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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

### Chapter Fourteen

#### On What the *Shehu* Mentioned in His Lectures Concerning the Science of *Tawheed*

**T**he *Shehu* was attentive to discuss the foundations of *tawheed* and explained it in the language of those who were present in his lectures. He would say: “The universe is in-time creation and its creator is Allah ta`ala, whose existence is necessary. He is eternally before-time there is no firstness to Him. He is eternally after-time there is no last-ness to Him. He is unlike and contrary to in-time creation. He does not possess mass nor attributes of mass. He does not have a direction nor place. Rather He is as He was in eternity before the existence of the universe, Independent of locale and designation. He is One in His essence, attributes and actions. He is Omnipotent by power. He is a Willer by will. He is Realizer by knowledge. He is Living by life. He is Hearing by hearing and Seeing by sight. He is a Speaker by speech. He is a Chooser in doing a thing or leaving it undone. All divine perfections are necessary for Him and all deficiencies and imperfections, which are the opposite of the divine perfections, are impossible to Him. His Messengers, all of them from Adam to Muhammad, may Allah bless him and grant him peace are truthful, trustworthy and have delivered what they were commanded to deliver to humanity. All human perfections are necessary for them and human perfections are impossible for them. Permissible regarding their rights is eating, drinking, marriage, buying, selling and sickness, which does not lead to imperfection. All of the Angels are infallible and do not disobey Allah in what He has ordered them. They do exactly what they are commanded. They are made of light and are not male or female. They do not eat or drink. All of the heavenly books are true and truthful. Death at its appointed time is true. The questioning of *Munkar* and *Nakir* of those in the grave and others is true. The punishment of the grave is true. The blessing of the grave is true. The Day of Judgment is true. The resurrection of the dead on that Day is true. The weighing of actions is true. The gathering of people on that Day is true. The reckoning and the Bridge is true. The *Kawthar* is true. The Fire is true and the eternity of its people in the Fire is true. The Paradise is true and the eternity of its people in the Paradise is true. The vision of the believers of Allah ta`ala in the Hereafter is true. The prayer, alms, fasting and pilgrimage is obligatory. Marriage and buying is permissible and everything which the Messengers came with is true and truthful.”

## Section

The intellectual proof of the in-time creation of the universe is the necessity of it possessing attributes of creation, like movement and stillness and the like; and that which necessarily needs in-time created attributes is itself in-time creation. The intellectual proof for the existence of Allah is His bringing created things from non-existence into existence. This is because that which is from non-existence has no intrinsic actions. The intellectual proof of His pre-existence before time is His omnipotence in originating creation. This is because in-time creation is impotent and unable to create. The intellectual proof of His eternal existence after time is the permanence of His pre-existence before time. This is because that which has its pre-existence established for it, then non-existence is impossible for it. The intellectual proof for His being unlike in-time creation is His omnipotence in originating them. This is because that which resembles a thing is unable to bring it into existence. The intellectual proof of His independence in the essence is the necessity of His being described with power, will, knowledge and life. This is because attributes cannot be described by these. The intellectual proof of His oneness is His originating creation. This is because if there were with Him another then there would of a necessity be contention between them. The intellectual proof of His omnipotence is His origination of creation. This is because the impotent cannot originate anything. The intellectual proof of His will is the variance in the diversity in creation. The intellectual proof of His knowledge is the exactitude in creation. The intellectual proof of His life is the necessity of Him being described by power, will and knowledge. This is because the dead cannot be described by these attributes. The intellectual proof of His hearing, sight and speech is the necessity of being described with attributes of perfection. This is because if He were not described by these attributes, He would then be described by their opposite. This is an imperfection and imperfection regarding Allah ta`ala is impossible. The intellectual proof of the permissibility of Allah ta`ala doing a thing or leaving it undone is the indispensability of the alternation of the realities regarding the obligation of their necessity or their impossibility. This is because if something from among the possibilities were obligatory for Him, by intellect, or impossible - then the possible regarding Him would be overturned into necessity or impossibility. This is impossible. The intellectual proof of the trustworthiness of the Messengers is Allah ta`ala ordering them to be followed in their words and actions. The intellectual proof of their delivering what Allah ta`ala commanded them to deliver to humanity is their trustworthiness. The intellectual proof of the permissibility of non-essential human qualities for them is the aforementioned things occurring to them. If you have understood all of the above, then realize that everything which they came with is truthful; like the punishment of the grave and its terrors; the Day of Judgment and its terrors; like the Bridge over Hell; the weighing of actions and all of the matters of the unseen. Realize that the Paradise and the Fire are two created things and that Allah ta`ala will be seen by the believers and speak to Him. And there are others which have been detailed in the Book of Allah and the *Sunna*. The intellectual proof for all of this has been established in its place. Allah has established all of that in the Mighty *Qur'an*.<sup>1</sup>

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<sup>1</sup> For a complete comprehension of the verses which establish the science of *usuul'd-deen*, and their commentaries, see the [Umdat'l-Muta'bideen wa'l-Muhtarifeen](http://www.siiasi.org) of *Shehu* Uthman ibn Fuduye` at [www.siiasi.org](http://www.siiasi.org).

**Realize** that Allah ta`ala has established *Imaan* in general by His words:

﴿أَمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

“Believe in Allah and His messenger.” And by His words:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

“Verily the believers are those who believe in Allah and His messenger, then thereafter do not doubt.” And by His words:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

“We believe in Allah and in what was sent down upon us and what was sent down to Ibrahim, Isma`il, Ishaq, Ya`qub, and the tribes, and in what was given to Musa, Isa and in what was given to the prophets from their Lord. We make no distinction between any of them. We have surrendered to Him.”

**Allah ta`ala** has established the principles of *Imaan* by His words:

﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

“But righteousness is that you believe in Allah, the Last Day, the Angels, the Books and the Prophets.” He ta`ala has established that everyone who gives you the greetings of peace is not to be taken as a disbeliever, nor is one to take an evil opinion of him by His words:

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

“Do not say to those who give you the greetings of peace: ‘You are not a believer.’”

Allah ta`ala has established the creation of the universe by His words:

﴿وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾

“He is the One who originated the creation then renews it.” He has established that His existence is necessary (*waajib 'l-wujuud*) by His words:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

“This is because Allah, He is the real.” He has established that His existence is pre-existent before time (*qadeem*) by His words:

﴿هُوَ الْأَوَّلُ﴾

“He is the first.” He has established that His existence is eternally continuous after time (*baaqi*) by His words:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾

“And rely upon the Living who will never die.” He has established that His existence is unlike in-time creation (*mukhaalif li'l-khalqihi*) by His words:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like Him.” He has established that His existence is independent (*ghaniy*) by His words:

﴿وَاللَّهُ الْغَنِيُّ﴾

“Allah is the independently rich.” He has established that His existence is One (*waahid*) by His words:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say: He Allah is one.” He has established that His existence is omnipotent (*qaadir*) by His words:

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"Verily Allah has power over all things." He has established that He is willing (*mureed*) by His words:

﴿فَعَالَ لَمَّا يُرِيدُ﴾

"He does whatever He wills." He has established that He is knowing (*`Aalim*) by His words:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

"Verily Allah has knowledge of all things." He has established that He is living (*hayy*) by His words:

﴿هُوَ الْحَيُّ﴾

"He is the Living." He has established that He is hearing (*sami`u*) and seeing (*baseer*) by His words:

﴿أَسْمَعُ وَأَرَىٰ﴾

"I hear and I see." He has established that He is speaking (*mutakallam*) by His words:

﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾

"Allah spoke directly to Musa." He has established that He has complete choice (*mukhtaar*) in doing a thing and leaving it undone by His words:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

"And your Lord creates what He wills and He chooses."

**He has established** the truthfulness (*sidq*) of the messengers by His words:

﴿وَوَصَّكَ الْمُرْسَلُونَ﴾

"And the messengers told the truth." He has established their trust-worthiness (*amaana*) by His words regarding their statement:

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾

"Verily I am to you a trustworthy messenger." He has established that they have delivered the message (*tableegh r-risaala*) by His words:

﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ﴾

"Those who deliver the messages of Allah." He has established that they marry by His words:

﴿وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾

"We have made for them wives and descendants." He has established that they eat food, buy and sell in the markets by His words:

﴿يَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

"They eat food and go through the markets."

**Allah ta`ala** has established the Angels as messengers by His words:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولَىٰ أَجْنَحَةٍ﴾

"All praises are due to Allah who made the Angels with wings." He ta`ala has established death at its appointed time (*mawt bi 'l-ajli*) by His words:

﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

"When their appointed time comes, they can neither postpone the hour nor put it off." He has established the supporting of the believers during the questioning of the graves (*su'aal 'l-qabr*) by His words:

﴿يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ﴾

"Allah will support those who believe with a well established pronouncement." He has established the punishment of the grave (*'adhaab 'l-qabr*) by His words:

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْرُونَ عَذَابَ الْهُونِ﴾

"And when you see those who have been unjust to themselves in the hardships of death, and the Angels with outspread wings [saying]: 'Come out of the punishment if you can! This Day is the reward of disgrace!'" He has established the blessings of the grave (*na'im 'l-qabr*) by His words:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ فَرَوْحٌ وَرِيحَانٌ وَجَنَّةٌ نَعِيمٌ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ﴾

"Then if he be among those who are brought near, then for him will be refreshments, fragrance and Gardens of ease; and if he is from among the people of the right-hand, then 'Peace!' for the people of the right-hand." He has established the resurrection (*ba'ath*) by His words:

﴿إِنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾

"And that the Hour is approaching, there can be no doubt: then Allah will resurrect those who are in the graves." He has established the gathering of the bodies (*hashr 'l-ajsaad*) by His words:

﴿وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

"We will definitely round them up all together, and we will not abandon one of them." This means that not one of them will be left. He has established the giving of Books (*ita'u 'l-kutub*) by His words:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾

"As for him who will be given his book in his right hand"; regarding the believers. And by His words:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ﴾

"As for him who will be given his book in his left hand"; regarding the disbelievers. He has established the weighing of actions (*wazn 'l-amaal*) by His words:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

"We will set up the just balance on the Day of Standing, so no soul shall be dealt with unjustly in the least." He has established the reckoning (*al-hisaab*) by His words:

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

"Our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!" He has established the bridge (*siraat*) by His words:

﴿فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾

"So usher them to the bridge of Hell." He has established the Fire (*an-naar*) by His words:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا﴾

"Verily We have prepared the Fire for the unjust." He has established the fountain called *al-Kawthar* by His words:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾

"Verily We have given you the *kawthar*." He has established the Paradise (*al-janna*) by His words:

﴿وَجَزَّائِهِمْ بِمَا صَبَرُوا جَنَّاتٍ وَحَرِيرًا﴾

"And they have been rewarded gardens and silk for what they were patient." He has established the vision of the believers of Allah ta`ala in the Hereafter by His words:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ﴾

"Their faces on that Day will be delightfully gazing upon their Lord."

These are the foundations of the *deen* (*usuul 'd-deen*): **its divine** (*ilahiyyaat*); **prophetic** (*nabawiyyaat*); and **after-life** (*sam`iyyaat*). Allah has established all of them in the Mighty Qur'an. Everything, which has not been mentioned openly, is subsumed therein. It is obligatory (*yajibu*) upon every **responsible person** (*mukallaf*) to believe in them as they came to us.

