

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Belief Of The Righteous Predecessors

By: **The Shaikh, The scholar of Hadeeth Muhammad At Tayyib bin Ishaq Al Ansaaree Al Madanee (d. 1363 AH)** *(may Allah have mercy on him)*

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All praise and thanks belong to Allah. We praise Him, seek His aid and ask for His forgiveness. We repent to Him (Allah) and seek refuge in Him from the evil of ourselves and from our bad deeds. He whom Allah guides none can lead astray and he whom Allah leads astray none can guide. I testify and bear witness that none has the right to be worshiped in truth except Allah alone without any partners. I testify and bear witness that Muhammad is His slave and messenger. May Allah send the salaam wa salaam upon him (Muhammad) his family, companions and all those who follow them in good until the last day.

To continue:

Verily I Believe that Allah is one and that nothing has the right to be worshiped in truth except Him, The One, The Self Sufficient whom all depend on. He (Allah) does not have children or parents, and there is nothing like Him. Verily, there is nothing that is worthy of having any type of worship (directed to it) except Him (Allah). Anyone who directs any form of worship to other than Allah is a disbelieving polytheist. Worship is a comprehensive word which includes all that Allah loves and is pleased with from statements and actions like the pillars of Islaam, supplication, true trust, hope, fear, seeking of aid, calling on for help, slaughtering, taking of oaths, and other than that from the types of worship.

(Verily, we the people of the Sunnah believe) that He (Allah), the one who is far removed from all imperfection, is described with every attribute and name that He the Most Exalted has described Himself as having as well as those attributes and names that His messenger (*sall-Allaahu 'alaihi wa sallam*) has

described Him with, from the most beautiful names and highest, most perfect attributes. Attributes which are actual and not allegorical. From these attributes is His being High above His throne. Meaning that He Himself is High above everything, and (we do not ask) how, nor (do we) make it resemble (the highness of created things). Likewise, we do not describe it (in created terms).¹ He the Most High says,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

***“The Most Gracious (Allah) rose above His Throne
(in a manner that suits His Majesty).” [Suratu Taa-Haa: 5]***

Allah speaks and has spoken. Like that saying which has reached us from the Salaf (that they) said,

**“He (Allah) does not speak continuously,
but rather He speaks when He wants”.**

From His speech is the Qur’an, which is His articulation that was sent down upon Muhammad (*sallAllaahu ‘alaihi wa sallam*) as a miracle and in order (that He (Allah) be worshiped with it). This is the Qur’an that Jibreel (*‘alaihi salaam*) heard from Allah the Most High without any intermediaries. Then he Jibreel (*‘alaihi salaam*) took it down to Muhammad (*sallAllaahu ‘alaihi wa sallam*) with its letters and meanings, exactly as he had heard it from his Lord (*‘Aza wa Jal*). The Qur’an is not the articulation or words of Jibreel (*‘alaihi salaam*) or Muhammad (*sallAllahu ‘alaihi wa salaam*). No matter how you try to put it, it is the speech of Allah. Verily He (*Subhaanah*) speaks using letters and in an audible voice, just like when He (*‘Aza wa Jal*) called Musa when he approached the tree (saying),

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى

¹ This means that we do not say that Allah is above His throne like such and such, or He rose above His throne like this or like so and so is above such and such and so forth.

***“Verily, I am your Lord! So take off your shoes;
you are in the sacred valley, Tuwa.” [Suratu Taa-Haa: 12]***

Likewise, He will call (and say) to His servants on the day of resurrection with a voice that will be heard by both those who are far and near (alike),

“I am the King, I am the Judge”

Likewise, Allah speaks to His messengers, angels, and whoever He pleases (to speak to) from His slaves, or He sends down a book (to one of His messengers) from His speech. (Know) that the Qur’an is not created; this is because it is (Allah’s speech, and Allah’s speech) is from His attributes, and none of His attributes are created.

(Verily the people of the Sunnah believe) that Allah the Most Exalted loves, is pleased, hates, descends (in a manner befitting His Majesty), gives life, causes death, becomes angry, and becomes extremely happy with the repentance of His slave.

(We believe) that the believers will see Him (*Subhaanah*) on the day of resurrection with their eyes just as the verses (of Qur’an) and authentic Ahaadeeth (pl. of Hadeeth) have pointed to and proven.

All of these and similar attributes of Allah are actual and not allegorical as affirmed by the Book (Qur’an) and the Sunnah, Allah (*Ta’ala*) says,

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

“Say (O Muhammad): He is Allah the One. Allah the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks). He begets not nor was He begotten. And there is none co-equal or comparable unto Him. [Suratul Ikhlaas: 1-4]

This is what we believe and take as a religion to Allah with regard to His Names and Attributes. Not describing them, not liking them nor resembling them (to His creation) nor denying them. Allah (*Ṭa'ala*) says,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like or similar to Him, and He is the All Hearer All Seer.” [Suratush Shura: 11]

We bear witness that Muhammad (*sallalAllaahu alaihi wa sallam*) is His slave and messenger (who was sent to) all of the Jinn and mankind. (We believe) that he (*sallalAllaahu alaihi wa sallam*) has conveyed the message, fulfilled the trust and sincerely advised the Ummah (i.e. nation of Muslims). He did not cease to strive hard in the way of Allah until Allah completed by way of him (*sallalAllaahu alaihi wa sallam*) the religion. Allah says,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islaam as your religion.”
[Suratul Maa'idah: 3]

Then his Lord took him (*sallalAllaahu alaihi wa sallam*) up unto himself (i.e. he (*sallalAllaahu alaihi wa sallam*) died) and placed him amongst the highest companions (i.e. the Angels), (and thus) he (*sallalAllaahu alaihi wa sallam*) left the world and its people.

(We the people of the Sunnah) believe that none truly believes until his desires are in accordance with that which the Prophet (*sallAllahu alaihi wa sallam*) came with; until he loves him (*sallalAllaahu alaihi wa sallam*) more than himself, his father, (mother), and all of mankind. The meaning of loving him (*sallAllaahu alaihi wa sallam*) is to obey him in that which he ordered, believe in that which he has informed (us about), staying far away from that which he (*sallalAllaahu*

alaihi wa sallam) has forbade, and not worshipping Allah except with that which he (*sall>Allaahu alaihi wa sallam*) has legislated. Also (we do) not overpraise him by going to extremes in his regard, nor raising him above the level that Allah (*'Azza wa Jal*) has put him on by supplicating to him and seeking his aid. Verily he (*sall>Allaahu wa sallam*) has said,

“Supplication is worship.”

And he (*sall>Allaahu 'alaihi wa sallam*) said,

“Verily none should seek aid in me, (whether in times of peril or otherwise). They should only seek the aid of Allah ‘Azza wa Jal (in times of peril and in every situation).”

If there is no seeking of aid from the Prophet (*sall>Allaahu 'alaihi wa sallam*) then what about from other than him from the (so-called) Awleeyah (Saints) and those (so-called) companions of martyrdom. This is Shirk with Allah; to be attached to other than Allah for the granting and attainment of good or for the removal and avoidance of evil, whether (believing that these things other than Allah have the ability to) independently (grant and/or remove these things), or (believing that they are or can be used as) intermediaries (in the granting and removal of these things) is Shirk! Meaning that the heart’s attachment to the (so-called) saints or Jinn, relying and putting one’s trust upon them, turning to, resorting to and seeking refuge in, constantly keeping them in mind (thinking that they are aware of your every situation) and that they have the ability to grant one’s needs and provide a resolution and way out of calamities, this is Shirk (to associate partners) with Allah the Most High. Regardless of whether it is in the name of charms or intermediaries, all of this is Shirk and misguidance! Allah did not send down the Book nor send the Messengers (*'alaihimus salaam*) except to eradicate (all forms of Shirk), annihilate its foundation and to cleanse the hearts from it; and there is neither strength nor power except with Allah.

And we believe that the Angels and (divinely) revealed books are true. The Prophets are true, resurrection after death is true, and that Jennah (Heaven) and the Fire (of Hell) are true. We believe that the Scale (which will weigh the

servants and their deeds on the Day of Judgment) is true. (We also believe) that the Hawd (pond) of the Prophet (*sallAllaahu alaihi wa sallam*) is true and that no one who drinks from it will ever thirst again. Moreover, that it (the Hawd) has been protected from change (i.e. spoiling) and other than that. We also believe in Qadr, the good and bad of it. We believe that the intercession of our Prophet Muhammad (*sallAllaahu alaihi wa sallam*) and the intercession of all of the Prophets (*alaihimus salaam*) and righteous is true. However, this (intercession) can only take place after Allah gives permission to the one who will intercede as well as is pleased with the one who will be interceded for. Allah says,

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِ

“Who is he that can intercede with Him except with His permission?”
[Suratul Baqarah: 255]

And Allah the Most High says,

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

“And they cannot intercede except for him with whom He is pleased.”
[Suratul Anbiyaa: 28]

(We believe) that our Prophet (*sallAllaahu alaihi wa sallam*) will be the first to intercede and the first permitted intercession. (We believe) that he (*sallAllaahu alaihi wa sallam*) will have a specific intercession that no one else will share with him in; this intercession is none other than the intercession to begin the judgment. This is the Noble Station which the Prophets and Messengers will envy him for.

From the (types) of intercession, is that which will bring out the (believer) who had entered the fire and then they will be moved to Jennah after they had been cultivated and cleansed (from that sin or bid'ah that was the cause for them entering into the fire.)

We believe that the best generation is that generation which was with the Messenger of Allah (*sallAllaahu alaihi wasallam*) and believed in him; they are his companions (may Allah be pleased with them). The best after them are those who follow them in good just as he (*sallAllaahu alaihi wasallam*) said,

**“The best generation is my generation, and then those who follow them
and then those who follow them”**

We believe that the best speech is the Speech of Allah and the best guidance is the guidance of Muhammad (*sallAllaahu alaihi wa sallam*). The worst of all affairs are newly invented matters (in the religion), and every newly invented matter (in the religion) is a misguidance.

This (is what I wanted to present) and had I not feared of making it too long, I would have brought a proof from the Book of Allah (the Qur’an), the Sunnah of His Messenger (*sallAllaahu alaihi wa sallam*) and the consensus of the righteous predecessors, for each and every one of these (aforementioned) topics.

We ask Allah to guide us to His straight path in all of our statements and actions, and to protect us from misguidance, trials and calamities, those which are apparent from it and those which are hidden. (We ask Allah) to make us firm upon Islaam and cause us to die upon it. May the peace and blessings from Allah be upon our Prophet Muhammad and his family.

This (small treatise on the) Salafy Creed was written by Shaikh Muhammad At Tayyib bin Ishaq Al Ansaaree Al Madanee in Madeenah Al Munawwarah in 1358 Hijriyyah. He died in Madeenah on the 7th of Jamaadith Thaanee, 1363 AH. This was a Naseehah (a sincere word and advise), as well as a reminder to himself and to his Muslim brethren. May Allah have mercy upon him, (Aameen).

