّبَاتَ عَلَى ذَلِكَ إِلَى
الْمَمَاتِ. فَيَسْتَشْنِي مِنْ غَيْرِ شَكٍّ مِنْهُ بِحُصُولِ أَصْلِ
الْإِيمَانِ.

Based on this principle they also hold that love and hate – their root and degree – are in proportion to *eemaan* according to its presence or absence, completeness or deficiency.

وَيُرْتَّبُونَ أَيْضًا عَلَى هَذَا الْأَصْلِ أَنَّ الْحُبَّ
وَالْبُغْضَ أَصْلُهُ وَمِقْدَارُهُ تَابِعٌ لِلْإِيمَانِ وَوُجُودًا
وَعَدَمًا، وَتَكْمِيلًا وَنَقْصًا.

Stemming from that are alliance and disavowal. Consequently, *eemaan* includes love for the sake of Allaah, hatred for the sake of Allaah, alliance for the sake of Allaah, and disavowal for the sake of Allaah.

ثُمَّ يَتَّبِعُ ذَلِكَ الْوِلَايَةَ وَالْعَدَاوَةَ، وَلِهَذَا مِنْ
الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ، وَالْوِلَايَةَ
لِللَّهِ وَالْعَدَاوَةَ لِللَّهِ.

Eemaan demands – and remains deficient without – loving for one’s brother that which he loves for himself.

وَيُرْتَّبُ عَلَى الْإِيمَانِ وَلَا يَتِمُّ إِلَّا بِأَنْ يُحِبَّ
لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

That further entails desiring unity between the people of *eemaan*, and encouragement towards togetherness and mutual love, as well as the absence of discord and separation.

وَيُرْتَّبُ عَلَى ذَلِكَ أَيْضًا مَحَبَّةُ اجْتِمَاعِ
الْمُؤْمِنِينَ، وَالْحَثُّ عَلَى التَّالْفِ وَالتَّحَابِّ، وَعَدَمُ
التَّقَاطُعِ.

Ahlus-Sunnah wal-Jamaa’ah remain free of

وَيَبْرَأُ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ مِنَ التَّعَصُّبَاتِ

bigoted alliance, splitting, and mutual hatred, and they view this principle as bring one of the most vital among the fundamentals of *eemaan*. They do not consider difference about matters which do not amount to *kufir* or *bid'ah* as something that necessitates splitting.

Eemaan also dictates love for the Companions of the Prophet ﷺ according to their respective levels, and acknowledging that they have such excellence, precedence, and virtues by which they have outdone the remainder of the *Ummah*.

They consider it a religious obligation to love them and publicize their virtues. They refrain from any conflict which may have occurred between them. The Companions are the most entitled of the *Ummah* to every praiseworthy trait, the foremost of them in every good, and the furthest of them from every evil.

They also hold the unwavering belief in the necessity for the *Ummah* to have a leader to administer its religious and worldly affairs, and defend it from the hostilities of aggressors. His authority is undermined unless he is obeyed in everything that is not disobedience to Allaah, the Most Exalted.

They also consider *eemaan* incomplete without commanding good and forbidding evil – with the hand, and if not then with the tongue, and if not then with the heart – in the order defined by the *sharee'ah* and using appropriate methods.

In short, they consider fulfilling all principles of the *sharee'ah*, in the legislated manner, as part of perfecting one's *eemaan* and religion.

One component perfecting this principle is their approach to knowledge and action:

وَالْتَفَرُّقِ وَالتَّبَاغُضِ، وَيَرُونَ هَذِهِ الْقَاعِدَةَ مِنْ أَهَمِّ
قَوَاعِدِ الْإِيمَانِ، وَلَا يَرُونَ الْإِخْتِلَافَ فِي الْمَسَائِلِ
الَّتِي لَا تُوصِلُ إِلَى كُفْرٍ أَوْ بَدْعَةٍ مُوجِبَةٍ لِلتَّفَرُّقِ.

وَيَتَرْتَّبُ عَلَى الْإِيمَانِ مَحَبَّةُ أَصْحَابِ النَّبِيِّ ﷺ
بِحَسَبِ مَرَاتِبِهِمْ، وَأَنَّ لَهُمْ مِنَ الْفَضْلِ وَالسَّوَابِقِ
وَالْمَنَاقِبِ مَا فَضَّلُوا فِيهِ سَائِرَ الْأُمَّةِ.

وَيَدِينُونَ بِمَحَبَّتِهِمْ وَنَشْرِ فَضَائِلِهِمْ، وَيَمْسِكُونَ
عَمَّا شَجَرَ بَيْنَهُمْ، وَأَنَّهُمْ أَوْلَى الْأُمَّةِ بِكُلِّ خَصْلَةٍ
حَمِيدَةٍ، وَأَسْبَقُهُمْ إِلَى كُلِّ خَيْرٍ، وَأَبْعَدُهُمْ مِنْ كُلِّ
شَرٍّ.

وَيَعْتَقِدُونَ أَنَّ الْأُمَّةَ لَا تَسْتَغْنِي عَنْ إِمَامٍ يُقِيمُ لَهَا
دِينَهَا وَدُنْيَاهَا، وَيُدْفَعُ عَنْهَا عَادِيَةَ الْمُعْتَدِينَ، وَلَا
تَتِمُّ إِمَامَتُهُ إِلَّا بِطَاعَتِهِ فِي غَيْرِ مَعْصِيَةِ اللَّهِ تَعَالَى.

وَيَرُونَ أَنَّهُ لَا يَتِمُّ الْإِيمَانُ إِلَّا بِالْأَمْرِ بِالْمَعْرُوفِ
وَالنَّهْيِ عَنِ الْمُنْكَرِ بِالْيَدِ، وَإِلَّا بِاللِّسَانِ، وَإِلَّا
فِبِالْقَلْبِ عَلَى حَسَبِ مَرَاتِبِهِ الشَّرْعِيَّةِ وَطُرُقِهِ
الْمَرْعِيَّةِ.

وَبِالْجُمْلَةِ، فَيَرُونَ الْقِيَامَ بِكُلِّ الْأُصُولِ الشَّرْعِيَّةِ
عَلَى الْوَجْهِ الشَّرْعِيِّ مِنْ تَمَامِ الْإِيمَانِ وَالِدِّينِ.

وَمِنْ تَمَامِ هَذَا الْأَصْلِ طَرِيقُهُمْ فِي الْعِلْمِ
وَالْعَمَلِ:

Principle 5: Their Approach towards Knowledge and Action

Ablus-Sunnah wal-Jama'ah unwaveringly believe and maintain that there is no means to Allaah and His bounty except by way of beneficial knowledge and righteous action.

Beneficial knowledge is everything brought by the Messenger: the Book of Allaah and the Sunnah of His Messenger ﷺ. Thus, they diligently strive to comprehend their meanings and thoroughly understand all their contents, whether fundamentals or branches.

They employ all methods of deduction in dealing with them: complete reference (*mutaabaqah*), partial reference (*tadammun*), and implicit reference (*iltizaam*).

They expend their efforts to comprehend that according to what they have been granted by Allaah. They believe that this all comprises beneficial knowledge – it, as well as all that stems from it, such as sound analogies and legal deductions.

Every area of knowledge that supports, furthers, or is contingent upon that is considered legal (*shar'ee*) knowledge. On the contrary, all that opposes and contravenes it is futile knowledge. This is the approach they take to knowledge.

As for their approach to action, they seek nearness to Allaah, the Most Exalted, by complete affirmation and acknowledgment of the fundamental beliefs of *eemaan* which are the very foundation and basis for all acts of worship. Following this, they seek nearness to Him by fulfilling the deeds obligated by Allaah pertaining to His right as well as the rights of His servants, while also performing many optional deeds, and forsaking everything forbidden and prohibited, doing so

الأصلُ الخامسُ: طريقتُهُم في العِلْمِ وَالْعَمَلِ
وَذَلِكَ أَنَّ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ يَعْتَقِدُونَ
وَيَلْتَزِمُونَ أَنَّ لَا طَرِيقَ إِلَى اللَّهِ وَإِلَى كَرَامَتِهِ إِلَّا
بِالْعِلْمِ النَّافِعِ وَالْعَمَلِ الصَّالِحِ.

فَالْعِلْمُ النَّافِعُ هُوَ مَا جَاءَ بِهِ الرَّسُولُ مِنْ كِتَابِ
اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ، فَيَجْتَهِدُونَ فِي مَعْرِفَةِ
مَعَانِيهَا وَالتَّفَقُّهِ فِيهَا أَصُولًا وَفُرُوعًا.

وَيَسْأَلُونَ جَمِيعَ طُرُقِ الدَّلَالَاتِ فِيهَا: دَلَالَةُ
المَطَابَقَةِ، وَدَلَالَةُ التَّضْمُنِ، وَدَلَالَةُ الإِلْتِزَامِ.

وَيَبْذُلُونَ قُوَاهُمْ فِي إِدْرَاكِ ذَلِكَ بِحَسَبِ مَا
أَعْطَاهُمُ اللَّهُ، وَيَعْتَقِدُونَ أَنَّ هَذِهِ هِيَ العُلُومُ
النَّافِعَةُ، هِيَ وَمَا تَفَرَّعَ عَلَيْهَا مِنْ أَفْسَسَةٍ صَحِيحَةٍ
وَمُنَاسَبَاتٍ حُكْمِيَّةٍ.

وَكُلُّ عِلْمٍ أَعَانَ عَلَى ذَلِكَ أَوْ وَازَرَهُ أَوْ تَرْتَبَ
عَلَيْهِ فَإِنَّهُ عِلْمٌ شَرْعِيٌّ، كَمَا أَنَّ مَا ضَادَّهُ وَنَاقِضُهُ
فَهُوَ عِلْمٌ بَاطِلٌ. فَهَذَا طَرِيقُهُمْ فِي العِلْمِ.

وَأَمَّا طَرِيقُهُمْ فِي العَمَلِ فَإِنَّهُمْ يَتَقَرَّبُونَ إِلَى اللَّهِ
تَعَالَى بِالتَّصَدِيقِ وَالإِعْتِرَافِ التَّامِّ بِعَقَائِدِ الإِيمَانِ
الَّتِي هِيَ أَصْلُ العِبَادَاتِ وَأَسَاسُهَا، ثُمَّ يَتَقَرَّبُونَ لَهُ
بِأَدَاءِ فَرَائِضِ اللَّهِ المَتَعَلِّقَةِ بِحَقِّهِ وَحُقُوقِ عِبَادِهِ، مَعَ
الإِكْتِسَابِ مِنَ النِّوَافِلِ، وَبِتَرْكِ المَحْرَمَاتِ وَالمَنْهِيَّاتِ

as worship of Allaah, the Most Exalted.

تَعْبُدًا لِلَّهِ تَعَالَى.

They know that Allaah, the Most Exalted, accepts nothing except the deed done sincerely for His Noble Face, in the manner performed by the esteemed Prophet.

وَيَعْلَمُونَ أَنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ إِلَّا كُلَّ عَمَلٍ
خَالِصٍ لِرُؤُوسِهِ الْكَرِيمِ، مَسْلُوكًا فِيهِ طَرِيقَ النَّبِيِّ
الْكَرِيمِ.

They seek help from Allaah, the Most Exalted, in traversing these advantageous paths – beneficial knowledge and righteous action – leading to every good, success, and happiness, short term and long term.

وَيَسْتَعِينُونَ بِاللَّهِ تَعَالَى فِي سُلُوكِ هَذِهِ الطُّرُقِ
النَّافِعَةِ الَّتِي هِيَ الْعِلْمُ النَّافِعُ وَالْعَمَلُ الصَّالِحُ
الْمُؤَصِّلُ إِلَى كُلِّ خَيْرٍ وَفَلَاحٍ وَسَعَادَةٍ عَاجِلَةٍ
وَأَجَلَةٍ.

And all praise is due to Allaah, Lord of all worlds. May He send *salaah* and abundant *salaam* upon Muḥammad, his family and Companions.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

Ramaḍaan 5, 1357h ٥ رمضان ١٣٥٧هـ