

OUR FAILURE IS OUR LOSS 5

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WHY?...CREED DOES MATTER

The Lord over all revealed to us,

Today, I have completed your religion, perfected My favour on you and am pleased for you to have Islam as a religion.¹

When the believers hear such words, their hearts enliven to the truth and the good that is in what Allah has revealed to His Slaves. This is the very Islam that has been revealed one time in the Book and the Sunnah, understood, codified and amplified by the first three generations and passed down infallibly generation to generation. Allah said of this very Islam,

And whoever seeks a religion other than Islam, it will never be accepted from him and in the Hereafter, he will be one of the losers.²

There is no mistake in that this is the true faith. This is what has been given to us and we earnestly desire that others should know the goodness that we have when they are unbelievers. We want for these unbelievers, whether it be a family member, neighbour or work colleague, to know this truth. There are even some people who have rejected this faith and then come back home after such a long time away in the wilderness. Others may have been in the faith, but were weak, then grew in strength and Allah favoured them with further guidance.

Regardless of all these categories, these people face the same challenges when coming back to or entering the faith. We read the Book of Allah and the Sunnah of His Messenger, peace and blessings of Allah be upon him, and we hear, reflect on and *apprehend* the truth of Islam. But there is a problem *comprehending* it. While it is true that there is one Islam, there have also been 'islams' introduced into the discourse of faith, doing nothing but adding more dizzying confusion to the already weary common Muslim. These 'little islams' each have their own tenets, aspects of religious devotion and foundational beliefs. Previously, they had been contemptuous of one another until they came to places such as the United States, Canada, the United Kingdom and so on.

Now the various islams, while holding their own peculiar world view, recognise one another's existence, calling for 'tolerance, acceptance and

mutual understanding.’ Perhaps what can be viewed as theological pragmatism has forced them together. In the Muslim heartlands, where some of them festered and grew from strength to strength, they took for granted their followers’ acceptance of their tenets. But touching down in Los Angeles, Oakland, San Francisco (California), Corvallis, Astoria, Ashland (Oregon) or Seattle (Washington) opened a whole new chapter in their history. They could no longer take for granted that they would exist in perpetuity. And this is what caused the ‘islams’ to reach out to one another.

In an age of religious relativism, the slogan ‘love for all, hatred for none’ rings in our ears frequently. ‘The Muslim is whoever says or feels he is Muslim,’ the oft cited statement of the claimant to Islam, can be heard from the metropolis to the small town. So in cases where someone should seek a baseline, a foundation, a principle to try to reach the original kernel of Islam, they find opposition. Sincere common believers, who take absolute truth seriously, find it distressing to be told, ‘Listen, if someone believes different to you, just let him develop. It’s a growing process. People grow in their Islam and they may use this as a stepping stone. But it’s not for us to condemn. We don’t know who has the truth.’

You might be nodding your head in affirmation at this point. All of us have heard this before, the well meaning brother or sister that simply must tell us to be on guard against zealotry. We are reminded frequently of, **You have your religion and I have mine**, but never the beginning of the surah, **Say, Unbelievers! I do not worship what you worship.**³ These ‘little islams’ whether they be cults or divergent Orthodox teachers and preachers, pose the great threat to common believers today in that they espouse that Islam has no authority, no central structure that is decisively known.

Much ado is made about Islam being ‘devoid of priesthood’ and Islam being a universal brotherhood ‘without hierarchies.’ The words are true, but the intent behind them is false from many directions. We are led to believe that as Islam has no central body, such as in the case of the Catholic Church’s *Magisterium* that clearly delineates doctrine, morals and other values. There is no such priesthood that would have authority over the whole Ummah in the same way the Pope does over his followers. The believer is free to follow his heart, read the Qur’an and the Sunnah for himself and be convinced by the evidences as he goes.

Before addressing the main point of this article, the writer would like to examine this way of thinking, which is also common to Protestant Christianity. When the Protestant Revolution occurred, this same reasoning was used to break free from the Catholic Church’s control and authority over

the lives of Christians. When quizzed on how they would know truth without a central authority, Protestant officials remarked that they could read the Bible and be lead by the Holy Spirit, who would assist them. And as Reformed Theology grew, so did the confusion. It seems the Holy Spirit led them to change and dispute the Biblical canon, fundamentals of Christian doctrine, legalise usury, popularise divorce and also secularise society although much of this may have been inadvertent. All of this was to save Christians from the long arm of Rome. Both organisations, although idolatrous, have very clear lines of argument.

We then return to the Muslim using the same reasoning, only there is no supposed Holy Spirit to guide him. He likens any centralising authority in Orthodox Islam to that of the Roman Church and scholars to Pontiffs, Prelates and Patriarchs in the event that they are 'blind followed.' This reasoning is flawed from as many as three ways. The first is to compare Orthodox Islam to the idolatry of Roman Catholicism. This smacks of the underlying hatred of Islam that a fraction of people who think in this way may possess. And further to that, while it is true the Revelation is infallible, understanding them is not. And thirdly, knowing the Arabic, commentary and how to apply revelation is not a matter of guess work. This has already been made clear to those who were witnesses to the truth.

The Prophet Muhammad, peace and blessings of Allah be upon him, already left us the truth when he said, "**The best generation is my generation, then those who come next, then those who come next.**" And this is collected by Imams al-Bukhari and Muslim and classed by them as authentic. We can see from this that there is a baseline, a foundation for understanding the faith. There is a responsible source, a canon, a fountainhead of knowledge that we can return to in times of stress and tribulation. The importance of this cannot be underestimated and cannot be overstated. We should take an example, a case in point so that we can understand what is on the line with regarding to knowing which Islam is the true Islam.

The writer had met a Muslim brother on the West Coast of the United States and after giving the greeting, was trading pleasantries and other good speech with him. We both were of the same mind when we had expressed that preaching to the unbelievers is necessary and that we have to resist the missionary onslaught. He mentioned how he had been making wonderful inroads in recent years with the project and the writer wanted to know how to increase his own success. The explanation could not have been more ominous. The Muslim brother, after taking a short breathe, described how he and other brothers owned a shop selling liquors and spirits exclusively. In

addition to this, some were engaged in selling unbelievers crack cocaine and using their women for prostitution.

If the author were to say he was stunned at such a delivery, the word stunned would be understated. The Muslim brother had counted on an objection to his methods. Perhaps he had spoken to someone prior to the writer and had already codified his arguments with his teachers and made sure they were cogent to him. "Listen, akhi," he began, smiling with benevolence. "Allah has told us the truth in this matter. Listen to His Speech," the brother then quoted a series of passages. I want the reader to just read the texts without contextualising.

Fight them so that Allah will punish them with your hands.⁴

"Then he said,

So prepare for them what you are able to from chariots of war and steeds so that you might strike terror in the enemies of Allah and your enemy and others besides them that you do not know, but Allah knows them.⁵

"And these people are nothing. They deserve whatever comes to them," he spat as he eyed some unbelievers saunter by.

They are like cattle. On the contrary, they are more astray.⁶

"Besides that, Ibn Taymiyyah has already shown us the way. Once, he saw one of the drunken Tatars and they were inching towards them. One person went to get rid of the alcohol and the Tatars, but Ibn Taymiyyah stopped them. He told him, 'Leave them.' From that, we learn it is permissible to destroy the kuffar using any means necessary, whether it's alcohol, heroin, crack, and their women can be used as well."

At the conclusion of this impromptu lesson in the finer elements of Islamic etiquette with the unsaved, the writer attempted to engage him in the understanding of the texts and also supporting points, but was rebuffed halfway through. "Listen, akhi. I understand what you are saying, but I don't blind follow anyone. I take what the Prophet, peace and blessings of Allah be upon him, said and his companions and that is it. I don't blind follow any shaikhs or anything like that. These texts are clear cut. And look at what happened with Ibn Taymiyyah! So how much more clarity do you need?"

I would respectfully part ways with this brother and would hear nothing of him until I read of this Muslim brother's death in a failed bank robbery, which

he and some others had organised for the sole purpose of building a masjid, going on jihad and also sending off donations to orphans.⁷ The point of narrating this whole incident is that we can see that there is no baseline. He has quoted the texts. The writer quoted texts. Now that the texts have been quoted, how do we find who is telling the truth? We could examine the Arabic, but this would render nothing other than the etymology of the words. We can refer to some of the commentary literature, but he could raise an objection that these were scholars and they can be right and wrong. But the Prophet, peace and blessings of Allah be upon him, he could never be wrong with what he told his companions. And the Book of Allah is the same.

Both people in the conversation have infallible words. Then what is the dispute? The dispute returns to this point. Who has the *authority* and *final word* in understanding, interpreting and ruling on the revelation? In the age of making Islam plural, one would say that it is based on deliberation, debate and then a set of conclusions or one solution is reached after this time. Whatever is best for the time or society then this course of action is adopted.

But if what the Prophet, peace and blessings of Allah be upon him, said is true about the first three generations, this should be the final court of arbitration. When we both differ over a passage and we read a modern commentary, translation or rendering, our eyes should look through the corridors of time. They should settle on the companions, then their students, such as Muhammad ibn Sirin⁸ and his sister, Hafsa,⁹ al-Hasan al-Basri,¹⁰ Az-Zuhri,¹¹ Sufyan ath-Thawri.¹² Then there is the third age, those being Ahmad ibn Hanbal¹³ at the forefront, Sufyan ibn `Uyainah¹⁴ and others. These are the foundational people that represent what real Islam was, is and should be when looking for the truth.

And no matter is more pressing than what we believe. It is what we believe that influences our actions, moods and results in our eternal destination. If what you believe is wrong, it won't matter how much effort you expend if you are deceived. You are deceived and doomed and there is no escape. Allah has revealed,

Those who disbelieve, their deeds are like a mirage in the desert. The thirsty person thinks it to be water until he comes to it and finds nothing present. But he finds Allah, who will pay him his due. And Allah is swift in taking to account. ¹⁵

And those Muslims who are wayward, either by innovating or joining a cult, a similar threat awaits them. Allah revealed,

On the day when some faces will be brightened, then some faces darkened. Those with darkened faces, it will be said to them: Did you reject faith after you believed? So taste the punishment for what you disbelieved. Those who have brightened faces will be in the mercy of Allah forever.¹⁶

Abu Umamah, may Allah be pleased with him, said this is referring to the Khawarij. These are people who said the testimony of faith, discharged the five pillars. Yet they were still deserving of divine retribution.¹⁷

Yet conventional wisdom-or "*hikmah*," as proponents like to call this treacherous deception-would have us believe that as long as an organisation, leader or person proclaims Islam that this is enough and they are immune from rebuke, enquiries of clarification or responsibility for propagating beliefs and actions that can be idolatry or lead people into folly. However, such reasoning leaves the common Muslim in the United States, United Kingdom, Canada and so on wondering how to tell a true jewel from a fake. The Prophet Muhammad, peace and blessings be upon him, advised us,

The Jews split into 71 sects, while the Christians split into 72 sects. Indeed this Ummah of mine will split into seventy three sects, all in the Fire except the Jama`ah.¹⁸

The common Muslims know very well the concern they should have, being acquainted with the fact that there are some 72 counterfeit diamonds amongst the believers and only one has the authentic lustre, shine and purity that Islam represents. One need not become a scholar and linguist in order to flesh out what the Islam that was revealed so many millennia ago is to resemble. Again, one must compare by using the first three generations or perhaps to put it more tersely: we are to judge the living *by the dead*. Those people who came before us, they are already promised their reward and their effort. Allah has said of the companions, both emigrants and helpers,

And there is a share of the spoils of war for the poor emigrants, who were expelled from their homes and property, seeking the Bounty from Allah and to please Him, and helping Allah and His Messenger. Indeed these are the truthful ones.

And there is also a share for those who before them had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their hearts for that which they have been given and they give the emigrants preference over themselves even though they were in

need of that. And whoever is saved from his own covetous behaviour, they are the successful ones.¹⁹

Allah says of the generations to come,

And those who come after them say, Lord! Forgive us and our brethren who preceded us in faith and do not put any hatred in our hearts towards those who believed. Lord! Indeed You are the Most Kind, the Most Merciful.²⁰

These are the people of the Paradise without any mistake. Anything purporting to be authentic Islam must match with the previous blueprint and paradigm. We should have an absolute method for judging all organisations today and in this way our hearts should stay pure from doubt and confusion. Let us then begin to separate the gold from the lead so that the writer, the reader and all those who may hear or come to know this message, may rejoice but also take heed.

Bashir ud-Din Mahmud Ahmad,²¹ the second successor to Ghulam Ahmad²² and head of the Ahmadiyyah Community, calls the masses of Muslims to his organisation begun by his father, "The claim of Mirza Ghulam Ahmad (upon whom be peace) is that God has raised him for the guidance and direction of mankind; that he is the Messiah foretold in the Traditions of our Holy Prophet and the Mahdi promised in his sayings; that the prophecies contained in the different religious books about the advent of a Divine Messenger in the latter days have also been fulfilled in his person."²³

The truth in this claim can be tested by the following criteria:

a) Who is the Messiah and what is his identity?

We are told by Allah the name of the Messiah when He gave the glad tidings to the mother of the Messiah, Maryam, peace be upon her,

Indeed Allah gives you the glad tidings of a word from Him. His name shall be the Messiah, `Isa, the son of Maryam.²⁴

This is the same Messiah, born of Hebrew stock from family of Aaronic background. Ghulam Ahmad was a Punjabi living in India and no genetic or lineal evidence has ever been brought that he was a Hebrew in stock. Further to this, this same Messiah ascended at the command of Allah,

`Isa! I am gathering you to Me and I will have you ascend to Me. I will purify you from those who disbelieve. I am going to make those who follow you above those who disbelieve until the Day of Resurrection. ²⁵

Allah has also said,

Indeed Allah raised him to Himself.²⁶

Ghulam Ahmad has never brought any evidence that he has ascended and come back to Earth or any such thing. And how are his followers above those who do not believe? Ahmadiyyah are still a tiny group compared with the rest of the Muslims and even the rest of the population around the globe and they have never been in any position to rule. Further, even if this point was ceded, what about before Ahmadiyyah was declared? At that point, the believers were not uppermost? So it is either the Lord who is not telling the truth or Ghulam Ahmad.

Truly the Messiah shall return again, but under the same name. Allah has revealed to us,

And he is a sign of the Hour.²⁷

None in the early generations doubt this fact. Imam Abu Hanifah,²⁸ may Allah be pleased with him, mentioned this doctrine, "And among the signs of the Day of Resurrection is the appearance of Ya'juj and Ma'juj, the sun rising from the West and the descent of `Isa, peace be upon him, from the sky."²⁹

Imam Abu Ja`far at-Tahawi,³⁰ may Allah be pleased with him, observed, "And we believe in the signs of the Hour and from amongst them is the appearance of the False Messiah and the descent of `Isa, son of Maryam, from the sky."³¹

b) Was it the understanding of the Muslims in the first three generations that the Messiah and the Mahdi are one and the same person?

The Prophet, peace and blessings be upon him, told us, "**How will you be when `Isa, the son of Maryam descends amongst you whilst your Imam is amongst you?**" ³²

This is also further embarrassment for the Ahmadiyyah organisation as the Mahdi is actually from the lineage of the Prophet, peace and blessings of Allah be upon him, which means he has Arab lineage. The Messiah is a Hebrew. Although both Semites, these are two different branches, with

noticeable differences. Once again, Ghulam Ahmad and his organisation never had and still have no evidence of him being of any lineage other than the Indo-Aryan stock that most Punjabis belong to phenotypically.

c) Are there to be any other messengers or prophets?

Allah, Glorified and Exalted, has already revealed,

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.³³

In closing, this would show Ghulam Ahmad to be a false prophet and his organisation to be a cult, not of the saved way of the first three generations. They may thus be discarded as a valid path.

Some Muslims often meet people who claim to represent the authentic teachings of the Messenger of Allah, peace and blessings of Allah be upon him. Although they will use titles and names such as Isma`ili, Ithna `Ashari, Akhbari, Usuli, Dawoodi Bohra or what have you, they have the same Shi`ah basis. They are all Shi`ah.

Let us quote some accepted figures within the ranks of the majority of the Shi`ah. Ayatullah Muhammad Shirazi,³⁴ made the claim, "To be able to see God is impossible as He is not a substance, nor will he ever be seen; not in this world and not in the Hereafter."³⁵

Another well respected Shi`ah theologian, Jalal ud-Din al-Hilli,³⁶ gave the following unequivocal ruling, "The vision (or seeing) of God is impossible."³⁷

This flies right in the face of passages so unequivocal in this regard, such as,

Faces that day will be radiant, looking at their Lord.³⁸

Imam Ahmad ibn Hanbal, may Allah be pleased with him, said, "Indeed Allah will be seen in the Hereafter by his pious slaves, who will see Him with their very eyes."³⁹

Imam Abu Ja`far at-Tahawi, may Allah be pleased with him, said the following, "So seeing Allah is true for the people of the Paradise without their encompassing Him or any modality just as has been spoken of in the Book of Our Lord."⁴⁰

Imam Abul Hasan al-Ash`ari,⁴¹ may Allah be pleased with him, gave 15 pages of evidence in favour of this crucial moment for the believers.⁴²

The Salafiyyah organisation (known to style themselves as the Safe Sect, the Salafi Call, the People of Hadith, the People of Tawhid) is also a false claim to truth, doing little more than leading adherents by the hand into a cult of blind following that has its terminus in the Fire.

One of the most well respected leaders of Salafiyyah, `Abdul `Aziz ibn `Abdullah Ibn Baz,⁴³ made the following disturbing remark, "He is above limits that people know, but He knows his limit. So the intent of the limit is that Allah knows it and the slaves don't know it." ⁴⁴

Thus from its' very inception, Salafiyyah knows a god totally different from that of the early Muslims. Let us first look at what Allah has said,

There is no thing like Him. He is the All Hearing, the All Seeing.⁴⁵

Imam Abu Hanifah, a student of the companion Anas ibn Malik, may Allah be pleased with both of them, had this to say, "So His being affirmed is without need of a body, being a substance, matter or possessing a limit or opponent for Him." ⁴⁶

Imam Ahmad ibn Hanbal, may Allah be pleased with him, had this to say, "And we do not describe Allah with more than what He described Himself with, as He is without limit and without boundary." ⁴⁷

Imam Ahmad ibn Hanbal, may Allah be pleased with him, also said, "And Allah, Mighty and Majestic, has an `Arsh and the `Arsh has angels who bear it and Allah, Mighty and Majestic is above His `Arsh without any limit for Him. And Allah knows best its' limit." ⁴⁸

Imam Abu Ja`far at-Tahawi, may Allah be pleased with him, gave the creed of Imams Abu Hanifah, Abu Yusuf, Muhammad ibn al-Hasan ash-Shaibani on the subject, "And whoever describes Allah with any of the ways one would describe a creature, then he has committed unbelief. So let him refrain." ⁴⁹

He also said, "Allah is exalted from being in need of limits, boundaries, implements and limbs and the six created directions do not encompass him as they do the creations." ⁵⁰

Imam Abul Hasan al-Ash`ari, may Allah be pleased with him, remarked at the beginning of his text, "He, Allah, is not in need of any form spoken of, nor any limit made for Him."⁵¹

This should be enough to tell us that the god of Salafiyyah is definitely not the One that was revealed in the Qur'an. And we praise Allah who saved us from the cults and guided us aright.

Let the reader beware of the evil that exists in these organisations, but let him rejoice as well in the truth of Muslim Orthodoxy that have passed this religion to us without fail. We must hold on to their way, adhere to their understanding and cling to it stubbornly under all circumstances. This is not a time for the disingenuous and inauthentic call for the 'unity of the Ummah.' This is the time for knowing the truth. Didn't the Messenger of Allah, peace and blessings be upon him, tell us that the cults would arise? Let us return to his words,

The Jews split into 71 sects, while the Christians split into 72 sects. Indeed this Ummah of mine will split into seventy three sects, all in the Fire except the Jama`ah.⁵²

Glory be to Allah! This is not the time for unity. We have **not** been commanded to unify with the cults. No! To be sure, we have been told to *stay away from them and resist them*, as Allah commanded us to do,

Indeed those who divide their religion and break into sects, you are to have nothing to do with them. Their affair rests with Allah, who will inform them of what they used to do.⁵³

To the Muslim leaders who have spearheaded unity with cults:

Break ties with the cults, resist them and fight them with the revelation that you have been given. Do not risk the Wrath of Allah under a false banner of unity that will only take you to the Fire for distorting the Religion of Allah.

Stand up and do not allow yourselves to be used as tools by Shaitan, who you presently have made your master as you have called innovation revelation and revelation innovation. Your punishment is greater than the laity if you waver. You are people of knowledge. You are the inheritors of the prophets, peace be upon them. And if you slip, you will slip hard indeed. Repent, rise and renew.

To the laymen of Muslim Orthodoxy: Some of you are confused, but this is not the time to ignore the truth of what Islam truly stands for and represents. Think carefully about your spouse, what schools you will attend, your companionship with others and how you will learn your knowledge. The same wars in the Muslim heartlands will soon ravage you here. Do not be like those in Michigan (United States) who decided to 'put Shi`ah and Sunni' behind them from Iraq, Egypt and the like. These same Shi`ah and Sunnis are fighting in the street as gang members and drug dealers.

You cannot escape the fact that this situation is here. Be proud of your faith. You must hold your leadership accountable. Do it for your faith, for your children, for your elders and for Allah. You will be brought to account and will not be excused regarding the very foundation of religion. The Messenger of Allah, peace and blessings of Allah be upon him, spoke to us in clear language when he revealed,

“Let every people judge according to what their scholars have ruled upon.”⁵⁴

So you are not only to look at the example of the scholars, but in such matters as these, you must be sure. Do not let yourselves be caught unaware. Beware and be careful. Laymen are the bulk of the Ummah and it is you who are the bedrock. Be careful what well you drink from when looking for role models. Dear common believer, the Messenger of Allah, peace and blessings be upon him, loved you enough to warn you. He said,

“Most of the hypocrites of my Ummah are its' scholars.”⁵⁵

And even if we were to say this is the minor and not major form of nifaq, we still must take heed and warning. Look to the scholars and see those who are Orthodox from those who are not. Examine not just pedigree but *principle*. How consistent have they been in encouraging you and fighting for your needs? You deserve to be taught, warned, admonished, advised, loved and they and their students are responsible. And we ask Allah that he protect all the rightly guided scholars of fiqh, creed, ihsan, tafsir, tajwid and all sciences of this lofty religion and protect us from those who are a harm and danger. And with Allah is every success.

Was-Salaam,

brother in Islam,

Abu Ja`far al-Hanbali

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- ¹ Surat ul-Ma'idah (5), ayah 3
- ² Surah Ali 'Imran (3), ayah 85
- ³ Surat ul-Kafirun (109), ayat 1-6
- ⁴ Surat ut-Tawbah (9), ayah 14
- ⁵ Surat ul-Anfal (8), ayah 60
- ⁶ Surat ul-Furqan (25), ayah 44
- ⁷ I could say further about a Muslim brother that I knew by the name of Ghalib who had nine wives and stated, "The evidence for this is what Allah said in His Book," **And marry two, three or four.** Surat un-Nisa' (4), ayah 3. He went on, "So two and three is five, while five and four is nine. And we know it's the sunnah as the Prophet, peace and blessings be upon him, had nine wives when he died. So the number is unlimited." The result of my conversation with him was the same. The evidence was clear cut and he did not 'blind follow anyone.'
- ⁸ 33-110 AH (AD 653-728)
- ⁹ d. 100 AH (AD 718)
- ¹⁰ d. 110 AH (AD 728)
- ¹¹ d. 124 AH (AD 742)
- ¹² 97-161 AH (AD 716-778)
- ¹³ 164-241 AH (AD 780-855)
- ¹⁴ 107-198 AH (AD 725-813)
- ¹⁵ Surat un-Nur (24), ayah 39
- ¹⁶ Surah Ali 'Imran (3), ayah 106-107.
- ¹⁷ *Tafsir ul-Qur'an il-'Azim*, vol.1, pp. 517-519
- ¹⁸ Collected by Imams Ahmad ibn Hanbal in his *Musnad*, vol.4, pp. 101-102; Abu Dawud in his *Sunan*, *Book of the Sunnah*, under the chapter *Commentary on the Sunnah* and classed by him as authentic.
- ¹⁹ Surat ul-Hashr (59), ayat 8-9
- ²⁰ Surat ul-Hashr (59), ayah 10
- ²¹ 1307-1384 AH (AD 1889-1965).
- ²² 1250-1326 AH (AD 1835-1908).
- ²³ *Invitation to Ahmadiyyat*, pp. 57-58.
- ²⁴ Surah Ali 'Imran (3), ayah 45
- ²⁵ Surah Ali 'Imran (3), ayah 55
- ²⁶ Surat un-Nisa'(4), ayah 158
- ²⁷ Surat uz-Zukhruf (43), ayah 61
- ²⁸ 80-150 AH (AD 700-767)
- ²⁹ *Al-Fiqh ul-Akbar*, p. 8 (Ar.)
- ³⁰ 239-329 AH (AD 853-935)
- ³¹ *Bayan us-Sunnah*, creedal point #100 (Ar.)
- ³² Collected by Imam Muslim in his *Al-Jami' us-Sahih*, *Book of Faith*, under the chapter of *Explanation of the Descent of 'Isa son of Maryam as judge with the Shari'ah of Our Prophet Muhammad, peace and blessings of Allah be upon him*, and classed by him as authentic.
- ³³ Surat ul-Ahzab (33), ayah 40
- ³⁴ 1347-1422 AH (AD 1928-2001). He is Muhammad ibn Mahdi al-Husaini ash-Shirazi, a scholar originally hailing from Iraq and considered one of the highest ranking jurists of the Twelver Shi'ah in this age.
- ³⁵ *Islamic Beliefs for all*, pp. 66-67.
- ³⁶ 648-725 AH (AD 1250-1325). He is Jamal ud-Din al-Hasan ibn Yusuf ibn 'Ali ibn Mutahhar al-Hilli, one of the most outstanding Shi'ah theologians, known for his knowledge of philosophy and authoritative teaching. He was influential in both forced and willing conversions to the Shi'ah cult upon his entering Iran and preaching his doctrine to the rulers of the time.
- ³⁷ *Islamic Creeds: A Selection*, pp. 98 & 100 under the chapter, *God's Negative Attributes*.
- ³⁸ Surat ul-Qiyamah (75), ayat 22-23
- ³⁹ *Tabaqat ul-Hanabilah*, vol.2, pp.156-157
- ⁴⁰ *Bayan us-Sunnah*, creedal point #35 (Ar.)
- ⁴¹ 260-324 AH (AD 874-936)
- ⁴² *Al-Ibanah 'An Usul id-Diyanah*, pp. 25-41

⁴³ 1329-1420 AH (AD 1910-1999)

⁴⁴ *Al-`Aqidat ut-Tahaawiyah Bi-Ta`liq*, pp. 12-13 (Ar.); *The Muslim Creed (al-Aqeeda al-Tahawiya)* Eng., pp. 12-13

⁴⁵ Surat ush-Shura (42), ayah 11.

⁴⁶ *Sharh ul-Fiqh il-Akbar*, pp. 323-324

⁴⁷ *Lum`at ul-`Itiqad*, pp. 5-6

⁴⁸ *Tabaqat ul-Hanabilah*, vol.1, pp. 31-32

⁴⁹ *Matn Bayan us-Sunnah*, #34

⁵⁰ *Matn Bayan us-Sunnah*, #38

⁵¹ *Al-Ibanah `An Usul id-Diyanah*, pp. 6-7

⁵² Collected by Imams Ahmad ibn Hanbal in his *Musnad*, vol.4, pp. 101-102; Abu Dawud in his *Sunan, Book of the Sunnah*, under the chapter *Commentary on the Sunnah* and classed by him as authentic.

⁵³ Surat ul-An`am (6), ayah 159.

⁵⁴ Collected by Imam ad-Darimi in his *Musnad*, hadith #632-633 and classified as authentic.

⁵⁵ Collected by Imam as-Suyuti in his *Al-Jami` us-Sahih waz-Ziyadah*, hadith #1203 and classified by him as authentic.