

عقيدة أهل السنة والجماعة

**The Creed of Ahl-us-Sunnah wa
al-Jamā'ah**

The Creed of Ahl-us-Sunnah wa al-Jamā'ah

by His Eminence Shaykh

Muhammad bin Sālih al-'Uthaymīn

May Allah forgive him, his parents, and all Muslims.

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In the name of Allah, the Most Compassionate,
the Most Merciful

Foreword by His Eminence Shaykh

'Abdul-'Azīz bin 'Abdullah bin Bāz

All praise belongs to Allah Alone, and may Allah's peace and blessings be upon the one after whom there will be no other Prophet, and upon his household and Companions! To proceed:

I have gone over this precious and concise book regarding the Creed compiled by our brother, His Eminence Shaykh Muhammad bin Sālih al-'Uthaymīn. I listened to the entirety of it and found that it contains an explanation of the Creed of Ahl-us-Sunnah wa al-Jamā'ah in the aspects of the Oneness of Allah and His Names and Attributes, and the areas regarding belief in the Angels, the Books, the Messengers, and the Last Day, and Belief in Preordainment; the good and the bad thereof.

He has proficiently and beneficially compiled it; he mentioned in it what the student of knowledge and every Muslim require regarding their belief in Allah, His Angels, His Books, His Messengers, and

the Last Day, and about Preordainment; the good and the bad thereof. He also mentioned, in addition to that, many other beneficial points regarding the Creed which may not be found in many of the books compiled about the matters of Creed.

May Allah reward him with abundant good and increase him in knowledge and guidance. May He make this book and all his other works beneficial, and may He make us and him and all our brothers among the guided ones who guide others; those who invite to Allah upon clear knowledge, certainly He is All-Hearing and Ever-Near!

Spoken by the one who dictated it, the one in need of Allah the Exalted, ‘Abdul-‘Azīz ibn ‘Abdullah ibn Bāz, may Allah pardon him. May Allah’s peace and blessings be upon our Prophet Muhammad, his household, and all his Companions!

President

of the Directorate for Scholarly Research, Iftā’,
Da’wah, and Guidance

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In the name of Allah, the Most Compassionate,
the Most Merciful

All praise is due to Allah, and the good end is certainly for the pious; and there is to be no aggression except against the oppressors. I bear witness that there is no deity worthy of worship but Allah Alone Who has no partner, the Supreme, the Truth, the Manifest; and I bear witness that

Muhammad is His Messenger, the last of the Prophets, and the leader of the righteous. May Allah's peace be upon him, his household, his Companions, and those who follow them with righteousness till the Day of Recompense.

Allah the Exalted certainly sent His Messenger, Muhammad, with guidance and the true religion as a mercy to the entire creation, a role model for the obedient and evidence against all mankind (that the call to worship Allah has reached them). He made clear through him and through what he revealed to him of the Book and wisdom all that guarantees the wellbeing and uprightness of people in their religious and worldly affairs of sound creed, perfectly balanced deeds, noble morals, and lofty manners.

So, he (the Prophet) left his nation upon a clear path, the night of which is like its day, and no one strays from it except that he becomes doomed.

Consequently, his nation who heeded the invitation from Allah and His Messenger followed it; and they are the best of creation. Those are the Companions and their followers and all those who follow in their footsteps with righteousness. They implemented his legislations and firmly held on to his guidance in the aspects of creed, worship, character, and manners. They thus became the group that would ever be manifest upon the truth; no one who betrayed or opposed them would ever

harm them till the command of Allah the Exalted comes while they are upon that.

All praise is due to Allah that we follow upon their path, guided by their lives which they lived according to the Qur'ān and the Sunnah. We say this by way of proclaiming the favors of Allah Almighty and in order to explain what every believer should be upon.

We ask Allah Almighty to keep us and our Muslim brothers firm with the firm word in this life and the Hereafter, and to grant us mercy from Himself; He is certainly the Granter of favors!

Considering the importance of this subject and the varying views of the people regarding it, I preferred to write for brevity 'our Creed' to refer to the Creed of Ahl-us-Sunnah wa al-Jamā'ah; which is: Belief in Allah, His Angels, His Books, His Messengers, the Last Day, and Preordainment – the good and the bad thereof, while asking Allah Almighty to make this work sincere, seeking His Countenance Alone and conforming to what He is pleased with and is beneficial to His servants.

The Author

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Our Creed

Our Creed is: Belief in Allah, His Angels, His Books, His Messengers, the Last Day, and Preordainment – the good and the bad thereof.

So, we believe in the rubūbiyyah (lordship) of Allah, the Exalted; meaning that He is the Rabb (Lord), the Creator, the Sovereign, and the Disposer of all affairs.

We believe in the ulūhiyyah of Allah, the Exalted; meaning that He Alone is the True Ilāh (deity) and all that is worshiped besides Him is false.

We believe in His Names and Attributes; meaning that His are the most Beautiful Names and the most Perfect Lofty Attributes.

We believe in His Oneness in all that; meaning that He has not any partner in His rubūbiyyah (lordship) nor in His ulūhiyyah (divinity), nor in His Names and Attributes.

قال الله تعالى: {رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا} [مريم: 65].

Allah Almighty says: {Lord of the heavens and earth, and all that is between them, so worship Him and be constant in patient in His worship. Do you know of any who is similar to Him?!} [Maryam: 65]

We believe that He is: {Allah - there is no deity except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass nothing of His

knowledge except for what He wills. His Kursi (footstool) extends the heavens and earth, and their preservation tires Him not. And He is the Most-High, the Most-Great.} [Al-Baqarah: 255]

We believe that: {He is Allah, none has the right to be worshiped but He, the All-Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful. He is Allah, none has the right to be worshiped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and earth glorify Him. He is the All-Mighty, All-Wise.} [Al-Hashr: 22-24]

We believe that to Him belongs the kingdom of the heavens and earth: {To Allah belongs the dominion of the heavens and earth. He creates what He wills; He grants females to whom He wills and grants males to whom He wills, or grants them males and females; and He leaves whom He wills barren. Indeed, He is All-Knowing, Most Capable.} [Al-Shūra: 49-50]

We believe that: {...there is nothing like Him; and He is the All-Hearer, the All-Seer. To Him belong the keys of the heavens and earth. He extends provision

to whom He wills and straitens [it to whom He wills]. Certainly, He is the All-Knower of all things.} [Al-Shūra: 11-12]

We believe that: {There is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and its place of rest. All is in a clear register.} [Hūd: 6]

We believe that: {With Him are the keys of all that is hidden; none knows them but He. And He knows whatever there is in the land and in the sea; not even a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear register.} [Al-An'ām: 59]

We believe that: {Verily Allāh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things).} [Luqmān: 34]

We believe that Allah says what He wills when He wills and how He wills:

{وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: 164]، {وَلَمَّا جَاء مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ} [الأعراف: 143]، {وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا} [مريم: 52].

{...and to Moses Allah spoke directly.} [Al-Nisā': 164]

{And when Moses came at the time and place appointed by Us, and his Lord spoke to him...} [Al-A'rāf: 143]

{And we called him from the right side of the mount, and made him draw near to Us for a talk.} [Maryam: 52]

We believe that: {Say, "if the sea were ink for [writing] the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."} [Al-Kahf: 109]

{وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ} [لقمان: 27].

{And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.} [Luqmān: 27]

We believe that His Words are the most perfect words, the truest in their narrations, the most just in their rulings, and the best in speech.

قال تعالى: {وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا} [الأنعام: 115]، وقال: {وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا} [النساء: 87].

Allah Almighty says: {And the Word of your Lord has been fulfilled in truth and in justice...} [Al-An'ām: 115]

He also says: {...who is truer in statement than Allah?} [Al-Nisā': 87]

We believe that the Noble Qur'an is the Speech of Allah, the Exalted; He spoke it really and truly, and He gave it to Jibrīl (Archangel Gabriel) who brought it down upon the heart of the Prophet (may Allah's peace and blessings be upon him):

{قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ} [النحل:102]، {وَأَنَّهُ لَنَتَنَزَّلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ} [الشعراء:192-195].

{Say [O Muhammad] that the Holy Spirit has brought it down from your Lord in truth...} [Al-Nahl: 102]

{And truly, it [the Qur'an] is a revelation from the Lord of the worlds. The trustworthy spirit [Jibrīl] has brought it down upon your heart [O Muhammad], that you may be of the warners, in a clear Arabic language.} [Al-Shu'arā': 192-195]

We believe that Allah, Glorified and Exalted, is High above His creation in His Essence and Attributes

لَقَوْلِهِ تَعَالَى: {وَهُوَ الْعَلِيُّ الْعَظِيمُ} [البقرة:255]، وقوله: {وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ} [الأنعام:18].

based on His saying: {And He is the Most High, the Most Great.} [Al-Baqarah: 255]

And His saying: {And He is the Subjugator [supreme] above His slaves, and He is the All-Wise, All-Aware.} [Al-An'ām: 18]

We believe that He: {created the heavens and the earth in six Days and then rose over (istawa) the

Throne (really in a manner that suits His Majesty), disposing the affair...} [Yūnus: 3] And His rising over the Throne refers to His being high above it in His Essence, in a special manner that befits His majesty and greatness; and no one knows “how” it is except Him.

We believe that Allah Almighty is with His creation while He is over His Throne. He knows their conditions, hears their utterances, sees their actions, and disposes their affairs. He provides for the poor, mends the broken, grants power to whom He wills, removes power from whom He wills, bestows honor upon whom He wills, and disgraces whom He wills; absolute good lies in His Hands and He is Able to do all things.

The One who is described as this, is actually with His creatures, even though He is High above them over His Throne actually and truly, because Allah says:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: 11].

{...there is nothing like Him; and He is the All-Hearer, All-Seer.} [Al-Shūra: 11]

We do not say what the pantheists – the Jahmites and others – say, that: He is with His creation on the earth. We affirm that whoever holds that belief is either a disbeliever or a misguided person, because he has ascribed to Allah imperfections that do not befit Him.

We believe what His Messenger (may Allah's peace and blessings be upon him) has related regarding Him: that He descends every night to the nearest heaven when the last third of the night remains, and says,

«من يدعوني فأستجيب له؟ من يسألني فأعطيه؟ من يستغفرني فأغفر له؟».

“Who will supplicate to Me so that I answer him? Who will request from Me so that I give him? Who will ask forgiveness of Me so that I forgive him?”

We believe that He, Glorified and Exalted, will come on the Day of Return to judge among His servants,

لَقَوْلِهِ تَعَالَى: {إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى} [الفجر: 21-23].

in accordance with His saying: {Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day man will remember, but what is the use of that understanding?} [Al-Fajr: 21-23]

We believe that He, Glorified and Exalted, is: {...the Doer of whatsoever He intends.} [Al-Buruj: 16]

We believe that His Will is in two forms:

Kawniyyah (universal will): regarding which whatever He intends occurs, and it is not necessarily what He likes. This is the form that has the meaning of mashī'ah (will),

كقوله تعالى: {وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ} [البقرة: 253]،
{إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ} [هود: 34].

such as in His saying: {...if Allah had willed, they would not have fought against one another, but Allah does what He wills.} [Al-Baqarah: 253]

{...if Allah's Will is to keep you astray, He is your Lord and to Him you shall return.} [Hūd: 34]

Shar'iiyah (legislative will): that which is intended may not necessarily occur, and that which is intended cannot be except what He likes,

كقوله تعالى: {وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ} [النساء: 27].

such as His saying: {And Allah wishes to accept your repentance...} [Al-Nisā': 27]

We believe that His Universal and Legislative Wills follow His Wisdom; hence, whatever He ordained in the universe or legislated for His creation as worship is for a wisdom and in conformity with that wisdom; whether we understand any part of it or our intellect falls short of that:

{أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ} [التين: 8]. {وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ}
[المائدة: 50].

{Is not Allah the Best of judges?} [Al-Tīn: 8]

{...but who is better than Allah in judgment for a people who are certain in faith.} [Al-Mā'idah: 50]

We believe that Allah, Glorified and Exalted, Loves His allies and that they love Him:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ} [آل عمران: 31]، {فَسَوْفَ يَأْتِي
اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ} [المائدة: 54]، {وَاللَّهُ يُحِبُّ الصَّابِرِينَ} [آل
عمران: 146]، {وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ} [الحجرات: 9]، {وَأَحْسِنُوا
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ} [البقرة: 195].

{Say [O Muhammad], 'If you really love Allah, then follow me and Allah will love you...} [Āl 'Imrān: 31]

{...Allah will bring a people whom He will love and they will love Him...} [Al-Mā'idah: 54]

{...and Allah loves those who are patient.} [Āl 'Imrān: 146]

{...and act justly. Indeed, Allah loves those who act justly.} [Al-Hujurāt: 9]

{...and do good; truly, Allah loves the good-doers.} [Al-Baqarah: 195]

We believe that Allah Almighty is pleased with the words and deeds that He approved, and that He dislikes the words and deeds that He prohibited:

{إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ
لَكُمْ} [الزمر: 7]، {وَلَكِنَّ كَرهَ اللَّهِ أَنْيَعَانَهُمْ فَنَنْبَظُهُمْ وَقِيلَ أَفْعُدُوا مَعَ الْقَاعِدِينَ
[التوبة: 46].

{If you disbelieve, then verily, Allah is not in need of you; He doesn't like disbelief for His slaves. And if you are grateful, He approves it for you...} [Al-Zumar: 7]

{...but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."} [Al-Tawbah: 46]

We believe that Allah Almighty is pleased with those who believe and perform righteous deeds:

{رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ} [البينة: 8].

{...Allah is pleased with them, and they are pleased with Him. That is for him who fears his Lord.} [Al-Bayyinah: 8]

We believe that Allah Almighty gets angry with those who deserve His anger from among disbelievers and others:

{الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ} [الفتح: 6]،
{وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ}
[النحل: 106].

{...who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them...} [Al-Fat'h: 6]

{...but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.} [Al-Nahl: 106]

We believe that Allah Almighty has a Face described to be full of Majesty and Honor:

{وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ} [الرحمن: 27].

{And the Face of your Lord full of Majesty and Honor will remain forever.} [Al-Rahmān: 27]

We believe that Allah Almighty has two Gracious Majestic Hands:

{بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ} [المائدة: 64]، {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِّيَمِينِهِ سُبْحَانَهُ وَتَعَالَى
عَمَّا يُشْرِكُونَ} [الزمر: 67].

{...nay, both His Hands are widely outstretched. He spends [of His Bounty] as He wills...} [Al-Mā'idah: 64]

{They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate with Him.} [Al-Zumar: 67]

We believe that Allah Almighty has Two Real Eyes, based on His saying:

{وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا} [هود: 37]،

{And construct the ship under Our Eyes and with Our Revelation...} [Hūd: 37]

وقال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حجابه النُّور، لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه».

And the Prophet (may Allah's peace and blessings be upon him) said, "His Veil is Light, and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches."

Ahl-us-Sunnah are in consensus that the Eyes are Two; and this is supported by the statement of the Prophet (may Allah's peace and blessings be upon him) regarding the Dajjāl (the Anti-Christ):

«إِنَّهُ أَعُورٌ، وَإِنَّ رَبَّكَ لَيْسَ بِأَعُورٍ».

"He is one-eyed, and your Lord is not one-eyed."

We believe that Allah the Exalted:

{لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} [الأنعام:103].

{Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.} [Al-An'ām: 103]

We believe that the believers will see their Lord on the Day of Resurrection:

{وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ} [القيامة:22-23].

{Some faces that Day shall be radiant, looking at their Lord.} [Al-Qiyāmah: 22-23]

We believe that Allah Almighty has no equal, because His Attributes are Perfect.

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى:11].

{...there is nothing like Him; and He is the All-Hearer, All-Seer.} [Al-Shūra: 11]

We believe that Allah: {Neither slumber nor sleep overtakes Him} [Al-Baqarah: 255], owing to His perfect Life and Eternality.

We believe that He is never unjust to anyone owing to His Perfect Justice, and that He is never heedless of the deeds of His servants due to His Perfect Watchfulness over them and All-Encompassment of them.

We believe that nothing in the heavens or the earth can be challenging Him owing to His Perfect Knowledge and Omnipotence:

{إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ} [يس:82].

{Verily, His command, when He intends a thing, is only that He says to it, 'Be!' – and it is.} [Yā Sīn: 82]

And that neither tiredness nor exhaustion of any sort ever affect Him owing to His Perfect Power:

{وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ}

[ق:38]

{And indeed We created the heavens and earth and all that is between them in six Days and nothing of lughūb touched Us.} [Qāf: 38] Lughūb means fatigue and exhaustion.

We believe in the affirmation of all that Allah has affirmed for Himself or His Messenger (may Allah's peace and blessings be upon him) affirmed regarding Him of Names and Attributes, but we dissociate ourselves from two great prohibitions, which are: tamthīl and takyīf.

Tamthīl (likening): is that one imagines or says with his tongue that the Attributes of Allah Almighty are like the attributes of the creatures.

Takyīf (saying how): is that one imagines or says with his tongue that Allah's Attributes are in such-and-such a way.

We believe in the negation of all that Allah Almighty negated of Himself, or that His Messenger (may Allah's peace and blessings be upon him) negated of Him, and that such negation involves affirming its perfect opposite. Also, we remain

silent regarding what Allah and His Messenger were silent about.

We assert that following this path is an inevitable obligation, because what Allah affirmed regarding His Self or negated regarding It – and free is Allah from all imperfections – is information that Allah gave regarding Himself. And He, the Glorified and Exalted, is most knowledgeable of Himself and most Truthful in speech, and the creatures do not encompass knowledge of Him.

And whatever His Messenger affirmed regarding Him or negated from Him is information he gave about Him; and he is the most knowledgeable of people regarding His Lord, the most sincere of the creation, the most truthful, and the most eloquent among them.

The words of Allah Almighty and the words of His Messenger (may Allah's peace and blessings be upon him) contain perfect knowledge, truth, and clarity. Hence, there is no excuse to reject them or to hesitate in accepting them.

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SECTION

All that we have mentioned of the Attributes of Allah, the Exalted – in details or in summary, affirming or negating – we have therein relied upon the Book of our Lord and the Sunnah of our Prophet, and upon what the Salaf (righteous

predecessors) of the Ummah and the leaders upon guidance after them followed.

We believe that it is obligatory to admit the texts of the Qur'an and the Sunnah in this regard according to their apparent meanings, and to take them to mean their actual imports as befitting Allah, the Glorified and Exalted.

We dissociate ourselves from the ways of those who commit tahrīf (distortion) of these texts; those who twist them to denote other than what Allah and His Messenger intended by them.

And we dissociate ourselves from the ways of those who commit ta'tīl (denial) of them; those who reject their indications that Allah and His Messenger intended.

And we dissociate ourselves from the ways of those who go to extremes regarding them; those who take them by way of tamthīl (likening His Attributes to those of His creatures) or overburdened them to give takyīf (describe how they are).

And we know with certitude that whatever is included in the Book of Allah Almighty or the Sunnah of His Prophet (may Allah's peace and blessings be upon him) is absolutely true and no part of it ever contradicts another,

لَقَوْلِهِ تَعَالَى: {أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا} [النساء: 82]

based on the saying of Allah, the Exalted: {Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many contradictions.} [Al-Nisā': 82]

And for the fact that contradictions in reports necessarily imply a part belying the other, and this is impossible regarding information from Allah Almighty and His Messenger (may Allah's peace and blessings be upon him).

Whoever claims any contradictions in the Book of Allah Almighty or in the Sunnah of His Messenger (may Allah's peace and blessings be upon him) or between them both, then that is certainly owing to his own evil intentions and deviation in his mind. He should repent to Allah Almighty and renounce his misguidance.

Whoever supposes any contradictions in the Book of Allah Almighty or in the Sunnah of His Messenger (may Allah's peace and blessings be upon him) or between them both, that is either due to his lack of knowledge or deficient understanding or slackness in contemplation. He should seek knowledge and be diligent in his contemplation so that the truth becomes clear to him. If it does not become clear to him, then he should leave the matter to those who are knowledgeable of it and stop making suppositions, and he should say what those well-grounded in knowledge say:

{أَمَّا بِهِ كُلُّ مَن عِنْدَ رَبِّنَا} [آل عمران:7]،

{...we believe in it; the whole of it is from our Lord...} [Āl ‘Imrān: 7] He must understand that the Qur’an and the Sunnah do not have any contradictions in them or between them or any difference.

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SECTION

We believe in the Angels of Allah Almighty and that they are: {honored slaves. They speak not until He has spoken, and they act on His command.} [Al-Anbiyā’: 26-27]

Allah Almighty created them from light, and they worship Him and submit to His obedience,

{لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ * يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْئُتُونَ
{الأنبياء:19-20}.

{... are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).} [Al-Anbiyā’: 19-20] Allah concealed them from us; so, we do not see them but He may reveal them to some of His slaves.

فقد رأى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جبريل على صورته، له ست مئة جناح قد سد الأفق، وتمثل جبريل لمريم بشرًا سويًا، فخاطبته وخاطبها، وأتى إلى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وعنده الصَّحَابَةُ بصورة رجلٍ لا يعرف ولا يرى عليه أثر السفر، شديد بياض الثَّياب، شديد سواد الشَّعر، فجلس إلى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فأسند ركبتيه إلى ركبتي النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ووضع كفيه على فخذه، وخاطب النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وخاطبه النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وأخبر النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أصحابه أنه جبريل.

The Prophet (may Allah's peace and blessings be upon him) saw Jibrīl (Archangel Gabriel) in his actual form, having six hundred wings covering up the horizon. Jibrīl also appeared to Maryam (Mary) in the physical form of a man in all respects; she spoke to him and he spoke to her. And he came to the Prophet (may Allah's peace and blessings be upon him), while the Companions were with him, in the form of a man who was unknown and no trace of travel was seen on him. His garment was very white and his hair was very dark. He sat before the Prophet with his knees touching the knees of the Prophet and placed his palms on his thighs. He then spoke to the Prophet and the Prophet spoke to him, and the Prophet later informed his Companions that that man was Jibrīl.

We believe that the Angels have duties that they have been assigned;

such as Jibrīl, the one assigned with revelation. He descends with it from Allah to whomever He wills of His Prophets and Messengers.

And among them is Mīkā'il, the one assigned with rain and vegetation.

And among them is Isrāfīl, the one assigned with blowing the Horn when the time comes for the swoon and the resurrection.

And among them is the Angel of Death who is assigned with taking the souls at the time of death.

And among them is the Angel of mountains, who is assigned with them.

And among them is Mālik, the gatekeeper of the Fire.

And among them are angels assigned with the fetuses in the wombs, others assigned with protecting humans, and others assigned with recording their deeds; each human being is assigned two angels:

{عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: 17-18].

{(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).} [Qāf: 17-18]

And there are others assigned with questioning the deceased after he is placed in his grave; two angels approach him and question him about his Lord, his religion, and his prophet. So,

{يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ} [إبراهيم: 27].

{Allah will keep firm those who believe with the word that stands firm in this world and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.} [Ibrāhīm: 27]

And among them are the angels assigned with the dwellers of Paradise:

{يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ}
[الرعد:23-24].

{And angels shall enter unto them from every gate (saying): "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"} [Al-Ra'd: 23-24]

And the Prophet (may Allah's peace and blessings be upon him) said that al-Bayt al-Ma'mûr (the Oft-Visited House) in the heavens is visited – and in another version, the prayer is observed therein – everyday by seventy thousand angels, then they leave and never return to it.

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Section

We believe that Allah Almighty sent down Books to His Messengers to be evidence against the entire creation and a guide for the good-doers. They teach them wisdom thereby and purify them.

We believe that Allah Almighty sent down with each Messenger a Book, based on His saying:

{لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنْزَلْنَا} [الحديد:25]، ونعلم من هذه الكتب:

{Indeed, We have sent our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up

justice...} [Al-Hadīd: 25] The ones we know from these Books are:

1. The Torah which Allah Almighty sent down to Moses (peace be upon him), and it is the greatest book given to the Children of Israel.

{فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ
وَالْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ} [المائدة: 44].

{... therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allah's Book...} [Al-Mā'idah: 44]

2. The Gospel which Allah Almighty sent down to Jesus (peace be upon him) as confirmation of the Torah and perfection for it:

{وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى
وَمَوْعِظَةً لِّلْمُتَّقِينَ} [المائدة: 46]

{...and We gave him the Gospel, in which was guidance and light and confirmation of the Torah that had come before it, a guidance and an admonition for the pious.} [Al-Mā'idah: 46]

{...and to make lawful to you part of what was forbidden to you...} [Āl Imrān: 50]

3. The Zabūr which Allah Almighty gave to David (peace be upon him).

4. The Scrolls of Abraham and Moses (peace be upon them both).

5. The Magnificent Qur'an which Allah revealed to His Prophet, Muhammad, the last of all Prophets:

{هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ} [البقرة: 185]. فكان {مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ} [المائدة: 48].

{...a guidance for mankind and clear proofs of guidance and criterion [between right and wrong]...} [Al-Baqarah: 185]

{...confirming the scriptures that came before it and as a criterion over them...} [Al-Mā'idah: 48]

So, Allah abrogated with it all the previous Books, and guaranteed its preservation from abuse by the mischievous and distortion by the deviant:

{إِنَّا نَحْنُ نَرِئُهَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ} [الحجر: 9];

{Verily, it is We Who have sent down the Reminder and surely We will guard it [from corruption].} [Al-Hijr: 9] because it will ever remain as evidence against the entire creation (mankind and Jinn) till the Day of Resurrection.

As for the earlier Books, they were restricted by time that ended upon the coming down of what would abrogate them and point out the distortions and alterations that affected them. So, they were not free from them; they were subjected to distortions, additions, and deletions.

{Among those who are Jews, there are some who displace words from their right places...} [Al-Nisā': 46]

{Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.} [Al-Baqarah: 79]

{...Say [O Muhammad], 'Who then sent down the Book which Moses brought, a light and a guidance to mankind which you have made into separate paper sheets, disclosing [some of it] and concealing much...} [Al-An'âm: 91]

{And verily among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say, 'This is from Allah' but it is not from Allah; and they speak a lie against Allah while they know it. It is not for any human being to whom Allah has given the Scripture and authority and prophethood to say to the people, 'Be my worshipers rather than Allah's' ...} [Āl 'Imrān: 78-79]

{O people of the Scripture, there has come to you our Messenger [Muhammad] making clear to you much of what you used to conceal of the Scripture...} [Al-Mā'idah: 15]

إلى قوله: {لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ} [المائدة: 15-17].

Up to His saying: {Those who say, "Allah is the Messiah, son of Mary," have certainly disbelieved...} [Al-Mā'idah: 17]

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SECTION

We believe that Allah Almighty sent Messengers to the people:

{رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا} [النساء: 165].

{...as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers. For Allah is All-Mighty, All-Wise.} [Al-Nisā': 165]

We believe that the first of them was Nūh (Noah) and that the last of them was Muhammad (may Allah's peace and blessings be upon them all):

{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ} [النساء: 163]، {مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ} [الأحزاب: 40].

{Verily, We have sent the revelation to you [O Muhammad] as We sent the revelation to Noah and the Prophets after him...} [Al-Nisā': 163]

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets...} [Al-Ahzāb: 40]

And that the best of them is Muhammad, then Ibrāhīm, then Mūsa, then Nūh and 'Isa, son of Maryam; and they were the select persons mentioned in the saying of Allah, the Exalted:

{وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا} [الأحزاب: 7].

{And [remember] when We took from the Prophets their covenant, and from you [O

Muhammad] and from Nūh, Ibrāhīm, Mūsa, and 'Isa son of Maryam. We took from them a strong covenant.} [Al-Ahzāb: 7]

We believe that the Legislation brought by Muhammad (may Allah's peace and blessings be upon him) encompasses the virtues of the Legislations of those other Messengers who were granted special merit, based on the saying of Allah, the Exalted:

{شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ} [الشورى: 13].

{He [Allah] has ordained for you the same religion which He ordained for Noah, and that which We have revealed to you [O Muhammad], and that which We ordained for Ibrahim, Moses and Jesus – to establish religion and make no divisions in it...} [Al-Shūra: 13]

We believe that all the Messengers were human beings whom Allah created; they do not share in any of the characteristics of rubūbiyyah (Allah's Lordship). Allah Almighty said regarding Noah who was the first of them:

{وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ} [هود: 31]، وأمر الله تعالى محمداً وهو آخرهم أن يقول: {لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ} [الأنعام: 50].

{And I do not say to you that with me are the treasures of Allah, nor that I know the Unseen, nor do I say that I am an angel...} [Hūd: 31]

And Allah Almighty ordered Muhammad who is the last of them to say: {I do not tell you that with me are the treasures of Allah, not that I know the unseen, nor do I say to you that I am an angel...} [Al-An'ām: 50]

And He ordered him to say: {I possess no power to benefit or harm myself, except what Allah wills...} [Al-A'rāf: 188] And to say: {Say: "It is not in my power to cause you harm, or to bring you to the Right Path." Say, "None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him."} [Al-Jinn: 21-22]

We believe that they are slaves from among the slaves of Allah; Allah Almighty honored them with (conveying) the Message. Allah described them as slaves to Him in the context of describing their highest status and praising them. He said regarding the first of them, Noah:

{ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا} [الإسراء: 3]، وقال الله تعالى في آخرهم محمدٌ صلى الله عليه وسلم: {تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا} [الفرقان: 1].

{O offspring of those whom We carried [in the Arc] with Noah, verily, he was a grateful slave.} [Al-Isrā': 3]

Allah Almighty said concerning the last of them, Muhammad (may Allah's peace and blessings be upon him): {Blessed is He Who sent down the criterion [the Qur'an] to His slave [Muhammad],

that he may be a warner to the worlds [mankind and Jinn].} [Al-Furqān: 1]

He said regarding other Messengers: {And remember our slaves, Ibrahim, Isaac and Jacob; those of strength and [religious] vision.} [Sād: 45]

{وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ} [ص:17] {وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ} [ص:30]، وقال في عيسى ابن مريم: {إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ} [الزخرف:59].

{And remember Our slave David, the possessor of strength. Verily, He was ever oft-returning [to Allah].} [Sād: 17]

{And to David We gave Solomon. How excellent a slave! Verily, he was ever oft-returning [to Allah]!} [Sād: 30]

And He said concerning Jesus, son of Maryam: {He was not more than a slave to whom We granted our favor and We made Him an example for the children of Israel.} [Al-Zukhruf: 59]

We believe that Allah Almighty concluded the messages with the message of Muhammad (may Allah's peace and blessings be upon him), and that He sent him to all mankind,

لِقَوْلِهِ تَعَالَى: {قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ} [الأعراف:158].

based on His saying: {Say [O Muhammad], 'O Mankind! Verily, I am sent to you all as the Messenger of Allah – to Whom belongs the

dominion of the heavens and earth. None has the right to be worshiped but He. It is He Who gives life and causes death. So believe in Allah and His Messenger [Muhammad], the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him that you may be guided.} [Al-A'rāf: 158]

We believe that the shari'ah of Muhammad (may Allah's peace and blessings be upon him) is the religion of Islam that Allah Almighty is pleased with for His slaves, and that Allah will not accept from anyone any religion other than Islam,

لَقَوْلِهِ تَعَالَى: {إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ} [آل عمران: 19] وقوله: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا} [المائدة: 3].

based on His saying: {Truly, the religion in the sight of Allah is Islam...} [Āl 'Imrān: 19]

And His saying: {This day, I have perfected your religion for you, completed My favor upon you, and chosen for you Islam as your religion.} [Al-Mā'idah: 3]

And His saying: {And whoever seeks a religion other than Islam, it will not be accepted of him, and in the hereafter he will be one of the losers.} [Āl 'Imrān: 85]

And we affirm that whoever claims today that there is a religion that is established and accepted with Allah other than the religion of Islam, whether it is Judaism or Christianity or other than them, he

is a disbeliever. And if he were originally a Muslim, he would be asked to repent. If he repents, then all is well; otherwise, he is to be executed as an apostate because he belied the Qur'an.

We affirm that whoever disbelieves in the message of Muhammad (may Allah's peace and blessings be upon him) to all mankind has disbelieved in all the Messengers, including the Messenger he claims to believe in and follow,

لَقَوْلِهِ تَعَالَى: {كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ} [الشعراء: 105].

based on the saying of Allah, the Exalted: {The people of Noah belied the Messengers.} [Al-Shu'arā': 105]

He referred to them as belying all the Messengers, although there was no Messenger preceding Noah.

وَقَالَ تَعَالَى: {إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا} [النساء: 150-151].

Allah Almighty said: {Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between, those are the disbelievers, truly. We have prepared for the disbelievers a humiliating punishment.} [Al-Nisā': 150-151]

We believe that there will be no prophet after Muhammad, the Messenger of Allah (may Allah's peace and blessings be upon him). Whoever claims to be a prophet after him or believes anyone who claims to be a prophet, he is a disbeliever, because he belies the Book, the Sunnah, and the consensus of the Muslims.

We believe that the Prophet (may Allah's peace and blessings be upon him) had rightly-guided successors who succeeded him in his Ummah in terms of knowledge, calling to Islam, and governance. We affirm that the best of them and most deserving of the caliphate amongst them was Abu Bakr al-Siddīq, then 'Umar ibn al-Khattāb, then 'Uthmān ibn 'Affān, then 'Ali ibn Abi Tālib (may Allah be pleased with them all).

And such was their order of succession to the caliphate; the same as their order in excellence according to the (texts of the) shari'ah. Allah Almighty in His Perfect Wisdom would not let a man rule over the best of generations while there was among them someone who is better than him and more deserving of the caliphate.

We believe that the lesser in rank among them may stand out with a trait in which he would surpass the person who is (generally) better than him; yet, he does not as a result deserve general superiority over the better person since the reasons for excellence are many and varying.

We believe that this Ummah is the best of nations and the most honorable in the sight of Allah, the Almighty,

لَقَوْلُهُ تَعَالَى: {كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ} [آل عمران: 110].

based on His saying: {You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah...} [Āl ‘Imrān: 110]

We believe that the best of this Ummah are the Companions, then the Followers (of the Companions), and then their followers, and that a group of this Ummah will ever be outstanding upon the truth; whoever abandons or opposes them will not harm them until the command of Allah, the Almighty, comes.

We believe that the tribulations that took place among the Companions (may Allah be pleased with them) were a result of interpretation of texts through diligent personal reasoning; so, whoever among them was correct would have a double reward, and whoever erred would have a single reward while his error is forgiven.

We believe that it is obligatory to not mention their flaws; so, we only mention them by what they deserve of kind praise, and we must purify our hearts from any grudge or hatred towards any of them,

لَقَوْلُهُ تَعَالَى فِيهِمْ: {لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتِلٌ أُولَئِكَ أَكْثَرُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتِلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى} [الحديد: 10].

based on the saying of Allah Almighty regarding them: {Not equal among you are those who spent and fought before the conquering [of Makkah, with those among you who did so later]. Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best [reward]...} [Al-Hadīd: 10]

And His saying regarding us: {And those who came after them say: ‘Our Lord, forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord, You are indeed Full of Kindness and Most Merciful.} [Al-Hashr: 10]

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SECTION

We believe in the Last Day, which is the Day of Resurrection after which there will be no other day; when the people will be raised up for eternity either in the Abode of Bliss or the Abode of Severe Punishment.

So, we believe in the Resurrection; i.e. that Allah will bring the dead back to life when Isrāfīl blows into the Horn for the second time:

{وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ} [الزمر: 68].

{And the Horn will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on [waiting].} [Al-Zumar: 68]

So, mankind will rise from their graves to stand before the Lord of the worlds; barefooted, without shoes; naked, without clothes; and uncircumcised:

{كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} [الأنبياء: 104].

{As We began the first creation, We shall repeat it. [It is] a promise binding upon Us. Truly, We shall do it.} [Al-Anbiyā': 104]

We believe in the Records of Deeds which shall be given in the right hand or from behind the backs in the left hand:

{فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا} [الانشقاق: 7-12].

{Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning, and will return to his family in joy. As for him who will be given his Record behind his back, he will cry out for [his] destruction, and he shall enter a blazing Fire.} [Al-Inshiqāq: 7-12]

{We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. [It will be said to him]: 'Read your book. You yourself

are sufficient as a reckoner against you this day.’} [Al-Isrā’: 13-14]

We believe in the Scales that shall be placed on the Day of Resurrection; so, no soul shall be treated unjustly in the least,

{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} [الزلزلة: 7-8]. {فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالْحُوتِ} [المؤمنون: 104-102] {مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ} [الأنعام: 160].

{So, whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.} [Al-Zalzalah: 7-8]

{Then, those whose scales [of good deeds] are heavy, they are the successful. And those whose scales of [good deeds] are light, they are the ones who have lost their souls, abiding in Hell forever. The Fire will sear their faces, and they will have therein a taut grin [because of disfigured lips].} [Al-Mu’minūn: 102-104]

{Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the like thereof, and they will not be wronged.} [Al-An’ām: 160]

We believe in the Major Intercession granted specially to the Messenger of Allah (may Allah’s peace and blessings be upon him); he will intercede before Allah Almighty by His permission, that He

starts the process of judging between His creatures when they are no longer able to bear the grief and suffering that would afflict them. They will go to Adam and then Noah, then Ibrahim, then Moses and then Jesus then ultimately to Muhammad (may Allah's peace and blessings be upon him).

We believe in the Intercession in favor of those who enter the Fire from among the believers to be removed from it. It will be made by the Prophet (may Allah's peace and blessings be upon him) and others from among the Prophets, the believers, and the Angels. We believe that Allah Almighty will remove from the Fire some believers without anyone's Intercession; rather, only by His favor and mercy.

We believe in the hawd (pool) of the Messenger of Allah (may Allah's peace and blessings be upon him); its water is whiter than milk, sweeter than honey, and more fragrant than musk. Its length is a month's journey and its width is a month's journey. Its jugs are like the stars in the sky in their beauty and large number. The believers from his Ummah will come to it; whoever drinks from it will never be thirsty afterwards.

We believe in the Bridge laid across the Hellfire; the people will pass over it according to the levels of their deeds. So, the foremost among them will cross it with the speed of lightning, then (others) with the speed of wind, then (others) with the

speed of birds, and then (others) with the speed of a running man. The Prophet will be standing upon the Bridge, saying, "O Lord! Save (them)! Save (them)!"

Due to the people's deeds fall short, some will cross it while crawling. The two sides of the Bridge have suspended instructed hooks to pick whomever they were instructed to take. Hence, some will be scratched but safe while some others will fall down into the Fire.

We believe in all that is mentioned in the Book and the Sunnah regarding the events of that Day and its tribulations – may Allah help us regarding them and ease them for us out of His Favor and Benevolence.

We believe in the Intercession by the Prophet (may Allah's peace and blessings be upon him) for the People of Paradise to be allowed entry into it. And this is exclusive for the Prophet alone.

We believe in Paradise and Hell.

Paradise is the abode of bliss that Allah Almighty prepared for the pious believers. Therein is joy and delight that no eye has ever seen, no ear has ever heard, and no human mind has ever imagined.

{قَلَّا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءِ بِمَا كَانُوا يَعْمَلُونَ}
[السجدة:17].

{No person knows what is kept hidden for them of joy as a reward for what they used to do.} [Al-Sajdah: 17]

Fire is the abode of punishment which Allah Almighty prepared for the disbelievers. Therein is punishment and torment no mind can ever imagine:

{إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقًى} [الكهف: 29].

{We have prepared for the wrongdoers a Fire whose walls will be surrounding them. And if they ask for relief, they will be relieved with water like boiling oil that will scald their faces. Terrible is the drink, and evil is the resting place.} [Al-Kahf: 29]

And they both currently exist and will never cease to exist forever and ever.

{وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا} [الطلاق: 11] {إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا يَوْمَ ثُقُلَتْ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ} [الأحزاب: 64-66].

{And whoever believes in Allah and do good deeds, He will admit him into Gardens under which rivers flow abiding therein forever. Allah has indeed granted for him an excellent provision.} [Al-Talāq: 11]

{Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire. Wherein they will abide forever, and they will find neither a

protector nor helper. On the Day when their faces will be turned over in the Fire, they will say, 'Oh, would that we obeyed Allah and obeyed the Messenger.} [Al-Ahzāb: 64-66]

We affirm Paradise for whomever the Book and the Sunnah affirmed, whether they were mentioned by name or by description:

From those mentioned by name are Abu Bakr, 'Umar, 'Uthmān, and 'Ali, and others who were mentioned by name by the Prophet (may Allah's peace and blessings be upon him).

From those mentioned by description are every believer or pious person.

We affirm the Hellfire for whomever the Book and the Sunnah affirmed, whether they were mentioned by name or by description:

From those mentioned by name are Abu Lahab, 'Amr ibn Luhay al-Khuzā'iy and the likes of them.

From those mentioned by description are every disbeliever or polytheist guilty of major polytheism or hypocrite.

We believe in the Trial of the Grave which is the questioning of the deceased in his grave about his Lord, his religion, and his prophet, and:

{يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ}

[إبراهيم: 27]

{Allah will keep firm those who believe, with the word that stands firm in this world and in the

Hereafter...} [Ibrāhīm: 27] So the believer would say, “My Lord is Allah, my religion is Islam, and my prophet is Muhammad.” As for the disbeliever or the hypocrite, he would say, “I do not know. I heard the people saying something, so I said it.”

We believe in the bliss of the grave for the believers:

{الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ} [النحل:32].

{The ones whom the angels take in death, [being] good and pure; [the angels] will say, “Peace be upon you. Enter Paradise for what you used to do.”} [Al-Nahl: 32]

We believe in the torment of the grave for the disbelievers:

{وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ} [الأنعام:93].

{And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], “Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were arrogant toward His verses.”} [Al-An‘ām: 93]

And the hadīths in this regard are many and well-known.

Hence, it is incumbent on the believer to affirm everything that the Qur'an and the Sunnah mentioned concerning these matters of the Unseen. He must not contradict them based on what he witnesses in this worldly life; for the affairs of the Hereafter are not to be measured against the affairs of this world owing to the huge difference between them. And Allah Alone is the source of help.

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SECTION

We believe in Preordainment, the good and the bad thereof. It refers to the decree of Allah Almighty upon the created beings in accordance with His prior Knowledge and as entailed by His Wisdom.

Belief in Preordainment is of four levels:

The first level: Knowledge; we believe that Allah Almighty has full knowledge of all things; He knows all that has ever happened, all that will ever happen and how it will happen through His eternal and everlasting Knowledge. Hence, no knowledge becomes new to Him following ignorance, and no forgetfulness reaches Him following knowledge.

The second level: Writing; we believe that Allah Almighty has written down in the Preserved Tablet all that shall happen until the Day of Resurrection:

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ} [الحج:70].

{Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed, that is easy for Allah.} [Al-Hajj: 70]

The third level: Will; we believe that Allah Almighty willed all that is in the heavens and the earth; nothing can be except by His Will. Whatever He wills comes to be, and whatever He does not will does not come to be.

The fourth level: Creation; we believe that Allah Almighty is:

{خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ}
[الزمر: 62-63].

{Allah is the Creator of all things, and He is the Disposer of affairs over all things. To Him belong the keys of the heavens and earth.} [Al-Zumar: 62-63]

And these four levels include what occurs from Allah Almighty Himself and what occurs from the creatures. Whatever comes from them of words or deeds or refrainments are all known to Allah Almighty and are recorded with Him, and He willed them and created them.

{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ}
[التكوير: 28-29] {وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ}
[البقرة: 253] {وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ} [الأنعام: 137]
{وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ} [الصافات: 96].

{For whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.} [Al-Takwīr: 28-29]

{If Allah had willed, they would not have fought against one another, but Allah does what He intends.} [Al-Baqarah: 253]

{And if Allah had willed, they would not have done so. So leave them alone with their fabrications.} [Al-An'ām: 137]

{While Allah has created you and what you do.} [Al-Sāffāt: 96]

But, in addition to that, we believe that Allah Almighty gave the servant the choice and ability by which he carries out actions. The evidence that the actions of the servant occur by his own choice and ability are as follows:

The first: The saying of Allah Almighty: {...so come to your tilth however you will...} [Al-Baqarah: 223]

And His saying: {If they had intended to march out, they would certainly have made some preparation for it...} [Al-Tawbah: 46] Hence, He affirmed for the servant that he comes by his own will and makes preparation by his own intention.

The second: Giving the servant commandments and prohibitions; if he had no choice and ability, then directing all that to him would constitute charging him with what is beyond his capacity. This is something that goes totally against the wisdom of

Allah Almighty and His Mercy and His True Statement as He says:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا} [البقرة: 286].

{Allah does not charge a soul except with what is within its capacity.} [Al-Baqarah: 286]

The third: Praising the good-doer for his good deeds and dispraising the wrong-doer for his bad deeds, and rewarding each of them with what he deserves. If actions do not occur by the servant's will and choice, then praising the good-doer would be meaningless, and punishing the sinful would be sheer injustice; and Exalted is Allah high above doing anything meaningless or unjust.

The fourth: Allah Almighty sent Messengers:

{مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ} [النساء: 165].

{... as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers. For Allah is All-Mighty, All-Wise.} [(Al-Nisā': 165)] If the slave did not act of his own will and choice, then his argument (against Allah) would not be in vain after the sending of the messengers.

The fifth: Every doer of an action is consciously aware that he does the action or does not do it without feeling any coercion. He stands up and sits down, goes in and out, travels and stays, all out of his own volition, without feeling that someone is forcing him to do that. Rather, he can make a

realistic distinction between doing something willingly and being coerced into doing it. Likewise, the shari'ah made a distinction between the two cases in terms of rulings; the doer of an action is not held accountable for what he did under coercion with regards to the rights of Allah Almighty.

We also believe that the sinful cannot argue that his sinfulness was preordained by Allah Almighty because he approached the sin out of his own will without knowing that Allah Almighty preordained it on him. No one knows what the preordainment of Allah Almighty is until after it is occurred:

{وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا} [لقمان: 34].

{No person knows what he will earn tomorrow...} [Luqmān: 34]

So how could someone use as an excuse for committing a sin something that he did not know about when he committed it? Allah Almighty nullified this argument with His saying:

{سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَاسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ} [الأنعام: 148].

{Those who associated partners with Allah will say, "If Allah had willed, we would not have associated and neither would our fathers, nor would we have prohibited anything." Likewise, those before them denied until they tasted Our punishment. Say, "Do you have any knowledge that

you can produce for us? You follow not except assumption, and you are not but falsifying.”} [Al-An‘ām: 148]

We also say to the sinful who considers preordainment as an excuse for sinning: Why did you not do (acts of) obedience while assuming that Allah Almighty preordained it for you? There is no difference between that and committing sin in terms of not knowing what was preordained before you did the deed.

Therefore, when the Prophet (may Allah’s peace and blessings be upon him) told the Companions that every person has his abode in Paradise and his abode in the Hellfire written down; they retorted, “Should we not then take our ease and leave working?” He answered,

«لا، اعملوا فكلٌ ميسرٌ لما خلق له.»

“No, keep working, for everyone will find it easy to do what he was created for.”

We say to the sinful who considers preordainment as an excuse for sinning: If you intend to travel to Makkah and there are two routes to get there, and a truthful person told you that one of them is frightening and rough while the second is safe and easy, you will certainly take the second route. You cannot take the first and say, “It was preordained for me.” If you do that, people will accuse you of insanity.

We also say to him: If you were offered two jobs and one of them has a higher salary, you will certainly take it and not the one with the lower salary. So why would you choose something lesser for yourself concerning the Hereafter and then consider Preordainment as an excuse?!

We also say to him: If you are afflicted with a physical ailment, you will knock on the door of every doctor seeking treatment, and will bear the pain of surgery and the bitterness of medicine.

Why don't you do the same regarding the ailment of your heart that is afflicted with sins?

We believe that evil is not ascribed to Allah Almighty due to His Perfect Mercy and Wisdom.

قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَالشَّرَّ لَيْسَ إِلَيْكَ» رواه مسلم.

The Prophet (may Allah's peace and blessings be upon him) said, "And evil is not ascribed to you." [Narrated by Muslim]

So, the preordainment of Allah Almighty itself never includes any evil because it results from mercy and wisdom. The evil only occurs in its consequences.

لِقَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي دَعَاءِ الْقُنُوتِ الَّذِي عَلَّمَهُ الْحَسَنُ رَضِيَ اللهُ عَنْهُ: «وَقُنِي شَرَّ مَا قَضَيْتَ»

This is based on the saying of the Prophet (may Allah's peace and blessings be upon him) in the supplication of qunūt that he taught to Al-Hasan (may Allah be pleased with him): "...and protect me

from the evil of what You have decreed...” So, he connected the evil to what He has decreed. Yet, the evil in the consequences (of His decrees) is not absolute evil; rather, it is evil in its context in one respect and good in another respect; or evil in one context and good in another context.

Corruption on the earth, such as drought, sickness, poverty, and fear are evils but they are good in another context. Allah Almighty says:

{ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ} [الرّوم: 41].

{Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that they may return [to righteousness].} [Al-Rūm: 41]

Similarly, cutting the hand of the thief and stoning the adulterer are evils for the thief and the adulterer, but it is good for them in another respect as it is atonement for them, and thus they will not receive punishment in both the life of this world and the Hereafter. It is also good in another respect as it involves preserving properties, honor, and lineages.

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SECTION

This noble Creed that includes these great principles yields blessed benefits for the person who believes in it.

Belief in Allah Almighty and in His Names and Attributes yields love for Allah and reverence for Him, both of which necessarily result in the servant's implementing His orders and staying away from His prohibitions. Implementing the orders of Allah Almighty and avoiding His prohibitions both bring about perfect bliss in this world and the Hereafter for the individual and the society:

{مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ} [النحل: 97].

{Whoever does righteousness, male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.} [Al-Nahl: 97]

Among the benefits of belief in the Angels:

First: Gaining knowledge of the greatness of their Creator, the Blessed and Exalted, and His Power and Dominion.

Secondly: Giving thanks to Him for His care for His slaves as He entrusted them to those angels who protect them and record their deeds among other things of benefit to them.

Thirdly: Loving the angels for their worship of Allah Almighty in the most perfect way, and their asking for forgiveness for the believers.

Among the benefits of belief in the Books:

First: Knowledge of the Mercy of Allah Almighty and His care for His creation, as He sent down to each people a Scripture to guide them with it.

Secondly: Manifestation of the Wisdom of Allah Almighty as He made legislations in these Books such that each people have what is appropriate for them. And the last of these Books is the Magnificent Qur'an which is suitable for all creation in every time and place till the Day of Resurrection.

Thirdly: Giving thanks for the Favor of Allah Almighty regarding that.

Among the benefits of belief in the Messengers:

First: Knowledge of the Mercy of Allah Almighty and His care for His creation as He sends them those noble Messengers for guidance and counsel.

Second: Giving thanks to Him for such a tremendous favor.

Thirdly: Loving the Messengers, respecting them, and extolling their virtues as is appropriate regarding them because they are the Messengers of Allah Almighty and the select among His servants. They established His worship, conveyed His message, and were truthful and sincere towards His slaves and patient with any harm they received from them.

Among the benefits of belief in the Last Day:

First: The keenness to obey Allah Almighty out of desire for the rewards of that Day, while keeping away from disobeying Him, fearing the punishments of that Day.

Secondly: Consoling the believer for what he missed of the joys of this world by what he looks forward to of the joys of the Hereafter and its reward.

Among the benefits of belief in Preordainment:

First: Reliance upon Allah Almighty while pursuing the causes (that lead to particular effects), because both the cause and effect are by Allah's Decree and Preordainment.

Secondly: Peace of mind and tranquility; because when he recognizes that whatever happens is by the Decree of Allah Almighty and that what he dislikes shall inevitably come to be, the mind will be at rest, the heart will be at ease, and he will be pleased with the Preordainment of the Lord. No one lives a better life and has a more tranquil heart and mind than the person who believes in the Preordainment of Allah.

Thirdly: Dismissing self-admiration upon attainment of goals, since achieving that was a favor from Allah through what He preordained of the means to goodness and success. So, he would give thanks to Allah Almighty for that and shun vainglory.

Fourthly: Dismissing anxiety and restlessness whenever a goal was not achieved or when something he dislikes happens, since that was by the preordainment of Allah Almighty to Whom belongs the dominion of the heavens and earth. It was something inevitably meant to happen, so, he would be patient and hope for the rewards. Allah Almighty referred to this in His saying:

{ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ } [الحديد: 22-23].

{No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed, that is easy for Allah. In order that you may not grieve over things you fail to get, nor rejoice over that which has been given to you. And Allah does not like prideful boasters.} [Al-Hadīd: 22-23]

We ask Allah Almighty to keep us firm upon this Creed, make us fulfill its benefits, and increase His favors upon us. And may He not allow our hearts to stray after He has guided us; may He grant us mercy from Himself for He is the Granter of Favors. And all praise belongs to Allah, the Lord of the Worlds.

May Allah's peace and blessings be upon our Prophet, Muhammad, and upon his household, his Companions, and those who follow them with righteousness.

Completed by the pen of its author
Muhammad as-Sālih al-‘Uthaymīn
On 30th Shawwal, 1404 AH.

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