



# Sharh Aqeedat ul-Waasitiyyah

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## Part 4: The Pillars of Imaan

### Text:

وَهُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْبَعْثَ بَعْدَ الْمَوْتِ،  
وَالْإِيمَانَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

**And it is [having] eemaan in Allaah, His Angels, His Books, His Messengers, the Resurrection after death and having eemaan in Qadr, both its good and its bad.**

### Explanation:

**(And it is...)** meaning the creed of the saved group (...**[having] eemaan...**) the meaning of eemaan in the language is believing, accepting something as being true (tasdeeq). Its definition in the Sharee'ah is: Saying with the tongue, believing with the heart and acting with ones limbs.

**(...[having] Eemaan in Allaah, His angels, His Books, His Messengers, the Resurrection after death and having eemaan in Qadr, both its good and its bad.)** These are the six pillars of eemaan. The eemaan of any person will not be correct and sound unless he believes in all of them in the precise and correct manner, the manner which the Book and the Sunnah have indicated (and explained). And these pillars are:

**1. Belief in Allaah:** This is firm and resolute belief that He is the Lord of every thing and its Owner, that He is described with and possesses attributes of perfection, that He is free and far removed from any fault, shortcoming or deficiency and that He alone is deserving of and rightly entitled to worship and to Whom there are no partners. Then standing to fulfill all of this in both speech and action.

**2. Belief in the Angels:** This means to believe in their existence and that they are as Allaah as described them in His Book and as He says:

**Honoured slaves, they speak not until He has spoken and they act upon His Command. [Anbiyaa 21:26-27]**

The Book and the Sunnah have indicated that there are many groups of angels, and have given their descriptions. They have been appointed with certain actions which they perform and fulfil just as Allaah has ordered them. Therefore, it is obligatory to believe in all of what has been mentioned about them.

**3. Belief in the Books:** This means believing in the books which Allaah sent down upon His Messengers and that they are His words. That they are truth, light and guidance. It is therefore, obligatory to believe in those that Allaah has named such as the Tawraah, the Injeel, the Zaboor and the Qur'aan and also to believe in those that Allaah has not named.

**4. Belief in the Messengers:** Those whom Allaah sent to His creation. This means to believe in all of them, that they are truthful in whatever they brought and informed (the people) with and that they conveyed the messages (and written communications) of their Rabb. We do not make any distinction between them but rather believe in all of them, those whom Allaah has named in His book and those whom He has not named just as He has said:

**And Messengers We have mentioned to you before and Messengers We have not mentioned to you [Nisaa 4:164]**

The most excellent of them are those of firm determination and they are: Nooh, Ibraaheem, Moosaa, Eesaa and Muhammad, may prayers and peace be upon them. Following them are the Prophets and the most excellent of all of them is the Seal of the Messengers, our Prophet Muhammad (sallallaahu alaihi wasallam). The most sound of what has been said regarding the difference between a prophet (nabiyy) and a messenger (rasool) is that a prophet is one to whom a law is inspired but is not ordered to convey it and a messenger is one to whom a law is inspired and is ordered to convey it.

**5. Belief in the Resurrection:** This means believing that the dead will be brought out from their graves on the Day of Judgement, alive, so that the decision regarding them (their fate) can be determined. And that they may be recompensed for their actions in the manner which Allaah has explained in His Book and which the Messenger (sallallaahu alaihi wasallam) has explained in his Sunnah.

**6. Belief in Qadr, both its good and its bad:** This means to believe that Allaah knew the measure and quantities of all things and their times (of occurrence) before they occurred. Then He wrote them in the Preserved Tablet (Al-Lawh ul-Mahfoodh). Following that, He brought them into existence with His power (qudrah), will (mashee'ah) and desire (iraadah) at their fixed appointed times. Therefore, every good or bad event occurs in accordance with His knowledge, His apportioning, His will and His desire. Whatever He wills occurs and whatever He does not will does not occur.

This is a general explanation of the fundamentals of eemaan and if Allaah wills, their detailed explanation will follow.