

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ATH-THAWHEEDH

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This Document was prepared only after referring to many books of the Senior Scholars/Imams.
This can be called the summary of those books.

All praise is due to Allah, and May Allah's Peace and Blessings be upon His Final Messenger, his pure family, his noble Companions, and all those who follow them with righteousness until the Day of Judgment.

Thawheedh literally means "Unification" (make something one), or "asserting Oneness".

When the term Thawheedh is used in reference to Allah, It is the belief that

1. Allah is One, without partners in His dominion (**Rububiyah**)
2. One without rivals in His divinity and worship (**Uluhiyah**)
3. One without similitude in His essence, attributes and names (**Asma vas Sifaath**)

The three overlap and are inseparable; whoever omits any one aspect of these has failed to complete the requirements of Thawheedh.

All the Quranic verses and authentic Hadeeths about Allah will fall into one of these three categories.

Thawheedh Ar Rububiyah

Rububiyah is from the root word Rabb (normally translated as Lord), which means

- a. The Creator
- b. The Owner
- c. The one in control of all affairs

So, Thawheedh Ar Rububiyah means to believe that Allah alone caused all things to exist when there was nothing. He alone sustains and maintains the creation without any need in it or from it, but the creations are in need of Him. He is the only real power in existence, Nothing happens except by His will.

The basis for rububiyah can be found in many Quranic verses,
For ex: - Regarding, the Lord being the creator, Owner and Controller of affairs.

His saying:

"O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil)." [Qur'an 2:21]

And, His saying:

"Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned."
[Qur'an 3:109]

And, His saying:

".... Say: surely the affair is wholly (in the hands) of Allah" [Qur'an 3:154]

It is noteworthy to mention that the kuffaars (disbelievers) of Makkah confessed Thawheedh Ar Rububiyah.

His saying:

And if you asked them, who created them, they would surely say, "Allah." So how are they deluded? [Qur'an 43:87]

And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." Say, "[All] praise is [due] to Allah"; but most of them do not know. [Qur'an 31:25]

If you asked them, "Who created the heavens and earth and subjected the sun and the moon (to His law)?" they would surely say, "Allah." Then how are they deluded? [Qur'an 29:61]

So, they confessed the Lordship of Allah, but yet Allah called them "kaafirs" (disbelievers) and "Mushriks" (polytheists), that is because even though they agreed with Rububiyah they were wrong with regard to the other aspects of Thawheedh. This is a good example that, whoever omits any one aspect of Thawheedh has failed to complete the requirements of Thawheedh.

Shirk in Thawheedh Ar Rububiyah

1) To wear a Ring, Twine or anything similar to them for prevention, remove harm or affliction is an act of Shirk.

The Prophet (sallallahu alaihi wasallam) once saw a man with a brass ring on his hand and asked him, "What is this?" The man replied, "To overcome the weakness of old age." He said, "Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed."

[Musnad Ahmad]

Ahmad also recorded a Marfu' Hadith; Uqbah bin Aamir (radi Allahu anhu), narrated that Prophet Muhammad (sallallahu alaihi wasallam) said: "Whoever wears talisman or an amulet would never see his wish fulfilled by Allah. And whoever hangs a sea shell would never get peace and rest."

In another version the Prophet (sallallahu alaihi wasallam) is reported to have said: "Whoever wears a talisman has committed Shirk."

2) Concerning Bad omens, predicting events through certain objects and arts, etc.....

"They believe in Al-Jibt and At-Taghut (all false deities)." [Qur'an 4:51]

The following hadeeth explain what Al Jibt means:

Prophet (sallallahu alaihi wasallam) said: "Verily, Al-'Iyafah (letting birds fly to foretell events) and At-Tarq (drawing lines on earth to predict events) and At-Tiyarah (taking sight on some object as a bad omen) are Al-Jibt"

[Musnad Ahmad]

reported that Uqbah bin Aamir (radi Allahu anhu) said: At-Tiyarah (bad omens) was once mentioned before Allah's Messenger (sallallahu alaihi wasallam) and he said, "The best form of it is Al-Fa'l (optimism or the expectation that an event will occur by Allah's Permission). It does not prevent a Muslim from his object. Whenever any of you sees something he dislikes he should pray: 'O Lord, none but You bring good things! None but you prevent evil things! There is no power and no strength except in You.' "

[Abu Dawood]

3) Concerning believing the words of a soothsayer or like

"Whoever visited a soothsayer and believed in his words, has denied the Revelation to Muhammad (sallallahu alaihi wasallam) (i.e. Qur'an)."

[Abu Dawood]

4) Concerning belief in Astrology (Believing the constellations to be the cause to happen something, etc....)

"And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)" [Qur'an 56:82]

Allah's Messenger (sallallahu alaihi wasallam) led us in the Fair prayer at Hudaibiyah after a rainy night. On completion of the Salat (prayer), he faced the people and said, "Do you know what your Lord has said (revealed)?"

The people replied, "Allah and His Messenger know better." He said, "Allah has said, 'In this morning, some of Ibadi (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the blessings and the mercy of Allah is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star, is a disbeliever in Me and believer in the star.' "

[Saheeh Bukhari & Saheeh Muslim]

Note: Astrology and Astronomy are not the same, they are two different Sciences

5) Concerning Saying what Allah wills and so and so wills

Once a man came to the Prophet (sallallahu alaihi wasallam) and said, "With the Will of Allah and (also) with your will", he then said, "Have you made me an associate with Allah? Rather it is 'what Allah Alone wills.' "

[Nasa'i]

6) Concerning cursing/blaming the time

Narrated Abu Hurairah (radi Allahu anhu) that the Prophet (sallallahu alaihi wasallam) said: "Allah said, 'The son of Adam wrongs me for he curses Ad-Dahr (the time); though I am Ad- Dahr (the Time), in My Hands are all things, and I cause the revolution of day and night.'"

[Saheeh Bukhari]

7) Concerning the title "king of kings"

Abu Hurairah (radi Allahu anhu) narrated that the Prophet (sallallahu alaihi wasallam) said: "The most perfidious (awful/meanest) name to Allah is (that of) a man calling himself Malik Al-Amlak (the king of kings). In fact, there is no king but Allah".

[Bukhari]

8) Concerning addressing "My slave"

Abu Hurairah (radi Allahu anhu) narrated that Allah's Messenger (sallallahu alaihi wasallam) said: "One of you should not say, 'Feed your Lord (Rabbaka), help your lord in performing ablution, but he should say, 'My master (e.g. Feed your master instead of lord, etc.) (Saiyidi)'. or 'My guardian' (Maulai), and one should not say, 'My slave ('Abdi), or 'My slave girl ('Amati), but he should say 'My lad (Fatai)', 'My lass (Fatati)' and 'My boy (Ghulami)' ".

[Saheeh Muslim]

9) On saying "If only such and such"

Narrated Abu Hurairah (radi Allahu anhu) that Allah's Messenger (sallallahu alaihi wasallam) said: "Seek carefully what benefits you (in the Hereafter) and seek help only from Allah and neither lose heart. If any adversity (misfortune) comes to you don't say: 'If I had only acted in such and such way, it would have been such and such' but instead say: 'Allah has decreed it and what He willed is done.' Verily 'It opens the way for the work of Satan.'"

[Saheeh Muslim]

10) Concerning making pictures

Abu Hurairah (radi Allahu anhu) narrated that Allah's Messenger (sallallahu alaihi wasallam) said: "Allah said: 'Who would be more unjust than the one who tries to create the like of my creatures? Let them create an atom, or let them create a grain, or let them create a barley corn.' "

[Saheeh Bukhari & Saheeh Muslim]

There may be more, but this is all I could find

Thawheedh Al Uluhiyah

Thawheedh Al Uluhiyah is to single out Allah in worship, i.e. through the actions of the slave which he performs in order to get close to Allah in the manner prescribed by the shariah.

Thawheedh Ar Rububiyah necessitates Thawheedh Al Uluhiyah, He who affirms and declares that there is no creator, sustainer, or controller of the universe except Allah - then he is required to proclaim Thawheedh Al Uluhiyah, i.e. no one deserves any form of worship except Allah.

His saying:

"O mankind! Worship your Lord (Allah) Who created you and those who were before you so that you may become pious. Who has made the earth a resting place for you and the sky as a canopy and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshiped)." [Quran 2:21-22]

Allah thus ordered them with Tawheed al-Uluhiyah - which is His worship - and He presented as a proof - Tawheed ar-Rububiyah which is that Allah created the people of the earlier times and the Tawheed ar-Rububiyah necessitates Tawheed al-Uluhiyah latter generations. He created the sky and the earth and all that is between them; the blowing of the wind, sending down of the rain, the growing of the plants, the production of fruits which is the provision of the slaves. So it is not befitting for man to associate partners with Allah - such partners, whom he knows that they have not done any of the above or anything else besides that.

The slave cannot be a Muwahhid (one who believes in Tawheed in the correct manner) by affirming Tawheed ar-Rububiyah alone - until he declares Tawheed al-Uluhiyah and establishes it.

As mentioned earlier, the Mushriks (polytheists) of Makkah used to proclaim Allah's Oneness in Rububiyah but it did not qualify them to enter Islam. The Messenger of Allah (sallallahu alaihi wasallam) preached "Iaa ilaaha illallaah" to them while they were declaring that Allah is the Creator and Provider, the One, Who gives life and death

As Allah says,

"If you ask them who created them, they will surely say, 'Allah.'" [Quran 43:87]

So the purpose of the Prophet (sallallahu alaihi wasallam) preaching "Iaa ilaaha illallaah" [There is no ilah (God) except Allah] was to single out Allah in worship.

As Allah says:

'And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming), 'Worship Allah (Alone), and avoid Taghoot (false deities).' [Quran 16:36]

And His saying:

And We did not send any Messenger before you but We inspired him (saying), La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).' [Quran 21:25]

Hence, this category of Thawheedh is the main objective of Da'wah

And it is the wisdom behind creation

As Allah says:

"I created not the jinn and humans except that they should worship Me (Alone). I seek not any provision from them nor do I ask that they should feed Me." [Quran 51:56]

Shirk in Thawheedh Al Uluhiyah

Thawheedh Al Uluhiyah is all about worship; therefor it is also called as Thawheedh Al Ibaadha. Ibadah has many forms. It includes all forms of outward obedience of the tongue and the limbs and inward obedience of the heart.

The types of worship that Allah commanded, such as Islam, Iman, Ihsan. which includes: Supplication (Dua), Fear (khawf), Hope (Rajaa), Reliance (Tawakkul), Longing (Raghbah) and Dreading (Rahbah), Submissiveness (khushoo), Repentance (Inaabah), Seeking Assistance (Isti'aanah), Seeking Refuge (Isti'aadhah), Offering Sacrifices (Dhabah), and all other types of worship that Allah commanded - All of these belong to Allah, alone.

1) Supplication (Dua);

His saying:

Whoever calls unto another god besides Allah, of which he has no proof for, his reckoning is only with his Lord. Surely, the disbelievers will not be successful [Quran 23:117]

2) Fear (Khawf);

His saying:

Do not fear them, but fear Me if you are true believers [Quran 3:175]

3) Hope (Rajaa);

His saying:

So, Whoever Hopes to meet his Lord, then let him perform righteous deeds, and not mix anyone into worship of his Lord [Quran 18:10]

4) Reliance (Tawakkul);

His saying:

And upon Allah (alone) put your reliance if you are truly believers [Quran 5:23]

5) Longing (Raghbah), Dreading (Rahbah) & Submissiveness (khushoo);

His saying:

Verily they used to rush to do good deeds, and they would call on us longing (His reward), and dreading (His punishment), and they used to humble themselves submissively before Us [Quran 21:90]

6) Repentance (Inaabah);

His saying:

And turn to your Lord in repentance and submit to Him (as Muslims) [Quran 39:54]

7) Seeking Assistance (Isti'aanah);

His saying:

You alone do we worship and in You alone do we seek assistance [Quran 1:4]

And the prophet (sallallahu alaihi wasallam) said:

".....When you seek assistance, then seek assistance in Allah"

[Thirmidhi]

"Is not He Who responds to the distressed one, when he calls Him; and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allah? Little is that you remember!" [Quran 27:62]

8) Seeking Refuge (Isti'aadhah);

His saying:

Say: I seek refuge in the Lord of mankind [Quran 114:1]

And His saying:

"And verily, there were men among mankind who took shelter with the male jinns, but they (jinns) increased them (mankind) in sin and disbelief" [Quran 72:6]

9) Offering Sacrifices (Dhabah);

His saying:

Say: 'Verily my prayer, my sacrifice, my living and my dying, are for Allah, Lord of the worlds. He has no partner. And of this i have been commanded, and i am the first of the muslims' [Quran 6:162-163]

"Allah's Messenger (sallallahu alaihi wasallam) informed me about four Judgments (of Allah): (1) Allah's curse is upon the one who slaughters (devoting his sacrifice) to anything other than Allah; (2) Allah's curse is upon the one who curses his own parents; (3) Allah's curse is upon the one who shelters an heretic (who has brought a Bid'ah in religion); (4) Allah's curse is upon the one who alters the landmarks (who changes boundary lines)."

[Saheeh Muslim]

So, whoever directs any of the acts of Worship (including: Salah, Fasting etc... all types of worship commanded by Allah) to other than Allah, then he is a Polytheist (Mushrik), disbeliever (Kafir).

10) Concerning seeking blessing through a Idol, grave, tree, stone, like.....

We went out with Allah's Messenger (sallallahu alaihi wasallam) on the campaign to Hunain while we had just left disbelief (Kufr) for Islam. The Mushrikin had a Sidra (lote-tree) that they would stay there and hang their arms on, called Dhat Anwat.

When we passed a Sidra, we asked, "O Messenger of Allah, won't you make for us another Dhat Anwat just like their Dhat Anwat?" Allah's Messenger (sallallahu alaihi wasallam) said, "Allahu Akbar (Allah is the Most Great)! By the One (Allah) Who holds my soul in His Hand, verily these are the ways of earlier nations, you have said exactly as Bani Israel said to Musa (alai): 'Make for us a god just as their gods.' "

He said: "'Verily you are a people who know not.' (7:138) Certainly you will follow the ways of those who went before you." [Thirmidhi]

11) Concerning making a (animal) sacrifice in a place where sacrifice is made for other than Allah

A man made a vow to sacrifice a camel at a place called Buwanah, so he asked the Prophet (sallallahu alaihi wasallam) a about it. He said, "Did the place have any idol which is worshipped, of the idols of Jahiliyah?" They answered, "No". The Prophet (sallallahu alaihi wasallam) asked again, "Did the disbelievers hold any of their recurring festivities there?" They answered, "No."

Allah's Messenger (sallallahu alaihi wasallam) then said, "Fulfil your vow. Verily there is no fulfilling of a vow made in disobedience to Allah, nor one that is beyond a person's capacity."

[Saheeh Bukhari & Saheeh Muslim]

12) Concerning excessive dogma in a righteous person (root to deviation)

Allah's Messenger (sallallahu alaihi wasallam) said:

"Do not exaggerate in praise of me just as the Christians exaggerated in the praise of Jesus, son of Mary. I am but a slave, so call me Allah's slave and His Messenger."

[Saheeh Bukhari & Saheeh Muslim]

13) Condemnation of the One who worships Allah at the Grave of a Righteous Man

"Umm Salamah (radi Allahu anha) mentioned to Allah's Messenger (sallallahu alaihi wasallam) that in Abyssinia she saw a church full of pictures and statues. He said: "When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allah. They combine the two evils; worshipping at the graves and- making graven images and statues."

[Saheeh Bukhari]

Aisha (radi Allahu anha) narrated:

When the death approached Allah's Messenger (sallallahu alaihi wasallam) he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress), he said in this state: "Allah's curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship." Thus he warned the people about their actions.

Had there not been any fears of making the Prophet's grave a place of worship, his grave would have been as open as the graves of his Companions (radi Allahu anhum).

[Saheeh Bukhari & Saheeh Muslim]

14) Concerning Love

His saying:

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah." [Quran 2:165]

15) Concerning Showing Off

The Prophet (sallallahu alaihi wasallam) said: "Shall I not tell you what I fear for you more than the false Messiah?" The Companions (radi Allahu anhum) said, "Indeed, O Messenger of Allah," He said, "Inconspicuous Shirk, as, when a person improves his rendering of the Salat when he knows that others are watching."

[Musnad Ahmedh]

16) Concerning forbidding what Allah has made permissible and permitting what He has made forbidden

It is narrated from Adi bin Hatim (radi Allahu anhu) :

I heard the Prophet (sallallahu alaihi wasallam) read this verse: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and Messiah -son of Maryam, while they were commanded to worship none but One Ilah (God Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)". (9:31)

So I said to him "Verily, we did not worship them," to which he replied, "Did they not make Haram what Allah made Halal so you then made it Haram, and (did they not) make Halal what Allah made Haram and you therefore made it Halal?" I said, "Yes." He said, "That is worshipping them."

[Thirmidhi]

17) Concerning devoting to Idols, Graves, etc... as Waseela (means to get closer to Allah) and saying "They are our Intercessors with Allah"

His saying:

Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever. [Quran 39:3]

And His saying:

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him. [Quran 10:18]

There may be more, but this is all I could find

Thawheedh Al Asma vas Sifaath

It is to single out Allah in His Names and Attributes.

From Eemaan in Allah is to have eemaan in those of His Asma-ul Husna (Beautiful Names) and Sifathul Ulya (Lofty Attributes) that is mentioned in the Qur'an and those that affirmed by the messenger (sal) without -

- 1) **Tahreef** (distorting the wording or the meaning)
- 2) **Ta'teel** (divesting or denying the Attributes)
- 3) **Takyeef** (asking/saying how)
- 4) **Tamtheel** (resembling Allah to any of His creation).

Rather, it is obligatory to leave them as they came, without takyeef. Along with this, it is also obligatory to have iman in the meaning that Allah - the Mighty and Majestic - has been described with, in a way which befits Him; without resembling Him to His creation in any of His Attributes.

Allah - the Most High - says:

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." [Quran 42:11]

Allah - the Mighty and Majestic - also says:

"And do not put forward any similitude for Allah. Indeed, Allah knows and you do not know." [Quran 16:74]

Regarding **5) Ta'weel** (make an interpretation other than the obvious meaning of a word) - one must not do ta'weel unless there is justifiable evidence regarding the specific word in the Quran or in the Sunnah

For example:- Prophet (sallallahu alaihi wasallam) Said: "Do not curse time, for indeed, Allaah is Ad-Dahr (time)", [Saheeh Muslim]

Then its meaning is that He is the "Owner of time - the One who dispenses it". This change occurs based on the evidence found in his statement in the second narration of this hadeeth in which Allah said:

"In My hand is the Command. I turn (in cycles) the night and the day." [Saheeh Bukhari & Saheeh Muslim]

The above five principles are the way in which a Name or Attribute of Allah should be accepted and believed, it is the way of the Sahabaas (radi Allahu anhum) and therefore it is the way accepted by Allah and His messenger (sallallahu alaihi wasallam). Because if the Sahabaas go wrong the prophet (sallallahu alaihi wasallam) would correct it, if not Allah would reveal verses correcting them.

Have in mind the points below as well

1) The Names of Allah are not affirmed by the intellect - they can only be affirmed by Revelation

2) All of Allah's Names are the best, as Allah Says:

"..... To Him belong the best of Names." [Quran 20:8]

3) The Names of Allaah are not confined to a fixed and definite number,

This is based on the hadeeth mentioning the Dua of the Prophet (sallallahu alaihi wasallam): "I ask You, O Allaah, by every one of Your Names by which You have named Yourself or revealed in Your Book. Or (those which You have) taught to one of Your creatures or appropriated for Yourself in the knowledge of the Ghaib (Unseen) that is with You." [Musnad Ahmedh]

Allah has appropriated for Himself in the knowledge of the Ghaib (Unseen) that is with Him, is proof enough that there are more than 99.

Regarding the Prophet (sallallahu alaihi wasallam)'s statement:

"Verily, to Allaah belong ninety-nine names, (by which) whosoever takes account of them (i.e. memorizes, learns and supplicates by them), will enter Paradise " [Saheeh Bukhari]

It should be understood as, Verily, from among all the names of Allaah are ninety-nine names by which if someone takes account of them, he will enter Paradise.

4) The meaning of each of Allah's Names implies to i) Allah Himself ii) the attribute that such a Name implies

For example: - Ar-Rahmaan (the Most Merciful). One's Faith is not complete until he believes that it is a name of Allaah that applies to 1) Himself, 2) the attribute that it encompasses, which is his mercy

5) All of Allah's Attributes are of the highest degree of perfection and praise. There is no deficiency found in them any way whatsoever.

"And to Allaah belongs the highest description." [Quran 16: 60]

6) The Attributes of Allah can be divided into two categories (a) Those that are affirmed (Thubootiyyah) (b) Those that are negated (Salbiyyah)

(a) Thubootiyyah: consists of attributes that Allah has affirmed for Himself. such as Living, Knowledge and Ability. Affirming these for Allah (in a manner befitting Him) is obligatory

(b) Salbiyyah: consists of attributes that Allah has negated for Himself. such as Injustice. "And your Lord treats no one with injustice." [Quran 18:49]

it is obligatory to negate injustice from Allaah, while affirming the opposite - which is justice - for Him, based on its most perfect perspective.

7) The affirmed Attributes (Thubootiyyah) can further be divided into two

(a) Dhaatiyyah (Attributes of His Essence): They are the attributes that do not cease nor will ever cease to be descriptive of Him, such as Hearing, Seeing etc....

(b) Fi'aliyyah (Attributes of His actions): They are the attributes that are connected to His Will (Mashee'ah). If He wills, He will do it and if He wills.

8) Allah 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. 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 be described as "the Originator." He was always the Lord even when there was nothing to be Lord of. 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.

'And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.' [Quran 7:180]

'He is Allah, none has the right to be worshipped but He, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allah, none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.' [Quran 59:22-24]

To reject any one Name or Attribute of Allah is Kufr.

Allah is not imageless

It is obligatory upon a person to believe in Allah, as Allah and His messenger (sallallahu alaihi wasallam) described Him. There are many Quranic verses and Hadeeth affirming Allah of Hands, Feet, Face, Shin etc.... Therefore it is obligatory upon a person to have eemaan in them.

For Example Regarding His Hands:-

His saying:

(Allah) said: "O Iblis! What prevents you from prostrating thyself to one whom I have created with both My hands? Art thou haughty? Or art thou one of the high (and mighty) ones? [Quran 38:75]

Thus, it is clear from His statement that He has hands, but His hands arnt like that of the creations (without tamtheel), and we shouldnt imagine or tell or ask how it is (without takyeef). Because there is nothing comparable to Him.

As He says:

There is nothing like Him; and He is the All-Hearer, the All-Seer. [Quran 42:11]

So, it is obligatory to believe that Allah has hands in a manner that befits His Majesty, of which only He has knowledge.

Some sects do give a different interpretation (Ta'weel) to the word "hands" like Power, Will etc.....

But to give a different interpretation other than the obviose meaning there must be justifiable evidence in the Quran or in the Sunnah to do so in that particular place. And whatever the interpretation given without any justifiable evidence in the Quran or in the Sunnah is always questionable.

There are no justifiable evidences, and no sahaba (rali Allahu anhum) did do ta'weel. If Sahaba had done any wrong the prophet (sallallahu alaihi wasallam) would have corrected, or Allah would have revealed verses correcting them. Since, No sahaba (rali Allahu anhum) did ta'weel that is the correct way, that's because it's the way Allah and the prophet (sallallahu alaihi wasallam) agreed to.

The interpretation Power or Will is not suitable and is questionable, because the words in the text are "with both My hands".

And in another verse Allah Says:

No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him! [Quran 39:67]

Here, Allah says "in His right hand". So, if an interpretation is given, questions arise, what is "with both My Powers (or Wills)" mean?. What is "in My right Power (or Will)" mean?

So, it is obligatory to believe that Allah has hands, because He has affirmed himself of hands. But His hands doesn't resemble the creation, and it is not allowed to imagine or tell or ask how it is because there is nothing like unto Allah, And Allah is beyond imagination and comprehension

Other Quranic verses and hadeeth on Allah's Image:-

Narrated that Abu Hurayrah (radi Allahu anhu) said: The Prophet (sallallahu alaihi wasallam) said: "Hell and Paradise disputed, and Hell said: 'I have been favoured with the arrogant and proud.' Paradise said: 'What is the matter with me, that no one will enter me except the weak, humble and downtrodden?' Allah, said to Paradise: 'You are My mercy by which I will show mercy to whomsoever I will of My slaves.' And He said to Hell: 'You are My punishment with which I will punish whomsoever I will of My slaves. And each of you will be full.' As for Hell, it will not be full until Allah, places His foot on it and it says, 'Enough, enough.' Then it will be full and all its parts will be integrated together, and Allah will not treat any of His creation unjustly. As for Paradise, Allah will create a creation just for it." [Saheeh Bukhari & Saheeh Muslim]

The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able, - [Quran 68:42]

But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour. [Quran 55:27]

And there are so many other Hadeeth and Quranic verses confirming that Allah has an Image. Specially the hadeeth below

Narrated that Abu Hurayrah (radi Allahu anhu) said: The Messenger of Allah (sallallahu alaihi wasallam) said: "When any one of you fights his brother, let him avoid the face, for Allah created Adam in His image." [Saheeh Muslim]

This does not imply resemblance or likeness of Adam to Allah.

What is meant, according to the scholars, is that Allah created Adam with the ability to hear and see, and to speak when he wants. These are also attributes of Allah, for He is All-Hearing, All-Seeing, and He speaks when He wants, and He has a Face.

Another hadeeth that will help understand this hadeeth is the following Hadeeth

Prophet (sallallahu alaihi wasallam) said: "The first group to enter Paradise will be in the image of the moon" [Saheeh Bukhari & Saheeh Muslim]

What the Prophet (sallallahu alaihi wasallam) meant here is that the first group will be in human form, but because of their purity, beauty and brightness of face they will look like the moon, so they are likened to the moon, but without resembling it. So just because a thing is said to be in the image of a thing it does not mean that it is like it in all aspects.

The Prophet's words, "Adam was created in His image" means that Allah created Adam in His image, for He has a face, an eye, a hand, and a foot, and Adam had a face, an eye, a hand, and a foot... but that does not mean that these things are exactly the same. There is some similarity, but it is not exactly the same. Similarly the first group to enter Paradise are likened to the moon, but they are not exactly the same.

looking at the quranic verses and hadeeths, it is clear that Allah has hands, Feet, Face, Shin etc..... which does not resemble to the creation, because there is nothing like Him, And we are not allowed to give any modality (ex: to say Allah's hand is such and such) to the image of Allah, because Allah is beyond imagination and comprehension.

Therefore, it is Obligatory upon a person to believe that Allah has an Image, without resembling it to any creation, and without imagining or telling or asking how it is. Allah's image is not like that of the creation, there is nothing like Him, And Allah is beyond imagination and comprehension.

Seeing Allah

Allah is not seen in this worldly life. When Prophet Moosa (alaihi salaam) asked to see Allah in this life, Allah said: "You cannot see Me" [Quran 7:143]

Prophet (sallallahu alaihi wasallam) also said in the hadeeth regarding the Dajjaal: "..... You will not see your Lord until you die...." [Thirmidhi]

As for the believers seeing Allah in the Hereafter, then it is confirmed in the Quran and Sunnah

His saying:
"On that day some faces will be bright, looking at their Lord." [Quran 75:22-23]

And in the Hadeeth:

Authority of Abu Hurairah (radi Allahu anhu) that the people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?"

The Prophet (sallallahu alaihi wasallam) said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Apostle". He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Apostle". He said, "So you will see Him, like that. (Without any difficulty)" [Saheeh Muslim]

His saying:
"For those who have done good is the best and even more ..." [Quran 10:26].

In the above verse "best reward", means the Paradise and "even more" means having the honour of seeing Allah as confirmed by the Prophet (sallallahu alaihi wasallam).

He said: "When the people of Paradise enter in Paradise Allah will say to them, 'Do you need something more?' They will say, have you not whitened our faces? Have you not entered us in Paradise and protected us from Hell? Then Allah will remove the veil. Looking to their Lord will be more lovely to them than anything else given to them. And then the Prophet (sallallahu alaihi wasallam) recited this verse: "For those who have done good is the best and even more ..." [Quran 10:26] [Saheeh Muslim]

Seeing Allah will be a favor that is additional to Paradise on the Muslims who will dwell therein. As a matter of fact, the joy of seeing Allah for a believer will be greater than the joys of Paradise combined together. The unbelievers, on the other hand, will be deprived of seeing Allah and this will be greater punishment for them than all the pain and suffering of Hell combined together.

His saying:
Nay! Surely they (disbelievers) will be veiled from their Lord that Day [Quran 83:15]

Where is Allah?

Allah has clearly stated in the Quran that He is above the Arsh (Throne)

His saying:

"Are you sure that He Who is Above the heaven will not cleave the earth beneath you? Or are you sure that He Who is above the heaven will not send against you a stone-charged hurricane." [Quran 67:17-18]

And His saying:

"They fear their Lord above them, and they do what they are commanded." [Quran 16:50]

And His saying:

"Ar Rahman (The Compassionate) has rose over the 'Arsh' (The Throne)." [Quran 20:5]

Prophet (sallallahu alaihi wasallam) has always taught us that Allah is above.

Abdullah ibn Amr ibn Al-As (rali Allahu anhu) related that the Messenger (sallallahu alaihi wasallam) said, "Allah grants mercy to the merciful. Be merciful to those who are on the earth, (then) He Who above the heavens will be merciful to you."

[Abu Dawood & At-Tirmidhi]

And through a very clear statement in the hadeeth below

Muawiyah bin Al-Hakam As-Salmi (rali Allahu anhu) said:

"I had a slave-girl who used to herd sheep for me. One day I discovered that a wolf had killed one of her sheep, and I'm a man from the children of Adam, I get upset like they get upset, and I slapped her in the face. Then I went to the Prophet (sallallahu alaihi wasallam) who impressed upon me the seriousness of my act. I said, 'O Messenger of Allah, should I not set her free?' He said, 'Bring her to me.' He asked her, 'Where is Allah', She said, 'He is above the heavens.' He said, 'Who am I?' She said, 'You are the Messenger of Allah.' He said, 'Free her, for she is a believer.'

[Saheeh Muslim]

The prophet (sallallahu alaihi wasallam) bore witness to her belief just because of her declaration that Allah is above the heavens and the Muhammad (sallallahu alaihi wasallam) is the Messenger of Allah.

Arsh is the last of the creations and it's above the heavens, This is made clear in the hadeeth below

Prophet (sallallahu alaihi wasallam) said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

[Saheeh Bukhari]

How has Allah rose above the throne is not known, Allah and His messenger (sal) have only taught us that Allah is above the throne.

We should not resemble it to the ascendancy of the creations (without Tamtheel) and we should not tell or imagine how Allah has ascended over the throne (without Takyeef)

Thus, it is obligatory to believe that Allah has rose above the Throne, in a manner that befits His Majesty, of which only He has knowledge.

Some misguided sects, allege that the Quran supports their argument that Allah is everywhere, they quote verses such as

His saying:

"Do you not see that Allaah knows all that is in the heavens and all that is on the earth? There is no secret counsel of three, but He is their fourth, nor of five, but :He is their sixth, nor of fewer than that, nor of more, but He is with them wherever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allaah knows all things full well." [Quran 58:7]

But this only means that Allaah is well acquainted with their utterances, and private talks and thoughts. He knows and hears their private counsel. This is evidenced by the fact that the opening and concluding clauses of this verse confirm the knowledge of Allaah. And they also quote some other verses such as

His saying:

Indeed, Allah is with those who fear Him and those who are doers of good. [Quran 16:128]

And His saying:

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient. [Quran 8:46]

But these verses does not mean that Allah is present everywhere in His Essence, it only means that Allah is presernt with patient, doers of good, and with those who fear Him through His Knowledge.

its evident in the verse below:

His saying:

"He is the One Who created the heavens and the earth in six days; Then He Settled on the Throne. He knows what goes into the earth and what comes out of it and what descends from heavens and what ascends into it; He is with you wherever you are; Allah sees all what you do." [Quran 57:4]

In the beggining of the above verse Allah says that He has rose over the throne, and at the end He says He is with you wherever you are; but How is He with you wherever you are? is answered in the next part "Allah sees all that you do." which means that He is with you through His divine knowledge.

This is what the well known salaf, Abdhullah ibnu Al Mubarak (rahimahullah) said: **Allah (swt) is above the throne in His Essence, seperate and distinct from His creations, and He is with them (creations) in His knowledge.**

The fact that Allah is above the throne was even preached by Prophet Moosa (alaihi salaam), the verse below is proof enough that Moosa (alaihi salaam) had preached that Allah is above the heavens.

His saying:

And Pharaoh said, "O Haamaan, construct for me a tower that I might reach the ways – The ways into the heavens – so that I may look at the deity of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin. [Quran 40:36-37]

Even the Sahabaas (rali Allahu anha) believed that Allah is above the heavens:

Zainab (rali Allahu anha), the wife of the Prophet (sallallahu alaihi wasallam), used to claim excellence over the rest of his wives by telling them, 'It is only your parents who gave you in marriage to the Prophet (sallallahu alaihi wasallam), while it is Allaah Who gave me in marriage to him from above the seven heavens.'

[Saheeh Bukhari]

Note:- There may arise a doubt with regard to the translation of "fis-sam'a" in the hadeeth of the slave girl and in the quranic verse 67:17-18. Claiming Fis-sam'a should be translated as "in the Heavens" is wrong.

It is important to point out here that the literal translation of 'fis-sama' is 'in' the heavens. The scholars of tafseer have explained it according to the Arabic language for 'fi' in this context to have the meaning of above as it can be identified through other quranic verses and hadeeths. Also, sometimes the word 'fi' is used in the meaning of 'ala' (on) as mentioned in another verse:

"I will surely crucify you 'fi' (on) the trunks of palm-trees." [Quran 20:71]

Now, obviously the 'fi' in this verse refers not to 'in' but to 'on' as one cannot be crucified within a trunk

Allah's descent

It is reported in authentic hadeeths that Allah descends to the lowest heaven in the last third of every night.

Narrated Abu Huraira (radi Allahu anhu):

Allah's Apostle (sallallahu alaihi wasallam) said, "Every night when it is the last third of every night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?"

[Saheeh Bukhari]

How He descends is not known and His descent is certainly not like that of the creations, the prophet (sallallahu alaihi wasallam) has only taught us that Allah descends.

Therefore it is obligatory to believe that Allah descends to the lowest heaven in the last third of every night in a manner that befits His Majesty, because there is none comparable to Him, and to Him is the highest description.

Some misguided sects reject this hadeeth and some others give interpretation that it is the mercy/blessings of Allah that descends, they bring about many arguments, but their arguments are all based on time and/or space

Allah is beyond Space (capacity) and Time; one cannot have any arguments against Allah's descent based on Time or Space.

Therefore both; to reject this hadeeth as well as to give false interpretations that it is the mercy/blessings of Allah that descends are misguidance. It is nothing but restricting Allah by time and/or space.