

The Aqeedah of Ahl-us-Sunnah wal-Jamaa'ah

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In the Name of Allaah, the Most-Merciful, the Bestower of Mercy

All Praise is due to Allaah Lord of all creation, and the final outcome is for those who fear Him, and there is no enmity except for the wrongdoers, and I bear witness that there is nothing worthy of worship except Allaah, alone without any partner, the King, the Truth, the One Who Clarifies, and I bear witness that Muhammad is His slave and messenger, seal of the Prophets and leader of the pious, may Allaah extol him and his family and his Companions and those who follow them until the Day of Recompense. To proceed:

So indeed Allaah the Exalted sent His Messenger Muhammad *sallallaahu'alaibihissalam* with the guidance and the true religion as a mercy for the creation and as an example for those who act and as a proof upon all of the slaves.

He clarified through him and through that which He sent down upon him from the Book and the *Hikmah* (the *Sunnah*), everything which corrects the slaves and rectifies their condition, both in their religious and worldly affairs, from the correct beliefs, proper actions, good character and noble manners. So he *sallallaahu'alaibihissalam* left his *Ummah* upon the clear white path whose night is like its day - no-one deviates from it except that he is destroyed.

So his *Ummah* proceeded upon this - those who responded to Allaah and His Messenger - the best of the creation from the Companions and the *Taabi'oon* and those who followed them in goodness. So they established themselves upon his *Sharee'ah* and held on to his *Sunnah* and bit onto that with their molar teeth, in terms of their belief, worship, character and manners. So they were followed by the group which will not cease to be manifest upon the truth, they will not be harmed by those who harm them or oppose them until Allaah the Exalted's command comes about and they are upon this.

And we - and all praise is due to Allaah - are proceeding upon their path and with their example aided by the *Qur'aan* and the *Sunnah* are we guided. We say this in order to proclaim the favour of Allaah the Exalted and so as to clarify that which is obligatory for every Muslim to be upon.

And we ask Allaah the Exalted to keep us and our Muslim brothers firm with the word that stands firm in the life of this world and in the hereafter and that He bestow upon us from Him His Mercy - Indeed He is the Bestower.

And because of the importance of this subject and the divergence of views in it, I wished to write something concise upon our *Aqeedah*, the *Aqeedah* of *Ahl-us-Sunnah wal-Jamaa'ah*, and it is belief in Allaah, His Angels, His Books, His Messengers, the Last Day and Pre-decree - its good and its evil, asking Allah the Exalted that He makes this purely for His Face, suitable for His Pleasure and beneficial for His Slaves.

Our *Aqeedah* is: belief in Allaah, His Angels, His Books, His Messengers, the Last Day and Pre-decree - its good and its evil.

So we believe in the *Rubobiyyah* of Allaah Most High – that He is the Lord, the Creator, the King, the Disposer of all the Affairs.

And we believe in the *Uloobiyyah* of Allaah Most High – that He is the only One who truly deserves to be worshipped, and that everything else which is worshipped besides Him is false.

And we believe in His Names and Attributes – that He has the most Beautiful Names and Perfect Lofty Attributes.

And we believe in establishing the one-ness of this – that he has no partner in His *Rubobiyyah* nor in His *Uloobiyyah* and nor in his Names and Attributes. Allaah Most High said, “Lord of the heavens and the earth and all that is between them – so worship Him (Alone) and be constant and patient in worship of Him – do you know of any who is similar to Him?” [Maryam:65]

And we believe that He is, “Allaah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursee* (Footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.” [Al-Baqarah:255]

And we believe regarding Him, “He is Allaah beside Whom there is nothing worthy of being worshipped but He, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allaah beside Whom there is nothing worthy of being worshipped 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 Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.” [Al-Hashr:22-24]

And we believe that the dominion of the heavens and the earth belong to Him, “He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.” [Ash-Shooraa:49-50]

And we believe regarding Him, "There is none like unto Him and He is the All-Hearer, the All-Seer. To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills and straitens it (for whom He wills). Verily He is the All-Knower of everything." [Ash-Shooraa:11-12]

And we believe regarding Him, "And no (moving) living creature is there on earth but its provision is due from Allaah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.) all is in a Clear Book." [Hood:6]

And we believe regarding Him, "With Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not 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 Record." [Al-An'aam:59]

And we believe regarding Him, "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, Allaah is All-Knower, All-Aware." [Luqmaan:34]

And we believe that Allaah speaks with what He wills, when He wills, how He wills, "And Allaah spoke to Moosaa directly" [An-Nisaa:164], "And when Moosaa reached the time and place appointed by Us and his Lord spoke to him" [Al-A'raaf:143], "And We called him from the right side of the mount, and made him draw near to Us for a talk with him". [Maryam:52]

And we believe that He is, "If there were a sea of ink for the words of your Lord, the sea would run out before the words of your Lord would be finished" [Kahf:109]. "And if all the trees on earth were pens and the sea (ink), with seven more seas after that, the words of your Lord would not run out. Indeed Allaah is All-Mighty, All-Wise". [Luqmaan:27]

And we believe that His Words are the most perfect of speech in terms of truthfulness in that which they report, and justice in that which they legislate and in terms of beauty of discourse. Allaah the Most High said, "And the Word of your Lord has been fulfilled in truth and justice" [An'aam:115], and He said, "And who is more truthful in speech than Allaah" [An-Nisaa:87].

And we believe that the Qur'aan is the speech of Allaah Most High, with which He spoke in reality and which He bestowed upon Jibreel, so Jibreel descended with it to the heart of the Prophet sallallaahu alaihi wassallam, "Say: the holy spirit [Jibreel] descended with it from your Lord in Truth" [An-Nahl:102], "And indeed it is something which is sent down from the Lord of creation. The trustworthy spirit descended with it upon your heart so that you could be from the warners, in a clear Arabic tongue." [Ash-Shu'araa:192-195].

And we believe that Allaah azzawajal is above His creation in His Self and Attributes because of His most High's statement, "And He is the Most High, the Most Great" [Baqarah:255], and His statement, "And He is the Irresistible, above His slaves and He is the All-Wise, Well acquainted with all things" [Al-An'aam:18].

And we believe that, "He created the heavens and the earth in six days then He ascended upon the Throne; He disposes the affairs" [Yoonus:3]. And His ascending upon the throne is an ascending upon it with His Self, a specific ascending in accordance with His Majesty and Greatness and no-one knows the precise manner of this except for Him.

And we believe that He, Most High, is with His creation and upon his throne, He knows their condition and He hears their speech and He sees their actions and He disposes their affairs, He enriches the poor and heals the cripple, He bestows sovereignty upon whom He wills and He removes sovereignty from whom He wills, and He honours whom He wills, and He humiliates whom He wills, in His Hand is all good, and He has power over all things. And the One who possesses these qualities is with His creation in truth, even though He is above them upon His throne in reality, "There is nothing comparable unto Him and He is the All-Hearing, All-Seeing" [Ash-Shooraa:11].

And we do not say as the Hulooliyyah from the Jahmiyyah and other than them say: that He is with His creation upon the earth physically. And we see that the one who says this is either a kaafir or someone astray, because he has described Allaah with that is inappropriate - i.e. belittling Him.

And we believe in that which the Messenger sallallaahu alaihi wasallam has informed us about Him that He descends every night to the lowest heaven when the last third of the night remains, and He says, "Who is calling upon Me so that I may answer him, who is asking of Me so that I may give to him, who is seeking My forgiveness so that I may forgive him?".

And we believe that He, glorified and exalted be He, will come on the Day of Judgement to judge between His slaves in accordance with His most high's statement, "Nay, when the earth is ground to dust, grinding. And your Lord comes and the angels, rank upon rank. And on that day the hellfire will be brought. On that day man will remember, though his remembering will be to no avail" [Al-Fajr:21-23].

And we believe that He most High is, "Doer of what He wishes" [Hood:107]

And we believe that His most High's Decree is of two types:

Creational: that which He wishes does occur by this Will, even though it may be something disliked by Him, and this is what is meant by 'will', as in His most High's statement, "And if Allaah had willed they would not have fought one another, but Allaah does what He wishes" [Baqarah:253], "If Allah had wished for you to be led astray; He is your Lord" [Hood:34]

And Legislative: that which He wishes may not occur by this Will, though that which is wished for is always liked by Him, as in His most High's statement, "And Allah wants to forgive you" [An-Nisaa:27]

And we believe that thing which is intended by Allaah whether creational or legislative follows on from His wisdom; so everything which He ordains creationally or which His creation worships with legislatively then indeed it is from Hikmah following on from Hikmah, whether we understand from it that which we understand or if our intellects are

prevented from this, "Is not Allaah the most just of judges" [At-Teen:8], "And who is better than Allaah in terms of judgement; for a people who believe" [Al-Maa'idah:50]

And we believe that Allaah most High loves His allies and they love Him, "If you truly love Allaah then follow me, Allaah will then love you" [Aali-Imraan:31], "So Allaah will bring a people whom He loves and who love Him" [Maa'idah:54], "And Allaah loves those who are patient" [Aali-Imraan:146], "And be just, indeed Allaah loves those who are just" [Hujuraat:9], "And do good, indeed Allaah loves those who do good" [Al-Baqarah:195]

And we believe that Allaah most High is pleased with that which He has legislated from actions and statements, and He dislikes that which He has prohibited from them, "If you disbelieve then indeed Allaah is free and not in need of you, and He does not like kufr for His slaves; and if you are grateful, He likes that for you" [Az-Zumar:7]. "But Allâh 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)." [At-Tawbah:46]

And we believe that Allaah, most High, is pleased with those who believe and do righteous actions, "Allaah is pleased with them and they are pleased with Him; that is for he who fears his Lord" [Al-Bayyinah:8].

And we believe that Allaah, most High, becomes angry with those who deserve anger from the disbelievers and other than them, "those who think evil thoughts about Allaah, for them is a disgraceful torment, and the Anger of Allah is upon them" [Al-Fath:6], "But those whose hearts have opened to disbelief, then upon him is Anger from Allaah and for them is a great punishment" [An-Nahl:106].

And we believe that Allaah most High has a Face which is described with Majesty and Honour, "And the Face of your Lord will remain full of Majesty and Honour" [Ar-Rahmaan:27]

And we believe that Allaah most High has two Generous Great Hands, "Rather His Hands are outstretched, He spends as He wishes"[Al-Maa'idah:64], "They made not a just estimate of Allaah 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 as partners with Him" [Az-Zumar:67].

And we believe that to Allaah belong two real Eyes in accordance with His statement: "And build the ship under Our Eyes and following Our revelation" [Hood:37], and the Prophet sallallaahu alaihi wasallam said, "His veil is light, if He removed it the splendour of His Face would burn whatever from His creation His Sight would reach".

And Ahl-us-Sunnah are united upon the fact that Allaah has Two Eyes and they refer back to the Prophet sallallaahu alaihi wasallam on the Dajjaal, "Indeed he is one-eyed and your Lord is not one-eyed".

And we believe that Allaah Most High., "No vision can encompass Him, and He encompasses all vision and He is the Most-Subtle and Courteous, the All-Aware" [Al-An'aam:103].

And we believe that the believers will see their Lord on the Day of Resurrection, "And faces on that day will be radiant, looking at their Lord" [Al-Qiyaamah:22-23].

And we believe that Allaah Most High has no likeness in terms of the perfectness of His Attributes, "There is nothing comparable to Him, and He is the All-Hearer, the All-Seer" [Ash-Shoora:11].

And we believe that He, "Neither slumber nor sleep overtakes Him" [Al-Baqarah:255] with regards to the perfection of His Life and His Everlastingness.

And we believe that He does not do any injustice due to the perfection of His Justice, and that He is not unaware of the actions of His slaves due to His being ever an All-Watcher and due to His encompassing everything.

And we believe that He is not incapable of anything in the heavens and on the earth due to the perfection of His Knowledge and Ability, "Indeed His Command, when He intends something, is only that He say to it 'Be!' and it is", [Yaa Seen:82].

And that no tiredness overtakes Him nor any fatigue due to the perfection of His Power, "And We created the heavens and the earth in six days and We were not affected by any weariness" [Qaaf:38] – meaning neither tiredness nor fatigue.

And we believe in affirming everything which Allaah has affirmed for Himself or which His Messenger has affirmed for Him from the Names and Attributes, but we free ourselves from two great dangers – namely:

Comparison or Likening: That we say with our hearts or our tongues that the Attributes of Allaah are like the attributes of the creation.

Asking 'How?': That we say with our hearts or our tongues that the precise nature of Allaah's Attributes is such and such.

And we believe in the negation of everything which Allah has negated from himself and everything which His Messenger sallallaahu alaihi wasallam has negated from Him, and that this negation includes affirmation of its perfect opposite, and we remain silent about that which Allah and His Messenger remained silent about.

And we see that progressing along this way is imperative, and this is because that which Allah has affirmed for Himself or negated from Himself, exalted is He, then it is a piece of information which Allah has informed us of about Himself, and He, exalted is He, is the most knowledgeable about Himself, and the truest in speech, and the best in discourse, and the slaves do not encompass Him with their knowledge.

And that which His Messenger has affirmed for Him, or negated from Him is a fact about Him which he has informed us of, and he is the most knowledgeable of mankind of his Lord And the most correct of the creation and the truest of them and the most eloquent.

So in the speech of Allaah the Most High, and that of His Messenger sallallahu'alaihiwasallam there is perfection of knowledge and truthfulness and clarity, so there is no excuse for opposing it or hesitating to accept it.

Chapter

And everything which we have mentioned from the Attributes of Allaah in detail or generally, affirming or negating, then indeed we in that are relying upon the Book of our Lord and the Sunnah of our Prophet, and proceeding upon that which the Salaf of the Ummah and the Imaams of guidance proceeded upon.

And we see it as obligatory to take the texts of the Book and the Sunnah on their manifest regarding this issue and we understand them in a real sense in a way which befits Allah azzawajal.

And we free ourselves from the way of the distorters of them (Allah's Names and Attributes), those who divert their meanings to other than that intended by Allah and His Messenger.

And from the way of the deniers of them, who turn away from the meaning which Allaah and his Messenger intended.

And from the way of those who exaggerate with regards to them, those who understand them in a way which leads to likening Allah to the creation or to trying to understand His precise nature.

And we know with certain knowledge that that which is in Allaah Most High's Book and the Sunnah of His Prophet is true and one part does not contradict the other, as Allaah says, "Do they not reflect upon the Qur'aan. Had it come from other than Allaah they would have found much contradiction therein" [An-Nisaa:82], and that is because contradiction in the reports would necessitate some of them proving others to be incorrect, and this would be unthinkable in the statements of Allaah Most High and His Messenger sallallahu'alaihiwasallam.

And he who alleges that there is contradiction within Allaah Most High's Book or in the Sunnah of His Messenger sallallahu'alaihiwasallam or between them, then that is from the evil of his intent and the deviation of his heart, so let him repent to Allaah Most High and let him pull away from his sin.

And he who misconceives there being contradiction in the Book of Allaah Most High or in the Sunnah of His Messenger sallallahu'alaihiwasallam, or between them, then this is either due to the lack of his knowledge or the deficiency of his understanding or his negligence in reflecting, so then let him seek after knowledge and let him strive to reflect until the truth becomes apparent to him. So if it does not become clear to him then let him entrust the affair to his scholar, and let him refrain from his misconception, and let him say as those firmly grounded in knowledge say, "We believe in it, all of it is from Our Lord"

[Aal-'Emraan:7]. And let him know that the Book and the Sunnah have no contradiction within them nor between them and differing.

Chapter

And we believe in Allaah Most High's Angels, and that they are, "Honoured slaves, they do not precede Him in speech and they act upon His Command" [Al-Anbiyaa:26-27]. Allaah Most High created them from light so they establish worship of Him and they yield to obedience of Him, "They are not too proud to worship Him and they do not tire. They glorify Him night and day and they do not slacken" [Al-Anbiyaa:19-20]. Allaah has hidden them from us so we do not see them, and perhaps He may reveal them to some of the slaves, so the Prophet sallallaahu'alaihiwasallam saw Jibreel in his own form, having six hundred wings which blocked the horizon. And Jibreel came in the form of an upright man to Maryam, so she spoke to him and he to her, and he came to the Prophet sallallaahu'alaihiwasallam while the companions were with him in the form of a man, whom no-one recognized and upon whom no signs of travel were evident, his clothes were very white and his hair was very black, so he went to sit with the Prophet sallallaahu'alaihiwasallam, and he touched his knees to the knees of the Prophet sallallaahu'alaihiwasallam, and he placed his hands on his thighs, so he spoke to the Prophet sallallaahu'alaihiwasallam, and the Prophet sallallaahu'alaihiwasallam spoke to him, and the Prophet sallallaahu'alaihiwasallam informed his Companions that this was Jibreel.

And we believe that the Angels are entrusted with tasks, so from them is Jibreel, the one entrusted with the revelation, he is sent down with it [taking it] from Allah to whoever He wills from the Prophets and the Messengers.

And from them is Meekaa'eel, the one entrusted with rain and vegetation.

And from them is Israafeel, the one entrusted with blowing upon the trumpet when there is the thunder strike and the resurrection.

And from them is the Angel of Death, the one entrusted with the taking of the souls at the point of death.

And from them is the Angel of the mountains, the one entrusted with them.

And from them is Maalik - the keeper of the Fire.

And from them are Angels entrusted with the foetuses in the wombs, and others entrusted with the protection of the Children of Aadam, and others entrusted with the writing of their actions, for every person there are two Angels, "A companion to the right and one to the left; he does not utter a statement except that next to him is a prepared observer" [Qaaf:17-18]. And others entrusted with asking the dead person after the conclusion of his surrender to his final abode, two Angels come to him asking him about his Lord, his Religion and his Prophet so, "Allaah will set firm those who believe with a firm statement in the life of this world and the next, and Allaah will lead astray the wrongdoers, and Allaah does whatever He wishes" [Ibraaheem:27].

And from them are the Angels entrusted with the people of Paradise, "They enter upon them from every entrance; 'Salaamun'alaikum for that which you had patience with, so excellent is the final home'" [Ar-Ra'd:23-24].

And the Prophet sallallaahu'alaihiwasallam informed us about the Bait-ul-Ma'moor (the occupied house) which is in the sky, that 70000 angels enter it (and in a narration pray in it) every day and this is the last upon them.

Chapter

And we believe that Allaah the Exalted sent down Books upon His Messengers as a proof upon all of creation and as a goal and way for the creation, and they (the Messengers) taught them the Wisdom and purified them with it.

And we believe that Allaah Most High sent a Book with every Messenger as in His statement, "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-Hadeed:25].

And we know of from these books:

1. The Tauraat: which Allaah sent down upon Moosaa sallallaahu'alaihiwasallam and it is the greatest of the books of Banee Israa'eel, "In it is guidance and a light by which the Prophets, those who have submitted, would judge Jews. And the Rabbis and the priests [also judged the Jews] for to them was entrusted the protection of Allaah's Book, and they were witnesses thereto" [Al-Maa'idah:44]
2. The Injeel: which Allaah Most High sent to Eesaa sallallaahu'alaihiwasallam, and it confirmed the Tauraat and completed it, "And we gave him the Injeel, in it is guidance and a light and it is a confirmation for that which was before it in the Tauraat and a guide and admonition for those who have taqwaa" [Al-Maa'idah:46], "And to make lawful that which was forbidden for you" [Aal-Imraan:50].
3. The Zaboor: which Allaah Most High gave to Daawood sallallaahu'alaihiwasallam.
4. The scriptures of Ibraaheem and Moosaa 'alaihimassalaatuwassalaam.
5. The Great Qur'aan: which Allaah sent upon his Prophet Muhammad, the Seal of the Prophets, "A guidance for mankind and clear proofs for the guidance and the discriminative criterion" [Al-Baqarah:185], so it is, "Confirming the Scripture which came before it and Muhaiminan (trustworthy in highness and a witness) over it" [Al-Maa'idah:48], so with it Allaah abrogated all of the preceding Books and guaranteed its protection from the frivolity of the frivolous ones and the deviation of the distorters, "Indeed We have sent down the remembrance and indeed We are guarding and preserving it" [Al-Hijr:9], and that is because it will remain as a proof upon all mankind until the establishment of the Day of Standing.

As for the preceding Books then indeed they are transitory in their time of applicability which was brought to an end by the sending down of that which abrogated them and clarified that which occurred in them of distortion and changing, and because of this were not protected from this, and thus distortions, additions and deletions took place.

“Amongst the Jews are those who displace words from the correct positions” [An-Nisaa:46].

“So woe to those who write the book with their hands then say this is from Allaah so that they may purchase thereby a miserable gain – so woe to them regarding that which their hands wrote and woe to them regarding that which they earned” [Al-Baqarah:79].

“Say who was the one who sent down the Book with which Moosaa came as a light and a guidance for mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much)” [Al-An’aam:91].

“And indeed from them are a party who contort their tongues with the Book so that you think that it is from the Book when in fact it is not from the Book, and they say that this is from Allaah when in fact it isn’t from Allaah and they speak a lie against Allaah while they know. It is not for a man upon whom Allaah has bestowed the Book and the Hikmah and Prophethood that he should then say to the people become my slaves instead of Allaah’s.” [Aal-‘Imraan:78-79]

"O people of the Book Our Messenger has come clarifying for you much of that which you used to hide from the Book", up to His statement, "They have disbelieved who say, 'Indeed Allaah is the Messiah son of Maryam'. [Al-Maa'idah:15, 17]

Chapter

And we believe that Allaah the Exalted sent Messengers to mankind, "Bearers of good tidings and warners so that there could not be any excuse for the people against Allaah after the Messengers; and Allaah is ever All-Mighty All-Wise" [An-Nisaa:165].

And we believe that the first of them was Nooh, and that the last of them was Muhammad, may Allaah's Salaah and Salaam be upon them all, "Indeed we inspired you as we inspired Nooh and the Messengers after him", [An-Nisaa:163], "Muhammad is not the father of any of your men-folk, but he is the Messenger of Allaah and the seal of the Prophets" [Al-Ahzaab:40].

And indeed the best of them is Muhammad, then Ibraaheem, then Moosaa, then Eesaa the son of Maryam, and they are particularised by His, the Exalted's statement, "And when We took from the Prophets their covenant, and from you and from Nooh, Ibraaheem, Moosaa and Eesaa son of Mary, and We took from them a severe covenant." [Al-Ahzaab:7].

And we believe that the sharee'ah of Muhammad sallallaahu'alaihiwasallam is something which contains and encompasses the virtues of the sharee'ahs of these Messengers who have been particularised with excellence - in accordance with His, the Exalted's statement, "We

have legislated for you in the religion that which we commanded Nooh with, and that which We have revealed to you, and that which We commanded Ibraaheem, Moosaa and Eesaa with: to establish the religion and not to differ therein" [Ash-Shooraa:13].

And we believe that all the Messengers are created men, they do not have any characteristic of lordship. Allaah the exalted said regarding Nooh, and he was the first of them, "And I do not say that the treasures of Allaah are with me, nor that I know the unseen, and I do not say - indeed I am an Angel" [Hood:31]. And Allaah the Exalted commanded Muhammad, the last of them to say, "I do not say that the treasures of Allaah are with me, nor that I have knowledge of the Unseen, and I do not say - indeed I am an Angel", [Al-An'aam:50], and to say, "I do not have any power nor ability to benefit nor harm myself, except as Allaah wills" [Al-A'raaf:188], and to say, "Indeed I do not have any ability to cause you harm nor to guide you. Say: None can protect me from Allaah's punishment, nor should I find refuge except in Him. " [Al-Jinn:21-22].

And we believe that they are slaves from the slaves of Allaah - Allaah ennobled them with messengership, and gave them the characteristics of being slaves in the best sense, so as to praise them, so He said about the first of them, Nooh, "Offspring of those whom We carried with Nooh - indeed he was a grateful slave" [Al-Israa:3], and He said about the last of them Muhammad sallallaahu'alaihiwasallam, "Glorified and exalted is He who sent down the Criterion upon His Slave so that he could be a warner for all creation" [Al-Furqaan:1], and He said about the other Messengers, "And remember Our slaves Ibraaheem, Ishaq and Ya'qoob, possessors of strength and understanding" [Saad:45], "And remember Our slave Daawood, owner of strength, indeed he was always turning in repentance" [Saad:17], "And we bestowed upon Daawood Sulaimaan, an excellent slave, indeed he was oft-returning in repentance" [Saad:30], and He said regarding Eesaa Ibn Maryam, "Indeed he was no more than a slave whom We favoured and made an example for Banee Israa'eel" [Az-Zukhruf:59].

And we believe that Allaah the Exalted has sealed the Messengerships with the Message of Muhammad sallallaahu'alaihiwasallam and He sent him to all mankind as He the Exalted says, "Say: O mankind indeed I am the Messenger of Allaah [sent] to all of you, [Allaah], the one to whom belongs the dominion of the heavens and earth, there is nothing worthy of worship except for Him, He gives life and causes death, so believe in Allaah and His Messenger, the unlettered Prophet who believes in Allaah and His Words, and follow him in order that you be guided" [Al-A'raaf:158].

And we believe that his Sharee'ah sallallaahu'alaihiwasallam is the religion of Islaam which Allaah is pleased with for His slaves, and Allaah the Exalted does not accept any religion other than it from anyone, in accordance with His the Exalted's statement, "Indeed the religion with Allaah is Islaam" [Aal-Imraan:19], and His statement, "This day I have perfected for you your religion, and completed my favour upon you, and have chosen Islaam as your religion" [Al-Maa'idah:3], and His statement, "And whoever seeks a religion other than Islaam then it will never be accepted from him and he will be from the losers in the next life" [Aal-Imraan:85].

And we see that anyone who holds there to be an established religion which is accepted by Allaah excluding Islaam, from the religion of the Jews or the Christians or other than them,

then he is a disbeliever. If he is initially Muslim, then he is asked to repent, and unless he does so he is executed as an apostate because of his denying the Qur'aan.

And we hold that he who disbelieves in the Messengership of Muhammad sallallahu'alaihiwasallam to all mankind has disbelieved in all of the Messengers, even including the Messenger which he may think that he believes in and follows, as Allaah says, "The people of Nooh denied the Messengers" [Ash-Shu'araa:105], so He made them deniers of all the Messengers despite the fact that there were no Messengers before Nooh. And He the Exalted said, "Indeed those who disbelieve in Allaah and His Messengers and wish to differentiate between Allaah and His Messengers, and they say, 'We believe in some and disbelieve in others', and they wish to take a path in between. They are truly the disbelievers and We have prepared for the disbelievers a humiliating torment" [An-Nisaa:150-151].

And we believe that there is no Prophet after Muhammad the Messenger of Allaah sallallahu'alaihiwasallam, and whoever claims prophethood after him or testifies to someone who claims it, then he is a disbeliever, because of his contradicting Allaah and His Messenger and the consensus of the Muslims.

And we believe that the Prophet sallallahu'alaihiwasallam had rightly guided successors who followed him in knowledge and calling and in ruling over the Muslims, and we believe that the best of them and the most worthy of successorship was Abu Bakr As-Siddeeq, then 'Umar Ibn-ul-Khattaab, then Uthmaan Ibn 'Affaan, then 'Alee Ibn Abee Taalib, may Allaah be pleased with them all.

And their order in being Khaleefahs was the same as their status in the religion. And Allaah the exalted - and to Him belongs the most complete Wisdom - would never place someone in authority over the best of generations while there was someone amongst them who was better and more fitting for leadership.

And we believe that there were individuals who were better than some of them (the Khaleefahs) in a certain characteristic, but that this didn't make them better absolutely, because positive traits are of many different kinds.

And we believe that this Ummah is the best of nations and the most noble with Allaah azzawajal, in accordance with His the Exalted's statement, "You are the best nation brought out for mankind, you enjoin the good and forbid the evil and you believe in Allaah" [Aale-'Imraan].

And we believe that the best of this Ummah are the Sahaabah, then the Taabi'oon, then those who followed them, and that there will not cease to remain a group from this Ummah manifest upon the truth, they are not harmed by those who oppose abandon them, nor by those who oppose them until Allaah's azzawajal command is brought about.

And we believe that which took place between the Companions radiyallaahu'anhum from the trials then it came about through interpretations which they strived to make, so he who was correct receives two rewards, and he who was mistaken receives one reward and his error is forgiven.

And we see that it is obligatory to avoid abusing them, so we do not mention them except for that which they deserve of beautiful praise and we purify our hearts from enmity or malice towards any one of them due to Allah the Exalted's statement about them, "Not equal are those amongst you who spent and fought before the victory, they are higher in station than those who spent afterwards and fought, and for each has Allaah promised good." [Al-Hadeed:10]. And Allaah the Exalted's statement, "And those who came after them say: Our Lord forgive us and our brothers who preceded us in faith and do not place any enmity in our hearts for those who believe. Our Lord indeed You are full of kindness, Most Merciful" [Al-Hashr:10].

Chapter

And we believe in the last day and it is the day of resurrection after which there is no day, when mankind is resurrected alive for eternal life, either in the home of pleasure or the home of severe punishment.

So we believe in the resurrection, and it is Allaah the Exalted's enlivening of the dead when Israafeel blows on the trumpet, with the second blowing, "And the trumpet will be blown so everyone in the heavens and the earth will pass out except he whom Allaah wills. Then it will be blown again and then they will be standing and looking around". [Az-Zumar:68].

So mankind will stand up from their graves before the Lord of creation, barefoot without sandals, naked without clothes, uncircumcised with foreskins, "Just as we began the first creation, we shall repeat it, a promise upon Us, indeed We shall do it" [Al-Anbiyaa:104].

And we believe in the scrolls of the deeds which are given into the right hand or from behind the back into the left hand, "And as for him who is given his book in his right hand, then he will have an easy reckoning, and will return to his family in joy. And as for him who is given his book from behind his back, then he will invoke his destruction, and will enter a blazing fire" [Al-Inshiqaaq:7-12]. "And we have fastened every man's deeds to his neck, and We will bring out for him on the Day of Resurrection a book which he will find wide open. Read your book, sufficient are you as a reckoner against yourself this day" [Al-Israa:13-14].

And we believe in the scales which will be set up on the Day of Resurrection, so no soul will be wronged at all, "So whoever performs an atom's weight of good shall see it, and whoever performs an atom's weight of evil shall see it" [Az-Zalzalah:7-8]. "So those whose scales are heavy, then they are the successful ones. And those whose scales are light then they are the ones who have lost themselves abiding forever in hell. The fire burning their faces and they being gloomy therein" [Al-Mu'minoon:102-104], "He who comes with a good deed is rewarded ten times the likes of it, and he who comes with an evil deed, then he not requited except with the like of it, and they shall not be wronged." [Al-An'aam:160].

And we believe in the greater intercession of the Messenger of Allaah sallallaahu'alaihiwasallam specifically, he will intercede with Allaah with His Permission, to judge between His slaves when they are afflicted with gloom and grief which cannot be

tolerated. So they will go to Aadam, then to Nooh, then Ibraaheem, then Moosaa, then 'Eesaa until they end up going to the Messenger of Allaah sallallaahu'alaihiwasallam.

And we believe in the intercession for the believers who enter the Fire that they are removed from it, and this is by the Prophet sallallaahu'alaihiwasallam and others besides him from the Prophets and the believers and the Angels. And we believe that Allaah the Exalted will remove from the Fire a group of people from the believers without any intercession, rather due to His Favour and Mercy.

And we believe in the pond of the Messenger of Allaah sallallaahu'alaihiwasallam, 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, and its cups are like the stars in the sky, in terms of their beauty and their number; the believers from his Ummah will come to it; he who drinks from it shall never feel thirsty again.

And we believe in the bridge erected over Hell, the people will pass over it in accordance with their actions, so the first will pass over it like lightening, then like wind, then as fast as a bird and a man running swiftly, and the Prophet sallallaahu'alaihiwasallam will be standing on the bridge saying, "O Lord save them, save them". This because the deeds of the slaves are insufficient, so there will be one who crawls, and on the edges of the bridge there are hooks suspended which are commanded – they pick off those who they are commanded to – so some are saved but scratched, and others thrown into hell.

And we believe in everything in the Book and the Sunnah from information about that day and its horrors, may Allaah save us from them.

And we believe in the intercession of the Prophet sallallaahu'alaihiwasallam for the people of paradise that they should enter it. And this is specific to the Prophet sallallaahu'alaihiwasallam.

And we believe in Paradise and the Fire; So paradise is the home of pleasure which Allaah has prepared for the pious believers; in there are pleasures which no eye has seen and no ear has heard, and no-one can imagine., "So no soul knows that which is hidden for them from a coolness of the eye – a reward for what they used to do" [As-Sajdah:17].

And the Fire: the home of punishment which Allaah the Exalted has prepared for the wrongdoing disbelievers, in it is torment and punishment which cannot be conceived of, "Indeed We have prepared for the wrongdoers a fire which will encompass them as a canopy and if they seek help they will be replied to with water like boiling oil such that their faces will be scalded, a terrible drink and what an evil resting place" [Al-Kahf:29]

And they are both in existence now and will not be destroyed for ever and ever, "And he who believes in Allaah and performs righteous good deeds he will be entered into gardens beneath which rivers flow abiding there forever; Allaah has perfected for him his provision" [At-Talaaq:11].

"Indeed Allaah has cursed the disbelievers and prepared for them a pit of fire. They shall abide therein forever, they will not find an ally nor a helper. That day their faces will be

turned over in the fire, they will say, 'Woe to us, if only we had obeyed Allaah and the Messenger' [Al-Ahzaab:64-66].

And we declare entry into Paradise for everyone who is mentioned in the Book and the Sunnah either specifically or generally.

So from those mentioned specifically are Aboo Bakr, Umar, Uthmaan and 'Alee and others besides who the Prophet sallallaahu'alaihiwasallam specifically mentioned.

And from those mentioned generally are every believer or pious person.

And we declare entry into Hell for everyone whom is mentioned in the Book and the Sunnah either specifically or generally.

So from those mentioned specifically are Aboo Lahab and 'Amr ibn Luhay Al-Jazaa'ee and others.

And from those mentioned generally are every disbeliever or mushrik (who commits greater shirk) or hypocrite.

And we believe in the trial of the grave: and it is the questioning of the deceased in his grave about his Lord, his religion and his Prophet so, "Allaah will strengthen those who believe with a firm statement in the life of this world and in the next life" [Ibraaheem:27]. So the believer will say: My Lord is Allaah, my religion is Islaam and my Prophet is Muhammad, and as for the disbeliever or hypocrite then he will say: I don't know, I heard the people saying something so I said it.

And we believe in the pleasure of the grave for the believers, "Those whose souls the angels take while they are in a good state, they (the angels) say peace be upon you, enter the garden for what you used to do" [An-Nahl:32].

And we believe in the punishment in the grave for the wrongdoing disbelievers, "And if you could see the wrongdoers in the throes of death, and the angels are stretching forth their hands: Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allaah other than the truth. And you used to reject His Ayaat with disrespect!" [Al-An'aam:93].

And the hadeeth on this are numerous and well known, so it is upon the believer to believe in everything which the Book and the Sunnah comes with from these unseen matters even if it opposes that which is seen in this life, for indeed analogies are not to be made between the affairs of the next life and that which is apparent in this life for the difference between them is great, and Allaah is the source of help.

Chapter

And we believe in the divine pre-decree: its good and its bad, and it is the decree of Allaah the Exalted for all the occurrences: His knowledge has preceded with their measure and His Wisdom with their ordainment.

And Qadr has for levels:

The first level: Knowledge, so we believe that Allaah the Exalted has full knowledge of everything, knowledge of that which has occurred and which will occur, and how it will occur, with knowledge which has always been present and will always be present, so He does not gain knowledge after ignorance, nor is affected by forgetfulness after having knowledge.

The second level: Writing, so we believe that Allaah has written in the preserved tablet everything that will occur until the Day of Resurrection, "Do you not know that Allaah knows that which is in the heavens and that which is on the earth – indeed that is in a Book. Indeed that is easy for Allaah" [Al-Hajj:70].

The third level: Will, so we believe that Allaah the Exalted has willed everything in the heavens and the earth, nothing can occur except with His Will – that which Allaah wills takes place, and that which He doesn't will does not.

The fourth level: Creation, so we believe that Allaah the exalted, "The Creator of everything, and He is the Disposer of affairs for everything, to Him belong the keys of the heavens and the earth" [Az-Zumar: 62-63].

And these four levels include everything which will occur from Allaah himself, and everything which will occur from His slaves, so everything which His slaves carry out from statements, actions or omission then they are known by Allaah the Exalted, written with Him, and Allaah the Exalted has willed them and created them, "For he amongst you who wishes to stand upright. And you shall not will to do so except that Allaah the Lord of creation also wills so". {At-Takweer:28-29}, "And if Allaah had willed they would not have fought one another, however, Allaah does what He wills" [Al-Baqarah:253], "And if Allaah had willed they would not have done it so leave them and that which they invent" [Al-An'aam:137], "And Allaah created you and that which you do" [As-Saafaat:96].

However along with this we believe that Allah the Exalted has given free-will and ability to the slaves by which his actions occur.

And the proof that the actions of the slaves are by free-will and ability is as follows:

1. His the Exalted's statement, "So approach your tilth as you wish" [Al-Baqarah:223], and His statement, "And if they had intended to go out they would have prepared something for it" [At-Tawbah:46]. So Allaah affirms for the slave approaching with will and preparation with intention.
2. The sending of commands and prohibitions to the slave, and if he didn't have any will nor ability then sending this to him would be an unbearable difficulty, which Allaah the Exalted's Wisdom and Mercy would not allow, and also His true

- statement, "Allaah doesn't burden a soul with more than he can bear" [Al-Baqarah:286].
3. Praise of the righteous person for righteousness, and criticism of the evil person for his evil, and rewarding each of them with that which they deserve, and if it were not the case that actions occur by the will and free choice of the slave, then praise of the righteous person would be pointless, and punishment of the evil person would be oppression, and Allaah the Exalted is free of pointlessness and oppression.
 4. That Allaah sent the Messenger as a, "Bringer of glad tidings and a warner so that mankind would not have an argument against Allaah after the sending of the Messengers" [An-Nisaa:165], and if it were not the case that actions occur by the will and free choice of the slave, then his argument would not be nullified by the sending of the Messengers.
 5. That every person who performs an action feels that he does something or leaves it off without him feeling compelled, so he stands and he sits, enters and exits, and travels and remains resident purely by his will, and he does not feel that anyone compels him in this, rather there is a clear difference between one's performing an action by choice and being forced to do it under duress. And thus the sharee'ah differentiates between them in their ruling, so someone is not taken to account for that which he does under duress regarding that which is concerned with the rights of Allaah the Exalted.

And we see that there is no excuse for the sinner for his sin in the decree of Allaah the Exalted, because the sinner performs a sin by his free choice without knowing that Allaah the Exalted had decreed that upon him for no-one knows that which Allaah the Exalted has decreed until it occurs: "And no soul knows what it will earn tomorrow" [Luqmaan:34]. So how is it correct to argue using as a proof something which the claimant does not know about when he advances it for that which he seeks to excuse? And Allaah the Exalted has nullified this argument with His statement, "Those who commit shirk will say if Allaah had willed we would not have committed shirk and nor would our fathers nor would we have forbidden anything. Likewise lied those before them until they tasted Our Wrath. Say do you have knowledge if so bring it out for us. Indeed you only follow surmise, and do nothing but lie" [Al-An'aam:148]

And we say to the sinner who wishes to use pre-decree as an excuse: why do you not proceed upon obedience, saying that this is decreed and that Allaah has written this for you; for indeed there is no difference between this and sinning in terms of being ignorant of the thing which is decreed until the appearance of the action from you. And it was for this reason that when the Prophet sallallaahu'alaihiwasallam informed his Companions that each one of them had had their place written either in paradise or in the fire that they said, 'Should we not rely on this and not act?', he said, "No, act, for everyone will be eased towards that which he was created for".

And we say to the sinner who uses pre-decree as an excuse: if you wanted to travel to Makkah and there were two roads, and someone reliable told you that one of them was dangerous and difficult, and the other safe and easy, then indeed you would choose the second path and it would not be possible that you would travel on the first and say: Indeed this was decreed for me - if you did the people would think that you are mad.

And we say to him also: if you were offered two jobs one of which had a higher salary, then indeed you would choose this job over the other; so how do choose for yourself that which leads to a worse outcome in the next life then seek to justify that with pre-decree?

And we say to him also: when you are afflicted by a bodily illness you knock on the door of every doctor for your treatment and you have patience with what you must face from the harm of surgery and the bitterness of medicine, so why don't you act similarly with the sickness of your heart from disease?

And we believe that evil is not attributed to Allaah the Exalted due to the perfection of His Mercy and Wisdom, the Prophet sallallaahu'alaihiwasallam said, "And evil is not attributed to you", [reported by Muslim]. So in itself Allah the Exalted's Decree never contains evil because it is derived from Mercy and Wisdom.

And evil is only in those things which are decreed in accordance with the Prophet sallallaahu'alaihiwasallam's statement in the du'aa of qunoot which he taught to Al-Hasan, "And save me from the evil of which you have decreed". So he connected evil to that which had been decreed. And with this, then indeed the evil in those things which are decreed are not purely and completely evil, but they are evil in one sense and good in another, or evil in one case but good in another.

So the corruption on earth such as drought, illness, poverty and fear is evil but is also good in another sense; Allaah the Exalted said, "Corruption has appeared upon land and sea because of what the hands of men have earned so that they may taste some of what they did that perhaps they may return" [Ar-Room:41].

And cutting the hand of the thief and stoning the adulterer is bad from the point of view of the thief having his hand cut, and from that of the adulterer being killed, however it is good for them in another sense in that it is an expiation for them so that there is no joining between the punishment of this life and that of the next. And it is also good in that it is a protection for wealth, honour and lineage.

Chapter

This sublime 'Aqeedah comprising these great fundamentals enriches the one who believes in it with numerous great fruits.

So belief in Allaah the Exalted and His Names and Attributes enriches the slave with love of Allaah and glorification of Him which leads onto establishing His command and avoiding His prohibitions, and through establishing the command of Allah the Exalted and avoiding His prohibitions one attains perfect success in this life and the next for the single person or for groups of people: "Whoever performs a righteous good deed whether male or female, while being a believer, then We shall certainly enliven him with a good life and appoint them their reward according to the best of what they used to do" [An-Nahl:97].

And from the fruits of belief in the Angels:

1. Knowledge of the greatness of their Creator, glorified and exalted, and His power and authority.
2. Thanking Him the Exalted for His care for His slaves in that He entrusted some of these angels with their (the slaves') protection and with the writing down of their deeds, and other than that from things which will benefit them.
3. Love of the angels due to that which they carry out from worshipping Allaah the Exalted in the best way and their seeking forgiveness for the believers

And from the fruits of belief in the Books

1. Knowledge of the Mercy of Allaah the Exalted and His care of His creation in that He sent down for every nation a Book through which they would be guided.
2. Manifestation of the Wisdom of Allaah the Exalted that He legislated for each nation that which was appropriate for it in these books, and the seal of these books was the great Qur'aan which is appropriate for every place and every time until the Day of Resurrection.
3. Thankfulness for the favour of Allaah the Exalted in this.

And from the fruits of eemaan in the Messengers:

1. Knowledge of the Mercy of Allaah the Exalted and His care of the creation in sending these noble Messengers to them for guidance and direction.
2. Thanking Him, the Exalted for this great favour.
3. Love of the Messengers and veneration of them and praising them as appropriate, because they are Messengers of Allaah the Exalted and the choicest of His slaves who established worship of Him and conveyed the Message and advised the slaves and had patience with their harm.

And from the fruits of eemaan in the Last Day:

1. Being ardent in obeying Allaah the Exalted and desirous of the reward of that Day, and distancing oneself from sin fearing the punishment of that Day.
2. Distraction of the believer away from that which he misses out from from the pleasures of this world and its provision due to hoping for the pleasure of the next life and its rewards.

And from the fruits of eemaan in pre-decree:

1. Reliance upon Allaah the Exalted while acting upon the means, because causes and effects are both due to the pre-determination and decree of Allaah.
2. Tranquility of the soul and rest of the heart; because when he knows that this is from the predetermination of Allaah the Exalted, and that things which are disliked are going to take place anyway, the tranquility of the soul and rest of the heart will not waver and he will be pleased with the decree of his Lord – so there will not be anyone with a better life and a more tranquil soul and who is satisfied than he who believes in divine pre-decree.

3. Prevention of one having a favourable view of oneself when that which you want to occur takes place; because the occurrence of this is a favour from Allaah in that He has decreed it in terms of favourable causes and success – so one thanks Allaah the Exalted for that and repels this favourable view of oneself.
4. Prevention of stress and discontentment when one misses out on something which one desires, or when something disliked takes place; because that is from the decree of Allaah the Exalted to Whom belongs the dominion of the heavens and the earth, and it was going to occur and would not have passed one by – so he has patience upon that and takes into account the reward which he will gain.

And Allaah the Exalted indicates this in His statement, “No calamity occurs on earth or in yourselves except that it is in a book before we create it – indeed that is easy for Allaah; so that you do not grieve over that which occurs to you and so that you do not rejoice at that which We give you, and Allaah does not love every arrogant boaster” [Al-Hadeed:22-23].

So we ask Allaah the Exalted that He establishes us upon this aqeedah, and that He enactualises their fruits for us, and that He gives us increase from His favour, and that He does not deviate our hearts after He has guided us, and that He bestows upon us Mercy from Him – indeed He is the Bestower, and all praise is due to Allaah Lord of all creation.

And may Allaah bestow His Salaah and Salaam upon our Prophet Muhammad and upon his family and his companions and those who follow them in goodness.

[Translated by Aboo 'Abdirrahmaan 'Adnaan ibn Salmaan]