

Beleif: Allah azzawajal is One. He has no partners in Being, attributes, actions, commands or in Names. Allah azzawajal is "Waajibul Wajood" (His existence is necessary). His non-existence is absolutely impossible (Muhaal). Allah azzawajal is Qadeem (Always was, always will be; not a creation). Another name for this is Azali or Abadi. It is Allah alone who is worthy of worship.

It must be understood that Allah azzawajal is One. In other words there is only one Allah. If any person believes that his "god" has partners, then that god of his is not Allah. Allah is one without any partners. Allah azzawajal being Waajibul Wajood means that Allah azzawajal's existence is necessary. In other words, if someone claims for his (so-called) god to be non-existent, then it is clear that that is not Allah. Allah is "All Existing". Muhaal means that which can never occur, in other words another Allah or the non existence of Allah is Muhaal. When we say that Allah azzawajal is Qadeem, we mean that Allah azzawajal has not been created. Allah always was and always will be. It is our (belief) that Allah alone is worthy or worship.

Beleif: Allah azzawajal is free from need (be parwa), in other words Allah is not dependant on anyone or anything rather the entire creation is dependant on Allah azzawajal.

When we say that Allah azzawajal is free from, it means that Allah azzawajal is not in need of anything from anyone. Allah azzawajal does not depend on anything or anyone. In other words, every single atom in the creation is dependant on the One Creator "ALLAH" azzawajal.

There are those, who think (Allah forbid) that Allah azzawajal created Angels etc to do certain chores, so these mean that Allah is dependant on them to do these chores. This is totally incorrect. Allah azzawajal created the Angels as His servants and gave them the opportunity to serve Him as their Lord. It is the Angels and all the creation that are dependant on Allah and Allah is without doubt dependant on none.

Beleif: To comprehend (understand) Allah azzawajal's Being (Zaat) by means of reason is absolutely impossible. That which can be understood by means of reason, can be comprehended and encircled by the mind, and there is nothing that can encircle or comprehend Allah's Being. However, through Allah azzawajal's Works (Af'aal), His attributes can be identified and through His attributes, one is able to attain knowledge about the Being of Allah azzawajal.

The above mentioned Beleif explains that it is absolutely impossible for us to comprehend Allah azzawajal's Being. The reason that has been given for this is that anything which can be understood can be comprehended, but for the sake of understanding, an example without comparison is that if one thinks of a bird, then one's mind can comprehend a bird's physique and one will thus be able to

imagine or picture a bird. The reason for this is because it is tangible which the mind can understand through reasoning and knowledge. Now, none can imagine or picture Allah azzawajal. Thus, the human mind can not comprehend Allah azzawajal's Being as it is beyond the understanding of the creation. However, it has been explained that through the Attributes of Allah, such as His Mercy, His Wrath etc. we are able to know about Allah azzawajal and His commands.

Beleif: Just as His Being is Qadeem, Azali and Abadi (all these terms mean non-created always was, always will be); His attributes are also Qadeem, Azali and Abadi.

It must be understood that Allah azzawajal is Self Existent. Allah azzawajal is All Existing" in other words not created, always was and always will be. Allah is

Beleif: With the exception of Allah azzawajal's Being and Attributes (such as Allah being Most Merciful, The Sustainer etc) everything else is "Haadis" meaning that it did not exist, and only came into existence after Allah azzawajal created them.

This means that with the exception of Allah's Being and His Attributes, everything else is a creation. In other words the Angels, Prophets, Jins, humans and everything else in the universe only came into existence after being created by Allah, so they are all known as "Creation". In other words, all creation came into existence through Allah's command.

Beleif: Any person who says the attributes of Allah to be a creation is a mislead, corrupt person.

This is a very important Beleif.' It clearly shows that any person who claims to believe in Allah and then claims that any one of the Attributes of Allah azzawajal have been created, then such a person is mislead and corrupt. A corrupt person is known as "Gumraah" and "Bud Deen". Sunni Muslims should never associate with mislead persons as they will also mislead us and plunge us into corruption.

Beleif: Any person who says anything in the universe to be Qadeem (uncreated) or has a doubt in it being Haadis (created) is an unbeliever (Kaafir).

None has the right to say anything in the universe to be uncreated or self-existent. As I have mentioned before, with the exception of the Allah's Being and Attributes, everything else has been created. This belief makes a clear note of the fact that any person who claims that any creation is self-existent or even doubts that a creation is self-existent is a Kaafir (unbeliever). Even though he may accept all the other beliefs concerning Allah azzawajal, and he doubts this one belief, then such a person is still an unbeliever.

Belief: His Attributes are neither the same nor separate from his Being. It is not so, that the attributes are the Names alone of His Being (Zaat). In reality His attributes can not be separated from Allah's Being.

Belief: Almighty has Power over everything that is possible. There is nothing possible which is outside His Power. In the same way, anything that is totally impossible is not within His Power. Anything which is absolutely impossible has no connection to Allah azzawajal, as He is free from this. An example of this is that there can never be another Allah. The non-existence of another Allah is absolutely impossible over which Allah has no Power or command. In the same way, the destruction of Allah is absolutely impossible and has no connection to Him. It is thus very evident neither are those things which are absolutely impossible connected to Him and nor does Allah have any Power (command) over them. Thus, it has been proven that to accept any Muhaal (absolutely impossible) to be within Allah's Qudrat, is to, in reality reject the oneness of Allah.

Belief: Allah is not a father of anyone, nor is he a son of anyone, nor does he have any wife. Anyone who claims that Allah is the father or son of anyone, or says that Allah has a wife is an unbeliever. Even, if one thinks of these to be possible, then he is misled and Bud Deen.

Today the Christians and even some Muslims (Allah Forbid) refer to humans as the children of god. This is totally improper and words of Kufr. Muslims must abstain from making such detrimental statements.

Belief: Allah azzawajal is "Hayy" in other words Allah is All Existing, and the lives of everything is in His control. He gives life to whomsoever He wills and causes death to whomsoever He wills.

Belief: He is Qadir (has power) over everything that is possible (Mumkin). There is nothing possible that is out of his Power.

Beleif: Maqdoor refers to those things which are within Allah's Power (Qudrat). It is not necessary that any or all Madoor things have to come to existence. However, only those things that are possible are Maqdoor. Muhaal or absolutely impossible things are not Maqdoor.

An example of this, is that if Allah Wills then a He can create a Mountain of gold or make the skies of rubies, but this is not so. It therefore does not mean that it must be in existence. It is His Will that He brings into existence whatever He Wills

Beleif: Allah azzawajal is All Splendid and Most Graceful. He is free from all that which has shortage or defect. It is absolutely impossible for there to be any shortages or defects in Allah. Allah is even free from that which has neither shortage nor splendor. Allah azzawajal is free from all defects, such as lies, deceit, distrust, tyranny, ignorance, immodesty etc. To say that lies is within his Qudrat in this sense, that he can tell a lie, is to say a Muhaal (absolutely impossible) to be mumkin (possible), and to say Allah azzawajal to have defect and this would be rejecting Allah azzawajal. To think that Allah azzawajal's Qudrat has a shortage if He does not have Power over a Muhaal, (absolutely impossible thing) is totally incorrect. It is not a shortage in the Qudrat of Allah. In reality, it is the weakness and shortage of that Muhaal, that it is not worthy of having connection with the Qudrat of Allah.

Beleif: Existence, Power, Hearing, Seeing, Speech (Kalaam), Knowledge and Will (Iraadah) are all His Self Attributes, but He does not depend on ears, eyes and tongue to hear, see or speak, since these are all physical forms (body) and Allah is free from any physical form. He hears the faintest of sounds and sees the most minute (smallest) of things, even that which can not be seen under the lenses of a microscope. His seeing and hearing, is not only confined to this, but He is all Seeing and All Hearing. We thus say that Allah sees absolutely and hears absolutely.

Beleif: Like all His other Attributes, His Kalaam (Words - Speech) is also Qadeem (uncreated). It is not a creation. The Holy Quran is Allah's Kalaam. Any person who says the Quran to be a creation has been termed a Kaafir, by our Imam Azam Abu Hanifa (radi Allahu anhu) and all the other Great Imams. Actually, the kufr (infidelity) of such a person is proven from the Sahaba-e-Kiraam (ridwaanullahi ta aala alaihim ajmaeen).

Beleif: His Kalaam is free from sound. The Quran Shareef that we recite with our tongue and which we read from written form is the uncreated Kalaam of Allah without any sound. Our reading, writing and our voices are Haadith (creation). In other words, our recitation is creation and that which we have recited is Qadeem. Our writing is Haadith and that which we have written is uncreated. Our listening is creation and that which we have heard is uncreated. Our memorizing is creation and that which we have memorized is uncreated.

Beleif: Allah azzawajal's Knowledge encircles (surrounds) everything, whether it is in full, or partial, or be it present, possible, totally impossible. In other words He knew of everything always (Azali) and still knows of everything and always knows everything forever. Things may change, but His Knowledge does not change. He is aware of the fears and whispering of the hearts. There is no limit to his knowledge.

Beleif: He knows everything apparent and hidden. Ilm-e-Zaati (self knowledge) is His unique attribute. Any person, who tries to prove Ilm-e-Zaati, be it of present or hidden for any but Allah is an unbeliever. Ilm-e-Zaati means Allah's self knowledge, which is unattained and uncreated.

Beleif: He is the Creator of everything. Be it beings or actions. Everything that has been created has been created by Allah.

Beleif: In reality, it is Allah who sends down sustenance. The Angels etc. are only means and channels of delivering the sustenance etc.

Beleif: As per His Knowledge, He has written all good and bad as they are to happen and as it was to be done. It is not so, that we have to do as He has written, but He has written as we would do. Thus If Allah wrote bad for a certain person, then it was because that person was to do bad. If he was to do good, then Allah would have written good for him. His writing did not force any person to do anything. This is known as Taqdeer.

The Holy Prophet (sallal laahu alaihi wasallam) has said that one who rejects Taqdeer is like the fire worshippers in this nation.

Here the issue of Taqdeer is being discussed. Many people commit sins and say that it is because it is in their Taqdeer and because Allah has written it to be so. This is incorrect. Allah with His self knowledge knew that they were going to sin, so He wrote that which they were to do. It is not so that His writing has forced them to sin. An Example without comparison is being present for the purpose of understanding. A five year old boy stands in front of a bus. He says to his brother, 'I am going to pick up this bus.' His brother says, 'You will not pick it up.' The boy tries, but he does not pick it up.

The brother knew that the boy would not pick up it, thus, because of his knowing this, he said that the boy would not be able to pick up the bus. Was the boy unable to pick up the bus because his brother said that he would not be able, to do so? Definitely not.

You can now realise that whatever we will do, Allah has knowledge of it. Allah recorded this knowledge on the sacred Tablet and this is Taqdeer.

Beleif: Fate is of three types

(a). Mubram-e-Haqeeqi refers to inevitable fate and is not changeable.

(b) Mu'allaq Mahz refers to that which is evidently pending the books of the Angels and can be changed.'

(c) Mu'allaq Shabi Ba Mubram refers to that which is not evidently shown to be pending in the books of the Angels, but it is in the Knowledge of Allah, that it is a pending situation (can be changed for example through the duas of Allah's chosen servants).

Mubram-e-Haqeeqi can not be changed. If the Pious servants of Allah intend to intercede in these issues, then their thoughts are diverted from such issues. When the Angels descended upon the nation of Lut (alaihis salaam) with punishment, ' Hazrat Ibraheem (alaihis salaam) who was very merciful, as even his name Ibraheem means 'merciful father', began to present the case of these infidels in the Court of Allah. Allah azzawajal says, "He began to protest with us about the nation of Lut" In this verse, the Holy Quran has refuted those irreligious people who say that the Most Pious servants of Allah have no say in His Exalted Court. In this verse, Allah azzawajal refutes their false beliefs by showing that they verily have great right to be heard in His Court, for He says that Hazrat Ibraheem (alaihis salaam) began to protest about the nation of Lut (alaihis salaam). It is in the Hadith Shareef that on the night of Me'raaj, Huzoor (sallal laahu alaihi wasallam) heard the voice of someone speaking in a very loud and audible manner to Allah azzawajal. The Prophet (sallal laahu alaihi wasallam) asked Jibraeel (alaihis salaam) about who this was and he replied that it was Hazrat Moosa (alaihis salaam). The Prophet (sallal laahu alaihi wasallam) said, "Does he speak to his Rub in such a high pitched voice?" and Hazrat Jibraeel (alaihis salaam) said, "His Rub is aware of his intense nature." When Allah azzawajal revealed the verse, "Verily it is near that Your Lord may give you so abundantly that you shall be pleased (satisfied)", the Holy Prophet (sallal laahu alaihi wasallam) said, "I will not be pleased if even one of my Ummati remains in the fire of Hell." It is stated in the Hadith Shareef concerning a child of miscarriage, that on the day of Qiyaamah the child will demand for the forgiveness of his parents with Allah in such a way that a creditor demands from one who owes him, until Allah azzawajal will say, "O child of miscarriage! O you who is demanding (quarrelling) with his Lord! Take your parents by the hand and lead them into Jannat.

Allah azzawajal addressed Hazrat Ibraheem (alaihis salaam) by saying, "O Ibraheem! Do not enter this thought, for verily the punishment is to descend upon them." This is an example of Mubram-e-Haqeeqi.

Muallaq items refer to those items of Taqdeer which can be reached by most Awliyah Allah. Through their duas and through their striving, it can be alleviated. It is concerning this that Huzoor Ghaus-e-Azam (radi Allahu anhu) says, "I can cause Qaza-e-Mubram to be alleviated." It is in the Hadith Shareef, "Verily Dua alleviates Qaza-e-Mubram.

Mas'ala (Rule): The issues relating to fate (Taqdeer) can not be understood by ordinary minds. To go too deep into trying to understand this can lead to destruction. Hazrat Abu Bakr Siddique and Umar-e-Farouk (radi Allahu anhumul ajmaeen) were even asked not to discuss this issue at length. All that one needs to know is that Allah azzawajal did not create us like stones, and other lifeless objects. We have been given the ability of deciding whether to do a certain thing or not. With this ability, we have also been blessed with intelligence, that we may differentiate between right and wrong, benefit and loss. We have also been blessed with all the necessary means to do what we need to and it is for this, that we are answerable. To think that you are totally powerless or completely powerful, are both Gumrahi (deviation from the true path).

Mas'ala (Rule): To do evil and to attribute it to Taqdeer or to attribute it to the Will of Allah is an improper theory. The law is this, that when you do any good, then say that it is from Allah and if you do any bad, then attribute it towards your evil desires (nafs).

Beleif: Allah azzawajal is free from shape, size, space, direction, time and all that which is Haadith (created).

Beleif: To see Allah azzawajal in ones worldly life is only unique to the Holy Prophet Muhammad (sallal laahu alaihi wasallam), and in the hereafter it is not only possible, but a reality for every Sunni Muslim. As for the issue of seeing spiritually or in a dream, then this was bestowed upon various Ambia-e-Kiraam (alaihimus salaam) and also certain Awliyah Allah. Our Imam Azam Abu Hanifa (radi Allahu anhu) made deedar (saw Allah in his dream) one hundred times.

Beleif: When seeing Allah, it is without exhilaration, in other words one who sees will not be able to describe what he saw. When a person usually sees anything or anyone then he sees from either far or near, above or below, from the left or right or from front or behind, but the deedar of Allah is free from all these. It is usually asked how and why this will happen? The answer to this is that there is no place for such a question in this issue. When we see then we will be able to answer this question.

The crux of all this, is that if the mind (intellect) reaches it (engulfs it) then it is not Allah, for the mind can not reach (engulf) Allah. It is also Muhaal (absolutely impossible), that the eyes will encircle Allah when seeing him.

Beleif: Allah does what and as He Wills, for there is none with control over Him, and there is none that can stop Him from doing that which He Wills. He neither doses off nor does He sleep. He is the one who sees the entire creation and never tires. He is the Sustainer. He is more Merciful than one's father or mother. He is the Compassionate. His Mercy is the hope of broken hearts. Excellence and Exaltedness is for Him alone. He creates the form of a child in the mother's womb as He Wills. He is the One who is most forgiving. He is the one who accepts repentance. He is the one who shows His wrath. His hold is the most powerful. None can be freed from His hold without His Will. If He wills, then he cause something little to become vast and something vast to become little. He makes big whom He Wills and makes small whom He Wills. He may give respect to a one who is disgraced and cause disgrace to one who is respected. He guides whom He Wills on the right path and removes whom He Wills from the right path. He grants closeness to whom He Wills and allows whom He Wills to become cursed. He gives to whom He Wills and seizes from whom He Wills.'

Whatever He does or will do is Just (Allah azzawajal is Supreme and Just). He is free from tyranny. He is the most Exalted and the Magnificent. He encircles everything and there is nothing that can encircle him. To give benefit and loss is in His Power. He answers the call of the oppressed and brings the oppressors to justice. Nothing occurs without His Will, but He is pleased when one does good and He is displeased when one does bad. It is his Mercy that He does not command us to do that which is out of our means. It is not compulsory upon Allah to reward, punish, show happiness or do what is best for a person. He does as He Wills and commands whatever He Wills. It is His grace that He has promised Paradise (Jannat) to the believers and through His Justice, Hell (Jahanum) to the infidels, and his promises do not change. He has promised that with the exception of Kufr (disbelief), he may forgive all major and minor sins, as He Wills.

Beleif: His Works are full of wisdom, whether we know of them or not. He does not need a reason to do anything. A reason is that which causes benefit to the one commanding any action (and Allah is free from this).¹ His doings do not depend on justification or excuse to do anything which He Wills. Through His Wisdom, He has made one thing the means for another. He has created eyes for seeing, ears to hear, fire to burn and water to quench thirst. If He Wills, then the eyes may hear, the ears may see, fire may burn and water may quench thirst. If He does not will, then in the day, a thousand eyes may not see a mountain, there may be a million fires and one straw may not even be tarnished.

What a powerful fire was that in which the kaafirs threw Hazrat Ibraheem (alaihis salaam) into? None could even go close to it. He was catapulted into the fire. When he came into contact with the fire, then Hazrat Jibraeel (alaihis salaam) descended and said, "O Ibraheem! Do you have any request? He replied, "I do, but not from you." Jibraeel (alaihis salaam) said, "Then ask from him from

whom you have need." He replied, "He knows best what my need is." Then Allah azzawajal commanded, "O Fire! Become cool and peaceful upon Ibraheem." On hearing this command of Allah azzawajal, all the fires on earth became cool, each thinking that the command was for it. The Great scholars have stated that the fire became so cold, that if the word peaceful" had not been used, then it would have become so cold, that it could have caused harm.