

## Fundamentals of Faith 3 - The Belief in Allaah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**1 – Belief In Allaah’s Existence.** Allaah’s existence is affirmed through Fitrah (the innate purity that Allaah creates in every human being), the Mind, the Sharee'ah (Islamic Law) and the senses.

a) As for the Fitrah, we say the following: Allaah created the belief in Him in every human being. Mankind needs not to be taught this belief or think about how to possess it. However, the ones who have this Fitrah corrupted will not benefit from it. The Prophet [May the peace and blessings of Allaah be upon him] said, what translated means, **“Every newly born will be born having Fitrah. However, his parents will either convert him to Judaism, Christianity or Magianism (fire worshipping).”**<sup>1</sup>

b) The Human Mind must be used to prove the existence of Allaah. All this creation, of old and new, must have a Creator who invented and started it. This creation could not have come to existence on its own or by chance. It could not have created itself, because it did not exist beforehand. Therefore, how can it create? Also, the creation could not have been started by accident or chance. Everything that exists must have a Creator who brought it into existence. Creation is magnificent in organisation, coherent and correlated in its existence. There is a reason and originator behind every act. All this nullifies the saying that this entire universe was started by chance. What was started by chance cannot be organised in its form because it did not have any organisation before it was formed. What makes what was created by chance to be this organised? If all this creation neither could have created itself nor was it created by chance, then it must have an Originator, Allaah, the Lord of the worlds. Allaah mentioned this reasoning in the Qur'aan, **“Were they created by nothing, or were they themselves the creators?”** [52:35].

This Ayah means that men were neither created without a Creator nor did they create themselves. Therefore, Allaah is the One who created them. This is why when Jubair ibn Mut'im (May Allaah be pleased with him) heard the Messenger [May the peace and blessings of Allaah be upon him] recite this Soorah until he reached, **“Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the Treasures of your Lord? Or are they the**

<sup>1</sup> Saheeh al-Bukhaaree

## Fundamentals of Faith 3 - The Belief in Allaah

**tyrants with authority to do as they like?” [52:35-37], Jubair, a disbeliever then, said, “My heart almost flew (from the power of this reasoning mentioned in the Soorah). This was the first time that Eemaan entered my heart.”<sup>2</sup>**

**c)** As for the Sharee'ah, all divine religions testify to the fact that Allaah created the world. All Laws that were sent with these divine and revealed religions contain what benefits mankind. This is evidence to the existence of a Wise and All-Knowing Lord Who knows what brings benefit to His creation, All divinely-revealed religions describe a universe that is self evident to the existence and ability of Allaah, Who Creates what He Will.

**d)** Also, the senses must be used to prove the existence of Allaah. We know that Allaah accepts the supplication from whoever seek His aid and help, and that He brings them the benefits that they desire. This is clear evidence to the existence of Allaah, who said, what translated means, **“And (remember) Noah, when he cried (to Us) aforetime We listened to his invocation.” [21:76]** and, **“(Remember) when you sought help from your Lord and He answered you?” [8:9].**

Anas ibn Maalik (May Allaah be pleased with him) said, **“An Arabian (Bedouin) man entered (the Masjid) on Friday while the Prophet was delivering the speech. He said: ‘O Messenger of Allaah! (Our) possessions are destroyed, (our) children are hungry. Ask Allaah for us.’ He (the Prophet [May the peace and blessings of Allaah be upon him] raised his hands in supplication (to Allaah). All of a sudden, mountain-like clouds were formed. He did not descend from his Minbar (the podium) until I saw rain falling through his beard. On the second Friday, this Arabian man, or someone else, stood up and said: ‘O Messenger of Allaah [May the peace and blessings of Allaah be upon him], Buildings have collapsed and possessions are flooded. Ask Allaah for us.’ He (the Prophet [May the peace and blessings of Allaah be upon him] raised his hands and said: ‘O my Lord! Around us and not on us.’ Wherever he pointed to an area (of the sky), they (the clouds) dispersed.”<sup>3</sup>**

Allaah’s acceptance of supplication has been and still is a known matter until today. It is given to those who are true in their seeking refuge in Allaah and perform supplication in the correct manner to ensure its acceptance. Also, there are the signs that Allaah gave His Prophets, which are called miracles. People witnessed or heard these miracles. They are clear evidence that the One who sent the Messengers exists, and He is Allaah the All Mighty.

These miracles are activities that are beyond the capability of mankind. Allaah gave them to His Messengers as a way of aiding them and giving them victory. An example of these miracles is the sign given of Moses. Allaah ordered him to strike the sea with his stick, and the sea parted into twelve separate pads between mountains of water on each side of these parts, **“Then We inspired Moses (saying): “Strike the sea with your stick. And it parted, and each separated part (of that sea water) became like the huge, firm mass of a**

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<sup>2</sup> Saheeh al-Bukhaaree

<sup>3</sup> Saheeh al-Bukhaaree

**mountain.” [26:63]. Another example is the miracle of Jesus. He was given the power by Allaah to raise the dead from their graves and back into life. Allaah said about him, what translated means, “**And I bring the dead to life by Allaah’s leave.**” [3:49] and, “**And when you (O Jesus) brought forth the dead by My Permission.**” [5:110]**

A third example is the miracle Muhammad [May the peace and blessings of Allaah be upon him] performed. His tribe, Qur’aysh, asked him to perform a miracle. He pointed to the moon and it separated into two parts while his people were witnessing the incident. Allaah said about this miracle, what translated means, “**The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say: “This is continuous magic.”** [54:1-2]. All these miracles, that Allaah gave to His Messengers as an aid and victory and that were witnessed by their nations, are proof that Allaah exists.

**2 – Belief In Allaah’s Lordship.** This means to believe that Allaah is the Lord, alone, and that He has no partners or helpers. The Rabb (Lord) is the One who Creates and Commands. There is no creator except Allaah and there is no owner of the universe except Him. The Commandment and the Control is His. He said, what translated means, “**Surely, His is the Creation and commandment.**” [7:54] and, “**Such is Allaah your Lord; His is the Kingdom. And those whom you invoke or call upon instead of Him, own not even a Qitmir (the membrane over the date-stone).**” [35:13]. Only a few people rejected Allaah’s Lordship. These are the arrogant ones who deny what they believe deep in their hearts. This happened from Pharaoh, when he said to his people, as was mentioned in the Qur’aan, “**I am your lord, most high.**” [79:24] and, “**O chiefs! I know not that you have a god other than me!**” [28:38].

However, what he said was not his true belief. Allaah said, what translated means, “**And they belied them (Our Signs) wrongfully and arrogantly, though their own selves were convinced thereof**” [27:14].

Also, Moses said to Pharaoh, as was mentioned in the Qur’aan, “**Verily, you know that these Signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences of His Oneness and Might). And I think you are, indeed, O Pharaoh, doomed to destruction.**” [17:102]. The Arab disbelievers of old used to confirm Allaah’s Lordship, although they associated others with Him in worship.

Allaah said, what translated means, “**Say: “Whose is the earth and whosoever is therein? If you know!” They will say: “It is Allaah’s!” Say: “Will you not then remember?” Say: “Who is the Lord of the seven heavens and the Lord of the Great Throne?” They will say: “Allaah.” Say: “Will you not then fear Allaah?” Say: “In Whose Hands is the sovereignty of everything? And He protects (all), while against Whom there is no protector, if you know?” They will say: “(All this belongs) to Allaah.” Say: “How then are you deceived and turn away from the truth?”** [23:84-89],

## Fundamentals of Faith 3 - The Belief in Allaah

And indeed if you ask them: **“Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”** [43:9] and, **“And if you ask them who created them, they will surely say: “Allaah.” How then are they turned away (from His worship)”** [43:87].

Allaah’s order comprises of both, His running of the universe and the Commandment. He is the One who controls the creation and the One who does what He will, according to His Wisdom. He is also the One who gives the Commandment organising aspects of worship and dealings, according to His Wisdom. Whoever takes anyone, besides Allaah, to be the one who commands acts of worship or types of dealings, will have committed Shirk (disbelief, association in worship) with Allaah. This act negates Eemaan.

**3 – The Belief That He Is the ILAH:** Allaah is the Ilah, meaning He is the Worshipped One Who has no partners. This Ilah is worshipped with love and reverence. He said, what translated means, **“And your Lord is One Lord, there is none who has the right to be worshipped but He, the Most Beneficent, the Most Merciful.”** [2:163] and, **“Allaah bears witness that none has the right to be worshipped but He, and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice, none has the right to be worshipped but He, the All-Mighty, the All-Wise.”** [3:18].

All things that are taken as gods, besides Allaah, are false gods, **“That is because Allaah is the Truth (the Only True God), and what they (the disbelievers) invoke besides Him, it is falsehood. And verily, Allaah is the Most High, the Most Great.”** [22:62].

To call these things “gods,” does not make them gods. Allaah said about some idols, Al-Lat, Al-Uzzaa and Manat, **“They are but names which you have named, you and your fathers, for which Allaah has sent down no authority”** [53:23].

Yoosuf (Joseph) said to his two companions in jail, as was mentioned in the Qur’aan, **“Are many different lords (gods) better or Allaah the One, the Irresistible? You do not worship beside Him but only names, which you have forged, you and your fathers, for which Allaah has sent down no authority.”** [12:39-40].

All Messengers used to say to their nations, **“Worship Allaah! You have no other God but Him.”** [23:23]. However, the disbelievers refused to accept this call. They took others as gods besides Allaah. They worshipped them besides Allaah, calling them when aid and help were needed. Allaah refuted the disbelievers in their taking these idols as gods besides Him, using two logical arguments:

**The first argument:** These idols, that were taken by the disbelievers as gods, do not have any attributes that qualify them to be gods. These false gods were created and do not create. They can neither bring about benefit for whoever worships them, nor can they fend harm off. They cannot give life or take it away. They neither own nor are they partners in the kingdom of the heavens and earth. Allaah said, what translated means, **“Yet, they have**

taken besides Him other gods that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead)" [25:3],

"Say (O Muhammad): 'Call upon those whom you asset (to be associate gods) besides Allaah, they possess not even the weight of an atom, either in the heavens or on the earth, nor they have any share in either, nor is there for Him any supporter from among them.'" [34:22-23] and, "Do they attribute as partners to Allaah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves." [7:191-192].

If this is the case with false gods, then taking them as gods is a true misguidance and the lowest of all acts.

**The second argument:** The Mushrikeen (polytheists) are among those who confirmed that Allaah, alone, is the Lord, the Creator, the One Who Has the ownership of everything and the One Who gives protection and no one can give protection to anyone from His Might. This confirmation requires from these disbelievers to worship Allaah alone. He said, what translated means, "**O Mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become among the pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped).**" [2:21-22], "And if you ask them who created them, they will surely say: "Allaah". How then are they turned away (from His worship)?" [43:87] and, "Say (O Muhammad): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead form the living? And who disposes the affairs?" They will say: 'Allaah.'" "Say: "Will you not then be afraid of Allaah's punishment?" Such is Allaah, your Lord in truth. So after the Truth, what else can there be, save error? How then are you mined away? [10:31-32].

**4 – The Belief In Allaah's Names and Attributes.** This belief requires accepting whatever Allaah described of Himself in His Book or in the Sunnah of His Messenger [May the peace and blessings of Allaah be upon him]. The Names and Attributes must be accepted without alteration<sup>4</sup>, rejection<sup>5</sup>, and precise description of their true nature or equating them with

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<sup>4</sup> TAAWEEL – Introducing change in a statement, leaving out the meaning understood by it, expressing and accepting such a meaning which the words may indicate in a doubtful sense. In the present context (i.e. Attributes of Allaah) it means rejecting the true meaning of Attributes of Allaah, as understood by the companions (May Allaah be pleased with them), and giving preferences to one's own understanding.

<sup>5</sup> TA'TEEL (Rejecting, Leaving or Vacating). It means negating the Attributes of Allaah and denying them with His Self. The difference between Taqweel and Ta'teel is that in the latter case the real meaning is denied which is proved by the Qur'aan and the Hadeeth. While in Tahreef the explanation of the text is done with such meanings that are false and the word does not prove them. So Ta'teel includes Tahreef. Wherever

## Fundamentals of Faith 3 - The Belief in Allaah

attributes of the creation. Allaah said, what translated means, **“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who deny His Names. They will be requited for what they used to do.”** [7:180],

**“His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.”** [30:27] and, **“There is nothing like unto Him, and He is the All-Hearer, the All Seer.”** [42:11].

### Two groups have fallen into misguidance concerning this matter:

One of them is Al-Mu’attilah (the refuters). This group rejected the Names and Attributes, or some of them, claiming that to accept them is to equate Allaah with His creation. This claim is false for many reasons following are two of them:

**1.** This claim leads to false conclusions that Allaah’s Words are in Opposition to each other. Allaah is the One who confirmed these Names and Attributes and denied that there is anything that resembles Him. If confirming these Names and Attributes leads to equating Allaah with the creation, then this will lead to the conclusion that Allaah’s Words are full of discrepancies and refute each other.

**2.** For two things to have an attribute of some kind, does not mean that they are equal or look-alikes. One can witness two persons who are both called “a human who hears, sees and speaks.” However, this description of both does not mean that they are of equal capabilities in their hearing, sight or speech. One can also see that animals have hands, legs and eyes. However, this does not mean that animals are equal in every respect with regards to their hands, legs and eyes. If disparity is this wide between that which creation possess of attributes or names, then the disparity between the Creator and creation is even greater and more evident.

The second misguided group is called “Al- Mushabbihah.” They confirmed the Names and the Attributes. Yet, they equated them with the names and attributes of the creation. They claimed that this is what the Texts mean. They claimed that Allaah reveals to His slaves what they can comprehend. This claim is false for many reasons, some of them are: Allaah’s resemblance with His creation is false and is refuted with the mind and the Laws of Sharee’ah. Texts of the Qur’aan and Sunnah cannot lead to falsehood in their meanings.

Allaah revealed what His slaves can understand of the general meaning. However, the true nature of what these meanings are like is a knowledge that only Allaah possesses, especially with regards to the true nature of His Names and Attributes. Allaah confirmed that He is the All-Hearer. Hearing means to comprehend sounds. However, the true nature of Allaah’s Hearing is unknown. Creation vary in their hearing capability. The difference between Allaah’s Hearing and the hearing of creation is even greater and more evident. Also, Allaah

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**there is Tahreef, Ta’teel is certainly there, but the reverse is not true. If someone tries to prove the false meaning and denies the real meaning, he is committing both Ta’teel and Tahreef.**

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### Fundamentals of Faith 3 - The Belief in Allaah

confirmed that He Istawa (Mounted or Settled) on His Throne. To mount and settle on a throne is known in the general meaning of the word “mounted,” or “settled.” The true nature of Allaah’s mounting on His Throne is unknown. Mounting on something varies with regards to different creation. To mount on a chair is unlike mounting on a wild camel. If Istiwaa’ is this different between creation, then how can the Istiwaa’ of Allaah be compared to the Istiwaa’ of creation? The difference between them is greater and more evident. Benefits of Believing in Allaah Believing in Allaah, in the way described above, leads to many benefits for the believers:

1. To truly realise the Tawheed of Allaah, by depending only on Him and hoping in, fearing and worshipping Him alone.
2. To perfect one’s love and reverence of Allaah, and according to His Might as described by His Most-Beautiful Names and Most-High Attributes.
3. To truly give one’s worship to Allaah, by adhering to His Commandments and abandoning His Prohibitions.