



# **A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 1**

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

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

### **Author's Introduction**

**All praises and thanks be to Allaah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord. He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). And He is Allaah (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).** (al-Anaam 1-3)

I bear witness that there is no one worthy of worship except Allaah alone without any partners. The One the self sufficient whom all creatures need, He begets not, nor was He begotten. And there is none co-equal or comparable to Him. Rather to Him belongs all that is in the heavens and on the earth, everything renders submission to Him. The Originator of the heavens and the earth! When He decrees a matter He says to it "Be!" and it is. And your Lord creates what He wishes and desires and they have no choice (in the matter). Far removed is Allaah from all imperfections and He is high above that which they associate with Him. He cannot be questioned for His acts but they will be questioned.

And I bear witness that our leader and our prophet Muhammad is His slave and Messenger, who was sent with the guidance and the religion of truth, to manifest it over all other religions even though the mushrikeen may hate it.

May Allaah send His peace and blessings upon him, his family and his Companions who enjoined the truth and with it they used to do judge.

And, may Allaah send peace and blessings upon those who follow them upon goodness, those who do not deviate from his Sunnah or go beyond its

bounds and, moreover, they stick to it and they base their allegiance and enmity upon it and they defend it against any oppressors. And may Allaah's peace and blessings be upon all those who follow their path and their footsteps up until the day they are raised.

To proceed, this is a summarized book of great benefit to the reader. This book includes the basic principles of religion and the foundations of tawheed which the messengers called to and the reason for which the Books were revealed, and there is no success for any one who worships Allaah with another religion. It shows and guides to the clear white path and the manhaj of the Truth. It explains imaan (faith), its characteristics and what nullifies it totally or negates its perfection.

Each statement is supported by clear proofs such that its reality can become clear.

I restricted myself to the methodology of Ahlus-Sunnah wal-Jamaa'ah and the people of Itibaa and discarded the sayings of the people of desires and innovation, except that they are mentioned only when I intended to refute them and hurl the spears of the Sunnah against them. And many noble imams have embarked upon exposing them and they have authored refutations and rejections of these innovations in independent works. And as they say, "Something is known by its opposite and manifests itself by mere identification of a principle." and "When the sun comes out the existence of the day does not need proof." and "When the truth becomes clear and manifest then that which remains is only misguidance."

I organized it in the form of questions to alert and inform the student of knowledge, followed by answers which clarify the matter. And I called it "*A'laam As-Sunnah Al-Manshoorah li I'tiqaad At-Taaifah An-Naajiyah Al-Mansoorah*"

I ask Allaah to accept this work sincerely seeking His Lofty Face and to benefit us all with what He teaches us, and to teach us what benefits us out of His Grace and Bounty. Indeed Allaah has power over all things, and He is kind to His slaves and has all-encompassing knowledge of them. To Him is the end of all journeys, He is our protector and He is the best of protectors and the best of helpers!

**[Q. 1] What is the first and foremost obligation upon the slaves?**

[A. 1] The first obligation upon the slaves is to have recognition of the purpose for which Allaah created them; and for which He took a covenant from them and the purpose for which He sent them His Messengers and revealed His Books; and for which He created this present life, the Hereafter, Paradise and Hell-fire; and for which the Inevitable would come true; and the Event would befall; and for which the Scales are set up and the Records fly; and for which there would be either happiness or misery; and according to which the lights would be divided: **“And whoever Allaah gives not light, there will be no light for him”** (an-Noor: 40)

**[Q. 2] What is that affair for which Allaah created the creation?**

[A. 2] Allaah, the Most High, says:

**“And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i. e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.”**

(ad-Dukhaan: 38-39)

He, the Most High, says:

**“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!”** (Sad: 27)

He, the Most High, says:

**“And Allaah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.”** (al-Jathiyah: 22)

He, the Most High, says:

**“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).”** (ad-Dhaariyat: 56-58)

**[Q. 3] What does the word 'Abd (slave/worshipper) mean?**

[A. 3] The word 'Abd' means the subdued or subjugated. This meaning encompasses all the types of creation, higher and lower, rational and reasonless, animate and inanimate, dynamic and static, apparent and

hidden, believing and disbelieving, and pious and sinning etc.. All of them are the creation of Allaah, the Mighty and Majestic. They are subjected to Him, controlled and managed by Him alone. All of them have a limit and destination and each one runs (its course) for an appointed term and does not exceed that term by an atoms worth,

**“Such is the judgment of the Mighty, the all-Knowing”** (YaaSeen: 38)

And if the intended sense is the worshipper, the one who loves Allaah, the one who is humble, then it refers only to the believing men and women who are Allaah's honourable slaves and those who are close to Him, who fear Him and have piety, they the ones who shall not fear, nor shall they grieve.

#### **[Q. 4] What is worship (Ibaadah)?**

[A. 4] Worship is a comprehensive word for all that Allaah loves and is pleased with from speech and actions, inwardly and outwardly; and freedom from all that which negates or contradicts this.

#### **[Q. 5] When is a deed an act of worship?**

[A. 5] If two aspects are present: perfect love (for Allaah) combined with perfect humility (to Him). Allaah, the Most High, says:

**“But those who believe, love Allaah more (than anything else).”**  
(al-Baqarah: 165)

And He, the Most High, said:

**“Verily those who live in awe for fear of their Lord.”** (al-Mu'minun: 57)

Allaah, the Most High, gathered these two aspects in His saying:

**“Verily, they used to hasten to good deeds, and they used to call upon Us with hope and fear, and used to humble themselves before Us.”** (al-Anbiyaa: 90)

#### **[Q. 6] What are the signs of a slaves love for his Lord, the Mighty and Majestic?**

[A. 6] The sign of that is that he loves what Allaah, the Most High, loves and he hates that which displeases Him, so he complies to His commands and

avoids His prohibitions, he allies himself with those who love Allaah, and shows severe enmity to His enemies. This is why love and hate for the sake of Allaah are the most firmest hand hold of imaan.<sup>1</sup>

**[Q. 7] How do the slaves come to know and realise that which Allaah loves and hates?**

[A. 7] They know and realise it through the sending of messengers by Allaah, the Most High, as well as the revelation of the books that command that which Allaah loves and is pleased with and prohibit that which He hates and dislikes. Thus, He established His irrefutable proof and showed His infinite wisdom to all mankind.

Allaah, the Most High, said:

**“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the (coming of) Messengers.”** (an-Nisaa: 165)

He, the Most High, said:

**“Say (O Muhammad (Peace be upon him) to mankind): If you (really) love Allaah then follow me, Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful.”** (aal-Imraan: 31)

**[Q. 8] How many conditions of worship are there?**

[A. 8] The conditions of worship are three.

First: Sincere determination which is a condition for the existence of worship that goes with the act of worship itself.

Second: Sincerity of intention.

Third: Compatibility with the Sharee 'ah as ordained by Allaah, the Most High, and not to worship Him except by it.

---

<sup>1</sup> The author (rahimahullaah) makes reference to the noble hadeeth which is reported by Imaam Ahmad in the Musnad (4/286) from the hadeeth of Baraa' bin 'Aazib (radiiallaau 'anhu) in marfoo form: “The firmest hand-hold of imaan is allegiance and enmity for the sake of Allaah and love and hate for the sake of Allaah.” And the hadeeth was mentioned by Shaikh Muhammad Naasir-ud-Deen al-Albaanee in Saheehah (rahimahullaah) (vol. 2, no. 998) and he mentioned supporting chains which strengthen it and traced it back to at-Tabaraanee (3/125) and al-Baghawee in “Sharh us-Sunnah” (3/429).

And the latter two represent the necessary conditions for the acceptance of an act of worship.

**[Q. 9] What does "Sincere determination" mean?**

[A. 9] It means to abandon lethargy and laziness, and exerting one's effort in making his words conform to his deeds.

Allaah, the Most High, says:

**“O you who believe! Why do you say that which you do not do? Most hateful it is with Allaah that you say that which you do not do.”** (as-Saff: 2-3)

**[Q. 10] What does "Sincerity of intention" mean?**

[A. 10] It means that the intention of the slave in all his speech and actions, inwardly and outwardly, should be purely for Allaah's sake.

Allaah, the Most High, says:

**“And they were not commanded except that they should worship Allaah alone making the deen purely for Him as Hunafaa.”** (al-Bayyinah: 5)

He, the Most High, says:

**“And who has (in mind) no favour from anyone to be paid back. Except to seek the Countenance of his Lord, the Most High.”** (al-Lail: 19-20)

**He, the Most High, says:**

**“We feed you seeking only Allaah's reward. We wish for no reward, nor thanks from you.”** (al-Insaan: 9)

He, the Most High, says:

**“Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.”** (ash-Shuraa: 20)

And other such verses with similar meanings.

**[Q. 11] Which is the only deen that Allaah, the Most High, has ordered to be followed?**

[A. 11] It is Haneefiyah (pure Tawheed), the religion of Ibraaheem. Allaah, the Blessed, the Most High, says:

**“Truly the religion with Allaah is Islaam.”** (aal-Imraan: 19)

He, the Most High, said:

**“Do they seek other than the deen of Allaah (the true Islamic Monotheism) while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.”** (aal-Imraan: 83)

He, the Most High, said:

**“And who turns away from the religion of Ibraaheem (i.e. Islamic Monotheism) except him who befools himself?”** (al-Baqarah: 130)

He, the Most High, said:

**“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”** (aal-Imraan: 85)

He, the Most High, said:

**“Or have they partners with Allaah (false deities) who have instituted for them a deen which Allaah has not ordained?”** (ash-Shuraa: 21)

**[Q. 12] How many levels are there in the deen of Islaam?**

[A. 12] There are three levels: Islaam, Imaan and Ihsaan. And when any one of them is mentioned then each includes the meaning of the whole deen.

**[Q. 13] What is the meaning of Islaam?**

[A. 13] It means: Perfect submission and subjection to Allaah with tawheed and compliance to Him with obedience and freedom and disassociation from shirk.

Allaah, the Most High, said:

**“And who can be better in deen than one who submits himself to Allaah.”**

(an-Nisaa: 125)

He, the Most High, said:

**“And whosoever submits his face (himself) to Allaah, while he is a Muhsin, then he has grasped the most trustworthy hand-hold.”**  
(Luqman: 22)

He, the Most High, said:

**“And your Ilaah (deity worthy of worship) is One Ilaah (Allaah), so submit yourself to Him alone. And give glad tidings to the Mukhbitoon (those who obey Allaah with humility) .”** (al-Hajj: 34)

**[Q. 14] What is the proof that Islaam is used to denote the whole of the deen?**

[A. 14] He, the Most High, said:

**“Truly, the deen with Allaah is Islaam.”** (aal-Imraan: 19)

And the Prophet (sallallaahualaihi wasallam) said: *“Islaam began as a stranger and will return as a stranger just as it began.”*<sup>2</sup>

He (sallallaahualaihi wasallam) said, *“The best Islaam is belief in Allaah.”*<sup>3</sup>

**[Q. 15] What is the proof for the five pillars which occur in the definition of Islaam, with details?**

[A.15] The Prophet's (sallallaahualaihi wasallam) saying in the hadeeth in which Jibreel asked him about the deen: *“Islaam is that you testify that there is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, and that you establish prayer, pay Zakah, fast in*

---

<sup>2</sup> Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: “Islaam began as a stranger and will return as a stranger.” (1/130) and also by Ibn Maajah in the book of al-Fitan, Chapter: “Islaam began as a stranger.” (no. 4034) and he has an additional phrase: “So Toobaa to the strangers.”

<sup>3</sup> Part of a long hadeeth reported by Imaam Ahmed (4/114) and reported by ibn Abi Shiabah in al-Imaan. Shaikh al-Albaanee indicated to the strengthening of this hadeeth due to supporting chains. Refer to Saheehah (vol. 2, no. 551)



*Ramadaan, and perform pilgrimage to the House (the Ka'bah in Makkah), if you have the ability to do so.”<sup>4</sup>*

**His (sallallaahualaihi wasallam) saying: “Islaam is built upon five (pillars).”<sup>5</sup> So he mentioned the above except that he stated hajj before fasting in Ramadaan and both are reported in the two Saheehs.**

### **[Q. 16] What is the status of the Shahaadatain in Islaam?**

[A. 16] A person cannot enter the deen until he utters the Shahaadatain. Allaah, the Most High, said:

**“The true believers are only those, who believe in (the Oneness of) Allaah and His Messenger.”** (an-Nur: 62)

And the Prophet (sallallaahualaihi wasallam) said: *“I have been ordered to fight the people until they testify that there is no one worthy of worship except Allaah and that Muhammad is His slave and Messenger....”<sup>6</sup>* And there are many other narrations.

### **[Q. 17] What is the proof for the testification that there is no one worthy of worship except Allaah?**

[A. 17] The saying of Allaah, the Most High:

**“Allaah bears witness that La ilaha illa Huwa (no one has the right to be worshipped but He), and the angels, and, those having knowledge (also give this witness); (He always) maintains His**

<sup>4</sup> Part of a long hadeeth reported by Muslim in his Saheeh, in Kitaab-ul Imaan, the first chapter (1/29). And by al-Bukhaaree in his Saheeh, Kitaab ul Imaan Chapter: Jibreel’s asking about Imaan, Islaam and Ihsaan (1/18) and it is reported by Abu Dawood (4/224) and ibn Maajah (1/24) and an-Nasaaee in al-Imaan, Chapter on the description of Imaan and Islaam (no. 4991).

<sup>5</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab- ul-Imaan, Chapter: The saying of Prophet “Islaam is built upon five (pillars)” (1/8) and Muslim in Kitaab-ul-Imaan, Chapter: The saying of Prophet “Islaam is built upon five (pillars)” (1/34) and at-Tirmidhee in al-Imaan Chapter: “Islaam is built upon five (pillars)” (no. 2609) and an-Nasaaee in al-Imaan, Chapter: How many pillars is Islaam built upon? (no. 5001).

<sup>6</sup> Agreed upon. Reported by al-Bukhaaree in al-Imaan, Chapter: **“So if they repent and establish the prayer and pay the zakaah then leave their way free.”** (at-Tawbah: 5) (1/11). And Muslim in al-Imaan, Chapter: The command to fight against the people until they say “There is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah.”

**creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise”**

(aal-Imraan: 18)

And His, the Most High's, saying:

**“So know that, Laa ilaaha illallaah (none the right to be worshipped but Allaah.”** (Muhammad: 19)

And His, the Most High's, saying:

**“And there is no Ilaah (deity worthy of worship) except Allaah”**  
(aal-Imraan: 62, Sad: 65)

And His, the Most High's, saying:

**“No son (or offspring) did Allaah beget, nor is there any Ilaah (deity worthy of worship) along with Him.”** (al-Mu'minun: 91)

And His, the Most High's, saying:

**“Say: “If there had been other aalihah (deities worthy of worship) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him.””** (al-Israa: 42)

And many other verses.

**[Q. 18] What is the meaning of the testification, “There is no one worthy of worship except Allaah” ?**

[A. 18] It means to negate the right of worship from everyone and everything except Allaah, and to affirm it for Allaah, the Mighty and Majestic, alone without any partners in His worship just as He has no partners in His Dominion.

Allaah, the Most High, said:

**“That is because Allaah - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood). And verily, Allaah - He is the Most High, the Most Great.”** (al-Hajj: 62)

**[Q. 19] What are the conditions of the testification, “There is no one worthy of worship except Allaah” which do not benefit a person who pronounces them, unless he fulfils all of them?**

[A. 19] Its conditions are seven:

First: Knowledge of its meaning, from that which affirms and negates it.

Second: To have certainty in the heart of it.

Third: Compliance with its requirements inwardly and outwardly

Fourth: Acceptance of it and not to reject any of its necessities or requirements.

Fifth: To have sincerity in it

Sixth: Truthfulness from the depth of one's heart and not only by tongue.

Seventh: To love it and its adherents, and have allegiance and enmity based upon it.

**[Q. 20] What is the proof from the Book and the Sunnah for making knowledge a condition for the Shahaadah (testification of faith)?**

[A. 20] Allaah, the Most High, said, “**Except for those who bear witness to the truth.**” (Az-Zukhruf: 86), meaning: the truth of the fact that there is no one worthy of worship except Allaah. And they know with their heart the meaning of what they say with their tongues.

The Prophet (sallallaahu 'alaihi wasallam) said, “*He who dies knowing that there is no one worthy of worship except Allaah will enter Paradise.*”<sup>7</sup>

---

<sup>7</sup> Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: Whoever meets Allaah with Imaan while he has no doubt in it, enters Paradise and is prohibited from the Fire (1/41) and Ahmad (1/65,69). Both report from the hadeeth of Uthmaan (radiallaau 'anhu).