

# **Usul Aqaaid Ad Deeniyyah**

Shaykh Abdulrahman Ibn Nasir As Sa'adi

Maktabah Al Athariyyah

## Translators Footnote:

Alhamdulillah, we have completed our complete translation of the book "Usul Aqaaid Ad Deeniyyah" by Shaykh Abdulrahman Ibn Nasir As Sa'adi rahimahullah. This book covers five principles in Aqeedah, Tawheed, Belief in the prophethood of all the Prophets and specifically the Messenger of Allah ﷺ, Belief in the Day Of Judgement, Faith and the path in seeking knowledge and action. I have added footnotes where necessary to make it even easier for the reader to understand inshallah. I believe that anyone will be able to read this book and understand it with a teacher inshallah, as the author has limited himself to stating the position of Ahlus Sunnah Wal Jamaah and does not go into detail in this book.

# Introduction

Shaykh Abdulrahman Ibn Nasir As Sa'adi says:

Praises to Allah ﷻ the lord of the universe and peace and salutations upon the Prophet ﷺ and his family and his companions and those who followed him/them until the day of judgement.

This is a summary in fundamental creedal matters. We have limited ourselves to mere indication and hinting, without elaborating on the discourse or mentioning its evidence. It is closest to being a content page for the issues; to recognize their principles, position, and place within religion.

Know that anyone who has passion and drive in knowledge, then they can go to the bigger books. If Allah ﷻ permits and if Allah expands my lifetime I will expand on these chapters.

# The First Principle: Tawheed

The essence of Tawheed is the comprehensive belief in the uniqueness of Allah's perfect attributes, and His exclusivity in various forms of worship. This includes:

Tawheed Rububiyyah is to believe that Allah is alone in creating, provisional and the different types of controlling.

Tawheed Asma Was Sifat is to affirm what Allah affirms for himself and what the prophet ﷺ affirms for him from his beautiful names and attributes of perfection, without tashbeeh (similitude), tamtheel (comparison) and without tahreef (distortion) and tateel (negation).

Tawheed Al Uluhiyyah Is to single out Allah alone in every type of Ibadah and the exclusivity of these without associating anyone with Him in any aspect of them, while believing in the perfection of His divinity.

Tawheed Rububiyyah revolve around Qada Wal Qadar. that whatever Allah wills happens, and whatever He does not will does not happen, and He has power over all things, and He is the Rich, the Praised, while everything besides Him is needy of Him in every way.

And Tawheed Asma was Sifat goes back to affirming the meanings of Allah's names (in the Quran and Sunnah).

From the things that enter Tawheed Asma Was Sifat is to affirm all of the meanings that are in Allah's names.

And believing in the names and attributes of Allah are of three levels/pillars:

- Believing in his names
- Believing in his attributes
- Believing in the rulings that are within these attributes

It is like knowing that He is knowledgeable, possessing all knowledge, capable, having power over all things, and able to do anything, according to His holy names.

This also includes affirming His supremacy over His creation, His establishment on His throne, and His descent every night to the lowest heaven in a manner befitting His majesty and greatness.

This also encompasses the Sifat Dhatiyyah<sub>1</sub> that cannot be separated from Him, such as hearing, seeing, knowledge, elevation, and the like.

It includes Sifat Fi'liyyah<sub>2</sub> related to His will and power, such as speech, creation, sustenance, mercy, elevation over the throne, and descent to the lowest heaven, as He wills.

And that all of them are attributed to Allah without distortion or negation, and that they are all inherent to Him, and He is described by them. And that He, has always been and will always be speaking and acting, and that He is active in accordance with His will, speaking whatever He wills, however He wills, continuously described by speech, and known for His mercy and benevolence. And included in this is the belief that the Quran is the speech of Allah, revealed and uncreated, originating from Him and returning to Him, and that He is the true speaker of it, and that His speech is inexhaustible and eternal.

From the things that enter believing in the names and attributes of Allah is to believe that Allah is close to his creation when they make dua and is still above his throne, and there is no contradiction because there is nothing like him I. His attributes.

Tawheed Asma Was Sifat is not complete until a person surrender and accept whatever he finds in the Quran and sunnah that Allah ﷻ affirms or negates for himself a name or a attribute, and we affirm these in a way that befits the majesty of Allah ﷻ. Just like there is no one like Allah in his essence, likewise there is no one like Allah in his attributes

Anyone who assumes Rational principles necessitates to interpret the attributes away from their known meaning, has gone astray.

Tawheed Rububiyyah is not complete until the slave believes that the actions of the servants are created by Allah, and that their will is subordinate to the will of Allah, and that they have actions and will by which their actions are performed, and this is related to command and prohibition.

And that two matters do not contradict: affirming the general and comprehensive will of Allah for beings and actions and attributes, and affirming the slave's ability to perform his actions and sayings.

Tawheed Uluhiyyah is not complete until the servants will, speech and actions are purely done for the sake of Allah ﷻ and until he abandons all forms of major shirk, contradictory to Tawheed. This includes redirecting any type of worship to other than Allah. The perfection of this is to also abandon minor shirk, such as using any means close to seeking help from major shirk, like swearing by other than Allah, or engaging in showing off, and the like.

People vary in their understanding of Tawheed, according to their knowledge of Allah and their commitment to His worship. The most complete among them in this regard are those who have detailed knowledge of Allah's names, attributes, actions, and the meanings established in the Quran and Sunnah, and comprehend them correctly. Their hearts are filled with knowledge of Allah, reverence for Him, glorification of Him, love for Him, turning to Him in repentance, and their hearts are entirely inclined towards Him alone, without any partners. All their movements and stillnesses occur in the perfection of faith and sincere devotion, free from any corrupt intentions. They find contentment in knowing Allah, turning to Him, acting according to His will, abstaining from what displeases Him, and perfecting themselves and others through inviting to this great foundation. We ask Allah, from His grace and generosity, to favour us with this.

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#### Footnotes from this chapter:

1. The student of Shaykh As Sa'adi, Shaykh Ibn Uthaymeen explains this as,

"As for As-Sifāt Adh-Dhātiyyah (Attributes ascribed to His Self) then what is intended is those Attributes that are intrinsically bound to the Self of Allah such that He never ceases and will never cease to be described with them. Examples are Life (Al-Hayāt), Knowledge (Al-'Ilm), Ability (Al-Qudrah), Might and Power (Al-'Izzah), Wisdom (Al-Hikmah), Majesty (Al-Jalāl), Highness (Al-'Uluw) and other such Attributes of the Self. They are referred to as Adh-Dhātiyyah (i.e. ascribed to the Self) because they are intrinsically bound to the Self of Allah, and similarly His other Attributes such as His Two Hands (Al-Yadayn), Two Eyes (Al-'Aynayn) and Face (Al-Wajh) — and these Attributes can be called As-Sifāt Al-Khabariyyah (i.e. Attributes that provide information of the Self of Allah, such as, Two Hands, Two Eyes, Fingers, etc.)."

2. Shaykh Ibn Uthaymeen explains this as,

As for As-Sifāt Al-Fi'liyyah (Attributes ascribed to His Actions), they are the Attributes connected to His Will (Al-Mashee'ah) and they are not intrinsically bound to His Self (Adh-Dhāt), not in type and nor in their individual occurrence. Examples are the Ascending (Al-Istiwā) of Allah over the Throne, the Descending (An-Nuzool) of Allah to nearest Heaven of this world and the Coming (Al-Majee'u) of Allah on the Day of Resurrection to judge between the people. These are all Attributes ascribed to His Actions and connected to His Will — If He Wills, He does these actions and if He Wills, He does not do them. So these Attributes are [newly] happening events in terms of their type and in their individual occurrences. So the Ascending of Allah over the Throne did not take place until after He had created the Throne; the Descending of Allah to the nearest Heaven of this world did not occur except after He had created the Heavens, and [of course] the Coming of Allah will not occur before the Hour is established.

# **The Second Principle: Belief in the Prophethood of all Prophets in general, and in the Prophethood of Muhammad صلى الله عليه وسلم specifically.**

This principle is based on believing and having faith that all prophets were chosen by Allah جل جلاله for revelation and sending, and He made them intermediaries between Him and His creation in conveying His laws and religion. And that Allah جل جلاله supported them with clear evidence of their truthfulness and the validity of what they brought.

And that they are the most complete in knowledge and action, the most truthful and righteous among people, and the most excellent in character and deeds.

And that Allah has bestowed upon them special qualities and virtues that no one else shares with them, and that Allah has purified them from any undesirable traits.

And that they are infallible in conveying what they received from Allah the Almighty.

And that nothing settles in their reports and conveyances except truth and correctness.

And that it is obligatory to believe in them, and in everything they were given from Allah, and to love and honour them.

And that these matters are established for our Prophet Muhammad صلى الله عليه وسلم in the most complete manner.

And that it is obligatory to know all that he brought in terms of the Shariah in its entirety and in detail, and to believe in it, and to adhere to obedience in all

matters, by affirming his reports, obeying his commands, and avoiding his prohibitions.

And among that is that he is the Seal of the Prophets, and his legislation has abrogated all previous legislations, and that his prophethood and Shariah will remain until the Day of Judgment, so there is no prophet after him, and no legislation other than his legislation in the fundamentals and branches of religion.

And belief in the messengers includes belief in the books, so belief in Muhammad صلى الله عليه وسلم entails belief in everything that came with him from the Book and the Sunnah, in both its words and meanings.

So, belief in him is not complete except with that, and whoever has the greatest knowledge of that, affirmation, acknowledgment, and action, has the most complete faith.

Belief in the angels and destiny is encompassed within this great principle. And it is complete faith to know that what he brought is true, and it cannot be contradicted by any rational or sensory evidence. Just as no textual evidence can stand against it, not can matters of reason or freedom of choice.

And this principle is based on believing and having faith that all prophets were chosen by God for revelation and sending, and He made them intermediaries between Him and His creation in conveying His laws and religion.

# **The Third Principle: Belief In The Day Of Judgement**

Everything mentioned in the Book and the Sunnah about what will occur after death is part of belief in the Last Day, such as the state of Barzakh, the events of the Day of Judgment, including accountability, reward, punishment, intercession, the Scale, the records taken by the right and left hands, the Bridge, the states of Paradise and Hell, the conditions of their inhabitants, and the various provisions prepared by Allah for them in both general and detailed terms. All of this is included in belief in the Last Day.

## **The Fourth Principle: Faith**

The people of Sunnah believe in what is stated in the Book and the Sunnah that faith is the affirmation of the heart inclusive of the actions of the limbs.

They say: Faith consists of beliefs of the heart, its actions, the actions of the limbs, and the statements of the tongue, and all of these are part of faith. They believe that whoever completes it outwardly and inwardly has perfected faith, and whoever lacks anything from it has diminished their faith. These matters are seventy-three branches.

The highest of them is saying: "La Ilaha Illallah," and the lowest is removing harm from the path, and modesty is a branch of faith.

They arrange on this principle that people in faith have degrees, some closer and companions of the right, and some are wrongdoers to themselves according to their positions in religion and faith.

And it increases and decreases, so whoever commits a forbidden act or neglects an obligation diminishes their obligatory faith unless they repent to Allah.

They arrange on this principle that people fall into three categories: some fulfil all the rights of faith, so they are true believers. Some abandon all of them, so they are disbelievers in Allah the Almighty. And some have both faith and disbelief, or faith and hypocrisy, or good and evil. So, they are eligible for Allah's guardianship and deserve His punishment according to what faith they have and the enmity they have against Allah and the punishment they deserve according to what they have wasted of faith.

They arrange on this great principle that major sins and minor sins that do not lead their doer to disbelief diminish the faith of the servant without taking them out of the circle of Islam, and they will not dwell in the fire of Hell forever. They do not accuse them of disbelief as the Khawarij say, or negate faith from them as the Mu'tazilites say. Instead, they say: He is a believer by his faith, a sinner

by his major sin, so he has absolute faith with him. As for absolute faith, it is denied from him. By these principles, faith is achieved in all the texts of the Book and the Sunnah, and on this basis, everything is arranged.

They believe that Islam necessitates what precedes it.

And that repentance necessitates what precedes it.

And that whoever apostatizes and dies upon that has nullified his deeds. But whoever repents, Allah accepts his repentance.

They also arrange upon this principle the validity of conditional statements regarding faith. So it is valid to say, "I am a believer, inshallah," because he hopes from Allah Almighty the completion of his faith, so he makes an exception for that, and he hopes for steadfastness in that until death, so he makes an exception, without doubt from him about the occurrence of the essence of faith.

They also arrange upon this principle that love and hatred are contingent upon faith, both in existence and absence, completion, and deficiency. Following that are allegiance and enmity.

And they profess their love for them and spread their virtues, refraining from anything that could cause discord among them. They believe that they are the foremost of nations in every praiseworthy trait, and they surpass others in every good deed, and they are farthest from every evil. They believe that the nation cannot do without an Imam who establishes its religion and worldly affairs, repels its enemies, and whose leadership is only fulfilled through obedience to him in obedience to Allah Almighty. They believe that faith is not complete except through enjoining good and forbidding evil by hand, tongue, or heart, according to the levels prescribed by Sharia and the appropriate methods. In summary, they believe in fulfilling all the principles of Sharia in the Shariah manner as a completion of faith and religion. And from the completeness of this principle is their approach in knowledge and action.

## **The Fifth Principle: Path In Seeking Knowledge And Action**

The people of Sunnah and Jama'ah believe and adhere to the principle that there is no way to reach Allah and His honor except through beneficial knowledge and righteous deeds. Beneficial knowledge is what came from the Messenger in the form of the Quran and his Sunnah. They strive to understand its meanings and gain proficiency in it, both in its principles and branches. They explore all avenues of evidence within it: evidence of conformity, evidence of implication, and evidence of obligation. They exert their efforts according to what Allah has given them, believing in the significance of this endeavour.

That these are the beneficial sciences, along with their valid branches and juridical applications. Every knowledge that assists in this, contributes to it, or is arranged upon it is considered Islamic knowledge. Conversely, whatever contradicts or undermines it is considered false knowledge. This is their path in knowledge.

As for their path in action, they draw near to Allah Almighty by affirming and acknowledging the beliefs of faith, which are the basis of worship, and then they draw nearer by fulfilling the obligations to Allah and His servants, along with increasing in voluntary acts of worship, and by abstaining from the prohibited and discouraged acts as an act of worship to Allah.

They know that Allah Almighty accepts only deeds performed sincerely for His noble countenance, following the path of the noble Prophet. They seek the assistance of Allah in adhering to these beneficial paths, which are beneficial knowledge and righteous deeds leading to all goodness, success, and happiness, both in this world and the Hereafter.

All praise is due to Allah, the Lord of all worlds, and peace and blessings be upon Muhammad, his family, and his companions, abundantly.

